one thousand, one hundred & eleven
LAHORE:
ITS HISTORY, ARCHITECTURAL REMAINS AND
ANTIQUITIES.
WITH AN ACCOUNT OF
ITS MODERN INSTITUTIONS, INHABITANTS, THEIR TRADE,
CUSTOMS, &c.

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ILLUSTRATED WITH MORE THAN 100 ENGRAVINGS AND A MAP OF LAHORE.

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PREFACE.

Although the capital of the Panjáb could never vie with the Imperial city of Delhi, the Rome of Asia, in the variety and profusion of its ancient monumental remains, or with the city of Akbar (Akbarábad, or Agra) in the splendour of its architecture, it, nevertheless, possesses as many and as interesting historical sights and reminiscences as any other famous city in India; while no Indian city can boast of having been the seat of so many Imperial dynasties as Lahore. Its lofty houses, gilded minarets and bulb-like domes, visible from afar, give it an imposing appearance, while its crowded streets, busy markets, and thriving industries, furnish internal evidence of great prosperity and successful progress.

It is situated in a region famous in history as the camping ground of the early Aryan migration and civilisation, as the seat of the holy singers of the Vedic hymns—the fairer race, who, reducing to bondage, or driving back the black-skinned servile races, spread eastwards, and whose records, side by side with the Egyptian records and the Chinese philosophy, go back further than those of any other country.

The Panjáb was the home of Northern Buddhism, which, having received a fresh impulse from the Graeco-Bactrian kingdoms of the Panjáb, and converted the Scythian dynasties to its faith, found here a favorable soil for achieving those triumphs in religion and literature which affected nearly half the human race. Up to this day the remains of that interesting period are unearthed on the North-Western frontier of the Province, once the theatre of the cult, and make us marvel at the architectural skill possessed by the ancients.

The region calls attention from the interest attaching to it as the classic ground of Alexander's conquests, which materially influenced Brahmanism in the Panjáb, and gave the first impulse to sculptural art in Northern India. It has been, in short, the cradle of peoples and of religions, and appeals to the most far-reaching of the faculties and sympathies of an enlightened mind.

Viewed from a political standpoint, nature has given the Panjáb a crowning position in the great Indian Peninsula. It is aptly termed the steel-head of the spear of this great empire, the guard-room of India on the north. From the earliest times, the Panjáb has served as a bulwark of defence against foreign aggression, the outpost of the line of battle; and it has proved one of the greatest recruiting grounds of armies in the East.
It is pre-eminently the 'soldier's land,' the 'sword in hand of India,' whose warriors have fought bravely, side by side with the soldiers of Great Britain, in regions from beyond the Khyber to the confines of China, from Burma and the Straits to the coast of Africa and distant Egypt and Mongolia. Whether fighting with the Afghan, or the Moor, the Burmese or the Siamese, they have upheld the honour of the British name, and powerfully contributed to those successes which have made it stand proudly forth amongst those of the nations of the world.

But it is in its position as the chief city of this land of great traditions that its political interest chiefly consists. Lahore claims the attention of both the student of history and the general reader. It has been successively the seat of ancient Hindu and Muhammadan monarchies, and was, for upwards of two centuries, the focus of those early struggles between Hinduism and Muhammadanism, dating back to the time of Sabuktgin and Mahmud, which resulted in the establishment in India of a religion, which, springing up from the deserts of Arabia, materially affected the political and social condition of more than one-fourth of the population of the globe. Here, in his royal palace, did the politic Akbar hold his cabinet councils. The place is associated with the loves of Jahangir and Nur Jahân, and is memorable as the birth-place of the magnificent Shâh Jahân.

When the reflecting mind of the pious Nanak conceived the amelioration of man's social condition and the combination of conflicting creeds into one, enjoining the worship of one invisible God, the political position given to Lahore contributed, in no small a degree, to the development of the religious order established by him, and supported by his zealous successors; while it was chiefly with reference to the policy here promulgated and pursued, and the acts here done by those who represented the power of the house of Tymur, then on the wane, that the disciples of the Gurû, from a set of quietists, as they had been left by their great leader, turned into warriors, exchanging ploughs for arms, inflamed with a new spirit of nationality by their last martial Gurû, the valorous Govind.

In more recent times we find it remarkable as the capital of a kingdom founded by Ranjit Singh, the lion of the Panjab; while at the present moment it is distinguished as the chief city of a Province under the British, containing within its boundaries races representing, perhaps, the best of Aryan chivalry.

The want of a history of this Imperial city, devoted exclusively to an account of the events which occurred in it in past ages, and which supply either some missing link in the history of the Province, or are of value on account of the interest attaching to them as incidents of the lives of great men who once played a conspicuous part in the politics of the country, and to
a description of its architectural remains and antiquities, had been long felt. While Delhi, Agra, Lucknow and other chief cities of India had all their guide-
books for the information of travellers, it was a source of regret that the capital of
the Panjáb should be without even one such book. There is certainly as
much of interest to be seen at Lahore as in any of the great cities of
India, famous in past history, or centres of modern civilisation, and visitors
to the metropolis of the Panjáb naturally asked whether there was not a
guide book to it, and were disappointed on being informed that there
was none.

It is true, a work of reference, called "A Brief Account of the History and
Antiquities of Lahore," was published in 1873, by Mr. T. H. Thornton, late
Secretary to Government, Panjáb, and subsequently a Judge of the Chief Court;
and a revised edition of it, the joint work of that gentleman and Mr. J. L.
Kipling, the Principal of the Mayo School of Arts, Lahore, appeared in 1876.
It is a work of great merit, and does much credit to the industry of the learned authors, but its scope is limited, and there is much to tell which has been
left untold.

Moreover, the work is out of print, and so many changes have taken place
since it was published, that a complete book of reference, of convenient size,
for this important city, had become a recognised necessity.

To supply this want, then, the present work was undertaken. It is
hardly necessary to say that the difficulties in its compilation have been of a
nature not easily to be surmounted. There was not a single book that treated
exclusively of the events of public interest which took place in Lahore during
the Muhammadan period—while of its pre-Muhammadan history very little is
known—, or that threw any light on the old monumental remains which it
may still claim to possess, or furnished any information regarding its anti-
quities.

The local chronicles, such as, Khazinat-ul-Aulia, Sakinat-ul-Asfia, &c.,
treat of the lives of saints, of which very exaggerated accounts have been
given, while the general histories of India, such as, Tabakat-i-Akbari, Ikbal-
námá Jahangiri, Muntakhib-ul-Tawárikh, &c., are devoted to describing
wars, bestowing high panegyrics on individual persons in power or authority,
or deprecating the conduct of others less favored, and are, in fact, a record of
dile court intrigues, atrocious murders, and acts of violence and spoliation.
Matters of local detail are enveloped in hazy diction and tedious hyperbole,
and the difficulty of gleaning materials scattered over innumerable pages of
voluminous books written after this fashion, with no index, and nothing to
guide the reader to their contents, and, in not a few instances, without even
readings of the subjects treated of, can be better conceived than described.
Some very rare manuscripts had, therefore, to be procured for the purpose of
collecting materials for the historical portion of the work, and among these
may be mentioned the Sháh Jahná Náma, of Mulla Muhammad Sáleḫ, Lahori, the brother of Inayatullah, author of the well-known Persian work, the Bahár-i-Dánish; the Khulásat-ul-Tawárikh, of Sujaṇ Rai, Kaṇุงgō of Batala, who held office under Aurangzeb; the Badsáh Náma, of Mulla Abdul Hamid, Lahori, compiled by order of Sháh Jahán; the Tawárikh-i-Mujaddadíā; Tuhfát-ul-Wáslín, of Sheikh Ahmad Zanjani; the Taj-ul-Ma’āsir, of Hassan Nizami of Lahore; the Taríkh-i-Dáuídi of Abdullah; the Taríkh-i-Rashidi of Hyder Mirza Dóghat; the Tázkira-i-Choughattái, of Muhammad Hadi, Dewán of Lahore, in the time of Bahádur Sháh; Tázkira Anánd Rám Mukhlis, compiled in the time of Muhammad Sháh; Tárikhi Ahmad Shahí, &c. Superfluities which abounded in the original works have been carefully avoided in reducing into shape the present account, and it is hoped that the historical notes are as full as is compatible with precision for a work of reference like this, which lays no claims to completeness, or to any thing approaching an elaborate treatment of the subjects mentioned in it. The writer's object has been to give an idea of the state of things at the seat of Provincial, and, at times, of Imperial, Government, as introductory to larger works on history touching Indian politics; and brevity had consequently to be kept in view.

As to the descriptive portion of the work, it should be remembered that Lahore, as regards its architectural remains, is not to be judged from the monuments which, having survived the wreck of time, meet here and there the eye of the visitor. The ruthless hands of the Afghans and the Sikhs have, each in turn, laboured diligently to deprive it of its architectural embellishment. Many a monument of surpassing beauty and elegance has been totally destroyed, and not a vestige of it left, while many have been deprived of their ornamental and decorative details, so that nothing is left of them but a mere skeleton. These last had to be abandoned by the destroyers as useless objects, because the amazing strength and solidity of the material defied the utmost power of their blunt hammers, and stood quite unconcerned the test of their sharp chisels.

Despite, however, the invisible effect of time—that mysterious, slow, and silent, but sure, worker, which has reared up, and, in turn, mingled with the dust so many powerful dynasties, and of which the German poet has fittingly said:

Was ist denn dauernd in der welt Zu sehen?
Was steht denn fest, wenn Rom nicht konnte stehen?

Despite the great revolutions that took place before the conquest of the country by the British; despite the cruel fate to which it became subject under despotic rulers, and which completed the work of destruction everywhere, many old

* Can aught on earth's vast place e'er hope to stand?
Since Rome has sunk beneath Time's conquering hand?

H. E. Lloyd.
monuments of early monarchies and civilisation, survive to recall to mind ages of which little is now known to the curious observer.

It will be interesting to ascertain to whom these relics of past ages, these monuments of departed greatness, belonged; who the notables were whose ashes lie buried beneath these ancient domes and cenotaphs; who the men were who now rest helpless and neglected in these silent places, far removed from the noisy haunts of men. In such solitudes man feels real awe, and realizes more than ever, how unstable and transitory are his works, how nations rise and pass away, how the most exalted productions of human skill and invention sink into oblivion, and how time and death hurl away in one vast ruin the most triumphant and glorious wonders of the world. To collect information on such matters has, again, involved no small amount of trouble. If you ask a neighbouring zemindar, to whom an isolated dome in the midst of cultivated fields, or an old tower, at a distance from the Grand Trunk road, belongs, he will only tell you: "Bādshahān de vele da hai," that is: "it belongs to the time of kings;" or a more well-informed person may reply to your anxious enquiry: "Choughattian de vele da hai," meaning: "It belongs to the time of the Choughattai kings." With this piece of valuable information, the enquirer has to return home, with little reason to be gratified with the result of his expedition.

The only works extant on the old buildings of Lahore are the Tahqiqāt-i-Chishti, of Maulvi Nūr Ahmad, and a book in Urdu, published by the late Rai Bahādur Khānji Lal, called the Tarikh-i-Lahore, in the compilation of which the Rai professes to have been materially assisted by the late Mufti Ghulam Sarwar, of Lahore. This last work contains little that is new, and that of Chishti is full of stories of supernatural powers supposed to have been possessed by local saints, whose tombs are still so numerous in the neighbourhood of Lahore. This work, notwithstanding its shortcomings, is not altogether devoid of merit, was published by its author in 1867, since which many tombs and old monuments, mentioned in it, have been completely destroyed. Again, the work is full of discrepancies and errors. With such scanty material at my disposal, and with a view to doing justice to the subject in which I had interested myself, I conceived that I could not do better than make personal enquiries from old residents of the city, men of letters and knowledge, and intelligent and aged men residing in the neighbourhood. The information thus obtained was carefully compared with old manuscript works on the lives of Muhammadan saints and other eminent men who have flourished in the country. Among such works which have been consulted, may be mentioned—the Raużat-ul-Aḥbāb, the Tazkīrat-ul-Arifīn, Kasas-ul-Aulia, Nafaqat-ul-Ums, Mirat-ul-Hind, Habīb-ul-Siyar, the Itīhab-i-Rawwāni, Kasif-ul-Mahjub, Hāqiqat-ul-Fukara, Dalil-ul-Arifīn, sīrī Wila'yat, &c. Other histories and works, too numerous to detail, ich here and there contain notices of such men, were also thoroughly
examined. The enquiry in regard to the architectural remains of Lahore, conducted in this way, has resulted in the achievement of two important results:

1. The exact localities of some of the old buildings, monuments, palaces and gardens which embellished the imperial city of Lahore during the Moghul period, but which were razed to the ground during the troublous time that followed the collapse of the Muhammadan power in the Panjáb, have been ascertained and described in the following pages in their proper places, and an account has been given of their founders, or the personages, known to Indian history, whose name were associated with them.

2. Full particulars about existing ancient buildings in and around Lahore have been ascertained.

The work, which deals with its subject from both a historical and a descriptive point of view, is divided into four chapters:

Chapter I treats of the history of Lahore from the earliest known period to the present times. The principal incidents, relating to the lives of great men who flourished here in past ages, have been described so far as they relate to Lahore.

Chapter II is devoted to an account of the principal ancient architectural remains at Lahore and such other buildings and spots as claim attention on account, either of their elegance, or of the historical interest attaching to them. The Chapter aims at describing the changes which the city underwent at different periods, and its condition as witnessed by European travellers at various times, and gives an account of its old Guzars, or inhabited quarters, mentioned by Muhammadan writers.

Chapter III gives an account of modern buildings and institutions, and of its inhabitants, their principal customs, pursuits of arts and industries, their public amusements, games, fairs, &c. It shows to what extent British civilisation has affected the people of the country in general, and the metropolis of the Panjáb in particular.

Chapter IV deals with the subject of the antiquities of Lahore; and in this connection I have shown how Buddhism, exiled from its home in Central Asia, affected the Panjáb, and described the principal Buddhist monuments in the Central Museum of Lahore; the coins possessed by it together with their inscriptions; the objects of antiquarian interest and Panjáb products and industries represented in the Museum; and other ancient objects connected with the history of the capital of the Panjáb.

The sources of information have been acknowledged in their proper places. For the modern period and an account of the leading families of Lahore, I am chiefly indebted to Sir Leopel Griffin's Panjáb Chiefs (and he who undertakes to write on the Panjáb families, must seek for light in the pages of this learned work); the Panjáb Gazetteer; the Settlement Rep
of the Lahore District; the life of Lord Lawrence, by Bosworth Smith; the
Imperial Gazetteer of Sir W. W. Hunter; the Provincial and Educational
Reports, and other public correspondence and documents kindly placed at my
disposal by the Heads of Departments concerned.

My acknowledgments are also due to J. L. Kipling Esq., C. I. E., Principal of the Mayo School of Arts, Lahore, for the invaluable aid I received
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that mine of objects of ancient interest; to D. G. Maclagan, Esq., C. S., and
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who, with the kind permission of E. E. Oliver, Esq., Superintending Engineer,
3rd Circle, most courteously placed at my disposal, the official records relating
to the construction of modern buildings which materially assisted me in
compiling an account of them. I am also obliged to the authorities of the
Panjáb Northern State Railway, whose courtesy enabled me to have access
to the Railway Workshops and to prepare my notes on the spot, for which
statistics were supplied to me.

I venture to hope that a cordial welcome may be accorded to this volume,
dealing with the history and antiquities of a city of such importance in
India as Lahore is admitted to be. It must, however, be understood that
I have laid a panorama of the city before the reader with an object far more
important than the mere gratification which the study of a new work on a
subject like the one treated of in it, may afford. It is to give a useful lesson
to my countrymen, that they may, by its study, be enabled to look impartially
around them and see of Lahore that which is really worth seeing in it, see-
ing and carefully weighing.

"Take warning ye who have eyes!"

Such is the Arabic saying; and so instructive, so full of meaning is it,
that it would be well if all our young countrymen who have read the pages
of this history, should take it to their hearts. It is a motto which should
be inscribed in letters of gold on the frontispiece of every book on Indian
history, for a great truth underlies it. No study better enables us to compare
the condition of ourselves and those who surround us with that of our
predecessors in ages gone by, than the study of history. No subject is more
strikingly interesting, or truly instructive, than a retrospect of the past. From
what has been said above, it will be manifest that, from the time of the earli-
est invaders from the north to that of Sháh Zamán, the last of the invaders
who indulged in dreams of Indian conquest, Lahore has been treated as
the bulwark of the Indian empire, and its viceroy as the sentinel on the real
gateway of Hindustán. How many conquerors have fixed their eyes on this
glittering prize, the very key to India! Here came Mahmúd, who, with his Tur-
kistán. warriors, made thirty inroads into the unwarlike land of Hindustán. Here came the hordes of Changez Khán, the mighty lord of the pastoral world, who established an empire greater in extent than that possessed by Alexander or Augustus, an empire that extended from Tartary to Poland and Germany, and even to the shores of the Baltic. Then followed another world-wide conqueror, Tamerlane, that fire-brand of the universe, who left twenty-seven crowns to his descendants and decked Samarkand with the spoil of a thousand cities of Asia. The adventurous Sultán Babar, with his Turks; the fierce Nádir Sháh, with his Persian soldiers; the Abdali Ahmad Sháh, with his Afgán warriors, each in his turn, came and won this his first prize. It was a prize well worthy of the trouble and toil they had undergone. Mighty conquerors, powerful potentates, lords of millions of human beings, possessors of incalculable wealth and immeasurable treasures, masters of thrones and diadems, they, doubtless, were. But what marks of their conquest did they leave behind them in the country they visited? It is needless to say that fire and sword formed their vanguard as they came, and that the wailings of thousands of mothers who had been rendered childless, of widows who had been bereft of husbands and of orphans who had been left without protectors, followed their camp as they were leaving the country. Insatiable avarice, pride of conquest and thirst for dominion, which had been the moving power of their inroads, filled the country with consternation and misery. It was these motives that induced Mahmúd to march his armies against India and enabled Nádir to drench the streets of Delhi with the blood of its citizens, and to bear away in triumph jewels whose splendour had dazzled the eyes of Roe and Bernier, and the magnificent peacock throne on which the richest gems of Golkanda had been lavished.

But India was not destined to become a final prey to rapacious invaders from without, or tyrannical despots within. There were better days in store for her. After centuries of misrule and anarchy, the British, separated from India by fifteen thousand miles of sea, became the masters of the country. The real glory of that nation, the fame of their statesmen, does not lie in the subversion of kingdoms, in the humbling of mighty potentates, or in the ravaging of countries, but in this, that they have sheltered God’s people, saved them from the rapacity of the tyrant, administered equal laws to them, and made them happy, prosperous, strong and united; that they have applied their whole thoughts and energies to the patronage of arts, science, letters, trade, agriculture; have strived to make the nations committed to their care wise, prosperous and contented; and because they act on the motto that sovereigns are the shadow of God on earth, and that, as such, their duty is to be the benefactors, not the destroyers, of the human race.

The study of antiquities is a subject in which all enquiring minds, which are not wholly engrossed by some favorite occupation, must feel more
or less interest. The investigation of the past is a source of curiosity and gratification to all minds; but it is upon the reflecting mind that the deepest impressions are produced by such studies. Such a mind will review the past with care, weigh former events with the existing state of things, and draw from the comparison deductions of the greatest value and worth. And I wish to tell to my young countrymen that 'Lahore was not ever a garden as it is now.' Surely, to an eye accustomed to the crowded streets of Anarkali, or the busy markets within the modern city, its thriving industries, its commercial activity and its speculative trade; to an eye familiar with the varied and bustling scenes of a station of the wondrous railways uniting the capital of the Panjáb with the great centres of Indian civilisation, where may be seen men from the furthest north and the remotest east of the empire, all well-behaved, peaceful and contented; to an eye habituated to the sight of trees and gardens outside the city gates, and to the fair canal which flows by their side, the spectacle presented by Lahore two score and five years ago would have been most repulsive. Where have now sprung up in Donald Town and the old and new Malls, picturesque houses, and the establishments of European and Native firms, replete with the choicest and richest commodities of Europe and Asia, there wandered the jackal and the beast of prey. The immediate outskirts of the city were studded with filthy ditches and deep hollows and excavations. The Shahid Ganj, where the Patháns now bring horses from the cities of Asia for sale and exhibit their delicious Cabul fruit, and soft and smooth Persian carpets, was a nest of robber Nihangs, or Akalis, "the immortals" who defied even the power of Ranjit Singh in its zenith. The dreary expanse of crumbling ruins and tottering walls and old mounds, the desolate and barren tracts, strewn for miles around with débris, where there stood not a tree to give shelter to a weary traveller, have, through the magic wand of British civilisation, been charmed into a scene of life again.

What a marvellous change has the comparatively short period of British rule brought about! It is interesting to compare the present with the past condition of things, for, if this is done impartially, it is impossible not to be struck with admiration. An age of violence and rapine has given place to one of peace and harmony; an age of ignorance has been followed by one of enlightenment. It is an age of exhibitions, of progress and of prosperity unprecedented in the annals of this great empire. The days may be within the recollection of many, when people travelling from Lahore to Amritsar used to embrace each other and shed tears, not being quite certain whether they would reach their destination alive and return home in safety. And what do we find now, through the influence of British rule and civilisation? The tribes that once thirsted for one another's blood, the warlike nations that spread havoc in the country and resisted the power of the once-dreaded Moghals, the people who could not meet together on the same platform but with drawn swords, now take their seats like friends under the same
roof of a railway carriage, and travel peacefully from one end of the country to another. The great victories of science and of political wisdom have linked together unruly tribes and nations, bound them in one common bond of subjection, and made them all dread the law and respect order and settled government. These important ends have been achieved not by the use of weapons of war, threats or coercion, but by measures of conciliation, confidence and benevolence, which have inspired lawless tribes with a taste for arts and civilised life.

The story has been told in the following pages of an impostor, in Akbar's time, who pretended that, if he called aloud to any one from one bank of the Ravi, he would be heard distinctly on the other. Contrast the pretensions of the impostor of Akbar's time with the wonders accomplished by means of the telephone and electric wire, and you will see how far science has progressed.

I have, in these pages, given you a full description of the railway workshops. Consider the great works executed there by means of science, and compare them with the rude and unpolished works of your own smiths. But for our knowledge that the ponderous works turned out there are the results of science, we should have thought they were the works of giants.

It is not necessary to dwell, at any considerable length, on the vast changes that have taken place, and the improvements that have been effected, in the country since it became part and parcel of the great Indian Empire. But what must be deemed to be the most valued prize of British rule is the liberty it has conferred on all its subjects, whatever their creed or nationality. In the same royal mosque of Lahore from the high pulpit of which, in the time of the saintly king Sháh Alam, the successor of the crafty and ambitious Aurangzéb, had been seen rolling down the floor the head of a Shíah pontiff that had been cut off by an infuriated Sunni congregation, for his daring to utter an offensive expression, in the same royal mosque which Ranjit desecrated, and where he kept his powder-magazine, the Mussulman community now peacefully enjoy their ablutions, make the call to prayers, and offer their worship without restraint to the Creator. In the same streets of Lahore where bloody feuds were the order of the day, we see both Muhammadans and Hindus, holding friendly meetings for the furtherance of national causes. Having forgotten their mutual broils in common subjection to the British, they vie with each other in loyalty to the Crown which has given peace to all; and they have been attached to the British Crown by a conquest over their minds, which is by far the most durable, as well as the most rational, mode of dominion. In the same streets we see now leaders of different religious sects preaching the doctrines of their respective religions, and holding discourses on innumerable theological subjects. It has been said of Akbar's time that he held meetings at Lahore (where his religious ideas are believed to have undergone
a material change) in which religious questions were freely discussed. But meetings of the sort, which the great Akbar held in his Cabinet chamber, guarded by soldiers clad in armour and steel, and which he personally supervised and took good care to see that decency and order prevailed, are now held in the streets. The presence only of a constable on duty, who has to patrol a long bazar, is generally sufficient to secure the preservation of order; and that one petty officer of the lowest grade on the mayor's staff, walking in the street in quite an uncenconcerned way, commands more dread and awe than the thousands of troops that had usually to be deputed to keep order at religious gatherings like those which we now see as matters of daily occurrence in the crowded streets of Lahore. The members of these assemblies dare not interfere with one another's action. They all have perfect liberty of action so long as they remain orderly and do not exceed the legitimate bounds of discussion, but any infringement of these rules is forthwith punished by the proper tribunals.

Ranjit Singh, as the study of these pages must have shown, converted all mosques and places of Muhammadan worship in the Sikh capital into powder-magazines, or workshops for the manufacture of fire-arms and ammunitions. The British Government have most generously and justly restored all such places to their Muhammadan subjects, and thus won their heartfelt gratitude. The loyal subjects now offer up their prayers in these places of worship. Shrines and mausoleums of Hindu and Muhammadan saints that had to be abandoned by the votaries of the Brahma, the disciples of the Gurú, or the followers of the Prophet, through dread of the authorities and their oppressive and arbitrary proceedings, are now thriving, and have become places of public resort. Streams of pious Mussalmans, with rosaries in their hands, multitudes of orthodox Hindus with the sacred saffron mark on their foreheads, and crowds of Sikh devotees dressed in their peculiar attire, repair to these places to scatter a few flowers over a sacred shrine, or to offer up prayers, or do some other act enjoined by their respective religions.

We have already referred to Akbar's munificent rule and the liberality of his sentiments. But we may say, without fear of contradiction, that, in the most palmy days of India before the British rule, neither life nor honour had ever been safe. To prove this, we need only refer the reader to the account given in these pages of a governor of Lahore in Akbar's time, whose son at one time buried alive in the ground, with the dead, a servant of his, for no offence of his, but simply to enlighten himself on the subject of what becomes of the dead after burial, while at another time the same worthy had the brutality to carry off, in the streets of Lahore, the bride from a Hindu wedding party, who, when they laid their grievance before the father, in the hope of obtaining redress, were told that "they ought to be glad that they were now related to the Subedár of Lahore." Such was the kind of justice administer-
ed in the capital of the Empire (as Lahore had been in Akbar's time), in the best days of Indian rule.

Deep must have been the impression of all thinking men, when, the other day, they witnessed the anniversary of a local Mohammadan Association celebrated with pomp, in the well-known haveli of Rajá Dhian Singh, in the city. The scene was truly striking. The halls of the same house which had been a hotbed of intrigues of the most revolting character but a short space of forty years ago, resounded with the orations of the leaders of the Mohammadan community, exhorting their co-religionists to provide means of higher education among them, by which means only they could expect to compete successfully with the other races of India, some of whom had, by perseverance and energy, qualities wanting in themselves, left them far behind in the field of competition that had sprung up in India for advancement in life. Such things could not even have been dreamt of in Lahore forty years ago.

Will not the young reader be convinced now of what I have maintained before, namely, that 'Lahore was not ever a garden as it is now?' And when it is seen that it is not Lahore alone, the subject of the present record, that has thus been benefited by the British rule, but that, of the hundreds of large towns with which India teems, there is not one in which the same streams of wealth and happiness and the same fountains of prosperity and contentment have not flowed in as they have here, who can for a moment doubt the greatness of the nation which under the all-wise decree of Providence, is ruling over the destinies of this vast empire?

It is the protection afforded to all classes of its subjects, whatever their nationality or religious persuasion, and the equal justice done to them all, great and small, that has made the name of the British nation glorious and great throughout the length and breadth of the earth. It is these high virtues, these liberal sentiments, that have enabled it, in less than one hundred years from its first arrival in India, to extend its empire from Cape Comorin to the eternal snows of the Himalayas, and, having united under its beneficent laws 250 millions of subjects (more than double the number which Gibbon estimated for the Roman Empire in the height of its glory), to carry its victorious arms far to the east of the Brahmaputra, and far to the west of Attock— that "forbidden" river of the ancients—to dictate terms of peace at the gates of Pekin, reduce to subjection Assam and Burma— where the arms of the greatest of the conquerors on earth had never before reached,—seat its vassal on the throne of Cabul, become the arbiter of the empire of the Abdali Ahmad, and win with honour that peerless inestimable diamond the "Mountain of Light" which the stern Nádir had the hardihood to wrest from the Moghal emperor, Muhammad Sháh, and which, later on, Ranjit Singh had the disgrace to
plunder from his helpless Afghan guest, the king Shuja-ul-Mulk. No wonder, then, if its skilful pioneers have surveyed the dreary defiles of Khyber, its gallant soldiers penetrated into interminable Indian wastes and deserts and traversed the highest passes of the snow-clad mountains, its engineers carried railways to the extremities of the empire, throwing open countries that had hitherto been sealed, and its travellers, by their daring exploits and intelligent researches, raised their country to a rank in scientific exploration unequalled by the greatest of nations that claim to bear the palm of civilisation in the world.

Now, if I have succeeded in proving to the young reader that 'Lahore was not ever a garden as it is now,' even in the days of its best prosperity, I trust he will bear in mind my advice, given at the outset of these remarks, that he will not behold with indifference, the vast changes that have been brought about in the city of his birth or suffer himself to be an unconcerned spectator of the great improvements that have been effected in it, but will learn such useful lessons from them as will make him a better citizen and a better subject. And if this my object in compiling the present volume is gained, I shall have reason to rejoice that the labour bestowed on it has not been in vain.

Gurdaspur,

April 24th, 1892.

M. L.
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CHAPTER I.

LAHORE.

Hindu traditions.—The mythical founder of Loháwar, or Lahore, was Lōv or Loh,* one of the two sons of Rámá, the hero of the famous epic-loom the Ramayaná, the other son, Kash, having, according to the same tradition, founded the sister town of Kusáwar, or Kasúr. Its name is associated with the age of chivalry of the Hindus, the legends of the martial prowess of their remote ancestors and the traditions of their ancient civilization. In the old annals of Kashmir and Rájputáná, we find mention of Lahore as a Hindu principality. The solar Rajpút princes of Central India are said to have descended from Kanekson, a king of that race, who, migrating from Lahore, became the founder of a royal line. To the present day one of the city gateways bears the name of a tribe, the Bháties, which, though inhabiting Jasselmere to the far south, yet point, with the Solankhi tribe of Analhára Pattan, to the city of Lahore as the seat of their earlier settlement. The Deshva Bhágá, a compilation from the Puráns, gives an account of a sanguinary battle fought at the end of the Dwarpar, or Brazen Age, between the troops of Bánmal, Rája of Lahore, described as a mighty king, and Bhim Sen, who, with his army of 10,000 cavalry, defeated the Rája, and, after three days’ fight, took him prisoner and made his kingdom tributary to his own. The ballad poetry of the northern border commemorates the “forest near Lahore,” then called Udínagar, as the battle-field where the monster Rákhas was slain, in a fight with Rasálá, son of Sal Vahn, the Rája of Sialkot.†

The inference to be drawn from the above and other traditions of a similar nature is that Lahore was founded by a race of Rajpút princes who established themselves in the west of India at an early date, and it receives further corroboration from the fact that, when that country was first visited by the Mahomedan arms, Lahore formed the capital of an important Hindu principality which exercised feudal power over other States.‡ That there were frequent changes of dynasty at Lahore, as in most other Eastern countries, is only probable. Mr. Thornton, who has very ably discussed the question in his work on Lahore, thinks that the earliest princes were the Rajputs

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* A mandir, dedicated to Loh, may be still seen in the north-western corner of the fort. The descent is by a wooden staircase.
† Thornton’s Lahore.
‡ Ibid.
from Ajúdhiá, of the same family as those at Gujrat and Már-
wár. At some subsequent time, the date of which is unfixed, the
government seems to have been assumed by other Rajpút tribes,
such as the Solankhás and the Bhátils. At the time of the early
Mahomedan conquests, we find Lahore in possession of the Chúhán
princes of the royal family of Ajmère; and during the later inva-
sions of the tenth century it was in the hands of a reigning family
of the Brahmanas.*

Name.—In the Deshwá Bhágal, previously mentioned, Lahore is
called Lavpor, which at once points to its origin from Lav, the son
of Rámá, while in the ancient annals of Rájputaná the name given
is Loh Kot, meaning “the fort of Loh,” which, again, has reference
to its mythical founder, Rámá’s son.

Turning to the Mahomedan period, the best authorities on the
early Mahomedan conquests of India, are the historians of Scindh,
for it was in that quarter that the first storm of those conquests un-
der the Khalífát burst. Fatuhúl Baldán, believed to be one of the
earliest Arabic Chronicles, which gives an account of the first con-
quest of the Arabs in Syria, Mesopotamia, Egypt, Persia, Armenia,
Transoxiana, Africa, Spain and Scindh, calls Lahore by the name of
Al’ahwár. The book, which is the work of Ahmad bia Yahya,
surnamed Al-Biladuri, who lived at the Court of Baghádád towards
the middle of ninth century of the Christian era, in the Khalífát of
Al-m’tamid-Billah, is frequently cited by Ibn-i-Haukal, Almasudi
and other ancient Arabic geographers. In times as early as the
Khalífát of Umar, an expedition was sent under Hákam, son of
Abul’asi, of the tribe of Sakif, to Barúz (Breach) and Debal. Dur-
ing the reign of Usmán, Hakim, son of Jahalla-al’ábdí, was sent to
the confines of Hind in order to acquire knowledge and bring
back information.’ In the beginning of the year 39 A. H. (659 A. D.),
during the Khalífát of Ali, son of Abú Tálib, Haras, son of Marral
’Abdi, proceeded, with the sanction of the Khalif, to the same fron-
tier, as a volunteer. He reached Kékán (نغة) in Scindh, was vic-
torious and made captives, but was subsequently slain.

“In the year 44 A. H. (664 A.D.), and in the days of the Khalif
Mu’awiya,” continues our author, “Mohallab, son of Abú Safrá,
made war upon the same frontier, and advanced as far as Banna
(Banná) and Álahwár (Lahore) which lie between Multán† and

* Thornton’s Lahore, p. 112.
† The early Arab geographers call Multán “Farj,” or “house of gold,” be-
cause Mahomed, son of Kásam, lieutenant of Al Héjjaq, found forty bahdras of
gold in one house of the city, which was thenceforth called “house of gold.” A
bahdr equals 333 manuda. According to Almasudi it is the idol also known by
the name of Multán. Pilgrims from distant places in India used to travel to
Cábul. The enemy opposed him and killed him and his followers."

The great traveller Al-Idrisi, of Morocco, in his work the *Nuzhatulmushták-jí-Iftikharul Afák*, writing in the ninth century, calls it Loháwar لَهَاوَر. The termination 'Awar is a corruption of the Sanscrit word Awarna, meaning fort, and is affixed to many Indian towns, such as Sanáwar, Bijáwar, Pesháwar. Loháwar would, thus, simply mean "fort of Loh," and the name would establish its identity with the "Loh Kot" of the Hindu *Puránás*.

Abú Rehán Al-Biruni, in his celebrated work, the *Kanún*, speaking from his personal knowledge of the country at the time of Mahmúd's invasion, towards the close of the tenth century, mentions, in his description of the Himalayan mountains, that "they can be seen from Tacas (Taxila?) and Laháwar لَهَاوَر (Lahore)."

M. Reinaud, in his *Fragments*, and Elliot, read it as Lauhaour لَاوِهَوُر, Lohávar لَوَاوِر, Lohárú لَوَاوِر, and Lahor لَاوُر.

Amír Khusrow, of Delhi, writing in the latter part of the thirteenth century, calls it Lahanúr in his well-known work the *Kirá-nus-sa'den*. He says:

"From the confines of Samanía to Lahanúr, There is no walled (city) but Kasúr."

Mr. Thornton suggests that Lahanúr is a corruption of Luhanágar, niár being the Dakhani form of nagar, as appears from the names of other towns, such as Kalanore, Kananore, &c.

Rashid-ud-dín, in his *Jámiut Tawaríkh*, completed in A.H. 710, or A.D. 1310, calls it Lahúr لَاوُر, "than which," he says, "there is no stronger fort."

Al Biruni also mentions Lahore as a Province, the capital of which was "Mandhkukur" مَلْدُهَوُکُر, on the east of the river Iráwá (Ravi). Baihanki calls it "Mandkákůr" مَلْدُکَکُر.

Lahore is also called by the Mahomedan historians Lóhár, Lóher and Ráhwar, the origin of the last name being explained by the fact of its situation on the great imperial roads to Cábul, Kas-mír and Agra.

In whatever form it may have been written by the early

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* Multán, carrying with them money, precious stones, aloe-wood and perfumes to fulfil their vows. The greater part of the king's revenue was derived from the offerings made to the idol Multán."

* Elliot's Histories of India, p. 116, Vol. I.
Mahomedan writers, it is manifest from the above summary that the name, Lahore, has clear reference to its founder, and that that founder was, in all probability, Loh, the son of Rámá.

*Date of foundation.—The early history of Lahore is involved in so much obscurity that it is impossible to discover the exact date of its foundation. Of its Rajpút Hindu origin there can be little doubt. From the writings of eminent Arabic geographers and the early Mahomedan historians of Scindh, a *resumé* of which has been given above, it may, moreover, be fairly concluded that Lahore was a town of some importance during the early days of the *Khalijat*, or about the middle of the seventh century of the Christian era.*

Colonel Tod in his Annals of Rajistán, assigns the middle of the second century as the date of the migration of Prince Kenekson from Lahore. The learned author, who, from the earliest period of his official connection with Rajistán, applied himself diligently to collecting and imporing its oldest historical records, bases his information on the sacred genealogy from the Puránás, the Mahabhárat, the poems of Chand, the voluminous historical records of Jesselmir, Márwár and Mewár, the genealogical rolls of antiquity, obtained from the tribal bards and priests, biographical anecdotes furnished by men of intellect in the country, and inscriptions calculated to reconcile dates:—"In short," writes the author, "every corroborating circumstance was treasured up which could be obtained by incessant research during sixteen years." From at least ten genealogical lists, derived from the most opposite sources, Colonel Tod finds Kanekson to be the founder of the Mewár dynasty, and assigns his emigration from Loh Kot (Lahore) to Dwarica in Samvat 201, or A.D. 145. The country of Ayuddhia (Oudh), of which Rámá was the monarch, is, in the ancient chronicles of the Hindus, called Khushála, from the mother of Rámá whose name was Khushalia. The first royal emigrant from Lahore is styled in the archives of the the Rána of Mewár, *Khushala putra, 'son of Khushala'." From Loh, the son of Rámá, the Ránas of Mewár claim their descent. He built Lahore, the ancient Loh Kot, and his branch, from which the kings of Mewár are descended, resided there until Kanekson emigrated to Dwarica."† Of the period of this king's migration from Lahore there can, therefore, be no doubt.

The conclusions drawn by Colonel Tod, on the authority of the ancient scriptures of the Hindus, receive further corroboration from the classical writers of the East. It was about the time referred

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† Ibid.
to by Colonel Tod as the probable period of Prince Kenekson's migration from Lahore, namely, the middle of the second century that Claudius Ptolemaeus, surnamed Ptolemy, the celebrated astronomer and geographer, wrote his geography, which was used as a text-book by succeeding ages. He flourished in Alexandria in 139 A.D.; and there is evidence of his having been alive in 161 A.D. In his geography he mentions a city called Labokla, situated on the route between the Indus and Pálibothra, or Patáliputra (Patná), in a tract of country called Kasperia (Kashmir), described as extending along the rivers Bidástes (Jhelam), Sandabal or Chandra Bhágá (Chenab), and Adris (Ravi). This place, from its name and locality, Wilford would identify with Lahore. With this inference General Cunningham agrees, identifying Lahore with the Labokla of Ptolemy, and taking the first two syllables, Labo, to represent the name of Lava (or Lov), the son of Ráma. The identification was, according to the same authority, first made in Kiepert's Map of India according to Ptolemy, which accompanied Lassen's "Indische Alterthums Kunde."

The traveller, Alexander Burnes, noticing the traditions of Cábúl, in his travels writes of the foundation of Lahore:—"In Cábúl itself there are not exactly traditions of Alexander, but both Herá and Lahore are said to have been founded by the slaves of that conqueror, whom they call a prophet. Their names were Heri (the old name of Herá) and Lahore. Candahár is said to be an older city than either of these."†

But the entire absence of the name of Lahore, or any city with a name approaching it, which may be fairly identified with it, in the writings of the historians of Alexander, coupled with the fact that no coins of Indo-Bactrian or Indo-Scythian dynasties have been discovered at Lahore or in its neighbourhood, has led scholars to conclude that the city, if it existed at the time of Greek invasion, was of no importance up to, at least, the first century after Christ.§

Bernier, who visited Lahore in 1664 A.D., suggests its identification with the ancient Bucephala.||

* Compare Thornton's Lahore, p. 110, and Cunningham's Ancient Geography of India, p. 197. See also, on the same subject, Report on the Archaeological Survey of India, Vol. II, page 265, note.
† It is said that Cábúl was formerly named Zábúl, from a Kafir, or infidel king, who founded it; hence the name Zábúlistán.—Burne's Travels into Bokhárd, dec., p. 148, Vol. I.
‡ Ibid.
§ Compare Thornton's Lahore, p. 109, with Hunter's Gazetteer, p. 414, Vol. VIII.
Burnes would identify Lahore with Sanghalá, mentioned by Arrian and Curtius, the classical writers, as the stronghold of the Kathaean or Khatri tribe. This is the Sanghalá of Alexander, mentioned also by Diadorus, and recognized as the Sákala of the Brahmins and the Ságala of the Buddhists. But its position, 65 miles from the bank of the Hydraotes (Ravi), precludes the identity of its situation with that suggested by the enterprising traveller. Yet both Curtius and Arrian agree in stating that Alexander crossed the Hydraotes (Ravi) before advancing against Sanghalá to punish the insurgent Kathaeans, described as a "free Indian nation." There can, therefore, be no doubt that the conqueror crossed the Ravi in the immediate neighbourhood of Lahore, which "was most probably the position of his camp when he heard of the reccessy of the Kathaean."* But it must have been a place of no importance at the time of the Macedonian invasion, or it would have, doubtless, been mentioned by the Greek writers.

When the celebrated Chinese pilgrim, Hwen Thsang, visited the Panjáb in 630 A.D., he found the walls of Sanghalá completely ruined, but their foundations still remained; and in the midst of the ruins he found a small portion of the old city, still inhabited by Buddhist monks, who studied the esoteric doctrines of Budha. According to the Chinese traveller, Táki, or Asárdír (believed by General Cunningham to be the Pimparáma of Alexander), about two miles to the south of the high road between Lahore and Pindi Bhatián (or 45 miles from the former and 24 from the latter), was the capital of the Panjáb in A.D. 633.

Now, the pilgrim, in his itinerary,† makes no mention of Lahore, or any city answering its name or description, though he was in Chinapatti (the modern Patti in Kasúr) for 14 months, and Jalandhura (the Kulindrine of Ptolemy) for four months, and had travelled the whole country from Kashmir to Pragia, Ujjén and Kannoj. He notes that he halted for a whole month (November 633 A.D.) at a large town on the eastern frontier of Táki. General Cunningham would identify this large town with Kasúr, as the kingdom extended to the Biás river on the east, and the great city should be looked for on the line of the Biás, and not on the Ravi.

From the mention, however, of the name of Lahore in the geography of Ptolemy before mentioned, Mr. Thornton approxi-
mately fixes the date of its foundation “at the end of the first or the beginning of the second century of the Christian era.”

_Lahore before the Mahomedan conquest._—We have observed before, on the authority of the Chinese traveller, Hwen Thsang, that Táki, or Asarúr, was the capital of the Panjáb in the seventh century. According to Major-General Cunningham, it was the name of the capital, as well as of the kingdom of the Panjáb at that time.† The more ancient capital was She-kie-lo, identified by Professor Lassen with the Sákala of the Mahabhárata and the Sanghálá of Arrian, within a few miles of Táki. Sákala was the ancient capital of the powerful tribe of Tákas, whose country was, after them, called Tákadesá. The kingdom of Táki comprised the whole plains of the Panjáb, from the Indus to the Biáś, and from the foot of the hills to the junction of the five rivers below Multán, and embraced several of the most celebrated places in ancient India, some famous in the wars with Alexander, others renowned in Buddhist history. Loháwar, or Lahore, was one of these, and with Kusawar (Kasúr) and Chinapatti (Patti), was included in the Bári Doáb, or the country between the Biáś and the Ravi.

Major-General Cunningham identifies the Táfak of the merchant Solemán, the earliest Mahomedan author who visited the East before 851 A.D., as the Táki of the Chinese pilgrim. In the Geography of Almasúdi, the “Herodotus of the Arabs,” it is called Táfan طافان. Both Abú Rehán and Rashid-ud-din, who has borrowed from Al-Biruni, call it Tákishar, and agree in stating that “the great snowy mountains of Kelarjik (Larjik), which resembled Demavend in its cupola form, could be seen from the boundaries of Tákishar and Loháwar.” Tákishar and Loháwar are here mentioned, as cities. Thus, the mention of Táka along with

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* On the assumption that the “great city” alluded to by Chinese pilgrim in his travels was Lahore, Mr. Thornton assumes elsewhere (vide p. 112 of his work on Lahore) that the “great Brahmanical city of Hwen Thsang was the city of Lahore,” and that “it must have been founded between the first and seventh centuries of the Christian era.” Major-General Cunningham in his Ancient Geography (page 193), however, shows clearly that the Chinese traveller could not have visited Lahore, and that the “great city” alluded to by him was the modern town of Kasur. The conclusion, therefore, in regard to the probable foundation of Lahore in the seventh century, based as it is on the belief in the Chinese pilgrim’s visit to Lahore towards the middle of that century, would not, for obvious reasons, hold good, and the fair inference to be drawn from the writings of the Greek geographers, coupled with the testimony afforded by the ancient chronicles of Kashmir and Rajéstán is, that, whatever its exact locality, Lahore must have been founded towards the end of the first or the beginning of the second century of the Christian era.

† The name “Panjáb,” meaning “five waters” is of Persian origin, and was adopted only on the Mahomedan conquest of that country. In Mahabháráta the country was called Takadesá, or the country of the Tákas. The old Nágrí characters which are still in use throughout the country from Bámíán to the banks of the Jamná, are called Tákari. The “Rája Tarangini,” the ancient chronicle of Kashmir, was written in the Tákari characters.
Lahore by the early Arab geographers of admitted authority, shows that both these cities existed contemporaneously, and since Tāka flourished in the seventh century, it is probable that Lahore must have flourished then too.

Lahore seems to have risen to importance in the eighth and ninth century, when it became the capital of a reigning family of the Brahmins who, in the tenth century, were invaded by Sabuktāgin and his son Mahmūd. Owing to change of dynasty, or its exposed situation on the road from Cābul to India, the city of Lahore seems to have been deserted sometime before the invasion of Mahmūd, for, in contemporary Mahomedan histories, mention of Lahore exists as a Province. The Hadīkatul Akalim of Murtaza Husain* expressly mentions the fact of the transfer of the seat of government from Lahore to Sialkot, or Sálwanpur, built by Rāja Sálwan in the time of Raja Vikramajit, where the Bhātis subsequently established themselves. As stated before Al-Biruni mentions Mandhokar (or Mandhokot) as the capital of Lahore, the Province. Mr. Thornton identifies Mandhokar, with Mankot, a place near Sialkot, and believes it to be the capital of the last native dynasty. This belief is strengthened by the fact that Sher Sháh, the Sūr Afghán, seriously contemplated the removal of the seat of government from Lahore to that very place. The date of the desertion of Lahore may be approximately fixed at the tenth century.

From Sialkot, or its vicinity, the seat of government was removed to Lahore at the period of Mahmūd’s invasion, in the beginning of the eleventh century, when that conqueror, having rebuilt the city, established a garrison in a fort built by him.†

The result of enquiries into the pre-Mahomedan history of Lahore may be briefly recapitulated thus:—That Lahore, the Lavpor and Lohkot of the Hindus, the Loháwar, Lohár, Lahánur, or Ráhwar, of the Mahomedans, and possibly the Labokla of Ptolemy.
was founded by an ancient race of Rajpuțs towards the end of the first, or beginning of the second, century after Christ; that it rose to importance in the eighth and ninth century, becoming the capital of a powerful principality and the parent of other colonies; that, owing to a change of dynasty, the seat of government was transferred to Sialkot in the tenth century; but, in the beginning of the eleventh, it became again the seat of Mahomedan government in the north-west of the Panjab. Mr. Thornton thinks it more probable that it was founded as early as the beginning of the second century, and his conclusions are fully supported by the previous writings of Wilford and the subsequent researches of so eminent an authority as Major-General Cunningham.

The Ghaznivide dynasty.—When Alaptagin, the celebrated Turk slave and General of Abdul Malik, the last of the Sámaní kings of Bokhárá, who ruled over the destinies of Central Asia for 120 years, died, in 977 A. D., he was succeeded by Sabuktagín, his General, also a slave, who had married his daughter. Having subdued and annexed Candahár, Sabuktagín crossed the Indus, to invade the kingdom of Lahore, then ruled by Jaypál, a Brahman prince, of ancient lineage. A battle was fought near Lamghán, a 

*city celebrated for its great strength, and abounding in wealth,* at the mouth of the valley which extends from Peshawar to Cábul, in which the Hindus were defeated with great loss. The Hindu Rája surrendered fifty elephants, and engaged to pay 1,000,000 dirhams of royal stamp as the price of peace; but, no sooner had the victor retraced his steps to Ghazní, than Jaypál refused to fulfil this part of the engagement, and even had the audacity to cast into prison the messengers who had accompanied him to Lahore to receive the stipulated ransom.

The perfidy of the Rája of Lahore brought Sabuktagín a second time on to the soil of the Panjab, and a second battle was fought, in which the confederate armies of the Indian Rájas, numbering in all 100,000 horse and a prodigious number of foot soldiers,† were defeated with dreadful slaughter. The whole country up to the Indus was taken possession of by the victors.

On the death of Sabuktagín, in 997 A. D., his son, the celebrated Mahmúd, after a disputed succession, ascended the throne of Ghazní. From his very childhood, Mahmúd was bent on extirpating idolatry, and establishing the religion of the Prophet on the

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* Tarikh-i-Yamini of Al-utbi.
Farishta. According to Al-utbi they were scattered like ants and locusts,—Tarikh-i-Yamini.
He takes the field against Jaypál. Defeat of Jaypál’s army.

His self-immolation. Anangpál, son of Jaypál.

Mahmúd extends his conquests in the Panjáb.

The battle of Peshawar.

Utter rout of the Hindus.

land beyond the Indus. He took the field against Jaypál, his father’s old adversary, and a battle was fought near Peshawar on 27th November 1001 A.D., in which the Indian army was totally defeated and pursued to Bhatinda. A great number of the Hindus were taken prisoners, among them being Rája Jaypál and a number of his kinsmen. These were subsequently released, on the Rája’s paying a heavy ransom, and renewing his promises of tribute. Around his neck were ten necklaces of jewels, one of which alone was valued at eighty thousand pounds, which all became the property of the victor. The unfortunate prince, being under the superstitious belief that his repeated disasters were due to some crime which might be expiated by self-sacrifice, abdicated the throne in favor of his son Anangpál, and, mounting a funeral pile, which he had himself caused to be constructed outside the walls of his capital, set it on fire with his own hands, and thus met a death to which he had devoted himself. Mahmúd returned to Ghazni after establishing a Mahomedan governor in the Panjáb.

During the next three years Mahmúd captured the important city of Multán, the chief of which, though a Mussalman, had formed a close alliance with Anangpál, reduced the whole of the Peshawar valley and the greater part of Sindh, and made every sovereign from Kashmír to the mouth of the Indus his tributary.

In 1008, Anangpál, stimulated by the remonstrances of the priests to make a great effort to recover their lost independence and drive the foreigners out of the country of their birth, entered into a confederacy with the Hindu Rájas of India; and a great battle, which decided the fate of the Panjáb, was fought on the fields of Peshawar, between the troops of Mahmúd and the allied Indian armies. The Hindus fought with great valour and resolution, and the Mahomedans were on the point of being routed, 3,000 to 4,000 of their number having been killed in the battle by the furious charge of the Ghakkars, a wild mountain tribe, the ancestors of the modern Játs. But the tide of war suddenly turned. The elephant on which Anangpál rode, and which had been directed to profit by the confusion, was terrified by the burning naphtha balls and arrows, and fled from the field. The Hindus, believing they had been deserted by their sovereign, took to flight and dispersed in every direction, being vigorously pursued by the Mussalmans, who put great numbers of them to the sword.

The kingdom of Lahore, though closely contiguous to the Ghazni capital, had remained independent during the last fifty years that had elapsed since the first invasion of the Indian territory by
Sabuktaghan. Anangpal was succeeded in the government of Lahore by his son Jaypal II. The young prince was so ill-advised as to oppose the march of the Sultan’s army to Kanauj. This conduct on the part of the Raja of Lahore, afforded Mahmud a pretext for obtaining possession of this important key to India. Hastening from Kashmir, whither he had proceeded, he marched towards the metropolis of the Panjab at the head of an immense army. The young Raja, finding himself unable to face the veteran army of the Sultan, abandoned the city and the neighbouring territory, and fled helpless to Ajmere. Lahore was sacked by the victors, and thenceforward permanently attached to the empire of Ghazni. Thus was a permanent garrison for the first time established east of the Indus, the Hindu principality of Lahore for ever extinguished, and the foundation laid of the future Mahomedan empire in India. The event happened in 1002 A.D.

During the reign of Maudud, grandson of Mahmud, a coalition having been formed among the Hindu Rajas of Delhi and the surrounding countries, they overran the Panjab and laid siege to Lahore. The city was defended with desperation by the Mahomedan garrison. The Mahomedans suffered greatly for want of supplies, famine prevailed, and no succour from without could be obtained. The Mahomedans, disdainful to yield to a nation whom they had so often beaten in the field, at last made a desperate sortie, and the Hindus raised the siege and precipitately retired, 1045 A.D. This was the last attempt of the Hindus to recover the sovereignty of Lahore.

The Seljukian Tartars, under their great sovereigns, Toghrul Beg and Alp Arslan, in the meanwhile, established an empire over all the country between the Euphrates and the Jaxartes, and the Ghaznivide Sultans, having been deprived of their ancestral possessions, removed the seat of government to Lahore. During the reign of Masud II (1098-1114 A.D.), Lahore became the real capital of the Ghaznavi dynasty, and their possessions in the Panjab became consolidated.

During the reign of Behram Sultán, (1118 to 1152 A.D.), Balin,* the viceroy of Lahore, aimed at independent sovereignty. The Sultán made two expeditions to chastise him, and was victorious on both occasions. “But God punished him,” writes the historian Minhaj-us-Seraj, “for his ingratitude. He, with his ten sons and horses, fell into a quagmire on the day of battle, and being thus engulphed, was effectually disposed of.”

* Called by Minhaj-us-Seraj, Mahomed Behalim.
After the capture of Ghazni by the Ghorian Sultán Ala-ud-dín, Khusrow Sháh, the son of Sultán Behrám, reigned at Lahore for two years. He died at Lahore in the year 1160, and was succeeded by his son Khusrow Malik, surnamed Taj-ud-doula Sultán Jahan, destined to be the last of the mighty race of Sabuktagín who was to hold royal power.

The Ghorian Sultáns seem to have been a tolerant race, and they ruled the Panjáb mildly. They employed the Hindus in their cavalry, and some of them even adopted Hindu titles, which they inscribed on their coins. Lahore during the reign of Sultán Mahmúd, was called Mahmúdpur; and this was the name inscribed on the coins struck by Mahmúd at Lahore.

The Ghorian and the Slave dynasties.—Shaháb-ud-dín, surnamed Mahomed Ghori, generally considered the founder of the Mahomedan empire in India, was the brother of Sultán Ghiás-ud-dín, the successor of Saf-ud-dín, the son of Ala-ud-dín, Sultán of Ghor. Being despatched to India by his brother to annex the provinces which belonged to the subverted dynasty of Ghazni, he conquered Multán and the fort of Uch, celebrated in history as the scene of Alexander’s memorable attack and wound. Having then conquered all the provinces of the Indus, he twice besieged Khusrow Malik in his capital of Lahore; but that prince offered such a determined resistance in his strong retreat that the invader was on both occasions forced to retire. The crafty Ghorian Sultán at length had recourse to a stratagem. Khusrow had sent his son Mahomed, as a hostage for his own good behaviour, to the Court of Ghori Sultán. Having given out that he had every confidence in the good faith of Khusrow, and, that his object thenceforward was to turn his arms against the Seljuks, he sent the prince back, with a gorgeous escort by easy marches to Lahore. Khusrow Malik, being thus entirely thrown off his guard, marched from Lahore to embrace his son. Mahomed, who had in the meanwhile assembled an army of 20,000 horse, as if for operations in Khorasán, marched with celerity by a circuitous and unfrequented route, thus interposing himself between Khusrow and his capital. His camp having been surrounded, Khusrow was compelled to surrender. The event happened in 1186, A. D. Khusrow was confined in a strong castle, but, on the alleged prediction of some astrologer, was, with all his family, put to death, and the dynasty of the great Mahmúd was thus for ever extinguished. Lahore was soon after occupied without any resistance.

* Rouzatus-Sáfá.
† Tabákátí Nasirí.
Sultán Shaháb-ud-dín made war on Prithi Rai (or Pithora), Raja of Ajmere, the head of the Chuhán Rajpúts, and was wounded in the great battle of Narain, on the Sarsuti river, by the lance of Gobind Rai of Delhi. The incident affords proof of the valour and martial prowess of the Afghan king, as well as of the heroism and prodigious strength of the Rajpút General. The former was on horseback when he attacked the war elephant of Govind Rai, and, with the strength of a lion, in one stroke knocked two of his adversary's teeth down his throat. The Rai returned the blow forthwith, wounding the king severely in the arm with his lance, and the latter's life was saved only through the devotion of a brave young Khilijai, who, clasping his master round the chest, spurred on the horse and bore him from the midst of the fight.* His army was defeated and pursued for forty miles, while he himself was carried almost insensible to Lahore.† Seven times did this brave Hindu Raja, the representative of the Aryan chivalry, carry his arms to the very gates of Lahore,‡ but he was finally defeated and put to death by the Muslem king, 1193 A.D. On his recovery from the wound received at the battle of Narain, the Sultán disgraced those Omerahe who had fled from the battle-field, by compelling them to walk round the city of Ghor whither he had returned, with the nose-bags of their chargers fastened round their necks, as if they were donkeys; in the meanwhile giving them the option of eating the fodder, or having their heads struck off with the sabre.

Meanwhile the Ghakkars, a wild tribe inhabiting the mountains north of the Panjáb, availing themselves of the Sultán's absence at Khowrazm, overran the Panjáb and even captured Lahore, 1203 A.D., but Shaháb-ud-dín, with the assistance of Kutb-ud-dín Ebak, his deputy invaded the Panjáb, and not only recovered that Province, but induced the Ghakkars to embrace the Mahomedan religion.

On the cruel assassination of Shaháb-ud-dín by the Ghakkars on the banks of the Nilab, Kutb-ud-dín Ebak, viceroy of northern India, originally a slave, mounted the throne at Lahore on July 24th, 1206 A.D.

Soon after the accession of Kutb-ud-dín to the throne, Taj-ud-dín Eldoz, another slave of Shaháb-ud-dín who, on his master's death, had retained possession of Ghazni and the northern provinces, set out with an army to enforce his claim, and captured Lahore.

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* Minháj-ús-Seráj.
† Sullivan.
‡ Ibid.
but was driven out by Kutb-ud-din, who marched at the head of an army from Delhi.

"The public prayers and coinage of Dinârs and Dirhams throughout the whole country received honor and embellishment from his name and royal titles, and Lahur* where the throne of the Sultâns had been established, and which was the altar of the good and pious, became the capital."† The Sultân died at Lahore, in 1210 A.D., through a fall from his horse while playing the game of Chougân (now known as 'Polo'), and "he was buried at Lahore like a treasure in the bowels of the earth."‡

Arâm Shâh. Kutb-ud-din Ebâk was succeeded by his son Arâm Shâh; but the latter was defeated and expelled by the late king's son-in-law and adopted son, Shams-ud-din Altamash. According to Hasan Nizâmî, the last named king arrived at Lahore, described as being 4: among the mothers of the countries of religion and among the chiefs of the provinces of Islâm, the abode and repose of the excellent and pious, which, for some days, on account of a number of calamities and changes of governors and the sedition of rebels, had been distracted by the flames of turbulence and opposition, but had now been again reduced to order." In the beginning of 1217 A.D., Násir-ud-din Mahmûd, the king's son, was appointed viceroy of Lahore, which became the scene of rejoicing and festivities and the game of Chougân, with which the king amused himself.§

In the year 1218, Jalal-ud-din, Sultân of Khowrazm (now Khewa), having overrun Persia and Transoxiánâ, conquered Lahore; but his hordes were driven back to the banks of Indus by the legions of Chengez Khân, the mighty lord of the pastoral world, the subverter of numberless kingdoms from the shores of the Caspian to the borders of China, and from the Indus to the Pole. According to the Bahûl Baldân, "Several thousand horsemen under Turtâfi, the general of Chengez Khân, crossed Scindh in pursuit of Jalal-ud-din, and from thence went to Multân and ravaged that country and Lohâwar."|| Another historian¶ says "that the places plundered by the Moghals on this occasion were Multân, Lohâwar (Lahore), Fershawar (Peshawar), and Malikpur." After

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* Lahore is here spelt Lahur in the original.
† Tajul Masir of Hasan Nizâmî of Lahore, written in 1205 A.D. It is a very valuable work, being a contemporary history of the first permanent establishment of the Mahomedan power in the north-west of India.
‡ Ibid.
§ Hasan Nizâmî.
|| Lahore is here called Lohâwar.
¶ D'Ohsson.
committing these depredations, the Moghals returned, across Scindh to Ghazni.

During the reign of Sultáná Razia Begam, who had succeeded her brother, Rukun-ud-dín Feroz, the son of Altamash (1236 A.D.), Malik Azud-dín Kabir Khán, Governor of Lahore, broke out in revolt. The Sultáná, who, according to the contemporary historian, Minháj-us-Seráj, “throwing off the dress and veil of the women, put on a coat (Qabá) and cap, and, daily sitting on her throne, gave audience to all her countries,” led her army from Delhi to Lahore and reduced the insurgent chiefstain to obedience, 1239 A.D.

The fair ruler of India, on her defeat and cruel assassination (October 1240 A.D.), was succeeded by her brother, Sultán Moz-ud-dín Behrám Sháh. An army of the Moghals from Khorasán and Ghazni, penetrating into the Panjáb, committed great havoc. Malik Kara Kúsh, the Governor of Lahore, made preparations for resistance; but, not being supported by the people of the city, he fled one night in the direction of Delhi. Lahore was captured by the Moghals “who slaughtered the Mahomedans and made their dependents captives.”* The event occurred in December 1241 A.D.

During the reign of Násir-ud-dín Mahmúd,† a younger son of Altamash (1246 to 1266 A.D.), the viceroyalty of the Panjáb was held by Sher Khán, a relation of Ghiyás-ud-dín Balban, the Sultán’s able Wazír, who had been honoured with the hand of one of the daughters of Altamash. The Moghals continued to make repeated excursions into the Panjáb, but were each time repulsed by the Lahore viceroy, who even once invaded their territory and took possession of Ghazni.

On the death of Násir-ud-dín Mahmúd, his Wazír Ghiyás-ud-dín Balban, known also by his title of Ulugh Khán, who already exercised the power of a king, ascended the throne, 1266 A.D.

Four or five years after his accession, Sher Khán, his cousin, the distinguished viceroy of Lahore, “who had proved a great barrier to the inroads of the Moghals,” died.† The Sultán appointed his eldest son, Prince Mahomed, a young man of the greatest accomplishments, governor of the Panjáb and all the dependent frontier Districts, including Scindh. The Prince held his Court at Multán, in consequence of the inroads of the Moghals from the direction of Scindh. He was a patron of learning and literary men, and

* Minháj-us-Seráj.
† The Tabkát-i-Násrí of Minháj-us-Seráj is named after him.
‡ Tarikh-i-Feroz Shahi of Ziá-ud-dín, Barni.
scholars flocked to his palace from the countries of Asia. Among the literary men of genius who attended his Court were Amír Khusrow, the poet laureate, believed to be the father of Urdu literature, and a poet and author of great talents, and Amír Hassan equally celebrated for his profound learning.

About this period, the Sultán, returning from his expedition to the Jút Mountains, marched to Lahore, where he ordered the rebuilding of the fort, which had suffered greatly from the inroads of the Moghals during the reigns of the sons of Shams-ud-dín Altamash. "He re-peopled the towns and villages of Lahore, which had been devastated by the Moghals, and appointed architects and superintendents to restore them."*

The principal authority for Balban’s period is the historian, Zia-ud-dín, Barnî, author of Tarikh-i-Feroz Shâhî, who lived in the succeeding century, and who declares that he wrote down what he received from his father and grand-father, or those who held offices of State. Thus, referring to the merits of the heir-apparent, Prince Mahomed, and his courtiers, the author writes:—“The young prince took great delight in having the Shâhnâmâ, the Khamsa of Shekh Nizâmî, the Diwàn of Sanâ‘î and the Diwàn of Khâkání read out to him, and he listened to the discussions of learned men on the relative merits of these poets. He fully appreciated the merits and excellencies of the poets, Amír Khusrow and Amír Hassan, and delighted in honouring them above all others. I, the author of these pages, have often heard Khusrow and Hassan say that they never saw a prince of such excellent qualities as the Khani Shâhid.”†

In the year 1285 A.D., the Khán of Multán, as the heir-apparent of the Sultán was called, according to the words of Zia-ud-dín, Barnî, "the Mainstay of the empire," proceeded to Lahor‡ and Deobalpûr (Depálpûr) to oppose the "accursed Samar, the bravest dog of all the dogs of Chengez Khán." He succeeded in defeating the invaders and recovered all the country they had conquered. A fresh army of the Moghals immediately followed, but, after a sanguiinary fight, was put to flight. By an unfortunate juncture, a body of the enemy had kept together during the pursuit, and, to the intense grief of the army, succeeded in despatching prince Mahomed on the banks of the Ravi. In the same action the poet Khusrow, who was the prince’s constant companion, was taken prisoner.

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* Tarikh-i-Feroz Shâhî.
† Namely, the "Martyr Khan." This was the title given to Prince Mahomed after he had been killed in a battle against the Moghals.
‡ So spelt in the original.
by the Moghals, and it was with considerable difficulty that the invaders were induced to set the "parrot of Hindustan," as Khusrav was called, at liberty. He wrote an elegy on the death of his patron.

The loss of the brave prince Muhammad drew tears from the lowest ranks in the army, among whom he had been extremely popular, and the aged Sultán, now in his eightieth year, sunk under the weight of his grief.

The Khilzai and Toghlak dynasties.—During the Khilzai and Toghlak dynasties (1288 to 1414), a space of 126 years, Lahore shared little in the political history of the day. The Moghals continued to ravage the surrounding country, and on one occasion penetrated as far as Delhi itself, but were repulsed by Zafar Khán, the gallant General of Sultán Ala-ud-dín, 1298 A. D. At Lahore a number of these Moghals settled outside the town, and the Moghali-purá quarters, named after them, continued long to be the wealthiest inhabited part of the suburbs. The credit of putting an effectual stop to the excursions of the Moghals is given to Gházi Khán, the brave Viceroy of Lahore during the reign of Ala-ud-dín. In the year 1305 A.D., he pursued them into Cábúl and Ghazni, and ever after he levied heavy contributions from those cities, which tended materially to restrain their incursions for many years subsequently. Gházi Khán, originally the son of a Turki slave of Ghias-ud-dín Balban, ascended the throne of India under the title of Ghiyas-ud-dín Toghlak (1321 A. D.), a position which he owed entirely to the high political wisdom and administrative genius which he had displayed as Viceroy of Lahore. He was the founder of the Toghlak dynasty of kings, who ruled India from 1321 to 1414 A.D.

Invasion of Tymúr.—When Tymúr crossed the Indus, on September 12th, 1398, A. D., Mobárak Khán, governor of the Panjáb, offered an ineffectual resistance, and the Moghal army sailed down the Chenab. Before proceeding to Delhi, Tymúr's army pillaged the Panjáb and Multán. Lahore escaped the sword of the conqueror, through the timely submission made to him by Malik Shekha Khokar, brother of Nusrat Khokar, who had been formerly governor of the place on the part of king Mahmúd-Toghlak of Delhi. He remained in attendance on the Emperor until the royal camp was fixed at Doáb, between the Ganges and the Jamna, after the conquest of Delhi.* There he asked permission to return home, ostensibly with the object of raising contributions and tribute for His

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* Maliswát-i-Tymúri and Zafarnáma.
Majesty, promising to rejoin the camp on the river Beas. On reaching Lahore, however, he forgot all his promises, and not only made no arrangements for raising contributions from the townspeople, but, when a party of Tymür’s followers, among whom was Maulána Abdulla, the king’s favorite counsellor, passed through Lahore, on their way from Samarkand to join the Emperor, he treated them with indiscipline. Incensed at this perfidious conduct on the part of the Khokar chief, the Emperor sent Prince Pír Mahommed Jahangir, his grandson, Prince Rustam and Amirs Sulemán Sháh and Jahan Sháh, to Lahore, to levy a contribution from the inhabitants, ravage the country, and put Shekha in chains. These Princes and Omerahs, having come to Lahore at the head of a detachment, levied a ransom from the inhabitants and threw Shekha Khokar, his wife and children into confinement. “When I returned from the hunt,” writes the Emperor in his autobiography, “the princes and nobles whom I had sent to Lahore returned from that place, bringing with them much wealth and property. I received them with due honour, and the plunder which they had brought from Lahore, in money, goods and horses, they presented to me, and I divided it among the nobles in attendance at my Court.”* The author of the Zafar-náma notices the event thus:—“Princes Pír Mahommed and Rustam, accompanied by Amirs Jahan Sháh and Sulemán Sháh, arrived from Lahore. They had put to the sword many infidel Hindus, had gained a large booty and now offered their spoil to the Emperor.” The conqueror left no garrison in the Panjáb, but returned to Turkistán, having appointed Syad Khízr Khán as his viceroy of Lahore† and retaining only a titular suzerainty over Hindustán.

The Syad dynasty.—Khízr Khán Syad was another viceroy of Lahore, after Gházi Khán Toghlahk, whom the important command he held in the Panjáb, enabled to assume the royal diadem at Delhi. On the death of Mahmoud-Toghlahk, in February 1412, he marched from Lahore and expelling Dowlat Khán Afghán Lodi, who had succeeded the late King, ascended the throne. To avert the jealousy of the Omerahs, however, he resorted to the expedient of ruling the country in the name of Tymúr, and he was enabled to support his position by the aid of the Lahore and Multán forces, which had been under his command. During the dynasty of the Syads, 1412 to 1478, a space of 66 years, Lahore was not prominent in the political affairs of the time.

* Malfüzat-i-Tymúr.
† Ibid.
The Lodi dynasty.—The power of the Afghán dynasty known as the line of Lodis was originally established in the Panjab. Behlol’s grandfather was governor of Multán, and his father, viceroys of Lahore, during the reign of the Emperor Feroz Toghlak, and his uncles held important commands under the Syad Sovereigns of Delhi. One of his uncles, Islam Khán, had 12,000 Afghán warriors in his private employ. Behlol’s mother was smothered under the ruins of a fallen house, and, his father opening her body, the infant, destined to be the future Emperor of Hindustán, was taken out. The power of the Lodi family in the Panjab excited the jealousy of the reigning Sovereigns of Delhi, who drove them into the hills. Behlol, however, on growing up, took the opportunity of occupying, first Sirhand, and subsequently the whole of the Panjab. The dominion of Lahore was thus severed for a time from the sovereignty of Delhi, until Behlol, having been invited by the Wazir of Syad Ala-ud-dín, the last sovereign of the Syad dynasty, supplanted him and was ultimately adopted by that Sovereign as his successor. Behlol’s accession to the throne is reckoned from 1450 A.D., the date of the abdication of Sultán Ala-ud-dín. His accession again brought back the Panjab under the Delhi empire.

During the reign of his grandson, Sultán Ibrahím, Dowlat Khán Lodi, Governor of Lahore, disgusted at the ill-treatment of his son Dilawar Khán at the court of Delhi, addressed, through Alam Khán Lodi, an invitation to the Moghal Emperor Baber at Cabul to repair to Hindustán, bringing to his notice the contempt in which the ruling dynasty was held in the country, the discord that prevailed among the nobles and the discontent of the army.

Lahore conquered by Baber, 1524 A.D.—The invasion of Hindustán had been from the first the favorite object of Baber’s ambition. The empire of Delhi had been an incessant scene of confusion and revolt; and the whole country was thrown into uttermost disorder. As previously noted, the Panjab was held by Dowlat Khán Lodi and his sons, Gházi Khán and Dilawar Khán. The impolitic arrogance and haughty temper of Sultán Ibrahím drove

* The Lodis at this time held Sirhand, Lahore, Sannán, Samana and Hissar as far as Pànipat. Sambhal was governed by Daria Khán Lodi, and Patiala and Kampil by Ra’u Partab.—Tárikh-i-Khán Jahán Lodi.

Sultán Ala-ud-dín possessed only Delhi, Pálam and some of the adjoining Par-gáns. The Tárikh-i-Dáuídi records a distich which was current at the time expressing the dwindled condition of the crown dominions under the Syad dynasty.

"The empire of the king of the world Extends from Delhi to Palam."—Tárikh-i-Dáuídi.

† Elphinestone, page 84, Vol. II.
the Viceroy of the Panjáb into revolt, to suppress which the Emperor sent an army under Behár Kháń Lodi. Finding himself unable to resist this force, Dowlat Kháń offered his allegiance to Baber and implored him to march to his succour. The Moghal sovereign gladly accepted this call and soon put his army in motion. He crossed the Indus, marched through the country of the Ghakkars, whom he reduced to obedience, passed the Jhelam and the Chenab, and speedily approached Lahore. Behár Kháń Lodi, Mobárak Kháń Lodi, and some other Afghán Omerahs, still in the interest of the Delhi Emperor, encountered the invading army near Lahore, but were defeated with great slaughter. The conquerors, elated with their success, and enraged at the obstinacy of the resistance, plundered the town and burnt its streets.* The Emperor halted only four days in Lahore and then advanced to Dipálpúr, the garrison of which place he put to the sword. Crossing then the Sutlej, he had advanced as far as Sirhand, when news reached him of the revolt of Dowlat Kháń, who, dissatisfied with his jágir of Sultánpur, which had been allotted to him by the Moghal Emperor, had risen up in arms. Baber, abandoning his designs against Delhi, deemed it prudent to hasten back to Lahore. Dowlat Kháń, on hearing of the King’s approach, fled to the hill country on the east, but His Majesty reconciled Dilawar Kháń, his son, and honored him with the title of Kháñí-i-Khánán.† At Lahore, he parcelled out among his Omerahs the districts of the Panjáb which he had conquered. Dipálpúr was given to Sultán Ala-ud-dín Lodi, brother of Sultán Ibrahim, a competitor for the throne of Delhi; Sialkot to Khusrow Gokul Tash, and Kalanor to Mahomed Ali Tájak. Appointing then Mir Abdul Azíz, a near relation, to the charge of Lahore, and Bábá Khushka, a veteran Moghal officer, to watch the proceedings of Sultán Ala-ud-dín, he marched back to Cábul.

Scarcely had Baber recrossed the Indus, when Dowlat Kháń, issuing from his mountain retreat, advanced to Dipálpúr, where his troops defeated Sultán Ala-ud-dín. Bábá Khushka repaired to Lahore, which became a hot bed of intrigues fomented by Dowlat Kháń. Baber again arrived on the scene. His officers had all formed a junction at Lahore, which they still held. Mahomed Sultán Mirza, Adil Sultán and other Moghal Omerahs proceeded from Lahore to Kalanor to pay their respects to His Majesty. The enemy, to the number of 40,000,‡ were encamped on the banks of the Ravi. The Emperor sent a reconnoitring party to examine their position; but

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* Memoirs of Baber by Erskine, page 257.
† Khalásat-ul-Tawárikh, p. 244.
the force, being informed of his approach, broke up and retreated in consternation. The Emperor thereupon marched towards Delhi without entering Lahore.

This was Baber's fifth and last expedition; and the battle of Panipat, fought on 29th April, 1526, decided the fate of the empire. Ibrahim was slain, his army defeated with great slaughter and Delhi captured by the victorious Baber, who thus laid the foundations of the Moghal empire in Hindustán.

Baber died at Agra on December 16th, 1530 A.D.*

The Moghal Period.—Fresh from a lovely and picturesque country, abounding in beautiful streams and rivulets, and rich in luxuriant vegetation and the waving foliage of trees, the followers of Baber, that knight errant of Asia, contemplated with dismay the prospect of a prolonged stay in the inhospitable regions of India. The happy recollections of the vale of Farghána and its neighbouring mountains made them anxious to return home; † but Baber, in an eloquent speech made by him before an assembly of his troops, dissuaded them from carrying out their dangerous and impolitic resolution after the brilliant victories they had gained, impressing upon them the incalculable advantages of founding a new empire in India. His words had the desired effect; and an empire was founded in India which was destined to become one of the greatest that has ever ruled the destinies of an Asiatic country.

The first town of importance that benefited by the establishment of the Moghal monarchy in the Panjáb, was naturally Lahore. During the reigns of the early Moghal Emperors, justly regarded as the golden period of the history of Lahore, it became once more a place of royal residence. Endowed by nature with a noble spirit of chivalry, valour and enterprise, a lively imagination and a delightful humour, they proved to be the most enlightened patrons of literature and the fine arts that ever flourished in the East. Under them Lahore soon became the seat of learning. It became the resort of learned men, poets, authors, orators and men versed in the science of theology and philosophy, who flocked to the Imperial Court from Bokhárá, Samarkand, Mawarulnehr and other countries of Asia, noted in those days for the cultivation of literature and the arts of peace. Fine gardens were laid out, canals dug to improve the means of irrigation, spacious mosques built, caravan passage, and many mausoleums and mosques erected. By the will of Baber, his remains were sent to Cabul and buried there.

* Baber's remains were sent to Cabul and buried there.

† One even gave vent to his feelings in a verse to the following effect:—

"If safe and sound, I pass the river Sind,
Dence take me, if again I'll visit Hind."
several constructed, palaces, domes and minarets erected, and an impetus was given to the architecture of the country quite unsurpassed in any age. The chief architectural monuments that adorn Lahore at the present day, are to be traced to the early Moghal period, and to the same period are referable the best productions of learning and literature in their several branches to which the Panjáb may fairly lay a claim.

Humayún.—Three days after the death of the late Emperor, Humayún ascended the throne in the city of Agra, on 29th December, 1530 A. D. No sooner did his brother, Kámrán, who at that time held Cábul and Candahár, hear of this event, than he marched for the Panjáb, ostensibly to offer his congratulations to his brother on his accession, but in reality to try his own fortune whether he might not be raised to the throne of Hindustán. As he drew near to Lahore, he found that Mir Yunis Ali, who had been its governor under Baber, was faithful to his trust and adhered to the cause of Humayún. Averse to having recourse to warlike operations, he resorted to a stratagem. Afflicting to be dissatisfied with the conduct of Keracha Beg, one of his principal omerahs, he openly rebuked him in the Darbár. The Beg, feigning offence at this treatment, effected his escape the following night, with all his followers, and sought refuge in Lahore. Intrigue and defection were so common in those days that nothing appeared strange in the Beg's conduct. Delighted to have won over to his side a man of so much consequence, Mir Yunis Ali went out of the city, with a large procession, to meet the Beg and bid him welcome to the capital of the Panjáb. He was received with every demonstration of joy, treated as a personal friend, and constantly invited to partake of the hospitality of the Viceroy's table; and several social entertainments were given for his amusement. Keracha Beg, however, coolly watched his opportunity; and one night, on the occasion of a festive entertainment, availing himself of the lateness of the hour, when the soldiers had been allowed to return to their respective quarters, he perfidiously seized the person of the Mir, and placed him in confinement. He then took possession of the gates of the citadel and invited Mirza Kámrán to the city. Kámrán, who had been anxiously waiting the result, no sooner heard of the success of his ally, than he repaired to Lahore and entered the city with a strong force. No resistance was offered. The city was occupied by Kámrán who, having relieved Mir Yunis Ali, allowed him to join Humayún. After this success, Kámrán took possession of the whole of the Panjáb as far as the Sutlej, and was acknowledged as its ruler. Humayún, naturally of a mild disposition, soon after-
wards confirmed his brother in his government of Cábul, Candahár and the Panjáb.* Pleased with this treatment, the Mirza sent valuable presents for the Emperor, as a token of gratitude. Ever afterwards he kept up a correspondence with His Majesty, and in all his communications he expressed the utmost humility, representing himself as the King’s vassal and well-wisher. Once he submitted from Lahore to His Majesty the following autograph odes composed by himself—

Ghazal Qamrân Mirza

حسن تو دوم پذیرفتم بادا
صدوق و میمون بادا
گردن کان از ره لیلی خیزد
چاله او دیده میندند الارادا
هر چهارم که زاده چیزی
آو ازین دایره بیرون بادا
کامران تاکه چهان رامست باقا
خسرو نده همايون بادا

"May thy beauty increase every moment;
May thy fortune continue to be happy and prosperous.
The dust that may rise from the path of Lelí,†
May it find a place in the eyes of Majún.
The dust that may rise from thy path,
May it be the light of the eyes of this afflicted person!
Whoever has not walked round thee like a pair of compasses.
May he be expelled from this circle (of the world).
As long as there is duration to the world, O Qamrân,
May Humayún be the king of the world!"‡

Allani Abul Fazl here writes humorously:

وهمان که دعا ای او با جامبی ریسه به که پلاست کم اخلاقی
از دائره اعتبار بلکه از دائره هستی بیرون امید چنانیه در جالی
خود گذریش یاد

"And, indeed, his (Qamrân’s) prayer was accepted, for, in consequence of disloyalty, he was expelled from the circle of confidence, nay, from the circle of existence, as will be mentioned in its proper place.§"

* Tarikh-i-Rashidi, page 140, and Akbarnama, p. 96, Vol. I.
† The name of the celebrated mistress of Majun whose amours with her are the subjects of the poems of Nizami.
‡ Akbarnama, page 96, Vol. I.
§ Qamrân was blinded by Humayún, on the return of the latter from Persia, and permitted to go to Mecca, where he subsequently died. A touching incident which occurred at this juncture, is described by Abul Fazl in the Akbarnama, (page 247, Volume I.). On the night which had been fixed for Qamrân’s departure for Mecca, Humayún, out of brotherly regard, went to the Prince’s palace on the banks on the Indus, accompanied by his courtiers. The unfortunate prince, after greeting his royal brother, cited the following verse:

گلاه گوشه درونیش پرفلکت صادق که سایه همواره رو به سویا
گفته پسرای

"The fold of the poor man’s turban touches heaven,
When a king like thee casts his shadow upon his head."
In the years 1535 A.D., Mahomed Zamán Mirza, after his defeat at Mandsúr, having made a diversion on the side of the Panjáb laid siege to Lahore. Kámrán Mirza, however, returned in time victorious from his expedition of Candahár, and Zamán Mirza retired precipitately to Gujrat.

When the conflict between Humayún and Sher Sháh Súr, Afghan broke out, Humayún with his brothers Hindal and Askeri sought refuge at Lahore; but the perfidy of his brother Kámrán, who had made peace with Sher Sháh by ceding Panjáb to that monarch, compelled him to quit Lahore with the Imperial family. He and the Mirza crossed the Ravi on 31st October 1540. The Mirza separated from the Emperor near Hazara, and His Majesty proceeded to Scindh. Sher Shah, who had pursued the Emperor from Agra, through the Panjáb, laid the foundations of a new Rohtas, and, having appointed his able general, Khwás Khán, Viceroy of the province, returned to Agra.

Sher Sháh was an enlightened and magnificent monarch. From his commanding position on the frontier and his possession of the great mercantile cities of Peshawar and Lahore, he developed the trade of the Panjáb with the countries of Central Asia and Northern China. He connected the cities of Multán and Lahore by a road and planted fruit trees to refresh the weary traveller from Bengal to Niláb, a branch of the Indus, for a distance of 1,500 miles. Sher Sháh, on attaining power, made special provision for the employment of his countrymen from Roh.† This marvellous man died by the bursting of a shell, at the siege of Kalinjar, on May 22nd, 1545. Taken to his tent, he survived for two days, in great agony, but conscious and contemplating future events, thus doing his duty to the last. Sher Sháh, on his death-bed, regretted that he had not razed the city of Lahore to the ground. He had long meditated the entire destruction of the city; “for,” said he, “such a large city should not exist on the very road of an invader, who, immediately after capturing it on his arrival, could collect his supplies and organise his resources there.” He repented also not

† And immediately after this he spoke the following verse extempore.

برجام آنتومدی رسیدالی ممنوس کرناوک چفناس و گرخچی مسیم

Whatever I receive at thy hands is kindness,
Be it the arrow of oppression or the dagger of cruelty.”

* He was grandson of the famous Sultán Husein Mirza, of Khurasán. After his father’s kingdom had passed into the hands of the Uzbekhs, he had resided at the Court of Baber, with whom he was a particular favourite. One of Baber’s daughters was married to him. Compare Baber’s Memoirs by Erskine and Khalasat-ul-Tawarikh.

† It is a ridge of the Sulemán mountains. The Afghans settled in large numbers in the Pergana of Bijwara and were handsomely provided for by the Emperor.—Tārīkh-i-Sher Sháh.
having had time to plant his tribesmen from the hills of Roh on the tract between Niláb and Lahore, to watch the attempts of the Moghals on the Panjáb.

Humáyún, after an exile of fourteen years, crossed the Indus, unopposed, on 2nd of January 1555. Sekandar Sháh, the Afghán Governor of Lahore, had carried away the army of the Panjáb to Delhi, so that the province was left without any troops for its defence. Humáyún marched to Lahore, which was abandoned on his approach, and, entering it on 24th February, was received with every demonstration of joy by the inhabitants.* Having appointed Farhat Khán, Shabdár (Governor) of Lahore, Babhús Khan, Foujdar, Mirza Sháh Sultán, Amir and Mehtár, and Jouhar Treasurer for the Suba of the Panjáb, His Majesty marched for Sirhand.†

**Akbar.**—On the death of his father at Delhi in 1556 A. D., Akbar, then only thirteen years and four months old, ascended the throne at Kalanor; in the Panjáb, where he was then encamped to prosecute a war with Sekandar Sháh Súr, under the tutelage of the famous General and Minister Behram Khán. Here the Khutba was proclaimed from the pulpit. The first event of importance which took place at Lahore after the accession of the Emperor, was the capture of Sháh Abúl Ma’áli, Governor of Lahore, in the time of Humáyún, and an Amir of the first rank, who had shown a disposition to rebel.§ He was seized and made over to Pahalwan Kalgaz, the Kotwal, or chief Police officer, of Lahore, but he managed to effect his escape from custody, and, collecting an army, invaded Kashmir. The Kotwal, feeling ashamed of the disgrace to which he was likely to be subjected by the imperial government, committed suicide.

The Emperor, having heard of the defeat of his General, Khizr Khán, within twenty koss of the capital of the Panjáb, arrived at Lahore during the second year of his reign, and remained

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* Erskine.
† Akbarndma p. 25, Vol I.
‡ Kalanor was at that time an important town of the district of Lahore. It is now a town in the Gurdaspur district. After the coronation of Akbar at Kalanor, spacious palaces and edifices were built there by His Majesty’s command, in commemoration of the event. When Abdal Qádár, Baddáni, the well-known historian of Akbar, wrote his history, these edifices were in course of construction, vide Muntakhib-ul-Tawarikh, Book III. Some of these existed down to the British period, but were mercilessly destroyed for the sake of their bricks. What now exists is a platform of packa masonry marking the place where Akbar had been raised to the throne of Hindustán by his Omerahs. Around this are cultivated lands of Zaminárs.
§ He was a Saiyad of high family, and was a native of Káshghar. He was noted for his valour and the symmetry of his limbs. Humáyún had honored him with the title of Farzand (son).
there four months and fourteen days, which time was employed by him in consolidating his rule in the Panjáb,* and in supervising military operations against Sikandar Sháh Súr, who had strengthened his position in the Sewálik mountains. He then returned to Delhi, after appointing Husein Khan, son of Mahdi Qásam Khán’s sister, his governor of Lahore. It was about this time that Mirza Abdul Rahim Khán-i-Khanan, the famous poet and minister, and one of the ablest administrators who adorned the Court of Akbar, was born at Lahore. He was the son of the Emperor’s tutor and General Behrám Khán.

After Behrám Khán had fallen into disfavor, Shams-ud-dín Mahomed Khan Atka, who had distinguished himself in the wars against Sikandar Sháh Súr, having received his flag and drum, was sent as viceroy to the Panjáb. His Majesty followed him to Lahore, which he visited in the fifth year of his reign. The title of Khan-i-Azim was conferred on Shams-ud-dín, and extensive jagirs were bestowed on him and his family in the Panjáb.† In the same year (964 A.H.) Mariam Makani, the Queen Dowager, with other ladies,§ joined the Imperial camp from Cábul. It was also during this march that, one of the Emperor’s elephants having by accident run into Behrám Khán’s tents, ill-feeling arose between him and Shams-ud-dín, who was suspected by the minister of causing the accident. The governor, with his sons, went to Khán-i-Khanan’s tents and took an oath on the Quran that the affair was a mere accident; thus all suspicion was removed.¶

In 1556, the peace of Lahore was disturbed by Mahomed Hakím Mirza, the Emperor’s half-brother, who, having been expelled from Cábul, sought to establish himself in the Panjáb, and was encouraged by several local commanders who joined him at Cábul. After plundering Bhera, he set out for Lahore by forced marches and encamped in the garden of Mahdi Qásam Khán, which was situated outside the city, on the banks of river Ravi.¶¶ Some of the

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* Akbarname.
† His wife was the wet-nurse of Akbar. Humáyún called her Ji Ji Angah. Akbar called Shams-ud-dín Atka (foster-father) Khan Tabákdt.
‡ His younger brother Quth-ud-dín, tutor to Prince Salem, founded several mosques at Lahore.—Blochmann, p. 333.
§ Háji Begam, a wife of Humáyún, Gulchera Begam and Gulbadan Begam Humáyún’s sisters, and Salem Saltan Begam, daughter of Gulchera Begam.—Akbarname.
¶ Muntakhtib-ut-Tawarrikh.
¶¶ Qásam Khán was an Amir of Akbar’s Court. The garden referred to stood on the bank of the Ravi branch (or Chota Ravi), close to the Kurbana of the Shias, where the Mahomedans bury their tazías on the 10th of Moharram, south-west of the tomb of Datá Ganj Bakhsh and behind the Government School premises, or the ice-pits. A very high dome known as Gumbaz Qásam Khán,
Omerahs of the Panjáb, such as Mir Mahomed Khan-i-Kalan, Qutb-ud-dín Mahomed Khán and Sharīf Khán, having heard of these proceedings, assembled in Lahore and strengthened the fortress. Several times the Mirza marshalled his forces and advanced to the foot of the fortifications, but the Omerahs repulsed him with the fire of their guns and muskets.* The news of these hostilities, having reached the Emperor at Agra, His Majesty marched on the Panjáb by way of Sirhand, and Mahomed Hakím Mirza, feeling incapable of resistance, fled to Cábül. The Emperor heard the news of his flight after crossing the Jumna, but continued his march to Lahore. On approaching the city, he was welcomed by the nobles, who received distinguished marks of royal favor for the loyalty and devotion they had exhibited. His Majesty entered Lahore, the Dar-us-Sultanat, at a propitious moment in Rajab, and put up in the house of Mahdi Qásam Khán, in the citadel. By the Emperor's command, Qutb-ud-dín Mahomed Khán and Kamál Khán, the Ghañkar Chief, pursued, Mahomed Hakím Mirza beyond the Parganá of Bhera; but the Mirza had already crossed the Indus.

"His Majesty," according to Abul Fazl, "while at Lahore, was engaged, greatly to his satisfaction, in arranging the affairs of the people." The Zamindars of the country waited on the Imperial Court to tender their allegiance and were graciously received. Mahomed Bákí, the ruler of Scind, sent his ambassador to the Court, and his offer to be recognized as a vassal of the Emperor was accepted.

At the commencement of the 12th year of his reign (February 1567 A.D.), His Majesty resolved to go out for a Qamrāqa hunt.† The great hunt.

existed here until lately. This was the mausoleum of the Mahomedan noble after whose name the garden was called. The building was double-storeyed with vaulted chambers round it. It was one of the most handsome and imposing buildings of Lahore, the graceful and majestic tower of which is still fresh in the memory of the people. The son of Kishen Singh, Kambho, who laid some pretensions to its ownership, destroyed it for the sake of its bricks and nothing of the monument now remains but a heap of lime and pieces of bricks.

Mahdi Qásam Khán was for a long time Akbar's Governor of Cábul and was murdered at Lahore, in 1501 A.H. (1592 A.D.)—vide Ma'asir. The mausoleum previously mentioned, was raised to his memory by his royal master Akbar.

Baddoni informs us that Mahdi Qásam Khán had a villa at Lahore which he called Bagh-i-Mahdi Qásam Khán.—Baddoni, II, pp. 90, 292.

* Tabakat-i-Akbar, page 226.
† Akbarnama, page 216, Vol. II.

While the Mirza was in temporary possession of the Panjáb, Mulla Ghizáli, a poet, native of Muah-hed, found the following rhyme for his seal:

بسم الله الرحمن الرحيم—وارث ملك مست محمد حكيم
"In the name of the Gracious and Merciful God, Mahomed Hakím is the heir of the kingdom."—Baddoni, p. 94.

† Qamrāqa, a Turki word, denoting a grand battle in which the game is driven into a centre by a large number of beaters who form themselves into a circle.
For a space of forty kos round Lahore, the Amírs were ordered to drive the wild game together within a circle of about five kos on all sides of the city. Under the directions of Mír Mahomed Atka, they drove together some 15,000 wild animals of all kinds into that area. The royal tent used in campaigns was set up in the midst, and His Majesty went out to hunt on horseback. Each day the Amírs and Kháns drew their lines closer, to narrow the circle. The nobles were then permitted to join in the sport, and afterwards the general public were allowed to take part in it, and there was hardly a soldier or private person who did not enjoy some game. On return to the city, after many days of festivities, the Emperor dashed on horseback into the river Ravi and swam across it. His example was followed by his courtiers, and all but two got safely across. On 22nd March, 1567, the Emperor started to return to Agra, leaving the direction of the affairs of the Panjáb to Mír Mahomed Khán Atka.

In the thirteenth year of the reign, Husein Kuli Khán, having been appointed viceroy of the Panjáb, was sent to Lahore, with his brother Ismail Khan.* The following year, His Majesty visited Ajuddhan (Pák Pattan), to pay his benedictions to the mausoleum of Saint Farid Shakar Ganj. The place being the jagir of Mirza Aziz Gokal Tásh, surnamed Azim Khán, His Majesty was sumptuously entertained by him. The Mnemosyphon for the date was found in the hemistich—

"The king and the prince are honored guests."

From Dipálpúr, the Emperor proceeded to Lahore, where he was the guest of Husein Kuli Khán; and, having spent some days there in hunting, he marched to Ajmere.

In the seventeenth year of the reign, Husein Kuli Khán was created Khán-i-Jahan; but he died soon after. "While governor of Lahore," writes Al-Badáoni, "his food consisted of barley-bread, his object being to follow the example of the holy apostles. He repaired, restored, or rebuilt, many thousands of mosques and ancient sepulchres."

In the year 1579, Mahomed Hakím Mirza, the ruler of Cábul, having again crossed the Indus, defeated Kawar Mán Singh, the Governor of the Panjáb. He next marched to Lahore and encamped in the garden of Mahdi Qásam Khán. Kawar Mán Singh, Said Khan, Rája Bhagwan Dás, Sayad Hamíd, Mahomed Zamán

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* Tabakat-i-Akhbari, p. 286.
and other Jagirdârs of the Panjâb set to work to strengthen the fort. Sher Khwâja, Nadir Ali Zirchâ, and Mir Sikandar, on the side of the prince, repeatedly attacked the fort, but failed to make any impression.* Meanwhile the prince, having been informed of the Emperor's approach to the Panjâb, recrossed the Ravi and retreated to Câbul in February. The Emperor deputed his son, Prince Murâd, to pursue him; but it was not until March 6th, 1579, that victory was gained, and, the prince having effected his escape towards the mountains, the Emperor entered Câbul in triumph. On his return from Câbul, on new year's day, it being the thirty-third year of his accession, the Emperor held great rejoicings in the capital of the Panjâb. The Daulat Khâna 'Am, or the halls of public audience, which consisted of one hundred and fourteen porticoes, were embellished with all sorts of ornamentations and decorated with valuable stuffs and embroidered curtains. The chiefs of the neighbouring districts came to pay the king homage, among others being the Râja of Kâmûn whose ancestors had never before seen a Mahomedan sovereign.† In the following Ramzan the Emperor, left Sa'd Khân, Râja Bhaugwân Dâs and Kawar Mân Singh in charge of the affairs of the Panjâb, and marched to Fâtehpur.‡

About this time (1580 A.D.) there lived at Lahore an impostor, named Sheikh Kamâl Bayânî, who gave out that in the twinkling of an eye he could go over from one bank of the river Ravi to the other and from there call out to any body, "So and so go home," so as to be heard distinctly by the people on the opposite bank. People put him to the test, and he managed his trick so well that they were convinced he possessed some miraculous power, for, no sooner had he disappeared from one bank of the river, than he was heard calling out the names of people on the other. The news having reached the Emperor, His Majesty took him privately to the banks of the river and asked him to show the miracle. The man dared not return a reply to the Emperor, on which His Majesty said:—"Very well, then we will bind you hand and foot and cast you from the top of the castle. If you come out of the water safe and sound, well and good; if not, you will have gone to hell." Being brought to bay, he pointed to his stomach and said:—"I have contrived all this merely for the sake of filling this hell of my own!" The deception practised by the impostor was this. He had a son who had the power of imitating his father's voice so

* Akbarnâma, page 203, Vol. III.
† Al-Badrî, page 365.
‡ Tabakat-i-Akbari, page 351.
exactly that the most acute observer could hardly detect the difference. As soon as the father had, on the pretence of performing ablutions, gone down to the edge of the river and hidden himself in the stream, the son shouted out from the opposite side, in a voice closely resembling that of his father: “So and so, go home.” The impostor had deceived many people by his fraud, among them being Khán-i-Khánan and Dowlat Khán. Akbar, however, exposed the deception.*

When the Emperor went to Kashmir, in the thirty-fourth year of his reign, he left Todar Mal in charge of Lahore. The great Financier and Revenue Accountant was a Khatri of Chúnián, in the Lahore district.† He entered Akbar’s service at a very early period. He was created a Diwán in the twenty-third year of the reign, and it was during this year that he introduced the financial reforms which have rendered his name so famous in India. He introduced a new rent-roll and a system of land measurement and revenue accounts. He also made regulations for imperial mints in the chief towns of India, all of which are detailed in the Ain-i-Akbari and the Akbarnáma, the learned works of the Allámi Abul Fazl. Before his appointment as Diwán, all government accounts were written in the Hindi characters. Todar Mal introduced the Persian characters, and his co-religionists were thus compelled to learn the Court language of their Mahomedan rulers. In the twenty-second year of Akbar’s reign, Todar Mal was raised to the dignity of Wazir of the empire. It was due to the liberal policy of Akbar that Hindus obtained the highest posts of honor under the Mussalman government of India. Thus, we see Mán Singh raised to the rank of seven thousand and made governor of the Punjab, as his father Rája Bhagwán Dás had been before him. The Punjab, it would appear, has always been treated as the most important Province, and the viceroyalty of that country was considered of superior dignity to the Prime-ministership at the capital of India. The fact, therefore, of these Hindus holding the most important commands shows the liberality which inspired Akbar’s whole policy.

Soon after the return of the imperial forces from Eusufzai, whither Todar Mal had been ordered to accompany Rája Mán Singh, the commander-in-chief,‡ he applied for leave to go to the Ganges to die there in peace, as he had become an old man. The Emperor granted his request, but recalled him from Hardwâr.

* Al-Baddâni, pp. 367-68.
† His private residence at Lahore was in Bazar Hakimán, Bhati Gate.
‡ Rája Mán Singh died a natural death in the Deccan in the ninth year of Jahangir’s reign. He left fifteen hundred wives, of whom sixty burned themselves on his funeral pile.—Blochmann, page 341,
telling him that doing his duty to his country and State was a pilgrimage far more meritorious than sitting on the banks of the Ganges. Todar Mal returned unwillingly, and died soon after at Lahore in 1581 A.D.

A short time after Raja Todar Mal’s death, Raja Bhagwan Das died at Lahore in the beginning of 998 (1589 A.D.). It is said that, while returning from Todar Mal’s funeral, he was seized with an attack of strangury of which he died. He held the title of Amir-ul-Omara, or the premier noble.* In the twenty-ninth year of the reign, his daughter was married to Prince Salem, a union of which Prince Khusrow was the offspring.

The following year, 999 A.H. (1582 A.D.), Urfi, the great poet of Akbar’s Court, died at Lahore. He was an attendant of Abdul Rahim Khin-i-Khanan and bequeathed, in all, about 14,000 verses to his patron. He was only 36 years old when he died, and his body was, thirty years later, removed by the poet, Sabir, to Ispahan and buried in the holy land of Najaff. Thus, his prognostication, recorded in one of his verses in the praise of Ali (who is also buried in Najaff), was fulfilled when he said:—


By the force of my eye-lids I shall travel from my grave to Najaff, Should they kill me either in Hind or in Tartary.

The date of Urfi’s death is found in the hemistich,

Urfe thou didst die young.”

His early death was, according to Eastern ideas, ascribed to the abuse he had heaped on the ancients.

* Al-Badoni, who entertains the bitterest hatred for the Hindus, thus notices the death of Todar Mal and Bhagwan Das: “They hastened to the abode of hell and torment and in the nethermost valley of Hinnom became the food of ferocious beasts and scorpions; may God scourch them both.” The date of their death was found in the hemistich—

One said: Todar and Bhagwan died.”

The following Quatrain gives the date of Todar Mal’s death:


“Todar Mal was he whose tyranny had oppressed the world; When he proceeded to hell, the people rejoiced. I asked the date of his death from the old man of intellect; Gladly replied the wise old man: He is gone to hell.”
Lahore was a place of great importance in Akbar's time. Abul Fazl, speaking of Lahore in the second year of Akbar's reign, writes: "It is a very populous city, the resort of people of all nations and a centre of extensive commerce. In the shortest time great armies can be collected there, and ammunitions of war in any quantity can be procured for the use of troops."* A royal mint, carpet manufactory, and other establishments were founded there. The Emperor had a taste for gardening and sent for skilful gardeners from Persia to cultivate grapes and melons in Lahore. For fourteen years, namely, from 1584 to 1598, Akbar made Lahore his head-quarters, and from it conducted military operations against Kasmír, planned wars with the north-eastern Afgháns, undertook the conquest of Scindh and Candahár and arranged his campaigns with the Eusufzais, in one of which Rája Bir Bal, his greatest personal favorite, lost his life.†

On 17th Ziqadh, 1001 A. H. (1592 A. D.), Sheikh Mobarak, of Nagore, died at Lahore. He was the father of the celebrated Faizi and Abul Fazl, the greatest writers and politicians India has produced. He was a man of comprehensive genius and wrote a commentary on the Quran in four volumes called the Mumbul Uyún, and another work called the Jamí-ul-Kalám. He suffered from partial blindness towards the close of his life and died at the age of ninety. The year of his death is found in the words

"The perfect Sheikh."‡

In the year 1002 A. H. (1593 A. D.) Hakím Ali Gilání§ constructed a wonderful reservoir (hausen) in the court-yard of the palace of Lahore. The bottom was reached by a stair-case connected with a passage which led to an adjoining room, six yards square, capable of holding a dozen people. The passage was so contrived that access to the chamber was obtained without the water flowing into it. When Akbar, plunging into the water, reached the bottom, he passed into a room which he found lighted up and furnished

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* Akbarnama, p. 39, Vol. II.
† The event happened in 1586 A. D. His original name was Mahesh Das, and he came from Káli to Court soon after Akbar's accession. He belonged to the Bhat or Minstrel class called by the Persians Badošarosh, or 'a dealer in enchantments'. He became a great favorite of the Emperor on account of his bonmots, and the title of Kab Rai, or Poet Laureate, was conferred on him. He possessed poetical talent and was skilled in music; and his short Hindi verses, jokes and bonmots, are to this day, in general favor with the people of India.
‡ Al-Baddoni.
§ He was a native of Gilan in Persia, and was a personal attendant and friend of Akbar. Once the Emperor tried his skill as a physician by putting in separate bottles the urine of sick and healthy people and even of animals. To his great satisfaction the Hakím made a correct distinction of the various kinds shown to him.—Blochmann.
with bedsteads, cushions, and some books. Breakfast was provided of which the Emperor partook. Seventeen years before, another Hakim had made an attempt to construct a similar tank at Fatehpur, but the experiment failed. This time, however, Hakim Ali succeeded in constructing the mysterious tank, and Mir Hyder, a riddle-maker, found the date in the words "the pond of Hakim Ali", which gives 1002 A.H. as the date.

The Emperor had this pond filled with copper coin which amounted to twenty karors. His Majesty was fond of hearing the music of Mian Tan Sen and Sheikh Banjhu, unrivalled musicians of Hindustan, and he once ordered the Sheikh to carry off the whole of the sum of money in question. The Sheikh, being unequal to the task, asked the Emperor for some gold instead, and His Majesty presented him with Rs. 10,000 in exchange.

A short time before the time of his residence at Lahore, Akbar's religious views seem to have undergone fresh changes. He was anxious to unite in his person both the spiritual and the secular leadership, and he had been declared by the Sadr-us-Sudur, the Chief Qazi and the Mufti of the empire, to be the Amir of the faithful and the Mujahid of the age, or the sole authority on points of Mohammedan law. Being at this time seized with suspicions against some of the mullahs of Lahore, His Majesty ordered Qazi Sadr-ud-din, Lahori, a free-thinker, and other mullahs, such as Abdul Shakur Guldar, Mullah Mahomed Masum, and others, to be banished from the city.

In the thirty-first year of the reign, the Emperor, during his residence at Lahore, married the daughter of Rae Singh, son of Rae Kalian Mal, to Prince Salem. His Majesty went to the house of the bridegroom's father with the bridal party, and after the nuptial ceremonies were over, presents were exchanged. About this time Abdulla Khan Uzbek, King of Turan, having written to Akbar regarding his apostasy from Islam, Miran Sadr Jahan, Mufti of the empire, and Hakim Himam, who possessed great influence at Court, were sent as ambassadors. In answer to the king of Turan's communication, some Arabic verses composed by Sheikh Faizi, the Poet Laureate, were written, in which the charge of apostasy was

* Al-Buddoni, page 265. The reservoir is often mentioned by the Moghal historians. Jahangir visited it towards the close of 1600 A.D., and made Hakim Ali a commander of 2000. His son Hakim Abdul Wahab was a Mansabdar at Lahore, being commander of 500 horse.—Badshahnama.

† Al-Buddoni, page 277.

‡ Akbarudoni, p. 326, Vol. III.
distinctly denied. How the great orator rebutted the charge will appear from the following verses:

قَالَ لَنِ اللَّهِ ذُو الْلَّبَابَةِ لَنِ الرِّسُولِ قَدْ كَانَ مَنْيَلَاءُ وَالرِّسُولُ مَعَهُ لِلْوُلْدَانِ عَلَيْهِ فَكِيَتَهُا

"People say of God he had a son, Of the Prophet it is said he was a sorcerer, Neither God nor the Prophet has escaped The slander of men, then how should I?"

In spite, however, of these professions, the Emperor, at no distant date, claimed for himself the rank of a prophet, and the formula was publicly adopted—

لا لله الامام أكبر خليفة الله

"There is no God, but God, and Akbar is God's representative."

About this time the Poet, Mulla Sheri, composed some odes descriptive of the king's frenzy, of which the following are some:

شُوَّرِيش مُغَزَّم اسْتَبِع أَكْرَمْ خَاطِرَ آرَدَ جَاهِلٍ
کر خَلاَقی مهْر پُیغمِب جَدَا خوَاهِد مِسْدِن
خنَدَه مَعَ آبد مَرا زَنی بُس کر تُرفَگی
لَکر بْرَم مِنْعُم و وَلَد کُشَد خوَاهِد مِسْدِن
پادِناه اِمْسَال دْعَوی نَوْعَت کُرَهْد اسْتَب
گَرخَدْه خوَاهِد پُس ازْمَالی خِدَا خوَاهِد مِسْدِن

"It is utter confusion of brain if a fool take into his head, That love of the Prophet can ever be banished from mankind, I cannot repress laughter at the following couplet which, on account of its novelty, Will be recited at the tables of the rich and continually read by the beggar,
'The King this year has laid claims to be a prophet, After the lapse of a year, please God, he will become the Deity."

Notwithstanding all his singularly eccentric behaviour in matters of religion, there can be no doubt that it was during his long residence at Lahore that the notions of religious liberality, for which Akbar was so conspicuous, were developed. He seemed there to have acted more in the spirit of an enquirer after truth than as a mere pretender, and his strict observance of religious toleration, his perfect freedom from partiality to any particular sect, the purity of his ideas, the sincerity of his sentiments and designs, and above all his keen appreciation of every thing really good in any religious system, endeared him to all his subjects and paved the way for his reaching the summit of human glory. Here His Majesty conversed freely with the learned doctors on points of religion, its principles, and diversifications. His court was the resort

* Akbarndma, p. 329, Vol. III. See also Blochmann, p. 468.
+ Al-Badawi, p. 300.
of learned men of every creed and professors of different religions from every country, and they were admitted to converse with him. His Majesty erected two buildings outside the city for feeding poor Hindus and Mussalmans, one of which he called Dharmpuré, and the other Khyrpurá. In the latter the Jews and fire-worshippers were also entertained. The charge of these institutions was entrusted to Abul Fazl. As a large number of yogis also flocked to these establishments, a separate receiving-house was built for them, which got the name of Jogipurá.* Meetings were held on the evening of each Sabbath at which, in the words of Al-Baddóni, “were discussed profound points of science, the subtleties of revelation, the curiosities of history and the wonders of nature, of which large volumes could give only a summary abstract.” Men employed themselves in “contemplation, posturing, addresses, abstractions and reveries, and in alchemy, fascination and magic.” The King himself is said to have become an adept in the art of alchemy, and exhibited before the assembly the gold he had made. Sometimes whole nights were passed in controversies, His Majesty remaining present throughout the proceedings, and evincing the greatest interest in the discussions which took place. Sometimes these meetings led to fatal results. Thus, Mullah Ahmad, a learned Shia, author of the Tarikh-i-Ajá, was assassinated in the streets of Lahore by Mirza Faulad Beg Barlas, because he had openly reviled the companions of the Prophet.† The Mirza was bound to the foot of an elephant and dragged through the streets of Lahore “until at last,” writes the Sunni narrator, “he attained the grade of martyrdom.” The date of Mullah Ahmad’s death is found in the words,

“Bravo! the dagger of steel.”

After the burial of Mullah Ahmad, Sheikh Faizi and Sheikh Abul Fazl, set guards over his grave; but such was the hatred for the Shia Mullah that, in spite of all precautions, when His Majesty left for Kashmir, the people of Lahore, one night, disinterred his corpse and burnt it.‡

The Emperor adored the rising sun, and appeared daily at the jharoka window, or balcony, of the palace, to be worshipped by the people as an embodiment of the deity. He revived the old Persian festival of Nauroz in honor of the sun, adopting it for the celebration

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* Al-Baddóni, p. 324. A portion of Khyrpuí still remains in the vicinity of Dáránagar on the left road to Mian Mir.
† Al-Baddóni, p. 365.
‡ Ibid.
of his accession to the throne, and appointed Abul Fazl superintendent of fire temples. On the sun’s entering the sign of Virgo, he had his forehead marked like a Hindu, and had Rakhi of twisted linen rags tied on his wrist by Brahmans as an amulet.

But the Emperor’s partiality was not confined to the followers of Brahma and of Zerdasht alone. He listened with patience to the advocates of every religion and took the most genuine interest in their disputations. He was courteous to the Christians to such a degree that his plausibility more than once led them to entertain the most sanguine hopes of their being able to make His Majesty a convert to their faith. For the third time, at the earnest request of the Emperor, the Portuguese government at Goa sent him missionaries, with all their books of law and gospel. The Court was then (1595 A. D.) at Lahore, which is described by the Fathers as “a delightful city.” In their journal they describe, in glowing terms, the splendour of the king’s court and the greatness of his army, “5,000 elephants, with iron-plates on their heads and their trunks and tusks armed with swords and daggers, marched in the rear of the cavalcade.” The imperial residence is described as being situated on an island in the river whither they were conducted. His Majesty gave them the most gracious reception and was dazzled by an ornamented image of the Virgin which was exhibited to him. But they were discouraged on observing that the Emperor assiduously worshipped the rising sun, and was himself worshipped as a ray of the sun, that illuminator of the universe, or a light emanating from the Creator. Every morning Akbar presented himself at a window, and saw multitudes of people fall prostrate before him. The hopes of the Fathers not being realized, they eventually left for Goa. Jahangir, the son and successor of Akbar, was however, more liberal to the Portuguese Jesuits than his father. He allowed them to establish a mission and build a church and school at Lahore, and to preach where they pleased. He listened to the Fathers very attentively and even appointed stipends for the priests. These pensions were, however, withdrawn by Sháh Jahán, a stricter Mahomedan, who demolished the church.*

Lahore was also about this period (A. D. 1584) visited by four Englishmen—Messrs Newbury, Fitch, Storey and Leeds, members of the Levant Company in Turkey; but in the account of their travels no detailed description of the place exists.†

* Compare Thornton, page 122, and Wheeler, page 195, Vol. I.—Some traces of the Christian Church still remained when Lahore was visited by Thevenot, the French traveller, in 1665. A crucifix and a picture of the virgin were also at that time to be seen on the gateway of the fort.

† Thornton.
In the year 1585 A.D., Mirza Rustam, a relation of Sháh Ismail Safvi of Persia, having disagreed with his brother, came to Lahore with his family and dependents. He was honorably received by the Emperor, who sent the Hakim Enul-Mulk, Khán-i-Khánán, Zen Khán Koka and other grandees of the empire, to receive him at a distance of four kos from the city. At the interview with the Emperor, he was presented with one Karor Tanka in cash and created an Amír with a rank of 5,000. Multán was assigned him as a jagir, and His Majesty supplied him with articles of household use, such as carpets, utensils, &c., valued at many thousands of rupees.*

In 1586 A.D., Mirza Nizam-ud-dín Ahmad, author of the Tabakat-i-Akbarí, died at Lahore, in the forty-fifth year of his age, and was buried in "his garden at Lahore." Among the gentry and the public of Lahore," writes Al-Badáoni, "there were few who did not weep at his funeral, or who, recollecting his kind and courteous deportment, did not express sorrow on the occasion."† The following was found as the date of his death:—

"Mirza Nizam-ud-dín Ahmad,
Departed for the world of futurity,
And he departed with vigilance and in a becoming way.
His essence being high,
He went in to the regions of the holy angels.
Qadri found the year of his death,—
An invaluable pearl has departed from the world."

The year 1595 is memorable in history for the death of Sheikh Faizi, the Poet Laureate of Akbar’s court. He was a diplomatist, a poet and a writer, and was dear to the heart of his sovereign. He fell ill at Lahore in the autumn of 1595, his complaint developing into pulmonary apoplexy. A touching account of his last moments is given by Al-Badáoni:—"When he was in his last agonies," writes the author, "the king went to him at midnight, and, gently raising his head with his own hand, cried out many times, ‘Sheik Jio, I have brought Hakim Ali with me, why don’t you speak to me?’ The patient, having lost the power of speech, returned no reply. Again did His Majesty put the same question; but no reply came. Upon this the Emperor, overpowered with grief, tore off his turban and threw it on the ground. He then went away, after speaking some words of consolation to Sheikh

* Al-Badáoni, p. 388.
† Al-Badáoni, p. 397.
Abúl Fazl. Faizi expired immediately afterwards. The event occurred on 5th October 1595. Badáoni finds the date of his death in the words,

قاعدة العامه مکسست

"The institute of atheism is broken."

It would seem from the above summary that Lahore was associated with the brightest period of Akbar's reign. When he quitted it, in the forty-third year of his reign, after a residence of fourteen years,* and moved to Agra on his way to the Deccan, he left the royal seraglio with Prince Khurram (Sháh Jahán), in Lahore, in charge of Khwája Shams-ud-dín Khawáji. The Khwája continued in this office until the forty-fourth year of the reign, when Akbar's mother, with the Begams, returned to Agra. Shams-ud-dín died at Lahore in the following year and was buried in the family vault, in the quarter of the town which he had built, and which, in his honor, was called Khawázipura.†

The following men of note flourished at Lahore during the reign of Akbar:—

1. **Mirza Ibrahím**, son of Mirza Suleman (son of Khán Mirza, son of Sultán Mahmúd, son of Abú Saíd Mirza, grandson of Qutb-ud-dín Amir Tymúr Gorgan), commander of five thousand. Mirza Sulemán was born in 920 A. H. (1514 A.D.), and died at Lahore in 997 A. H. (1588 A.D.) He was known as Wáli Badakshán and was sixth in descent from Tymúr. His wife, Khurram Begam, was a clever woman and had her husband in her power. She got Mohtarim Khánan, the widow of prince Kámrán, married against her wish to Mirza Ibrahím, by whom she had a son, Mirza Sháh Rukh.

2. **Mirza Rustam**, son of Behrám Mirza, son of Sháh Ismail Safvi. Akbar made him commander of five thousand and gave him Múltán as jagir. He was appointed governor of Lahore for some time. He married his daughter to Prince Dara Shékoh, and died, 72 years old, in 1051 A.H. (1641 A.D.) or during the reign of Sháh Jahán.

3. **Khán-i-Kánal Mir Mahomed**, elder brother of Atgah Khán. He was commander of five thousand and served with distinction under Kámrán Mirza and Humayún. Akbar appointed him governor of the Panjáb, and he distinguished himself in the war with the Ghakkars.

* Akbarnáma, p. 514, Vol. III.
† Blochmann, page 446.
4. Said Khan, son of Yakub Beg. He rose to the highest honours under Akbar, who appointed him governor of the Panjâb, in supersession of Shâh Quli Mahram, who had become unpopular in the Province.

5. Khân-i-Khánân Mirza Abdul Rahim, son of Behrám Khán. He was born at Lahore in 946 A. H. (1539 A. D.). When Mahabat Khán had to fly from the Panjâb, having failed in his scheme to retain possession of the Emperor Jahangir's person, Nur Jahán appointed Mirza Abdul Rahim to follow up Mahabat, and she herself contributed twelve laces of rupees to the expedition. Before, however, the scheme had been carried out, the Mirza was taken ill at Lahore, and, on his arrival at Delhi, died, at the age of seventy-two, in 1036 A. H. (1626 A.D.), or one year before the death of Jahangir. The words,

"Where is the Khan Commander of the Army."

give the year of his death.

6. Zen Khân, son of Khwâja Maqsud Ali, of Herat.—He was commander of five thousand five hundred in Akbar's time. On Humayûn's flight to Persia, Maqsud was constantly in attendance on Akbar's mother and was attached to the royal family in all its misfortunes. In the forty-first year of the reign, he was appointed governor of Câbul, vice Quli Khán. In the same year Prince Salem fell in love with Zen Khán's daughter, whom he soon after married, though Akbar was displeased with this act. On the death of Jalâl Khán Raushnâi, the disturbances in Zâbulistân came to an end, and Zen Khán was called to Lahore. He died in 1010 A. H. (1601 A.D.), or four years before the death of Akbar. He was a good poet, and played on several musical instruments.

The Maidan of Zen Khán, outside the Mochi Gate, is still called after his name. Here the garden of Zen Khán stood, and the quarter was known after his name.

7. Mirza Yusuf Khán, son of Mir Ahmad Razvi. He was a Syad of Meshhed, and was much liked by Akbar. In the beginning of Sháh Jahán's reign, he received the title of Saf Shikan Khan. He withdrew from public life at Lahore, where he received a pension of Rs. 12,000, and died in 1035 A. H. (1645 A. D.)

8. Mahdi Qâsam Khân.—Akbar made him commander of four thousand. He died in 1001 A. H. (1592 A. D.)*

* Ma'dâir.—Vide pages 26 and 27 ante.
9 Shah Quli Mahram, commander of three thousand five hundred. He served with distinction in the war with Hemú. According to the Akbarname, it was Shah Quli that attacked the elephant of Hemú, whose eye had been pierced by an arrow from the field of battle. He did not know, at the time, who his opponent was; but, the driver having made him a sign, Shah Quli brought the wounded commander to Akbar.

After the death of Behram, Shah Quli was created an Amir of the empire, and, in the twentieth year of Akbar’s reign, was appointed governor of the Panjab in succession to Khan Jahán, who had been sent to Bengal.

10. Husein Khan (Tukriyal). He was sister’s son and also son-in-law to Mahdi Qasam Khan. In the second year of the reign, Akbar made him governor of Lahore. When Akbar marched to Delhi, in Saffar 965 A. H. (1557 A. D.), he appointed Husein Khan governor of the Panjab. He was a zealous Sunni, and, during his incumbency of office, he ordered that the Hindus, as unbelievers, should wear a patch (Tukra) near their shoulders, to distinguish them from the Mahomedans. Hence the nickname given to him, Tukria, or “patchy.”

11. Sheikh Farid Bukhari.—When Prince Khusrow left Agra for the Panjab, plundering and recruiting Lahore, Sheikh Farid, with many Bokhari and Bara Sayads, was sent in pursuit of him, Jahangir following him with Mahabat Khan and Sharif Khan Amir-ul-Umera. He attacked the Prince and defeated him. In the fifth year of Jahangir’s reign the Sheikh was appointed governor of the Panjab. In 1021 A. H. (1612 A. D.) he made preparations for Kangra, but died in 1025 A. H. (1616 A. D.) and was buried at Lahore. He built a mohalla in Lahore, which was called after his name.

12.—Farhat Khan.—He joined Mirza Kamran, with other grandees, when Humayun left Lahore, on his march to Sirhand, and was appointed Subedar of Lahore. When Shah Abul Ma'ali was appointed governor of the Panjab, he sent away Farhat Khan, who joined Prince Akbar on his arrival in the Panjab.

13. Khawaja Shams-ud-din Khwajáji.—Khwáf is a town and district in Khorasan, and the Amir was a resident of that place. His father’s name was Khawaja Ala-ud-din, a man of much respect in Khwáf. Shams-ud-dín was successively made Diwan and Subedar.
of Cábul, then the Diwán of the empire in the place of Qulij Khán. In the forty-third year of the reign he was put in charge of the Panjáb, and died in Lahore in 1008 A. H. (1592 A. D.) The Khwája had made his vault at Baba Hasan Abdál, which was, however, used as the burial place of Hakím Abul Fath Gilání* by order of the Emperor Akbar, and Shams-ud-dín was buried in Lahore, in the quarter of the town which he had himself built, and which, in honor of his name, was called Khawájípura.

14. Mir Murád Ju Waini.†—He was an excellent shot and Akbar had appointed him rifle-instructor to Prince Khurram (Sháh Jahán). He died in the forty-sixth year of Akbar’s reign as Badakhshi of Lahore.

15. Mirza Qulij Khán.—He was made governor of the Panjáb and fought well against the Roushnais. The Ma’asir relates a story which would show the arbitrary power exercised by those in authority during the time when the Mirza held the government of this country. He had two sons, Mirza Chin Qulij and Mirza Lahori, described as wicked men. The latter buried one of his servants alive, with the object of learning something about Munkir and Nakir, the two angels who, agreeably to the Mahomedan belief, are supposed to examine the spirits of the departed in the tomb, beating the corpse with red hot sledge hammers if the dead is found wanting in faith. The man, on being dug out, was found to be dead. At another time, when his father was governor of Lahore, he disturbed a Hindu wedding party and carried off the bride by force. The aggrieved people complained to his father, who told them that they should be glad that they were now related to the Subedár of Lahore.‡

16. Maulána Hisám-úd-dín, surnamed Surkh. He was a native of Lahore, and was noted for his learning and piety. He made theology and philosophy the subjects of his study.§

17. Shah Dáuíd, called Jhanní Wal, from his residence in Jhanni, near Lahore. He was a learned man and died in 982 A. H. (1574 A. D.).

18. Maulána Mahomed.—He lived at Lahore, and was, in 1004 A. H. (1595 A.D.), nearly ninety years of age.

19. Maulána Abd-us-Salâm.—He lived at Lahore. He was a great lawyer (fakih) and wrote a commentary to Baizaívi. He

* Blochmann’s Ain-i-Akbari, page 425.
† From Ju Waini a town of Khurasán on the road to Candahár.
‡ Blochmann, page 501.
§ Tabakát-i-Akbari.
died, more than ninety years old, in the first year of Sháh Jahán’s reign.

20. Mauláná Ishaq. — He was the son of Sheikh Kákú, and lived at Lahore. He was famous for his learning, and Sheikh Sa’ádulláh, Sheikh Munawár and many others were his pupils. He died more than a hundred years old, and was buried at Lahore.*

21. Mír Nurulláh. — He was introduced to Akbar by Hakím Abul Fath, and had a great reputation for learning. When Sheikh Múin, Qázi of Lahore, retired, he was appointed his successor.

22. Mauláná Jamál. — Bādáoni mentions Mauláná Jamál, of Tala (تالى), which is said to have been a mohalla of Lahore, as a learned man of the time of Akbar.

23. Mauláná Ismail. — According to the Tabákí, he was Muftí of Lahore during the reign of Akbar.

24. Sheikh Munawár. — He was born at Lahore and was an Ulema of much renown. Under the orders of the Emperor, he, with Mulla Ahmad, of Thatta (Scindh), and Qásam Beg, translated the Mojmi-ul-Baladán, a work on towns and countries, from Arabic into Persian. He is the author of the Mashar-i-Qul-Anwár, a work on Hadis, the Badi-ul-Bayán, the Irshádi Qaàzi, &c. When the learned men of Lahore were banished, by the order of the Emperor, he was sent to Gwalior where he died in prison in 1011 A. H. (1602 A. D.).

Jahangir. — Súltán Salem ascended the throne at Agra, in 1606; in the thirty-eighth year of his age. Of his assuming the title of Jahangir (conqueror of the world), he writes in his memoirs

"The invisible insipirer put it into my mind that, since the business of kings is to conquer the world, I might call myself by the name of ‘Jahangir’ (conqueror of the world); and, inasmuch as my accession to the throne had taken place when the sun was in the ascendant and was imparting brilliancy to the world, I might assume the title of Nur-ul-dín (the light of religion)."

The governorship of the Panjáb was given to Saíd Khan, a chief of the Moghal tribe, and one of the distinguished grandees of Akbar’s court.

* His tomb is situated east of Mozang. See Chapter II.
Six months after his accession, his eldest son, Khusrow, broke into open rebellion. He fled from Agra to Lahore, to which he laid siege. Dilawar Khan, the imperial general, coming from Panipat, by rapid marches, to Lahore, put the fortress and the city in a state of defence, with the help of Mirza Husain and Abdul Rahim, Dewans, and Nur-ud-din Quli, Kotwal, or Chief Police officer, of Lahore, and Jahangir himself followed, at the head of a large army. Khusrow promised his followers that, after the capture of the town, they should be allowed to plunder it for seven days, and that the women and children should be made captives of war. His followers set one of the gates on fire; but Dilawar Khan and other officers of the imperial army within the city walls set up another barrier at the gate. Khusrow, being informed of approach of the imperial army, thought it advisable to risk an engagement, and the two forces met at Bhaironwál, half way between Jullundur and Amritsar. A severe action was fought, in which the Sayads of Bárá under Sheikh Farid Bokhári, greatly distinguished themselves on the side of the Imperialists, who obtained a complete victory over the enemy, of whom nearly 400 fell. The enemy dispersed, and the siege of Lahore was raised. Khusrow was seized while attempting to cross the Chenab, and was led before his imperial father in fetters, in the garden of Mirza Kámrán. Two of his principal advisers, Husain Beg and Mirza Aziz, were on his right and left. The Prince stood between them, trembling and weeping. He was taken into custody; but his two counsellors, just named, were inclosed in the raw skins of a cow and an ass and paraded round the city, seated on asses, with their faces to the tail. A double row of sharp stakes was set up from the garden of Mirza Kámrán, called the Nowlakha,* to the city gates, and 700 of the conspirators were impaled alive. The Emperor witnessed the scene “seated in the royal pavilion built by his father on the principal tower in the citadel, from which to view the combats of elephants,”† The culprits died in most excruciating pain. Khusrow himself, deeply dejected, with tears and groans, was slowly conducted on an elephant along the ghastly avenue, a mace-bearer, with mock dignity, calling out to him to receive the salutations of his followers. His life was spared, but he was kept in close confinement.

Gurú Arjan, the fourth Sikh Gurú, and the compiler of the Adi-Granth, or the writings of his predecessors, was charged with

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* The gateway of Nowlakha, beautifully decorated with glazed tiles, existed until lately, but it has been dismantled now.—Vide Chapter II.
† Waskit-i-Jahangiri, p. 88.
assisting Khusrow in the prosecution of his designs against the Emperor, and was placed in confinement. The Emperor notices the event as follows in his autobiography:—

“In Govind Wál, on the banks of the Biah (Beas), there lived a Hindu, named Arjan, who had assumed the garb of a spiritual guide, or Sheikh. He made numbers of stupid Hindus, nay, even foolish and ignorant Mussalmans, captives to his wiles and had the drum of his sanctity loudly beaten. They called him Gurú. Disciples flocked around him from all sides and evinced the greatest respect for him. They had been practising this mendacity for three or four generations. The idea struck me several times to put a stop to this trickery, or to make the Gurú a convert to Mahomedanism, till, at last, at this time, Khusrow crossed the river in that direction. The Gurú wanted to see him, and he happened to encamp at the place where the Gurú lived. He had an interview with the Prince and supplied him with much information. He applied to the Prince’s forehead the mark of saffron, called in the dialect of the Hindus Kashka; they do it by way of good omen. No sooner did I hear this, than, convinced as I was of the absurdity of the notion, I ordered the Gurú to be brought into my presence. I ordered his sons and his habitations and dwellings to be made over to Murtaza Khan. All his property was confiscated to the State, and he himself placed in rigorous confinement.”

Arjan died from the rigours of his confinement, though his followers attribute his death to a miracle.*

Jahangir was fond of Lahore, and, on his way to Cábul and Kashmir, held his court there. After settling the affairs of Lahore, the Emperor visited Cábul during the first year of his reign, leaving Kalij Khan as his governor.† The Court was held at Lahore in the following year, when His Majesty was visited by the Amírs of Irak and Khorásán, the envoy of Persia, and the agent of the Sharíf of Mecca, for whom gifts, valued at one lakh of rupees, were forwarded.

In the fifth year of the reign Sheikh Farid Bokhári, who had defeated Khusrow on the banks of the Beas, and who had now been honored with the title of Murtaza Khan, was appointed governor of the Panjáb. At Lahore, he built a mohalla after his name, a large bath and a chowk, or square.‡

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* Vide Chapter II.
† Iqbalánuma Jahangírí of Motamíd Khan, Paymaster General of Jahangir.
‡ He gave the government officers under him three Khílats, or dresses of honor, annually; he gave to his footmen a blanket annually and never made any alterations in his gift.—Ma’asir.
The Emperor, in his memoirs, takes occasion to speak in the warmest terms of his friendship with Sháh Abbás of Persia, and calls him "brother Abbás." Friendly letters from His Persian Majesty are quoted as proof of the esteem in which the Emperor was held by him. These letters are highly interesting, not only as specimens of imperial eloquence, but as showing the cordial relations then existing between two nations so remote from each other.

The gorgeous entertainments given at Lahore by Asíf Khán, the Prime Minister, to the Emperor and his Harem, are described in glowing terms, and presents and curiosities valued at lakhs of rupees were exchanged on these occasions. The garden of Diláwež, across the Ravi, and the garden of Mirzá Kámrán, in the suburbs of the town, were in high favor with the Emperor, who passed many festive days there in the company of his Harem and the omerás. The Emperor was fond of sport and constantly visited Jahangirábád, or Hiran Minára, the modern Shekhpura. A royal antelope, called "Mans Raj," to which the Emperor had taken a fancy, died here in the second year of the reign. The Emperor ordered a handsome monument to be raised over its remains, on which a life-size statue of the animal, in stone, was placed, the following Persian inscription being engraved on a slab of stone affixed to the grave:

Dearly esteemed, beloved, patron, and friend,

"At this beautiful spot an antelope was caught by the pious King, Nur-ud-dín Jahangir, which, in the course of a month, abandoning its savage and wild habits, became the head of the royal antelopes."

The inscription was in the hand-writing of Mulla Mohamed Husain, Kashmirí, famous for the art of caligraphy. Out of regard for the memory of the deceased animal, the Emperor ordered that no-Hindu or Mahomedan should hunt deer within the limits of the place.

The same year Sultán Sháh, Afghán, who had assisted Khusrów in effecting his escape from confinement, was apprehended by Mír Moghal Karori, of Khizrabád, and shot with arrows on the parade ground of Lahore, by the order of the Emperor.

On the first day of Shawál, the Emperor paid his respects to Mauláná Mahomed Amín, a holy man of Lahore. He writes the following interesting particulars of this visit:

"On the first of Shawál I had an interview with Mauláná
His account of this visit.

Mahomed Amín, a disciple of Sheikh Mahmúd Kámál. Sheikh Mahmúd was a holy man of his time, and his late Majesty, Jannat Ashkání (Humáyún), entertained great respect for him. Once His Majesty poured water on his hands himself. The above-named Mau-láná is a pious man. Notwithstanding his worldly connections, he is distinguished by independence of character and contentment, and has command over his spirit. I was much pleased with his society. I related to him some of the anxieties of my heart. He gave me wholesome advice, and his conversation was pleasing to my mind, and afforded me consolation. Having given him one thousand bighas of land, as an assistance towards his maintenance, and one thousand rupees cash, I took leave of him.”

The Emperor then left Lahore for Agra, after conferring a khil-lat of honor on Kalij Khán, the governor, Mir Kawán-ud-din, the Dewan, Sheikh Yusuf, Bakhshi, and Jamalullah, Kotwal.

The following Lahore incident is recorded in the ninth year of the reign:

“In these days the news-writer of Lahore submitted the intelligence that, towards the close of the month of Tir, ten persons left Lahore for the town of Emanabad, twelve kos from the capital. A hot wind having begun to blow, they took shelter under the shade of a tree, when they were immediately overtaken by a whirlwind so burning and violent that they were seized with trembling, and nine of them died instantaneously on the spot. One, who survived, remained ill for a long time, and it was only after going through great troubles that he recovered. All the birds that were on the tree fell dead. The weather became pestilential to such a degree in those parts that wild beasts threw themselves down in the fields, and rolling on the grass, breathed their last. Numerous animals died in this way.”

In the tenth year of the reign, the Panjáb was visited by a severe pestilence, of which Lahore had its share. The whole of Sirhand and the Doáb, up to Delhi, was devastated by the disease, and thousands of villages were destroyed. Jahangir ascribes it to two years’ drought with which the country had been visited, and to some kind of poison with which the air became infected.

Already shady trees on both sides of roads had been planted from Agra to Lahore, under orders of Jahangir. His Majesty, in the fourteenth year of his reign, ordered a minaret to be built from Agra to Lahore at every kos, to be called Kos Minar, and a paccoa
well to be constructed at every three *kos* on the grand trunk road, for the benefit of travellers.∗

The Emperor, being desirous of an interview with Sheikh Mahomed Mir, the saint of Lahore, commonly called Mian Mir, on account of his learning and holiness, and being unable himself to visit Lahore at the time, invited him to Agra in the fourteenth year of the reign. The Darvēsh accepted the invitation. The Emperor was much pleased with the result of the interview and speaks highly in his memoirs of the spiritual power and vast learning of the saint. He writes, “Truly, he is the beloved of God. In sanctity and purity of soul, he has no equal in this age. This humble servant (namely the Emperor) used to go to the Darvēsh, who explained to him many minute points of theology. It was my desire to make him an offer of money; but as he was above worldly things, I dared not make the offer, and contented myself with the presentation of a skin of an antelope, to serve as a mat for reading prayers. He then left immediately for Lahore.”

After visiting Kashmir, the Emperor fixed his Court at Lahore, in the fifteenth year of the reign. From Jahangirabād he visited Lahore. The Emperor writes the following interesting account of these places in the Tuzuk:

> “On the 25th of the month of ‘Ilāhi,’ the royal camp was pitched at Jahangirabād. This was my hunting place when I was a Prince. I founded here a village after my name, and, having constructed here a small edifice, gave the management of it to Sikandar Mobin, my Kerawal. After my accession, I converted it into a pargana, and bestowed it, as a jagir, on Sikandar. I then ordered a palace to be constructed there, with a tank and a tower. On Sikandar’s death, the estate was given in jagir to Irarat Khán, who had also the management of the buildings. About this time the construction of these edifices was completed. The tank laid out is large and delightful. In the midst of it is an edifice highly pleasing and attractive. The buildings have cost a total sum of one lakh and fifty thousand rupees. The hunting ground is truly worthy of kings. We staid here on Friday and Saturday and amused ourselves with hunting of different kinds. Qasam Khán, the governor of Lahore, paid his respects here and offered a present of fifty gold mohars. One stage from this place is the garden of Momin, the Ishqbaz, on the banks of the Lahore river. The royal camp was pitched at this spot. There are in this garden

∗ Some of these *kos minars* still exist on the old road to Delhi and Agra.
fine plants and tall and graceful cypress trees with a beautiful mango plantation. On the 5th of Moharram, being the 9th of the Ilahi month, 1031 A. H., having taken our royal seat on the elephant called Indar, we left the garden of Momin, and, scattering money by way of nisar (sacrifice), we marched to the city. Three watches and two hours after sunrise, at a propitious moment, we entered the palace, and, amidst the congratulations and warm greetings of the people, put up in the edifices which had been newly built under the management of Māmur Khān."

Of the beauty and elegance of these palaces the Emperor writes:—

"Without exaggeration these are mansions delightful and charming and habitations lovely and attractive, exquisitely fine and elegant, adorned throughout with paintings and engravings, the work of the artists of the age. The sight was charmed with a view of verdant gardens, laid out with a profusion of flowers and odoriferous plants of great variety and description:—

From head to feet whereever I behold thee,
Beauty attracts the heart at each step urging, 'that is the place for thee!'"

In all seven lakhs of rupees, equal to twenty-three Tomans of the current coin of Irán, were spent on this building."*

The Emperor writes proudly of the capture of the fort of Kāngrā, hitherto not reached by the Mahomedan arms. Sultán Feroz Sháh attempted it at the head of a large army, but failed. The army of Akbar attacked it, under Khán Jahán; but the siege was raised. Abdul Azíz Khán Nakehbandi was appointed Qiladar of Kāngrā, and subsequently the Emperor himself visited it.

His Majesty paid a visit to the new palace of Prince Khurram, and was pleased to accept the invitation of Qásam Khan, to whom he paid a visit in his gardens in the environs of Lahore, scattering

* The buildings alluded to face the gate of the fort on the west. The painted walls can be still seen. Vide the account of the fort in Chapter II.
ten thousand rupees as nissar on the way. The Lahore governor presented His Majesty with a ruby and a diamond, of great beauty and excellence, besides other curiosities.

The same year (15th year of the reign) was marked by great rejoicings, which took place at Lahore on the betrothal of the son of Shahr Yár, the fifth son of the Emperor, with the daughter of Nûr Jahán by Ali Quli Beg Turkman, the grand-daughter of I’timad-ud-daula Madar-ul-Mulk, His Majesty’s Prime Minister. The Emperor sent gifts and valuables valued at a lakh of rupees, as Sanchak, or betrothal present. The Prime Minister gave a grand feast to the Imperial Omerahs in his new palace at Lahore. The Emperor writes in high terms of this palace, which was furnished with elegant suites of rooms and stately halls. His Majesty and the royal Harem graced it with a visit, and were sumptuously entertained by the old Minister. After these events the Emperor marched to Agra.

On the way, His Majesty was entertained near Jullundur by Nûr Jahán, in her new Serâe, called the “Nûr Serâe Mahal.” “At this spot,” writes the Emperor, “the agents of Nûr Jahán had built a spacious Serâe and laid out a garden worthy of royalty. The buildings were complete. The Begam solicited the acceptance of an entertainment to which I gave my assent. She arranged a grand banquet, which, in its elegance and gaiety, surpassed all of its kind. She presented a variety of curiosities and valuable gifts. I selected some of these out of regard for her, and halted there for two days. Mir Quám-ud-din, Dewán of the Suba of the Panjáb, was permitted to return to Lahore.”

In the nineteenth year of the reign, Yamin-ud-daula Asif Khán was appointed viceroy of Lahore, in succession to Sádiq Khán. Lahore continued to prosper under his munificent administration, and his taste for architecture tended much to embellish the town and the citadel; but the Emperor’s own end was near. His last days were embittered by the treason of Nûr Mahal, his beloved consort, who, no longer guided by the wholesome counsel of her good father and mother (who had both died by this time), began to concoct plans for usurping the empire, and advancing the interests of her own son-in-law, Shahr Yár, to the deprivation of Sháh Jahán, the rightful heir. Sháh Jahán’s jagirs in Hissar and the Doáb were confiscated and made over to Shahr Yár, and the Prince was told to select equivalent estates in the Deccan and Gujrat.* This drove the Prince into revolt. The Emperor fell ill in Kashmîr

and was on his way to Lahore when he died at Rájouri, in 1628 A.D., in the twenty-second year of his reign. His body was sent to Lahore, under charge of Maqsud Khán, and, according to the will of the deceased was interred in the garden of Núr Jahán, on the banks of the Ravi, on the morning of Friday.

_Sháh Jahán._—Sultán Khurram (Sháh Jahán) was born at Lahore on 30th Rabi-ul-Awal 1000 A. H. (1592 A.D.), his mother being the daughter of Ude Singh, Rána of Máríwár. He received the title of Sháh Jahán from his father in 1616, when he was nominated successor of the Emperor, as well as Commander-in-chief of the army of the Deccan. When Jahángir died, Sháh Jahán was in the Deccan. Núr Jahán wished to raise to the throne Sháh Yár, to whom she had married her daughter Mehr-ul-nissa by Sher Afgan. Sháh Yár, who from his want of abilities, got the nickname Náshudní (good for nothing), was in Lahore when he heard of the Emperor’s death, and, instigated by his intriguing wife, proclaimed himself emperor. He seized upon the royal treasure and all the establishments of government at Lahore. To win the favor of the soldiery and the nobles, he wasted seventy lakhs of rupees in gifts and presents, and collected around him an army of fifteen thousand men. In the meanwhile, Yamin-ud-daula Asif Khán, acting in conjunction with Khán-i-Azim (Irádat Khán), raised the royal canopy over the head of Dáwar Bakhsh, surnamed Boláki, son of Khusrow, near Bhimber, the object being to avoid the chances of rebellion and gain time for the arrival of Prince Khurram at the capital to assume the royal titles. Boláki, being saluted as king, proceeded to Lahore; and the royal troops under him encountered the mercenaries raised by Sháh Yár at a distance of three kos from the city. The latter, unable to face the imperialists, broke and fled. Sháh Yár concealed himself in the ladies’ apartments in the citadel, but was, the following day, brought out by a eunuch, placed in confinement, and, three days afterwards, blinded. Sháh Jahán was proclaimed at Lahore, and the Khutba read in his name in all the mosques. Sháh Yár, Dáwar Bakhsh, with his brother, Gar Shásp, and Táhmures and Hoshing, sons of the drunken Dáníal, who had espoused the cause of Sháh Yár, were all put to death at Lahore.

Khizmat Parast Khán was appointed viceroy of Lahore, and a dress of honour, consisting of a jewelled sword, dagger and rich stuffs, was received for Yamin-ud-daula Asif Khán.

Sháh Jahán was particularly attached to Lahore, as his birth-place. According to the Badsháhnáma, the royal Harem of Jahangir
remained in the palace of Lahore until the fourth year of the reign, when they were conducted to Agra by Motamid Khán. The royal Princes, for the most part, lived here with the Harem. It was the resort of the nobles and learned men, who were honored with rich presents on the occasion of their visit to the capital. The carpet manufactory of Lahore, established by Sháh Jahán, is the subject of praise in the account of the sixth year of the Emperor's reign. "So soft and delicate are these carpets," says Abdul Hamíd "that, compared with them, the carpets made in the manufactory of the King of Persia look like coarse canvas." These were made of pashm and shawl. A similar manufactory existed in Kashmir. All the rooms in the royal palace were furnished with these beautiful carpets.

After his accession to the throne, Sháh Jahán held his court at Lahore in 1038 A. H. (1628 A. D.). Hakím Ilm-ud-din, surnamed Wazir Khán, was then viceroy of the Panjáb. An interesting account of the Emperor's visit to Lahore is given in the Badsháhnáma of Abdul Hamíd:—"The royal camp, having moved from the tank of Khawaja Hoshiár, in the environs of Lahore, reached the capital on the 7th of Ramzan. At some distance from the town, His Majesty was received with great pomp by Wazir Khán (who presented him with one thousand Ashrafís, by way of Nissar), the grandees and nobles of Lahore and the Subedárs of Provinces. He entered the palace in state after the first watch of the day. On the 9th, Wazir Khán presented His Majesty with jewels, gold and silver utensils, rich stuffs, carpets, horses and camels, valued at four lakhs of rupees, which he had collected during the period of his viceroyalty in the Panjáb. The same day, Saíd Khán, Subedár of Cábul, having had the honour of an audience, presented His Majesty with one thousand Ashrafís, one hundred horses, and one hundred camels. Kalich Khán, governor of Multán, made a present of eighteen horses of Irák, together with curiosities of Persia. The rank of Nijabat Khán, Faujdar of Kángra, was raised, and other Subedárs were similarly honored. The whole of the presents amounted to ten lakhs of rupees." On the 15th, His Majesty visited the mausoleum of Jannat Makani (Jahángir), and distributed rupees ten thousand to the poor, while rupees five thousand were distributed by the royal Princes who accompanied him. His Majesty who entertained much respect for the fakirs, paid a visit to the Saint Mian Mir. "He was" says Mulla Abdul Hamíd, "a holy man, indifferent to the world, and spoke but little. His Majesty, knowing that he cared not for worldly wealth, presented him with a rosary and a turban of white cloth and received his benedictions."
And to Sheikh Beláwal, another holy man of Lahore.

Sháh Jahán's new palace.

As the buildings of the Daulatkhána, or Fort of Lahore, had been neglected for a long time, the Emperor availed himself of the opportunity of his arrival in the capital of the Panjáb to order the reconstruction of the Ghuslkhána and Khwábyágh (i.e., the bathrooms and sleeping apartments) according to plans designed by skilful engineers. The supervision of these buildings was entrusted to Wáxir Kháán, who was ordered to finish the works by the time of His Majesty's return from Kashmír. The Sháh Burj, or the regal tower, built by Jannat Makání (Jahángrí) having failed to impress Sháh Jahán, he ordered the building to be dismantled and built anew, the execution of the work being left to the taste of Yamin-ud-daula Asíf Kháán who had already displayed much tact and judgment in the embellishment of the Imperial Court.*

The palace of Asíf Kháán.

On the 21st, His Majesty and the royal Princes and ladies were sumptuously entertained by Yamin-ud-daula Asíf Kháán, in his new palace at Lahore, which he had constructed at a cost of twenty lakhs of rupees.† Yamin-ud-daula, on this occasion, presented the Emperor with jewels, horses, rich stuffs and other curiosities, valued at six lakhs of rupees, exclusive of presents to the members of the royal family. After the 21st, three days were spent in Jahángirábád, known as Híran Minará (the modern Shekupúra) in hunting the deer which abounded in that locality. His Majesty was greatly delighted with this excursion, as the sport was abundant. He did not think the building constructed here by Jannat Makání

* Amal-i-Sálehd.
† According to the Amal-i-Sáleh of Mahomed Sálehd Lahori, the palace of Asíf Kháán was situated in the maidan of nakhs or horse-market close to the citadel. The author says:

Чен يببن الدواد درسم قلغم شهير بركان وديدان اخاس ك مجمع اهل مود وموداي اين مصر جامعمس مناصل عالي بيبلاغ ربيع العداممامس نابة ميلغ بيس كرم روبي درمدين دهمال صرف أم نبوده باهتسم تام مسم اتام دادت بود

Meaning that "Yamin-ud-daula had built these lofty and superb edifices in the direction of the Fort on the boundary of the horse-market plains where traders and merchants assemble daily in this city, the cost of the construction of the buildings being twenty lakhs of rupees, and the period in which they reached completion ten years." Now, the place south of the Badshháí Masjid and north of the Taháil Court is locally known as the Nakhas, and this I identify as the spot where the palaces of Asíf Kháán were. The place should not be confounded with the Nakhas of later (or Dará Sheko'h's) time on the site of the present Sultán's serai outside the Delhi gate.
such as it should have been. It was, therefore, ordered that a new building, of exquisite design and beauty, should be constructed. The building was completed in a year, at a cost of Rs. 80,000. On the 24th, the royal troops moved to the Ravi. On the Emperor's return from Kashmir, Wazir Khán presented His Majesty with a travelling throne of gold, valued at Rs. 50,000, fifty horses of Irák, and other curiosities valued at two lakhs. His Majesty again paid his respects to the Saints Mian Mir and Sheikh Biláwal.

In 1041 A. H. (1631 A.D.) the Court was again held at Lahore. Candahár, which had been in possession of the Persians since the seventeenth year of Jahangir's reign, was, about this time, surrendered to the Emperor of India by Ali Mardán Khán, its governor, who joined Sháh Jahán at his Court at Lahore. The Emperor received him most kindly and created him an Amir of the first rank. An interesting account of his first interview with the Emperor is given in the Sháh Jahán Náma (Amal-i-Saleh) of Mahomed Saleh Lahori:—The Emperor, after the close of the war in the Deccan, visited Akbarábád (Agra) and thence proceeded to Lahore. On the bank of the tank of Raja Todar Mal, Wazir Khán, the Subedár of Lahore, Sháh Quli Khán, Faujdar of Kángrá and Bakhtiar Khán, Faujdar of Lakhi Jungle, paid him their respects, each offering Nazar in proportion to his rank and dignity. On the 15th of Rajab, His Majesty, having started from the garden of Hoshíar Khán, entered the Daulatkhána* (fort) of Lahore at a propitious hour, throwing gold and silver throughout the way.† Under orders of His Majesty, Mot'amíd Khán, Mir Bakhshi, or Master of Ordnance, and Tarbiat Khán, the Second Bakhshi, having received Ali Mardán Khán up to the gate of Khas-o'-Am, introduced him to the Emperor's audience. The Khán, having paid his obeisance, offered His Majesty a nazár of one thousand gold mohars, and was honored with a khíllát, consisting of silk and embroidered clothes, a jewelled turban with aigrette, a jewelled dagger, shield and sword. He was created an Amir with the rank of 6000 personnel, and received two horses with embroidered saddles and four elephants with silver housings, one of the elephants, named Koh Shikan, being remarkable for its large size. The haveli of Itmad-ud-daula was made over to him for a residence. Moreover, from the date of his leaving Candahár to the day of his arrival at Lahore, all the expenses of the way, which amounted to ten lakhs of rupees, were paid by the State Treasury. Twenty thousand rupees were also bestowed on

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* The citadel is invariably called "Daulat Khán," or house of wealth."
† On grand occasions, it was the custom of the Princes of India to throw silver and gold on the way for the needy and poor.
his servants. As he had come fresh from a fertile and cool country, the Emperor was pleased to appoint him to the governorship of Kashmir. Ali Beg, his son-in-law, and Abdullah Beg and Ismail Beg; his sons, were honored with high ranks in the State.

Lahore was at this time in the height of its splendour. The people were prosperous beyond all precedent. Following the example set by the Emperor, many of the Omerahs decorated the city with beautiful edifices, and Mahomed Sáleh, Lahori, in his excellent work, the Amal-i-Saleh, mentions in this connection, among others, the names of Wazir Khán and Allami Afzal Khán who each constructed spacious private edifices at Lahore about this time. Besides the countless military retainers of the Emperor, the picturesque cavalcades of the Princes Royal and the attendants of the numerous nobles and grandees of State, the sight of the Governors and Viceroy of Provinces from the Nárbara and Tápti to the confines of Candahár and Ghazni, and their vast hosts of followers, who came here to pay their homage to the Shahinsháh, or king of kings, afforded a most imposing and gorgeous spectacle. Here came also the envoys of foreign nations, the bearers of friendly letters to the Emperor, or of the curiosities of their respective countries for presentation to him. Lahore was at this time visited by the Envoys of the Amir of Balkh, the Wali of Turan, the Safavi King of Persia, and Ali Pasha the sovereign of Busserah. The Emperor was profuse in his gifts and presents. From the highest to the lowest, all alike shared his munificence and generosity. On each visit to the mausoleum of his father, he distributed not less than ten thousand rupees to the religious people and other pious men attached to the institution. Other occasions, such as the anniversary of the Prophet, the night of Miraj (when Mahomed is believed to have gone to the highest heaven), the King’s anniversary, the festival of Nauroz, or new year’s day, were not few when the poor were partakers of His Majesty’s generosity, and thousands of rupees were distributed to them as alms. On each Miraj night, ten thousand rupees were distributed to the Hajjazés and other pious and religious men of the city. The king was exceedingly kind to his ministers and nobles and honored them with visits. During his stay at Lahore on this occasion, he was entertained successively by Ali Mardán Khán, Allami

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* Mahomed Salih says, in the Sháh Jáchán Náma:—“Mirza Yádgar Beg, the Envoy of the Sháh of Persia, who had been staying at Lahore for some time past, was at this time presented with a dress of honor consisting of valuable clothes and a jewelled dagger, with cash rupees twenty thousand. From the day of his arrival to the date of his departure, he had been recipient of gifts valued at fifty thousand rupees, besides two lakhs of rupees cash. At this time His Majesty sent for the Safvi King a Surakh (long necked flask) and a dish set with gems, valued at fifty thousand rupees, by the hand of the said Envoy.”—Sháh Jáchán Náma.
Afzal Khán, Allami Wazir Khán and Yamin-ud-daula Asif Jah, each of whom presented him with presents valued at several lakhs of rupees. The *Id* festival coming on the first of Shawal, His Majesty proceeded in State to the *Idgah*, and, at going and returning, threw gold and silver (زر و سیم) from his elephant, to be scrambled for by the poor and needy. After a stay of a few months at Lahore, His Majesty proceeded to Cábül, viâ Peshawar and Ali Masjid.

On his return to Lahore, the same year (1631 A.D.), Ali Mardán Khán, now created Viceroy of Lahore and Kashmír, with a rank of 7,000 personnel and 7,000 horse, with His Majesty’s permission, had the palace gorgeously illuminated on the night of *Lelat-ul-Barút* (or *Shab-i-barát*). “The Khan’s officials,” writes Mulla Abdul Hamíd, “acting under his instructions, illuminated the outer walls of the Halls of general and special audience, which are very extensive, from the foot to the top, by placing lamps on planks of wood arranged in various decorative forms. His Majesty, having taken his seat in the *jharoka*, had a full view of these illuminations. Ali Mardán Khán had curious fireworks made after the fashion of Persia. A display of these fireworks in all their varieties and colours greatly pleased His Majesty. As usual on these occasions, rupees ten thousand were distributed as alms to the poor.” On Mullah Abdul Hakím *Sialkoti* and Mulla Fázil *400 Ashrafs* each were bestowed.*

It having been represented by Ali Mardán Khán that one of his followers was an adept in the art of constructing canals, His Majesty ordered a canal to be excavated, from the place where the Ravi descends from the hills into the plains, irrigating the country through which it should pass. Rupees one lakh were given to Ali Mardán Khán for constructing the canal, and preparations were made for cutting a canal from the village Rajpur, in Nurpur, to the environs of Lahore, a distance of 48 *jarib koss*.

The Emperor paid a second visit to Kashmír. On his return to the capital of the Panjáb, Wazir Khán was appointed *Subedáir* of Agra and joined his new appointment under the orders of His Majesty. Arsalá Aqua, envoy of the Sultán of Turkey, was presented with a *khillat* of honor valued at fifteen thousand rupees. The court continued to be held at Lahore. In 1043 A. H. (1633 A. D.) Mulla Sa’adullah of Chiniot, having been introduced to the King through Músawí Khán, was created a Mansabdár of 1000 and

* Shah Jahan *Náma* of Mahomed Saleh.
appointed superintendent of the royal household. The following year, the canal of Ali Mardán Khán having been completed at a total cost of two lakhs of rupees, His Majesty ordered that a spacious garden, with chambers, baths, reservoirs and fountains, be laid out on its banks. Accordingly, the foundations of these gardens were laid out on the 3rd of Rabi-ul-Awal, and Khalilullah Khán was entrusted with the execution of the work with the help of other servants of State. On the 4th of Jamadi-ul-Awal, the work of planting trees and flowers was commenced, and the Badshahnama gives a long detail of the trees planted, which included fruit trees from Cábul and Candahár. The same year, news having arrived from Agra of the death there of Wazir Khán, from cholic, His Majesty expressed his grief, and consoled with the sons of the deceased on the death of their father. On the 17th of Shabán, the Emperor lost another faithful servant, Yamin-ud-daula Asif Khán, Khán-i-Khanan, commander-in-chief of India, His Majesty’s father-in-law, and the brother of Núr Jahán. By order of the king, his remains were interred in the land close to the chouk of Jilow Khana, to the west of the mausoleum of Jamnat Makani (Jahangir), and a grand dome was ordered to be raised to his memory. Khilats of condolence were sent to the members of his family, and Toras, consisting of nine pieces of cloth each, were sent to the female members of the deceased minister’s Harem. A dress of honor was sent to Sháesta Khán, son of the deceased, who was governor of Behar, together with an autograph letter from the Emperor. In it the Emperor wrote:

مبارک روز پنجشنبہ، هدفی زاہد نبی‌ها این منظوم، واعظ عظام دانی، یا ابیدت کرنا میں ایک باپ نثری اور روز پنجشنبہ، هدفی زاہد نبی‌ها این منظوم، واعظ عظام دانی، یا ابیدت کرنا میں ایک باپ نثری اور روز پنجشنبہ، هدفی زاہد نبی‌ها این منظوم، واعظ عظام دانی، یا ابیدت کرنا میں ایک باپ

* According to the Sháh Jahán Náma, Sheikh Saládullah was introduced to the Emperor through the Sadir-ud-sadar (Chief Judge or Chancellor) Músawi Khán in the month of Ramzan, 1059 A. H. (1649 A. D.). The Emperor was much pleased with the young man’s address, and, in the course of the year, created him a Khán, with a rank of 1000 personnel and 500 horse, and appointed him Superintendent of Ghulkhána. The following year his Mexasb was increased to 3000 personnel and 2000 horse. He was appointed Lord of the Privy Chamber, and became the Emperor’s trusted councillor. In the fourth year he was installed in the office of Minister, and in the seventh year created a Mansabdar of 7000 personnel and 7000 horse with the title of Allámí Fahání (the most learned and the most wise.)
A famine having broken out in Kashmir, in 1634 A.D., owing to the excessive rains during the spring harvest and the destruction of crops by the floods, thousands of indigent people from that country repaired to Lahore. A body of these destitute men, exceeding thirty thousand in number, having one morning made their appearance at the darshan of the jharoka, the Emperor was pleased to grant a lakh of rupees for their relief, and it was ordered that, as long as they staid at the capital, food should be distributed to them daily. Fifty thousand rupees were also sent to Kashmir for the relief of the famine-stricken people. On the 15th of Zilhij, His Majesty honoured Ali Mardan Khan with a visit to his house, and the Khan presented the Emperor with jewels and valuables to the amount of Rs. 180,000. On Rai Mukand Das, Dewan of the late Yamin-ud-daula, was conferred the rank of 500 personnel and 100 horse, and he was appointed Daftadar of Khalsa (or in charge of the State Office), while Bahari Mal, the late Daftadar, was appointed Dewan of the Suba of the Panjab.

The Court remained at Lahore in 1635, when the nuptials of the Emperor's fourth son, Prince Morad Bakhsh, with the daughter of Shah Nawaz Khan, Safvi, took place there. The occasion was marked with great rejoicings, and the festivities lasted many days. After these proceedings, the Prince was sent to Multan as Governor. The Imperial Gardens called the Farah Bakhsh and Fyz Bakhsh, having been completed, His Majesty graced them with his presence.* Towards the close of the year, the Court moved to Agra.

For an account of this visit, see the history of the Shalimar Gardens in Chapter II.
In 1638 A.D., the Emperor again visited Lahore, on his way to Kashmir. He put up in the gardens of Fyz Bakhsh and Farah Bakhsh, and had no time to enter the city. Kalij Khán was now Viceroy of the Panjáb, and Khanjar Khán, his nephew, Faujdar of Kángra. The same year Allami Sa’adullah was installed in the office of Prime Minister, and his rank was increased to 5,000 personnel and 2,000 horse. His Majesty returned to Lahore on the 15th of Ramzán. In all his journeys he was accompanied by his faithful daughter, Jahán Ara, the Badshah Begam (“Princess Royal”) who had all the privileges and allowances of her deceased mother. She was unmarried, and is described by the historians of Sháh Jahán as ‘very handsome and accomplished.’ She was not less famous for her wit, generosity, and beauty, than for her devotion to her royal father. She was in receipt of an allowance of sixty lakhs of rupees per annum. As in the days of her mother, Salyannissa Khánam was the manager of her household and the custodian of her seal. The Emperor was strongly attached to her, and she was his constant companion and remained with him until his last moments. On the 29th of Shawá, of the same year, Núr Jahán, the widow of Jahangir, who was in receipt of two lakhs of rupees per annum, died at Lahore, and was buried in a mausoleum which she had herself built close to the tomb of her brother Asif Khán. The Court was held at Lahore for the next two years, though the campaigns in Balkh and Badakshán compelled the Emperor to pay visits to Cábul from the capital of the Panjáb. According to the Badsháhnáma, the revenue of the Suba of Lahore at this time was 90 karors; that of the Suba of Múltán 28 karors; and that of the Suba of Kashmir 15 karors.

In the year 1675, the Premier noble, Ali Mardán Khán, died of diarrhœa, on his way to Kashmir. He had proceeded by boat as far as Machiwara when his complaint assumed a fatal form. His body was conveyed by boat to Lahore by his son, Ibrahim Khán, and interred there in the mausoleum of his mother. He held a rank of 2,000 personnel and 500 horse, besides an inam of thirty lakhs of rupees. The Emperor was much grieved at his death. The deceased left four sons, Abdullah Beg, Ibrahim Khán, Ismail and Ishak, who were each amply provided for by the Emperor. Their rank in the army was also raised. The deceased had an extensive staff of officials in his employ, for whom suitable provision was made by the Emperor. Mahomed Mokim, his Dewan, Khwaja Ismail, his house-steward, Lashkar Khan, and a host of others, were taken into the Imperial service. The deceased left estates valued at one karor of rupees. Of these fifty lakhs were escheated to
the State, in lieu of the government demand, and of the rest, thirty lakhs were given to Ibrahim Khán, the most beloved of the sons of the deceased, while the remaining twenty lakhs were distributed among the other three sons.*

The following men of note flourished at Lahore during the reign of Sháh Jahán —

1. **Sheikh Mahomed Mir**, commonly known as Mian Mir, a man of great fame, universally esteemed for his piety and learning. He entertained an entire contempt for the world, devoted his whole time to prayers and meditation, and possessed great spiritual power. Sháh Jahán paid him several visits, and he was the spiritual guide of Dárá Shekoh, the Emperor's eldest son. According to the *Sháh Jahán Náma*, he was buried in "the village of Ghiaspur close to Alam Gunj, Lahore."

2. **Sheikh Biláwal Quadri**, a man of great religious sanctity and piety. He was attached to the Dervishes, and fed the poor and the needy. His speech was eloquent, and he preached morality and the science of religion to the people. He established an alms-house at Lahore, in which hundreds of destitute persons were fed. He died in Shabán 1046 A.H. (1636 A.D.), and was buried at Lahore.

3. **Mulla Sháh**, a native of Badakshán, and a scholar of great merit. He came to Lahore in 1023 Hijra (1614) A.D., and became a disciple of Mian Mir. He lived in seclusion and meditation, and according to the *Sháh Jahán Náma*, following the example of his religious preceptor, never married. He used to go to Kashmir for the hot weather, passing the cold weather at Lahore, but subsequently he abandoned the practice of journeying to Kashmir, and, at the request of his preceptor, passed his whole time in Lahore. He often composed poetry, insisting on the instability of this world, and exhorting people to walk in the path of righteousness, and acquire the knowledge of the Supreme Being. He died at Lahore in 1072 A.H. (1661 A.D.), and was buried in the precincts of the mausoleum of his religious preceptor. The following is a specimen of his poetical composition:—

> "O thou with chains on thy feet and a lock on thy heart, be careful!  
> O thou with thine eyes closed and feet entangled in clay, be careful!  
> Contemplating a journey to the West, yet with thy face to the East,  
> O, traveller, with thy back to thy destination, be careful!"

* *Sháh Jahán Náma* of Mahomed Sáleb.
4. **Khwája Bahári**, a native of Bahár (Bengal). Having come to the Panjáb in early life, he became a disciple of Mian Mir. He died in 1041 A. H. (1631 A. D.), and was buried in the precincts of the mausoleum of his religious teacher. He is credited by the author of the *Badsháhnáma* with having performed many miracles.

5. **Mulla Abdul Hakím, Sialkoti**, a great scholar, author and commentator. His fame for learning spread throughout the empire of Hindustán, and for sixty years he gave instruction to the people in Philosophy and Theology. His chief works are Commentaries on Byzavi, Mukaddimat Arba’talayaj, Mutawal, Shrah Moafique, Shamsa, ’Akayad Mulla Jalál and Hikmat-ul-Ain. His long and useful career was brought to a close in 1067 A. H. (1656 A.D.) He left a son Maulána Abdullah.

6. **Allami Sa’adullah Khán**, by caste a Tháim, and resident of Mauzah Pitraki, in Chiniot. His father was a cultivator, and the family lived in great privation. Sa’adulla, at an early age, came to Lahore, and lived in mosques where he prosecuted his studies as a *Darvesh*. He then went to Delhi, where he completed his studies and became an accomplished scholar. His tutor held office in the *Tasbíh Khana*, or chapel royal, and through his influence he became a stipend-holder there. He attracted the attention of the Emperor, and was by degrees raised to the dignity of Wazir. He died in 1067 A. H. (1656 A. D.)

7. **Mulla Ala-ul-Mulk**, surnamed Fázil Khan. He was a skilful engineer, and an adept in the art of canal engineering. The Shalimar Gardens of Lahore were designed by him and executed under his superintendence. On the death of Yamin-ud-daula he became Wazir of the empire, but had held his high office for only two weeks where he died in 1073 A. H. (1662 A.D.)

8. **Maulána Mahomed Fázil, Badakhsháni**. He was a native of Badakhshán, and, on coming to India, became a disciple of Mulla Jamál, Lahori, in Theology and Jurisprudence. He held the office of *Adalati* at Lahore in the time of Jahangir, and held the same office in the time of Sháh Jahán until the eighth year of the reign, when he retired from the public service. His death occurred at Lahore.

9. **Mulla Jámi, Lahori**. He was a man of great learning, and devoted his time to giving instruction to the people. He was
also a poet of great talent. The following stanza is a specimen of his poetical performance:

"He who turned away his mind from the affairs of the world
Has learnt a good lesson of it;
They say the earth rests on the horn of a bull,
Without doubt, he who takes upon himself the burden of worldly affairs
is like unto a bull."*

Mulla Jámi died at Lahore. His tomb is situated in the precincts of the mausoleum of Mahomed Tahir, Bandgi, and a mosque is attached to it.

10. Chandar Bhán. He was a native of Lahore, and was a man of great literary attainments. He composed poetry under the poetical name Brahman. The following couplet is given as a specimen of his composition:

"With the closing of the eye the life is closed,
The journey of life is accomplished, but even the sound of the feet is not heard!"

11. Mir Abdul Karím. He was the Mir Imarat, or superintendent of public works of Lahore in the time of Sháh Jahán.

12. Hakim Alim-ud-din, alias Wazir Khan, the founder of the mosque in the city of Lahore bearing his name. He was a native of Chiniot.† According to the Badsháhnáma, after acquiring a knowledge of Arabic and Philosophy, he became a scholar of Hakim Dáwi, from whom he learnt the art of medicine. His accomplishments, as a physician, attracted the attention of Sháh Jahán, and in a short time, he made himself familiar with the temper and disposition of the Emperor, the royal princes and the ladies of the Harem. He was first appointed Superintendent of the Household again Mir Sámán, or Superintendent of Royal Kitchen, from which

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* According to Hindu Mythology, the earth, rests on the horn of a bull. The author here says that the man who takes upon himself the troubles of this world is nothing more or less than a bull, i.e., he is a foolish person.

† The remains of his palaces still exist at Chiniot, to the south-east of the town. The chambers and vaulted rooms enclosed by walls of solid masonry are works of great solidity and strength. The place is called 'Rekhtí' by the people, and the quarter is inhabited by washermen who pay rent to Qazi Ghulám Hyder of Chiniot. The descendants of Wazir Khán still live at Lahore, but they are in poor circumstances, except Anwar Ali, Hospital Assistant, now stationed at Gujranwala.
post he was soon promoted to the office of Dewan. He was then created an Amir, with a rank of 5,000 personnel and 5,000 cavalry, and was ultimately appointed Subedar of the Panjáb.*

Sheikh Ţāhir, Bandigi.

13. Sheikh Ţāhir, Bandigi. He was a native of Lahore,† was a profound scholar and had numerous disciples. According to the Tazkara Mojadda-dia, he was a disciple of Sheikh Ahmed, Sirhandi Mojaddadi. He subsisted on the income derived from copying books on Hadis and Commentaries on the Koran, and his whole time was devoted to giving religious instruction to the people. He died on 5th Moharram 1040 A. H. (1630 A. D.), and was buried at Lahore.‡

The Tazkara Mojadda-dia contains several letters in Persian, written by Mahomed Ţāhir to his spiritual guide in Sirhind. They are models of excellent Persian style. We give an extract from one of these here, as it will convey an idea of the religious notions prevailing at the time among orthodox Mahomedans:

حضره من سلامت

احترالغدص متندظاهر بعرض ميسانه كچیره ان أمست ا حلا متيوه لاھور شمال درھندغي باھعون ميگفتند كه كي نذان مقصور را گذشته كيا ميروي...اما وزبيب ندامي آمد كه راجعي شرو راهي ديو... في الجمله كشي كيشان باين شهر أوردلند و درگوشي مسيع حيا أن نشنستم ناگاه بروجه درز، حضرت خواجه للسبيند ظاهرندو باعما، كه مسحه كه برای كاريکه مايور ليند مشغول شو...امتعا لا أمان هم و امرکم چنبد كس رامشغول سايعام جالسکه كرمين است و مشايخان عليشان فرورفوج تشريف مي آردند و الطاف كشي مي فرمايند خصوصا روح حضرت خواجه بيزرگ يئى حضرت خواجة للسبيند و حضرت عوفه الاعظم و حضرت خواجه فريدگنج شکر در حالف ذكر و ناز تشريف فرما ميسغود.

"My lord, may you ever live!—The humblest of slaves, Mahomed Tahir, submits as follows:—When, after leaving your most exalted threshold, I made

* At Chiniot, I had the pleasure of examining some very interesting old documents in possession of the Qazis and the hereditary guardians of the mausoleum of Shāh Burhān in that place. The following was the impression of the seal of Wazir Khán on a document in possession of Qazi Qutb-ud-din, Rais of Chiniot:—

زلفط شاه جهان بنده لواژ وزير خان إنجیان جاودان لودستاز

"Through the favor of Shāh Jahān, the king cherisher of servalts,

May Wazir Khán be ever honored in the world!"

† He lived in the walled city of Lahore in Mohalla Sheikh Ishaq (or modern Moti Bazar and Chuna Mandi) where the haveli of Jamadar Khoshal Singh now is.

‡ His tomb is situated in Miani in a high walled enclosure, and is much respected by the Mahomedans.
my way to Lahore, at every step I said to myself,—‘O unwise man! leaving the object of thy heart, where art thou going?’ But a voice came from heaven—go on your way; go on your way—until at last I was dragged to this city. And I sat down, quite perplexed, in a corner of the Masjid. Suddenly the benign soul of His Holiness Khwája Nakshband made its appearance, and insisted that I should begin the work to do which I had been ordered. In obedience to these orders, certain men were employed (in the work of saying adorations of God.) Now the meeting is full. Holy men, of high dignity, are pouring in in troops and doing unfounded favors. In particular, we have been honored with the presence of the souls of His Holiness, the Great Khwája, namely, Khwája Nakshband, and His Holiness, Ghaus-ul-'Azam, and His Holiness Khwája Faríd Ganj Shakar, who are all present in the circle of adoration and prayers.”

14. Mulla Abdul Salám, Devi. According to the Badsháh-náma, he learnt Arabic in Devi, his home. On coming to Dar-ul-Saltanat (Lahore) he became a pupil of Mulla Abdus Salám, Lahori, (No. 19 of Akbar’s time) in Jurisprudence and Theology. He first taught his pupils, and then became a public servant. At the time when Mulla Abdul Hamíd wrote his Badsháhnáma, he retired from public affairs and became a government pensioner, “to offer prayers,” according to the author, “for the increasing prosperity of the asylum of the world.”

15. Mulla Yusuf, Lahori. According to the Badsháhnáma he was an ‘Aliim-i-‘Amil, or “a learned man who acted on what he read.” He was a disciple of Mulla Jamál, Lahori, and was well versed in history, commentary on the Koran Hadis, and other law books. He gave instruction to the people for fifty years, and died at the age of eighty.

16. Sheikh Abul Ma’ali. According to the Badsháhnáma, he was a native of Bhera, then in the pargana of Lahore. He had much respect for the saint Mian Mir, and acquired a knowledge of Theology from him. He was alive when Mulla Abdul Hamíd wrote his work. The author says regarding the religious sanctity of the Sheikh,—

“... And having severed his connection from relations and dependents, he is occupying his time in preparing for a path, the path of virtue and wisdom. He is confined to his own place; has eyes full of tears, and a heart parched (with the fire of the love of God); from the appearance of his forehead may be judged the warmth of his mind (in the cause of God).”

Aurangzeb.—Owing to the prosecution of protracted wars in the Deccan, Aurangzeb had less time to hold his Court at Lahore
than his predecessors; but in the public correspondence Lahore was, as usual, styled the Dur-ul-Saltanat. Dárá Shekoh, the eldest son of Sháh Jahán, was fond of Lahore, where he was extremely popular, and fixed his residence there. He took great interest in the welfare of the city, which he adorned with beautiful buildings and spacious chauks, or market-places. Where the Sultan’s særæ now is, existed the chauk, or square, of Dárá Shekoh, with one large gateway on each side. One of these gates on the north, decorated with Kansi work, and in shape and style resembling the front gate of Wazir Khán’s mosque, existed up to the commencement of the British period, but was dismantled about 1854. The place now called Shahidganj was the horse-market. The mosque to the south of the særæ was built by Abdullah Khán, kotwal, or police magistrate, of Lahore, in the time of Aurangzeb, who held his court at the Nakhaskhana, or horse-market.

Dárá Shekoh was a high-spirited, generous, and amiable prince. He had an air of regal dignity, and was frank and brave. He was a free-thinker and employed his leisure in the cultivation of letters. Theology was his favorite theme, and he was the author of many books treating of that subject, and narrating the lives of holy men. Among the works of Dárá Shekoh are the Sajnat-ul-Aulia, a work on the lives and doings of Mahomedan saints, the Sakanat-ul-Aulia, on the life of Mian Mir and his successors, Dewani Iksiri Azim, Risalah-i-Maarif, the Shathiai Dárá and the Sirr-i-Akbar or “The Great Mystery.” He was the disciple of Mulla Sháh, the disciple of Mian Mir. He was particularly friendly to Har Rae, the seventh Sikh Gúru, and when harassed by his brother, Aurangzeb, the Gúru declared himself to be an adherent of the Prince.

After his defeat near Agra by Aurangzeb, Dárá Shekoh marched rapidly to Lahore, took possession of the citadel, and seizing on the royal treasury, began to raise an army. He rewarded the omerahs munificently, and in a short time succeeded in collecting around him twenty thousand horsemen. Khanjar Khán, the Faujdar of Bhera Khushab, and Rája Ráj Rup, the Chief of Jammu, took his side. He sent a detachment of five thousand cavalry to guard the passage of the Sutlej, and another strong detachment, under Daúd Khán, to guard that of the Beas.* No sooner, however, had Aurangzeb settled his affairs at Delhi, than he marched to the Panjáb in pursuit of his brother. Dárá was deserted by his Panjáb allies. Rája Ráj Rup left for the hills on some pretext, and no succour came from Cábul, as Dárá had expected. Dárá, feeling unable to resist the troops that

*M'aasir-i-Alamgiri.
threatened him, left Lahore, with a force of 13,000 or 14,000 horse, and took the way to Multán. He carried away with him from Lahore treasures in silver and gold coin and bullion, worth more than a karor of rupees, besides guns and munitions of war.* Aurangzeb, who had by this time already crossed the Sutlej, sent his eldest son, Prince Mahomed 'Azim, to take over charge of Lahore, and himself proceeded to Multán. Dárá was betrayed at Multán by his own men. Saiyad Arab Khán and Sheikh Musa Gilani, who had been put in charge of Multán by Dárá Shekoh, held aloof from him. Dárá made his way to Bhakkar, and was followed by Aurangzeb's General, Saff Shekan Khán. Aurangzeb arrived at Multán, and paid his benedictions to the mausoleum of Saint Sheikh Baha-ud-dín, where he offered Rs. 1,000 as a present. He then, with his whole army, marched to Lahore, which he reached on the 24th of Moharram 1069 A.H. (1659 A.D.) He put up in the garden of Fyz Bakhsh; on the road to Delhi. The following day, he was visited in state by Prince Mahomed 'Azim, from the city, who was accompanied by Mahomed Amín Khán, Mír Bakshi, and other omerahs, and in company with the prince made a minute inspection of the fort.† Aminullah, the Qiladar of the fort, having paid his respects, the Emperor gave him verbal instructions regarding the arrangements to be made in the citadel. On his way back to the gardens of Farah Bakhsh, Aurangzeb read the prayers in the mosque of Wazir Khán with the congregation, and, towards evening, reached the gardens of Fyz Bakhsh. Khalil-ullah Khán was appointed Viceroy of the Panjáb, and, as a reward for the services rendered by him, the Emperor was pleased to confer on him a Mahal, or estate, assessed at one karor of rupees. Lashkar Khán, formerly governor of Kashmír, was appointed Governor of the Suba of Multán. Khwaja Ismail, Kirmani, having been appointed Dewán of Lahore, was honored with a khillat. Darvesh Mahomed was raised to the Munsab of 500 horse, and Sultan Beg† to that of 1,400 horse. On the day of the new moon the Emperor marched to Delhi.

Dárá proceeded to Ajmere in a bewildered condition. Here his faithful wife, Nadera Begam, the daughter of Prince Parwéz, to whom he was much attached, and who had been his faithful companion in all his toils, died of dysentery and vexation. The Prince sent her corpse to Lahore, in charge of a faithful servant, Gul

* Alamgirmáma, p. 188, Calcutta Edition.
† Alamgirmáma, p. 214.
‡ He was the founder of the Golábi Bágh on the road to the gardens of Fyz Bakhsh or Shalimár.
Mahomed, to be interred, according to the will of the deceased, in
the precincts of the mausoleum of Mian Mir.*

In 1072 A. H. (1655 A. D.) Khalil-ullah Khan, Viceroy of
Lahore, having died, his sons received dresses of condolence from
the Emperor, and an allowance of fifty thousand rupees was settled
on Hamida Bano Begam, widow of the deceased, daughter of Malika
Bano, the sister of Mumtaz Zamani Begam, called the Taj Mahal,
wife of Shah Jahán. Mahomed Amin Khan was appointed Viceroy
of the Panjáb in the place of the deceased.

In the following year, the Emperor visited Lahore, and put up
in the gardens of Fyz Bakhsh from the 2nd Rajab to the 9th of that
month, waiting for an auspicious moment to visit the city and the
fort. At length, the royal astrologers having declared the 10th of
that month to be the propitious day, His Majesty, sitting on the
same elephant with Prince Mahomed Mo‘azzam, entered the city,
two watches after sunrise. He then entered the palace. On
the following day, it being Friday, the Emperor read the prayers
in the mosque of Firoz Khan† in the outskirts of the citadel,
close to the Hathia-pul gate, in the usual way; and it was ruled
that on all Fridays the congregation should continue to assemble
there in this way to perform their prayers. During this month also
the sum of Rs. 20,000 was distributed to those who were entitled to
it, through ‘Abid Khan, Sadr-us-Sadur.‡ On the 25th of Ram-
zán, the Emperor held a grand entertainment in the garden of Dil-
kusha, across the Ravi.§ The Court of the Emperor was held in
great respect by the sovereigns of Asia and Africa, and presents
were exchanged. Thus, we find that in the sixth year of the reign,
Budak Beg, Envoy of Shah Abbas of Persia, who had visited the

* The Muntakhob-ul-Lubab of Khafi Khan and the Alamgirdama of Mohamed
Kázim.
† The site of this mosque is not known. In both the histories of Shah Jahán
and Alamgir, Hathia-pul is mentioned as one of the gates of the fort. I identify
it with the Hathipan gate of Mr. Thornton. Vide his “Lahore as it is and as it
was.” It is the gate on which the Persian inscription is inscribed on a stone.
No mosque is situated close to it now.
‡ Alamgirdama, page 167. The passage in the original runs thus:
فرداي ان که جمع‌بود در مستجدی فیروزخان که در فضالي بیرون
قائم نزديک بدرزازه حیدریل واقع‌ست بانیان معمود نام گزارده
مقرر فرمودند که سایر جمع‌بندند دستور آنها اقامه جمع‌بند
نموده باشند و در ایام این ماه مبارک اثر بیست هزار روپیه بوساطت
صدارالصور عابد‌خان با براب اسحق اثقاق اقتفاء
§ M’azziri Alamgir, 5th year of the reign.
Emperor at Lahore, was dismissed with presents valued at seven lakhs of rupees for His Persian Majesty, Tarbiat Khán being sent with the Persian Envoy as the representative of the Emperor of Hindustán. To Abdul Aziz Khán, King of Bokhára, presents valued at one lakh and a half, and to Subhán Quli Khán of Balkh, presents of one lakh were sent. Mustafa Khán Khawâjî, Envoy from Turán, Sedi Kamil, Envoy of Abyssinia, Imam Ismail, the Envoy of the King of Yaman, and the Envoy of Abdullah Khán, King of Kashghar, waited on the King, with friendly letters from their respective sovereigns, and were dismissed with handsome presents. Syad Yahya, the Envoy of the Sharif of Mecca, to whom six lakhs and thirty thousand rupees had been forwarded, came with a present of Arab horses from his master and was dismissed with a khillat of six thousand rupees.

In the year 1662 A. D., the city having been much damaged by the encroachments of the river Ravi, the Emperor had a massive embankment of brick-work constructed for about four miles along its bank, for the protection of the city. The quay is said to have been faced with lead; flights of steps were made at intervals for the people to bathe, and rows of Persian wheels were worked with bullocks along the bank, to irrigate the gardens of the Omerahs which lined the edge. As stated by a contemporary historian, the quay served as the Sad-i-Sikandri (or the rampart said to have been built by Alexander to prevent the incursions of Gog and Magog), and not only was the city saved from ruin, but the course of the river was changed altogether, and the main stream now flows at a distance of one mile to the north.

The Court was held at Lahore during the years 1668-69, when His Majesty visited Hasan Abdul and other places on the frontier. While at Lahore, His Majesty composed the following ode which he was pleased to send Khallil-ullah Khán with an autograph letter*:

* M'aasi i Alamgiri, 18th year of the reign.
LAHORE: HISTORICAL.

"What should I say of the distress of the heart, it is boiling with fervour; what should I write of the heart's desire, for through restlessness the paper in my hand trembles like mercury; in a night of separation, the recollection of thee made my heart bleed, and a stream of tears flowed from my eyes, which have become red like the jujube; how should I describe the state of my heart, since patience has altogether forsaken it; the recollection of the splendour of thy countenance acts on it as the moonlight does upon linen; in this ocean we sit in a boat awaiting the will of God, a drop of water being to us like a whirlpool; the desire of my heart has not remained concealed, Izzat, for my very eyes reflect the image of restlessness."

Death of Fázil Khán.

During the Emperor's stay in Kashmír, Fázil Khán, the Prime Minister, died, greatly to His Majesty's affliction. The body of the deceased, according to his will, was sent to Lahore, "to be interred there in a garden which he had himself laid out for the purpose." On the Emperor's return from Kashmír, he staid for a few days in the garden of Dilkusha, across the Ravi, where he was met by the Lahore Governor, Ibrahim Khán. He offered Rs. 10,000 at the mausoleum of his grandfather Jahangir. On 11th Rabi-us-sani, a grand Darbar was held in the Sháh Burj, or the regal tower, which is praised "as the bestower of dignity on the highest heaven" and as a "house of wonders, in attempting to see which the sun, ascending the nine steps of heaven, each morning, is itself exalted."

A grand Darbar.

The palace was beautifully decorated, and there was a great display of splendour and magnificence. This being the forty-sixth anniversary of the king, His Majesty was weighed against gold, silver and other metals, which were given away in alms. The Omerahs of the Court were honored with dresses, among them being Ibrahim Khán, Governor of Lahore, Haji Mahomed Tahir.

* Alamgírnama, page 833. Not a vestige of this garden, or the grave now remains.
† Alamgírnama, page 842.
Qiladar, Firoz Khán, Faujdar of Dipalpur, and Amir Khán, Governor of Kabul. Before leaving for Delhi, the camp was fixed for several days in the gardens of Fyz Bakhsh.

In the twenty-third year of the reign Prince Mahomed A’zim, third son of the Emperor, was appointed Viceroy of the Panjáb, with Lutf-ullah Khán, as his deputy; but a few years afterwards, or in 1694 A.D., Sultán Mahomed Mo’azzam, afterwards Sháh Alam, was appointed Viceroy, and, by his gentle and amiable disposition, acquired great popularity in Lahore.

On the occasion of the Emperor’s march to Kashmír in 1664, the French traveller, Bernier, accompanied the royal army to Lahore. In consequence of the heavy rains which had prevailed for some years previously, many houses had been totally destroyed and numbers of the inhabitants had been buried under their ruins. The river having changed its bed, the palace was no longer situated on its bank. Bernier calls it a “high and noble edifice, though very inferior to the palaces of Delhi and Agra.”

Lahore visited by the traveller Bernier, 1664.

Lahore visited by the traveller Bernier, 1664.

Lahore after the death of Aurangzeb.—With the death of Aurangzeb, the brilliant period of the history of Lahore may be said to have come at an end. No longer the residence of the Emperor and the members of the Imperial family, no more used as a rendezvous on the occasion of the royal visits to Kashmír and Kabul, which contributed so much to its splendour, it was the first place to suffer from the decay that was now undermining the throne of Tymúr. Receiving little support from the seat of Government at Delhi, the Viceroy of the Panjáb, assumed a position of semi-independence, while the Sikhs, unhampered in their actions, began to assume independence and disturb the peace of the country.

Bándá, a follower of Gurú Gobind, having, about this time, assumed the title of Sacha Bándsháh, or the true king, laid waste the country of Sirhand and Sabaranpur, and his followers extended their depredations as far as Ráhon and Sultánpur in the Jullundur Doáb. The enemy then proceeded to plunder the neighbourhood of Lahore, and the greatest alarm prevailed in the city, and its vicinity. Islam Khán, the Naib of the Suba of Lahore, acting in concert with Kazim Khán, the Dewán, having strengthened the fortifications of the town, went out to meet the enemy at a distance of four or five kos from the city. The people residing in the city

The country ravaged by Bándá, the Sikh Gurú.

He invades Lahore, 1709 A.D.
were safe; but the Sikhs plundered the outskirts up to the gardens of Shalimar* and then returned to Shahdera and Karnál.

The Emperor Sháh Alam, surnamed Bahádur Sháh, son and successor of Aurangzeb, was at this time engaged in suppressing the Rájput rebellion. The following year (1710 A.D.), he marched to Lahore. On the approach of His Majesty, the insurgent Sikhs fled in all directions. The historian, Murtaza Husain, notices the royal visit to Lahore in the following terms:—

"His Majesty ordered that the Hindus should clip the hair of their heads, and the Sikhs their long beards. In those days, the Hindus, especially those of the district of Lahore, were bearded, and no distinction could, at first sight, be made between a Mahomedan and a Hindu; therefore orders were issued for clipping the beards of the Hindus. His Majesty then ordered that preparations should be made for a grand banquet in honor of the anniversary of his coronation, and that the large tent called the Dal Bádal, prepared in the time of Sháh Jahán, should be pitched. The tent was fixed in the space of a month, and the eyes of the beholders were dazzled at the sight of it. In this tent Bahádur Sháh held a grand banquet. The four princes, Moz-ud-dín Jahán-dar Sháh, Mahomed Azim-u-Sháhn, Khójista Akhtár Jahán Sháh and Rafik-ul-Qadr Ráfi-ús-sháhn, together with their sons, and the Wazirs and Omerahs, great and small, were presented with dresses of honor, jagirs, cash, jewels, and pearls of great variety and value, and the gaieties of the banquet lasted for nine days."†

Being a follower of the Shiá sect, the Emperor tried, during his stay at Lahore, to introduce the word "heir," with the name of 'Ali, the fourth Khalif in succession after Mahomed, to indicate that 'Ali was the true "heir," or successor to the Prophet.§ The innovation raised a storm of opposition among the Sunnis; and,

* The name of "Shalimar" for the Fyz Rakhsh gardens is here for the first time mentioned by Kháfi Khán in the Muntakkib-ul-Lubab. This shows that the gardens came to be called "Shalimar" during the reign of Bahádur Sháh.
† Muntakkib-ul-Lubab of Kháfi Khán.
‡ Hadíkat-ul-Akálím, Chapter III, p. 129.
§ The royal decree ordered that after the Kalíma, or Mahomedan confession of faith,

لا إله إلا الله محمد رسول الله

"There is no God, but God and Mahomed is the Prophet of God," should be read in the Khutba the expression,

وعلى ولي الله وصي رسول الله

as the Shia preacher was about to use the offensive expression in the pulpit in the grand mosque at Lahore, he was cut to pieces by the Sunni congregation. The Sadr of Lahore thereupon submitted a petition to the Emperor giving his grounds for supporting the Sunni doctrines. As the Sadr was supported by more than a hundred thousand persons, His Majesty, apprehending a general rising, endorsed an order on the petition, with his own hand, that the Khutba should be read in the form used during the reign of Alamgir Aurangzeb.*

Some time before his death, the aged Emperor's intellect became impaired. During one of his attacks, he ordered that all the dogs in the city should be killed. The people concealed their domesticated dogs during the day, and, early in the morning, they were sent across the Ravi.† The Emperor died at Lahore on 28th February, 1712 A.D., at the age of 70.‡ He was a mild and munificent monarch. One of the city gateways, called the Sháhálmí gateway, is still known after his name, thus bearing testimony to his popularity.§

Great confusion prevailed in the city on the death of the Emperor, and, if contemporary writers are to be believed, anything like order or discipline was quite unknown in the city of Lahore in those days. According to Mahomed Hádí, author of the Tarikh-i-Choughhattai, "the people were greatly alarmed; ruffians and vagabonds began to lay their hands on the property of the residents; the streets were so crowded that a passage through them could be effected only with much difficulty; the Amirs, leaving the king's camp, hastened to the city with their families; but no houses could be found to accommodate them; people sought shelter in small shops for want of accommodation; the soldiers clamoured for their pay; and disturbances arose in the armies of the Princes. Fathers forsook their sons, and sons their fathers; every man had enough to do to take care of himself, and the scene resembled the day of judgment."||

A contest for sovereignty among the four sons of the deceased Emperor followed immediately afterwards. All the royal nobles, except Amir-ul-Omera Bakshi-ul-Mulk Zulfiqar Khán, were in

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* Kháfi Khán.
‡ His body, having been sent from Lahore to Delhi, was buried in the precincts of the mausoleum of Qutb-ud-din.
§ It was formerly called the "Bherwala" gateway.—Thornton.
|| Tazkira-i-Choughhattai of Mahomed Hádí. The author was Dewán of Lahore in the time of Bahádúr Sháh, and held charge of Treasury subsequently.
favor of Azimushán, a younger son, who was supported by an army of 78,000 horse. A fight took place outside the city walls between the armies of Azimushán and his elder brother, Jahándárdar-sháh, who had the support of the other two brothers. The three brothers, mounting their horses, conducted the operations in person, and firing was kept up for four or five days. At length, the elephant on which Azimushán was seated, being wounded in the trunk by a cannon ball, became restive and unmanageable. The infuriated animal took the direction of the Ravi, and throwing himself down a precipitous part of the bank, plunged into the water with its rider, never to appear again. The river being swollen and rapid on account of the melting of the snow in the Himalayas, the Prince and the elephant were carried off by the current, and no trace of them could afterwards be discovered. Ultimately Jahándar Sháh, having surprised and slain his remaining brothers, ascended the throne, but seven months afterwards the effeminate monarch was himself defeated by Ferukhsere, son of Azimushán, who, in the end, put his uncle to death in his prison, thus avenging the death of his father. Ferukhsere ascended the throne of Delhi on 9th January 1713.

During the commotions which followed the death of Bahádúr Sháh, the Sikhs emerged from their mountain retreats and laid waste the Panjáb from Ambálá to Lahore. The Emperor Ferukhsere sent Nawáb Abdul Samad Khán Dílerjang, a Turrání nobleman, as Viceroy of the Panjáb, and strengthened him with a number of chosen troops from the eastward. Abdul Samad Khán was a man of great energy and activity, and, under his able administration, the Panjáb flourished. He brought with him several detachments of his own warlike countrymen from Kashmir, of which he had been Governor, and, on the arrival of a train of artillery from Delhi, he left Lahore, and, falling upon the Sikhs, defeated them in a pitched battle at Gurdaspur, where they had built a strong fort, and put three or four thousand of their number to the sword. Those who escaped with their lives were sent in chains to the Emperor.* Bándá, their chief Gurú, with his son, seven or eight years old, his Dewán and three or four thousand Sikhs, were made prisoners. Nearly two thousand heads of the slain Sikhs were stuffed with hay, and, having been stuck upon spears, were sent to Delhi.† The Gurú and a large number of his followers were put to death, with terrible tortures, by order of the Emperor Ferukhsere. After Bándá’s death an active persecution of the

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* Muntakhib-ul-Lubáb of Khán Khán.
† Ibid.
Sikhs was kept up; thousands of their number sought shelter among the recesses of the hills; and those who remained either had to renounce their religion and abandon the outward form of their belief, or were seized and put to death.*

Abdul Samad Khan was succeeded in the governorship of the Panjab by his son Zakaria Khan, surnamed 'Az-ud-daula Khan Bahadur, whose uncle, Qamr-ud-din Khan, held the office of Prime Minister at Delhi. For twenty-one years (1717–1738 A. D.) the Panjab enjoyed an interval of peace. The Viceroy, being little interfered with by the weak Court at Delhi, exercised absolute authority over the lives and property of the people; but he used his power with prudence and moderation and for the good of his government.†

Invasion of Nadir Shah.—At length, in 1738, the citizens of Lahore were roused from their long lethargy by a new danger which threatened India from the west. It was the approach of Nadir Kuli, otherwise known as Nadir Shah, the great Asiatic conqueror, one of the most remarkable characters of Eastern history, who, with Tymur and Chingez Khan, must be numbered among the most famous of the princes of the sword.‡ Having crossed the Indus on 18th November 1738, at the head of an army of two hundred and seventy thousand Persians, Georgians and Qazal Bashies, he laid waste the whole country between Peshawar, Wazirabad and Emanabad. 'Az-ud-daula Nawab Zakaria Khan, with his army of twenty thousand horsemen, pitched his camp on the banks of the Ravi and strengthened his position by planting cannon in the best positions and throwing up entrenchments round the camp. The Shah, however, leaving the artillery of the governor far to the left on the opposite bank, forded the river with his army and advanced to the gardens of Shalimar, where he pitched his camp. After two days’ skirmishing the governor of Lahore, seeing that any attempt at resisting so formidable an enemy would be fruitless, sued the Persian Emperor for peace. On

* A price was put on the head of every Sikh, and a strict search for them was made everywhere in the Province under the Governor of Lahore.—Forster’s Travels, Vol. I, pp. 312–313, and Malcolm’s Sketches of the Sikhs, pp. 85–86.

† Nawab Khan Bahadur proved a most able and popular governor. He was liked by both the Hindus and Musalmans. For further particulars regarding this Amir, the reader is referred to my History of the Panjáb.

‡ Nadir Shah was truly a man of the sword. At the nuptial ceremonies of his son with a daughter of the Emperor of Delhi, after the pillage of that city, when the latter sent a messenger to the Persian monarch to name his male pedigree, extending over seven generations, before securing the hand of a daughter of Tymur’s race, he said to the ambassador:—”Go and tell your master, my son is the son of Nadir Shah, the son of the sword, the grandson of the sword, and so on until he can count seventy generations.” Like the founders of Rome he was originally a shepherd.
the 12th of Shawál, Nádir Sháh received the Lahore viceroy in open Darbár with every mark of distinction and courtesy, presenting him with a chapkan of gold brocade, a jewelled dagger and a horse. On the 14th, he paid another visit to the Sháh, whom he presented with a sum of twenty lakhs of rupees, a portion of which had been contributed by the wealthy inhabitants of the town. The cupid of the Sháh, having been thus satiated, the city of Lahore was saved from the horrors of death and spoliation. "His Persian Majesty," writes a contemporary historian, "was full of kindness to the Názim ('Az-ud-daula Zakaría Khán), took his second son Hayát-ullah Khán Bahadur into his service, and appointed him to the command of five hundred horse."* On the 29th of December the Sháh's army left Lahore for Delhi.

During the vigorous rule of 'Abdul Samad Khán and his son, Zakaria Khán, the Sikhs behaved themselves as peaceful subjects and lived in harmony in their villages, or lurked in woods and valleys with the view of obtaining a livelihood by robbery. But the distractions of the Mahomedan empire at Delhi and the intrigues and imbecilities of the Viceroyal court at Lahore, were favorable to them, and, assuming an organised martial appearance, they now attacked villages and plundered towns. A body of insurgent Sikhs, after devastating the country round Emanabád, north of Lahore, proceeded to levy contributions. The Governor Yahyá Khán, son and successor of Zakaria Khán, Khán Bahadur, sent a detachment of troops under the command of his Dewán, Jaspat Ráé, brother of the Prime Minister, Lakhpat Ráé. The Sikhs defeated the governor's troops, and their leader was slain. The Governor sent a large force under Lakhpat Ráé, who avenged his brother's death by putting a large number of the marauders to the sword. Many were brought in chains to Lahore, where they were mercilessly executed at a place called Ghora Nakhas, or the horse-market, since called by the Sikhs Shahid Ganj, or place of martyrs, in memory of the event. The site of the execution is further indicated by a Samadh, or tomb, erected in honor of Bhai Táru Singh, the chief martyr, an old companion of Gurú Gobind, who, though offered a pardon if he would give up the outward symbol of his religion and renounce his faith, preferred death to a humiliating expedient. This event happened in 1746.

* Tazkara of Anand Rám Mukhís.

**Invasion of Ahmad Sháh.—Two years after this event, or in 1748, Ahmad Sháh, the successor of Nádir Sháh, having crossed the Indus with a view to conquering Hindustán, approached the Rávi
at the head of an army of 12,000 Durráni horse. The viceroyalty of Lahore was then contested between the two sons of Zakaria Khán, Yahyá Khán and Hayatullah Khán, surnamed Sháh Nawáz Khan. The latter, who was governor of Multán, having defeated his elder brother Yahyá Khán, had assumed the viceroyalty of the Panjáb. The Court at Delhi was either too weak, or too indifferent, to interfere. In vain did Sháh Nawáz Khán ask the Imperial Court for help against the invading army of Ahmad Sháh. His expectations of succour from Delhi being disappointed, Sháh Nawáz Khán guarded all the gates and streets of the city, and sent a force under Sirdár Zilla Khán, of Kasur, to oppose the Cábul army. The Pathán chief went over with his whole force to the enemy. Ahmad Sháh sent his domestic priest, Sábir Sháh, to the Lahore governor, to persuade him by negotiations, to desist from opposing his progress. Sháh Nawáz Khán received the priest in open Darbár with due courtesy, but, finding him insolent, had his head cut off by the executioner’s sword.† The insult thus offered to the Durráni Ahmad Sháh so much exasperated that monarch, that he instantly crossed the Rávi and appeared before the walls of Lahore at the head of his army. The Lahore governor took up an entrenched position under the walls of the city, but the resistance offered by him was slight, and the redoubts being quickly reduced by the Durráni warriors, Sháh Nawáz Khán fled to Delhi, leaving Lahore and its people at the mercy of the invader. The city was immediately occupied by Ahmad Sháh, who levied a heavy contribution from the townspeople.

Ahmad Sháh advanced to Delhi, but, having sustained a check at Sirhind from the army of the heir-apparent, assisted by the bravery and skill of Mir Moin-ul-mulk, surnamed Mir Mannú, son of the late Wazír Qamar-ud-dín, was compelled to retreat with precipitation. Mir Moin-ul-Mulk was rewarded with the viceroyalty of Lahore.

The Emperor Mahomed Sháh having died at Delhi in April 1748, the Prince royal was recalled from the Panjáb. Ahmad Sháh, on hearing this intelligence, countermanded the retreat of his army, and, with his usual expedition, marched against Lahore. Mir Mannú, whose spirit and intelligence had rolled back the first Durráni invasion, having moved out of Lahore, intrenched himself at Sadhourá, south of the Chenáb, and the boldfront displayed

* This was the title conferred on Hayat-ullah Khán by Nádir Sháh on his first arrival at Lahore.
† The tomb of Sábir Sháh is situated on a raised platform at the back of the Imperial Mosque of Aurangzeb. See Chapter II, Article No. 6,
by him deterred the Sháh for the time from prosecuting further plans of aggrandizement. He, however, compelled the governor to cede to him in perpetuity the revenue of the four districts of Lahore, namely, Sialkot, Emanábád, Pasrúr and Aurangábád, and, after making these arrangements, marched back to Candahár.

Mír Mannú having, as might have been expected, failed to remit the stipulated revenue to Cúbul, Ahmad Sháh was furnished with a pretext for again invading the Panjáb which he did in the winter of 1752. Mír Mannú called to his aid Adína Beg Khán, the active governor of the Jullundur Doáb, and Rája Koura Mal, the Dewán of Múltán, and formed an intrenched camp at Sháhídará on the Rávi; but, as the Durrání troops, breaking up their quarters suddenly, moved eastward, the viceroy withdrew to Lahore, barricaded all the streets, strengthened the interior defences and took up an intrenched position before the walls of the city. The Durrání army laid siege to Lahore, the Sháh's camp being fixed in the neighbourhood of the Shálimá r gardens. For four months the gallant Mír Mannú resolutely maintained his position, remaining strictly on the defensive and avoiding a general action. There were continued skirmishes and firing with guns and matchlocks on both sides. But the blockade maintained by the enemy was strict, and, provisions failing, the Lahore army sallied out early on the morning of 12th April 1752, and took up its position on an elevated brick-kiln near the village of Mahmúd Búti. The Sháh's army forthwith advanced with the regularity of a parade movement, and his artillery opened fire on the Lahore troops. But the fire was answered with such energy and precision that, by noon of the same day, the ranks of the besieging army were thrown into confusion. The Sháh, observing this, ordered a fresh charge of a select body of Durrání Horse, and it was so impetuous that the scale of victory was at once turned. Mír Mannú was compelled to fall back on his intrenchments. There he still held his ground; but incidents beyond his control now happened which induced him to yield to circumstances. Adína Beg Khán suddenly withdrew his troops from the field, while the elephant on which Rája Koura Mal was seated, having caught its foot in the hollow of an old grave, the Rája was overtaken by a Durrání horseman and slain. Mír Mannú, finding his position untenable, submitted to the Sháh. The Viceroy obtained an audience of the Sháh through Jahán Khán, the Wazír, and was received with due honor and courtesy. His Majesty expressed his admiration of the courage, resolution and tact displayed by Mír Mannú on all occasions, called him Rustam-i-Hind, or the champion of India, honored him with a valuable khílat and the
title of Farzand Khán, and, having exacted a heavy ransom from him, reinstated him in the office of viceroy of the Panjáb under the Durráni government of Cábül.

Mír Mannú did not long survive to enjoy his new honors. He was, the same year (1752 A.D.), killed by a fall from his horse, leaving an infant son, Amsín-ud-dín Khán, and a widow, Morád Begam, a spirited and talented lady. Such had been the respect excited in the Abdálí's mind towards this officer that he carried out his policy of leaving the provinces of Lahore and Múltán in charge of the family, even after his death, and confirmed his infant son in the government under the tutelage of his mother. The infant dying ten months after, the Begam who had interest enough amongst the chiefs of the province, proclaimed herself viceroy of the Panjáb and despatched agents to the courts of both Cábül and Delhi to secure her acknowledgment.

Her duplicity being soon discovered, Gházi-ud-dín Imađ-ud-Mulk, the Delhi Wazir, marched to Lahore at the head of an army, taking with him the heir-apparent, Mirza 'Ali Gauhar, eldest son of 'Alamgír II, who had succeeded Ahmad Sháh on the throne of Delhi. Lahore was seized by a coup de main, and the lady Regent taken prisoner in her own bed. The young Wazír secured the hand of the widow's daughter, to whom he had been previously affianced, and, appointing Adina Beg Khán to the government of the city, on his promising to remit a tribute of thirty lakhs of rupees to the imperial treasury, marched back to Delhi. The distressed Begam burst into invectives against the treachery of her son-in-law, and prophesied the fall of the empire of Delhi, the ruin of the city, and the disgrace of its nobles.*

No sooner had the Abdálí Ahmad Sháh heard of the aggression of the Delhi Wazir, than he left Candahár, crossed the Indus (A.D. 1755-56), and occupied Lahore without opposition. Adina Beg Khán, being unable to resist, fled to Hissar. After ravaging Delhi and Mathura, Ahmad Sháh returned to Lahore, and, leaving his son Tymúr Sháh, to govern the provinces east of the Indus, under the guardianship of his Minister, Sírdár Jahán Khán, retired to Candahár with the bulk of his army.

The Sikhs, had, in the meantime, increased in number and audacity, and their armed bands devastated various districts of the Panjáb. To take vengeance on the Sikhs for all their excesses, Tymúr Sháh marched to Amritsar, their capital, which he destroyed.

* Tárikh-i-Ahmád Sháhí.
defiling their sacred tank and polluting others of their places of worship. This roused the fury of the Sikhs, and they swarmed round Lahore and divided the revenues of the towns and villages around it. Tāmūr Shāh made repeated attacks on them with the remnants of his army, but was constantly defeated. He was at last compelled to evacuate the town and retire beyond the Indus, and the capital of the Panjāb falling for the first time into the hands of the Sikhs (A.D. 1756-57), their leader Jassa Singh, the Kalāl, ordered rupees to be coined with the inscription:

مسك زد در جهان بفضل اکال ملک احمد گرفت جساکانل

"Jassa, the Kalāl, having conquered the country of Ahmad,
Struck coin in the world through the grace of Immortal."

But their occupation of Lahore was of a short duration. The wily chief, Adina Beg Khān, the deputy of Mīr Mannū, to whose forbearance the Sikhs owed so much of their power, seeing that the disciples of the Gurū were turning every opportunity to their own advantage and were becoming intractable, invited the Mahrattās, who were now at Delhi, to undertake the conquest of the fertile province of the Panjāb, stipulating to pay the expenses of their march. Lahore was occupied by the Mahrattās under Rago Nāth Rāo and Malhar Rāo, and the Sikhs were expelled, Adina Beg Khān being appointed governor of Lahore, A. D. 1758. He had, however, enjoyed his new office only a few months when he died.

The success of the Mahrattās caused a fifth invasion of the Abdalī sovereign, and the great battle fought at Pānipat, A. D. 1761, resulted in the total wreck of their army of 300,000 fighting men, and the extinction of their power. One Boland Khān Pathān was appointed chief magistrate of Lahore, but the power of the Sikhs was by this time fully developed. Their councils were publicly held at Amritsar and the votaries of the Gurū freely bathed in the holy pool. Khwaja Obed, the Afghān governor of Lahore, who had succeeded Boland Khān, dared scarcely show himself beyond the walls of the city.

Intelligence of these events having reached the Abdalī Ahmad Shāh, he was again on the scene in November 1762, this being his sixth invasion. The Shāh rejoined his main army at Lahore, and a most sanguinary battle was fought between the Afghāns and the Sikhs on the plains of Kot Rahira, on the south bank of the Sutlej, in which the latter were utterly routed. The disaster is called by the Sikh Ghalughārā, or the "bloody carnage," and from 25,000 to 30,000 of their number are said to have fallen. The Shāh returned to Cābul the same year, leaving Kabuli Mal, a Khatri, as his governor of Lahore.
Hardly had the Abdali monarch left the confines of India, than the Sikhs, ever on the alert, rushed again into the plains from their mountain retreats with renewed vigour and recruited numbers. They sacked Kasur and razed the ancient town of Sirhind to the ground. This induced Ahmad Sháh to undertake his seventh expedition into the Panjáb, and he appeared before the walls of Lahore in January 1764. The Sikhs, on his arrival, adopted their old plan of dispersing in every direction, and the Sháh had to retrace his steps to Cábul without finding an opportunity to punish them effectually. The Sikhs, collecting again, made themselves masters of Lahore and ejected the Hindu governor of Ahmad Sháh. The city was parcelled out by the captors in three divisions, which were held respectively by Gujar Singh, Lahna Singh and Sobha Singh. These were called the triumvirate Sikh lords of Lahore; the jurisdiction of the first was between Shálimán and Lahore, where he built a fort for himself, called after his name; Lahna Singh took charge of the citadel, with the Masti, Khízri, Káshmírí and Raushnai Gates, and Sobha Singh established himself in the garden of Zebinda Begam, now known as Navalánkot.

Ahmad Sháh made his final descent into the Panjáb in 1767, when the Bhangi Sirdárs of Lahore retired to Panjwár. But the wary veteran was feeling the weight of years and had no man of genius to take charge of the Province; he therefore resolved to adopt a conciliatory policy towards the Sikhs. Having recalled Lahna Singh, he confirmed him in his possession of Lahore and returned to Cábul, where he died in the beginning of June 1773.

Invasion of Sháh Zamán—For thirty years following this event, the Bhangi Sirdárs ruled Lahore in tolerable quiet, but the spell was again broken in 1797, when Sháh Zamán, the son of Tymúr Sháh, and the grandson of the celebrated Abdáli, advanced to

* Kábuli Mal was a timid, and at the same time a tyrannical man. Having obtained intelligence of the plot of the Sikh confederacies to capture Lahore, he fled to Jammu for safety, leaving Lahore in charge of his nephew, Amir Singh. One dark night, Lahna Singh and Gujar Singh, Bhangis, determined to take Lahore by surprise. They found all the gates closed, but a drain was shown them by one Dial Singh, by which it was possible to enter, with some squeezing. By this passage the Sirdárs effected their entry and were followed by 200 other Sikhs. They took possession of the fort by surprise. Amir Singh, the deputy governor, was arrested, while at a dancing party, and put in chains, and, before the daybreak, the whole town was in the hands of the confederate Sirdárs.—Panjáb Chief.

† Ahmad Sháh died in the 50th year of his age. His complaint was a cancer in the face which seems to have first afflicted him in 1764.
Lahore at the head of an army of 33,000 men, who were almost all cavalry. The approach of the Afghán monarch at the head of so large a force, not only created the greatest alarm in the Panjáb, but caused a degree of sensation at Calcutta. Sir John Shore, the Governor General, wrote a long minute, under date the 4th of July, 1797, in which he discussed at full length the probable consequence of his advance and concluded that his expedition to Lahore, although experimental at the time, had for its ultimate object the invasion of Hindustán. The native army was augmented, and troops were ordered to hold themselves in readiness in different cantonments to move to any quarter where their services might be required.

The beginning of the cold weather saw the hill veterans of the Cábul monarch, with their tall sheep-skin caps, before the walls of the palace, and the old residents of Lahore had, until lately, within their recollection, the then youthful warrior dressed in his tall cap, and superbly mounted on a spirited Persian steed. On the approach of the Sháh, Lahna Singh retired from Lahore, but the alarm occasioned by his arrival was dispelled by the retreat of His Majesty to his own dominions, the peace of which had been disturbed by the rebellion of one of his brothers, though he did not quit the capital of the Panjáb until he had raised a subsidy of thirty lakhs of rupees from the few wealthy residents who still lived in the town.

Sháh Zamán again appeared in Lahore in 1798, but he had been there only a few months when tidings from Persia rendered his departure necessary; the year, however, is memorable in history, for it was at this period that Ranjít Singh, son of Maha Singh of the Sukerchakiá Misl, first made himself conspicuous by adopting a step towards obtaining regal power in the Panjáb. In return for the services rendered by him to the Durrání sovereign, the principal of which was the recovery and despatch to Cábul of eight out of twelve guns which had sunk in the river Jhelum, Ranjít Singh obtained from the retiring monarch a formal grant of the imperial city of Lahore. The gift was only nominal, as Ranjít Singh had to acquire the chiefship of the ancient city for himself; yet it served the double purpose of securing the friendship and support of a powerful neighbouring country and of warding off the jealousy of the Musalman population. From this period the history of Lahore merges into the history of its great Mahárája, the events of whose life are so familiar to the reader of history that it is only necessary to give a brief sketch of them here.
Ranjit Singh.—Sobha Singh, the "triumvir," died in 1797, after the first appearance of Sháh Zamán in Lahore, and was succeeded by his son Mohar Singh, while Lahna Singh was succeeded by Chet Singh. Sahib Singh, son of Gujar Singh, the only man of energy amongst the triumvirate, was absent at Gujrat; Chet Singh and Mohar Singh, who were left in Lahore, possessed neither character nor influence. Their own followers, Hákam Ráé, Bháí Gur Bakhsh Singh, Mián 'Ashaq Mahomed, and Mír Shádi, colluded with Ranjit Singh, who entered Anarkali with a large force. Mohkam Din, Chaudhrí, who was in charge of the Lahori gate, opened it to the invader, who took possession of the city, Chet Singh and Mohar Singh escaping on his approach, 1799. He assumed the title of "Sirkár," signifying State, and established a mint in 1800, i.e., 1857 Samvat). It is remarkable that, although Ranjit had commenced his career as a sovereign, he never assumed royal titles, or aspired to regal dignity. His coins do not bear his name. He fixed his name on nothing, gave his name to nothing. The fort he built at Amritsar, he called Govind Garh; the garden he laid out there, he named Rám Bágh. In 1802, he reduced Amritsar, the capital of the Sikhs, evicting the widow of the last Bhangi leader of note. In 1806, he crossed the Sutlej and took Ludhiána; the following year he conquered Kasúr; in 1809, he entered into a treaty with the British Government, which confined his ambition for the future to the north and westward of the river Sutlej. It is to the credit of Ranjit that he observed this treaty with absolute fidelity as long as he lived. The same year he acquired Kánga from Sansár Chand; in 1813, his army, under Dewán Mohkam Chand, having defeated the Cábúl Wazir, Fatteh Khán, and his brother, Dost Mahomed Khán, took possession of Attock; in 1813-14, he wrested the famous Koh-i-Núr diamond from Sháh Shuja, ex-king of Cábúl; in 1818, he captured Múltán; towards the end of the same year, he crossed the Indus and entered Pesháwar, which was evacuated on his approach; in 1819, his army, under Prince Kharák Singh and Misser Dewán Chand, conquered Kashmir; in 1819-20, the Deraját of the Indus were annexed to his dominions; in 1834, his commanders, under the Jammu Rájas, reduced Ladákha.

Ranjit Singh died at Lahore on 27th June 1839, aged fifty-seven. He died as like the old Lion as he had lived. In the course of forty years of his career, he had not only reduced to subjection the proud and high spirited chiefs of his nation, but he had created an army of 80,000 of all arms, in a high state of discipline, with 300 admirable guns. He left a country which extended from the
He is succeeded by Kharak Singh.

Successors of Ranjit Singh.—Ranjit Singh was succeeded by his eldest son, Kharak Singh, an imbecile monarch, who, having died in 1840, was succeeded by his son Nauneháil Singh. This latter met his death by the fall of a portion of the archway leading to Hazuri Bágh, as he was returning after performing the funeral rites of his father; and thus the same day that witnessed his coronation, saw him deprived of life. Sher Singh, a reputed son of Ranjit Singh, was elected sovereign; but Chand Kour, the widow of Kharak Singh, and mother of the slain prince, assumed power. Sher Singh, who was popular with the army, assaulted Lahore on the 14th January 1841, and, the Mai Chand Kour having yielded, he was proclaimed Maharájá, with Dehán Singh as his Wazir. The Scindhiánwáls, feeling that they must prove obnoxious to the new ruler, formed a plot for his destruction, and Sher Singh was assassinated on the 15th September 1843, by Ajit Singh who likewise put Dehán Singh to death. The death of Dehán Singh was avenged by his son Hirá Singh, who besieged Lahore and assaulted the citadel. The army responded to his call, and both places were reduced. Ajit Singh was seized, while attempting to escape from the lofty wall of the fort, and Lahna Singh, his associate in the late conspiracy, was at once slain. Dalip Singh was proclaimed Mahárájá, and Hirá Singh, his Wazir.

The new minister was virtually ruler of the Panjáb, but he was solely guided by Pandit Jalla, his preceptor. Two of the chief enemies of Rája Hirá Singh’s rule were Rája Suchet Singh, his uncle, and Sardár Attar Singh Scindhiánwáliá. A large army marched against the former, and put his little band of followers to flight, and the brave Rája died fighting to the last, near the tomb of Mián Waddá, in the vicinity of Lahore. Attar Singh and Kashmir Singh, a reputed son of Mahárájá Ranjit Singh, were attacked near Firozpur by a large body of troops from Lahore, and were both slain. Jalla Pandit, by his haughty conduct, irritated the Sikhs and offended the Queen-Mother. Both he and his master, Hirá Singh, had to fly from Lahore, but were overtaken at Sháhderá and put to death, 21st December 1844.

Jawahir Singh, the brother of the Ráni, and Lál Singh, her favorite, became the most influential members of the administration. The former was formally appointed Wazir, but he incurred the displeasure of the Khalsa army, was condemned and put to death, 21st September 1845. The army was now all powerful, and
in expectation of the English war, Lál Singh was elected Wazir, and Tej Singh, Commander-in-Chief. War with the English was declared on the 17th November, and the Sikh army crossed the Sutlej on the 11th December 1845. The battles of Mudki (18th December), Feroz Shahr (21st and 22nd December), the skirmish of Baddowál (21st January 1846), the battles of Aliwál (28th January), and Sobrán (10th February), resulted in the total defeat of the Sikhs and the occupation of Lahore by the British troops. The British army arrived at the Sikh capital on the 20th February 1846, and the citadel was garrisoned by English regiments. A convention was entered into for the administration of the government, by a Council at Lahore, under British superintendence, during the minority of Dalip Singh, and Lál Singh, who had excited the late insurrection, was removed from Lahore. The removal of Lál Singh excited the bitterest feelings in the heart of Ráni Jindán, and the Sikhs were not satisfied with the settlement of their country as effected by the Governor-General. Mul Ráj, the Sikh Governor of Multán, rebelled, and a second Sikh war ensued. Multán was conquered, and the rebel Mul Ráj taken prisoner. He was tried by a Military Court-Martial and found guilty. But British clemency prevailed, and his life was spared; he was imprisoned for life.

The insurrection of Multán was followed by an open rebellion of the great Sikh army and the Sikh population. The Khálsá army approached within sixty miles of Lahore. Lord Gough being put at the head of the Panjáb army, the bloody battle of Chilliánwálá was fought on the 13th January 1848. This was the last great effort of Ranjit Singh's army to recover their country, and it was followed by the battle of Gujrat, 21st February 1848, when Lord Gough, advancing with his whole army, utterly routed the Sikhs. Dalip Singh was formally deposed on the 29th March 1848, and the kingdom of Lahore having come to an end, the country was annexed to the British Empire.
CHAPTER II.

LAHORE.

Descriptive.

(The Ancient Period.)

LAHORE is a Municipal city, the capital of the Panjáb, and the administrative head-quarters of a Division and District of the same name. It is situated one mile to the south of the river Rávi, and some 23 miles from the eastern border of the district, in latitude 31° 34’ 5” N., longitude 74° 21’ E, being 706 feet above the sea level. The city is built in the form of a parallelogram, the area within the walls, exclusive of the citadel, being about 461 acres. It stands on the alluvial plain traversed by the river Rávi. The city is slightly elevated above the plain, and has a high ridge within it, running east and west on its northern side. The whole of this elevated ground is composed of the accumulated debris of many centuries. The river, which makes a very circuitous bend from the East, passes in a semi-circle to the north of Lahore. At one time it flowed by the city walls; but, its encroachments having caused alarm in 1662, the Emperor Aurangzeb had a massive embankment of bricks and mortar constructed along its bank for a distance of about four miles, which saved the city from destruction. Portions of this huge work, called the Band-i-alamgiri, are still to be seen to the north-east of the citadel, and the village of Bhogí Wál. The river soon afterwards abandoned its old channel, and has never since returned to it, though an arm of the main stream at present flows at a short distance from the fort.

The Rávi, the smallest of the five rivers which give the Panjáb its present designation, was known in the Hindu Shastras as the “Iravati,” the name of Indra’s elephant. Entering the district by the village Ichogil, it runs through its entire breadth, and leaves it on the borders of the Montgomery district. The great Bári Doáb Canal is an offshoot of this river, and it throws out several other branches, which, however, subsequently rejoin the main stream. The river is not navigable on account of the tortuous nature of its current, but grain finds its way down the river from Lahore to Rori Bhakkar, and deodar wood is floated down in rafts from the Chamba hills.

The city widens on the north, and is in shape an irregular trapezium. Having been deserted in the time of the Hindu kings in consequence of civil wars and commotions, it was repopulated by
Sultán Mahmúd of Ghazni, on the conquest of the Panjáb and the permanent occupation of the country by that invader in A. D. 1023. He left his favorite servant and counsellor, Malik Ayáz, in charge of the garrison which he had established here, and, under the supervision of the latter, the town was enlarged and embellished. Akbar, during his residence at Lahore (1584 to 1598 A.D.), enclosed the city with a brick wall of considerable height and strength. He also founded the palace, which, in subsequent times, was enlarged by his successors. The city walls of Akbar were fast falling into decay, when Ranjit Singh to a great extent rebuilt them, in 1812, and surrounded them with a deep broad ditch, the whole faced with brick and the earth thrown inwards, so as to form a wide rampart, with bastions of great strength at intervals. The city wall, which was formerly 30 feet high, has been latterly reduced to a height of about 15 feet for sanitary purposes, and, the ditch having been filled up, fine gardens, irrigated by a branch of the Bāri Doáb Canal, have been laid out on its site by the Municipality, and, encircle the city on every side, except the north. The city is a mile and a quarter in length, and a little more than three quarters of a mile in breadth, including the citadel, the circuit being less than three miles. The palace, the royal cathedral, and the mausoleum of Ranjit Singh, occupy the northern part, which overlooks the Rávi towards Shákhdér.

Access to the city is gained by thirteen gateways:

On the north side are:

1. The Raschnai gate, or the "gate of light." This is between the royal mosque and the citadel. Being the principal entrance from the fort to the city, it was most frequented by the Omerahs, courtiers, royal servants, and retainers; and, as the quarters about here were profusely lighted up at night, it was called the "gate of light," or, "gate of splendour."*

2. The Kashmiri gate, so named, because it faces the direction of Kashmir.

3. The Masti gate. The name is the corruption of "Masjidi," or pertaining to a mosque. The mosque of Mariám Makáni, mother of Akbar, is in its immediate vicinity. Hence its name.

* Some have supposed that the gate owes its name to the people of the Raschnai sect which sprung up in Akbar's time under an Afghan named Bayazid. But the authority of the Raschnais (or enlightened) was confined to the hills of the Salémín and Khyber ranges, and they had no influence beyond those hills. Vide Elphinstone's India, p. 253, Vol. II. The supposition is therefore unfounded.
4. The Khizri gate. As already noted, the river in former times flowed by the city walls, and the ferry was near this spot. The gate was, therefore, named Khizri, after the name of Khizr Elias (Phineas, a companion of Moses), the patron saint, according to the Mahomedan belief, of running waters and streams, and the discoverer of the water of immortality. Ranjit Singh kept here two domesticated lions in a cage, and the gate came to be called "Sheránwála," or the "lions' gate." People now call it by both names, the "Khizri" and the "Sheránwála" gateway.

On the east side are:

5. The Yakki gate. The original name was "Zaki," that being the name of a martyr saint, who, according to tradition, fell fighting against the Moghal infidels from the north, while gallantly defending his city. His head was cut off at the gate, but the trunk continued fighting for some time, and at last fell in a quarter of the city close by. One tomb of this champion was consequently built at the spot where the head had fallen, and another at the place where the trunk lay. Both are revered by the faithful to this day.

6. The Delhi gate, so called from its opening on to the high road from Lahore to Delhi.

7. The Akbari gate, named after Mahomed Jalál-ud-dín Akbar, who rebuilt the town and citadel. Close to this gate the Emperor also founded a market, which, after his name, is called "Akbari Mandi." Here corn of every description is sold.

On the south side are:

8. The Mochi gate. The name is the corruption of Moti, a pearl. It was called so after the name of Motí Rám, an officer of Akbar, who resided here at that time.

9. The Shah 'Almi gate, named after Mohomed Mo'azzam Sháh 'Alam Bahádur Sháh (the son and successor of Aurangzeb), a mild and munificent Emperor, who died at Lahore on the 28th February 1712.

10. The Lahori gate, called also the Lohari gate. The gate was named after the city of Lahore. It is said that when Malik Ayaz rebuilt the town, in the time of Mahmúd, the quarter of the city first populated was about this gate, which, together with the Lahori Mandi, or the Lahore market, was named after the city.
11. The Mori gate is the smallest of the gateways, and, as its name implies, was in old times used as an outlet for the refuse and sweepings of the city.

On the west side are:

12. The Bháti gate, named after the Bháti, an ancient Rájput tribe who inhabited these quarters in old times.

13. The Taxálí gate, so called from the Taxíl, or royal mint, having been in its neighbourhood during the period of the Mahomedan Emperors. Archaeologists have conjectured, not without some grounds, that the name bears an allusion to the ancient city of Taxila, noted for one of the most meritorious acts of Budhá’s almsgiving, when he bestowed his head in charity, and identified by General Cunningham with the ruins of Shah-ki-dheri, in Rawalpindi. However, this may be, it is clear that the name must have been derived from the Takkas, who were once the undisputed masters of the Panjáb, and who still exist in considerable numbers in the hills between the Jhelum and the Rávi.

Modern Lahore is situated among the débris and ruins of the ancient capital, which extend from east to west for a distance of five or six miles. That the city at one time covered a much larger area than it does at present, is at once manifest from the many old mosques, domes, tombs, and gardens that surround it. During the period of the Sikh ascendancy, numbers of these buildings, the relics of past grandeur, were demolished, for the construction of cantonments and parade grounds for the troops drilled by French officers, while many were pulled down for the sake of the bricks and building materials. Immense changes have also taken place since the annexation of the country in 1849, and great quantities of old bricks have been removed, to be used as materials for modern works, and the regions once waste and desolate, or covered with crumbling remains of old tombs and gateways, have been now transformed into fine gardens, grassy plains, metalled roads, lined on either side with shady trees, canals, public offices and picturesque European houses. So far, however, as the population of the city is concerned, there is reason to believe that Lahore has never regained its past splendour and magnificence. Some idea of the size and extent of Lahore may be formed from the fact noticed by Mr. Thornton in his excellent work on that city, that of the thirty-six guzors or quarters into which it was formerly divided, only nine are included within the area of the modern city. The same authority thinks it probable that “in its best
days, that is, during the reign of Sháh Jahán, the city must have a circuit of some sixteen or seventeen miles."

It will be interesting to give here a brief resumé of the condition of Lahore during the Musalman and the Sikh periods successively on the authority of European and native travellers and authors:—

St. Thomas Herbert, Bart., who visited Lahore towards the close of the reign of Akbar in 1595 A.D., describes it thus in his Travels:

"Lahore, a city both great and famous, is competitor for the title of metropolis with Agra. . . . The air for eight months is very pure and restorative; the streets graceful, and well paved; most of them being cleaned and served by the river Rávi which from the Panjáb and the Kashmirian mountains streams pleasantly near this city. . . .

In Lahore many things are observable; the castle, palaces, mosques, hammams, tanks, gardens, &c. The castle is large, uniform, and nobly seated; the material stone, white and polished; entered by twelve posterns, three of which respect the town, the rest the country. . . . This was a noted city in Porus time. . . . In a word, no province of India outvies it for pleasure and trade, nor any part of the East, for a continued shade of ash, elm, and mulberry trees, which reach from hence to Agra, more than three hundred miles, whose spreading and verdure lessen the sun heat, and for whose further accommodation, each eight miles, there is a convenient serac built for travellers to repose gratis."

Abul Fazl, writing in the sixteenth century, describes it as follows, in his celebrated work, the Ain-i-Akbari, or "the Institutes of Akbar":—

"Lahore is a great city in the Bái Doáb; in magnificence and populousness, it has few equals; in old history it is called Loháwar. In the time of His Majesty the fort has been built of solid bricks and lime, and as, from time to time, the seat of government was established here, lofty palaces were built, to which

† "Some years' travels into diverse parts of Africa and Asia. The Great describing more particularly the Empires of Persia and Indostán," by St. Thomas Herbert, Bart., London, 1677, p. 69.
additional beauty was given by luxuriant gardens. It is the resort of people of all nations from every city, and wonderful works have been made here. In extent and population, it far surpasses the average."

In another place, speaking of Lahore, Abul Fazl writes:—

"And in consequence of the interest taken in it by His Imperial Majesty, an impulse was given to shawl manufacture in Kashmir; and in Lahore there were above one thousand shawl manufactories."†

"The choicest productions of Irán and Turán could be had here, and grapes of various kinds and melons were produced.'"‡

Two Englishmen, Richard Still and John Crowther, who visited Lahore for the purposes of trade in 1626, during the reign of Jahángir, describe it, as follows:—

"Lahore is one of the best cities of India, plentiful of all things, or, in Mr. Coryat’s words, ‘such a delicate and even tract of ground as I never saw before.’ . . . Merchants resort to this city out of all parts of India, embarking their goods for Thatta, the chief city in Sindh. Twelve or fourteen thousand camels laden pass yearly from hence to Persia by Candahár."

Mr. Thornton, in his work previously mentioned, has inserted the following interesting account of Lahore, as it was in the period of the Emperor Sháh Jahán taken from the itinerary of Fra Sebastiano Manrique, a Spanish monk, who visited Lahore in 1641.

"On the twenty-first day from our departure from Agra, at sunrise, we came in the sight of the city of Lahore, which is large and capacious; but, large as it appeared, there were not houses enough for the accommodation of the people, who were encamped for half a league outside the city. It is a handsome and well-ordered city, with large gateways and pavilions of various colours. I entered the city, a very difficult undertaking on account of the number of people who filled the streets, some on foot, some on camels, some on elephants, and others in small carts, jolting one against the other as they went along. Those who best could, passed on first. This being the receiving hour at Court, many of the gentry were proceeding there, accompanied by as many as five hundred followers on horseback.

* Ain-i-Akbari, page 152, Vol. II.
‡ Akbar-nama, page 95.
Finding it difficult to proceed on account of the concourse of the people, we decided to change our route, and returned about a musket’s shot from the crowd, and took our stand under some trees outside the city, where were a number of people selling and preparing food for the multitude who were moving about—some eating, some selling, and others looking on. I was one among the latter, and my curiosity prompted me to proceed still further, until, at last, I arrived at the principal bazaar, where the odour from without prepared you for what you were to see inside—a great many shops, or, more properly speaking, kitchens, in which were sold meats of various kinds, animals, domestic and wild. In place of the pig, which is never used, horse flesh is supplied you instead. Some shops contained fowls of all kinds; in others, might be seen things of all descriptions suited to the taste of all classes, such as butter, oil, scents, brinjals, mangoes, plantains, &c. Neither was there wanting in this bazaar the most simple commodity, such as rice, herbs and vegetables. The common bread is made of a mixture of all kinds of flour baked on sheets of iron and in earthen pots, and is known by the name of Apás. People who travel in caravans use a second kind of bread, named Karucha,* which is made of white flour. This bread is also used by the better classes. A third bread, named Regunis,† is a finer bread, made of the best flour and purified butter. Besides what I have already enumerated, there is a great deal more to be seen in the bazars; but, I think, I have mentioned enough to satisfy the curious reader. But what I most admired was the moderate price at which these things might be had. A man might eat abundantly and royally for two silver reals (five pence) per day. The abundance of the provisions and the cleanliness of the streets surprised me much; also, the peace and quietness with which every thing was conducted, as well as the justness and rectitude of the people towards each other; so that merchant and merchandise remain perfectly secure from thieves.

The city of Lahore is beautifully situated, commanding agreeable views, having on one side a river with crystal waters which descends from the mountains of Kashmir, and continues its course, moistening and fertilizing the ground, till it arrives at the city of Multán, where it pays its tribute to the famous Indus. Lahore, the second city of the Moghal Empire (as well on account of riches

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* This is the corruption of the common Kulcha کلچا sold in the Bazars of Lahore.
† The word is Roughni روجنی meaning greasy, or buttery.
as its size) is ornamented with fine palaces and gardens, also tanks and fountains. As to the abundance of provisions, it would be unnecessary here to describe it. The riches of the principal street (known as the Bazar Del Choco*) if shown to advantage, would equal the richest European mart.

It would appear from the above, that Lahore reached the height of its prosperity in the time of Sháh Jahán. It fell off in wealth and importance during the time of his successor, Aurangzeb Alamgir, though the Court was held at Lahore on the occasion of the Emperor’s march to Kashmir, and His Majesty took apparent interest in the welfare of the city, which he embellished by the construction of the Jámá Masjid, or the Mahomedan cathedral, one of the chief ornaments of Lahore, the establishment of a college in connection with the mosque, and the building of the celebrated Band, or quay, known after his name to this day, which saved the city from being swept away by the current of the stream.

John Baptista Tavernier, the eminent French jewel merchant, who travelled by the land route from Ispihán to Agra and Delhi, viá Candahár, Cábul, and Lahore, between the years 1641-68 (the period of Sháh Jahán and Aurangzeb), makes the following mention of Lahore in his ‘Travels’ :—“Lahore is the capital of a kingdom, and is built on one of the five rivers which descend from the mountains of the north to go to swell the Indus and give the name of Panjáb to all the region which they water. The river, at the present day, flows at a quarter of a league distant from the town, being liable to change its bed, and the neighbouring fields often sustain much damage from its great overflowings. The town is large, and extends more than a kos in length, but the greater part of the houses, which are higher than those of Agra and Delhi, are falling into ruins, the excessive rains having overthrown a large number. The palace of the king is rather fine, and is no longer, as it was formerly, on the margin of the river, which has withdrawn, as I have said, about a quarter of a league. One can obtain wine at Lahore.”†

Bernier, who passed through Lahore in 1664, notices the magnificence of its citadel, the thronging of its streets and markets,

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* A corruption of “Bazar Dilkusha” پazar دلکشا, or the “delightful street.” No street of this name now exists in the city or the suburbs.
† A very pleasant thing for Tavernier, who carried it with him on his journeys, and took particular delight in entertaining his friends with it. He makes frequent references to it in his work. Travels in India, by J. B. Tavernier, Baron of Aubonne, translated from the French, by V. Ball, London, 1889.
and the loftiness of its houses, which he compares with those of Delhi and Agra.*

But the city was already showing signs of decay and the traveller Thevenot, who saw it a year later, notices the dilapidated condition of its suburbs, though he mentions that, a short time before his visit, the city and its neighbourhood extended to a length of three leagues.†

The civil wars at Delhi, which followed the death of Aurangzeb, and the commotions in the provinces under the Imperial government, engrossed the attention of the reigning sovereigns to such a degree that they neglected the affairs of the Panjáb, or proved incapable of exercising proper control over the Názim of Lahore, who, receiving no aid from the seat of government in times of emergency, and being freed from all control, acted in a spirit of independence. The feebleness of the Viceroys encouraged the Sikhs to commit acts of depredation and spoliation; and the suburbs of Lahore, once most populous and rich, were, from their exposed position, the first to suffer. There were numerous thickly inhabited quarters outside the city walls, which, it is believed, were connected with the modern city gates by “long bazars,” noticed by Bernier, the intervals being filled up with gardens, aqueducts, mosques, baths and caravan-seraes. There was the Motí Mahal, or “Regent Street” of Lahore, in the vicinity of the present District Court and the ice-pits, where old coins and remains of jewellery were, until lately, picked up after heavy rains. The foundations of the Shish Mahal, or “palace of mirrors,” are still to be traced between the mausoleum of Dáta Ganj Bakhsh and the Shia Imám Bárá. According to the Tahkikati Chishti, a market was held at this place; but no trace of it now exists. The royal gardens, studded with elegant buildings and superb pavilions, extended from the tomb of Anarkali to the Taksali gate, along the bank of the river, which flowed below the city walls.

The wealthiest quarter of the city was Moghalpúrá, on the site of the modern Begampúrá, about half way between Lahore and Shalimárl. It was the place where the Moghal nobles and grandees lived. It contained lofty houses, splendid palaces, and magnificent shops of merchants and tradesmen. In after times, it became the residence of Nawab Zakaria Khán, Khán Bahádur, and his successors. It is said to have been so wealthy and populous that the Durrání Ahmad Sháh, on his first invasion, contented himself with

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† “The travals of Monsieur de Thevenot.”—London, 1687.
its sack without being tempted to enter the city, as it brought him and his soldiers enormous wealth.

The other quarters of note noticed by contemporary Mahomedan writers, were the following:—

Mohalla Langar Khán.—This extensive quarter of the city was situated on the site of the present Chief Court and the Accountant General’s Office. The tomb of Sháh Cheragh was, in subsequent times, built in this Mohalla. When, in 1526 A.D., Husein Arghán, ruler of Scindh, captured Multán in the name of the Emperor Bábér, the latter bestowed that province upon his son, Mirza Askéri, and sent him to Multán, accompanied by Langar Khán, one of the chief nobles of the Court of Sultán Mahmúd Langa, the last sovereign of that race in Multán. On Bábér’s death, Humáyun gave up Multán, with the whole of the Panjáb, to his brother Kámrán Mirza. “That prince sent his own servants to take charge of Multán and recalled Langar Khán to Lahore, where he was well received; and the Mirzá assigned him a residence near the city, which afterwards became a part of it, and was called the Dáirah of Langar Khán, from his palace.”* This account receives full corroboration from the Tarikhi Scindh, the Khulasat-ul-Tawarikh and the Tabakati Akbarí of Nizám-ud-Din Ahmad, and leaves no doubt that Dáirah Langar Khán, in after times, became actually part of the city of Lahore.

Mohalla Pir Aziz, the modern Mozang, built by Pir Aziz,† an Afghán of Mozang Got, whence the name Mozang, given to the village. Towards the close of the Mahomedan rule, the Moghals of this Mohalla were plundered by the rebel clans. In the Sikh time they were supplanted by the Beloches and the Moghals, and the Aráins became their subjects. During the time of Mahárájáh Ranjít Singh, the Beloches of this place were men of much influence. The tomb of Abdulla Sháh Beloch is held in great reverence here.

Mohalla Abdulá Wári.—The tomb of Háji Mahomed Sáíd, Lahori, is situated to the south of the mausoleum of Cheragh Sháh and close to the new Government Telegraph Office. This was the site of a Mohalla known as Abdulla Wári. We find the name of Mahomed Said mentioned in books as “of Abdulla Wári Mohalla,” showing that he lived in the quarters of that name. Mahomed Said, a very learned man of his time, lived here in the

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* Erskine’s history of Bábér and Humáyun, p. 398, Vol. I.
† His tomb, now in a dilapidated condition, is to the south of the village.
time of Alamgir II. His time was chiefly occupied in giving religious instruction to the people. When Ahmad Sháh Durráni returned to Lahore, after his celebrated conquest over the Mahrrattas, he saved the Mohalla from pillage, out of regard for Mahomed Saíd. From that time Mahomed Saíd came to be revered as a saint, and to this day some of the Cábül Sirdars entertain a great respect for his memory. When Sirdár Sultán Mahomed Khán, brother of Amir Dost Mahomed Khán, was at Lahore, as a guest of Mahárája Ranjit Singh, he paid regular visits to this tomb and made offerings. Mahomed Saíd had no male issue, but, two daughters, Bivi Sahib Ján and Rahmat Bivi, whose descendants survive to this day in the city of Lahore. Mahomed Saíd died in 1181 A.H. (1767 A.D.) and was buried in this quarter.* Gujjar Singh, of the Bhangi Misl, plundered the Mohalla and razed the buildings to the ground.

The Lakki Mohalla flourished at the spot where now exists the house known as Colonel Hall’s Kothi, behind Ratan Chand’s gardens. The quarter was so named from jewellers, money-dealers, Khojas and Prachas, the masters of great wealth and fortune, living there. On the decline of the Mahomedan power when desolating hordes devastated the suburbs of the city, most of the wealthy people migrated to Jammu, while others went to reside within the city walls. During the time of Mahárája Ranjit Singh, the brick-sellers pulled down the buildings to their foundations, and not a vestige was left of the Mohalla.†

The Mohalla Dai Ládo, otherwise known as Mohalla Talla. This was on the site of the garden of Ratan Chand, Darhiwalá, and was the largest of the Mohallas outside the city walls, extending from Duláwári, on the west, to Zen Khán’s Mohalla, on the east. The founder of the Mohalla was Ládo, a nurse of great wealth and fortune in the time of Jahangir. It contained lofty and beautiful houses which were all destroyed by the plunderers. The dilapidated walls of houses existed to the time of Ranjit Singh, but these were dug up to their foundations by the Kashmiri brick-sellers. The Masjíd of Dai Lado still exists at the spot.‡

The Mohalla Zen Khán.—This was outside the Mochi gate, and was founded by Zen Khán.§ in the time of Akbar. The place

* For an account of this tomb, see Chapter II, Article No. 76.
† One Himmat, the bearer of Jamadár Khushal Singh, laid out a garden here in the time of Ranjit Singh. Hákam, grandson of Himmat, sold the garden to Mohamed Sultán, the great contractor, who built the kothí now called after the name of Colonel Hall, a late Deputy Commissioner, and afterwards Commissioner, of Lahore.
‡ For an account of this Masjid, see Chapter II, Article No. 93.
§ For an account of this Amir, see page 39.
is still called by the people "Maidan Zen Khán." Zen Khán adorned it with spacious palaces, and the Mohalla flourished to the end of the Mahomedan period. Jey Singh Kanhiya once determined upon plundering it, but was prevented from carrying out his resolution by a Nazrâna of ten thousand rupees, paid to him by a descendant of Zen Khán. The Bhangis subsequently sacked this Mohalla and set it on fire. Some of the residents fled into the country, while others went to live in the town. A bath and a tahkhâna, or subterranean room, belonging to Zen Khán’s palace, remained until the period of Ranjit Singh; but no trace even of these now exist.

In the Maiden of Zen Khán, and south of the road leading from Ratan Chand’s sera to the Panjab and N. W. Railway station, there is a walled enclosure, containing the tomb of Mahomed Siddik Chishti, Lahori, who died on the 8th Zilhij 990 A. H. (1582 A. D.) during the time of Akbar. The hereditary guardian of this shrine, a very old man, says that, outside the walled enclosure, was the garden of Zen Khán, and that, within his recollection, the gateway of this garden was in existence.

The Mohalla Sed Sar.—This was a Mohalla of the Syads, close to the village of Garhi Shahu, on the road to Mian Mir. An ancient tank existed here, the water of which was believed to possess healing qualities. Persons, ailing from any disease who bathed here, are said to have been completely cured. The name of this tank was originally Sed Sar.* It was founded by Syad Abdul Khalique, son of Syad Abdul Wasa, who came and settled here during the reign of Sekandar Sháh Swâ. He opened here a school in which theology was taught. The tank, which is said to have possessed the mysterious quality of healing ulcers, no longer exists; but its dust is held sacred, and to this moment mothers apply it to the sores of their children, and it is said the affected parts are healed.

The Mohalla was repeatedly attacked by bands of robbers, but the Syads propitiated them with suitable offerings, and they retired. At length, the Sirdârs of the Bhangi Misl having been informed that the inhabitants were in the habit of slaughtering cows, the Mohalla was sacked by the Sikhs and destroyed. Of the residents, some fled to the village of Jabbo, and some to the walled city of Lahore, while others dispersed in different villages.

The Ganj Mohalla was situated on the site of Mian Mir Railway station, on the Amritsar line. All traces of the Mohalla are now gone; but the village of that name still exists to the east.

* Sur in Panjabi means tank. Sed Sar thus means "Sed’s (Syad’s) tank."
of the Railway station. Close to it is the dome of Bahádúr Khán’s mausoleum.

**Mohalla Chauk Dárá.** This very populous quarter was outside the Delhi gate on the site of Landa Bazar and Sultán’s Será. The Chauk, or square, of Dárá, was a picturesque spot, entered by a lofty gateway of enamelled tiles. On either side of this gate were rows of two-storeyed shops, in which merchants and traders transacted their business. This was a very thriving market, and was the most frequented by the people. Here also were the beautiful palaces of Dárá Shekh and handsome buildings for the accommodation of his extensive establishments. The Nakhas, or horse-market, was in this quarter.* People also called it Jowha-ri Bazar, or the jewellers’ quarters, on account of the jewellers’ shops here. The market flourished till the close of the Choughattai reign, but was plundered and destroyed by the Sikh free-booters, when the inhabitants fled in all directions. Some of the buildings of this Chauk existed during the reign of Mahárája Ranjit Singh; but the Kashmíri brick-sellers pulled them down to the very foundations. During the British period, the extensive ruins of this once celebrated Chauk were sold to Mahomed Sultán, the great contractor for Public Works, and they proved a quarry or mine of bricks to him. From the materials thus obtained, he built the great Serái, known after his name, laid out the Landa Bazar, and constructed many other buildings. A very handsome two storeyed mosque east of the Serái, built by Dárá Shekh, was pulled down by Sultán; and his death followed immediately after, in consequence, it is believed, of his having destroyed “the house of God.”

Dárá Shekh, in his Šafínat-ul-Auliya, mentions Mohalla Khawaśípura, in the city of Lahore, as the place of the death of Míán Mir, his spiritual guide, and the village of Hashampura as the place of his interment. He writes:

> وفات حضرت ایشان روز سـنبـب بعد از لیا ظهر هفتم ماه ربيع الأول سال یکپارچه ولی بھر هنگری بمعموره لاہور در سلط خواجی جعفر حسن و جمع کیشی بر جنازہ ایشان ناز کذار یزداند و مدبت عمر شریف هشـتادووه فس میں و قیر ایشان در موضع هاشم پہرے متصل لاہور است

> “His death occurred on Tuesday, the 7th of Rabí-ul-Áwál 1045 Hijri, after the time of the afternoon (Zohar) prayers in Mohalla Khawaśípura, in the city of Lahore. A great multitude of people offered up prayers at his funeral. His holy age was 87 years, and his tomb was built in the village of Hashampura, in the immediate vicinity of Lahore.”

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* Literally, the Sultán’s será is even now a market of horses, for the Patháns from Cábúl and Afghánistán bring here horses for sale,
The exact position of Mohalla Khawáskipurá cannot be ascertained; but it is evident from the narrative of Dárá Shekoh that the population of the city in his time extended to the present military station of Mian Mir, and that, Hashampura, the place of the saint's burial, was treated as part of the environs of the city. The village of Hashampura was depopulated during the reign of Mahomed Sháh, and the descendants of Hasham went then to live across the Rávi, where they founded the villages of Jabbo and Jhuggian.

In the works of Jahangir, we find mention of his mosque of Lahore which he built in "the Tripolia Bazar of the city." This mosque, a spacious and magnificent building, known in later times as I’dgah, existed on the right hand side of the Amritsar road, close to the station of the North-Western State Railway, but it has been recently demolished for the sake of the bricks. According to the Wikaya-i-Jahangírí, twenty lakhs of rupees were sanctioned by His Majesty for the construction of the mosque and the Tripolia street attached to it. "The Masjid was built under the superintendence of Khwája Ayaz, and three bazars were laid out to the east, north, and south. Each street comprised two hundred and seventy shops, furnished with upper storeys. His Majesty was in the Dár-ul-Sultánat of Agra, when a petition was received, informing him of the completion of this Masjid and the street, the income from the rent of shops amounting to Rs. 2,500 a month." We are informed that, on the recommendation of Núr Jhán Begam, the king's favourite wife, Maulvi Inayet Husein was appointed teacher, and Hafiz Habib Imam to the mosque, besides fifty khadíms, or servants, who were permanently attached to it. When the suburbs of the city were depopulated, the Masjid came to be used as an I’dgah, or a place for the performance of prayers on the I’d festival.*

It is probable that the old inhabited quarters never exceeded the limits of the modern city, and that the guzars, or quarters, noticed by the Mahomedan writers of the time of Akbar and his two immediate successors as the most populous, were the suburbs or portions of the inhabited city beyond the walls. That these suburbs are often more extensive and by far the most thickly

* Mr. Thornton thinks (vide page 141 of his work) that the place was built as an I’dgah. This is not so. An I’dgah, or place of assembly of the Mahomedans on an I’d festival, is never built in the style of a mosque, as is evident from the nature of similar buildings at Delhi, Agra, and other places in India. The inhabited quarters of the city having been abandoned, and the building being in the immediate outskirts of the town, it was, no doubt, used as an I’dgah in subsequent times.
populated portions of the city, is manifest from the appearance of certain ancient towns in India situated similarly to Lahore, we mean Delhi, Agra, and Multán, and from the analogy afforded by other Eastern cities, such as Shiráz, Isphihán, Samarkand and Cábul, where the suburbs form the most important part of the city.

Having described the situation of the old inhabited quarters of Lahore outside the city walls, it will be interesting to know what were the features of the suburbs and the city during the reign of Maháraja Ranjit Singh and his successors.

An English officer, who visited Lahore in 1809, or ten years after the accession of Ranjit Singh, writes in his Journal:

"24th May.—I visited the ruins of Lahore which afforded a melancholy picture of fallen splendour. Here the lofty dwellings and Masjids, which, fifty year ago, raised their tops to the skies, and were the pride of a busy and active population, are now crumbling into dust, and, in less than half a century more, will be levelled to the ground. On going over these ruins I saw not a human being, all was silence, solitude, and gloom."

The traveller, Moorcroft, who saw Lahore in 1820, writes of it in his Travels:

"Lahore is said to have been twelve kos in circumference, and however this may have been, it is clear from the ruins of buildings beyond the walls that it was once much more extensive than it is at present. Such of it as still remains within the walls is apparently very populous. The streets were crowded to an extent beyond anything that I have witnessed in an Indian city."

Alexander Burns, who visited Lahore in June 1831, writes of his visit in his Travels:

"On the morning of the 18th June, we made our public entrance into the Imperial city of Lahore, which once rivalled Delhi. We moved among its ruins. . . . In our evening rambles at Lahore, we had many opportunities of viewing this city. The ancient capital extended from east to west for a distance of five miles, and an average breadth of three, as may be yet traced by the ruins. The mosques and tombs, which have been more stably built than the houses, remain in the midst of fields and cultivation as caravan seraís for the travellers. The modern city occupies the

western angle of the ancient capital, and is encircled by a strong wall. The houses are very lofty, and the streets, which are narrow, offensively filthy, from a gutter that passes through the centre. The Bazaars of Lahore do not exhibit much appearance of wealth, but the commercial influence of the Panjáb is to be found at Amritsar, the modern capital.”

Henry Edward Fane, who accompanied the British Commander-in-Chief to Lahore, on the marriage of Prince Nauncheal Singh, in 1837, writes of Lahore:—

"28th March.—Left Lahore, passing under the walls of the town, and marched ten miles, chiefly through ruins of the ancient capital, which, in the time of the Moghal Emperors, must have rivalled Delhi and Agra themselves in extent. Lahore was formerly the capital of India, previous to the Mahomedan conquerors settling themselves at Agra and Delhi; and in those times was celebrated for its great size and magnificence, both now departed from it. Its modern grandeur (of which the ruins of some few fine buildings still remain to show that it once existed) it owes to the Emperor Humáyun† who established his capital here for some years, and made it his favorite residence.”

The traveller Masson writing of Lahore in 1838, or one year before Ranjit’s death and seven years before annexation, says:—

"Lahore, the capital of the Panjáb and of the territories of Ranjit Singh, is a city of undoubted antiquity, and has been long celebrated for its extent and magnificence. The extravagant praises bestowed upon it by the historians of Hindustán, must, however, be understood as applicable to a former city, of which now only the ruins are seen. To it must also be referred the current proverb which asserts that ‘Isphihán and Shiráz united would not equal the half of Lahore.’ The present city is nevertheless very extensive, and comprises many elegant and important buildings. . . . Without the walls are scattered on all sides the ruins of the ancient city which are still wonderful, and convey vast ideas of the extent of ancient Lahore. Numerous tombs, and other structures are still standing, some of them nearly entire; and such is their solidity that they seem, if not absolutely to foil old Time to yield to him almost imperceptibly.”

* Travels into Bokhara, &c., by Lieutenant Alexander Burnes, pp. 158—9, Vol. III.
† Akbar is apparently meant.
‡ Five Years' Travels in India, by Henry Edward Fane, p. 185, Vol. I.
Captain Von Orlich, who saw Lahore during the reign of Mahāraja Sher Singh, towards the close of 1842, thus writes of it:

"We had a fine view of the city and its environs from the platform of General Ventura's house, outside the city, on an arm of the Rāvi; the minarets, the winter palace, and the glittering blue domes of some mosques, of the time of the Emperor Jahangir, were particularly striking, bounded in the far distance by the bold outline of the snow-capped mountains of the Himalaya. To the south of the city are hills of debris formed of the ruins of the ancient Lahore, and these again are joined by a town lying in ruins, intercepted with decayed caravanserai, sepulchral towers and mosques, of which I counted no less than forty. These once splendid mosques call to mind a wealthy and religious age, fond of arts! A few buildings, surrounded with beautiful gardens and overshadowed by the crowns of the date palm, impart increased charms to this image of the past."

Few cities in India have suffered more from periodical invasions, desolating hordes and from pillage and depopulation than did Lahore during the half century that preceded the establishment of the Sikh power by Ranjit Singh. From its exposed position, the first to suffer during the period of anarchy that preceded the establishment of the Sikh power, the city was naturally the first to suffer from the hands of every new comer from the north who tried to establish a government of his own in the country. Quarter after quarter was deserted, and the once mighty city reduced to a walled township. The people retired for safety within the walled town, merchants and traders fled to Jammu, Amritsar, and other places, while the artisans found their way to Hindustān. "At length," writes Mr. Thornton, "the inhabited portion of the city was confined to the area surrounded by the wall of Akbar; outside was ruin and devastation."

Happily this state of things has now entirely changed. Works of architectural taste and beauty have sprung up in every direction, and where desolation and ruin reigned through the land, at every step, smile verdant trees and beautiful gardens, the space intervening being occupied by cultivated fields or intersected by canals. If Ranjit Singh had been alive to-day, he would have seen what Lahore was when he took it from the "triumvirs" rulers three scores of years previously, and what it is at this moment. The days

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*"Travels in India, including Sindh and the Panjāb," by Captain Leopold Von Orlich, p. 211, Vol. I."
are not yet forgotten when the Nehangs, those ‘soldiers of God’ who defied even the otherwise much-dreaded authority of Ranjit, and who inhabited the Shahid Gani quarters outside the Delhi gate, plundered the passengers in broad daylight, while the howling of jackals and the frantic yells of wolves from beyond the very walls of the city took away sleep and rest from the terrified inhabitants.

THE ARCHITECTURAL REMAINS OF LAHORE.

The Hindu Period.—There are no architectural remains of the Hindu period at Lahore, a circumstance easily accounted for by the absence of stone for building in the place or its vicinity. The ruthless hand of the destroyer may possibly have something to do with it, judging from the numerous destructive invasions to which Lahore has been subjected; but Lahore, unlike Multán, the seat for many centuries of the worship of the great “Sun-God,” has never been known to history as a place in which the Hindu devatas rejoiced, or which was held sacred by the followers of Brahma, as being associated with their mythology—causes which in other towns, like Benares and Mathura among others, have led to the construction of religious edifices of more or less importance and beauty. Nor has it ever been, at any period, a place of attraction to pilgrims from other parts of India; but it has rather been a place which furnished supplies to the multitude who in all ages have looked to the mysterious flames of Jwala Mukhi, or the shrine of Thanesar, or the sacred hills of Amar Nath for the benefit of their own souls, and to the running waters of the Ganges for the deliverance of those of their dead. Moreover, the impulse given to the architectural and sepulchral art of the country, by the Greek and Scythian conquest and civilization, seems to have been limited to the countries west of the Indus, the cradle for so many centuries of Northern Buddhism; and the countries east of the river do not appear to have come within the area of that influence. The Brahmans, unlike the Turanian Hindus, those “patient and devoted temple-builders,” whom they conquered, were not known as a race given to temple building, and these facts may sufficiently explain the absence of old Hindu architectural remains at Lahore.

The Bhairon-ka-Than and the Chánd-rát in the vicinity of the village Ichra, three miles west of Lahore, the temple of Loh in the Fort, and a Dharmaśāla near the Tahsil, descent to which from the level of the bazar is obtained by flights of steps, are the only...
remains, of any importance, of the old Hindu period in Lahore, though we find little or nothing in them worthy of notice from an architectural point of view. According to tradition, the neighbourhood of Ichra was the site of old Lahore. The village was called Ichra-Lahore, and the name appears on old documents, and occasionally on Hundis, or native bills of exchange, on Lahore.

The Pathán period.—This period extended from A. D. 1030 to 1526. The most distinctive characteristics of its architecture are the use of overlapping arches and the great slope and extensive thickness of the walls. The only relics of this period worthy of note are the Niwin Masjid and Sheron Wáli Masjid in the city, both works of great solidity, with massive sloping walls. The absence of Pathán architectural remains of importance leads to the inference that Lahore, though a city of much importance from a political point of view, had no architectural pretensions to boast of at that period. Indeed, as remarked by Mr. Thornton, Lahore, from an architectural view, is essentially a Moghal city. It was not until the Moghals had become masters of the country that the taste for architecture sprung up. To their keen sensibility to the beauties of nature, to the vividness and vigour of their imagination, and to their brisk and lively temper, do we owe the first impulse to the arts of architecture and horticulture in the country.

Being born and brought up in a delightful and charming country (the vale of Farghana) abounding in natural scenery, hills, rivulets, a waving dense foliage and green meadows, and coming fresh from a country, the beauty of which he himself portrays in the words, 'Drink wine in the citadel of Cábul and send round the cup without stopping; for it is at once mountain and stream, town and desert,' Baber looked on the barren and treeless plains of the Panjáb with feelings of disgust and dismay. In his unrivalled 'Memoirs,' he complains vehemently of the ugly sights of Indian towns and the disagreeable character of the country generally. "The country and the towns of Hindustán," writes the Chougháttai Prince, "are extremely ugly. Its towns and lands all have a uniform appearance; its gardens have no walls; the greater part of it is a level plain. . . . In Hindustán, if you except the rivers, there is little running water." Speaking of the people, the Emperor says further on, "Hindustán is a country that has few pleasures to recommend it. The people are not handsome. They have no idea of the charms of friendly society, of free conversation, or of familiar intercourse. They have no genius
no comprehension of mind, no politeness of manner, no kindness or fellow-feeling, no ingenuity or mechanical invention in planning or executing their handicraft, no skill or knowledge in design or architecture; they have no good horses, no good flesh, no grapes or musk-melons, no good fruits, no ice or cold water, no good food or bread in their bazars, no baths or colleges, no candles, no torches, not even a candlestick."** And what Baber said with respect to India and the Indians, was no more than truth, for he was no superficial observer, but saw what was to be seen.†

The Moghal Period.—It is, then, to the Moghal period that we owe the stately and majestic monuments which not only form the chief ornaments of Lahore, but to this day are the just pride of the more favored Moghal capitals—Delhi and Agra. The chief characteristic of the architecture of the early Moghal period is the ornamentation, consisting of tessellated or Mosaic patterns, in various coloured stones, or in glazed tiles. The finest specimen of this is to be found in the mausoleum of Jahangir, in Shāh Dara, Lahore.‡ The distinctive features of the late Moghal period (by which term we mean the time of Shāh Jahān and his successors) is the lavish use of glazed tiles, extensively employed for inside and outside decoration. It is to be regretted that the art of ornamentation in glazed tiles of various colours has been totally lost to India. Coloured tiles are manufactured in Lahore and Multān, but the color is faint, and the style poor; the process of covering tiles with a layer of glittering plaster and painting in lively and vivid colours is now altogether unknown. The embellishments of this period also consist of colorings employed especially in stucco medallions and arabesque traceries.

The essential peculiarities of the Moghal architecture of all periods are the overlapping arches, high Persian domes, tall minarets and substantial vaulted roofs. The minarets, in most cases, tower high above the front arches and the main domes. The domes themselves invariably crown the mass of the building, giving it a boldness and dignity which testify to the genius of the architect, while the elaborate and intricate panellings and paintings inside impart to it a rich and most agreeable appearance.

† Well may our country feel proud of being now the fortunate possessor of a good breed of horses, good flesh, good fruits, ice, cold-water (artificial though), colleges and candles, boons for which we are chiefly indebted to British civilization; but we are constrained to say, nevertheless, that much of what Baber remarked in regard to our countrymen 305 years ago, holds good, with some few exceptions, to this day.
‡ Another specimen of great architectural taste and beauty is the Mausoleum of Itimad-ud-daula at Agra.
Judging from the remains of the Moghal period now existing at Lahore, it could never have rivalled Delhi in either the splendour or the variety of its architecture, yet the tomb of Jahangir, the Badsháhi Masjid, Wazir Khán's mosque, the Shálímar Gardens, and the Shish Mahal in the palace, are not insignificant specimens of architecture, while, if we could conceive the front of the citadel, with enamelled frescos and decorations, fresh and vivid, the river flowing at its base, the space intervening between the suburbs and the edge of the river studded with beautiful gardens, the superb palace and gardens of Mirza Kámrán, extending from Nowlakha to the Rávi, the handsome mausoleums and picturesque gateways and pavilions glittering with porcelain in the midst of a luxuriant plantation outside the city walls, the palace of Ásif Khán which had cost twenty lakhs of rupees, the stately edifices of Wazir Khán in the heart of the city, and the Tripoli Bazar and its mosque, mentioned by Jahangir, we should form an idea of what we have reason to believe Lahore really was during its palmy days.

We now proceed to give a description of such architectural monuments and remains of Lahore belonging to the period preceding British rule, as deserve notice on account either of historical associations, or some other peculiarity attaching to them.

I.—The Mausoleum of Jahangir.

At Sháh Dara, on the opposite bank of Rávi, the Hydrote of the Greeks, three miles north-west of the town, on the grand imperial road to Peshawar, is the mausoleum of Jahangir, the son and the successor of the great Akbar, a monument of surpassing beauty, the finest ornament of Lahore, and the most magnificent edifice in India after the Taj and the Kutc. The entrance to this superb building is through two massive gateways of stone and masonry opposite each other to the north and south. These lead to a square enclosure, or caravanserai, five hundred paces in length, with an interior court of four hundred paces, lined with cells, which were intended for the accommodation of travellers and mendicants who resorted to the monument. From this enclosure is reached another, on a larger scale, giving a full view of the garden in front, about six hundred yards square, which is traversed by four-bricked canals proceeding from the centre, and in which innumerable fountains were introduced, but these are now in ruins. By a straight and broad path through the garden, we come to a square platform of a reddish free stone. The entrance to this spacious quadrangle is gained by

* The only exception is in the case of some religious institutions (Mahomedan and Hindu) which, though of a comparatively modern date, had to be noticed along with their series of the ancient buildings.
MAUSOLEUM OF JEHANGIR
SIDE VIEW
a handsome gateway of marble and enamel, the whole structure being surrounded with a piazza, or corridor, with cells for the accommodation of the visitors. The corridor is adorned with a profusion of marble ornaments, arranged in a most elegant mosaic, representing flowers and texts from the Koran. The rosettes and arabesques over the arches, which are executed with extraordinary skill and taste, and are in a perfect state of preservation, are particularly striking. The walls are decorated with paintings and inscriptions in mosaic of most chaste workmanship. A covered staircase of twenty-five steps on each side of the quadrangle leads to an imposing and splendid platform of tesselated pavement, at each corner of which is a minaret four storeys high, inlaid with zigzag bands of variegated marbles and magnificent blocks of yellow stone, and capped with a cupola of white marble rising to the height of ninety-five feet, and a winding staircase with sixty steps. The platform is 211 feet, 5 inches, square, and is most imposing. From the summit of these beautiful towers, the most prominent features of the structure, a full view of the surrounding country is obtained. The parapets of marble round the roof, and the elegant marble fret-work surrounding the galleries of the minarets, which imparted a lightness to the structure, were removed by Ranjit Singh, who replaced them with masonry work. The marble fret-work of the uppermost storey has been recently restored by the British Government.

In the interior of the mausoleum is an elevated sarcophagus of white marble, enshrining the remains of the Emperor, the sides of which are wrought with flowers of mosaic in the same style of elegance as the tombs in the Taj at Agra. On two sides are most beautifully carved the ninety-nine attributes of God; on the top is the following extract from the Koran:

بسم الله الرحمن الرحيم

هالعالغفارالذلوب

قال الله نبلك وتعالى قل ياعبادي الذين اسرفواعلي انفسكم لانفسركم من رحمة الله ان الله يغفر الذنوب جميعا انه هو الغفور الرحمن كل نفس ذا خيره في الله يوم القيامة فين زجز عن النار وانزل الجنة فقد نازو مال الخير والرحيم وانت خير الراحمين سبحان
"I commence in the name of the God the Merciful and Gracious. He forgiveth all sins.

So said God the Holy and High:—O my people who have committed sins in your worldly life, be not disappointed of God's mercy: He shall forgive all your sins; for He is forgiving and merciful. Every living thing shall taste death. Those of you who do good deeds, shall be bountifully rewarded on the Day of Judgment. He who saves himself from the fire of hell and enters Heaven, certainly gains the object of his heart. The life of this world is but a bubble of vanity. And say,—O God, forgive my sins and have mercy on me. Thou art the best of the forgivers. Thy God is free from those qualities which unbelievers attribute to Him. God's mercy be on the Prophets. And praise be unto the Lord, the cherisher of the whole world!"

At the head is the following Arabic inscription:

"God is the only God. There is no God but God. He knoweth what is concealed and what is manifest, and He is Merciful and Compassionate."

At the foot is the following Persian inscription in two lines:

"The illuminated resting place of His Majesty, the asylum of pardou, Nūr-ud-dīn Mahomed Jahangir Badshah. A. H. 1037." (A.D. 1627.)

In the sides of the body of the structure are four large arches, three of them closed in with perforated marble screens, the fourth being kept open for ingress and egress. The pedestal on which the tomb stone stands, is covered with beautiful stones set into the sides. Even the shading of some of the roses and other flowers is preserved by the different colors of the stone. The floor and walls of the chamber are of the purest marble.

Jahangir, on his death at Rajaouri, in Kashmir, in 1627, A. D., expressed a wish to be buried in the garden of his lovely and accomplished wife, Nūr Jahan, at Lahore, called the Dil-kusha, thus paying her the last tribute of affection. He was accordingly buried here, and this superb edifice was raised to his memory by his son and successor, Sháh Jahan.

Mahomed Sáleh, in his Sháh Jahán Náma, furnishes the following particulars relating to the construction of the mausoleum of Jahangir:—
"His Majesty was, at his own desire, buried in one of the gardens across the Rávi. Following the tenets of the Sunni faith, and the example laid by his illustrious ancestor Babar, His Majesty further willed that his tomb should be erected in the open air, so that the rain and dew of heaven might fall on it. In pursuance of this will, the Emperor Sháh Jahan, his son and successor, built a lofty mausoleum of red sand-stone, measuring one hundred yards in length, round the tomb of his father, the tomb itself having been built on a raised and open platform of white marble inlaid with precious stones and wrought with works of peculiar beauty. Notwithstanding the unpretending nature of the edifice, the mausoleum took ten years to build, and cost ten lakhs of rupees."†

A portion of the garden wall that surrounds the structure has been washed away by the Rávi. The building suffered much at the cruel hands of Lahna Singh, one of the three Sirdars who governed Lahore before the establishment of the Sikh monarchy, and by the ruthless vandalism of Mahárája Ranjit Singh, who stripped it of most of its choicest ornaments to decorate the Sikh temple at Amritsar. The Mahárája gave it as a residence to a French officer, M. Amise, who caused it to be cleared out and put in order, but this officer died soon afterwards. The apartments were subsequently given to Sultán Muhammad Khán, brother of Dost Muhammad Khán, whose barbarous Afghan host did much to injure the monument by kindling fire in the halls, and stealing its valuable stones. The edifice has been kept in proper repair by the British authorities.

The Government have recently (1889-90) spent a sum of Rs. 12,500 on the restoration of this celebrated mausoleum. Much, of course, yet remains to be done to place the edifice in proper repair, and with this object a further estimated expenditure of Rs. 41,600 has been sanctioned by the Imperial Government.

The Serae of Jahangir.—The spacious sera of Jahangir is to the west of the mausoleum of that Emperor. It has two stately

* Baber died at Agra. His body was, according to his own wish, carried to Cábul, and buried in a beautiful spot marked out by himself on a hill near the city. Near the Emperor many of his wives and children have been interred; and the garden, which is small, was once surrounded with a wall of marble. A running and clear stream still waters the fragrant flowers of this cemetery, which is the great holiday resort of the people.

† Mr. Thornton, in his work on Lahore, says that the mausoleum of Jahangir was built by Núr Jahan, and that there existed originally a central dome and awnings which were removed by Bahadur Sháh, son of Aurangzeb. This account is not supported by contemporary authors. The edifice was built by Sháh Jahan, and, as explained by Mahomed Sáleh, who wrote his work during the reign of Sháh Jahan, the tomb was left open and unroofed according to the will of Jahangir. It is clear, therefore, that the central roof never had a dome.
gateways, one to the north and the other to the south, both richly
decorated with marble and red sand-stone. To the west of the
سرائ is a large mosque, with three splendid domes, supported by
arches, the middle arch being lofty and decorated with flowers of
marble stone beautifully set in red sand-stone. The reservoir of
water to the east of the mosque is now filled up with earth. The
gate to the east leads to the mausoleum of Jahangir.

The سرائ was lately used as the manufacturing depot of the
North-Western Railway, but has been now abandoned as such. It
is unquestionably a handsome and spacious building, and might
still be turned to good account.

Opposite the tomb of Jahangir, to the west, on a detached
piece of ground, enclosed by high walls of solid masonry, is the
tomb of Mirza Abul Hasan استی Jah, the brother of نور Jahan,
and Wazir of the Emperor. It is built of brick, in the form
of an octagon, and supports a bulb dome of the same mate-
rial. استی Jah died on the 17th Shábán, 1051 A. H. (1634
A. D.), or four years before his sister. According to Mulla Abdul
Hamid, Lahori, author of the بادشاه نامه, who saw the com-
cencement and the completion of this edifice, it was built by
شی جهان in four years, at a cost of three lakhs of rupees. It
is well-known for the beautiful encaustic or glazed tiles which de-
corate its arched entrances; but of these decorations little is now
left. The whole of the interior, with the floor, was covered with
white marble, inlaid with costly stones, and the walls outside were
embellished with a variety of stones, which were all removed by
Ranjit Singh to decorate the temple at Amritsar, and used partly in
building the marble summer-house in the Hazúri Bagh of Lahore.
The edifice stands on a platform, the side walls of which were co-
vered with the red limestone. At each of the four corners of this
square is a reservoir of water, now, however, in ruins. The whole
of this beautiful structure was in the midst of a spacious garden
with fountains of water and beautiful walks, traces of which are
still to be seen. Like the سرائ of Jahangir’s mausoleum, the high
and majestic gate of the tomb is towards the south. The mosque
attached to it has been converted into a private European resi-
dence.

The sarcophagus of the tomb is of pure marble, and the
Arabic inscriptions on it are in the same style as those on the tomb
of the Emperor.

Asif Jah, or Asif Khán, was the father of Arjumand Báno
Begam, Queen of شی Jahan, commonly called the Taj Mahal, the
lady of the Taj at Agra. He was commander of 9,000 personnel
and 9,000 horse, and received from Sháh Jahan the title of Yamin-
ud-daula, Kháñ-i-Khánan, Sipahsálár. His salary, as Commander-
in-Chief, was sixteen crores, twenty lakhs of dams, or Rs. 40,50,000,
and he had besides jagirs yielding a revenue of five millions of ru-
pees. He died at Lahore on the 10th November, 1641, in his se-
venty-second year, leaving a colossal fortune. His property at his
death was valued at twenty-five millions of rupees, and consisted of
thirty lakhs of jewels, forty-two lakhs of rupees in gold mohars,
twenty-five lakhs of rupees in silver, thirty lakhs of plate, &c., and
twenty-three lakhs of other property. His palaces, which he had
built at Lahore, at a cost of twenty lakhs, were given to Dárá Shí-
koh. This was the house in which he was visited by Father Man-
què, the Augustinian, who had been entrusted by the Portuguese
riment of Goa with the office of procuring the release of the
prisoners. "Him he found," writes Mr. Keene in his histo-
of Hindustán, quoting a work published at Rome by the Father
1653, "in a magnificent palace, gorgeously decorated with
paintings among which was a series illustrative of scenes in the
life of St. John the Baptist. The Minister received Manrique most
graciously, and promised that the Prior should be enlarged from
confineement at once, if not liberated."

Asís Jách left three sons and five daughters, among whom
the sum of twenty lakhs of rupees in cash and valuables was distrib-
buted; the rest was escheated to the Crown, though the will of
the deceased was that the whole of his property on his death should
lapse to the Crown.

Near the mausoleum of Jahangir is the tomb of Núr Jáchan
(i.e., light of the world), the consort of Jahangir, whose life
is equally romantic and eventful. She died on the 29th Shá-
wál, 1055 A. H. (1638 A.D.), at the age of seventy-two, and was
buried in the structure which she had herself caused to be erect-
ed. The marble sarcophagus was of most chaste workmanship,
being of the same size and quality as those of Jahangir and
Asís Jách at the same locality, with the names of God in their
various significations engraved on it. It has, however, been re-
moved. The vaulted rooms were all covered with marble and
wrought with flowers of mosaic, but these were removed by Ranjít
Singh.* It is now a plain building of one storey, with four main
arches, and eight oblong openings in the centre, with three rows of
arches beyond, the whole diameter being 135 feet.

* According to Fergusson half the splendour of the temple at Amritsar is
due to the marbles plundered from this mausoleum.
The inner room has two tombs—one of Nūr Jahan, and the other of Ládli Begam, her daughter. Under this is a chamber inclosing the sepulchres. When Ranjit Singh stripped the building of its costly ornamental stones, he had the barbarity to cause the subterranean room to be opened. What was discovered was two coffins suspended to iron swings. The swings were ruthlessly taken away, and the coffins buried under ground. The cell was left open to be desecrated by wild beasts.

The original name of Nūr Jahan, a heroine in the Moore’s celebrated Lala Rukh, was Mehr-un-Nisa (the sun of women). Jahangir called her Nūr Mahal (light of the Harem), and she was also known by the name Nūr Jahan (light of the world). She was the daughter of Ghias Beg, son of Khwája Muḥammad Sharif, a noble of Teheran. Adverse circumstances compelled Ghias Beg, after the death of his father, to emigrate with his two sons and one daughter to India. He was plundered on the way, and had only two mules left, upon which the members of the family alternately rode. On his arrival at Candahār, his wife gave birth to the celebrated Nūr Jahan. In their destitution, the parents, despairing of being able to bring up the infant, exposed it on the roadside. Malik Masúd, the leader of a caravan which happened to be travelling by the same route, saw the abandoned child; and full of compassion, and struck by its beauty, he took it up and employed its own mother as its nurse. He was known to Akbar, and through him Ghias Beg was introduced to His Majesty at the Court in Fatehpur Sikri. Nūr Jahan’s mother had free access to the Harem of the Emperor, and her daughter was her constant companion. As Nūr Jahan grew up, her exquisite beauty, grace, and loveliness created a great sensation at Court. Prince Salem, afterwards Jahangir, then in the prime of his youth, was dazzled with her charms. The passion was mutual, but she had already been betrothed to a brave young Turkoman, named Ali Kuli Beg. The matter having reached the ear of Akbar, Nūr Mahal was married to her betrothed and sent to Bengal. Jahangir had, however, been scarcely a year on the throne when he commissioned his foster-brother, Qutb-ud-din, to procure for him the object of his love. He went as viceroy to Bengal, and mooted the matter to Ali Kuli Beg, then known by the title or sobriquet of Sher Afgan, or the “lion queller,” to whom Akbar had given a large estate in Burdwan. Sher deeply mortified at the haughtiness of the demand, drew his dagger, stabbed
the viceroy to the heart, and was himself cut to pieces by the guards. Nūr Jahan was sent to Agra, where she remained four years, in chaste seclusion, in the apartments of Sultāna Rukia Begam, daughter of Mirza Hindal, Akbar's chief widow. It was on a new year's day festival that, the Emperor happening to cast his eyes upon her, his passion for her was rekindled. She became the Queen of the East, and her influence was paramount. The Emperor writes of her: "Before I married her, I never knew what marriage really meant." Her fascinating beauty and her virtues went hand in hand with her talents and wisdom, and her lasting influence over the Emperor, and his counsellors was beneficial alike to the interests of the State, and the Court which she embellished by her taste. Her name was associated on the coin with that of the Emperor, in the graceful terms,

بيكم شاه جهانگیر یافته صد زیور
بسام نورچهان باد شاه بیگم زر

"By order of the Emperor Jahangir the value of gold was increased a hundred-fold by the name of the Empress Nūr Jahan."

She was the Queen Regent, and, with the exception of the Khatba (prayer for the reigning monarch), she enjoyed all the privileges of royalty. Her father, who was made Prime Minister, received a flag and drum, which he was allowed to beat at Court, a rare privilege. Her eldest brother, Mirza Abu Talib, surnamed Shaista Khán, was made governor of Bengal, and, as such, is often mentioned in the early history of the East India Company. Her other brother, Mirza Abul Hasan Aesif Jah, was raised to the command of 9,000. Her nurse, Dilárám, held the post of sadr of women (Sadr-un-nisa). She gave the tone to fashion, and possessed much taste in adorning apartments and arranging feasts. She had no children by Jahangir, and, on his death and the capture of Shahr-yar, fifth son of the Emperor by his Hindu wife, to whom she had given her daughter (by Sher Afghan), Ladli Begam, in marriage, her influence ceased. Sháh Jahan allowed her a pension of two lakhs of rupees per annum. She occasionally composed Persian poems, and, like Salema Sultán Begam, second wife of Akbar, and Zebun-Nisa Begam, the accomplished daughter of Aurangzeb, wrote under the assumed name of Makhfi. She was the special patroness of orphan girls, and married not less than five hundred of such girls with her own funds. She made many inventions in female dress, and designed new patterns for jewelry.
Mirza Ghias Beg, surnamed Itimad-ud-daula, died at Kângra, on his way to Kashmir, in 1622, and was buried in a fine mausoleum built by his imperial daughter at Agra. The Mirza fell ill while Jahangir and Nûr Jahan were on their way to Kashmir. The imperial couple were recalled from a visit to Kangra fort, and arrived in time to find the Mirza dying. Pointing to her imperial husband, Nûr Jahan asked her father whether he recognized him. The dying man cited in answer the following verse of Anwari:—

آک ک ں نا بین نا مادر زاد اکر حاضر همود
در جمین عالم آرآ ب بیاد مهندی

"If one who is born blind stood here,
He would recognize His Majesty from the brilliancy of his forehead."

He died a few hours afterwards. Jahangir writes in the Tuzuk that the Mirza died of a broken heart, as he had lost his affectionate wife three months and twenty days before.

This very substantial old edifice, with its magnificent, high arches, stands on the right bank of the Râvi, a triumph of engineering art. For more than half a century the impetuous current of the ancient Râvi struggled to annihilate its walls, whose feet it washes, but, with the exception of a portion washed away at a time beyond the memory of the living generation, the edifice stands quite unaffected by the ebb and flow of the majestic river. The building is made of solid masonry, and its appearance on the banks of the river is imposing and picturesque. The founder was Mirza Kámrán, son of the knightly Bâtar and brother of the adventurous Humâyûn, both founders of the Moghal Empire in Hindustân. It was situated in the midst of a beautiful garden, which was one of the earliest laid out in India by the Moghals, coming fresh from a luxuriant country abounding in verdant vegetation and rich and green gardens. The Râvi then flowed at a distance of two miles from its present bed, inasmuch as it washed the city walls. In the time of Muhammad Shâh, the river having changed its course, most of the gardens laid out by the Moghal Omerahs were swept away, and the garden of Mirza Kámrán shared the same fate.

The paintings in diversified colours beneath the arches are still to be seen, as also the marks of old paths in the garden. There also exists, to the south, a portion of arched bridge work out of which the water of fountains flowed. The edifice is now used as a Rest House.
To the west of the fort is the Bádsháhi Masjid, or the Imperial mosque of Aurangzeb. It is built on a raised plattorm, set on arches, and is considerably elevated above the surface of the ground. The handsome and stately gateway to the east, made of red sand-stone and marble, is approached by a magnificent flight of large circular steps, paved with a beautifully variegated stone from Cábúl, known as Abri. These steps are twenty-two in number, the top one being 79 feet, 3 inches long, and the lowest more than 20 feet long. The mosque has been built in imitation of the mosque of Al Walid in Mecca. Above the arched entrance are many small turrets of red sand-stone and marble, and a tablet of white marble on the outer face of this entrance has the following inscription, in large letters, below the Kalima or the Moslem creed:

"The mosque of the victorious and valiant king Muhy-ud-din Muhammad Alamgir. Constructed and completed under the superintendence of the humblest servant of the royal household, Fidái Khan, Koka, in 1084 A. H."

The inscription shows that the mosque was built in 1673 A. D.,* for Aurangzeb, by Fidái Khán, the foster-brother of the Emperor mentioned by Bernier, as the great Moghal's Master of Ordnance. According to Khulásat-ul-Tawáríkh,† the mosque was built at a cost "exceeding six lakhs of rupees," and the revenues of Múltán were assigned for its support.

The facade of the archway measures 66 feet, 10 inches long. The arched entrance opens on a large quadrangle, or court-yard, 530 feet long, N. and S., and 527 feet long, E. and W., paved with solid bricks, each seat for prayer being decorated with a narrow black marble border. The floor is, however, much out of repair. In the centre is a reservoir of water for the ablutions of the faithful. To the west of the square is the mosque itself, the roof of which is surmounted by three superb cupolas, or domes, of white marble, crowned with pinnacles, or spires, of brass, richly guilt and placed upon drums out of which they emerge in a curve, presenting an appearance resembling the form of a balloon. Under the domes of the mosque is the principal hall, with several arched entrances, facing the east; beyond this is another hall with arched entrances;

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* About this time Aurangzeb was occupied in a war with the north-eastern Afghans.—Khuft Khán.

† A manuscript work by Sujánt Ráé, Kanungo of Bádshá, compiled by him in the reign of Aurangzeb. It treats of the History of India during the Muhammadan period.
the centre arch of red sand-stone, inlaid with ornamented white marble, is in the form of a massive gateway, and is wide and lofty.

Towards the western extremity, in the compartment beneath the central dome, is a handsome niche, or recess, looking towards Mecca. The spot here is expressly set apart for preaching and prayer, and on the pulpit close by was read by the high priest, on every Friday, the litany for the house of Tymūr. On this are now offered, with a fervent heart, prayers for the long life of Her Most Gracious Imperial Majesty the Queen-Empress of India.

Each corner of the quadrangle has a minaret of red sand-stone, tall and majestic, towering above every other-object, and seen for many miles. Although simple in their design, and plain in their appearance, the towers stand conspicuous for their magnitude, solidity and size, and cannot fail to impress the observer with their colossal and solemn grandeur. The height of each minaret is 143 feet, 6 inches; its circumference outside 67 feet, and inside 8½ feet. The minarets have lost one storey, and were surmounted with cupolas which were dangerously shaken by an earthquake in 1840, and consequently had to be removed. Access to their summit is gained by a flight of narrow steps of red sand-stone in the interior, and from the top an interesting view of the surrounding country is obtained. Upon these towers Sher Singh, during his celebrated siege of the citadel, in January 1841, posted his matchlock men, who, with their fiery weapons, spread destruction in the ranks of the besieged Dogras, the supporters of Maharani Chand Kour, widow of the imbecile Kharak Singh. The bombardment resulted in the defeat of the Rāni and the coronation of Sher Singh. When Hira Singh, on the murder of Sher Singh and Dhian Singh, besieged the Sindhianwálás, he placed zambrurahs, or light-guns, used in the mountain warfare of Kashmir, on the summit of the minārs which overlook the fort. Hira Singh, as we know, triumphed and became vazir in the place of his father.

The north and south of the quadrangle are overshadowed by rows of fine trees of the Ficus Indica species, and lined with arcaded rooms, originally intended for the accommodation of the students belonging to the mosque. Similar rooms existed along the eastern boundary of the edifice; but these were demolished by the British authorities.

A recent distinguished traveller (Lord Connemara) thus describes the effect of the red sand-stone and white marble in the quadrangle of this superb and chaste mosque:—“The effect of the
red sand-stone and white marble, relieved by nothing but green trees within the square is very simple, and I think very impressive. The wings of the jay supplied the only other bit of colour, and the crescent moon, just visible in the daylight, looked down upon its not unworthy temple."

It is related that the materials of this mosque were originally collected by Dārā Shekoh for the construction of a spacious mau soleum over the remains of Mian Mir, his spiritual guide; but, before he could accomplish his design, he met his death at the hands of his crafty brother, Aurangzeb, who, on ascending the throne, confiscated the materials, and used them in building the mosque bearing his name.

The mosque was used as a magazine and place for keeping military stores by Mahārāja Ranjit Singh, but was restored to the Mahomedans by the British Government in 1856.

The relics of the Prophet and his successors, &c.—In the upper storey of the splendid archway of the mosque are kept, in glass cases, the relics of the Prophet Mahomed and of some of his successors and the leaders of the faith of Islām. They comprise a green turban worn by Mahomed, with a cap, round which it was tied; a green coat worn by him; a dawr or wadded counterpane, with white and red stripes, used by him; his white trousers; a slipper of Mahomed; the mark of his foot impressed on a sandal coloured stone, and his white banner, with verses of Kurān embroi dered on it.

There are also the first chapter of the Kurān, in the hand-writing of 'Ali, in Kūfī characters, on a white paper; his cap with a turban tied round it, and a Tawiz (Talisman) belonging to him, written on an old paper.

There are the embroidered handkerchiefs of Fatima, daughter of Mahomed, and her embroidered carpet; Surahs Yāsīn and Wassafat, in Kūfī characters, written by Husein; his sandal colored folded turban, cap and banner, and his handkerchief, sprinkled with blood; a turban worn by Ghaus-ul-Azam, his quilt and his prayer carpet; some red earth from Kerbela; a decayed tooth, believed to be of Uwais Karni; a cover of the Prophet's tomb, and the covers of the tombs of Hasan, Husein, and Ghaus-ul-Azam. The Mahomedans pay the highest respect to these relics of the leaders of their faith. They were kept in the Palace of Mirrors in the fort, but
were subsequently made over to the Mahomedans and are now kept at this place.**

* The following account of the authenticity of these relics has been kindly furnished to us by Faqir Sayd Jamál-ud-dín, son of Faqir Aziz-ud-dín, Honorary Extra Assistant Commissioner of Lahore. The account was originally drawn up in Persian by Faqir Nūr-ud-din, brother of Aziz ud-din, at the request of Lord Lawrence in 1838, and has been rendered into English by Faqir Sayd Jamál-ud-din as:

"These relics were brought by Tymür, Gorgan, on his invading Asiatic Turkey in 583 A.H. Sharf-ud-din Ali Tazū says, in the Zafar-nama-Tymür that on 23rd Jamadi-ul-awal, 583 A.H., the day on which Damascus was subdued by Tymür, all the notables of the town, together with the Qazis and Sayeds, brought with them sacred relics and other rarities as presents to the conqueror. And on 1st Rabī‘-ul-awal 585 A.H. the delegates of Sultan Eldem Bayazed (Bajazet) brought with them several articles and sacred relics as homage to the invader. Ever since that time these relics remained in possession of the descendants of Tymür and were brought to India by Babar. After the death of Muhammad Shāh, when the Moghul empire was on the point of dissolution, Ahmad Shāh Abdālī having over-run India took the daughter of Muhammad Shāh, named Moghlāni Begam (by his wife Maiika Zāmānī, daughter of Farrukh-sāher), in marriage for his son. About this time, Maiika Zāmānī, finding her situation at Delhi uneasy, emigrated to Jammu with all she possessed, including these relics. There necessity compelled her to pawn the relics to some respectable merchant of Jammu. Soon after her daughter Moghlāni Begam died at Cābul, and the body of the deceased princess was brought to India to be interred at Delhi. The coffin was, on its way, stripped of its rich ornaments by Gūjar Singh Panthi, one of the Sikh freebooters at Gōjā, and on its reaching Jammu, the widowed queen, while making preparations for going to Delhi with the coffin, expressed her desire to redeem the sacred relics. At this time Shāh Muhammad Bāzā of Chitti, and Pir Muhammad Chatha, who then resided in Jammu, took the opportunity of inducing their sons Sheikh Shohnda and Ghulām Muhammad, who used to call on the queen, and were liked by her on account of their tender age, to ask the queen to grant these relics to them, and to receive Rs. 80,000 as an humble present from them for the same, expressing at the same time their inability to pay more. The queen granted their request willingly. Subsequently, Pir Muhammad and Shāh Muhammad Bāzā divided the sacred relics between themselves in proportion to the money each had contributed and left for their respective homes, Pir Muhammad taking his share of the relics to Rasūl Nagar (now Rām Nagar) and keeping them in a bastion of the fort.

In 1694 Bikaramajiti, Sardār Mahā Singh, father of Maharāja Ranjīt Singh, having vanquished the Gāthās, took possession of Rasūl Nagar with all their property including the sacred relics. These were kept carefully by the Sardār in a Hāvelī, where they continued to be lodged until after his death. In 1711 A.H., when the news of Shāh Zamān’s advance towards India spread consternation in the country, the Maharāja sent over all his wealth, including the relics and the gun named Chāthhān-wāli, under the custody of his wife Bībī Mahtāb Kour, to be kept with care in the Fort of Mukērān which then belonged to his mother-in-law Māi Sāda Kour. One day a great fire having accidentally broken out in the fort, it spread in every direction so that every thing dry as well as green was burnt to ashes. But on reaching the shatter of the building which contained a large quantity of gunpowder, and in the upper storey of which were deposited the sacred relics, the fire went out of itself without any exertion on the part of the garrison to remove it and every thing in that building remained uninjured. All the inmates, Sikhs and Mussalmāns, were thereupon convinced of the supernatural influence possessed by the relics, and their veneration for them increased.

Several Sikhs and Mussalmāns who had been eye-witnesses to the incident, and who could testify to the truth of the story narrated above, lived at Lahore, until lately. Mussamat Sāda Kour began ever after to look on the relics with profound esteem, so that when after the return of Shāh Zamān to Cābul, the Maharāja demanded the restoration of his property from the Mā, she returned everything to him but the relics which she retained. On her death, Maharāja Sher Singh inherited her property, and the relics, which he kept in the fort of Chāvinda, remained in his possession till 1st Assā 1900, when he was murdered by the Sindhīwāla Sardār, Ajīt Singh and Lehna Singh. When, after vanquishing and killing the Sindhīwālīs, Raja Hira Singh came to power, the deceased Maharāja’s property was appropriated by the State, at the head of which was Hira Singh, who kept the relics in his Hāvelī at Lahore. In 1901, the Rāja was
The tomb of Sábir Sháh is situated on a high circular platform of bricks towards the rear, or west, of the Bádsháhi Mosque, and will be quite visible to the visitor who ascends the tower to the south-west of the mosque, as he casts his eyes on the maidan beneath in that direction. This Sábir Sháh was the family priest of Ahmad Sháh, the Durrani king, and had been, by that monarch, sent as a plenipotentiary to the Court of Sháh Nawz Kháán, Governor of Lahore, to arrange matters; but the faqir having shown slight to Sháh Nawáz in open Darbár, the exasperated governor had him instantly beheaded, 1747 A.D. This brought on the first invasion of India by Ahmad Sháh.*

The serae of Aurangzeb, to the east of the Mahomedan Cathedral, or the Jama Masjid, is a place fraught with historical associations. The enclosure now occupied by a garden and marble pavilion, was, in the time of Mughal ascendancy, thronged by the imperial cavalcade and vast bodies of armed retainers, who formed the king’s procession, as the grand Seignior went to offer his prayers at the Royal Chapel, preceded by a cortège of mace-bearers, and followed by his Omeráhs, grandees and nobles. Before he came out of the fortress, the passage he had to pass, was constantly watered “because,” says Bernier, in his picturesque description of the imperial procession, “of the heat and the dust.” From the king’s apartments to the gate of the fortress a lane of several hundred soldiers was formed, and through it His Majesty passed with all the pomp of an eastern sovereign. Bernier, who was an eye-witness of these glittering scenes, confesses that “there was something great and royal in it.”

The two-storeyed building adjoining the southern gateway, now utilized as Boarding House for students of the Normal School, was originally built as a Boarding House for the scholars who prosecuted their studies in the Bádsháhi Masjid in the time of Aurangzeb. In subsequent times, it was used as Abdár Kháán, or place killed, and his property including the relics lapsed to the Sikh Government. The then Waizr Sardár Jawáhar Singh, kept them in charge of his groom, named Kullí, one of his trusted servants who remained in charge for two years.

Thereafter, under the orders of Maháráni Jindân, the relics were kept in the Toshakkáhána in Khabgah-i-Kalán, the key of the room containing them being kept by Rádi-Jú, Kashmuiri, Mukhtár of Jiwan Singh Toshákháná and Házír Bácür-dín who lighted candles and sprinkled flowers there. They continued to remain in this condition until the annexation of the Panjab by the British Government.

The portion of the relics that fell to the share of Sháh ‘Abdul Múhammad Baza of Chatti, remained with his descendants, until it was purchased by my uncle Faqír Sayd Núr-ud-dín. The above information has been collated from the records of Faqír Sayd Núr-ud-dín who wrote an account of them under the orders of Lord Lawrence in 1853, after enquiry from old and well-informed people.”

* For further particulars regarding Sábir Sháh see my History of Panjab, pp. 216–17.
for keeping refreshing drinks for the use of the Emperor and the Royal household. In the time of Maharaja Ranjit Singh, it came to be called the Gulab Khana or "Rose-water house." Here rose-waters and Bed Mushk (Aqua flor Salicis Babylon) used as cooling beverage, were distilled under the care of the Faqirs Nur-ud-din and Aziz-ud-din. Here also Faqir Nur-ud-din, the Physician Royal of Ranjit Singh, had his store of drugs and medicines, and under his superintendence the Majun (electuary), of which precious stones constituted the principal ingredient, and other tonics, were prepared for the use of the Maharaja. The Maharaja turned the space which separates the fort from the mosque into a spacious garden, and adorned it with a marble pavilion, which to this day remains the architectural monument of his reign. It was built in 1818. The building, which measures 44 feet, 6 inches by 45 feet, is two storeyed, with underground chambers. The ceilings are beautifully decorated with tracery in stucco, inlaid with small convex mirrors as in the Palace of Mirrors and the mausoleum of Maharaja Ranjit Singh, close by. The materials for this edifice were ruthlessly torn away from the mausoleum of Zebinda Begam, in Nawán Kot, the tomb of Sháh Sharaff, outside the Taxali gate, and other Mahomedan structures. Notwithstanding all these acts of spoliation, the floor of the second and third storeys had to be made of lime and mortar. The edifice in its hybrid design is architecturally a success. It is elegant, handsome, and imposing. Here Maharaja Ranjit Singh used to sit in state, and transact the business of the empire with his ministers and sardars. Here too Sher Singh held his court, and delighted to exhibit his state.*

To the east of the marble pavilion is a high crenelated wall in the centre of which is a ponderous gateway, called the Akbari Darwaza. This massive gateway, surmounted by elegant towers

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* Captain Leopold Von Orlich, of the Guards of His Majesty the King of Prussia, who accompanied the British Embassy, sent by Lord Ellenborough, the Governor-General, in 1843, to Lahore, gives the following interesting particulars of a visit to Maharaja Sher Singh paid by the Embassy in this garden:—

"His Highness received us in the garden of Hazuri Bagh, on the west side of which a broad white marble flight of steps led to a large open gallery. The approach was most tastefully draped with carpets and the gallery with Kashmir shawls. Sher Singh surrounded by several hundred of his great men had taken his place in this gallery. Prince Partab Singh and Dhian Singh received the Ambassador (Mr. Madox, Secretary to Government) at the marble pavilion, and conducted us behind a line of curissassiers and officers of the Maharaja, who, on our being presented to him, shook hands and cordially saluting us, invited us to be seated. Sher Singh, the prince, and the Ambassador took their seats on gold arm chairs, and we on silver ones, the grandees behind us, and Dhian Singh behind the Maharaja.

The Maharaja was attired in a yellow silk garment and turban, which was ornamented with pearls and jewels; he wore on each arm three golden bracelets: among those on the left arm was the Koh-i-Nur, or mountain of light."
on either side, was made by Akbar, and was the ancient entrance to the fortress. In front of this Mahárája Sher Singh took up his position in January 1841, and directed twelve guns against the walls, which still bear marks of the bullets and balls fired by the besiegers.

To the north of the Hazuri Bagh is the Roshnai Darwázá, or the gate of splendour, counted as one of the gateways of the town. It was near this entrance that Prince Nau Nihal Singh, son of Kharak Singh, and Mian Udham Singh, eldest son of Gulab Singh, were killed by the fall of a portion of an archway (since destroyed), as they emerged together from the passage, on return from the funeral pile of Kharak Singh to the place where the Prince was to be crowned Mahárája of the Panjáb.

The fort, or citadel of Lahore, occupies the north-west angle of the city. It is surrounded by a high brick wall of considerable strength, with loopholes for musketry, and was built by Akbar on the site of the old citadel. The entrance to the fort is by an outer gate on the west, which is guarded by English soldiers. On the left, in a space of about fifty yards between the outer walls and the palace front are exceedingly curious and interesting decorations, of a kind of porcelain enamel, representing processions and combats of men and animals depicted on the front wall of the palace. Sir Thomas Herbert, Bt., who saw Lahore in 1626, or one year previous to Jahangir’s death, gives the following account of the palace in his “Travels into Africa and Asia.” The account is interesting, as giving an idea of the great Moghal’s Court at Lahore and the condition of the citadel more than 250 years ago.

“Within the castle is a palace entered by two gates, giving passage into two courts, the last of which points out two ways, one to the king’s Darbar and Jharoká, where, according to custom, he daily shows himself to his people, the other to the Dewan Khas, where every evening from eight to eleven he discourses with the Omerahs. On the wall are pictured sundry stories and past-times, viz., Jahangir (otherwise called Sháh Salem) cross-legged upon a carpet under a state; his son Parwez being on the right hand with Khurrám and Tymúr, his brothers, Jahnán Sháh and Sháh Mrúd; about him Mirzá Sharif, Khán Azím’s elder brother of such wealth and pride, that having above one hundred concubines he new clad them every day and every night tearing their apparel off, buried them in the ground; Mirzá Rustam (once king of Candaúhá); Khán Khánán; Rája Mán Singh; Khán Azím, Asíf Khán and Rája Jagan Náth or Caginet (the Crésus of India), for
at his death he left Jahangir, as a legacy, sixty maunds of pure gold, each maund being five and twenty pound weight, which in ours amounts to near sixty thousand pound sterling, and three hundred elephants richly covered, with other things, at whose death his wives, sisters, nephew and seven other friends burnt themselves—for compliment—alive on his funeral fire. And on the left are Rája Bon Singh, fly-scarer; Rája Rám Dáis, sword-bearer; Mokarrab Khán, Jester; Rája Rodo Rao, as also the Rájas Ran Singh, Bir Singh, &c. In another spot is painted the Moghal under a cloth of state cross-legged upon carpets upon the doors of which are the images of the Crucifix and of the blessed Virgin Mother. In another are the king’s progenitors, amongst whom is Baber and thirty nobles in the habit of pilgrim, kalendars, &c.”

The account given by St. Thomas Herbert proves two things: first, that in the time of Jahangir, the citadel was surrounded by an urban population on all sides; and secondly, that the enameled pottery work which decorates the facade is the work of Jahangir. The Emperor was fond of Lahore, and he beautified and enlarged the palace, under the superintendence of his Minister and brother-in-law, Asif Khán. The images of the Crucifix and of the blessed Virgin bear testimony to Jahangir’s regard for Christianity. Sir Thomas Roe, who visited the Court of the Moghal in 1615, writes of that time that: “There was a great influx of Europeans, and considerable encouragement to their religion.” Jahangir is described as having figures of Christ and the Virgin at the head of his rosary. The traveller, Thomas Coryat, who visited India in the same year, says of the Emperor: “He speaketh very reverentially of our Saviour, calling him the Great Prophet Jesus.” A Jesuit Church established at Lahore by the Portuguese Missionaries existed at the time. Of the Emperor’s adoration of the sun, Thomas Coryat writes: “He presenteth himself thrice every day without fail to his nobles; at the rising of the sun which he adoreth by the elevation of his hands; at noon and at five o’clock in the evening.” This accounts evidently for the four representations of the rising sun in spandrels over arcade compartments in front of Jahangir’s palace. Referring to the Emperor’s fondness for combats of animals, Sir Thomas Roe writes in his Journal:—“At noon he is at the jharoka window, again to see elephants and wild beasts fight.” Hence the figures of men, horses and elephants engaged chiefly in sport. Many of the figures mentioned by St. Thomas Herbert have been effaced and replaced by plaster, but there are still to be seen symbolical representations of zodiacal signs and of the angels and some beautiful pieces of geometrical ornament besides illustrations of dancing.
girls, conjurers, dragons, processions of loaded camels, horsemen, demons with cloven hoofs and birds. There are portraits of Moghals with long coats, Moghals sword in hand, horsemen throwing the spear, processions of onerahs on elephants, with horsemen and foot soldiers in their train, representations of camel fights, elephant fights, lions hunting the deer, Moghals carrying banners and waving chauris, buglers and mace-bearers. On the arches are representations of fairies with wings. These representations, as also the Hindu character of the details of certain buildings in the fort, such as the red-stone consoles, supporting the entablature of the quadrangle of Jahángir, which are of elephants and other conventional animals, prove that the precepts of Islam, which forbid the making and painting of the figures of living creatures, were not too rigidly enforced. The worship of the sun by Akbar, Jahangîr and Sháh Jahán, the construction of two stone Rájputs mounted on two stone elephants by Sháh Jahán at Delhi, as representative of Patta and Jaymal, who sacrificed their lives to save Chittor from Akbar, and finally the peacock throne of Sháh Jahán, were all indications of a Hindu propensity. Sháh Jahán revived the Hindu custom of laying the foundation of public buildings in human blood. Several criminals were slaughtered at new Delhi, and their blood shed on the foundations of the city. A stair-case in the Shalimár gardens of Lahore is pointed out where a boy had been sacrificed, by order of the Emperor, on the occasion of the laying of the foundations.

The fort and palace extend from east to west for about 500 feet. They were the work of four Emperors. On the extreme east are the foundations of the palace of Akbar; next comes the quadrangle of Jahangîr, flanked by two tower-like abutments, and lastly, there is a curtain wall between two hexagonal towers, said to have been built by Sháh Jahán, with additions by Aurangzeb and the Sikhs.

After the first gateway, guarded by English soldiers, comes another in the same direction, called the “Háthí Páón,” or “Elephant’s Foot Gate,” because the ladies of the Harem, when going out for an airing, passed through it on their elephants. It consists of a large and lofty gothic arch, and is decorated with enameled tiles, or porcelain work. Over the entrance is the following inscription in Persian:

شاه جم جاه سليمان قدر كيوان بارگاه
کز مسیر و مهر بزرگ برده را ایف جلال
Inscription on the Gate.

"The king of Jamsheed’s dignity, Solomon’s grandeur, Kowán’s palace, whose glorious banners rise higher than even the heaven and the sun, The second lord of constellation, Sháh Jahán, to whom in justice and generosity, Nowhere is no equal, nor Afredon a parallel, Ordered a regal tower (Sháh Burj) to be erected, which in height Is beyond all measurement and conception, like unto the highest heaven. In beauty, loftiness, excellence and free circulation of the air, Such a tower never has been and never will be seen under the sky. The faithful disciple, the slave Abdul Karim (surnamed) Yákdit, After the completion of the building, found the following era of its foundation:

‘Like the splendour of this king possessing an army as great as that of Jamsheed,
May this fortunate and lofty tower
Remain safe from destruction for ever!’—1041 A. H., or fourth year of succession.”

The Sháh Burj.

As the inscription on the gateway shows, the Sháh Burj was constructed during the fourth year of Sháh Jahán’s reign. Mulla Abdul Hamíd, Lahori, informs us in the Badsháhnáma that it was built opposite the jharoka simultaneously with the regal tower of Delhi. He writes:

و حكم مقدس شرف صدرپایان کے در دارالسلطنت لاہور
لاش پیش جمپرک دولت خالص خاص و عام پر پہم ان ایلی عالی بنا کند و عمارت شاه پرچ با تمام رسائی ان پرچ رفیع و بنای مہیں رازک سر رفعت بستہ بروتین کشیدہ است و امامسن
پس شاپ گاو زمین رسیدہ
با پشت گاو و ماهی در اصل هم قرین
با پشت گاو و ماهی در فرع پھکر
بتوان از و مشاهده کردند پھرم سر
کیفیت کواکب و اشکال آسان

...
And the royal command was passed that in Lahore, the Dar-ul-Sultanat (capital), there should also be constructed a grand palace opposite the jharoka of the halls of private and public audience, in the same style (as in Delhi), and that the building of the Regal Tower should be completed. This tower and inaccessible building is so lofty that it reaches the pleiads; its foundations rest on the back of the bull* which supports the earth,—

Its base reaches the bull of the earth,
Its top reaches the moon.
From its summit can be seen with naked eye
The condition of the stars and heavenly bodies.
Veiled, it is a garden of paradise, or a firmament on earth, with its numberless pictures and forms."

The tower was commenced in the nineteenth year of Jahangir's reign; but the form having been disapproved of, it was built anew according to the plans furnished by Yamin-ud-daula Asif Khan and other engineers. The lofty tower and the palaces attached to it now no longer exist, but the gateway, with the inscription on it, still stands.

Towards the north-west of the fort was an old gate which is now closed. The barracks close to it are used as Commissariat godowns. To the north of these godowns, in a deep hollow, enclosed by walls, is a small mander of Loh, the son of Rama, after whose name, according to the tradition, Lahore was founded. The surface of this mander is on the same level with the ground outside the citadel, and this fact plainly indicates the ancient origin of the mander, which must have existed here long before the citadel was built by Akbar. Towards the north of the mander of Loh were the apartments of the royal ladies, the subterraneous rooms of which still exist, and are used as godowns for wines.

The fort presents the aspect of an ordinary barrack square, containing accommodation for detachments of European troops, Artillery and Infantry, extensive magazines and stores. The barrack in the centre was formerly the Throne Room of Shah Jahán. The Diwan-i-Am, or general Hall of Audience, is a long apartment supported by many pillars. According to the Amali Sáleh, of Mohamed Sáleh, Láhori, when the construction of this edifice was completed, His Majesty, after consulting the astrologers, entered it in a propitious hour and took his royal seat in it. The poet Tálibi

* According to Hindu Mythology the earth rests on the horns of a bull.
Kalim read to His Majesty the following ode, and was rewarded with a dress of honor:

این تازه بنای عرش همسایه اوسط
رفعت حرفی زرتشتی پای اوسط
باغی است که هر صبح بیش از سرویست
کاسپیا شاهی و عام در سایه اوسط

"This new edifice in loftiness equals the highest heaven;
Compared with its dignity, eminence itself is but insignificant.
It is a garden, every pillar of which is like a green cypress tree
In the shade of which noble and plebeian obtain repose."

The Diwan-i-Khas, or private Audience Hall, is a suite of spacious chambers, now, however, converted into soldiers’ quarters. In the hall of Public Audience the Emperor daily presented himself in state. As he took his royal seat, the great State kettle-drums struck up the martial strain from the Nakkarkhānā, or music gallery opposite. A glittering pageant of soldiers, clad in armour, and steel-caparisoned horses and elephants, passed in review before him. "But meanwhile," writes Mr. Thornton, "there issued from an empty tomb immediately in front, which has now disappeared the voice of a Mullá reminding the Sháh-in-Sháh from time to time that he too must die like other men." According to Bernier, an intelligent and thoughtful traveller, who applied himself diligently to investigate the state of the Moghal Government and empire, the daily procession lasted for upwards of an hour; but notwithstanding the time wasted on these displays, a large amount of business was got through, and the Emperor, with all his love of ease and pleasure, applied himself closely to public business, and never remitted his vigilance over his internal government. Here the princes, ambassadors, grandees and nobles, the great Kháns, Nawabs, Rájas, and Mahárájas, prostrated themselves before the great Moghal. There was a first rail which separated the commonalty from the nobility, where the visitor made his first reverence. Thence he was led, through the assembled nobles, to the red rail where he made his second reverence. Then he ascended three steps to the platform and paid his third reverence, the herald each time repeating with a loud voice: "Lo, the ornament of the world! Lo, the asylum of the nations! King of Kings, Sháh Jahán Badsháh Salamat! just, fortunate and victorious!" Here he found himself amongst princes, ministers and lords of great fortune and wealth. His eyes dazzled with the splendour and magnificence of the court.
In the enclosure fronting the palace there is a ruined building on arches, immediately beneath a marble pavilion with perforated lattice-work. This was the place where the grandees of the court assembled each morning to receive the Emperor's commands, through the Arz Begi, or usher. The pavilion of marble arches over it is the Khwabgâh of Shâh Jahân. Here he retired to sleep among his Harem, guarded by the Tartar guards. On rising in the morning, he showed himself at the marble windows to the grandees, who gathered below to do him homage; they stood at distances according to their respective rank. The place was at one time used as a garrison Church, but now serves military purposes. The greater Khwabgâh or sleeping palace, is a specimen of the architecture of Jahangîr.

Beyond the Throne-room, and westward of the barracks, is the Moti Masjid, or Pearl Mosque, the work of Jahangîr, now used as the Government Treasury. This was the Chapel Royal for the ladies of the Imperial Harem. The structure is chaste, simple, and majestic, and the finely swelling domes, of pure white marble, make it the nearest approach to the lustre of a pearl. The court for worshippers measures 50 feet, from north to south, and 33 feet from east to west. The following Persian inscription is recorded over the arched entrance leading to the outer court:

"In the twelfth year of the fortunate reign of His Imperial Majesty the shadow of God, like Solomon in dignity, Kyamurs in pomp, victorious in arms like Alexander, the Defender of the Faith, Shâh Nur-ud-din Jahangîr, son of Jalal-ud-din Akbar, the King, conqueror of the infidels, this noble edifice was completed in 1007 A. H. (1598 A.D.) by the efforts of the humblest of disciples and the least of slaves, his devoted servant, Ma'amur Khân."

Ranjit Singh changed the name of Moti Masjid to Moti Mandir, and, as in the British period, used it as the State Treasury. It was a common practice with the Sikhs to Hinduise Mahomedan names. Rasul Nagar in Gujarât, for instance, was called Ram Nagar, to divest it of its Mahomedan peculiarity. The floor of the mosque is of pure marble. The pinnacles and turrets were divested of their costly inlaid stones by the Sikhs.

The royal bath, or Hamman, between the Moti Masjid and the Throne Chamber, has been transformed into a hospital. The travellers, Mandelstø and Francis Bernier, have left a graphic description of the Ghusalkhâna (Hamman). It was also used as a Cabinet Council Chamber. None but nobles of the first rank were admitted into these apartments, and the Moghal discoursed on different subjects with them.
North of the gate leading to the Samman Burj, or the octagonal tower, is a marble summer-house of exquisite beauty, with marble railings of lattice-work on the edges of the roof. The tower is a most spacious edifice, which, to refined elegance and taste of design, unites exquisite beauty and grace. This handsome relic of departed greatness has been most considerately allowed to remain unaffected by the modern necessities of military life, and, though the costly marble pavilion ascribed to the time of Aurangzeb, known as the Naulak'há, or the edifice which cost nine lakhs, has lost much of the inlaid work of its curvilinear roof, and is out of repair, it still attracts by its purity of design and delicacy of structure. It is tastefully decorated with flowers wrought in precious stones, and the extreme minuteness of the inlaid work of the roof and the finish of its execution commands the admiration of the visitor. The Shish Mahal, or palace of mirrors, the work partly of Sháh Jahán and partly of Aurangzeb, is elaborately decorated with sparkling mosaics of glass, or small convex mirrors of different colors, set in arabesque patterns of white cement, presenting a most brilliant and gorgeous spectacle. The wooden panelled ceilings of the rooms leading to the upper tower are richly painted and gilt. In the court-yard is a beautiful reservoir of water, with a platform in the midst, having jets d'eau at each corner. A view of the extensive parade ground is obtained through an exquisite latticed screen of white marble at the northern end of the hall, and an orifice in mosaic pavement gives free admission to the delicious cool air from the river side, which, in the time of Jahanír and his two immediate successors, flowed under the fort walls. Underneath the Samman Burj building are extensive subterraneous rooms, now used as a store-house for wine.

From the lofty vantage point of the Regal Tower a beautiful view is obtained of the varied bustle and life of the city, its winding streets, its gilded minarets and domed palace. On the north the river winds its sinuous course, like a streak of silver. A wide expanse to the west presents to the view the waving foliage of trees, luxuriant vegetation, green gardens and extensive cultivated tracts, while in the distance to the east are picturesque turrets, steeples, ancient monuments and domes, standing in awful solitude, a strange contrast to the busy markets of the town in the immediate outskirts.

The chambers of this royal edifice have witnessed many an important changes. It was here that the great Akbar held his

* The proper word is Musamman meaning octagonal.
cabinets with his ministers Abul Fazal, Birbal, Todar Mal and Man Singh, to mature plans for the conquest of Kashmir, the war with the Afghans, the punishment of the Yusufzais, and the annexation of Scindh. It was in this royal residence that Jahangir had a gold bell placed over his bed, connected with a golden chain weighing three quarters of a ton, with eighty small bells at intervals, to carry the complaint of any one who considered himself wronged to the royal ear. Here, on a bed of roses did that latitudinarian sovereign empty his goblets of fiery liquor in the sweet company of the lovely Nūr Jahān, who, after being styled "light of the Harem" and "light of the world," lies buried across the Rāvi neglected and forlorn. What a contrast between the regal palace and the lonely grave, the bed of soft velvet and the cold rugged earth! Here did the pompous Shāh Jahān and the politic Aurangzeb, in their turns, convene their State councils, and here did the complaisant Bahadur Shāh hold his religious discourses with the Mullahs of Lahore. It was the favorite residence of successive Mahomedan Viceroys of Lahore, from the time of Bahadur Shāh to that of the Sikh ascendancy. The three Sikh lords of Lahore did here, in their time, thinking themselves free from the vexations of the world, retire to become immersed in barbarous pleasure; and here did Ranjit, of modern fame, form his plans of conquest and aggrandisement and hold state receptions. Finally, the Shish Mahal is celebrated as the place where the sovereignty of the Panjab was formally ceded by the successors of Ranjit to the representatives of the English Queen.

Opposite the hall of mirrors is an arcade closed in with glazed windows and doors. This is the armoury, which contains a most interesting collection of arms and weapons of mediæval and modern times, formerly belonging to the Sikh government. There are murderous maces, ponderous battle-axes, muskets, rifles and a flail called the "morning star," a kind of whip, all, handle, lash and terminal knot alike, of iron. There are also silver-plated helmets and cuirasses, or breast-plates, of the French and Italian officers in the employ of the Sikh government, iron clubs and caps worn by the Sikhs, steel shields exhibiting the rays of the sun, and mosquitoons, or bell-mouthed pistols, called 'tiger's whelps.' The steel battle-axe of Guru Gobind, the first martial Guru, is also displayed. There are the long and deadly knives of the Pathans, the Chakras or war quoits of the Akalis or Nihangs, the Krich or long straight swords of the Sikhs, the Katār or triangular dagger of the Hindus, the Peshkabz, or small straight daggers of the Persians, and the Bichwa, or serpentine curved blade, double edged. There are also zambaraks, or swivels, borne on camels,
Objects in the Armoury.

jazails, or huge musket barrels, a great variety of carbines, drums and pipes and other warlike musical instruments. There are also the uniforms of Ranjit's soldiers, and the flags and banners his standard-bearers carried into action, on some of which are figures of the Hindu god Hanuman Ji, "the magnanimous ape, the pearl of quadrumanous creatures." There are two remarkable instruments with screws to pinch the fingers of criminals, used in the time of Maharaja Sher Singh, and an instrument for testing the power of powder. We see also herein little crows-feet, which, when thrown upon the ground, lame the horses of cavalry. There are two swords with belts of Koftgari work. The following amulet is inscribed in golden letters of Koftgari work on the blade of an exquisitely beautiful sword:—

"In the name of God the most merciful:—
There is no soldier more intrepid than Ali, nor a sword more blood thirsty than the Zulfikar."

Whatever misfortune may befall thee, repeat the above seventy times."

On another sword the following inscription in Koftgari occurs:—

"The work of (Allah) Isfahani,
"Verily God has power over every thing."

* An invocation generally used by the Mohomedans in commencing any action or work.
† Zulfikar is the name given to Ali's sword.
‡ Orthodox Mohomedans attribute all their good deeds to God. The artist here, who calls himself "Isfahani," piously ascribes his work to God,
SAMADH OF MAHARAJA RANJIT SINGH
Opposite the fort entrance, to the west, is the mausoleum of Mahárájá Ranjit Singh, virtually the last native monarch of the Panjáb. It is a mixture of Hindu and Mahomedan architecture, substantially Hindu with Mahomedan details, and is built of stone in a plain, unpretending style. The front of the doorway has images of Ganesh, Devi and Brahma, the Hindu deities, cut in red sand-stone. The ceilings are gorgeously decorated with small convex mirrors, set in white cement. The carved marble lotus flower in the central vault, set beneath a canopy, covers the ashes of the great Mahárájá, and the smaller flowers of the same description around are in memory of his four wives and seven slave girls, who immolated themselves on the funeral pyre of their deceased lord. The knobs representing the queens, are crowned, while plain knobs mark the sacrifices of the equally devoted but less legal wives, the slave girls. Two more knobs are in honor of two pigeons who, being accidentally enveloped in the great mass of flames, were burnt, and are given the honor of satti, or self-sacrifice. A few drops of rain fell when the Mahárájá’s body was in the course of burning, and the credulous believed that even the sky could not restrain shedding tears on the death of the much beloved Mahárájá.

The marble Bárádári of Devi in one of the chambers, was the property of Mahárání Jindán, mother of Dalip Singh, who, on her removal from Lahore, made a gift of it to the samadh. In the small niches of the side walls are placed the marble images of the Hindu gods, which are worshipped by the disciples of the Gurú.

The building was commenced by Kharak Singh, but his untimely death prevented him from completing it. Sher Singh executed part of the work, but it could not be finished until the latter period of Dalip Singh’s reign. The marble arches of the interior were once in a dangerous state, but were clamped with iron, and strengthened with fresh materials, by order of Sir Donald Macleod, late Lieutenant-Governor. Within the enclosure of the samadh long bearded Sikh priests will be found reading the Granth, or the Sikh scriptures, over which is reverentially waved a chauri, or fan of peacock-feathers, an emblem of sanctity. The Sitar, so fondly heard by Nanak from his faithful disciple Mardána, is played, and sacred hymns, describing the deeds of their valorous Gurús, are sung with fervor and enthusiasm. The whole thing is done in a most orderly way; the chantings are heard with absorbing attention, and solemn silence is observed throughout the proceedings. The recitals over, the voluminous books are carefully wrapped up in cases of rich silk cloth, and the assembly departs, favourably impressed with the sacred scene, but still more thankful to their
rulers, under whom, without fear of outward oppression, they enjoy the valued privilege of observing their religious rites.

Two small domed buildings on the further side of the mausoleum are the memorials of Kharak Singh, the son, and Naunehal Singh, the grandson, of the Mahárája.

In front of the mausoleum of Ranjit Singh, by the side of the road leading from the Hazuri Bagh to the parade ground, is the shrine of Arjan Mal, the fifth Sikh Gurú. He arranged the various writings of his predecessors, known as the Adí-Granth, which forms the principal part of the Sikh scriptures. He gave the Sikhs fixed rules of religious and moral conduct, and during his ministry the principles of Nanak took a firm hold on the minds of his followers. He made Amritsar the rendezvous of the faithful, the central point which should attract all the disciples of the Gurú to a bond of union, and the little hamlet, with its pool, became one of the most populous cities of the East. Arjan had a quarrel with Chandú Shah, Jahangir’s Finance Minister at Lahore, who had offered his daughter in marriage to the Gurú’s son, by whom, however, the alliance had been rejected. The Gurú was represented as favoring the party of Khusrow, the Emperor’s rebellious son, who had obtained temporary possession of the Panjáb. He was placed in confinement, and his death is believed to have been hastened by the rigour of his prison, though his followers assert that, having obtained leave to bathe in the Rávi, the sage miraculously disappeared beneath the waters. This happened in 1606 A.D. The Samadḥ was built by Mahárája Ranjit Singh.

A shámiána, or awning, of rich silk cloth, is stretched over the main part of the structure, which stands on a marble platform, surrounded by railings of the same material. The ceiling is richly decorated with tracery in stucco, inlaid with fragments of looking-glass. In a large cup of stone, affixed to the ground, Bhang, or hemp-leaves, are pounded, to supply intoxicating liquid to the followers of the Gurú. In the niches are the engravings of the ten Sikh Gurú; large volumes of the Granth and the Adí-Granth are placed in the Chambers, and read by the pious, at the fixed hours, with the usual ceremonies. A standard, or flag, projecting from a corner of the domed shrine, points to the last resting place of the fifth Badsháh of the faithful, as the Gurú is called. Within the enclosure is the samadh of Rani Lachhmi, one of the wives of Mahárája Ranjit Singh.
This is one of the most ancient mosques of the city. It is situated close to the Masti Gate of the city, opposite the eastern walls of the fort. As the inscription on the northern gateway shows, it was built in 1023 A.H. (1614 A.D.), during the reign of Jahangir, by his mother, Mariam Zamani. According to the A’in-i-Akbari, she was the daughter of Raja Behari Mal, and sister of Raja Bhagwan Dass. The style of the building is transitional between the Pathan and Moghal. Its massive domes, one large and two side ones, and bulky arches, are in the old Pathan style, but the gateways, the balconies and the side-rooms are more Moghal in their construction than Pathan. The mosque is surmounted with four arched towers, one at each corner. It is built of bricks, cemented by chunam of the best quality, so excellent, indeed, that the strength of the building seems to depend entirely on its adhesive properties. In the centre of the court-yard of the mosque is a fountain of water for the ablutions of the faithful. The Masjid was used by Ranjit Singh as a gun and powder manufactory, and on that account came to be called the Barat-khana Wali Masjid. The establishment was under the superintendence of Jawahar Mal, Mistri. The mosque was restored to the Mahomedans by Major McGregor, Deputy Commissioner of Lahore, in 1850, together with the shops and houses attached to it. It has recently been repaired from subscriptions raised by the Mahomedans.

Inscription on the northern gateway:

الله أكبر
منبد ایزد را ک آخر گمش کار از مبتکر
هم برفی خدا و حکم صاحب مسند
حضرت میرم زمانی بانی هزاران لک
کر علایم الکه سخت جایه هد
ازنی تاریخ خیبت این بنایی چونی بهشت
فكر می کردم ک آخر یافتم غوش مسند

"God is great."

Inscription on the eastern gateway:

هاده عالمگیر نورالدین محمد پادشاه
پادا یا راب در جهان روش چر گر به مهر و ماه

"May the conqueror of the world, King Nur-ud-din Muhammad,
Shine in the world like the sun and moon, O God!"
On the central arch is inscribed the Mahomedan confession of faith, and the Ayat-ul-Kursi, a passage from the Koran.

Inscription on the northern arch:

قال رسول الله صلى الله عليه وسلم النوم في المسجد كأسمع في النا

"So said the Prophet, may the mercy and blessings of God be upon him! 'the faithful is in a mosque as a fish in water.'"

12.—The tomb of Fazl Shah.

This interesting tomb, surrounded by a walled enclosure, is situated outside the Masti Gate, in the Municipal garden. Fazl Sháh was a resident of Saidpur, Tahsil Zafarwál, in the district of Sialkot. He came to Lahore in the Sikh time, and became the Mullah of a mosque. Subsequently, he became a manufacturer of spectacles. Having then become the disciple of Rahman Sháh, a Naushahi Faqir, he became a mast faqir. Raja Dina Náth had very great reverence for him. The Raja used to come to him daily, and reposed the most implicit confidence in his spiritual aid. He used to offer him thousands of rupees, but the faqir squandered the money, and was quite indifferent to what was given him. In his fits he often hit the Raja with stones and abused him, but the latter, instead of being annoyed, ascribed it to good will on his part. He died in 1854, and was buried in the grave which Raja Dina Náth had built for him during the faqir’s life-time.

Close to this tomb is the tomb of Boland Sháh, the son of Fazl Sháh, who died in 1287 A. H. (1870 A.D.). The following chronogram is inserted on a slab of marble on the north of the tomb:

تاريخ وفاته مياءدا بنة مياءا رعااه مهيباً في مسجد بلدها غفر الله ل

ك وفاته مياءدا بنة مياءا رعااه مهيباً في مسجد بلدها غفر الله

ب عن رسول الله صلى الله عليه وسلم

1387 هجري

"Chronogram of the death of Syed Boland Sah (may God forgive him)
On Tuesday, the 29th of Saffar,
Died that asylum of religion.
Say for the year of his death,
'May his abode be in the highest heavens!' 1287 A.H."

13.—The mausoleum of Sheikh Muhtaram.

The mausoleum is situated west of Budhu-ká-Avá, north of the road to Shalimár, at the end of the railway barracks. It is in the form of a quadrangle, covered by a dome, with a tower at each of the four sides. Beneath the dome were the tombs of Sheikh Muhtaram, and two of his near relations. There are four arched
entrances to the mausoleum. On the walls outside were inscribed Inscriptions. many Arabic sentences and Persian verses, of which, however, the following only can now be read:

هادی مالکان راه لیات
قدب حق بعض مجتهد زنجان
مال تاریخ رعیتش چشم
پنجر بر چیه ز لغل و فقیه
قدس الله سره الشرف
کتب محمد اکرم

"The guide of the passengers to the way of salvation,
"He who had a heart like that of Solomon and wisdom like that of Asaf,
"Shah Muhtaram, the saint of God,
"Travelled from this world to the assembly of the departed pious;
"When I searched for the date of his death,
"The mind which is sound and virtuous said:
"Deduct five from the following sentence and say:
"May he enter the high paradise!"
"Written by Mahomed Akram."

As the inscription shows, the Sheikh died in 1102 A. H. (1690 A. D.) or seventeen years previous to the death of Aurangzeb.

On the arches are inscribed the passages,

الله اختر لامن محمد

"O God! pardon the sins of the followers of Mahomed."
"O God! Take compassion on the followers of Mahomed."

Persian verses were also inscribed on the southern doorway, but the following only can be deciphered now:

پرآستن تولم مر اراده ما

"I have bent the head of humility before thy threshold!"

Towards the top of the western corner of the southern wall is the inscription:

والله ائمین النايمین

"And God loves those who make penitence."

The mausoleum has been surrounded by a verandah and adapted to the purposes of an English residence. It is now used as a place for manufacturing soda-water for the North-Western Railway Co-operative Store Association, Dealers in Arms and Ammunition, Licensed Wholesale and Retail-dealers in Wine and Spirits.
On the road to Shalimár, rather more than half way on the left, is the gateway to Gulabi Bagh, or the Garden of Rosewater. The garden no longer exists, but the splendid arched entrance of glazed tiles still stands. This picturesque gateway is remarkable for the profusion and excellence of its colored pottery and enamelled fescoes, which are as vivid, and the decorations as perfect, as when they were made. The beauty of the words "Gulabi Bagh," lies in their serving as the name of the garden as well as giving the chronogram, the numerical value of the letters expressing the era in which the building was constructed, and the garden laid out. The era thus obtained is 1066 A. H., or 1655 A. D.

As the inscription on the gateway imports, it was constructed by Mirza Sultán Beg. He was cousin of Mirza Ghiyas-ud-din, a nobleman of Persia, husband of Sultán Begam, daughter of Sháh Jahan. The Mirza came to India in 1649 A. D., and, through the influence of the Emperor’s son-in-law, was appointed Mir-ul-Bahar, or Admiral of the Fleet. He was fond of sport, and it is related that, two months previous to his death, Sháh Jahan had presented him with an English rifle. The royal gift proved fatal to the recipient. With it he went on a hunting excursion to Hiran Minara, or Jahangirabad, the modern Shekhpura, but died there from the bursting of the fire-arm. Maulvi Nur Ahmad, author of Tahqiqat-i-Chishti, gives the 13th of Shawal 1068 A. H., (1657 A. D.), as the date of his death.

On the front of the gateway the following Persian verses are inscribed:

باغ نسبت به باغ گرم آن که از دارالک گردی و معیین برده عادی از حق دعا
به سلطان را به دیا دیاپس "جسید"

"The founder of this munificent garden, the opener of the gate of bounty,
"is he who through (the favor of) the Lord of the firmament constructed a
garden the equal of the garden of paradise
"The pious thus prayed unto God for his eternal life:
"May Sultan Beg live honored for ever and ever !"

The following stanza, giving the chronogram, is inscribed on the sides of the arched entrance:

خورشید عпоч ک دادر لال داغش
کل خورشید و صربد جراغش
"What a pleasant garden, a garden so beautiful that the poppy is marked
with the spot of envy,
"The flowers of the sun and moon are fitted to adorn it as lamps,
"Gházi asked reason the chronogram of the garden,
"The date given was 'Gulabi Bagh' (garden of rose-water)."

The words 'spot of envy' in the first line allude to the black
centre of the poppy flower.

A few paces distant from the Gulabi Bagh gateway, on the
north, is the splendid mausoleum of Dái Anga, the wet-nurse of
Sháh Jahan and of his daughter Sultán Begam. It is of octagonal
form, with a large dome and towers at each corner. The walls
are richly decorated with enamelled pottery, and the walls bear on
their interior inscriptions of passages from the Koran (the passage
commences from the Sura Inna Fatehna). The writer of these, as
stated at the end of the Arabic passage, is Mahomed Sáleb. The
words are:

"Written by Mahomed Sáleb, may God forgive his sins and overlook his
faults. 1082 A. H."

As the inscription shows, the building was erected in 1082
A. H. (1671 A. D.) The sarcophagi have been removed; but the
building still stands, an object of admiration to the spectator. There
are subterranean rooms beneath the edifice; the passage to them is
closed, but they can be seen through the openings on the surface.

The tomb of Sharf-un-Nisa Begam, commonly known as the
Saru-wala-Maqbara, from the paintings of the cypress tree on its
walls, is to the north of the road to Shalimár, about midway be-
tween that garden and the city. The tomb is peculiarly situated
on an elevated square, about a storey in height, and is decorated
with enamelled fresco design. Sharf-un-Nisa Begam was own sister
to Nawab Khán Bahadur Khán, Viceroy of Lahore. She was in
the habit of reading the Koran for one hour daily in this tower,
which she ascended by means of a wooden stair-case. After per-
forming her devotions, she deposited the Koran here with a jewel-
led sword. This practice was repeated by her every day until her
death. Before death she expressed a desire to be buried in this
tower, and her will was carried out, the Koran and the sword being
placed on the sarcophagus, as expressly desired by her, and the
gates of the tower being closed by masonry walls. The Sikhs, having been informed that the enclosure of the building contained valuable deposits, broke it open, and carried away the costly Koran and the sword deposited in it. The tower was formerly surrounded by a beautiful garden and tank, signs of which still exist.

On the upper portion of the walls are arranged squares of glazed tiles on which is inserted in blue letters the following Arabic passage in the Tughra characters:

لا لله باقي والكل ناني

"God is eternal; all the rest is perishable."

16.—The Bagga Gumbaz.

East of Begampura is an old building of octagonal form, called the Bagga Gumbaz, or the "white tower." The dome, or tower, has been destroyed, but the walls which supported it, stand on a raised platform, in the midst of which is the tomb of Yahya Khan, son and successor of Nawab Zakaria Khan, Khan Bahadur. Even the grave has been dug up by the brick-sellers, and, on my visit to the spot,* I saw only a hollow with a jal tree grown in it. The tomb is situated in the cultivated lands now belonging to Ilihi Bakhsh, Lambardar of Begampura, which are irrigated by an old and large well south of the tomb. Between this and the tomb of Sharif-un-Nisa (the Saru-wala Maqbara) is an old Bārādari in which the cattle of the zemindars are now tethered.†

When, after the tragedy which ended in the murder of Chand Kour, widow of Mahāraja Kharaq Singh, Sher Singh came to Lahore at the invitation of Dhian Singh, he first alighted in this Gumbaz, and from this place went to Buddhoo-ka-Awa, where he was saluted by Mahāraja of Panjāb by the soldiery. Sher Singh regarded this Gumbaz as fortunate, and was in the habit of coming here. It was his intention to put it in thorough repair, but fortune was fickle, and he himself falling a victim to the Sindhanwalia plot, his wish could not be carried out.

The old Bārādari previously alluded to is quite close to the tomb of Syād Rahmatullah on the south-west between Bagga Gumbaz and Begampura. As the name implies, it has 12 arched entrances, supported by pillars of solid masonry. There is a raised platform in the middle of the building, on which was the tomb of some of the courtiers of Nawab Khān Bahadur, but no traces of it now exist. At the commencement of Mahāraja Ranjit Singh's reign,

* This was on 22nd January 1891.
† For a full account of Yahya Khan, vide my History of the Panjāb, Part II, Chapter XXII, pp. 212 to 214.
Sansar Chand of Kangra, whose beautiful daughters the Maharája had married, laid out a fine garden here. Subsequently, the place was used as a Cháoni, or Cantonment, by the Maharája, and the Baradari was used by Subbán Kháán, Commandant. It is now in possession of Zemindars, who use it for agricultural purposes.

The tomb of Syad Rahmatullah Sháh, Chishti, is situated to the north of the road leading from the city to the Shalimar gardens between the Maqbara Sárú-wálá and Bagga Gumbaz (the tomb of Yahya Kháán.) Within a walled enclosure, on a high platform, are two tombs, one of Syad Rahmatullah Sháh, Chishti, and the other of his son Syad Barkatullah Sháh. Rahmatullah Sháh was the spiritual guide of Nawáb Abdul Samad Kháán, Diler Jang, Viceroy of Lahore, during the reign of Mahomed Sháh, and died in 1120 A. H. (1708 A. D.) The saint is now called by the zemindars of the neighbourhood Pir Sánpon-wála, or the saint having the command of serpents. On enquiry from the people of advanced age as to the reason of the saint being so styled, I was informed that Ranjit Singh had located a portion of his troops about this quarter. The men of the corps acted indiscreetly, and some of them were bitten by snakes and died. The troopers were terrified, and the locality was abandoned under the belief that the saint's displeasure on account of the injudicious use of it was the cause of the calamity, and thenceforward people called him Pir Sánpon-wála. The place is now under cultivation on all sides, the platform standing in the midst of green fields.

Close to the mausoleum of Khwája Mahmúd, on the road to Shalimar, to the north, is the village Begampura. The place abounds with architectural monuments of the Moghal period, and is of much antiquarian interest. Having been founded by Begam Jan, mother of Zakaria Kháán, surnamed Kháán Bahádúr Kháán, Viceroy of the Panjáb during the reign of Muhammad Sháh, it is, after her name, called Begampura. The place was in the height of its splendour in the time of Kháán Bahádúr, who lived here with his family, and adorned it with sumptuous palaces, elegant gardens, mosques, tanks, aqueducts, baths and taverns. Some conception of its magnificence may be formed from the fact that the Viceroy of Lahore, availing himself of the weakness of the Court of Delhi, had assumed the power of a satrap, and the whole wealth of the Panjáb flowed into the palaces of Begampura for the period of twenty-one years (1717-1738 A. D.), during which the Panjáb was peaceful. "Safe for a time," observes Mr. Thornton, "in his palace of Begampura, he viewed with complacency the failing powers of the house of Tymúr, and the rise of the Mahrattas."
The place, during the reign of Ranjit Singh, was in the possession of Gulab Singh, Pohowandia. The Sikhs levelled many of its buildings with the ground, both before the ascendancy of Ranjit Singh and in his time. For a long time subsequently, and during the British period, it formed a mine for the supply of bricks of the best quality for public and private buildings in Lahore and its suburbs. What remains of it now affords ample proof of its former greatness. The imposing gateway, with its arched-rooms and side-rooms, opens on a spacious court-yard, lined with cells and other buildings.

The gateway of the garden is preserved. The picturesque mosque of Nawáb Khán Bahádur, with its beautiful minarets of kansi work, and arched entrances, can be seen from a distance. On the top of the middle arch is inserted a slab of marble on which is inscribed the kalima, or the Mahomedan confession of faith. On either side of it are the following inscriptions in the Arabic character:

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علیکم السلام قبل الموت
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"Haste thou for prayers before death,"
"Haste to repent before thou ceasest to live."
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Nothing can be more sublime or more awful and heart-rending than the sight of these wrecks of departed glory; they convey at once to the mind how transitory and unstable worldly eminence is. The palaces, once the residence of the reconciler of the fierce Nadir Sháh and of his delicate harem, where he, with all the pomp and pride of a viceroy, sat giving orders to his omerahs and officers on State affairs, are now in ruins, and beneath the shattered domes which have survived the wreck of time, lives an old woman working at her grinding mill, or a weaver busy with his loom. On a raised platform is the grave of Nawáb Khán Bahádur himself. Poor man! Nothing remains of him now, but the ashes. Beside him lies his veteran father, Abdus Samad Khán, Saif-ud-daula, Diler Jang, the irreconcilable foe of the Sikhs, the vanquisher of hardy Banda, the famous Byragi. On another platform, to the west, are the tombs of Khwája Inayatulla Beg, Kalandar Sháh and Nawáb Ghazi Beg, the grandsons of the Nawáb. The fourth is the tomb of Mai Sohagan Begam, wife of Nawáb Gházi Beg, and the fifth of Sahib Begam, his daughter. Two other tombs on a platform east of the mosque, are those of Bahú Begam, wife, and Begam Jan, mother, of Nawáb Khán Bahádur.
The high dome of this mausoleum is to the west of Begampura on the road to Shalimar. According to Kitab-i-Rizwani, Khwaja Mahmud, alias Hazrat Eshan, was a native of Bukhara. He received his education in the royal college, and became an accomplished scholar. The fame of his piety and devotion reached far and wide, and he made thousands of disciples in Herat, Cabul and Candahar. He came to Kashmir in Akbar's time, and Jahangir, his successor, took him to Agra. In the time of Shah Jahan he lived at Lahore. That emperor, on his accession to the throne, presented him with a lakh of gold takas, with which he laid out a fine garden. The present mausoleum was built by him in his own lifetime. Wazir Khan, the Minister of Shah Jahan, held him in great esteem, and it is said his prayer cured Nur Jahan of a dangerous illness. During the viceroyalty of Nawab Khan Bahadur Khan, who lived at Begampura, the mausoleum was in the height of its popularity. The Ulemas assembled here every week, and bread was distributed to the poor and needy, each man getting a rupee in cash besides. There were Tasbi Khanas, or houses of worship, and the now forsaken mosques were resorted to by multitudes of people who performed prayers in them, but during the ascendancy of the Sikhs all these institutions were neglected. The pulpit from which Khwaja Mahmud used to preach in the mosque, still exists. He was a contemporary of Mian Mir and used to hold religious discourses with him.

This very imposing edifice is situated to the north of the Shalimar road and the mausoleum of Hazrat Eshan, and stands in a walled enclosure about nine feet high. In the centre of this enclosure is a platform about three feet high, on which is a quadrangular building surmounted by a tower. The entrance is from stair to the south, the walls of the remaining three sides being perforated with latticed work of red-sand stone. The structure is decorated with beautiful glazed pottery work, of blue and yellow colour, to the height of three feet from below all round. To the north is a small tower, decorated with porcelain work and intended as a place for a lamp.

The mausoleum of Shah Badr Diwan is in village Masanián, Tahsil Batála, District Gurdaspur. The mausoleum under notice is the place where the saint passed his forty days of seclusion and meditation, and it is on that account called the Chilla of Badr Diwan. A small garden is now being laid out around the mausoleum by the descendants of disciples of the saint living at Lahore.

To the west of the mausoleum of Pir Seraj-ud-din, Gilani, and south of the village Bhogiwall, north of the Shalimar road, is a handsome quadrangular mausoleum, surmounted by a dome of beautiful glazed pottery work, supported by arches. The arches stand on pillars.
of solid masonry, the mausoleum occupying the centre of a platform of the same material. Beneath the dome is a large white tomb, with a smaller one on either side. The large white tomb is that of Mir Niamat Khan, commandant of artillery in the time of Sháh Jahán.* In old times a garden belonging to Husein Ali Khan, Syad of Bárá, existed here. South of this mausoleum is a large mosque, with three domes and three arches, the courtyard being paved with brick work. The mosque was built by Mir Niamat Khan. Both the dome and mosque are Government property.

This mausoleum is situated north of Shalimar road, opposite the dome of Kháñ-i-Khánán. The dome is sloping, and the colour of the lime plaster used has, consequent on lapse of time, now turned black. The building is of quadrangular form, and the north, east and west sides have latticed stone work, to the height of a man, applied to the walls, the entrance being by a flight of steps to the south. On the wall to the north of the tomb inside is inserted a slab of marble with the inscription,

الله محمد إبراهيم عمر عثمان علي

God, Mahomed, Abubakr, Omar, Usman and Ali.

The grave of the saint is in an under-ground chamber which is now quite visible from the south side.

Sayid Seráj-ud-din, Giláni, died on the 10th Moharram 1140, A. H. (1727 A. D.) People of the neighbourhood relate various stories regarding the miracles of this saint, and it is said that the voice of Kalima, “La Ilaha IlláHA’o” (there is no God but God) is heard coming out of tomb at night. The mausoleum, indeed, is a place of great interest, and the surrounding neighbourhood is full of architectural remains of much beauty and elegance.

Three miles north-east of Lahore is the renowned and delightful garden of Sháh Jahán, the-Shalimar, or “House of Joy,” most appropriately called the Versailles of the Panjáb. It is a magnificent remnant of Moghal grandeur, in form an oblong parallelogram, surrounded by a high wall of brick work, 1,200 paces in length and 800 in breadth, with three successive terraces, raised one above the level of the other by a height of 12 or 15 feet, the whole area of the garden covering 80 acres more or less. A canal, brought

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*Mian Karim Bakhsh of Paghmanpora, an aged gentleman of 80, informs me that Nazar Muhammad, a descendant of Mir Niamat Khan was his class-fellow. Nazar Muhammad was father-in-law of Hakim Syad Hakam Sháh of Lahore, who left two sons, Syad Ahhák Ali, a Munssif in the Panjáb, and Syad Liávar Ali Sháh, an Extra Assistant Commissioner,
from a great distance, intersects this beautiful garden and discharges itself in the middle terrace into a large marble basin: from this basin and from the canal rise 450 fountains which throw up water that is subsequently received into marble tanks, the profuse discharge of water in this way serving to render the atmosphere deliciously cool and pleasant. On the upper terrace is a substantial pillared marble kiosk, or arcaded pavilion (Baradari)* open on all sides, and rendered delightful by a string of jets d’eau in front, and some on the lower terraces, which play over a cistern crossed by narrow marble bridges in miniature. In the centre is a reservoir, bordered by an elaborate coping, and a cascade falls into it over a slope of white marble screen corrugated in an ornamental carved diaper. Down this the water ripples into a pond below, whence, falling into another reservoir, it passes to the extremity of the garden. The fountains, when playing, not only add to the picturesqueness of the scene, but have the effect of sensibly diminishing the heat. Pavilions and other buildings are scattered about in various places. The alcoves and summer-houses are of marble and red stone, and tastefully designed.

The garden is well stocked with magnificent fruit trees and flowering shrubs. There are beautiful groves of lemon and pomegranate trees. The avenues of oranges are laden with such an abundance of large fruit, in their season, that the branches seem ready to break under the weight. The fine tall mango trees are in

* Zeb-ul-nissa, the talented daughter of Aurangzeb, used to sit in this marble pavilion and enjoy the scene of the waterfall. Here in her shady retreats, surrounded by the Royal Princesses, and attended by a host of damsels, all in the bloom of youth, she composed her sweet and charming odes, the lovely scenery and the beauties of nature all round being specially adapted to her vivid imagination and poetical genius. Here the ladies of the King’s Harem walked free and independent. Here the songs of the northern lands of the Panjab, of the hills of Kashmir and the vale of Cabul were sung by the female attendants, and country dances held to amuse the Royal visitors. Once, seated on a golden chair, Zeb-ul-nissa as she beheld the water-fall in full play, composed the following unrivalled quatrains extemporary.

أي أبنار نوه. غر از بهر کیستانی
چین بر چین فگنده زاندو کیستانی
ایا چند بود ک چون ما نجام هست
سر را بسک می زندی و می گرستی

"O waterfall! for whose sake art thou weeping?"
"In whose sorrowful recollection hast thou wrinkled thy brows?"
"What pain was it that impelled thee, like myself, the whole night,"
"To strike thy head against stone and to shed tears?"

Abdul Hamid, Ladhari, informs us in the Bodahkhana that Shâh Jahân laid out these gardens with the object that they might serve as a place of refreshment and recreation for the Royal family, and that the use of tents, which invariably filled a large space whenever the Royal ladies accompanied him on excursions of pleasure, might be avoided. No egress was allowed to men on the occasion of Royal visits, and strict Parda (or seclusion of the female sex) was observed.
flourishing condition, and yield delicious fruit, which is hawked for sale in the streets of Lahore. As aptly remarked by a recent traveller, 'outside all is glare and dust; within all is green foliage, white marble, cool reservoir, and rippling cascade.'

The garden has become the favourite resort of the European community of Lahore and Mian Mir for fetes, picnics and other parties of various kinds. The grounds are, on such occasions, artistically laid out with walks, flower beds and promenades; the fountains play; the branches are tastefully formed into graceful arches over the walks. The illuminations have a most admirable effect on the luxuriant foliage of the mango and orange trees, and their bright reflections in the watery sheets below spread like so many transparent mirrors, constitute a magic scene. The château glittering with colored lamps, seems like a fairy palace—the trees, the lakes, the paths, the roofs of the marble structures, all shimmering with variegated lights. The fireworks, diffused in most singular lights and colors, float the garden in an ocean of flame.

The garden has five splendid cupolas of red sand-stone at the angles, from which a fine view of the surrounding country is obtained, especially to the south-east, in which direction are the village Baghbanpura and the old ruins.

The gardens, or the royal pleasure grounds of Shalímar, were laid out in the sixth year of Sháh Jaháns reign, or in 1634 A.D.,* after the plan of the royal gardens in Kashmir, by orders of the Emperor, under the management of Khalílulla Khan. The canal, or Hasli, to irrigate the gardens was brought from Madhupur, at the expense of two lakhs of rupees. It was the combined work of Ali Mardán Khán, the great canal engineer, and Mulla Ala-ul-Mulk. The cost of the gardens and the buildings attached to it

* The following chronogram of the foundation of this garden was presented to the Emperor by a poet of his Darbar:

چین هاد جیان پادشاه حاضر نال
آرام جال مار باطر میتین
تاریخ یبای این زردوان جستم
گشا کر بگو نمود خلود بربین

"When Sháh Jaháns the King, Defender of the Faith,
Laid out the Shalímar in a becoming style,
I asked the date of foundation from the door-keeper of Paradise,
He answered, saying, 'This is the specimen of the highest Paradise.'"

The numeral value of Namuna Khud i Barin, which corresponds to 1637 A.D. This probably represents the date of the final completion of the garden.
was six lakhs of rupees, and they were laid and constructed in one year, five months, and four days.* Mulla Abdul Hamid, Lahori, in his excellent work the Badshahnama, gives the following interesting particulars of the first State visit of the Emperor to these gardens. "It having been represented to His Majesty that the gardens, the management of which had been entrusted to Khalilullah Khan, had been finished, the royal astrologers were ordered to fix an auspicious hour for the visit of the august sovereign. Accordingly, the 7th of Shaban 1052 A. H. was fixed as the date of the royal visit. His Majesty honored the gardens with a visit on that day, and was highly pleased with the scene he witnessed. The omrah and grandees of State offered their congratulations, while all joined in prayers for the duration of the Imperial grandeur. Multitudes of intelligent and wise men who were present before His Imperial Majesty, and who had seen Rum, Irak and Mawarun-Nahar, represented to him that a garden such as this had never to this date been constructed, or seen, or even talked of by any body." "So many edifices," adds Abdul Hamid, "were constructed in this garden, that, whenever it pleases the Emperor to pay a visit to it with the Royal Harem, who remain with him at Lahore the capital (Dar-us-Sultanat), the necessity of pitching tents is avoided."

In the second storey, towards the east are, the Royal Bath-Rooms. These consist of four arched chambers, with beautiful reservoirs, which can be heated by fire placed outside the rooms to the east. The chambers and reservoirs have been maintained in perfect preservation. It is said, several hundred maunds of fuel was required to warm the Baths, which are constructed after the Turkish fashion.

The garden is divided into two divisions, the first being called Farah Bakhsh, and the second, which includes the middle and the third terraces, Fyz Bakhsh.†

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* Badshahnama of Mulla Abdul Hamid, Lahori.
† Chishti and some other writers of modern times have maintained that the garden was originally divided into seven divisions, representing the seven degrees of the Paradise of Islam. Of these, it is said, five have been destroyed, and three only are included in the present area. The compiler of the Panjab Gazetteer (page 183) has also fallen in the same error. The garden never had seven storeys, and no mention whatever of such storeys exists in contemporary histories. It is extremely unlikely that five storeys of the garden should have utterly vanished, and no traces whatever been left of them if they had had any real existence. Equally the story of Shâh Jahân having a 'wondrous dream' in Shaldrâ, of a garden like that of Paradise, 'bright with fruits of gold, marble fountains, cool pavilions, and every variety of foliage,' is fabulous. The description of the garden by the historians of Shâh Jahân, who have even given the number and description of the trees planted in it (omitted by me in my description for the sake of brevity), is
During the troublous days of Ahmad Sháh, the Sikhs laid their ruthless hands on this magnificent garden, and robbed it of much of its decorative works. A costly pavilion of agate was removed by Lahna Singh, one of the three rules of Lahore, and sold for Rs. 24,000 to stone-polishers in the city. Ranjit Singh barbarously defaced the gardens by removing a large portion of the marble embellishments, to decorate his new constructions at the favorite religious capital of Amritsar, and the contiguous fortress of Govindgarh. The marble pavilions, by the central reservoir, were used in adorning the Ram Bagh of Amritsar, and, in their stead, structures of brick and whitewash were substituted.

It cannot be exactly ascertained at what time the garden came to be called "Shalimár," its present designation. In the Badshah-náma of Mulla Abdul Hamíd, Lahori, written by orders of Sháh Jahán, and in the Ma-asir-i-Alamgiri of Muhammad Sáki Mustaid Khán, written in the time of Sháh Alam, successor of Aurangzeb, the garden, in connexion with royal visits, is called Farah Bakhsh. The first mention of the name "Shalimár" that we find, is in the works of the historians of Nádir Sháh, but how the name came to be adopted is not clear.

The dome of the tomb of Abdul Ghani is situated between the Shalimár gardens and the village Báchhanpura, north of the road leading to the Shalimár. The dome is situated on a raised platform, and is supported by a quadrangular building. It was originally covered with blue Kansi work, but only small traces of it now exist. The Maqbara was built by Dárá Shekoh. Abdul Ghani was a khalifa of the saint Míán Mir.

This old mosque is situated close to the village Báchhanpura. The founder was Khwája Ayaz, an omera under Nawab Ali Mardán Khán. He was superintendent of public works when the Shalimár gardens were laid out by order of the Emperor Sháh Jahan. He also constructed a garden, which still exists, to the east of Shalimár, within a walled enclosure, and is now in possession of the Sindhiwanwala Sardars. The mosque has three arches so full, that it is not likely that if this famous garden had owed its origin to it, the fact, most significant as it would seem to be, would have been omitted altogether by them in a notice of it in their works, so full of interesting information regarding the origin of the gardens,
and three fine domes. In the court-yard is a tank, ten yards long and ten yards broad. On the top of the middle arch are inscribed Arabic passages, on a slab of marble, together with the name of the founder,

"The slave of the threshold (of God) Khwája Ayaz."

The floor is built of solid masonry, and the walls are decorated with paintings.

The tomb of this famous saint is situated north of the village Bághbanpura. There are signs of two tombs on a high platform, one of Madho, and the other of Lal Husain, the actual tombs being in an underground chamber. The platform is surrounded by a wall with a gateway to the south. Between the platform and the surrounding wall is a space left for the devotees to go round, the platform being lined on all sides with lattice work of red sandstone. North of the enclosure is a tower in which is reverentially kept the impression of the Prophet's foot (Kadam-i-Rasul), and to the west is a mosque.* According to Pir Mahomed, author of the Hagiqt-ul-Fuqara, Lal Husain flourished in the time of Akbar. He became enamoured of a Brahman boy, named Madho, of the village of Sháhdara, across the Rávi, and his name, to this day, forms the prefix to that of the saint, as a mark of the strong attachment he had for him. Madho became a convert to Mahomedanism, and his tomb is situated close to that of his religious preceptor.†

Many stories are told of the miracles performed by Lal Husain. It is said he spent his nights in repeating the Korán by heart in a standing posture in the Rávi. He died in 1008 A.H. (1599 A.D.), and was buried at Sháhdara. A few years after, as predicted by the saint, the grave was swept away by the overflow of the Rávi. Madho exhumed the corpse, and, with due formalities, buried it in the present locality.

* This mosque was built by Morán, the Muhammadan Queen of Ranjit Singh.
† It is related that Madho, in conformity with the precepts of his religion, expressed a desire to go on a pilgrimage to the Ganges. Lal Husain, who could not bear to part with him, said:—"The Ganges will herself come to thee; why then take the trouble of travelling such a long distance?" He then bade the boy close his eyes. Madho shut his eyes and found himself on the banks of the Ganges. He enjoyed a bath in the company of his parents, who had already gone there in fact. On re-opening his eyes he found himself in his home again. The parents, on their return from the Ganges, confirmed the fact of Madho having bathed along with them on the banks of the river on the appointed day. Madho was so much affected by this miracle that he forthwith repeated the Mahomedan confession of faith and became a Musalman. Thenceforward he was called Shaikh Madho.
Dárá Shekoh, in his learned work, known as Shathiat-i-Dárá, writing of Lal Husain, says that Prince Salem and the ladies of Akbar’s harem believed in his supernatural powers and entertained great respect for him. Salem had specially appointed an official of the Court, named Bahár Kháán, to keep a diary of the saint’s proceedings, and the work called Bahará is replete with much interesting information regarding Lal Husain.

Two great fairs of Lahore, called the Basant and Chiraghan, are annually held at this shrine. The people still retain a recollection of the festivities and gaieties that took place at this spot during the time of Ranjit Singh, in honor of the Basant, which simply means spring, when the luxurious Mahárája, all his chiefs and troops and every body else were dressed in yellow attire. The Mahárája, when paying his respects to the shrine, made an offer of Rs. 1,100 and a pair of shawls of yellow colour.

To the west of this shrine is the mosque of Nawáb Zakaria Kháán, Governor of Lahore during the reign of Mahomed Sháh. The following Persian verses are inscribed on the front arch in blue letters of enamelled pottery work, showing that the mosque was built in 1144 A. H. (1731 A. D.)

غواصس در دوره شاه ملک پناه
عالم و عادل و سفی زمان
زیده بارگاه اور لواب
بدهواش اگرچه چشمیدامست

نایک نام آنک لیک نامی او
یاں و مسجد زغود بنا کند
میجش بھر خدا کند این کار
پا نزخہ لوگ زان آبد

یا رب از فضل خود نگاه دادار
کوئ احترام مسجد مسجد
از شکستن تر در پناه دادار

یاں خوش دور چاہا مسجد
واقف سر حضرت زمان

خاک لعلین اوست سما سی
مسجد و چاہا راگنلو تعمیر

مفتی لیک.................
"In the time of the king, the asylum of the country,
Muhammad Shah, the king of Hindustan;
The learned, the just, the benevolent of the age,
In the field of battle like a fierce lion,
The most distinguished of His Majesty's court,
Nawab Zakaria Khan, Viceroy of the Panjab,
Whose ill-wisher, even if he is Jamshed,
Is trembling, through fear, like a cane;
And a man of such great celebrity that the fame of his virtue
Has spread in all directions like the scent of a flower;
Built, at his own costs, a well and a mosque,
Lofty, splendid, and imposing.
Merely in the name of God has he constructed this edifice,
That the devotees might perform their prayers in it,
And future reward resulting from such prayers
Be bestowed on its founder.
O God! protect it with Thy grace!
And preserve it from destruction!
He built this substantial mosque,
Together with a fair well,
Close to the mausoleum of the Holy Saint,
Possessing the knowledge of the mysteries of God,
He who is known under the title of Lal Husain,
The dust of whose shoes is as antimony for the eyes.
When the mason, built with unique skill,
This mosque and well,
The date of the foundation was—
'The good mosque (illegible).'"

**Another chronogram.**

"This place of private and public worship
Was founded by the chief of virtuous fame.
Whoever should desire to know the date of its foundation,
Let him be informed that it is one thousand one hundred and forty four."

In the middle of the arch is the inscription:

"In the name of God the Merciful and Forbearing. There is no
God, but God, and Mahomed, the Prophet of God. And from Him do we implore assistance!"
This handsome mausoleum is situated west of Mauzah Bhogiwal. Nawáb Mian Khán was the son of Nawáb Sa‘adullah Khán, Prime Minister of Sháh Jahán. He died in 1082 A.H. (1671 A.D.), during the reign of ’Alamgir, and was buried here. The family resided at Chiniot (where the picturesque mosque of Sa‘adullah Khán is the object of greatest interest to the travellers), and as that part of the country abounds in black stone, that stone is extensively used in both the mausoleum of Mian Khán, and the buildings of the garden attached to it. These fine edifices of Mian Khán at Lahore cost lakhs of rupees, and they were in a flourishing condition to the end of the Moghal period. Ranjit Singh divested them of all their valuable stones. The garden was made over to Suchet Singh, and came to be called after his name. He built the walled enclosure which now surrounds it. For a time it was in possession of Shaikh Imam-ud-din, who carried away as much stone as he could to build his haveli in the city. During the British period it was sold to Nawáb Ali Raza Khán, who has made additions to it.

Among the old buildings of this garden are a fine gateway with many beautiful arched chambers, a large tank with a waterfall or cascade, a spacious summer-house (**Bárádari**), with vaulted roof of solid masonry work, and two mosques opposite each other with graceful domes, long reservoirs of water running between both the mosques. The mosque to the east was presumably intended for the ladies, and that to the west for the nobles of State. The tomb of Mian Khán is situated in a **Bárádari** of black stone, surrounded by a high platform of the same material, which is reached by a flight of steps. The sarcophagus of marble was destroyed by Rája Suchet Singh, but the mark of the tomb still exists.

The place is up to this time called by the people **Mushki de Mahal**, or the black palaces, from the black marble stone with which the edifices were built. The place is of great interest, not only on account of its architectural beauty, but also on account of its locality in a country with attractive scenery.

To the west of the village Bhogiwal, and north-east of Chilla Sháh Badr Diwán, is a dome supported by a building of octagonal form. The dome itself now looks black with age, but above the arches the glazed pottery work still exists. The dome stood originally on a raised platform, of which traces can be still seen. Beneath this platform is an underground chamber where were interred the remains of the personage in whose honor the edifice is raised. His name cannot be ascertained, but the
dome is called the Rasúl Shahyún ka Maqbara, because of the followers of that sect having located themselves there during the time of the Sikhs.

There is a dome in the compound of the North-Western Railway station, north of the station itself, on a raised spot of ground. Here was kept what was believed to be the impression of a foot of the Prophet Mahomed, and the place was consequently called Kadam Rasul, and held in great reverence by the Mahomedan community. The dome, together with a tank and well (since destroyed), adjoining it, was constructed by a merchant named Ghulam Rasúl, at a cost of Rs. 7,000, in 1030 A. H. (1620 A. D.), or during the reign of Jahángir. Outside the dome was the tomb of Haji Jamiat, the hereditary guardian of the place, whose disciple Ghulam Rasúl was. The tombs of Haji Jamiat and Ghulam Rasúl and others in the vicinity of the place have been all demolished, and the dome having been sold to the authorities of the Railway Department, the sacred stone bearing the impression of foot has been removed by the descendants of the hereditary guardians.

The dome was originally surrounded by a walled enclosure, south of which, over the gateway, was inscribed in letters of enameled pottery work the following Arabic passage:

إِنَّ مَسَّوِدٍ وَمِنْ مَسَّوِدَ الَّيِّ ابْنٌ صَالِمٌ الَّيِّ ابْنُ مُسلمٌ وَمِنْ مُسلمٍ الَّيِّ ابْنُ عَأَلٍ وَمِنْ عَأَلَ الَّيِّ ابْنُ جُوهرٍ وَمِنْ جُوهرٍ الَّيِّ ابْنُ بَاقِرٍ وَمِنْ بَاقِرِ الَّيِّ ابْنُ اسْعَدٍ وَمِنْ اسْعَدِ الَّيِّ ابْنُ نَصِيرٍ وَمِنْ نَصِيرِ الَّيِّ ابْنُ طَاهِرٍ وَمِنْ طَاهِرِ الَّيِّ ابْنُ طَيِّبٍ وَمِنْ طَيِّبِ الَّيِّ ابْنُ حَمِيمٍ وَمِنْ حَمِيمِ الَّيِّ ابْنُ حَمِيمٍ جَمَال

meaning:

"He was Masúd and his son was Sálim, son of Mosllam, son of 'Akil, son of Jouhar, son of Bákar, son of As'ad, son of Násir, son of Táhir, son of Tyab, son of Mojib, son of Habib, son of Jamál."

The above is the pedigree of Haji Jamál, and it was engraved on the top of the gateway, apparently to remove any doubt as to his being the hereditary guardian of the place.

Over the arch towards the east was inscribed in yellow letters of enameled pottery work:

بِسْمِ الَّهِ الرَّحْمَنِ الرَّحِيمِ السَّلامُ عَلَى رَسُولِ مُسَلِّمٍ وَالْأَمْهَرِ وَالْأُمُّ وَالْأَصْحَابِ

"Commence in the name of God, the Forgiving and the Merciful. Peace be on Mahomed, the Messenger of God, and on his offspring and companions."
The above inscriptions are given in the work of Chishti, who saw them. They show that the sacred stone was originally brought from Mecca by Masúd, and that the hereditary guardian of it at the time of the construction of the dome was Haji Jamál, a descendant of Masúd. This Jamál had performed the pilgrimage to Mecca seven times, and had shown the sacred temple to his disciple, Ghulam Rasúl, in a dream which led the latter to become a faqir himself, and from the money received from a debtor of his, he raised the present mausoleum.

30.—The Tahli Sahib.

This sacred place of Sikh worship is situated south of the Lunatic Asylum, close to the station of the North-Western Railway. In a walled enclosure are a number of sacred buildings. By far the most important is the Samadh of Bawa Sri Chand, son of Bawa Nanak, the founder of the Sikh religion and sect. His descendants are called Nanak Shahis, and he founded a sect called the Udasis. The followers of this persuasion wear a langot, or a sheet of cloth, between their legs, bind their hair turban-wise round their heads and put a blanket on their shoulders. The Samadh is of an octagonal shape, and surmounted by a dome. South of it is fixed a flag twelve yards long, covered throughout with a cloth. The Samadh was originally small, but it was enlarged and beautified by Jamna Dás, a Mahant, in 1890 Sambat (1834 A. D.). Next to it is the Samadh of Nag Deota, or the serpent deity, which is also worshipped. In one of the rooms the Granth, or holy book, is kept. There is also the Samadh of Diwán Bhawáni Dás, Peshawari, commonly known as the Kubbá Diwán, or Diwan the hump-backed. He was the first man who, having come from Peshawar, arranged the Persian Office of Maharájá Ranjit Singh, and introduced a regular system of public accounts. The place is called Tahli Sahib, because of the existence here of an old shisham, or Tahli tree, believed to have belonged to the time of Bawa Sri Chand. It is also an object of worship by the pious, being associated with the memory of no less a personage than the son of the founder of the Sikh sect.

31—Buddhuka Ava.

The lofty brick-kiln of Báddhú, known as Búddhú ka Ává, or Pazawa, is situated about three miles from Lahore, to the south of the road to Shalimár. Búddhú, son of Súddhú, was a potter of the time of Sháh Jahán. Súddhú, who flourished in the time of Jahangir, under orders of the imperial authorities, constructed

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* Tahqiqat-i-Chishti, page 236.
† Ibid, pp 327—28.
a number of kilns, in the vicinity of Lahore, to supply burnt bricks for the Royal edifices, as well as the palaces of the Omerahs, at Lahore, the principal of these being the palace of Abul Hassan Asif Jah, brother of Núr Jahán, which cost twenty-two lakhs of rupees. It is said that the fire in this kiln, known after the name of Búddhú, was extinguished, in consequence of the curse of a faqir, named Abdul Haq, a disciple of Mian Mir, who, on a cold, wet day, when it was raining heavily, came to the kiln to warm himself and was refused the indulgence by Búddhú’s servants, who had the insolence to turn out the holy man from the spot. The incensed faqir cursed Búddhú, who afterwards expressed penitence, but the offence was too grave to be forgiven, and the kiln remained unserviceable ever after.

On the top of this kiln General Avitable, the French Officer of Mahárája Ranjit Singh, built a beautiful summer-house, but no trace of it is now left. It was also here that Mahárája Sher Singh and Rája Hira Singh, each in his turn, collected the Khalsa troops to lay siege on Lahore.

The dome of Khan-i-Daurán is to the south of the Búddhú ka Avá, or Pazava, quite close to the kiln, and on the south of the road leading from the Delhi gate to the Shalimár. The dome, which stands on a platform of masonry, is of peculiar construction, the building itself being of quadrangular form, with an arched entrance on each side. Above the quadrangle is an octagon, from the top of which springs a dome covering the whole structure. The dome is partially covered with blue glazed pottery work, and the arches are decorated with paintings of different colours, but only faint traces of these decorations are now visible.

The outer corners of the quadrangle, as well as marks of pillars round the platform (six of such being still visible on each side), show that there were vaulted chambers round the mausoleum, which must have been of much greater size than at present.

The dome was constructed by Khán-i-Daurán as a burial place for his wife, and, he himself dying afterwards, his son buried him here close to the tomb of his wife. He died in 1053 A. H. (1643 A. D.). His titles were Yamin-ud-daula Khan-i-Daurán Bahadur Nusrat Jang, and he held the rank of 7000 personnel and 7000 horse.* He fought gallantly in the Deccan, where he suppressed the rebellion of Jhajar Singh Bundela, and defeated

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* Badshahnáma,
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* Tahqiqat-i-Chishti, page 236.
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* Badsháhnáma,
Raja Nur Singh Deo, whose wife, Rani Parbati, was wounded by a dagger during the war.*

Mid-way between the Shalimar garden and the Amritsar railway road, and to the south-west of the mausoleum of Nawáb Ali Mardán Khán, is an old well, almost as large as a tank. The well is so wide that several Persian wheels can be worked together at it. A little above the surface of the water is seen a window, now closed, which communicated with an underground chamber connecting the well with the mausoleum of Abul Hassan Khán, to the garden of which it was originally attached. The dome of Makhduma Begam (lately demolished) was close to this spacious well.

The dome was embellished with glazed pottery work, and stood on four arches. According to the Khulasat-ul-Tawarikh, Makhduma Begam was a woman of literary attainments and a poetical turn of mind. She was the wife of Abul Hasan Khán,† whose fine mausoleum, said to have cost ten lakhs of rupees, was close by. It was partially destroyed by lightning during the reign of Mahárája Sher Singh, but has been quite recently completely demolished for the sake of the bricks. The mausoleum in which Mukhduma Begam rested was built by her during her own life-time. Out of respect for the memory of her husband, she built it smaller than the magnificent edifice which she raised to his memory. It is said that the lady, acting under the advice of her son, Shaista Khán, had appointed one thousand ‘Hafizes’ of the Kurán to repeat the sacred text at the tomb of her husband. According to the Tahqiqat-i-Chishti, Hafizes used to attend the tomb until the time of Khán Bahádur, Viceroy of Lahore, who himself furnished them with food. In the time of Mahomed Sháh, Hámid Kariţ was the manager of the alms-house attached to this mausoleum.

Immediately opposite the Gulabi Bagh gateway, on the left of the road to the Shalimar gardens, is the imposing tomb of Ali Mardán Khán the great Canal Engineer, who constructed the canal whereby the waters of the Rávi were conducted to Lahore for the irrigation of the country between that city and the Himalayas. The tomb, which is octagonal in shape, attracts attention by its height, and is surrounded by a platform, three feet in

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* Under the directions of Khan-i-Daurán, Rani Parbati and other wounded women were raised from the ground and carried to Firozjhang. Both Jhajar and Bikramjit, his son, were slain on battle-field (1635 A. D.). Khan-i-Daurán rode to search for their bodies, and, having found them, severed their heads and sent them to the Emperor. His Majesty ordered these heads to be hung up over the gate of Sehúr.—Badsháhmand.

† He was an Omerah of Sháh Jahán’s Court, and must not be confounded with Abul Hassan Asif Jah, brother of Núr Jahán.

‡ Vide Article No. 33.
MAUSOLEUM OF ALL MAR DANN
KHAN.
The Mausoleum of Ali Mardan Khan.

height. It was entirely covered with variegated and red sandstone, but the ruthless hands of the Sikhs deprived it of all its ornamentation. The tomb stood in the midst of a luxuriant garden, furnished with handsome buildings, but not a vestige of these now remains, except a dilapidated gateway. Beneath the central dome is an underground room, wherein lie the ashes of the designer of the Versailles of the Panjáb, as the Shalimár gardens are called. During the reign of Ranjit Singh the tomb was used as a military magazine by Gulab Singh, Pahwandi, a General of the Mahárájá's army, and the gateway of the garden as the private residence of Gurdit Singh, Colonel of the battalions known as Misárnwáli. The gateway is spacious, and decorated with glazed pottery work of beautiful colors as the entrance to the Gulabi Bagh. The facade has alcoves, painted red and white. Above these alcoves the colors are deep blue and white, with yellow paintings, all fresh and vivid. According to the author of Mírat-ul-Hind, Ali Mardán Khán was son of Ganj Ali Khán, an Omera of the Court of Sháh Thámasp, the Safvi King of Persia. Having surrendered Candahár to the Emperor of Hindustán in 1637, he joined the Court at Lahore where he was received with great distinction, and made a grandee of the first class. In 1639, Ali Mardán Khán was made Viceroy of the Panjáb. He was employed in various wars and other duties. "He excited," says Elphinstone "universal admiration at the court by the skill and judgment of his public works, of which the canal, which bears his name at Delhi, still affords a proof, and by the taste and elegance he displayed on all occasions of show and festivity."

The Premier noble died, on his way to Kashmir, on 16th April 1657, and was buried in the mausoleum of his mother at Lahore: his death, it is said, caused great grief to the Emperor.

The walled enclosure of this tomb is situated east of Lahore, two miles from Pajawa Buddhá. Hámid, son of Husn-i-Alam, was a man of great learning and religious fame in Lahore, in the time of the Emperor Mahomed Sháh. He was born in Lahore in 1671 A. H. (1660 A. D.). He used to read the Kurán in a beautiful

* He bestowed numerous edifices and gardens on the public, and left behind him many monuments of liberality and taste. One of the gardens, thickly shaded with cypress trees, he laid out in the environs of Pesháwar, and another at Nimla, eighty miles south-east of Cabul. He erected in the centre of the city of Cabul four spacious market-places in a line, consisting of a range of apartments on each side of two floors. The intermediate space between the ranges is covered by an arched roof, each bazar being separated by an open square, supplied by fountains of water—Forster.

† Sháh Jaháníyáma of Mahomad Saleh, Lahori.—For further particulars regarding this Amir, see the Chapter on the reign of Sháh Jahám, pages 53, 55 and 58.
musical voice, on which account he was called Qāri (or reader of Kuran). He was a disciple of Maulawi Tymúr, a famous learned man of his time in Lahore. He died in 1166 A. H. (1752 A. D.). The school in which he gave religious instruction to his pupils, was held in the mosque built by him close by, which still exists with a well, baths and cells for the Darweshes. On the arches of this mosque, the following verses giving the date of its foundation are inscribed:

"خداوند را هنکر دارم بیاد
چه خروش مسجد از دسم مسکین بیاد
خرد گفت از سال تاریخ ان
ز آنات دوران زوالش میاد
1141"

"I have to offer thanks to God,
"For his having enabled this humble person to build a mosque;
"Reason said for the date of its foundation,
"'May it never suffer from the calamities of the world!'"

The last verse gives 1141 A. H. (1728 A. D.), the date of the foundation of the building. The works of Hamid Qāri are Mafuzat and Risala Hurmat-i-Haqqa.

36.—The mausoleum of Khan-i-Khanan.

This mausoleum is situated to the south of the road to Shali-már, and south-west of the garden of Nawāb Mahābat Khán, on a platform of brick-work, now, however, in a decayed condition. The dome, which is decorated with porcelain work of blue and yellow color, is supported by a quadrangular building, each side of which is provided with an arched entrance, with an arcaded niche on either side of it. The corridors, or galleries, are supported by buttresses of solid brick-work, and give the edifice a graceful and pleasing appearance. The mausoleum originally stood in the midst of a garden, the gateway of which existed until lately; but Shera, a zamindar, having purchased it from Government, dismantled it, and no trace of it now remains.

Khán-i-Khanán, surnamed Yamin-ud-daula, who lies buried beneath this dome, was the elder son of Nawāb Qamr-ud-din Khán, the Minister of Mahomed Sháh, Emperor of Delhi, who was killed by a cannon ball in the battle of Kurnál with the Abdali Ahmad Sháh.* His younger brother was Nawāb Moin-ul-Mulk, commonly known by the title of Mir Mannu, the vault of whose tomb

* Vide my History of the Panjab, p. 212.
is close to the Panjáb North-Western Railway station. He was created Khán-i-Khánán by Ahmad Sháh, the Moghul Emperor of Delhi, son and successor of Mahomed Sháh. He came to Lahore to settle a dispute between his own sister and Khán Bahádur, to whom she was married, but died at Lahore in 1192 A. H. (1778 A. D.) and was buried here.

This dome is situated on the bank of Shalimár road to the south, opposite the premises of Bághbánpura Middle School. The dome stands in the centre of a platform of solid masonry, and is supported by a quadrangular building, surmounted at the corners by small towers.

Nawáb Sadiq Khán was a native of Tehran, and was the father of Nawáb Jásar Khán, the high vault of whose mausoleum is to the east of the village of Garhi Sháhu. Sadiq Khán died in 1029 A. H. (1619 A. D.) and was buried here.

A new well has been dug to the east of this mausoleum, which is at present in the occupation of Qalandar Sháh, a faqir, originally a resident of Meerut.

This nice little garden, surrounded by a high wall of masonry, is situated to the west of the Shalimár gardens and south of the village Bághbánpura. The old gateway is on the west, and additions have been made to the upper storey of it by the Parsi merchants of Bombay who are the present owners. The new gateway is to the north. To the east and south are rooms and chambers, built of substantial brick-work. To the south is also a small mosque with a reservoir in its court-yard: and a well, which is, however, not now in working order.

The garden was built by Mahábat Khán, surnamed Khán-i-Khánán, Yamin-ud-daula. His original name was Zamáná Beg, and he was son of Ghayar Beg of Cábul. Jangir writes of him in his autobiography: "Zamáná Beg, son of Ghayar Beg, had gained the dignity of 500, by serving me as an Ahadi (or exempt of the guard) when I was still Crown Prince. He now (on my accession), having received the title of Mahábat Khán and a mansab of 1500, was nominated Paymaster of my household."

In the seventeenth year of the reign of Jangir, he was appointed Commander-in-Chief of the Indian Army, with a mansab of 7000, and sent against Sháh Jahan whom he defeated near

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* Waktat-i-Jangiria.
Allahabad. Nûr Jahân, who had herself selected Mahàbat to act against Shàh Jahân, to advance the interest of Shahr Yâr, her own son-in-law, became jealous of Mahàbat’s power; but the latter seized the Emperor’s person. The Empress joined her royal husband in his captivity, but finally succeeded in her plot to obtain his release. Subsequently to these proceedings, Mahàbat was sent as Viceroy of the Deccan, where he besieged and captured Daulat Abâd.

Mahàbat Khân died in 1634. At his death he held the dignity of Khán-i-Khánân, and was head of the military administration. Shàh Jåhân made provision for Mahàbat’s eldest son, who ultimately rose to the Governorship of Câbul and to bear his father’s title.*

Mahârája Ranjit Singh gave the garden to Faqir Aziz-ud-din, who looked well after it. On his death, Faqir Charágh-ud-din, his heir, sold it to Jahângirji & Co., Parsi Merchants, who have neglected it.†

39.—The tomb of Mian Wadda.

The spacious mausoleum of Shaikh Muhammad Ismail, alias Mian Wadda, is situated at a distance of one mile from the Shalimár gardens, to the south. He built the Madrasa, or school, attached to it in the time of Akbar, in 1008 A. H. (1599 A. D.). The school was intended for instruction in the Kurán. There are a large number of cells for the accommodation of faqirs, and a mosque. Muhammad Ismail was son of Fathulla, son of Abdulla, son of Sarfaráz Khân. He was born in 995 A. H. (1586 A. D.) and became a disciple of Makhdum Abdul Karím of Langar Makhdum on the Chenáb. He became a great scholar, and opened his Madrasa in Mohalla Telpura, in the environs of Lahore. He gave instruction in theology, jurisprudence, Hadîa (traditional sayings of Mahomed) and Tafsîr (Commentary on the Kurán). Thousands of people were benefited by this institution. His fame, as a religious teacher and moralist, reached far and wide. He died in 1005 A. H. (1683 A.D.), or during the reign of Aurangzeb, having lived for a full hundred years. According to a desire expressed by him, no dome was constructed over his grave. Aurangzeb made a large grant of land for the maintenance of this institution. It flourished during the reign of Mahârája Ranjit Singh, for most of the Sikh Sardars took an interest in it. The public spirited

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* Israr-ul-Omera.

† In the midst of the garden, on a spacious platform, is a grave which both Chisti and Sarwar ascribe to Mahâbat Khân. But Mahâbat Khân, shortly before his death, had been sent to the Deccan, and died at Bûrhanpur, of fistula, with which he had long been afflicted. Vide Sir Henry Elliot’s, Historians of India, p. 45, Vol. VII, and Badshâh-nâma eighth year of the reign of Shâh Jahân.
Mahomed Sultán, late contractor, whose name, as an architect and founder of the magnificent serae outside the Delhi gate, will be long remembered, made a grant of land out of Rakh Jallo for the maintenance of this school, which still maintains a large number of Darveshes and blind men who receive instruction in the Kurán. In front of the southern gateway the following chronology is inscribed:

"Hear the date (of death) of that ocean of wisdom
Who spent his whole life in the love of God;
He sacrificed his heart and soul in His cause,
For he was without doubt a second Ishmail."

To the north of the North-Western Railway station is the quarter known as the Naulakha. Houses of European gentlemen, mostly employés of the Railway Department, have sprung up in this quarter where at one time flourished a palace and garden founded by Prince Kámrán, the brother of Humáyún, when Viceroy of Lahore. The Prince gave the first impulse to the architectural embellishment of Lahore by building this superb palace, which extended from the suburbs of Nowlakha to the Ráví, which at that time flowed below the city walls. The palace was subsequently occupied by Asif Khán. One of the gateways of this garden, embellished with enamelled pottery work, survived until lately; but it has now been demolished.

The place is called Naulakha, because the founder is said to have expended nine lakhs of rupees in building the edifices which existed in it. It was within the limits of Naulakha that an event of no small historical significance to the Panjáb took place, inasmuch as the old Lahore Chronicle English Press and journal was founded here in 1849.*

* The Lahore Chronicle was the first English Newspaper and Press established in the Panjáb. It was started in 1849 by Munshi Muhammad Azím, father of the author. This enterprising and public spirited man, acknowledged as the father of the Press in the Panjáb, received his education in the old Delhi College, under the popular Principal, Mr. R. Taylor. Conceiving for the first time, the idea of establishing an English Press in the then newly conquered Province of the Panjáb, he went to Agra, and entertained a very extensive establishment, chiefly from the Secundra Orphan Press, consisting of Europeans, Eurasians, Bengalis, &c., Mr. Henry Cope having taken up the duties of editor to the new journal. The Lahore Chronicle was a powerful organ for many years, and, having changed hands, was sold by the new proprietors to the owners of Indian Public Opinion in 1865. This latter organ, after some years of existence, was amalgamated with the Civil and Military Gazette which has developed into a real power, and a power for good into the Panjáb,
41.—The dome of Sheikh Mahmúd Sháh is situated on the right side of the old road to Shalimáir, on the north, just opposite the tomb of Ghore Sháh. The Sheikh had many disciples at Lahore and Amritsar, and died at Lahore on 17th Jamadi-ul-Awal 1283 A. H. (1866 A.D.) There is an underground chamber beneath the floor of the dome, wherein are interred the remains of the venerable Sheikh. The dome was built by his disciples during his own lifetime, and on his death the coffin was deposited in the ground. To the south of the dome, in the same court-yard, is a large mosque, with a spacious court-yard and a well. This was an ancient mosque, but it has been repaired by the disciples of Mahmúd Sháh.

The tomb of Ghore Sháh, or the Horse Patron Saint, is on the old road to Shalimáir, opposite the dome of Mahmúd Sháh. His real name was Baha-ud-din, a Bokhari Sayd. His grandfather Sayd Usman settled in Lahore from Uch. He being afflicted with palsy, his hands and feet trembled; hence he was called Jhúlán Shah,* or the Sháh who shakes like a swing. His tomb is situated in the fort of Lahore. On his death he was succeeded in the saintly office by his son Mahomed Sháh. The latter had a son Baha-ud-din, who, after the title of his grandfather, came to be called Jhúlán Sháh. This Jhúlán Sháh is credited with having been a born Wáli, or saint. While yet a child, five years of age, he manifested much skill as a rider. He was fond of riding, and any disciple who presented him with a horse got whatever he wanted through the blessings of this “born Wáli.” His fondness for horses reached such a pitch that, if a man presented him with even a toy horse, he secured the desire of his heart. Sayd Mahomed Sháh, on becoming informed of the extravagant display of the saintly power by his child, was very angry, and, calling him to his presence, upbraided him for daring to disclose the mysteries of the universe and the wonders of creation at so tender an age. He cursed him, and poor Jhúlán died immediately. He lived only five years, and was buried where his tomb now is. A mosque with a well and rooms is attached to it. People present the tomb with toy horses, thousands of which are heaped up on the walls enclosing it. The boy saint died in Rabi-ul-Awal 1003 A. H. (1594 A.D.). An annual fair is held at this tomb.

3.—The tomb of Sháh Bilawal is situated one kos east of Lahore, close to the garden of Rája Diná Náth. His remains originally lay beneath a high dome on the banks of the Rávi;† but on

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* Sháh, literally means ‘king.’ It is an appellation usually given to a Sayd, descendant of ’Ali.
† Here now exists the Baradari of Mahárája Ranjit Singh, where Sher Singh was shot dead by the Sindhianwalia Sirdars. The place has been always called
account of the encroachments of the river, which had swept away a portion of the enclosure, Mahárája Ranjit Singh ordered them to be disinterred and buried in some more convenient locality. Fáqir Aziz-ud-dín was entrusted with the duty, and thousands of the Mahomedans took part in the burial of the saint after the lapse of more than two centuries from his death. The box containing the body was found suspended to the roof by an iron-hook, fastened to a chain of the same metal. On its being opened, the body was found in a state of perfect preservation. "The appearance of the body," observes Rái Kanhya Láll, "had not at all changed. It seemed as if the man had just expired." The Musalmans, after saying the prayers over the body of the saint, buried the box in its present locality.*

Sháh Bilawal was a native of Shekhúpúra, twelve kos from Lahore, and died at Lahore, where he had subsequently settled, in 1946 A. H. (1636 A. D.) at the advanced age of seventy. According to the Mahbub-ul-Wasílín, a work devoted to the life of this saint, his ancestors were residents of Herat, and his father, Sayd Usman, and grandfather, Sayd Isa, were brought to the Panjáb by Humáyún, when that Emperor re-conquered India, with the aid of troops furnished by Sháh Thámasp of Persia. The fort of Shekhúpúra, with the adjoining tract, was given as jagir to the Sayd. Sháh Bilawal, on settling at Lahore, became a disciple of Sheikh Shams-ud-dín, Qadri, and a tutor of Mawlvi Abul Fáteh. He became famous throughout the land for his great learning and piety and had numerous followers. He used often to repeat the following verse:

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meaning,

"The object of life should be devotion (to God)
"A life without devotion is a shameful life."

In his boyhood he often repeated the following verse of Nam-i-Haqq:

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"O God! grant me thy grace!
"Guide me to the path of righteousness!"

* Sháh Bilawal," and the mark of the old grave can still be seen beneath a large tree opposite the Barádári.
* Tárikh-i-Panjáb, by Rái Kanhya Láll, page 233.
Sháh Jahán, during his stay at Lahore, the city of his birth, was a constant visitor to Sháh Bilawał, and held him in much esteem. The saint maintained a large alms-house, and thousands of needy people were daily fed by his generosity and public spirit.

There is a high dome to the west of the village of Khwája Saíd. It stands on an eminence in the midst of cultivated fields on a circular platform resting on another platform of octagonal shape, of the height of a man. The dome rises gracefully from an octagonal base, supported by arches. It was decorated with marble and other precious stones, but Ranjit Singh divested it of its costly materials, which he took to Amsitsar to embellish the Darbár Sahib, or Sikh temple.

In the time of Sháh Jahán, a market flourished at this place, which was called Parwezabad. The spot is still known by the old inhabitants as Parwezabad.

The dome is known as the Maqbara of Prince Parwez, second son of Jahángir, and both Chishti and Mufti Ghulám Sarwar ascribe it to that Prince. But Parwez died of delirium tremens in 1036 A. H. (1626 A. D.) in Burhánpúr (Deccan). The Emperor heard this news at Cábul, on his deliverance from captivity through the unwearied exertions of his faithful wife Nūr Jahán, and Sháh Jahán became the most probable heir to the Crown. *

I think it probable, judging from the fact that the place is still called Parwezabad, that this is the burial-place of Parwez's two sons who, we are informed, were murdered at Lahore along with the other Princes of royal blood, by order of Sháh Jahán, on his accession to the throne, "their bodies being buried in a garden at Lahore." †

This dome is situated to the west of Mauzah Khwája Saíd in a traveller's stand, known as Mastán ka Takia. ‡ Beneath the dome lie the remains of Syad Ahmad 'Ali Sháh, the Mahavat, or elephant driver of Prince Parwez. It was the customary with the

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* See the Igádhánma Jahángiri and Keene's History of India, p. 181.
† Vide my History of the Panjáb, page 166. The dome has been recently repaired at the cost of Government.
‡ Ayub Sháh, ex-king of Cábúl, entertained great respect for this Fakir Mastán, whose right hand was devoured by a lion kept by Ranjit Singh in the upper storey of the Sháh 'Almi Gate.
Mahomedan kings and princes to have for their Mahavat a Sayd, in consequence of his reverence as the descendant of 'Ali, no other caste being considered eligible to occupy a place in front of a prince in preference to a Sayd.

To the north-west of the village of Khwája Said, quite close to the village, and between the Gumbaz of Parwez and the tomb of Ahmad 'Ali Sháh, is a high platform on which is the grave and mosque of Mir Mahdi. There are several graves on this platform, but the largest one to the south is that of Mir Mahdi. The mosque consists of a single high arch, to the west. On the top of it is inscribed, in raised letters, the Kalima and the following Arabic passage:

الله صلى على مسجد وعلي الخ مسجد بعد درس وقلم

"O God, shower blessings on Mahomed and on the descendants of Mahomed as many times as thy creatures have stood and sat down."

The place was previously used as the Idgah of the inhabitants of the village and the neighbourhood, but is now deserted as such.

Nothing is known as to the antecedents of Mir Mahdi; but the arch of the mosque is imposing, and the flowers worked on it, contribute much to its beauty and elegance. The building apparently belongs to the time of the early Mahomedan Emperors.

To the north-west of the village of Khwája Said is a quadrangular dome, on a raised platform. On each side of the walls supporting the dome, were latticed work of red sand-stone, parts of which still exist. The dome seems to have been wholly covered with stones, which the Sikhs ruthlessly carried away. Beneath the dome is a pucca tomb, said to be that of the daughter of Khwája Said, after whose name the village is called.

The Shahid Ganj, or "place of martyrs," is situated east of the Landa Bazar, outside the Delhi Gate, close to the Sultán's serae. The place was originally named the Ghora Nakhas, or the horse-market. But when, during the viceroyalty of Yahya Khán, Diwán Lakhpát Rae, in avenging the death of his brother Jaspat Rae, inflicted a severe chastisement on the Sikh insurgents near Emanabad, and brought back with him many prisoners to Lahore, their heads were here struck off without remorse. In memory of this event, the spot was called Shahid Ganj. The chief martyr was Bhai Tárú Singh, who, though offered pardon if he relinquished the faith of the Gárú and embraced the religion of the Prophet, preferred
death to apostacy. He was murdered with great tortures. The Sikhs erected a shrine to his memory. Another Samadhi marks the spot where Bhai Dhanna Singh was murdered. The spot of the execution of the Sikhs is indicated by a high dome, adorned with a golden pinnacle, and here all their corpses were buried. There are rooms and cells, and a Mandar, or temple, attached to the institution, which is highly respected by the Sikhs. In a room by the roadside a large copper pot is filled with liquid prepared from Bhang, which is distributed gratis to the people of Sikh persuasion.

In this enclosure are also the Samadhis of Bhai Mani Singh and Bhai Gulzar Singh, both faithful followers of Gúrú Gobind Singh, and constant attendants on him. Mani Singh was a poet of the Panjábi language, and he composed the Granth of Gobind Singh in beautiful verse. They were both residents of Anandpur Makhwald, where the Gúrú usually lived, and had come on a visit to the Darba Sahib at Amritsar, when they were seized by the king’s officers and brought to Lahore, where they were publicly executed on the 5th day of Safar 1140 A. H. (1727 A. D.) during the viceroyalty of Mir Mannu.

Mahárájá Ranjit Singh entertained great reverence for this place of martyrs. He was in the habit of paying visits to it, and had made grants of land in the districts of Lahore and Amritsar for its maintenance. It was the practice to place Rs. 100 every night below the pillow of Ranjit Singh, which were distributed as alms to the poor every morning through Bhai Rám Singh. Out of this hundred, five rupees a day were sent to Shahid Ganj, as a contribution for the cost of Bhang, and, in addition to it, twenty-five rupees were daily sent by the Mahárájá for the alms-house.

The tomb of Mir Muín-ul-Mulk, commonly known as Mir Mannu, Viceroy of Lahore, during the invasion of the Panjáb by Ahmad Sháh Durráni, is situated in Shahid Ganj, close to the Railway station. Mir Mannu treated the Sikhs with great severity, and his memory is detested by them. During the ministry of Rája Hira Singh, the Sikhs, on information supplied by a Sanniiasi fakir, opened the underground chamber where the remains of Mir Mannu are interred, in the belief that the corpse of the deceased lay in a gold box. But they were disappointed, as, beyond burnt bricks, nothing was found. The last resting place of the once dreaded governor of Lahore is now occupied by wine merchants, the name of whose firm appears prominently on a large board affixed to it.*

* "Gurdit Singh & Co., General Merchants and Rum Agents."
The building has twelve arched gates, eleven of which are now, however, closed. The central dome still exists, as also some of the arched rooms.

Anga was the wet-nurse of the Emperor Sháh Jahán. The Masjid known after her name is situated at the station of the Panjáb Northern State Railway. It is a splendid mosque, and was used as the private residence of Mr. Henry Cope, late editor of the old Lahore Chronicle Newspaper and Press. He sold it for Rs. 12,000 to the late Panjáb and Delhi Railway Company. When the Railway came under the direct management of the State, the house was transferred to Government, and, considerable additions having been made to it, it is now used as the office of the Traffic Manager, Panjáb Northern State Railway. Two of the minarets of this mosque still stand, and are covered with Kansi glazed pottery work. The domes of the mosque are bulb-like. Passages from the Koran, on the walls inside, are preserved along, with beautiful enamelled work in yellow color.

Anga, in Urdu, means wet-nurse. The real name of Anga was Zeb-un-Nisa. She was the wife of Morád Khán, a Moghal who was Adawlati or Magistrate of Bikaner during the reign of Jahán-gir. He had a son, Mahomed Rashid Khán, who was one of the best archers of the time. He was killed in the action with Dáwa Shekoh. Anga, in her old age, expressed a wish to go on pilgrimage to Mecca, and the Emperor Sháh Jahán provided her with suitable means to perform the holy pilgrimage. Before leaving India she built this mosque in 1045 A. H. (1635 A. D.), being the eighth year of the reign of Sháh Jahán. It was one of the most frequented mosques during the Moghal period, and the income from extensive landed property bequeathed by the founder for its maintenance enabled it to maintain its flourishing condition as a place of worship for a long time. Ranjit Singh, on coming to power, used it as a powder magazine as he did many other mosques and mausoleums, until Mr. Cope, at the annexation of the Panjáb, used it as his residence, with the sanction of the British authorities.

The Kansi work preserved on some of the walls in the interior of this mosque is a most beautiful and perfect specimen of the art of enamelled tiles. The passages from the Koran are written in bold Arabic characters of the most chaste penmanship. On the top of the central hall is inscribed, in Arabic, the Mahomedan confession of faith.

لا الله الا الله محمد رسول الله

"There is no God but God, and Mahomet, the Prophet of God."
Below this, is the passage:—

الله محمد أبو بكر عمر عثمان علي حسن حسين

"God, Mahomed, Abubakar, Umar, Usman, Ali, Hasan and Husain."

To the right of the western hall of the side chamber, south of central hall is this inscription:—

پاپام مخدوم موجب امتام رسول

"Completed under the personal superintendence of Maqbul."

To the left is the inscription:—

کتب ابراهیم میر 1345

"Written by Ibrahim, 1045."

50.—The mausoleum of Maulvi Nizam-ud-din.

This fine Maqbara* is situated on an eminence to the west of village Shahu-ki-Garhi, on the road leading from the Delhi Gate to Mian Mir, just on the bank of the road. The dome is a splendid one, supported by a quadrangle with three arched entrances on each side, the middle one being large and the side ones smaller.

Opposite the Maqbara to the west are the ruins of a platform (in the form of one solid block)† on which was the tomb of Māi Māsuma, a disciple of Maulvi Nizám-ud-din. East of the mausoleum was a platform three feet high, with underground chambers, in one of which was the grave of Mussammat Kher Kadam, a slave girl of the Maulvi, but it has been destroyed now.‡

People suffering from warts, or fleshy excrescences, are said to recover by taking a vow to the saint to offer a broom and a wreath of flowers. The offering is still made by the people, and hence the saint is called Pir Mokka, meaning a saint who cures people suffering from warts. The saint died on 10th Safrar 1117 A. H. (1705 A. D.), or 90 years before the death of Aurangzeb.

51.—Garhi Shahu.

This Garhi, or fortress, is situated on the Mian Mir road, opposite the mausoleum of Sayyid Jān Mahomed Hazūrī, on the north. The founder was Abul Khair, a learned man of Bokhara who settled in Lahore in 1036 A. H. (1627 A.D.) during the reign of Shāh Jahān. He died in 1719 A. D. at the advanced age of about one hundred years, and was buried here. He founded a college here for Arabic learning, surrounded it with a high wall, and built in it rows of fine cells for the accommodation of students and tuteurs. These cells, or rooms, are roofed with solid masonry, and are sub-

* It is also called the Shekhanwala Maqbara.
† Such is the solidity of the Moghal buildings that the hammer of the destroyer has no effect on them, and the bricks cannot be separated from the lime without being broken in pieces.
‡ Nur Ahmad, Chishti, who claims to be a descendant of Maulvi Nizám-ud-din, saw this platform in 1867.
stantial works, which exist to this day. In connection with this college, he built the mosque, to the immediate south of the Garhi. The place was, after the founder's name, called Khair Garh. During the early Sikh period, the Mussalman omerahs of the Garhi having deserted the place, one Sháhú, a highway robber, usurped the Garhi, which thenceforward came to be called Sháhú-ki-Garhi. On Sháhú's death, the place was again taken possession of by the Mahomedans, but it was ever after called Sháhú-ki-Garhi from the name of the robber who had taken forcible possession of it. The place is interesting for its ancient buildings, the high walls which surround them and the fine mosque attached to it. It is situated on the bank of the road, and was for a long time the seat of a flourishing Mahomedan institution.

The Hujera, or mausoleum of Nawáb Jaffar Khán, which is of quite peculiar style and construction, is situated east of the village of Garhi Sháhú, and north of the road leading from Lahore to Mian Mir. It stands about 15 feet above the surface of the surrounding country, and is situated in the midst of the cultivated lands. Access to the tomb is obtained by a flight of steps, nine of which still exist to the south, where the entrance of the upper storey is, the lower two or three steps having fallen down. It is, consequently, not without some difficulty that one can reach the top of the building. The walls to the north and east fell down from the effect of heavy rain during the reign of Maharájá Sher Singh. The adjoining lands being low, the tomb was raised one storey above them, to prevent the floods damaging it.

The large arch to the west is decorated with paintings of different colours, still fresh and vivid. On each side of this arch as well as to the north and south of the building, are arches, over the corners on each side of which are circles in which the Kalíma is beautifully inscribed in raised letters. Over the middle of the western arch is the following inscription in the Arabic characters:

الناترون اجوركم يوم القيامة في زهرغ عن النار قم فعمتعمار الدهيمة بالفرووز ودخل الجنة ودخل عليها زكرياء المجراب
وقد عددها زرقافال يا مريم أي للك هذا هو قاله من عبادالله

"Verily your deeds shall be bountifully rewarded on the Day of Judgment. Worldly eminence is but a bubble of vanity. He who got freedom from the fire of hell and entered Paradise certainly gained the desire of his heart. And when Zakaria had an interview with the Virgin beneath an archway and saw with her provisions in abundance, he asked her whence she had got them, and she answered God had given them to her."

* Hujera in Persian means a building, mosque, or mausoleum without roof on open ground.
In the court-yard of the mosque are the tombs of Nawâb Jaffar Khán and his son Kásim Khán. According to the Mirat-ul-Hind, Jaffar Khán held a Manaab of 7000 during the reign of Sháh Jahán. His father was Sadiq Khán Tehrani,* and he died on 7th Ramzan, 1070 A. H. (1659 A. D.), the year when Dárá Shekoh, after his disastrous retreat from Sindh, was murdered, by order of Aurangzeb at Delhi.

To the west of the mausoleum of Nawâb Jaffar Khán is a raised platform, beneath which is an underground chamber, wherein are interred the remains of Maulvi Sadiq Ali, Gujrati, and of his wife. According to the Sháh Jahánnáma of Mahomed Sáleh, Sadiq Ali was a tutor of the family of Nawâb Jaffar Khán and Khalil-ullah Khán; and the present building was constructed to his memory by the Nawâb.

The dome known as Bangla (or Bungalow from its resemblance to a thatched house) is situated north of Bhura or the tomb of Maulvi Sadiq Ali, and east of the Multán Railway line. The lower portion of it is octagonal in form, but the dome supported by the walls is longitudinal and sloping on either side, giving it the form of a Bungalow. According to the Sháh Jahánnáma, this is the tomb of Motiá Begam, the daughter of Nawâb Khalil-ullah Khán, Governor of Lahore during the reign of Aurangzeb. She was a learned lady, and, she having died a virgin, her father erected a monument over her remains to commemorate the memory of his able daughter. No trace of the grave now exists, and the mausoleum is used by the zamindars for agricultural purposes.

This old mosque is situated south of the dome of Nusrat Khán, and on the bank of the Delhi Railway line. The high arches are covered with a lofty dome. In the time of Ranjit Singh, the mosque was used as a powder-magazine, and was in the occupation of General Gulab Singh, who divested it of its beautiful tank and other buildings. In the time of Akbar a very populous mohalla called the butchers' quarters existed here. The mosque was built by the mohalla people in 1060 A. H. (1649 A. D.), when Sháh Jahán sent Prince Aurangzeb to recover Candahar, which had been retaken by the Persians. The year is also memorable in history, as that in which Prince Aurangzeb professed to be desirous of retiring from the world to a life of religious contemplation. The

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* The dome of his tomb is situated to the south of the road from Lahore to Shálimáír, opposite the Baghánpúra Middle School. Vide Article No. 37, page 165 ante.

† Bhura, in Panjábi, means an underground chamber. The tomb being situated in underground chamber, people of the neighbourhood call it Bhura.
Emperor dissuaded him, unconscious of the future of the dangerous young man. The tomb of Ján Muhammad, the first Imam of this mosque, who was a famous and learned man of his time, is close by, to the north, in a walled enclosure. Ján Muhammad was a disciple of Maulvi Muhammad Ismail, *alias* Mian Wadda, and the mosque is at the present moment in the charge of the hereditary guardians of the shrine of Mian Wadda.

An old well exists to the east of the mosque, which has, however, been abandoned now as a place of worship.

This imposing mausoleum is situated north of the Amritsar Railway line, close to the mausoleum of Nusrat Khán, about three miles east of Lahore, on the Railway iron-bridge. The arches are surmounted by a lofty dome, which stands in the centre of a wide platform of octagonal form, sixteen yards long on each side. The building is one of the old edifices of Lahore, and, when a Cantonment was established at Mian Mir, it was used by military officers as a theatre. It is now utilized as a store-house of the Railway department. The exterior of the dome was embellished with marble, which was, however, removed by Ranjit Singh. Two different flights of steps lead to the upper storey, from which a very fine view of the surrounding country is obtained. The edifice has recently been repaired at the cost of Government.

According to the *Mirat-ul-Hind*, Nawab Bahádúr Khán was an *omerah* of Akbar’s Court, and, having died in 1010 A.H. (1601 A.D.), or the year of the conquest of Khandesh by Akbar, was buried here. Muhalla Ganj, of the old city of Lahore, flourished at the place where the tomb now is.

The building is of octagonal form, with high arches on each side, and surmounted by turrets with cupolas. The platform, which is spacious, is in perfect preservation. Some additions have been made to the mausoleum to the east, where the old arched entrance is still to be seen.

The dome of Sheikh Abdul Haq, the fakir whose curse is said to have led to the extinction of the kiln of Búddhú, the potter,* is situated to the south of the mausoleum of Bahadur Khán. It rests on a quadrangular structure, with an arched entrance on each side. The dome was built by Búddhú on the demise of the fakir, the date of which is not known, and on that account some people erroneously ascribe the tomb to Búddhú himself.

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* Vide the account of Búddhú’s kiln or Búddhú ka *Pazāva* or *Avā*, at page 150 ante.
57.—The mausoleum of Nasrat Khan. This lofty and superb building is situated two-and-half-miles east of Lahore in the modern village of Chintgarh, north of the Delhi Railway line. It is a double-storeyed building, and stands in the centre of a platform of octagonal size. The upper storey has a lofty dome supported by beautiful arches. In the time of Maharaja Ranjit Singh, the mausoleum was used as a private residence by General Court, who added to it many rooms which have, however, been since destroyed, except three arches in the upper storey to the west. It has recently been put in thorough repair by the British Government.

According to the author of the Mirat-ul-Hind, Khwaja Sabir, alias Nawab Nusrat Khan (vulgarily called Nastar Khan), belonged to a distinguished family of omerahs and received the title of Khān-i-Daurān from the Emperor Shāh Jahān. He died at Lahore in 1070 A. H. (1659 A. D.), the year in which Dārā Shikoh was defeated and put to death by his brother Aurangzeb. The present mausoleum was raised to his memory by Aurangzeb.

The mausoleum is now vulgarily called by the people Gum-baz Bijjar-wala, from people of the Bijjar tribe having lived in it after the collapse of the Sikh Government.

The building is of octagonal form and is surrounded by turrets of much elegance and beauty. The interior is decorated with paintings of different colors, which are still vivid and fresh. The platform is now partly dilapidated.

South of this mausoleum is an old mosque, with a spacious floor, and there is a small well to the north. Over the middle arch inside is recorded in large Arabic letters the Mahomedan confession of faith. The mosque was built simultaneously with the mausoleum, and is now used by the Mahomedans of the neighbourhood as a place of worship.

58.—The tomb of Shah Mohammad Ghaus. This is a much respected tomb outside the Delhi Gate, of the city, in the Municipal Gardens, by the side of the circular road. The enclosure is surrounded by a masonry wall and contains many picturesque buildings for the accommodation of visitors, among them being a masjid built by Ghulam Nabi. Shāh Mahomed Ghaus, the son of Sayd Hasan, was a native of Peshawar, who settled in Lahore during the reign of Emperor Mahomed Shāh. The mausoleum of his father at Peshawar is much respected by the people. He had travelled through the whole of India, and, after settling in Lahore, attracted a great number of followers.
The memory of this saint, as a lineal descendant of Hazrat Ghausul Azam Pirani-Pir Dastgir, is held in great esteem by the Mahomedans from Delhi to Peshawar. Where the tomb of the saint now is, there existed, in the time of Aurangzeb, the spacious house of Fidai Khan, His Majesty’s foster-brother, the builder of the Badshahi mosque, opposite the fort. The Risala-i-Ghausia, by Shah Mahomed Ghaus, in which he has written an account of the saint Mian Mir and other holy men, is a work of great merit. The following account of the miraculous power of this saint is narrated by the people of Lahore, and has been recorded by both Maulvi Nur Ahmad Chishti and Mufti Ghulam Sarwar in their respective works.

It is said that Kanwar Naunihal Singh, on coming to power, ordered a wholesale clearance of the suburbs of the city. M. Allard was entrusted with the duty, and every house or building around the city walls had, in pursuance of the orders passed, to be demolished. The work of clearance was commenced in earnest, and many buildings were destroyed. According to the plan adopted, the shrine of Mahomed Ghaus was also to be levelled with the ground. The Mahomedan population of Lahore felt the greatest anxiety on the subject, but no heed was paid to their earnest appeals to the Sikh Court. It happened that, during the course of the night, the morning of which was to witness the demolition of the shrine, Kharak Singh died, and, as his son, Naunihal Singh, was returning, after performing the father’s funeral ceremonies, from the river side, he, too, met a violent death through his head being smashed by the accidental fall of a portion of the ponderous gate of the Hazuri Bagh upon it. Mian Udham Singh, his companion, son of Raja Gulab Singh, was also crushed to death at the same time by the same accident. The sudden death of the would-be destroyer at such a moment saved the shrine from destruction, and the people attributed the accident to the curse of the saint, for, according to the belief of the Mahomedans, holy men are ever alive. They are informed in their holy scriptures:

ان اولیا الله لا يموتون بل أحيا ولكن لا تشعرون

"Verily, the friends of God never die, but they are ever living, though people cannot perceive them."

Shah Mahomed Ghaus died at Lahore towards the close of 1152 A. H. (1739 A.D.), and a large fair is held at his tomb on the day of his anniversary.

This extensive serae is situated outside the Delhi Gate. Sultan, a Kashmiri, by caste, worked as a manufacturer of soap in the time of the Sikhs. He was also an expert in the art of wrestling. During the time of the British he became a contractor for Public
Works, and his gains from this source were enormous. He became a man of much wealth, and from Sultán, the Kashmiri, came to be called Mahomed Sultán, the contractor. He was the destroyer of numerous old buildings and mausoleums, and the builder of edifices as numerous as those he demolished. Among his works of destruction may be mentioned a great portion of the palaces of Pari Mahal and Rang Mahal in the city, and the magnificent mosque of Sitara Begam, alias Kudsia Begam, the Consort of Prince Dárá Shekoh, opposite his serae to the east. This majestic mosque, a perfect triumph of architectural art, was two-storeyed. The chambers of the lower storey, which were intended for the accommodation of students and learned men, were works of great solidity, combined with elegance and beauty. The mosque was converted into an English house, and was for a long time the residence of Mr. O. Welby, the Manager of the old Lahore Chronicle. It then became the property of some railway official, from whom it was purchased by Sultán, who, however, demolished it for the sake of its bricks.* The Mussalmans maintain that Sultán's subsequent misfortunes date from his destruction of the 'house of God,' for he became reduced in circumstances and died soon after.

At the place where Sultán’s serae now is, stood, in the time of Aurangzeb, the palaces of Dárá Shekoh, and the great market called Chauk Dárá. Sultán, having, soon after the annexation of the country, purchased the site from the Government, dug up the ground, which proved a mine of pacca bricks, the foundations of the palace of Dárá Shekoh. With these bricks he built the serae and the Landa Bazar, with all its rows of shops, and with the same material he built, in the serae, a fine house for himself and a mosque. This serae, from its vastness, and the benefits it has conferred on the people, and for the spacious streets and shops attached to it, has gained an undying fame for Sultán. In the latter part of his life he became involved in debt, and all his extensive property was mortgaged to the Mahárája of Jammu for seven lakhs of rupees. It is still under mortgage to the Mahárája. Sultán left no issue.

This masjid is situated to the south of Shekhán-wálá-Maqbara, on the road leading from the Delhi Gate to Mian Mir. Amir Khán, the founder of the mosque, is said to have been an Amir of Akbar's time. His tomb is situated in the courtyard of the mosque.† The mosque has an elongated dome with a

* On the site of this mosque has been now built the Railway Technical School.

† Close to it to the east is the tomb of a Maulvi of Cábül who died comparatively late and was buried here.
circular dome on either side of it. The courtyard is of solid masonry. The mosque is now used as an Idgah by the residents of the village of Garhi Sháhu.

This is situated west of the village of Garhi Sháhu, on the side of the Mian Mir road. The walled enclosure has two domes in the form of a Bárádári, or twelve-arched gateway. There is also a large mosque attached to these mausoleums. The dome close to the eastern wall contains the tombs of Mahmúd Hazuri and his son Sháh Núr-ud-din, and in the other dome are those of Saiyad Ján Muhammad Hazuri and his son Syad Sarwar Din. The family resided originally in the Ghor hills. They settled subsequently in Uch, and came to Lahore during the reign of Sháh Jáhán. They were called Hazuris, because it was believed that their disciples were quickly admitted into the presence of the Prophet. The following chronogram is inscribed on the eastern wall of Syad Ján Muhammad's tomb:

"Ján Muhammad of profound learning,
Who was praised for his love of Muhammad,
(Having died), Reason said to Fazl Haq for the year of his death:
The lover and the beloved have met together."

The date of his death, according to the above chronogram, is 1120 A.H. (1708 A. D.), or the date of the accession of Bahadur Sháh, the son and successor of Aurangzeb.

An annual fair is held at this place, when the enclosure is illuminated. The descendants of Ján Muhammad Hazuri live in Lahore, and are respected by the people.

The hereditary guardians of the shrine of Syad Jan Mahomed Hazuri have in their possession an interesting old document. It is a Sanad granted by the Emperor Aurangzeb under his royal seal ceding in perpetuity 65 bighas of culturable land in ilaka Barhi Sháh púr in the environs of Lahore, in favor of Mussummat Núr Khatún, the widow of Jan Mahomed. The document is of a quite peculiar shape, being 36 inches long and 18 broad. It is as follows:

* No place bearing that name now exists in the neighbourhood of Lahore. The words probably have referred to Bhera Sháhpúr included in the Lahore District in the time of Aurangzeb.
بتاريخ دفن هن اصلة الأولياء

جليل حسن نافع
"I commence in the name of God, the Merciful and the Forgiving."

"O people of God! obey thou God and obey thou the Prophet and obey him among you who may have authority over you."

Translation of Seal.

(Right upper corner) O Victorious!
(Left upper corner) O Profitable!
(Right lower corner) O Exalting!
(Left lower corner) O Helper!
(Middle.) The father of Victory Muhammad Mohy-ud-din Alamgir Badshah, Ghazi, 1080 A.H. 12th year of accession.

(Margin.) The son of Shah Jahan Badshah.
The son of Jahangir Badshah.
The son of Akbar Badshah.
The son of Humayun Badshah.
The son of Babar Badshah.
The son of Umar Shekh Badshah.
The son of Abu Sa'id Sultan.
The son of Miran Shah.
The son of Tymur Shah Sahib Qiran.

At this time the high and fortunate command has been received that 65 bigahs of culturable unassessed waste land, situate in Barhi Shahpur in the environs of Lahore, the capital of the Province of the Panjáb be given from the first kharif to Mussammat Nur Khâtûn, &c., as a help for maintenance that she may, harvest after harvest and year after year, appropriate the produce thereof to support herself and pray for the maintenance of the State. All the authorities, offices, jagirdars, karoris, at present holding these offices, or who may hereafter be appointed to them, are hereby enjoined to understand that this order has a permanent force; and that after measuring the said land and forming boundaries of it, they are to put the above named persons in possession of it. They are in no way to make changes and alterations in it. The demand of revenue and dues and of expenses, such as on account of Khâla (dress), Peskash (present), Jarîbana (Jarîb due), Zabitanâ (Police), Mohassitana (tax or duty collector's due), Mohrana (seal), Pekana (arms), Dashtana (handicraft), Duh Nîmi (half after ten), Mokud-dami, the Kanungo's due, the Post due, have all been remitted; and after the boundaries have been fixed and the land brought to cultivation, no body is to demand the civil dues and the State taxes. In this particular a fresh authority shall be demanded each year, and any order contravening this one shall not be worthy of credit. Written this day the 12th of the month of Rabi-ul-Awal the 14th year of accession."

62.—The mausoleum of Mian Mir.

The mausoleum of Mian Mir, situated in the cantonment of the same name, is about three miles east of Lahore. The saint was a descendant of the Caliph Umar, and his ancestors were natives of Sistan. Dârâ Shekoh, in his Sakinât-ul-Aulia, gives the following pedigree of Mian Mir:

KAZI SAIN DITTA

Married Fatima, daughter of Kazi Kadan,


Mian Mir was born in Sistan in 957 A. H. (1550 A. D.), and died at Lahore in 1045 A. H. (1635 A. D.) at the advanced age of 88 years, having lived at Lahore for a period of about sixty years. Of his death Dárá Shekoh informs us in the Sakinat-ul-Aulia:

"And on Tuesday, the 7th of Rabi-ul-Awal, 1045 A. H. he breathed his last in the cell in which he resided in Muhalla Khāsipura, his pure soul, having taken its departure from this bodily cage, has passed into the regions of the highest heaven, its real home, and thus become a drop in the ocean."

His longevity is said to have been due to his practice of suspending the breath to which he was accustomed, and it is said he used to respire only once or twice in the course of a night.* When he began to feel the weight of years, he breathed four times in the night. In piety, virtue, beneficence and learning he had no equal in the country in the age in which he lived. He had great respect for the saint of Gilan, the Pir Dastgir, and never mentioned his name without ablution.

The dome over the tomb is supported by a quadrangular tower rising from a large platform of marble, reached by a flight of steps of the same material. The courtyard is spacious and paved with red sand-stone. To the west of the dome, in the same courtyard, is a beautiful mosque, and to the south and east are chambers for the accommodation of the Darveshes and travellers.

Below the marble stairs are two isolated tombs, one of marble, and the other of solid masonry. One of these is that of Mahomed Sharif, son of Jamál Khátún, sister of Mian Mir, who became the first Sajjada Nishún after the death of the saint and died on 5th Rajab 1054 A.H. (1644 A.D.), and the other that of Haji Mahomed Sáleh who died a month after Mian Mir, or on 4th Rabi-ul-Awal, 1045 A.H. (1635 A.D.).

Prince Dárá Shekoh was the disciple of Sháh Mahomed, alias Mulla Sháh, a native of Badakshán, the disciple of Mian Mir, Mulla Sháh was a man of much piety, and was a great orator of his time, and a poet. Both Mian Mir and Mulla Sháh pre-deceased

* Haba dam, literally 'drawing of breath' is a practice performed by fakirs as a religious act. This is esteemed a means of prolonging life on the principle that every man has a predestined number of inspirations to make, and the more slowly these are performed, the longer will be the period of his existence.
Dárá Shekoh, who constructed a spacious mausoleum over the remains of his Pir, Mullah Sháh, and had commenced building a more superb shrine over the remains of Mian Mir, when he was murdered at Delhi by his crafty brother, Aurangzeb. The costly stones which covered the tomb of Mulla Sháh, were all removed by Ranjit Singh.* The lower portion of the tomb of Mian Mir and of the mosque attached to it, covered with marble, is the work of Dárá Shekoh. The upper portion, built of masonry, is the work of Aurangzeb, who, with the materials collected by Dárá for the tomb of Mian Mir, and the construction of a road from Chaunk Dárá to Mian Mir, built the Badsháhi mosque at Lahore, bearing his name. According to Dárá Shekoh, the saint was buried in the suburbs of 'Alam Ganj and Dárápur, described as half a kos distant from the town, but no vestige of urban habitation now remains here. Mulla Abdul Hamid Lahori writes in his Babsháhnáma:

"His revered tomb is in the village Ghiaspur in the vicinity of 'Alam Ganj in the capital of Lahore."

Besides the fair of the anniversary, other fairs are held at this mausoleum during the two months of the rainy season, on each Wednesday. They are called the Budh fairs.

Speaking of the accomplishments of Mian Mir, Dárá Shekoh writes in the Sakinat-ul-Aulia: "Although my grandfather (Jahángir) put little faith in fakirs, he entertained the greatest esteem for Mian Mir Bala Pir (the high priest). He once invited the Sheikh and received him with great respect. The Sheikh had a long conversation with His Majesty, in which he dwelt chiefly on the instability of the world. The oration had such an effect on the Emperor's mind that he expressed a desire to become the Sheikh's disciple and abandon the world. The Sheikh, however, admonished him to continue in his worldly pursuits, observing that kings had been made for the protection of God's people, and that, in presiding over them, he was discharging an important duty entrusted to him by the Creator. The Emperor was much pleased to hear this, and said to the fakir, 'Tell me, O Sheikh! if you want any thing?' The Sheikh replied, 'I shall ask you one thing, will you promise to give it to me?' 'Most certainly, I will grant it,' rejoined the Emperor. On this said the holy Sheikh, 'My only want is that Your Majesty would not give me the trouble of coming to you again.' With the assurance from the Emperor

* For further particulars about Mulla Sháh, see page 59 ante.
that he would be no more troubled to visit him, the Sheikh withdrew."

But the Emperor continued to submit his autograph letters to the Sheikh, of which Dará Shekoh has inserted copies of two in his work already referred to. In these the fakir is asked for spiritual aid and for prayers in his behalf for the success of his arms in Kandahár.

The author of the Búdshándáma says: "His Majesty (Sháh Jáhán) used to say that, in his whole life, he had come across two fakírs having the knowledge of God—one Mian Mir and the other Shekh Mahomed Fazlulla of Búrhánpur. His Majesty felt the greatest reverence for both these saints." We have stated in the historical chapter of this work that Sháh Jáhán, while Emperor of Hindustán, twice paid a visit to Mian Mir, on his march to Kashmír and back.

In the Sákinat-ul-Aulia the following chronogram, composed by Mulla Fathulla Sháh, a disciple of Mian Mir, is given. It is also inscribed on the gate of the tomb:

"Mian Mir, the chief of the pious,
The dust of whose portals is envied by the stone of the alchemist,
Travelled to the city of eternity,
Being disgusted with this world of sorrow;
Reason said for the year of his death,
""Mian Mir has gone to the highest heaven."

The last line gives the year of death 1045 A.H. (1635 A.D.)

This old Bórádári is situated towards the east of the mausoleum of Mian Mir, and was built by Dará Shekoh in memory of his own sister Nadira Begam, who lies buried here. She died in 1042 A.H. (1632 A.D.), aged eleven years. From the age of eleven years, she is said to have attended the saint Mian Mir with a pitcher of water, to assist the holy man in making his ablutions, preparatory to offering prayers. At the age of eleven she was once attending the Pir with the pitcher of water for the afternoon prayers, when the saint, looking at her, said, "child, you are now growing into womanhood, you had better not appear before the public now." The girl felt very much abashed at the observation made by the Pir, and prayed God that her existence might be brought to a close. Her prayer, so the story goes, was accepted and she died the same night.
The Bârâdari stood originally in the midst of a large tank, and was reached by a bridge of masonry, supported by arches, thirty-one of which exist to this day to the east of the main building. There were fine gateways to the north and south, and a pavilion on each corner of the tank, traces of which still exist.

Mulla Shâh, himself a disciple of Mian Mir, was the spiritual guide of Prince Dárâ Shekoh. He was the son of Mulla Abdi, and his original name was Shâh Mahomed. He was a native of Badakhshân, and had a great reputation for learning and sanctity. At an early age he visited Kâshmîr, and after staying there for three years, went to Agra. Having heard there the fame of the piety and the great attainments of Mian Mir, he travelled to Lahore, and became his disciple. He, like his Pir, Mian Mir, was unmarried, and never lighted a lamp in his house. His whole time was devoted to prayers; he slept but little, and practised Habs dam, that is, he had accustomed himself to hold his breath for hours together.

His tomb is situated in a central position of the present village of Mian Mir, west of the Multán Railway line. Dárâ Shekoh embellished the tomb of his Pir with marble stones and other precious materials, the arches being of marble lattice work; but these were all removed by Ranjit Singh to decorate the Râm Bâgh at Amritsar. The village, which is surrounded by high walls of solid masonry, was originally the garden attached to this tomb, with a splendid gateway to the north, which still exists. The quarters were known in old times as 'Alamganj. The garden was converted into a village by Mehdi Shâh, Sajjada Nishin of Mian Mir, about 125 years ago.

Mulla Shâh died in 1071 A.H. (1661 A.D.), the year when Aurangzeb had his brother, the unhappy Morad, executed in prison.¹

Khwâja Behârî was a disciple of Mian Mir. The dome of his mausoleum is situated to the west of that of Mian Mir, on a high platform of bricks. The lattice work of this mausoleum, which was put up on all four sides, and was of red sand stone, as well as other costly stones, were removed by General Avitable, the French officer in the employ of Mahârája Ranjit Singh, and used to adorn his residence in Lahore. At the commencement of the British rule it was used as a residence of an officer of the Public Works Department, but is now in possession of the Sajjada Nishin of the mausoleum of Mian Mir. West of it is an old mosque, recently put

¹ Bernier. Khafi Khân.
in repairs by the inhabitants of the neighbourhood, with the remains of an old reservoir to the east, which had been used for the ablution of the votaries in old times.*

This is situated west of the Cantonment and Church of Mian Mir, east of the Parade Ground, and south of the road leading from Mian Mir Railway station to the Cantonment. The dome of the tomb is in the centre of a platform of solid masonry. The walls were originally decorated with beautiful enameled pottery work but are now only covered with whitewash. The tomb is in the centre of the floor. The original name of Miskin Shah was Mir Inayetullah. He was a disciple of the saint Mian Mir. He was a man of retired habits and lived in seclusion, and his Pir gave him the surname Miskin Shah. Subsequently, he came to be called Amri, because none knew how he supported himself. When people asked his Pir what was the source of his maintenance, he replied that his disciple was Miskin Amri, namely, a poor man who was supported by the amar, or will of God, and that he stood in no need of help from men. He died in 1057 A. H. (1647 A. D.), and the present mausoleum was raised to his memory by Prince Dará Shekoh.

Outside the Bhati Gate of the city, to the west, is the celebrated mausoleum of Data Ganj Bakhsh, or "the saint, the bestower of treasure." His real name is 'Ali Mukhdum, Hujweri,† of Ghazni. His father's name was Usman, son of Ali Jalali Ghaznavi, and he was a disciple of Sheikh Abul Fazl bin Hassan Khutbi. He followed the arms of Masúd, the son and successor of Mahmúd, to Lahore where he settled in 431 A. H. (1039 A.D.). Having lived thirty-four years in Lahore, during which time he conferred great benefits on the people by his learning and piety, he died in 465 A.H. (1072 A.D.), and was buried close to a mosque which he had himself built. The mausoleum was constructed by Sultán Ibrahim, a successor of Musúd. Ali Makhdum was an eminent scholar, and was the author of many books on theology and religion. Khwája Moín-uddin, Chishtí, the celebrated saint of Ajmere, passed forty days of seclusion and meditation at the tomb of Ali Makhdum, and after the period was over, he was, it is said, deeply affected by the graces.

* For further account of Khwaja Behári vide page 60 ante.
† Chishti saw these enameled pottery decorations in 1867, when he published his work.
‡ Hajwer is a mahalla or quarter of the city of Ghazni.
showered upon him at this holy place, and he repeated the following
verse standing at the foot of the tomb out of respect for the
saint:

"The bestower of treasure (Ganj Bakhsh) in both worlds, reflector of the
splendour of God,
An accomplished spiritual guide for the learned and a guide for the
ignorant."

From that date the saint of Ghazni came to be called Ganj
Bakhsh. The couplet is inscribed over the gateway leading to
the tomb. Maulánah Jámí, in his Náfahát-úl-Uns and Dará
Shekoh, in his Sáfínat-úl-Auliá, speak in high terms of the accom-
plishments of Data Ganj Bakhsh as a religious preceptor, and
from the times of the Ghizivide kings up to the present day
his memory has been held in the greatest veneration by all classes
of people. He was a great author of his time, and among other
works he wrote a book called the Káshf-ul-Mahjúb, or "The Reve-
lation of the Hidden." A fair is held at the tomb each Friday,
which is largely attended by both Mahomedans and Hindus. The
following Persian inscription is inserted on one of the arches of
the mosque, previously referred to, in which he had put up on his
arrival at Lahore, and which still stands to the west of the tomb.
Considerable alterations have been made to this mosque in sub-
sequent times.

"The Khángáh of All of Hujver,
Gather up the dust of its portals
(And) use it as antimony to thy truth-seeking eyes,
That the mysteries of the knowledge of God may be revealed unto thee,
As he was the chief of the word of sanctity,
The year of his death is obtained from the word Sárdr (chief)."

The numerical value of the word Sárdr (chief) gives the date
of his death, 485 A.H.(1072 A. D.) when the Panjáb was still gov-
erned by the successors of Mahmúd.

The floor of the entrance to the mausoleum, and the door-
frames, as well as the platforms to the right and left of it, are of
marble. This is the work of the Emperor Akbar. Over the entrance
gateway is inserted a slab of marble on which the following verses
of the celebrated poet Maulána Abdul Rahmán Jami are inscribed:

"God is excellent,"

"There is no God but God, and Muhammad is the Prophet of God."

"This mausoleum, the foundation of which was laid through the bounty of God, is intended as sepulchre for Makhdum 'Ali, who has joined the Divine essence. Having departed from this transient world, he obtained eternal life; therefore the pre-eminent date of his death was found in the word Hast (ever existent)."

On the eastern side of the dome are written the following Persian verses:

"Oh what a fine tower resembling heaven,
To clean which angels and nymphs
Stand with their long musky side-lock,
Their hearts being refreshed with fragrance.
The year of the repair of this tomb
Is found in the word Cheragh Jamâl (lamp of elegance.)"

The words Cheragh-i-Jamâl give 1278 A.H. (1861 A.D.) as the year of the repairs referred to.

On the top of the next arch is inscribed:

"O God! may this temple ever flourish,
Through the grace of the (Kalima) — witness that there is no God but God."

There is a small receptacle for water on the floor to the north of the tomb. The devotees take this water as a sacred object to their homes for the sake of obtaining benedictions, and apply it to their eyes to benefit their souls.

The quarters adjoining to the mausoleum of Data Ganj Bakhsh are still known as Shish Mahal, from the palace of mirrors which existed here in the time of the Mahomedan Emperors.
The mausoleum is highly popular with the residents of Lahore of all classes. The anniversary of the death of the saint is celebrated on 20th Safar, when a great fair is held at the shrine. Mahárája Ranjit Singh, who held the saint in great reverence, used to make an offering of one thousand rupees on the date of the Urs, or the anniversary of death. Maháráni Chand Kour, wife of Mahárája Kharak Singh and mother of Naunehal Singh, built a vaulted chamber in this mausoleum in 1895 Samvat, and Ranjit Singh himself had it periodically repaired.

Among the most interesting objects of the mausoleum are the ancient manuscript Kuráns, presented by different Kings and Nawábs of Hindustán, which are preserved to this day, and are in the custody of the hereditary guardians of the shrine. Most of these are excellent specimens of the art of calligraphy.

Close to the first entrance into the mausoleum, towards the right hand, is a high platform, on which is a solitary tomb of solid masonry. This is the tomb of Mír Momin Khán, Naib Názim of Lahore during the viceroyalty of Nawáb Khán Bahádur Khán. He was a Bokhari Sayd, and received the title of Nawáb from the Emperor Mahomed Sháh. He entertained much respect for the saint Dátá Ganj Bakhsh, and made a will that his body should be interred at the place where the visitors to the shrine take off their shoes. The body was accordingly buried at this place. Some very fine houses, built by Mír Momin Khán, still flourish in the Moqui Gate quarters of the city, and towards the south of the Kashmiri Bazar.*

This beautiful tomb is situated quite close to the mausoleum of Dátá Ganj Bakhsh. The sarcophagus is of pure marble, and the platform of the tomb, of the same material. Sheikh Imam-ud-din was governor of Kashmir under the Sikhs, and fought on the side of the English in the battle of Multán. On the southern

* The name of Mír Momin is still remembered by the people as that of the last Mahomedan deputy governor of Lahore. He was a fine looking man, of pious disposition and highly respected by both the Mahomedans and the Hindus. It is related of him that once a beautiful Hindu damsel took a fancy for him, and, not succeeding in her overtures, she resolved upon expressing the desire of her heart personally to the Nawáb. With that object she stood waiting for him on the way by which the Nawáb used to pass daily on horse back. Presently she beheld him, she walked round the steed (as if to sacrifice herself for the welfare of the rider), and with a long sigh exclaimed, “Ah! what a fortunate woman should I be if I were endowed with a son of your shape from your loins.” The Nawáb, hearing this, forthwith dismounted, and, touching the feet of the Khatrani (or Hindu woman), said, “Here I am, treat myself as your own son, and your object is just now gained.” The woman seeing the inflexible and pious attitude displayed by the Nawáb, had nothing further to say, but the latter ever afterwards treated her as his mother, showing her all the consideration due to a parent.
wall of the tomb are inscribed the following touching verses of the nightingale of Shiraz, as Sádi is called:

\[
\text{"Ah! without me in this world,}
\text{Many a flower will grow and many a bloom shoot out gay!}
\text{Many a month of Tir, De and Urdí Bahísí* will come,}
\text{When I shall be reduced to earth and clay!"}
\]

On the upper part of the sarcophagus the following chronogram is inscribed:

\[
\text{"When Nawáb Shaíkh Imam-ud-dín}
\text{Departed from the world and made his way to heaven:}
\text{The invisible voice said for the year of his death—}
\text{"May Ahmad the chosen grant him salvation.""
}
\]

Beneath this is inscribed the verse:

\[
\text{"When thou passest from my grave lifting the skirt of thy robes,
"Out of sincerity recite the Sura of Alhámí (for the benefit of my soul.)"
}
\]

The wall to the south-west has the following inscription:

\[
\text{"With the pen of pardon God, the forgiving,
Who, with His Wisdom, moulded the form of man with earth,
Has written on the sepulchre of Nawáb Imam-ud-dín Khán—}
\text{"His resting place is Paradise," as the date of his death,"
"Written by Mirza Imám Verdi."†}
\]

* Tir is the fourth solar month of the Persian year.
De is the tenth of the solar year, when the sun is in the sign Capricorn.
December, the beginning of winter.
Urdí, the second of the solar year, when the sun is in Taurus.
† Mirza Imám Verdi, a native of Kashmir, was famous throughout the Panjáb for his art of Persian Calligraphy. His equal in the art of elegant penmanship was Mir Mahomed, commonly known as Mir Panja Kašt, of Delhi, who flourished
The tomb of Sheikh Firoz-ud-din, younger brother of Nawáb Imam-ud-din, and some time Wazir of Bhawalpur. The marble sarcophagus has the following inscription on it:—

"When Sheikh Feroz Din, departing from this world, Made his way to Paradise, The invisible voice exclaimed for the year of his death, 'May the Head of the Prophets grant him salvation.'"

"When thou comest to the ashes of this weak man Out of sincerity read the Sura of Alhamd."

1299 A. H. (1831 A. D.)

The following is the inscription on the marble tomb of Nawáb Imam-ud-din’s wife in the same compound:—

"When my affectionate mother, by the decree of Providence, Having left this despicable world, made her way to the World of Eternity Mahbub, for the year of her death, with afflicted heart, Asked Gabriel for a date, He replied, when she had departed row the world, 'The place for the maidservant of Fatima is Paradise.'"

21st Zicā’ada, 1289 A. H. (1872 A.D.)

before the Mutiny. Both were complete masters of their art, and left hundreds of pupils. Their writings fetched high prices, and were much valued and admired. Nawáb Imam-ud-din Khan had the Gulistán of Sa’ādi written by Mirza Imam Verdi (who was in the Nawáb’s employ) and it was a most perfect specimen of the art of Persian penmanship. It took the Mirza several years to write it and cost the Nawáb many thousand rupees.

* These excellent verses are the composition of Nawáb Ghulam Mahbub Subhani, son of Nawáb Imam-ud-din Khan, a Raes and Honorary Magistrate of Lahore and a profound Arabic and Persian scholar.

† Namely, the deceased lady, who is compared here to a slave girl of Fatima, the daughter of the Prophet and wife of Ali,
This fine building is situated outside the Bhati Gate, and south of the mausoleum of Data Ganj Bakhsh. It is surrounded by a wall of solid masonry. Within this walled enclosure is a high doôme, beneath which, in an underground chamber are facsimiles of the tombs of Hasan and Husain, the martyrs. On the tenth of Moharram of each year, the Dul dul, or representation of the wounded horse of Husain, is brought here, followed by a large concourse of Mahomedans, chiefly of the Shia sect. The Dul dul procession, before its arrival at this place, passes through the crowded streets of the town amidst great lamentations, and the bazars are filled on that day with men and women of all classes and creeds.

This sacred place of worship is situated on a high mound, west of the District Court. It is a place where Bawa Farid Shakkar Ganj, the celebrated Pák Patan saint, passed forty days of seclusion and meditation. On the fifth of Moharram, every year, a large fair is held here, at which both Hindus and Mahomedans attend. An extensive Mahomedan graveyard existed at this place; but the ground has been turned to good account; the site of the old graves is now full of life, and magnificent English houses have sprung up.

Khwaja Farid was a disciple of Khwaja Kutb-ud-din, the saint of Delhi, (who lies buried close to the Kutb Minar) the disciple of the celebrated saint Mo’in-ud-din of Ajmer. After wandering at many places, he chose Ajuddan, the modern Pák Patan, as the place of his residence, and on his death he was interred there.

Shakar Ganj in Persian means, “Mine of Sweet.” The legend goes that, once upon a time, the saint, Bawa Farid, asked a certain merchant, who was carrying bales of sugar on the backs of camels, for a small quantity of that article. The merchant replied that what was being carried was salt, not sugar. The merchant, on reaching his destination, found, to his great perplexity, that the sugar in the bales had been converted into salt. He lamented his peridious behaviour towards the fakir, repaired to him forthwith and implored forgiveness. The Bawa, taking compassion on the merchant, said “let it be sugar,” and the article forthwith became sugar. From that moment people called him Farid Shakar Ganj, or Farid “the mine of sugar.”

Akbar had the profoundest respect for the shrine of Bawa Farid, and during his stay in the Panjáb always went to Pák Patan to pay his benedictions to it. His tutor and General Behram
Khán, who was a good Persian poet, composed the following verses in praise of the spiritual power of the saint:

كان نماك جباه شگر شغب و بر
آن کز شگر نماك کند و از نماك شگر
كان نماك و گنچ شگر شغب فرید
کز گنچ شگر كان نماك کرد پدید
در كان نماك کرد نظر کرد شگر
شيرین تو ازین کرامت‌ش کش نسید

"Mine of salt as well as of sugar, the Sheikh having in his command the sea and the land,
He who could turn sugar into salt, and salt into sugar;
Mine of salt, the treasure of sweet, Sheikh Farid,
Who from a heap of sugar turned out a mine of salt;
Having (then) cast his eyes on the heap of salt, he turned it into sugar!
A miracle more sweet than this no body has heard."

Anecdote.

The Sheikh lived in the time of Sultán Ghias-ud-din Ghori. According to Akhyar-ul-Akhyár, a certain man came to him and asked him to write a letter of recommendation in his behalf to the Sultán. The Sheikh complied with his request and wrote to the Sultán the following letter in Arabic:

رفع قضیت یت اللهم ثم الیک و ان أعطیه شیاء فألعطا هو
الله و النسب المشكور و ان لم تعطیه شیا فا لم نعط هو اللہ و النسب
المدور

"I entrust his business to God and then to you. Should you grant his request, really the grantor is God, and you the means of obliging him. Should you not grant him what he wants, the prohibition must be from God, and you are, of course, to be excused."

Báwá Farid died in 663 A. H. (1235 A. D.) during the reign of the Emperor Shams-ud-dín.

69.—The tomb of Anarkali.

Anarkali (the pomegranate blossom), by which name the Civil Station is called, was the title given to Nadira Begam, or Sharf-un-Nisa, one of the favorites of the harem of the Emperor Akbar. One day, while the Emperor was seated in an apartment lined with looking glasses, with the youthful Anarkali attending him, he saw from her reflection in the mirror that she returned Prince Salem (afterwards Jahangir) a smile. Suspecting her of a criminal intrigue with his son, the Emperor ordered her to be buried alive. She was accordingly placed in an upright position at the appointed place, and was built round with bricks. Salem felt intense remorse at her death, and, on assuming sovereign authority, had an immense superstructure raised over her sepulchre. The sarcophagus
is made of a block of pure marble of extraordinary beauty and exquisite workmanship. It is, according to Mr. Eastwick, "one of the finest pieces of carving in the world." On the top are inscribed the 99 attributes of God, and on the sides is engraved the following Persian couplet, composed by Jahangir, her royal paramour:

ئا تا قیامت هَکَر گوَمِ کرَد گَار خَویش رأ
اَگ رَم بَاز پَیِمن رَوَی یَار خَویش رأ

"Ah! could I behold the face of my beloved once more, I would give thanks unto my God until the day of resurrection."

On the north side of the sarcophagus, below the ninety-nine attributes of the Deity, is the inscription:

مَج/Button 2<ul>میلیم اکرب

"The profoundly enamoured Salem, son of Akbar," Salem being the name of Jahangir when a Prince.

The inscription shows how passionately fond Salem had been of Anarkali, and how deeply her death had grieved him. It is the spontaneous outcome of a melancholic mind, the irressible outburst of an affectionate heart. The building was until lately used as the Protestant Church, and known as St. James's Church, Anarkali. When it was about to be utilized as a Church, the body was exhumed and buried under one of its turrets. The marble sarcophagus, which covered it beneath the central dome, was at the same time removed, and is now kept locked up in a side chamber. The date given in letters and in figures is 1008 A. H. (1599 A. D.), which refers to the death of Anarkali. On the west side of the sarcophagus above the words "In Lahore," is another date 1024, A. H. (1615 A. D.), which is the date of the building of the tomb. Akbar died on the 13th October 1605, and thus the building was completed ten years after his death.

The building is circular in shape and roofed with a vast and lofty dome, supported inside by eight massive arches, 12 feet, 3 inches thick. It is a masterpiece of solid masonry work of early Moghal period, and is neatly and prettily fitted up. It measures 75 feet, 6 inches from E. to W.

In the time of the Moghal Emperors, extensive gardens surrounded this imposing mausoleum, and several beautiful buildings were attached to it, but not a vestige of them now remains. The Ravi then flowed under its walls. In the time of Mahārājā Ranjit Singh it was occupied by Kharak Singh, the heir-apparent, but was subsequently given to M. Ventura, the Italian officer of the Sikh governemnt, who converted it into a private residence.
Adjacent to it was the handsome house of M. Allard, and in front of it, a parade ground intervening, were the lines of the Sikh regiments and battalions under the orders of the French officers previously named.

This superb edifice, with its four prominent cupolas and handsome arches, which may be appropriately styled the chief ornament of the Anarkali gardens, stands near the Central Museum and the General Post Office. It is picturesque, elegant, and refined in its style, and bears indubitable testimony to the good architectural taste which prevailed among the Omerahs in the time of Sháh Jahán. As the name implies, it has twelve arches, three on each side of the square plan. The Báradári was built by Hakím Ilm-uddín, alias Wázír Kháán, the founder of the splendid mosque of that name in the town, and one of the ablest ministers of the Emperor Sháh Jahán. According to the Sháh Jahán-náma of Mahomed Sáleh, Lahore, when Wázír Kháán had finished the building of his mosque in the town, he turned his attention to the laying out of a fine garden at this spot which he adorned with the present building. It was called the Nakhltá garden of Wázír Kháán, from its containing a large number of date trees. Several of these trees are still prominent objects in the neighbourhood and afford a most agreeable sight.

During the Sikh time it was part of the Chadóni, or cantonment. Before Mian Mir became a military station under the British, the soldiers' quarters were here, and the building served military purposes. Having then been successively used as the Settlement and Telegraph Office, it became the home of the museum, and has been finally utilized as the Panjáb Public Library. A nobler aim it could not have served. The founder of the building was himself a patron of learning and a profound scholar, and the association of his name with an institution pregnant with such significant results for the rising generation of the Panjáb may be regarded as a happy coincidence.

The building known as Chauburji, on the west of the Multán road, is the gateway of the garden of Zeb-un-Nisa, or Zebinda Begam, the learned daughter of Aurangzeb, whose poetical name was Mukhfi (concealed). The outer walls are brilliantly enamelled and decorated with blue and green encaustic tiles and frescoes of exquisite beauty, which, notwithstanding the lapse of more than two centuries and a half, are as fresh and brilliant as ever. The garden originally extended from Nawán Kot to the city of Lahore on the west, but not a vestige of it now remains. The uppermost part of
CHOUBUBJI
ORTHEGATFWAYOFTHEGARDEN
OFZEIBINDABEGUM
the building has the *Ayat-ul-Kursi*, a passage from the Korân, inscribed on it in Arabic letters of blue colour, worked in porcelain. At the end of it the year of foundation of the building is given, namely, 1056 A. H. (1646 A. D.) in the year following which Aurangzeb was sent on an expedition to Balkh, but was compelled to retreat.

The passage from the Korân above referred to is as follows:—

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الله لا اله الا هو العي القيم ل تأخذه مستر ولا نوم ل ما في
السوء وما في الأرض من ذ الذي يقفع عنه الالما باذ يعلم
مائي ابد يهم وما خلقهم ولا يصيبون بغي من علم الابدا ها وسع
كر مياه السوء وما الأرض ولا يود حقفهم وهو العلي العظيم
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"God: there is no God but He; the ever-living, the self-subsisting: neither slumber nor sleep seizeth Him; to Him belongeth whatsoever is in heaven, and on earth. Who is he that can intervene with Him, but through His good pleasure? He knoweth that which is past and that which is to come unto them, and they shall not comprehend any thing of His knowledge, but so far as He pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto Him. He is the high and mighty."

Above the arch are inscribed the following verses in Persian:

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بنا پذیر هد این باغ روضان
پکش مرحص این باغ بر سیاں بانی
زلفت صاحب زبینه بیگم دوستان
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"This garden, in the pattern of the garden of paradise, has been founded,
(The second line has been effaced)
"The garden has been bestowed on Mián Bái.
"By the bounty of Zebinda Begam, the lady of the age."

Three towers of this picturesque building have survived the wreck of time, but the fourth, to the north-west, with a portion of the wall on that side, has fallen down. On either side of the arches north and south of the middle arch, is inscribed the word "الله " in blue Arabic letters, enclosed by a circle. There has been a dome, but a great portion of it has disappeared.

Mián Bái was a favorite female attendant of Zebinda Begam, and when the garden was complete, the royal lady bestowed it on her. According to the *Shâh Jahân-nâma*, the gift of the garden was made to Mián Bái under the following circumstances. The garden was laid out under the orders of Zebinda Begam, her favorite female attendant, Mián Bái, having superintended the construction of it. One day, as the garden was approaching completion, the Princess was on her way to it when she heard the people saying that the royal lady
was going to see Mián Bái’s garden. Seeing that the garden was already known after the name of her slave girl, she resolved then and there to make her a present of it. As she reached the garden and stepped into the gateway, Mián Bái came forward to receive her, made her obeisance, welcomed her and prayed for her long life. The prayer was a sign for the gift of the garden, and the Princess, as she had indeed already resolved, forthwith made a gift of it to Mián Bái. The fact of the gift is recorded in the Persian verses on the gateway. After this, the Princess commenced laying out her own garden on the site of the modern Nawán Kot, which, after her name, came to be called the garden of Zebinda Begam.

On the same road to the extreme north south of the Civil station is the spacious house built by Lord Lawrence in 1849. It became subsequently the property of Charles Boulnois, Esq., first Barrister Judge of the Chief Court of the Panjáb who made large additions to it, and then of Sir Meredith Plowden, Chief Judge of the same Court.

According to the Sháh Jahan-nama of Sargham-ud-daula, when Zeb-un-Nisa, the learned daughter of Aurangzeb, made a gift of her garden at Chauburji to Mián Bái, her favorite female attendant, she laid out an extensive garden at the spot where the village Nawán Kot is now situated. This garden she furnished with handsome buildings and summer-houses. In the midst of it she constructed a mausoleum for herself, and in this she was interred on her death at Lahore. It was one of the most beautiful edifices of Lahore, decorated with costly stones, and furnished with pavilions, fountains, and reservoirs. The floor was of marble, and the latticed windows were of the same material; but Ranjit Singh divested the building of all its valuable materials, to construct his summer-house of Hazuri Bagh, and nothing of this once picturesque building now remains but the skeleton; while no traces of the garden and the buildings attached to it exist, except the old gateway to the east of the walled inhabited quarters and a dome on the north and south corners of it. Nevertheless, the magnitude and vastness of the dome, its high arches, and the marble floor immediately adjoining the tomb, bear ample testimony to its former greatness and richness of style, and the place is remarkable for the historical interest it possesses.

Zeb-un-Nisa, whose assumed name was Mukhti (concealed), was the eldest daughter of Aurangzeb. She never married. Her charming diwan, or collection of poems, is a work of great merit. She died in 1080 A. H. (1669 A.D.). Her chronogram was thus versified by a poet:—
THE GARDEN AND TOMB OF ZEB-UN-NISA.

Ah ! Zeb-un-Nisa, by the decree of Providence,
"Suddenly became concealed from the sight.
"A fountain of learning, virtue, beauty and elegance,
"She was hidden as Joseph was in the well.
"I asked reason the year of her death,
"The invisible voice exclaimed : 'The moon became concealed.'"

The entrance to Nawán Kot is from a gateway to the north, which leads to a long bazar. But the old principal gateway of the garden, with vaulted chambers, balconies and windows, still in perfect preservation, is to the east. This exceedingly handsome gateway is an excellent specimen of the art of enamel tiling, stone carving and painting of the modern Moghal period, and proves to what perfection the art of architecture, in all its details, had then reached. The gateway has four elegant towers, one on each side, with a cupola and twelve arched columns supporting it. The floor of these towers is lined all round with latticed stone-work, portions of which still exist. There is also a tower to the north and south of the garden, covered with work of enamelled pottery of exquisite beauty. All is now in the occupation of the zemindars who have made improper use of these handsome edifices.

The village of Nawán Kot (otherwise known as the garden of Zebinda Begam) reached the height of its power during the ascendancy of the triumvir governors of Lahore—Sobha Singh, Lehna Singh and Gujar Singh, Bhangis. In 1810 Samvat, Mahar Mohkam Din, of the village of Ghullan, in Hujra Sháh Mukim, son of Mahar 'Azmatullah, came and settled here with his brothers, Mahar Shádí and Abdul Rahím. At the division of Lahore among the triumvirate governors, Nawán Kot, fell to the share of Sobha Singh with whose permission, Mahar Mohkam Din, in 1820 Samvat, built the present masonry wall around the village and the gateway to the north, which now serves as its entrance.

* The beauty of the original Persian chronogram (the moon became concealed) cannot be sufficiently expressed in English. It possesses rare excellence. 

Nawán Kot.

† These buildings the relics of antiquity and of the art of architecture possessed by the Moghals, are doubtless public property. The gateway of the garden of Zebinda Begam is a splendid monument of the Moghal period, and prompt steps ought to be taken to preserve it from utter destruction.
Sobha Singh himself contributed five hundred rupees towards the construction of the wall; but it must have cost a great deal more. Mohkam Din was in high favour with Mahárája Ranjit Singh, and assisted him materially in obtaining possession of Lahore. The Mahárája used to call him Bapu, or father, but he soon fell into disfavour and was ruined. His issue still flourish in Nawán Kot.*

73.—The tomb of Sháh Rustam Ghaží.

To the west of Mauzah Nawán Kot, a small distance from the tomb of Zeb-un-Nisa, is a high mound, on which is situated the tomb of Sháh Rustam Ghaží. He was a learned scholar and the tutor of Zeb-un-Nisa. He died in 1664 A. H. (1653 A. D.), or during the reign of Sháh Jahán, the same year in which Wazir Sa’adulla died. The mausoleum was built by Zeb-un-Nisa, of red sandstone, which was, however, all removed by Ranjit Singh. There are two underground chambers beneath the solid platform of masonry work (now, however, in a decayed condition.) One of these underground rooms has recently been repaired by the zemindars. It contains two tombs, one of Rustam Ghaží, and the other of his son. The other room also contains two tombs, one of Rustam Ghaží’s mother, and the other of his wife.

An old tank, now in ruins, still exists immediately to the east of the platform of the graves.

74.—The Níla Gumbaz.

The Níla Gumbaz, or the blue tower, is a lofty and spacious dome surmounted by a cupola of porcelain. It is situated on the cross road leading from Anarkali to the Senate Hall. Beneath the roof of the vault are enshrined the remains of a Ghizivide saint, named Abdul Razzak Makai, of Shabzwár, who, coming from Ghazni, settled in Lahore, in the time of Humáyun. The mausoleum was erected to his memory by his disciples, who also constructed the large mosque attached to it. The name of the architect, who was a pious man, is preserved. During the Sikh period the Masjid was used as artillery quarters, and in the commencement of the British period as a Mess house. But it was restored to the Mahomedans in 1856, and has been kept in good repair by the Mahomedan merchants of Anarkali, though the mausoleum itself has been very much neglected. The dome is situated in the sérae of the late Sheikh Rahim Bakhsh, merchant.

* For further particulars regarding Mahar Mohkam Din, see my History of the Panjáb, pages 348 to 351. Mohrán, the Mahomedan queen of Ranjit Singh, became jealous of the influence exercised by the Mahar over the Mahárája, and she was aided by the grandees of the Darbár in effecting his ruin. By orders of the Mahárája all the property of the Mahar was seized and appropriated to the State, “Even mice,” says Chishti, “were let loose into the garments of his female relations and he was reduced to begging.” We know indeed very well how Ranjit Singh treated his “turbaned brothers” and his bosom friends.
SHAH CHARAGH
ACCOUNTANT GENERAL'S OFFICE
The saint, according to his will, was buried in the closet in which he was accustomed to say his prayers. The tomb remained without a dome for a long time, and the story is still current that a lion used to come there every Thursday and clean the place, using his tail as broom. At length the saint Mauj Daria, Bokhari, was seen in a dream by the guardian of shrine, and it was intimated that a large dome should be constructed over the remains of Abdul Razzák. This was accordingly done.

The Masjid is large and commodious, and provided with a spacious court-yard and a large reservoir for the ablution of the devotees. A school for reading the Korán is attached to it. Both the mosque and the school are in a very flourishing condition.

The lofty dome of this tomb is situated close to the Accountant General's Office. The ancestors of Abdul Razzák, alias Sháh Chirágh, were residents of Uch, in Baháwalpur, and their pedigree joins the celebrated saint of Gilán, Muhý-ud-dín, known as Pir Dastgír. Sháh Chirágh flourished in the days of Sháh Jahán, and died in 1668 A. H. (1657 A. D.). The present mausoleum was raised to his memory by the orders of the Emperor Aurangzeb. Where the shrine now is, there existed in the time of the Mahomedan Emperors, a mohalla, or quarters, of the old city of Lahore, called the Langar Khán quarters. This Langar Khán was a Beloch and a follower of Sháh Chirágh. The masjid to the west of the tomb, now occupied by the Accountant General's Office, was built by Nawáb Khán Bahádur Khán, viceroy of Lahore, during the reign of Mahomed Sháh. It was built with the money obtained by the sale of the ornaments belonging to the Nawáb's mother, who had made a will to that effect. A fair is annually held at the tomb of Sháh Chirágh.

This tomb is situated in a walled enclosure opposite the Nila Gumbaz, to the east. Khwája Muhammad Sai'd was a great traveller and a man of vast learning. In the course of his travels he reached Cábúl and staid there for some time. Ahmad Sháh, the Durrání King, became acquainted with him, and held him in great esteem. When that king made his third descent into the Panjáb, Lahore is said to have been saved from plunder, mainly through the influence which the Sheikh exercised over him. He wrote a short letter to the king, asking him not to molest God’s people. Ahmad Sháh refrained from plundering the city, and personally went to the faqir to pay him his respects. He flourished during the reign of Ali Gauhar Sháh Alam II, and died on the 5th Rabi-
ul-Awal 1181 A. H. (1767 A. D.) leaving two daughters, whose issue exist to this day. An annual fair is held at this tomb, which is held in great esteem by the Câbul Sardârs. A branch of the family of this saint lives in Jalalábâd (Afghanistán), while another branch lives in Lahore. When Sardar Sultán Muhammad Khán, brother of Amír Dost Muhammad Khán, lived in Lahore, in the time of Ranjit Singh, he used frequently to come to this mausoleum to pay his respects.

North of Khvája Muhammad Sai’d’s tomb is the tomb of Sháh Sharaf, in a walled enclosure. He was a man of profound learning, and the fame of his piety reached far and wide. He flourished during the reign of ’Alamgír and died in 1104 A.H. (1692 A.D.) His splendid mausoleum was built opposite the Taxâli Gate north of the present English cemetery. Both the mausoleum of Sháh Sharaf and the mosque attached to it were edifices of great architectural beauty, and old men who have recollection of them assert that, in magnificence and taste, they were reckoned among the most perfect buildings of Lahore. The walls inside were covered with marble, while the exterior was covered with red sandstone and glazed pottery work.

When Ranjit Singh began to excavate a ditch round the city wall, and added to it an exterior wall, both the mausoleum and the mosque happened to come within their circuit. By order of Ranjit Singh they were razed to the ground, and their valuable stone was sent to Amritsar to decorate the Sikh temple. The coffin containing the remains of Sháh Sharaf was taken out the grave and buried in the present spot through Fakír Núr-ud-dín, the Physician of the Mahárájá.

The tomb is situated close to the Anarkali Police Court and the Kuri Bâgh, or Ahluwalia house, formerly the residence of General Ventura. The dome is made of brick, and is situated on a high platform. The front gateway to the south has the following inscription in enamelled pottery work:—

روض مقدسير زيادة الواصلين قدوة العارفين متبول بارگاه ابن باری میران سید محمد شاه موج دریا بخاری نور الالم مروده در عهد اکبر شاه تعمیر یافست

"The holy shrine of the best of the departed, the most excellent of the pious, the beloved of God the Most High, Miran Saiyid Muhammad Sháh Manj Daria, Bukhari, may God illumine his last resting place. Built in the reign of Akbar Sháh."
The tomb was built in 1000 A. H. (1591 A. D.), by Akbar, during the life-time of the saint.

Saiyid Muhammad Sháh was a resident of Uch in Baháwalpur. The protracted siege of Chittor had caused much anxiety to the Emperor Akbar, who was advised by the royal astrologers to implore the spiritual aid of this saint. Akbar went barefooted to the fakir, whose prayers in behalf of His Majesty were believed to have had the effect of reducing the hitherto impregnable fortress. The fakir, at the king's earnest solicitations, made Lahore his residence, and Akbar himself made it his head-quarters. Akbar granted him a jagir of one lakh of rupees in Batala, and alms-houses, on a large scale, were maintained from this munificent income at Lahore and Batála. The Saiyid died in 1013 A. H. (1604 A. D.), and was buried in the present mausoleum. His shrine is held in great reverence by the Mahomedans, and his descendants are to this day held in much respect by the people.

Mahárája Ranjit Singh entertained a great respect for this shrine, and paid an allowance of forty rupees a month for its maintenance besides making other presents.

Around the walls of the mausoleum the following verses are inscribed in the Persian characters:

زرم واضع جهان یزد و ضیا یزد که آخر کار دینی نا تمام اسمه
پژوهی صدای لطف گستر
بسم بسم رحمت همه بخواری
خرد تاریخ او درگووش هرکس

"Divert thy attention from the affairs of the world,
And know that thou art made of water and clay.
Concentrate thy thoughts on God,
And turn aside thy mind from the world.
For, after all, the affairs of the world are transient,
And every one has his last resting place under the ground.
By the help of God, the Bountiful,
And by the grace of the spirits of the holy saints,
The efforts of Saiyid Rahmat Sháh, Bukhari.
Have led to the construction of this finely decorated edifice,
Reason for the date of its foundation said,
'Splendid and holy mausoleum.'"
The date of the building as given in the chronogram is 1253 A. H. (1837 A. D.) These verses were inscribed on repairs of the mausoleum made by Saiyid Rahmat Sháh, Bukhari, about the time noted in the last paragraph.

On the top of the northern wall is inscribed the verse:

محمد عریق کابوئ هر دو مرامس
کسے کم یا سال دری ایس خالق بر مراو

"Mahomed of Arabia is the honor of both worlds,
He who is not the dust of his threshold, let dust be thrown over his head."

Close to the mausoleum of Mauj Daria, Bukhari, is the Aahuwalia-house, or the house belonging to the Raja of Kapurthala. It is called by the people Kuri Bagh, or 'daughter's garden.' The house was originally built by M. Allard, the French Officer, in the service of Maharaja Ranjit Singh. His daughter, having died here, was interred in the garden attached to the house, which on that account came to be called Kuri Bagh. The tomb of the deceased is on a mound to the north-west of the garden, and on a slab in the floor is the following inscription:

"To Marie Charlotte, décédée le 5me Avril, 1827, fille de M. Allard de St, Topiz Chivalier de la Legion d'Honneur General de la Cavalerie."

A Persian inscription over the entrance outside gives also the name of the deceased.

The mausoleum of Sheikh Abdulla Sháh, Bilooh, is situated in the north-western corner of Muzang and is surrounded by a walled enclosure. The present dome was built over the tomb by Sirdar Khán, Bilooh, Lambardár of Muzang in 1275 A. H. (1838 A. D.). He also built, close to it, a large mosque, and intended to surmount it with four lofty towers, but only two of these had been erected when he died. The mosque is an imposing edifice, and the lofty minarets can be seen from a considerable distance.

Abdulla Sháh flourished in Lahore during the time of the three governors of that city. He founded a new village west of Muzang which is called, after his name, Kot Abdulla Sháh. He was a poet of the Panjabi language, and the verses composed by him are to this day remembered by the people by heart. He was a learned man and died in 1212 A. H. (1797 A. D.).
This mausoleum is situated to the east of Mauzah Muzang. It is quadrangular in form, and is surmounted by a high dome. To the west of the tomb is a large mosque, with three arches and paved floor. On the walls of the mausoleum inside are written the Sura Yasin and Sura Mulk of the Korán, in raised Arabic characters of great beauty and excellence. On the western gateway the following Persian verses are inscribed:

حضرت شیخ شاه ابو اسماعیل
بود چون آن خدا خدا طلبی
مسیع حق رفته از سرب طلیع
یافته سلطان عماران کشا

"His Holiness Shaikh Shâh Abû Ishak,
Being a godly man, was summoned by God.
He went to God, having found out the truth,
For this was the promise held out to him from all eternity.
Burhan searched the date of his death
And found it in his title—‘Sultan-i-'Arisan.’"

In the north-western corner is given the date 985 A. H. (1577 A. D.)

To the south-west of the mosque is another dome equally splendid, but now in a dilapidated condition. In this dome are the tombs of Muhammad Husain, Malik Husain, and Yar Husain, the sons of Abu Ishak. Around the dome inside is written the Sura Yasin.

Shâh Abû Ishâk died on the 5th day of Muharram 985 A. H. (1577 A. D.), during the reign of Akbar. He was a man of great piety and learning. A fair is held on the anniversary of his death.

This is a place where, according to the Sikhs, Har Gobind, their sixth Gurû, called the Chhatwan Badshah, or the sixth king, used to reside occasionally. It is situated east of Mauzah Muzang, on the Jail road. The place is called by the Sikhs, the Darbar Sahib. The place of worship is a roofed house on a platform of solid masonry, with stairs of marble. A garden and a serai are attached to it, and there are spacious chambers, cells and rooms for the accommodation of the visitors. In one of these rooms is placed the Granth, or holy book, on which is reverentially spread a shamiana, or canopy of rich silk cloth. On the sixth of every month the Sikhs assemble here in large numbers to commemorate the memory of their sixth Badshah, when Karah Parsad (a kind of sweetmeat) is distributed, and the whole building is illuminated at night.
The tank of Lakhpat Rai is situated two miles south of the city, to the east of the village of Muzang, in close proximity to the newly founded village Bhop. It is a large tank of masonry. Close to it was the tank of his brother, Jaspat Rai; but this has been demolished. The tank of the third brother, Narpat Rai, is to the east of sere of Golan Wala, or the Central Jail; but it is out of repair, and is no longer used by the people.* The legend runs that, when these three tanks were completed, a certain fakir began to wash his dirty rags in that built by Narpat, whose men did not allow him to clean his tattered dress there. He then went to Jaspat’s tank, with the same object; but his servants, too, prevented him from washing his clothes at that place. The disappointed fakir then went to the third tank of Lakhpat, whose men also objected to the fakir’s polluting the water with the dirt of his rags. Lakhpat, however, who was bathing in the tank at the time, observing this, reproved his servants for interfering with the fakir, and permitted him to wash his clothes at the spot. Gratified by this treatment, the fakir prophesied that Lakhpat’s tank would remain in a flourishing condition for ever, but the other two tanks would dry up. His prophecy was realized, and Lakhpat’s tank continues to benefit the people to this day.

Lakhpat Rai was the Dewán, or Prime Minister, of Yahya Khán, Governor of Lahore, during the reign of the Emperor Mahomed Sháh. Jaspat Ráí, his brother, was slain in an action against the insurgent Sikhs at Emanabad, north of Lahore. Lakhpat Ráí hastened from Lahore to avenge his brother’s death, and the insurgents retreated before him. Dalpat Ráí, son of Lakhpat Ráí, afterwards settled in Jammu.†

East of the tank is a Bárádari, or summer-house, now occupied by a Sanniasi fakir.

This is the site of a great Hindu fair, six kos to the south of Lahore, near the village Niaz Beg. The fair is held in Jeth, and is attended by multitudes of Hindus of both sexes, as well as by Mahomedans. The object of worship is a Devi, or goddess, placed in a dome. A much larger dome, close by, was constructed during the time of the Sikhs, and it was intended to remove the Devi to it. But, it is said, the Devi refused to go there. The Pujáris saw her in a dream, saying that she was very comfortable where she was, and the votaries need not trouble themselves to provide her with another home, which would not suit her. Her order was

* The tank of Narpatwala is also called Mal Wala by the people.
† Vide my History of the Panjáb, page 213.
obeyed, and she was kept where she was. The larger dome is now used to hold necessary articles belonging to the Mandar and the Pujařis. The annual fair held here is the largest of all the Lahore fairs. It is held in the hottest season of the year; and, the Mandar being situated on open ground, without the shade of a tree, or a sufficient number of buildings to afford shelter to the thousands of people who resort to it, the greatest inconvenience is felt. In spite of all these drawbacks the great sanctity attached to the place has rendered the fair one of the most popular and numerously attended religious gatherings of the Panjáb. The rich go furnished with tents and shamianas, while persons of moderate means avail themselves of temporary devices to shelter themselves from the burning rays of the sun. A large number of confectioners from the city attend the fair with a variety of sweetmeats. The fair is held amidst great rejoicings during one day and night.

The Bhairon ka Thán, or the seat of the goddess Bhairon, is situated three miles to the south of Lahore, near the village of Ichhra. It is a place of great worship. Crowds of people go there each Sunday, some in carriages, some in yekkas, and others on foot to bow their foreheads before the Bhairon Ji, and receive her blessing. Moran, the mistress of Mahárája Ranjit Singh, being affected by the shadow of a demon, or evil spirit, Jawala Náth, the Mahant of the sacred Mandar, the successor of Vasti Ram, worked an incantation or charm upon her, and she was cured. She supplied the Mahant with a hundred cart loads of bricks, and money which enabled him to build many beautiful chambers and rooms at this place. The present Mandar, the seat of the Devi, was constructed by Ram Chand, brother of Sanwan Mal, the Náźim of Multán, and the large arched gateway, with other edifices, by Rája Lál Singh, the lover of Maháráni Jindan, the mother of Dalip Singh. The place abounds with imposing buildings. There are a Langar Kháná, or alms-house, rooms for the Pujařis, cells for jakirs, houses for the Mahant, houses for grinding corn, and other miscellaneous buildings. In the Mandar of Bhairon Ji a lamp is lighted day and night, and a large copper bell is suspended from the outer roof, and is rung by every devotee when he pays his respects to the goddess. The Shiv Ji image, which is placed on a platform, is also worshipped. In the month of Bhadon a great fair is held at this place, and is attended by thousands of Hindus. They keep awake the whole of the night, which is spent in singing Bhajans, or sacred songs, reciting the sayings of the pious, or narrating the valorous deeds of departed heroes. Outside the Mandar is a large tank, built by Mulraj,
the Nálim of Multán, the bottom of which is reached by a flight of steps.

84.—Golán Wáli Serae. The quarter known as Golán Wáli Serae is situated in the vicinity of Mauza Ichhra, near the Lahore Central Jail. The building of the *serae* extended over a wide area, of octagonal form, with rooms or cells for the accommodation of travellers on each side. An extensive old well, still in perfect order, irrigates the neighbouring fields. There were large halls and lofty arched gateways. The *pacca* tank, to the east of the *serae*, which supplied water to the occupants, was demolished by the Sikhs.* The roofs were of solid masonry. The *serae* was built by order of the Emperor Jahángir in 1025 A. H. (1616 A. D.), or the year when Sir Thomas Roe visited Jahángir on an Embassy from James I, King of England. During the Choghattai rule it was used for its legitimate purpose, but Ranjit Singh used it as a military storehouse and filled the rooms with bullets. Hence the *serae* came to be called the *Golán Wáli Serae*. After some time Jamadar Khusshál Singh got possession of it, with the permission of the Mahárája, and since then it has remained in possession of his family. It is now in the proprietary possession of Rája Harbans Singh, who, at the time of writing, is demolishing the noble building for the sake of the bricks.

The tomb of Sháh Jamál Kádri Sehrwárdí, south of *serae* Golán Wála, and east of the village of Ichhra, is situated on a mound, in the form of a battery, and is on that account called Damdama Sháh Jamál. There are two storeys to this building, access to which is gained by a flight of steps. The court-yard of the upper storey, in the midst of which the walled enclosure of the tomb is situated, is spacious, and from it a pleasant view of the surrounding country is obtained. Sháh Jamál died in 1061 A. H. (1650 A. D.), or during the reign of Sháh Jahán.

Sháh Jamál and Sháh Kamál were two brothers who enjoyed a great reputation for piety and holiness, and flourished in the time of the Emperor Sháh Jahán. The dome of the tomb of Sháh Kamál is situated in the village of Vóná close to Ichhra.

Chishti narrates, and I heard the same story from the residents of the neighbourhood, that when Sháh Jamál used to sit on this *damdama*, or mound, which was constructed during his lifetime, the ladies of the royal household who bathed in the tank of *serae* Golán Wáli of Jahángir, could be seen by the people on the

* Traces of this tank still exist, and at the time of writing four steps all round are in perfect preservation.
mound. The ladies objected to this. The fakir uttered a curse to the effect that neither their palaces nor their tank should remain. While in a fit of ecstasy (wajd) he danced so hard that five storeys of the building sunk under ground, thereby reducing the height of the damdama, to prevent people seeing the ladies bathing in the tank, and the present two storeys remained.

The descendants of Sháh Jamál and Sháh Kamál now live in Sialkot District, and an annual fair is held on the anniversary of the death of the former, when a great number of people assemble from Lahore and the neighbourhood.

Over the gateway of the walled enclosure, in the upper storey, is a Persian inscription on a small slab of marble, showing that the enclosure was built by Sheikh Ghulam Mustafa, alias Nanda, in 1245 A. H. (1829 A. D.), in fulfilment of a vow made by him for the recovery of his son Fazl Bakhsh. It is as follows:

جيار ديباري جناب معي الالب حضرت شيخ جمال صاحب
قدري قدس الله سره العزيز حسب منب برغوردار فضل يخش
طول عمره شيخ عالم مصطفى عرف ندنا تقرير تاريخ أول جمادي
الاول سنة 1245 تعميريفانت

"This walled enclosure of the tomb of his holiness Sheikh Jamál, Kadri, (May God shower mercy on him) was built by Sheikh Ghulam Mustafa, alias Nanda, in fulfilment of a vow for his son Fazl Bakhsh (May God prolong his life), in the month of Jamadi-ul-Awal, 1245 Hijri."

The tomb is situated to the south-east of Government House, and south-west of the Panjáb Chiefs' College, on an open plot of ground. It is enclosed by a wall, and the quadrangle had a tower at each corner; but the towers have fallen down. Sháh Jahán, while a prince, used often to visit this saint, who predicted that the prince would become king on the death of Jahángír. The saint died in 1022 A. H. (1613 A. D.), and Sháh Jahán, on ascending the throne, constructed the present mausoleum. On the northern gate the following verses, giving the date of his death, are inscribed in Nastalik characters:

چوھمس البال زین جهان رخص بس
پيامبر است اياز برايش پيشت
چستم ز بير خرد بمال او
پخش از سر لطف جايش پيشت

"When that sun of religion departed from this world
God embellished Paradise for his reception.
I asked reason the year of his death,
He replied with kindness—‘His home is Paradise.’"
A small garden is now attached to this mausoleum; but formerly a much larger and more splendid one adorned the place. North of the mausoleum is a small but beautiful mosque, on the front arch of which, after the Confession of Faith, is inscribed:

"The founder of this mosque is Mian Ghasita, 1307 A. H." (1859 A. D.)

The mausoleum is very popular among the Mahomedans of Lahore, who make offerings at it in fulfilment of their vows or mannats.

The old dome of this mausoleum is situated to the left of the road leading from the Mayo Hospital to Killa Gujar Singh and Government House, towards the north, and opposite to Maha Singh’s garden (the Divinity College). The dome was originally covered with blue porcelain work, traces of which are still to be seen; but the bricks are now exposed. The dome is supported by four arches, only one of which, to the south, is open for ingress and egress.

Sháh Feroz was a direct descendant of Ghaus-ul-Azam Mohy-ud-din, the celebrated saint of Gilan, commonly known as Pir Dastgir. He was a very learned man of his time, and his fame for holiness and sanctity spread far and wide. His time was occupied in preaching. At first he was averse to making disciples, but in his old age he made a large number.

Sháh Feroz died in 934 A. H. (1527 A. D.), or in the time of Baber, and was buried here. He was a disciple of Sháh 'Alam, and was succeeded in the apostleship by Sheikh Abdullah, his disciple. The class of artisans known as Dandigars, or Kherádis, pay great reverence to this saint, and the quarter is known as Takia Dandi- garan. In old times the quarters of the city known as Kherádi Mohalla stood here, and, according to the people of the neighbourhood, tools of artisans are still found here on digging up the ground.

This is situated to the north of the Club house, south of Killa Gujar Singh, and left of the road leading from the Mayo Hospital to Government House. The tomb is situated in a quadrangle in the midst of a square, or court, of brick, surrounded by high walls, the gateway being to the south. Hassu, the Teli, or oilman, was noted for his great piety, and had a great number of followers. According to the Sair-ul-Arifin, he was contemporary with saint Madho Lal Husain. He had a shop for the sale of corn
which still exists in Chauk Jhanda, city Lahore. People respect this shop, and a lamp (chiragh) is lighted every day in the place used by the saint as his residence. He was a disciple of Sháh Jamál, whose tomb is situated in Mauzah Ichhra. He died in 1002 A. H. (1593 A. D.), or four years after the death of Aurangzeb. All the men belonging to the Téli, or oil-men’s caste, in Lahore, revere this tomb, and a fair is annually held at it which is attended by crowds of people.

The splendid dome of this tomb is situated outside the Mochi Gate of the city. Sháh Khair-ud-dín, better known as Abul Ma’ali, was a man of great sanctity during the reign of Akbar and Jahángir. He was a native of Bhera, in the Sháhpur district. He built a great part of the mausoleum in his own life-time, but after his death, in 1025 A. H. (1616 A. D.) the remaining portion of the building was completed by his son, Muhammad Bakar. A large fair is held on the anniversary of the saint, and the Mahomedan festival of ‘Id is also held here with great rejoicings and merriment.

This substantial old building is situated north-west of Killa Gujar Singh and the dome of Sheikh Musá, Ahangar, or the iron-smith, in the quarters now known as Thatti Mehtrán, or the sweepers* quarters. The founder was Sheikh Mahomed Wásil, an Amír of the Court of Bahádur Sháh, successor of Aurangzeb. On the death of Mahomed Wásil, his descendants continued to hold the office of Nakib, or adjutant, under the Lahore governor. Hence the mosque came to be called the Nakibán Wálí Masjid. It has three fine domes and three stately arches. On the top of the middle arch are inscribed sentences from the Korán. The court-yard of the mosque is built of solid masonry, and contains an old tank and a well. In the time of the Sikhs the mosque was used as a powder-magazine. It was restored to the Mahomedans by the bounty of the British Government.

Sheikh Mahomed Wásil, the founder of the mosque, was a native of Saháranpur. Having come to Lahore in the time of the Emperor Bahádur Sháh, he settled in the Lakhi Mohalla, by which name the present quarters were then known. After residing at Lahore for some years, Mahomed Wásil returned to Saháranpur.

During the viceroyalty of Khán Bahádur, Mahomed Panah, Abdul Azíz and Mahomed ‘Arif, the sons of Sheikh Mahomed Wásil,

* The belief of the Mehtars, or sweepers, is that they only are entitled to go to paradise. God will send the rest of the world to paradise for the simple reason that the sweepers take the trouble to clear their houses.
came to Lahore, and took State employment under Sháh Nawáz Khán, son of Khán Bahádúr, then Governor of Lahore, and became Nakibs. The descendants of this family still flourish in the town of Lahore.

The middle arch is decorated with paintings. Above the arches on the north and east, in the interior of the mosque, is inscribed the following Arabic passage:

"So says God the Most High:—Every thing in the world is perishable; only God the glorious and venerable endures."

On the arches north and south of the niche to the west is the following inscription:

"The faithful is in a mosque as a fish in water: one who is faithless to a mosque is like a bird in a cage."

This mausoleum is situated to the north of Kila Gujar Singh, one mile from Lahore, in the direction of the Akbari Gate. The dome is graceful and picturesque, and is decorated with enamelled pottery work of a green colour. The walls inside are covered with passages from the Korán, written in Tughra characters, in raised letters, of solid masonry, perfect to this day.

The tomb is enclosed with a wall of solid masonry. The saint flourished during the reign of the Afghan (Súr) Emperors, and was held in great esteem by the Omracs of the Court. According to Sheikh Abu Bakr, author of the Taskíra-i-Kuth-ul-‘Alam, Sheikh Musá was a man of great sanctity and piety, and was universally respected. His occupation was that of a blacksmith, and all men following that profession at Lahore respect the tomb, and celebrate his anniversary with great rejoicings. The author of the Taskíra has related many of his miracles; but the following is told by the people to this day. It is said that, once, a Hindu woman of great beauty brought him a spindle, to get it straightened. The Sheikh put it on the fire to work it out, but was so much struck by her beauty, that, forgetting the spindle which he had placed in his furnace, he fixed his eyes upon her face. The woman, suspecting the Sheikh of being actuated by ill motives towards her, tauntingly observed: "What is there in my face that you are looking at? You seem to have quite forgotten your work.” The Sheikh replied: "I am only contemplating the Maker’s
skill, who modelled so beautiful a shape as yours, and if I am actuated by any ill motive, here is the red hot spindle, I will put it in my eyes. If I have looked on you in bad faith, let them be roasted.” Saying this he passed the burning spindle over both his eyes. They were quite unhurt, while the iron spindle, by coming in contact with the saint's eyes, was changed into pure gold. The woman, on seeing this miracle, was convinced of the innocence of the Sheikh's intention, and, was, moreover, so deeply impressed with the truth of the Mahomedan faith that she forthwith became a convert to that religion. Her tomb is situated close by. Sheikh Musá, died in 925 A. H. (1519 A.D.).

The Ain-i-Akbari has the following mention of Sheikh Musá:

"He was a smith (ahangor) and performed many miracles. He died in the beginning of Akbar's reign, and was buried at Lahore."

This tomb is situated in a walled enclosure, at a short distance from the tomb of Sheikh Musá, to the north. The tomb is in an underground chamber to which access is gained by a flight of steps. The mark of the tomb is also visible on the roof outside. To the west of the tomb is an old mosque, built by the saint during his lifetime. The tomb was thoroughly repaired in 1264 A. H. (1847 A. D.) by Ghulam Muhy-ud-din, Kureshi, a descendant of Abul Jalil, and the following verses are inscribed on the outer door of the underground hall:

مکان خاتمه قطب عالم بارش بانی های های غیب و بال ای عالم می دن گفتم
جوی تعمیر نوزیده پذیرفت

"When the mausoleum of the saint of the world
Was adorned with a new building,
The invisible voice said for the date of its foundation—
This building has been erected by Ghulam Muhy-ud-din,"

Sheikh Abdul Jalil, alias Sheikh Chuhar, was son-in-law of the Emperor Sikandar Lodi, and by his daughter he had a son, Sheikh Abul Fateh. He died in 910 A. H. (1534 A. D.). The year of his death is obtained from the word (Sheikh). The author of the Taskara Kutbia has related many of his miracles. His descendants to this day live in Mauzah Ratta Piran, in the district of Sialkot, and are much respected by the people.

This old mosque is situated outside the Sháh 'Almi Gate, to the east of Diwán Ratan Chand's garden. It has a single large dome and arched rooms. The old tank and well attached to it

have been destroyed. During the time of the Sikhs, the mosque was in possession of a Sammiasi Jogi, named Basantgir, who, for thirty years, utilized it as part of his Thakurdwara. It was restored to the Mahomedans, at the commencement of the British rule, by Major MacGregor.

Dai Lado was the wet nurse of the Emperor Jahangir. According to the Shāh Jahānnāma, she was a very pious woman, and she owed her piety to the beneficial influence of Salem Chishti, the celebrated saint of Fatehpuri Sikri, after whose name Akbar named his son Salem (afterwards Jahangir). She performed a pilgrimage to Mecca, in the fourth year of Shāh Jahān’s reign. She died on Wednesday, the 5th of Moharram, during the first year of Alamgir’s reign, and was buried in this mosque. The grave which she had herself made during her life-time still exists, in the courtyard of this mosque. Her husband, Muhammad Ismail, died ten months before her. His tomb is by the side of that of his wife in the court yard of the Masjid. The place, where the mosque now is was known in those times as Talla Muhalla, and Lado’s extensive property and gardens flourished there. She established a school there, which was presided over by Maulvi Asmatulla, a learned scholar of Lahore. Mahomed Shakir, the son of Dai Lado, having died childless, the whole of her extensive property became waqf, and the school and the mosque continued to do much good work until the collapse of the Moghal sovereignty in the Panjāb.

There are cells to the west and south of the mosque, occupied by the Imam, and a cultivated plot of land on the north.

94. - The shrine of Sītal Māta.

This shrine is dedicated to Sītal Māti, or the goddess of the Small Pox. It is situated on the side of the circular road, outside the city, between the Shah ‘Almi and Lohari Gates, and is a place of great worship to the Hindus, especially the mothers of children affected with small-pox. They consider it of paramount importance to please the goddess in order to secure her favour for such children. Consequently, the Sītal Māi, or Small Pox Mother, is worshipped, and oblations are laid before it and offerings made. When a child is cured of small-pox, the parents come here to make presents in money and sweetmeats. In the Mandar are the images of Devi Ji and Shiv Ji Maharaj, which are worshipped. The other objects of worship in the shrine are a Pipal tree and a Jand tree, around which a pačca platform has been built, with the image of a lion, made of stone. There are cells and rooms for the accommodation of Sants and Sādhs, and altogether the institution is in a flourishing condition.
This is situated close to the Mayo Hospital, south of Ratan Chand's sere. Chajju was a godly man in the time of Sháh Jahán. He was a resident of Lahore, and by caste a Bhatia. He was a sor-raf, or dealer in money, but was fond of the society of the fakirs. At last, having forsaken the world, he became a Bhagat, or devotee, and devoted the rest of his life to meditation and prayer. His death was mysterious. It is said that, when his last moments approached, he entered his cell and was seen no more. He died in 1696, Sambat (1640 A. D.), the same year in which Father Manrique, the Augustinian, visited Lahore, on a mission to the Imperial Court of Sháh Jahán from the Portuguese Government of Goa, to negotiate for the release of the Christians at Hugli. A chaubara, or one-storied room, was used by Chajju as his place of worship; and where the Mandar now is, there existed his shop for transacting his business. During the ascendency of the three rulers of Lahore, Báwá Pritam Dás acted in the office of Mahant. He built a large Mandar here. Ranjit Singh held the place in great respect, visiting it every Monday, and making large offerings of money at the shrine. He built spacious chambers and rooms for the accommodation of the Sádhs, and increased its establishment, to maintain which a grant of rent-free land was made. Each Monday and Tuesday, crowds of men and women assemble there, and the musicians sing the sacred songs. The Samadhy, or tomb, of Chajju is built of marble. The Mahant of the shrine is a Dadu Panthi, one of a sect who refrain from marriage, and are forbidden the use of meat and wine. The founder of the Panth was Dadu Ram, who flourished in the reign of Akbar. He is respected by his followers as an Avatar, or deity. The members of the sect keep their heads shaved, and are bound to wear a turban coloured with Geru (ochre). Their Granth, or holy book, is in Shastri, and is called the Dadu Ram ki Bani.

This is situated on the road leading from Anarkali and Mian Mir to the Central Jail, towards the east, just behind the Scindh-Panjáb Railway's Hotel (Nedou's Hotel.) It is an old and splendid mausoleum, now, however, in a state of decay, built on a raised platform, after the model of the mausoleum of Jahángir across the Rávi. It is built in the form of a summer-house, and has double rooms, or verandahs, on all the four sides of the roof, each being built of solid masonry, in the form of a dome. There are five arched rooms on each side. Beneath the mausoleum were underground chambers, now closed. On the floor are three tombs, one of Pir Hádi, and two others of Muhsin Sháh and Abdulla Sháh, his brothers, sons of Syad Abdul Kadir, son of Syad Shams-ud-din Tebræz, whose celebrated mausoleum at Multán is a place of
great sanctity. To the north of the mausoleum is an old well in perfect preservation, and still in use. The fine mosque, attached to this mausoleum, has now been utilized as an English house. It was built by Kalla Khan, an Amir of Akbar’s Court. The mausoleum was built in the time of Babar. The saint died in 681 A. H. (1282 A.D.). The mausoleum was decorated with marble lattice work of exquisite beauty; round the roof were railings of marble, and the arches were supported by pillars of red sand-stone. Raja Dhian Singh, the Prime Minister of Ranjit Singh, divested the building of all its valuable stone, and sent it to Jammu. The floor of the underground chambers was of marble, which has been all removed.

Pir Hádi Rahnuma is the saint whose memory is much revered by the Khojas of Lahore, a wealthy class of Mussalmans who deal chiefly in corn.*

97.—The dome of the tombs of Mahomed Saiūdeh and Sheikh Inayat-ul-lah.

North of the tomb of Ali Rangrez, and east of the road leading from the North-Western Railway station to Government House, and quite close to the New Victoria Hotel, is a high dome, on a rising ground, called the Gumbaz Kambohan Wala. Beneath the dome were two tombs, one of Mahomed Sáleh, Kamboh, the founder of the mosque known as Chinian Wali, opposite the Mochi Gate of the city, and the other of his elder brother, Sheikh Inayatulla, author of the well-known Persian work Bahar-i-Dánish, known throughout India as a most perfect specimen of Persian style. He is also the author of the history known as the Dilkusha, which treats of the lives of the Khálifs of Islám, the history of the nations from the time of Adam, and an account of the Moghal Emperors of Hindustán. During the reign of Sháh Jahán, Mahomed Sáleh was in charge of the royal office at Lahore, while Inayatullah held an office of trust under the Lahore Viceroy. The structure is of octagonal form, and was converted into a private residence by an English gentleman, Mr. Seymour, after whose name it came to be called Seymour Sahib ki Kothi. Close to it is a longitudinal dome, beneath which were the tombs of the relations of Mahomed Sáleh and Inayatullah, but Mr. Seymour converted it into a kitchen. The actual dome was used as a carriage house.

Side rooms have been now added to the large dome which is

* There is now a fuel and coal stall in the compound of this mausoleum. The owners of the mausoleum and the compound are the Khojas. They had a civil case about the ownership of the place with the Lambardar of Mauzah Mozang, and the suit has been decided in favor of the Khojas by the Chief Court. The Khojas, I understand, intend to put the building in proper repair. They would do well if they carried out their resolution, for the place is of considerable antiquarian interest.
used as an English Church called, *St. Andrew's Railway Church*, presided over by the Rev. A. R. Macduff. The tombs of the brothers Mahomed Sáleh and Inayatullah were of red sand-stone, but these were destroyed by the Sikhs, who, as usual with them, used the dome as a powder-magazine. The dome is lofty and imposing, and is supported by four high arches. The old flight of steps is to the south.

The elliptical dome, before mentioned, has additional rooms and chambers added to it now, and is used as a private residence by an English gentleman of the Railway Department.

Mahomed Sáleh is the author of the *Amali Sáleh*, or *Sháh Jahán-náma*, so often quoted in these pages. The work is written in excellent Persian style, and in good taste, and is proof of the great literary attainments of the author and his skill as a writer of Persian poetry and prose.

Mahomed Sáleh informs us in his work that his brother Inayatullah retired from worldly affairs in after life, and became a recluse, devoting himself to prayer, meditation, and the study of theology.

The dome, in which the two brothers are buried was constructed by Inayatullah during his own life-time. He died in 1080 A. H. (1669 A. D.), or three years after the death of Sháh Jahán, and was buried here. Mahomed Sáleh, who died five years later, also found his last resting place by the side of his brother, in the same vault.

In a walled enclosure, to the west of the road leading from the Delhi Gate to Mian Mir, and quite close to St. Andrew's Railway Church (originally the dome of the tombs of Sheikhs Mahomed Sáleh and Inayatullah), is the tomb of *'Ali Rangrez*. The tomb is on a high platform, access to which is obtained by stairs to the south-west. On the top of the gateway to the south-west is inserted a small marble stone, containing the names of the three tombs on the platform before mentioned, namely, those of *'Ali Rangrez*, Wali (the brother of *'Ali*) and Bahú, with the era 1291 A. H. (1874 A. D.), having reference to the date of construction of the present building, for the tomb itself is very ancient. The tomb is revered by all the dyers of the city of Lahore.

This old and graceful mosque is situated east of Kila Gujar Singh, and north of the road leading from the North-Western Railway station to Government House. Its founder was Mahomed Sáleh, *Sindhi*, Diwán of the Governor of Lahore during the reign of Sháh Jahán. It has three large domes, supported by...
arched entrances, and a court-yard paved with solid bricks. Where the mosque now is, there existed, in old times, a muhalla called Háji Sewai. Mahomed Séleb was nephew of Háji Sewai, and was an Amír of the Court. As was the case with most Mahomedan institutions during the reign of Ranjit Singh, the mosque was used as a powder-magazine. After the annexation of the Province by the British, it was repaired by the late Nawáb 'Ali Razá Khan, Kazilbash. An old tank existed close to the well, but no traces of it now exist, though there are traces of a large garden having been attached to the mosque in the days of its prosperity.

A school for instructing boys in the Kurán is attached to the mosque, which is supported by Nawáb Násir 'Ali Khan, son of the late Nawáb. Close to it is the extensive house property of the Nawáb.

As stated elsewhere,* Munshi Mahomed Azím settled in Lahore from Delhi in 1849. He died on 27th January, 1885, at Gur-dáspur, and was buried in the precincts of Miani. His tomb is on a platform of solid masonry. On a slab of marble the following chronogram, giving the year of the death, is inscribed:

سید علی نسب حاجی محمد عظیم
کشت دل علی از غم هیچ رادیم
پسک بدل داشته عشق رسول کریم
رفت بوزن دار بست کشت پر جنس ملت
مال و صالح نوش فویش غیبین چینی
سید آل نسب حاجی محمد عظیم

"When Háji Mahomed 'Azím, a Syad of high parentage, died,
The hearts of the people were afflicted with sorrow at his departure.
Having in his mind the love of the Prophet,
He entered Paradise on leaving this world.
Sorrowing Fáyaz thus wrote the year of his death:

' Háji Mahomed 'Azím, a Syad descendant of the Prophet.'"

The dome of Nawáb Saádat Khan, the Nawáb of Baháwalpur is situated close to Kuri Bagh, or the Ahtluwalia house, towards the southern extremity of the Anarkali Bazars. The dome is beautiful and elegant, and is situated in the midst of a garden enclosed by walls of solid masonry.

Sa'adat Khán was the younger son of Nawáb Baháwal Khan, and, according to the will of his father, he succeeded to the Chiefship of the State at the close of 1851, when his father died. Háji

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* Vide page 157, ante, Article No. 40. For an account of his ancestors, see Chapter III.
Khán, the eldest son of the deceased Nawáb, who was supported by the Daudputras, having expelled the younger brother, ascended the masnad of Chiefship, and Sa’adat Khán was brought to Lahore, and placed under arrest in the fort. He died while in custody in the Samman Burj, in 1862, and was buried here. The present mausoleum was built to his memory at a cost of Rs. 1,500 by his widows, who had accompanied him to Lahore.

To the south of the tomb of Bibi Pák Dáman is the marble tomb of Nawáb Sháh Nawáz Khán, the ex-Nawáb of Tánk, who was kept under surveillance in the Báradarí of Máháraja Sher Singh in Sháh Bilawal, and who died in Lahore in 1881. The following chronogram is inscribed on the sarcophagus of the tomb,—

"Commence in the name of God, the Merciful and the Forgiving.
I bear witness that God is the only God, who has no compeer; and I bear witness that Mahomed is the Servant and Messenger of God."

"When by the command of God departed from this world Sháh Nawáz Khán, the Nawáb of Tánk, of bountiful disposition, Rizwán said to Faríd for the year of his death, 'Sháh Nawáz Khán, the Nawáb, is the guardian of Paradise.'

Date of the death of Nawáb Mahomed Sháh Nawáz Khán Bahadur of Tánk the 20th of Saffar 1299 A. H. (1831 A. D.)"

Close to the above is the marble tomb of the Nawáb’s mother. The following is the inscription on it,—

"There is no God but God, and Mahomed is the Prophet of God."

"The tomb of the mother of Nawáb Mahomed Sháh Nawáz Khán, Katta Khel, resident of Tánk, 9th of Jamadi-ul-Awal, 1270 A. H. (1853 A.D.)."

* For further particulars regarding Nawáb Sa'adat Khán, see my History of the Panjáb, page 641.
In the enclosure of the tomb of Mián Wadda* is a beautiful dome, with an empty grave, intended as the burial place of Mián Mahomed Din, son of Mián Ahmed Din, the present Sajjāda-nishān, or high priest of the mausoleum. The interior of the dome is ornamented with paintings, and on the walls several verses in Persian and passages from the Korán are inscribed. The following Arabic verses are striking:

الا يا ساكن القصر العلي
لملك ينادي كل يوم
قليل عمر نافي دار الدنيا
خرجت من التراب بغير ذنب
و كاتم رمي في التراب
بلوح الخف في الألواح دهر

"O ye the dwellers of lofty palaces!
Ye shall be buried under ground at no distant date!
For thee there is an angel that is crying loudly every day,
'Thou art born to die, and thou hast built thy houses to be destroyed!'
Our life in this world is but of short duration,
And our place of return is a (dark) house under the ground!
Thou wast created from earth free from sin,
But thou returnest to earth laden with sins.
This writing on stone will remain in the world
Long after the bones of the writer shall have been reduced to ashes."

Mián Mahomed Din is a pious man of about fifty, and is much respected by the Mahomedan community of Lahore as the head of this important institution. His grandfather, Sharif-ud-din, was a venerable man of great piety. Māhārajā Ranjit Singh, who was fond of fatār, paid him visits and offered nazrana. Mahomed Din is in the habit of sitting daily in his intended grave, where he devotes hours to reading the Korán and contemplating death.

Behind the well-known mausoleum of Bibi Pāk Dāman, southeast of Lahore, is a grand mosque, now in a dilapidated condition. It has three domes, one large and one small on either side of it. Over the arched entrances are Arabic and Persian inscriptions in enamelled blue letters on yellow glazed pottery work of great elegance and beauty. The upper storey is reached by stairs of solid masonry work, on the north and south. The floor of the mosque is of brick, but is now much damaged. Over the northern arch is the inscription:

"All beings are perishable; durability is only for God, the Glorious and Venerable."

* Article No. 39, ante, page 156.
Over the middle arch is the inscription:

"Hasten thou for prayers before death."

and the Kalima, or Mahomedan Confession of Faith, in Arabic characters, with the words Ya Fattaaho (O solver of difficulties), which is one of the 99 attributes of God.

Over the southern arch is this inscription:

"Verily he only constructs the temples of God, who has faith in God and in the day of Judgment."

The mosque was built by Mahomed Amin Beg, a Moghal, an Oméra of the Court of Zakaria Khán, Khán Bahadur, Viceroy of Lahore, about the time when the Nawáb built his mosque of Begampúra. The descendants of Mahomed Amín Beg flourish at Lahore in Mohalla Chouhatta, Mochi Gate quarters.* The style of building and the enamelled pottery work exactly resemble those of the mosque of Nawáb Khán Bahadur in Begampúra.

East of the Masjíd was the garden of Mahomed Amín Beg, but the land is now under cultivation.

Beyond the Government House, at a distance of three hundred yards from the main road, is the tomb of Bibí Pák Dáman, or the chaste lady, the most venerated old monument in Lahore and its vicinity. The name of this lady was Rukia, alias Bibí Háj. She is said to have been a near relation of 'Ali, the son-in-law of Mahomed, and the fourth Khalif of Islám. She, with five other ladies, is believed to have migrated to India after the battle of Karbala, when Husein met his martyrdom, and died in 110 A. H. (728 A. D.), at the age of 90. It is said, a certain Hindú Rája, who then ruled Lahore, on hearing the news of their arrival, sent for them, but as they were most unwilling to go into his presence, they prayed God for death. The earth thereupon opened up and buried them. The heir-apparent to the Rája, who had been sent by his father to receive them, seeing the miracle, became a convert to Mahomedanism, and he was the first mujawwar, or attendant of the khángjah, that was subsequently raised over their remains. The present mujawars are believed to be his descendants. The beautiful rooms and chambers around the tomb were built by Mahmúd of Ghazni and his successors.

* One of these, Mirzai Beg, was the brother-in-law of the late Muhammad Sháh, Commandant, Sirdar Bahadur.
The tomb of the mother of Imám-ud-dín Khán. Outside the enclosure of the mausoleum is the tomb of the mother of Nawáb Sheikh Imám-ud-dín Khán. The sarcophagus, which is of pure marble, has the following Persian inscription on it:

"When the mother of Nawáb Sheikh Imám-ud-dín, Covered her virtuous face with the veil, The invisible voice said for the date of her death : ' God the Most High has bestowed Paradise on her,' "

"The first day of Moharram 1266 A. H. " (1849 A. D.)

The following verses are inscribed on the eastern wall :

"The mother of Nawáb Imám-ud-dín, the valiant, Repaired to Paradise and there slept a good sleep. Alas ! the Mary of the age has departed! And the Kundaf of time concealed her face! A voice from heaven said for the date of her death, ' May Zuhra and Prophet obtain salvation for her.' "

"Written by the poor and indigent Imám Verdi."

101.—The Masjid of Wazir Khán, the chief ornament of the city of Lahore, is an architectural monument of surpassing beauty and elegance. It is entirely covered with arabesque painting and lacquered tiles, and the inlaid pottery decorations and paneling of the walls are as vivid and glowing, as bright and perfect, as ever. The panels of pottery are set in hard mortar, and the leaves and flowers, trees and goblets, which decorate the exterior of the walls, are detached pieces of pots or tile, so fitted together as to represent painted work, though they are strictly inlay. The decorations are masterpieces of the art of painting. They are true fresco painting, and, as observed by Mr. Thornton, the buono fresco of the Italians. Students of the art of painting are often seen copying these decorations on the spot, as a sort of exercise, which is

* Sheikh Ghulám Muhý-ud-dín, father of Nawáb Imám-ud-dín, was Governor of Jallandhar and Kashmir successively under the Sikhs. Sheikh Ujías, the father of Ghulám Muhý-ud-dín was in the service of Sirdar Bhúp Singh of Hoshiarpur. Ghulám Muhý-ud-dín, when yet very young, first attracted the attention of Diwán Motí Ram, son of the celebrated Diwán Mohkam Chand, and rendered Mahárájá Ranjít Singh good service on the frontier of Peshawar in war with the Afgháns.
THE GATEWAY OF
WAZEER KHANÉS MOSQUE
proof of the high skill and taste of the artists who designed the work. The appearance of life and freshness in the variety and profusion of the colouring, as also the excellence and richness of the design, render these decorations the admiration of the spectator.*

The style of the building is Perso-Moghal, though the founder was a native of the Panjáb. The mosque is situated on a raised platform, and is reached by a flight of steps to the east. It is divided into five compartments each opening upon a spacious court-yard, and surmounted by a dome, the centre one, like the middle archway, being much larger and higher than the two on either side of it. At each corner of the quadrangle is a minaret of great height, with a gallery round it, from which a magnificent view of the city and suburbs is obtained. A reservoir in the middle of the court-yard of the cathedral supplies water for the ablutions of the faithful who resort to it.

The mosque was founded in 1044 A. H. or 1634 A. D., by Sheikh 'Ilm-ud-dín Ansarí, son of Sheikh Abdul Latif, son of Sheikh Hisám-ud-dín, a native of Chiniot, in the Jhang district, who rose to the rank of Minister in the reign of Sháh Jahán, receiving the command of 7000 and the title of Wazír Khán. According to the Badsháh-náma of Mulla Abdul Hamid, Lahorí, 'Ilm-ud-dín, after learning Arabic, became the pupil of Hakím Dáví in medicine. He entered the service of Prince Khurram (Sháh Jahán), while the latter was still a prince, and became his household Diwán. Subsequently, he became Superintendent of the royal kitchen (Mír Sáman), and was afterwards created a Diwán under the Prince. The Prince was so much pleased with the Hakím's devotion to duty and his superior qualifications, that, soon after ascending the throne, he raised him to the dignity of Viceroy of the Panjáb. He was the physician royal, and treated the members of the royal household with a success which tended to raise him greatly in the estimation of his royal master.†

* As a proof the unrivalled skill, beauty and excellence of the painted decorations in the interior of Wazír Khán's mosque, it may be interesting to note that the advanced students of the Mayo School of Arts, Lahore, are taught lessons from those designs by reproducing them on paper. So eminent an authority as Mr. J. L. Kipling, Principal of the institution, writes of the decorations in Wazír Khán's mosque, in his official report:—"This beautiful building is in itself a school of design; but year by year less attention seems to be paid to its maintenance, and the painted work is in a dilapidated state of neglect. Under these circumstances, it seems of the highest importance to secure careful copies for preservation in the Museum and School, and there could be no better training for our young decorators."—Principal's Report on the Mayo School of Arts for 1889-90.

† For a further account of this noble, see pages 51 and 61 ante.
The mosque was built on the site of the tomb of Syad Mahomed Ishák, alias Mirán Bádshah, of Gázrun, in Persia, who settled in Lahore during the time of the Tughláq dynasty. The tomb of this saint still exists, and is very popular among the Mahomedans. From the deed of wugf, dated Ramzan, 1051 A. H. (1641 A. D.) in possession of the Imam of this mosque, it appears that Nawáb Wazír Khán, the founder of the mosque, was owner of all the shops and houses on either side of the street, from the Masjid to the Delhi Gate, the income of which, together with that of the særâ and the baths close to the Delhi Gate, he bequeathed permanently for the support of the mosque and the establishment attached to it. The whole of this extensive property has become private estate, with the exception of the shops included in the building of the mosque. The særâ and the hamām have become Government property. According to the will of the founder, the shops in the gateway are to this moment occupied by book-binders, and the cells inside by painters, writers, and the students attached to the mosque.

On the gateway inside the mosque is the following inscription in large Persian characters:

محمد عربی کاربری هر دو مر امست
کسی کم خاک دریش نیست خاک بر مراو

"Muhammad of Arabia is the honour of both worlds,
He who is not the dust of his threshold, let dust be thrown over his head."

Above the front of the gateway is inscribed the Kalima, or Mahomedan Confession of Faith:

افضل الذكر لا إلّا إلّا الّل مسّد الرسول الم

"The noblest of the recitals is: There is no God but God, and Muhammad is the Prophet of God."

This is followed by the inscription:

در عید ابوالمظفر صاحب قرآن ثانی شاه جهان بادھاہ غازی
اتهم یافت
باین بیت الله ثانی فدوی بالخلاص مرید خاص الخاص قدم
الحمد وزیر غان

"Constructed during the reign of the valiant king, the Lord of constellation, Sháh Jahán.

"The founder of this house of God is the humblest of old and faithful servants, Wazír Khán."
THE MOSQUE OF WAZIR KHAN.

On the front of the gateway are inscribed the following couplets and chronograms giving the date of the foundation of the mosque:—

"This edifice, which, like the sanctuary of heaven, is the source of bounty, Has, like the temple of Kába, for its object the benefit of mankind. To the congregation may its gate ever remain open with prosperity until the day of resurrection!"

The above is followed by the following inscription:—

"When I asked of Reason the date of the foundation of this magnificent mosque, It answered: 'This is the place of worship of the pious.'" The words "place of worship of the pious" give the date. The last inscription on the gateway runs thus:—

Deed of bequest by Wazir Khán,
ہوائی

الحمد للہ کے واقعیت کے عظیم الباری قبیلہ الصنائع والصواب والسلام على سویہ محمد کے رحیم اللہ فی هذئی الیحبت

علیه واحمیب معدن پہلیت وہناف الحسنات مادام آہ وضع

و الفتاطات ابی بن عبد بن دیبیت دیبیت کی دکھن گرفت کر کے تصمیم

نوش زیادت درکا صدیم کی سیکم طی تمین الخصاب وزیر خان

بن شخص لطیفہ بن فیضہ التین انصارہ ازخار کے تامیبل

اموال غرف فی خلاء للحقة كمال العقل ونفا ذیج تصرفاتہ طالقان

کب سید بانجی ترابی دارون دارون(Long) کی دیوی دومن این پر

شجاعت وقف کر برصاص جھنیکی گرو تیام دکاین دوستبندی علیہ

وکار دیوی کا کان دیویہ جیبہ ونیر قطعہ بن نشتر ضد ہر

ئین کہ نشترے سر مالینگھور کی دیوی کن کی دیویا علامات رست واقف دیویں اور

کب اسکی وقفا سمجحی ایسے تیلیہ کے دیویگے وکب یوہب تک

پرہیز کے دیویے وکب یوہب تک یہ کی دیویوں بچین من الوجہ وسیب

میرے سبب الیہ پریت اللہ لبیض وهوخصی الیہا ریز

جل

اخر الوقت یا الفقر الیہا مسلمین وکبیر کا کریم یہہ

در رفعی وتصدیع وظائف خاصیت بنیج ونفسنا مسی وغیرہ وظیفہ تیمین

صارعہ حاریہ بن ایبی عطاء ودرمان ان تنسیح بیستا کے
لا مهاديم مستور وافق قرار بالاستقالة للفنان المفضل. الفنانون باشا دجاج روبرت
والمصور محمد سميران بعد دور مهرة محمد تولة ودجاج كرمازلالود و
اوستاردا باشا وليمان خالد بن إبراهيم ماتوالي وداور ناسا وإبراهيم ماقدا
نباش بكيا تميم باشا لجواب ونناعك مش بكار دنيا خاصية فكري
كناشة قدوة وتمنا السعدية وروزازة عزات وداني شيركين تهدئة تطبيق
دروادة شرقي بالإخراج، هانه مضامين نشأت في حماية تأثير
على سبيل الدراجة شطر كردا كوجنكا ببا تقليد وديوين شوفك، شمر
بخلعة اذاعات لحور، تقدم ونهاية ديناميك تاميني سابقة.
دوزن بإرادة يكوبيرس بليوبيك ودوزن وادوافت سحرها مراعاة
باشمردة الشطرنج الأعلى كردا ذاتيات غيزة إذا تزامن عن
ودارة بهب الشطرنج الأعلى كردا ذاتيات غيزة إذا تزامن عن
وتأجيل غربة وإتمام نا بخضراوي كرانن والواقف ونالحاش
يصف على الستيقين في السباق عاجزة التسمين، نين على الخروج كما هاجر
والنهبة كان ذلك تفريط الواقف، من بابا، بسما سامي
اتهم على الذين يقلعون، فقد ظلم لبزيم الوقف المبارك، وتز موقد
الهنام الأحكام الذي نين هنالك ثيقة
ضغبهم الحقيقي في فسخ مسان وأساس الوقف المبارك.
guests, providing for the carrier of fire-wood (for baths), and the chamberlain and other rightful persons attached to the mosque.

And in appointing the servants of the mosque, the Law of the Hanfi sect shall be taken as a guide.

And the rules above detailed have been framed by the testator himself. Any one who attempts to make a change in them after he has once heard them, shall be deemed a transgressor. This legacy has a binding force; and whatever I have herein written is attested as binding by the Qâzi of the time, who has put his sacred seal on it in confirmation of the same.

Written on the first date of the holy Ramzan, in 1051 (1641 A.D.) of the sacred Hijri era."

The dome of the tomb of Imám Ghulám Mahomed, alias Imám Gámú, is situated south of the mosque of Wazír Kháán. He was the son of Hafiz Muhammad Siddík, and was noted for his learning. He composed a poem in Persian, on theology, which he named Gami-i-Mukhâ (or hidden treasure.) He was Imám of the mosque, and died in 1244 A. H. (1828 A. D.)

In the square fronting the gateway of the mosque of Wazír Kháán, to the south, is a white dome. Beneath it is the tomb of Syad Súf, a contemporary of Syad Isháq the holy man whose shrine exists in the court-yard of the mosque. A marble stone affixed over the northern wall has the following Persian inscription on it:

"At the suggestion of Sáhib possessing high dignity, Major George Macgregor, Deputy Commissioner of Lahore District, this sacred mausoleum of His Holiness Syad Súf was built by Sheikh Sultán, the Contractor of the Honorable the East India Company (May their dignity last for ever) in the year 1852 A.D., corresponding to 1908 Samvat, and 1263 Hijri."

Opposite this, to the north, is another dome with open arches, in which is a well for drinking purposes largely used by the people. The following is the inscription on a marble stone affixed to the southern wall of the structure:—

"This well was built by Rája Dîna Náth, Rája of Kalanour, at his own expense, at the suggestion of Major George Macgregor, Deputy Commissioner of Lahore in 1908 Samvat, corresponding to 1851 A.D."
The Sonehri Masjid, or the golden mosque of Nawáb Bhikári Khán, in the Kashmirí Bazár, stands on a masonry platform, about a storey above the level of the road, which it overlooks. It is a remarkably handsome and elegant building, and with smallness of size combines perfect symmetry of form. The original covered entrance is to the south, and the stone steps lead to the court of the mosque; but a new gateway, facing the main street recently opened to the east, has contributed much to its beauty and the commanding and the picturesque position it enjoys. The mosque is built throughout of masonry, and the three arched entrances are covered with three large gilt domes, the centre dome being larger than those on either side. Over the arched entrances is a parapet of small, narrow open arches, surmounted by a row of small ornamental gilt domes. In the middle of the court-yard is a tank, or cistern filled with water for the ablutions of the congregation.

The founder of the mosque was Nawáb Syad Bhikari Khán, son of Raushan-ud-Daula Turrabaz Khán, deputy governor of Lahore, during the reign of Muhammad Sháh, and the viceroyalty of Mír Móin-ul-Mulk, alias Mír Mannú, the gallant opponent of the Durráni Ahmad Sháh. He built the mosque in 1753 A. D. He was a handsome young man, well-versed in the Mahomedan law, and of pious and amiable disposition. On the death of Mír Mannú, when his widow, Morád Begam, assumed the reins of government in the name of her infant son, Bhikári Khán enjoyed her full confidence. He, however, was guilty of an offence never forgotten by her sex, and the incensed lady had him beaten to death with shoes by her women.

The mosque was taken possession of by the Akalis in the time of the Sikhs. They plastered the floor with cow-dung and placed the Granth, or Sikh holy scriptures, in it. The Mahomedans asked Fakirs Aziz-ud-dín and Núr-ud-dín to intercede in their behalf with the Máháraja for the restoration of the mosque. Through the good offices of the worthy Fakirs, backed by Gullu,* Maheki, the favourite water-carrier, who exercised much personal influence over Ranjit Singh, the Máháraja restored the mosque to the Mahomedans, on condition that the calls to prayers were not to be made loudly, and the income of the

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* The water-carrier who was in high favour with Maharáni Jindán, the queen of Ranjit Singh.
GOLDEN MOSQUE
shops attached to the Masjid was to be appropriated by the Darbár. The British Government most graciously restored these shops to the Mahomedans, on the recommendation of Captain (now Colonel) Nisbet, Deputy Commissioner, to whom the people owe a debt of deep gratitude for this and many other measures of public good and utility adopted by him.

On a slab of marble inserted over the eastern gateway is inscribed the following Arabic passage:—

يا بھیکت مسجد قلی می و واقف فی مسجد

"O Bhik! my heart is in the mosque and thou hast thy abode in it."

On the top of central arches the following passage from the Korán is inscribed on a slab of marble:—

قل یا عبابی الدین اسر فوا علی الفسیم لا اقتدام من رحمت اللہ ان اللہ یغفر الذنوب جمعاً اذ هؤلاء الغفور الرحیم.

"O my people, who have committed sins in their worldly life, despair not of God's mercy; He shall forgive all your sins: for He is Forgiving and Merciful."

On stepping within the Mochí Gate of the city, the first object that meets the view of the visitor is the picturesque mosque of Mahomed Sáleëh, Kamboh, the brother of Sheikh Inayat-ullah, author of the Bahar Dánish. It is rich in enamelled pottery work of the best type. The entrance to the mosque is by a flight of fine steps. As the inscription on the gateway shows, the masjid was built in 1070 A. H. (1659 A. D.). The founder's name is given in the following Persian verse:—

بنده آئین مسجد زیبا بنا بنا

"The founder of this mosque of beautiful structure.
Is Sáleëh, the slave of the descendants of Mahomed."

On the arches and the walls inside, passages from the Korán are inserted, as also Persian verses of great literary merit. It would be tedious to the reader to insert these inscriptions here, as they are full of oriental exaggerations.

The house of the founder was to the east. It is now owned by a Hindu trader.

* Bhik was the spiritual guide of Nawáb Bhikari Khán. He has addressed his Pir here out of esteem and affection for him.
† 24th Chapter of the Korán, 1st Quarter.
104.—The mosque of Bukkhan Khan. This spacious mosque is situated in Muhalla Dhal, Mochi Gate quarters. It was built in 1257 A. H. (1841 A. D.) by Bukkhan Khan, superintendent of the stable of Maaharaja Ranjit Singh, on the site of an ancient mosque. A small garden is attached to it, and there are cells for Darwishes, and a bath. Over the gateway the following chronogram is inscribed:—

"When Bukkan Khán, of high dignity,
Built this sacred mosque,
The invisible voice said for the date of its foundation:—
"In this place a second Kdaba has been built."

105.—The mosque of Chini-an wall. This is the fourth mosque of kausi work in the city. It is is situated in the Muhalla Chabuk Sawarun. It was built by Nawab Sarfaraz Khan, the Faujdar of Lahore, in the time of Alamgir, in 1052 A. H. (1671 A.D.). It abounds with Persian inscriptions, but it is not necessary to insert these here. The gate of the mosque was built of Abri stone, and the entrance was floored with marble, but these were removed by Gujar Singh and Lahna Singh, the rulers of Lahore before Ranjit Singh. On the front of the demolished gateway was the following inscription:—

"The architect of Reason said the nice date of foundation:—
"This is the beautiful mosque of Afráz Khan."

106.—The mosque of Moran. This mosque is situated in the Pápar Mandi Bazár, Sháh Almi Gate quarters. The founder was Moráu, the mistress of Maaharaja Ranjit Singh. She exercised such an ascendancy over the temper of that otherwise stern monarch that she was consulted on State matters, and was dreaded by the greatest Sardars. The Maaharaja used himself to come to her house with his cavalcade and struck coin in her name. The coin was known as the Morán Sháhi, and rupees bearing her inscription are to this day kept as curiosities. The mosque was built in 1224 A. H. (1809 A. D.) It is built one storey high. To the east and west are shops in which are rooms with windows overlooking the street. There are cells for Darwishes and baths. The pinnacles on the domes are of green enameled pottery. On the gateway to the south the following chronogram is inscribed:—
**THE NIWIN MASIT, OR THE LOW MOSQUE.**

"By the grace of God, the Lord of the heavens,
When Morán constructed a mosque on the earth,
The invisible voice said for the date of its foundation:
'In the name of God the holy mosque has been built.'"

This interesting mosque is situated in Kuchá Dográn, between the Lahori and Shah 'Almi Gates, close to Mutti ka Chauk. The building is very old, and is one storey below the surface of the street. The masjid is extensive, and the inner rooms are covered with domes of large size. The arches are wide and built of substantial masonry. There are cells and side-rooms, baths and a well. The court-yard is of commodious dimensions, and the entrance to the mosque is by means of a flight of steps. Notwithstanding the depth of the building, the rooms are as well lighted as in any building above ground. There are two wells in the mosque, into which the rain and surplus water is drained.

The mosque was built by Zulfiqar Khán, an Omera during the time of the Lodí dynasty. He was head of office under Haibat Khán, the viceroy of Lahore. The mosque is very popular with the Mahomedans. There is no doubt that the surface of the street was once on the same level with the floor of the mosque, and that the abádi has since reached its present elevation.*

This old mosque was built by Nawáb Wazir Khán, governor of Lahore. It is situated in the Sháh 'Almi Gate quarters, along the street facing the gate of the Pari Mahal. It is said that when the Nawáb had finished the building of his palace, or court, at this place he had this small mosque constructed for his own use. It is an unpretentious building, and has never been much frequented.

The tomb is situated in the Taxal Street, in the vicinity of Rang Mahal, the palace of Nawáb Sa'dulla Khán. Ayáz was a favorite of Mahmúd of Ghazni, and his name is mentioned in many anecdotes of the sayings and doings of that Mahomedan.

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107.—The Niwin Masit, or the low mosque.

108.—The Pari Mahal mosque.

109.—The tomb of Malik Ayaz.

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* Mufti Ghulam Sarwar expresses a different opinion. He maintains that the founder purposely laid the foundation of the mosque at so great a depth. We cannot agree with this. It is well known that mosques and Shiwalas are usually built on raised platforms. Why would the founder of the Niwin Masit have dug the ground low to build his mosque, and thus exposed it to the danger of annihilation? The Katra Ghabarchian, close by, is also much lower than the level of the street. It is a very ancient Katra, and is proof that length of time has had much to do with raising the streets to their present elevations. Witness the buildings of the mosque of Mahomed Sáleth, opposite the Mochi Gate, and other ancient houses in the city, which are all so low compared to the surface of the street that they seem to have sunk into the ground. Of course, since the time when they were constructed, the land of the streets has risen higher.
conqueror. The belief is still rife in the Mussalman quarters that he built the walls and fortress of Lahore miraculously in a single night. He, no doubt, rebuilt the city after the reduction of Anangpul, the Raja of Lahore, who opposed the arms of Mahmud. On his death, at Lahore, he was buried at this spot. The tomb, made of brick and mortar, is situated on a platform, 9 feet, 10 inches, by 7 feet, 6 inches, and is always covered with a pall. The entrance is by a door which leads to a small court-yard. A large garden, attached to this tomb, disappeared during the ascendancy of the Sikhs, but some of the shops originally belonging to it still exist. During the time of Maharanja Ranjit Singh coin was struck in this quarter. Hence the street was named Taxal Bazar.

110.—The tomb of Pir Shihraz. This highly respected tomb is situated in the Jaura Mori quarters of the city, and is one of the most ancient buildings of Lahore. The name of the saint who lies buried here is Pir Siraj-ud-din. He was a native of Bokhara, and came to Lahore about 723 A.H. (1323 A.D.) during the reign of Mahomed Tughlak, the most eloquent and accomplished prince of his time, whose letters in Arabic and Persian are, to this day, regarded as the most perfect models of diplomatic correspondence. Siraj-ud-din was once deputed on State business to the court of Lahore by the viceroy of Multan, and became a favorite of the Emperor on account of his great learning and scholarly attainments. His Majesty desired to create him Qazi of Lahore, but Siraj-ud-din, who was a man of independent character, declined the offer. The king was displeased with his behaviour, and from that time he abandoned worldly affairs, and, retiring into seclusion, died in his residence, where this unpretentious tomb was built.

111.—The mosque of Nawab Imam-ud-din Khan. This mosque is situated in mohalla Chele ka Hammam. It is a very splendid and imposing building. The founder was Nawab Sheikh Imam-ud-din Khan, son of Sheikh Ghulam Muhy-ud-din, the Sikh governor of Kashmir, better known to English readers for his rebellion in Kashmir, when that territory was made over to Maharaja Gulab Singh. He subsequently allied himself with the British, and assisted Sir Herbert Edwards with a contingent of troops, and fought on the side of the British against the rebel Mulraj, of Multan notoriety. The Sheikh was a man of literary attainments. He built this fine mosque in 1266 A.H. (1849 A.D.). It is one storey high, and the passage to it is by a flight of steps which open on to a spacious court-yard. The domes are graceful, and the arches leading to the interior hall stately and picturesque. In front of the central arch the following chronogram is inscribed on a marble stone:
Imám-ud-dín Khán, the Nawáb of high dignity,

Built a mosque acceptable to the heart.

When I searched for the date of foundation, the invisible voice from heaven said—'Verily this is the House of God.'"

Around the interior of the central dome are inscribed the following verses giving the date of foundation:

"How excellent is the Náwáb of high dignity, who, with Divine aid,

And with his knowledge of God, built this mosque.

What a mosque! the temple of holy men, the church of the pious!

The place of the bounty of God and of His Grace and Glory!

The founder of this edifice has acquired the blessings of both worlds,

And with the gold (of this world), which is transitory, purchased the everlasting wealth of the world to come;

For the year of its foundation the heavenly voice, having destroyed the strength of the enemies, said,

* In the world a second Kaaba has been built by Imam-ud-dín *

The Masjid is situated in the Lakarhárá street of the Bhatí Gate quarters. It is situated on a lofty platform, and is reached by a flight of steps. From its elevated position it is called the Unchi Masit. The mosque is ascribed to a Mashki, or water carrier, of Akbar's time. A Tughra inscription on an arch of the central hall shows that the mosque was built in the time of Akbar. It was rebuilt in recent times. The following is the inscription on the outer gate:

* The year of foundation (1266 A. H.) is obtained from the numerical value of the last phrase after the deduction of 1 (the numerical value of Alif, the first letter of اعد, enemies.) This is called in the art of Persian poetry the صف تعریج or diminishing the value of letters.
"What a fine new doorway of the mosque is this!  
Before whose arch everybody bows his head!  
When it was built the architect of reason said,  
'This is the gate, to the eternal Paradise.'"  
1299 A. H. (1881 A.D.)

This is a large masjid, situated in the Tibbi Bazar, west of the Tahsil Court, by the side of the road leading to the Bháti Gate. The inscription on the front arch shows that it was built by Ghułám Mahdí Khán in the time of Sháh Jahán. During the reign of Máhárája Ranjit Singh it was used as a store-house for powder. It is now used as a place of worship by the Mahomedans.

This small but imposing dome, of kansí work, is situated opposite the fort, to the south of the road leading to the Taxali Gate, and north of the Sadar Tahsil Court. The outer walls are covered with passages from the Kurán, written in raised letters. The mausoleum is ascribed to a Bukhári Syad, named Badr-ud-dín Sháh 'Alam, who died during the reign of Sháh Jahán. The present mausoleum was raised to his memory by Sa’dulla Khán, the Wazir of Sháh Jahán. Around it was a large garden, all traces of which have disappeared, except an old well which has been included in the Tahsil premises. Rája Suchet Singh, when building his haveli close to this makhbara, appropriated the whole of the ground which formerly belonged to it. The Bukhári Syads of Lahore maintain that the saint is one of their primogenitors.

This is another mosque of kansí or enamelled pottery work in the city. It is situated close to the Taxali Gate, and is also called the Taxal-wali-Masjid, from its proximity to the royal mints established here by Sháh Jahán. The founder was Abdulla Khán, Naib of Fidai Khán, the foster-brother of Aurangzeb, the builder of the Bándsháhi mosque. The masjid was built about the same period as the imperial mosque, and had been in possession of the Hindus, but was restored to the Mahomedans in 1868. During the Sikh time artillery lines were located to the north of it, but these have since been levelled with the ground. North-east of this is a very large old well, shaded by a spacious banyan tree.
SAYA BADRUDDIN SHAHALAM BUKHARI

TOMB OF
This substantial building, with glazed pottery work on the arches and front wall, is situated close to the Taxali Gate, immediately adjoining the city walls, on the east. Close to it were the proud palaces of Nawāb Wazīr Khān, the governor of Lahore during the reign of Shāh Jahān, but they have all been levelled with the ground. Traces of some of the foundations still exist. The masjid was the chapel of the Wazir’s zenana, the passage being from the Harem. Being situated in the Musalman quarters it is extensively used as a place of worship.

The tomb of this saint is situated in Muhalla Tibbi, close to the Tahsil. It is on a platform, situated in an open court-yard. The people of the Sufi sect assemble at the annual fair held at this Khāngah, and hymns, in adoration of God are sung when ecstasy takes possession of the Darveshes and other hearers of the persuasion. The saint belonged to the Shattaria Qadria family. He died in 1118 A. H. (1706 A.D.) during the reign of Aurangzeb, and was buried here. Shāh Inayutullah was the disciple of this saint. His disciple was Bhulle Shāh, of Kasur, whose kafjas, or poems, in praise of God, in the Panjabi language, are on the tongues of thousands of people. His Bara Mosa, or description of the twelve months of the year, is a beautiful Panjabi poem, and is sung by the Kalanwats, or musicians.

This is a very popular tomb of a Mahomedan saint, named Moín-ud-dīn, a Syad, or descendant of 'Ali, who, from his affable disposition and agreeable manners, was called by the people 'Syad Mithha,' or 'Syad the sweet.' The street in which the tomb is situated, came to be called, after his name, the Sāid Mithha Bazar. According to the Itadiyat-ul-Aulia, his father, Syad Jamāl-ud-dīn, was a native of Khwarazm. When the Tartars, under the great mercenary leader Changez Khān, conquered Khwarazm and reduced to subjection the Khwarazami prince, Jamāl-ud-dīn sought protection with Prince Jalāl-ud-dīn at Ghazni. Changez Khān reduced the last mentioned place, and Jamāl-ud-dīn, with his patron, Jalāl-ud-dīn, migrated to India, and took up his residence at Lahore. Being of a religious turn of mind, Jamāl-ud-dīn made many disciples in the city, and was much respected by the people. On his death, his son Muin-ud-dīn, succeeded him in the office of spiritual guide. He became a greater man than his predecessor, and his fame for piety, devotion and learning spread far and wide. He was a great orator, and for his eloquence, address and mild
behaviour gained universal esteem. He died in 661 A. H. (1262 A. D.), and his tomb is held in great respect by the people.

The Yekki Gate of the city, the original of the name of which was Zaki Gate, is so called after the name of Pir Zaki. Only the head of the saint is buried in the western room of the gateway, the body being interred in a Tawela close by. Hence two tombs have been built for this saint. According to the Tahfiz-ul-Wasiliin, the saint was murdered in a war against the Moghals, in one of their invasions of the Panjab. He was then living in this gateway. When the Moghals laid siege to the city, he was appointed to guard the gate, with the help of troops. He fought the enemy boldly, but at last fell in the conflict. According to the author, the saint continued to fight for some time, after his had been severed from his body, and killed many with his sword. The trunk at last also fell down, and life became extinct. The story is to this day current among the people.*

**NOTABLE HOUSES IN THE CITY.**

The ancient city of Lahore abounds in splendid, elegant and lofty houses, and the following is a brief account of some of the most important edifices, noted either for excellence of architecture and richness of style, or for the interest attaching to them as ancient buildings which once belonged to eminent persons in connection with the history of this important Province.

This house, of once unrivalled architectural grandeur, is situated in the midst of the city. It was originally built by Nawab Sa'dullah Khan of Chiniot, the Prime Minister of Shâh Jahân, but he died before it was complete. His son and successor Nawab Mián Khan finished it, and hence the haveli came to be called after his name. It was the highest house in the city, furnished with ten wells, numerous halls and arched chambers, supported by pillars of stone, reservoirs and fountains of water, underground chambers, balconies and upper storeys. The haveli was divided into three parts, the Mahal Serae, or the female quarters, the Court-house, known as the Rang Mahal, and the Kalai Khana. The female apartments are now used as places for working the grinding mills, of which about two hundred, with four hundred houses, exist at this time. The Rang Mahal has been utilised as the Mission School, and the buildings of the Kalai Khana have been converted into private houses.

* Vide page 86, sup. a.
Most of the old works have been destroyed or altered, yet what remains bears abundant testimony to the past greatness of these palaces. During the Sikh time the houses were given to Ghause Khán, colonel, and Sultán Mahmúd, the commandant of the artillery. The garden and mausoleum of Nawáb Mián Khán are situated west of the village Baghbanpurá.*

This extensive haveli is situated in the Mochi Gate quarters, and is now the residence of Nawáb Nasir 'Ali Khán. It was built in the time of the Emperor Mahomed Sháh, by Mír Bahádur 'Ali, Nádir 'Ali and Babar 'Ali, distinguished Omeras of the court. On its completion, when the Omeras occupied it, Mír Bahadur 'Ali, the eldest member of the family, was blessed with a son. To commemorate this happy event he called the house Mubarak Haveli, or the fortunate house, and from that time the house came to be called by its present name. It is famous as the place where the stern Ranjit Singh kept under surveillance the unfortunate Sháh Shujáh-ul-Mulk of Cabul, with his harem, and forced him to surrender the celebrated Koh-i-Núr diamond. The persecuted Sháh at last effected his escape by a hole which he made in a wall at night, and sought the asylum of the British authorities at Ludhiana, who treated him with consideration. Many alterations and improvements have been made in the haveli by the present occupants.

The Pari Mahal, or the 'palace of fairies,' is situated in the Sháh 'Almi Gate quarters. It was founded by Nawáb Ilm-ud-din, surnamed Wazír Khán, Minister of Sháh Jahán, and was his private residence. He also held his court here. It was furnished with magnificent halls, gardens, baths and other elegant buildings; but the three governors of Lahore, and, after them, Ranjit Singh, stripped it of its costly materials. The shops attached to the haveli, together with certain other buildings, still exist, and are substantial works of architectural beauty.

This vast edifice is situated at the Yakki Gate, and is commonly known as the Ahluwalia Haveli. It was built by Nawáb Zakaria Khán, surnamed Khán Bahadur, viceroy of Lahore, for the residence of his mistress, named Kallo Bai, a professional singer. Being a woman of low origin, she could not be admitted into the Nawáb's harem, and he built for her a separate house at great cost. Nawáb Gházi Khán, a descendant of Nawáb Zakaria Khán, sold a great portion of it to private persons,

* Vide article No. 27 page 148, ante.
until Ranjit Singh gave it to his "turban brother," Sardar Fateh Singh, Ahiwal, ancestor of the Raja of Kapurthala, the present owner and occupier of the house. The haveli comprises a large number of fine buildings.

5.—The Katra of Hájí Amán Khan.

This, in the time of Akbar, was known as the jewellers' quarters. In the time of 'Alamgir it became the residence of Hájí Amán Khán, son of Hájí Zamán Khán, an Omera of court, who gave it in dowry to his daughter, Mahdia Begam. Mákára Ránjít Singh gave it to Qází Ghulam Sháh, on whose death it came into the possession of his brother-in-law, Hakím Wali Sháh, whose descendants are now in possession of it. The Katra is also called Wali Sháh ka Katra.

6.—The Andhi Haveli.

The Andhi Haveli, or the dark house, is situated in the Jaura Mori quarters. The entrance to it is roofed, and, little light gaining access to it, the haveli is called Andhi Haveli. The court-yards are wide and spacious, and there are halls and double halls supported by pillars. There are also underground chambers. The haveli was built by an Omera of the time of Sháh Jahán. It is now in the possession of the Bhai family of Lahore.

7.—Diwan Lakhpat Rai and Jaspát Rai's Havelis.

These extensive old buildings are situated in the Sháh 'Almi Gate quarters. The founders were Lakhpat Rai and Jaspát Rai, brother diwans, or ministers, under the viceroy of Lahore in the time of the Emperor Mahomed Sháh. Both were persons of great note in the Panjáb and the owners of extensive wealth and property. It is said that, when Lakhpat Rai celebrated the marriage of his daughter in Lahore, every resident of the city was sumptuously entertained by him. Ránjít Singh gave the haveli to Nawáb Sarfraz Khán, son of Nawáb Muzaffar Khán and the members of his family, when the latter settled in Lahore after the conquest of Múltán. The haveli has since been in the possession of the members of the family of Múltán Nawábs.

8.—The Haveli of Mir Jawad.

This is situated in the Delhi gate quarters. Mir Jawad was the military commander of Lahore during the viceroyalty of Nawáb Zakaria Khán, Khán Bahádur. He built this spacious haveli as his private residence. It was in possession of his descendants until the collapse of the Moghal monarchy. During the Sikh time Ránjít Singh gave it to Pandit Ganga Ram, his
NOTABLE HOUSES IN THE CITY.

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distinguished revenue Diwán, or Minister. On his death it was occupied by his son, Diwán Ajudhia Náth, who was succeeded by his son, Diwán Baij Náth. It is now in the occupation of Diwán Narandar Náth, son of Baij Náth.

This lofty haveli is reckoned among the most magnificent buildings of the city of Lahore. It was built by Nau Nihal Singh, son of Mákáraka Kharak Singh, and used by him as his private residence. It contains numerous spacious chambers, halls and balconies. The roofs are decorated with paintings and mirrors, and are worked in gold. The walls are richly and tastefully ornamented with glasses and artificial flowers. It is now Government property and is used as the zenana, or female school.

This very extensive and large house is situated in Chungi Mandi. The walls and upper rooms are so high as to give the house the appearance of a citadel rather than a private residence.

This is situated in Hira Mandi. It is larger than even the haveli of Jemadar Khushal Singh. It consists of court-rooms, which are separate from the female quarters. There are underground chambers and pretty and handsome buildings attached to it. Opposite the double hall of court is a spacious court-yard, in the midst of which is the samadh of Rája Dhian Singh, surmounted by a beautiful dome, with a pinnacle of gold. The palaces, from their magnificence and grandeur, are worthy of the fame of the founder, as the Prime Minister of the great Mákáraka of the Panjáb.

This picturesque haveli, with its lofty upper storeys, stately rooms and majestic gateways, is situated in the Delhi Gate quarters. It is in the occupation of Kanwar Niranjan Náth, son of the late Rája. Diná Náth’s other haveli is opposite the haveli of Diwán Baij Náth, and is in the possession of his grandson, Diwán Rám Náth, son of Diwán Amar Náth. Amar Náth was a profound Arabic and Persian scholar, a traveller and a poet. His poetical name was Akbari. The history of the Khalsa written by him in Persian is a work of great merit.

This magnificent haveli is situated in the Lahori Gate quarters. The founder was Nawáb Imam-ud-din Khán, Governor of Kashmir under the Sikh government. It is furnished with numerous halls and chambers, tastefully decorated with paintings. It is now in the possession of Nawáb Ghulám Mahbub Subhání, son of the late Nawáb.

These are three large havelis, in two of which is the Teh-
Haveli of Raja Suchet Singh.

The haveli of Cabuli Mal, governor of Lahore, in the time of the triumvir governors of Lahore, is near the Dibbi Bazar of the city. It is a very spacious house, at present much neglected, and the property has passed to private individuals who are unable, from want of means, to restore it to a proper condition.

THE SHIWALAS, OR HINDU TEMPLES.

There are numerous Shiwalas, or Hindu Temples, in the city, but the following is a brief account of some of the most important of them.

This is a splendid shiwalā, to the north of the mosque of Wazir Khán. The gate to the south opens on to a spacious courtyard, in the midst of which is a lofty mandar, of solid masonry, with a domed roof. This dome is surmounted by a golden pinnacle, which gives the temple a picturesque appearance. The doorway of the mandar is to the west. The floor inside is paved with marble, and in the midst of it, on a raised platform, is placed the image of Shīb Ji Maharaj, the object of worship. A large copper vessel, filled with water, is kept close by, to purify the place. The walls inside are decorated. The court-yard is lined with rooms for the accommodation of the visitors, and cells for the sādhus, or pujāris.

The site of the shiwalā originally belonged to the mosque of Wazir Khán, but, during the supremacy of the triple rulers of Lahore, a certain Bāwa, named Thakurgir, built a small katcha temple here, which was enlarged and rebuilt with masonry, at great outlay, by Rāja Dinā Nāth, the head of the Sikh State Office.

This handsome edifice is situated to the north of the square of the Kotwali, or Police Court. It is a two-storeyed building, with beautiful windows and balconies fronting the street, which is the most frequented part of the city, the population here being very dense. The shops below are occupied by tenants, who are mostly traders and artisans. The walls fronting the street are tastefully decorated with paintings of Devatas and Avatārs. The entrance into the mandar is through the northern gateway, with the frame of red sand-stone and stairs of the same material. The gateway opens on to a wide court-yard, around which are handsome rooms, chambers and cells with domed roofs. In the western outer hall are placed the big kettle-drum, trumpets, shells and bells to summon the congregation to worship, at the appointed hours of ser
vice and at other times. In the midst of the court-yard, on a raised platform of stone, is the mandar, in which is kept a beautiful image of Shib Ji Maharaj. The inside walls are decorated with paintings of deities and gods. The shining golden pinnacle on the top of the dome contributes much to the attraction and grace of this most popular place of Hindu worship. Drops of water are allowed to fall on the Shiv Ji from a perforated basin, filled with water, and placed over the image, according to the prescribed mode of worship. The floor inside the mandar on which the Shiv Ji takes his seat on an eminence, is of pure marble. When the time of service arrives, the musical instruments that are blown and beaten create a deafening noise, which, however, is indispensable, for the service. The temple is the favorite resort of worship of the Kashmiri Pandits, the founder, Raja Diná Nath, having belonged to that class.

This is one of the most splendid and popular places of Hindu worship in the city. The founder was Bakhshi Bhagat Rám, Adjutant General of the armies of Mákáraja Ranjit Singh, who built it in Samvat 1900 (1844 A. D.) It is situated behind the Kotwali, in the kucha known after the Bakhshi’s name. The building is two-storeyed. The first storey is reached by a flight of six steps. On the top of the outer doorway are two stone images of the sacred bull, an image of an elephant, and of an alligator. On entering the door are to be seen the stone idols of gods Ganesh (elephant), Hanuman (monkey) and Bhairo Ji. The floor is of stone, and there are marble platforms of Jugmohan, surrounded with railings of the same material. The mandar is a lofty tower, in which the Shiv Ji takes his seat, on a marble platform. The tower has several pinnacles of gold, of various sizes, according to their respective positions, the central one being the highest. The mandar contains a large number of beautifully chiselled stone idols of different sizes, which are worshipped by the votaries. The mandar is furnished with jets d’eau and cascades, or water-falls, and has luxurious underground rooms for the comfort of the pujaris during the hot weather. The marble square, two yards long, and two yards broad, on which the founder sat while distributing alms to the Brahmins, is still preserved.

The shiwalas abounds with imposing edifices and bears testimony to the enormous wealth possessed by the officials of State during the reign of Mákáraja Ranjit Singh.

The Gurudwara is situated in the Chuni Mandi Bazar, towards the southern end of the street. It is held in high esteem by the Sikh
community, being the birth-place of Rám Dás, their fourth Gúru in succession from Nanak. The parents of Rám Dás lived here, and he was himself born and brought up at this place, from which he was taken to Govindwal, where he was married to the daughter of Amar Dás, the third Gúru. The Gurdwara was built towards the close of Mákárajá Ranjit Singh's reign, in the course of a year. It is built on the model of the Darbar Sahib at Amritsar. The Granth, or the holy book of the Sikhs, is kept at this place, and the musicians sing the sacred songs, accompanied by harpers on their instruments. Each Sunday a large gathering of men and women is held; and members of the Singh Sabha hold their meetings, in which questions of social and moral progress are discussed.

This is a well-known Sikh temple in the Chuní Bazar. The founder was one Jaswant Singh, who, on becoming a Fakir, changed his name to Khuda Singh, meaning a Sikh who worshipped one God. He was a great traveller and lived for a long time at Cábúl, where he was well treated by the Amir Dost Mahomed Khan. He died twenty years ago, and now his chela, Prem Singh, has succeeded to his gaddi. The Dharamsala is of masonry. The gateway to the north leads to a large court-yard lined with brick houses. There is a large hall on the north for assemblies of people. The Granth, or holy book, is kept here, and, every third day, Bhojans, or songs in adoration of God and the Gúrus, are sung before a large congregation of both sexes, when offerings are made before the holy book, and bread is distributed to the fakirs.

This magnificent mandar is situated at the end of the Moti Bazar, and is built of solid masonry. The founder was Rája Teja Singh, the Commander-in-Chief of the Khalsa troops, who led the Sikh army across the Sutlej with the object of waging war against the British. The building is two-storeyed, and was constructed twenty-five years ago. The entrance is from the north, by a flight of steps which open on to a wide court-yard, with a floor of masonry and lined with rows of arched rooms. In the midst of this court-yard, on a raised platform, is the mandar, which is lofty and majestic. In front of the doorway is a chaste gallery of stone, of great beauty. The walls inside are decorated with stone carvings, and in a niche of marble are gracefully placed the images of Sri Krishna Ji Maháráj and Radhika Ji, dressed in rich cloths and adorned with precious ornaments. The tower of the mandar is a lofty parallelogram of three storeys, the lowest of which is a bulb like dome. The top of the tower is ornamented with a pinnacle of gold, and golden bells are attached in several places. The mandar is now in charge of
Rāja Harbans Singh of Shaikhupura, the adopted son of the founder.

This is situated inside the Māsi Gate, behind the Haveli of Jemādār Khushal Singh. The founder was a Jemādār in the Darbar of Māhāraja Ranjit Singh. The building is of red sandstone and solid masonry. The gilt dome is spacious and large.

This is situated on the western side of the Moti Bazār. The building, though small, is attractive. The Granth is kept here, and the Kukas assemble here to sing songs in adoration of the Gūrus and to hear the sacred volume.

The mandar is in the Moti Bazār. The walls inside and the roofs are beautifully decorated. On the eastern wall is a large image of Hanumān Ji, colored with red lead, or minium, and another of Krishan Bhaqwan Ji. Morning and evening a large concourse of men and women assemble in this Gurdwara, to bow before the gods above mentioned, and implore their grace. The temple is very popular with the Hindus.

This high mandar is situated in the Tirpūlia Bazār, towards the eastern end of the road. It is undoubtedly one of the most ancient Hindu buildings of the city, and some maintain that it is as old as the city itself. The Shīv Ji Mahāraj takes his seat in the mandar, on a raised platform. The mandar is surrounded by a number of spacious buildings, some of them two-storeyed, for the accommodation of Jogīs and Pujāris. The institution is most flourishing, and is a popular place of worship with Hindus of all denominations, who hold it in great sanctity on account of the length of time it has survived. Bāwa Prem Nath Jogī was for a long time in charge of the temple, which, after his name, is called Prem Nath ka Mandar.

Behind the golden mosque of Bhikari Khān is a Bāoli, or large well, with steps descending to the edge of the water. The well was dug by Arjan, the fifth Sikh Gūru, in the time of Jahān-gir, and had a large alms-house attached to it. In the time of his successor, Gūru Har Gobind, owing to a quarrel between the Gūru and the Qāsi of Lahore, the Bāoli, with all the buildings attached to it, was confiscated to the State, and in the place of Langar Khāna a mosque was built in 1890, Samvat (1834 A.D.). The Māhāraja, having fallen dangerously ill, was advised by his astrologers to re-open the Bāoli and bathe with its water, which would cure him. He acted accordingly, and is said to have been cured by the bath. He lost no time in demolishing the mosque, and all the present buildings, consisting of rooms, chambers and balconies
were constructed by him in the course of five years, at an outlay of seventy thousand rupees. A tank was also constructed close to it, which used to be filled with the water of the Búoli, but is now dry. The place is highly respected by the Hindus, who hold all their important meetings there. The Granth, or holy book, wrapped up in valuable cloths, is reverentially placed on a raised platform, and the great kettle-drum is beaten every morning and evening to awaken the faithful to a sense of their duty to the Creator.

This is a three-storeyed temple in the Chakla Bazar. The original building was very ancient, but it has been entirely remodelled, and the present edifice was erected by Báwa Pritam Dás, twelve years ago, with money raised by public subscription. In the middle storey, in an ornamented niche of a highly furnished room, are placed the stone idols of Krishan Bhagwan Mahárýj and Radhika Ji, decorated with ornaments and jewels. In the hall to the front is the image of Hanuman Ji, colored red. The images are objects of worship and offerings to the votaries of Brahma. The halls are richly furnished with carpets and cushions.

The shiwala is to the east of the Chakla Bazar. Its founder, Pandit Shankar Náth, was a Diwán in the time of the Sikhs, and one of the most popular Honorary Magistrate in the city. The shiwala is in the midst of a court-yard, and has a high tower, decorated with a pinnacle, which gives it a picturesque effect.

The shiwala is to the east of the Chakla Bazar. It was built forty years ago by Rugunath Missar, and, as a place of worship, is in extensive use.

This is situated south of Rugunath Missar’s shiwala. It is a two-storeyed building, with rooms beautifully decorated with pieces of mirror. The images of Krishan Ji and Radhika Ji, decorated with valuable ornaments, are the objects of worship.

This is the richest of the Lahore Thakurdwaras, and is situated close to the Haveli of Bhái Basti Rám. The building is two-storeyed and the walls and roofs are tastefully decorated with pieces of looking glass, and ornamental work of a variety of kinds and colors. Gold color and gilt are profusely used; and the recesses in the walls are ornamented with crepitals which send out their brilliant rays like so many stars in the sky. The entire building looks like some beautiful ornament, or crystal palace, and is, architecturally, a success. The floor is covered with rich cushions and carpets. The original temple is very ancient, and the date of the foundation cannot be ascertained; but it has been
extensively remodelled at a great cost by Bháí Nand Gopal, a Rais of much public spirit and of advanced ideas, the descendant of the Bháís, or the spiritual leaders of Máhárája Ranjít Singh and his royal family. A large fair is held here on the first day of each Hindu month, and the Bhagats and Pujáris entertain the congregation by singing hymns and reciting holy sayings in adoration of the Avatars.

This temple is situated in Mohalla Talwara, in the Bháti Gate quarters of the city. It was built forty years ago, with money raised by public subscriptions. The entrance to the mandar is through a gateway to the west. The image of Devi Ji, made of stone, is placed in a richly decorated recess of the wall. It is dressed and ornamented with jewels. The Devi Ji was originally kept in the Gurdwára of Chauk Malla Singh, in the city of Amritsar, and was brought to Lahore by Bhaggu Bhagat. It is now universally worshipped by the Hindus.

This shiwala is in the Mohalla Talwara. It was built by Dilbagh Rai, the Diwán of Rája Dhian Singh, Prime Minister of Máhárája Ranjít Singh. Outside the gate of the temple is a large well, of very ancient date. It is now treated as part of the shiwala premises. Originally, the site of the shiwala belonged to this well; but, the mohalla people disputing about the ownership of that site, Dilbagh Rai built the present temple on it. The mandar is built of stone, and is surmounted by a large dome. Within the temple, on a raised platform, the Shív Ji is gracefully seated and is worshipped by the congregation. There are rooms for the Pujáris and the shiwala are extensively resorted to by the Hindu public.

This sacred mandar is situated in Tibbi mohalla, east of the haveli of Rája Suchet Singh, now utilised as the Saddar Tahsíl. It is, perhaps, the most ancient Hindu temple of Lahore, and must have been erected about the time of the foundation of the Hindu city of Lahore. The mandar proper is a storey and a half below the surface of the ground and is reached by a flight of steps. As observed by Kanhaya Lal, it is reasonable to suppose that it was built originally on a platform of a certain height from the ground, as most edifices of the kind are built. The lapse of hundreds of years have had the effect of raising the surface of the adjoining ground to its present elevation. During the Sikh time the dome of the mandar was on a level with the ground; but Rája Dina Nath had the ancient dome dismantled, and built, in its stead, the high dome with which it is now covered. The mandar, however, retains its original peculiarity, which is of special antiquarian in-
terest. The inner room, which is dark, is reached by a flight of twenty steps, and lamps are burnt day and night to light it. Th mandar has two gates, one to the east and the other to the south, and a large court-yard shaded by an old and large banyan tree. Close to the underground chamber is the old well of the mandar, into which the surplus water is drained. The mandar is highly respected on account of its ancient character.

This mandar is situated in the Dāi Bholi quarters of the city and is a two-storeyed building. It was built fifty years ago, in the time of the Māhārāja Ranjit Singh, by the mother of Kanhiya Kambo, who gave it to Mahant Balram Dās, a Bāwa held in great religious esteem. The Māhārāja himself used to visit the mandar, and on that account it acquired much importance. It is stated that once Mahant Har Kīshn Dās, on the occasion of a visit by the Māhārāja to this temple, related to him the story of Chor-Mor, or the thief and the peacock. The Māhārāja was pleased with the story, and gave the Sadh the name Chor-Mor, by which appellation the temple also came to be called. The mandar is furnished with chambers and side rooms, profusely decorated with paintings and mirrors. The images of Ram Chandar, Lachhman, Sītā and Rughnath, which are placed here, are the objects of worship. Katha is read every evening and is attended by a large number of both sexes.

This temple is situated in the mohalla known as Phalla Lakhpat Rai. The object of worship is a small altar of sand, a cubit square, on which oblations are offered. An annual fair is held here simultaneously with the Bhaddar Kali fair of Mauza Niazi Beg.

The mandar is situated in mohalla Vacchho Wali, and was built by Mussammāt Jawala Devi, about twelve years ago. The walls and the recesses are well decorated, and the high tower has a golden pinnacle on it. The stone image of Kṛishn Jī and Radha Jī are dressed with rich cloths and ornamented with jewels.

This is another very popular Vacchho Wali Mandar. The Katha of Ramāyana, Sri Bhagwat and other holy books is held every, day, and Bhajans, or holy songs, are sung in praise of the Devatas. Each visitor, on coming to the temple, receives from the Mahant a garland of Tulsī, on which he repeats the holy passages as long as he stays there, and which, on his departure he places at a central spot where a heap of such garlands is formed every day. Alms in the shape of food are distributed every morning and even-
ing to the Pujaris and other poor people who resort to the institution.

This sacred place of Hindu worship is in Vachhowali. The mandar is on a high platform. In the front wall are two recesses, in one of which a lamp (charaghn) burns day and night, and in the other there is a large wooden peg on which are heaped garlands of flowers. The asthan is a popular resort with both men and women.

This is a large mandar in Mohalla Vachhowali, built about two hundred years ago by Bawá Mahar Das. It is a great repository of idols, and there are to be seen here the images of Krishna, Bhagwan, Radha Mai and other Devatas. Close to it is a cluster of shiwalas. The shiwala of Sukh Ram, Khatri, Kapur, was built in 1930 Samvat. Next comes the shiwala built in the same year by Bhagtan, a Hindustani female who had a shop for the sale of betel leaves in the Sikh time. Then the mandar called the Chaurasi Ghanti wali Devi, from the eighty-four bells which are hung by a cord to awake the gods. Last is the mandar of Chetu Maharotra, built by him in February 1875, as appears from an inscription on the gateway. The Devi Ji which graces this temple, was found in the course of digging on the spot. The joy of the people on the sudden appearance of the goddess was unbounded, and crowds went daily to pay it respect. At last a public-spirited and pious man, named Chetu, resolved to build a temple for the Devi, where the goddess is worshipped by multitudes of people.

This imposing shiwala is situated in the Gumti Bazar. The tower is high and the upper portion is covered with copper gilt plate. On the top of the tower is placed a golden image of Hanuman (the monkey god), instead of a pinnacle, which gives it a picturesque appearance. The shiwala was built, in 1818 A.D., by Pandit Radha Kishn Lambdarhia, or "the long-bearded."

The Mandar of Kali Mata, or Kali Mother, is situated in Gumti Bazar. It is small, but handsome, and stands on a platform of stone, on which is placed the image of Kali Mata, made of black stone. She is seated beneath a dome of exquisite beauty. Two richly ornamented umbrellas are placed here. The smaller one, with a golden fringe, spreads over the image, and the larger one, which is equally costly, covers the dome. Both these umbrellas contribute largely to the picturesqueness of the scene which the temple presents to the view. The Kali Mata, which is said to have the gift of making people happy, is worshipped daily by crowds of men and women. During the Nuuratra, a fair is
held here for nine days, and the income from offerings is large. Every Hindu who passes along the lane is bound to bend his forehead before the propitious goddess.

This is a handsome temple in the Haveli of chief Pandit Radha Krishn, son of Madsudan, the family priest of Mahárájá Ranjit Singh. It is situated in the Said Mitha Bazar. The gateway is of stone, and the walls inside and the roofs are ornamented with paintings of gold and silver. The tower is lofty, and is surmounted with a golden pinnacle. The images of Sri Krishn and Radha Mai, adorned with jewels, are placed in ornamented niches, and are objects of worship to the pious. The temple was built in 1890 Samvat (1834 A.D.).

This is situated in the Dhal Mohalla. There are two cisterns, or reservoirs, attached to an old well at this place, which are considered sacred. The water of the smaller cistern is used by the people to wash their faces, and also for drinking, to secure benediction. The water of the larger one is revered, applied to the eyes, and used in drinking to obtain blessings. It is stated that out of this large cistern the saint Chajju Bhagat caused the Ganges to flow. An old woman who rendered service to the Bhagat, asked his leave, during the Baisakhi festival, to go to the Ganges to bathe. The master told her that she need not trouble herself about the matter, as the Ganges would itself come to her. Accordingly, it came, and the old woman enjoyed her bath in the current of the stream. From that date the cistern is worshipped, as having miraculous power. Chajju lived in this place. His shop, which was outside the city, is also worshipped and is known by the same name, Chajju Bahgat ka Chaubara. A large mandar, with spacious halls, is attached to the place in the city.

This shiwalá is situated in the Machhi Hatta Bazar. The well is very ancient, and is said to have been built with the money obtained from theft by a notorious thief named Sadhu, during the time of the Mohamádan emperors. The present shiwalá was built from public subscriptions raised in the Sikh time. The temple is very popular with the Hindus.

This imposing religious edifice, which was built in the first quarter of 1891, is situated outside the Sháh 'Almi Gate, and is popularly known after the name of its owner. It is an extensive two-and-a-half-storied building and is throughout made of bricks and mortar. The principal deity to whose service the building is dedicated is Sri Krishanji, but ample provision has been made for the worship of other deities. The principal mandar is
situated on the second storey, which is reached by a broad staircase of stone. Its steeple, 80 feet high, is built of bricks and mortar, with the exception of Palki which is of white marble. Altogether 42 rooms are consecrated to religious purposes, of which 18, including a large central hall (62' × 17'), as well as four upper floor rooms, overlooking it, are attached to the mandar of the principal deity.

A portion of the second storey, comprising in all seven rooms, is set apart for the Granth Sahib and Granthis, the room in which this holy scripture is read being 16' × 10' in dimensions.

The mandar of Shivaji is situated on the ground floor in an open court-yard (73' × 38'), and is reached by two gates, facing each other. Of the thirteen rooms situated in this court-yard, three are attached to the mandar of Shivaji, while the remaining ten are set apart for the use of travellers. A well is provided in front of the mandar for the use of the worshippers and travellers.

To the main building a Jubilee Ghát and a Jubilee tank are attached for bathing purposes, the former being intended for males, and the latter for females. The Jubilee Ghát, 128 feet in length, and 16 feet in width, is made of stone. Two rooms are attached to it for the comfort of bathers. The Jubilee Tank, which is largely resorted to by females, is walled up all round, and is provided with a bath-room or hamam. Three large rooms are attached to it for the comfort of female bathers during summer.

The public-spirited founder has dedicated the income of seven two-storeyed houses and fifteen shops below them for the maintenance of this institution. A portion of the income is spent in feeding pilgrims and destitute persons. The average income is Rs. 120 a month.

The buildings were constructed at a cost of upwards of a lakh of rupees, of which Rs. 15,000 were spent on the Jubilee Ghát and Jubilee tank.

**AN ACCOUNT OF THE SAMADHS.**

This Samadh is situated outside the Masti Gate, in the garden of Jamadar Khusbal Singh. The building, which is octagonal is made throughout of marble, and is covered with a high dome of the same material. Raja Teja Singh died in 1863 A.D., and this beautiful edifice was constructed to his memory, under the able superintendence of Rai Mul Singh.
Ram Singh, son of Jamadar Khushal Singh, was a very able young man, well versed in Arabic and Persian. He died during his father’s life-time, and this Samadhi was built to his memory by his affectionate father in 1839 A.D. It is a highly finished Samadhi, with spacious rooms attached to it. The floor is of marble, inlaid with flowers of cornelian and black-stone. The dome is majestic, and is surmounted by a golden pinnacle. The walls and the recesses are ornamented. The temple is attached to the Samadhi, in which Shiv Ji is worshipped.

This is situated south of the Samadhi of Ram Singh. Khushal Singh died in 1844 A.D., and his cremation took place at the spot where the Samadhi now stands. He was the chamberlain of Maharaja Ranjit Singh.

Both are situated in the same court-yard, close to the parade ground. Raja Suchet Singh fell fighting hand to hand against an unequal number of Sikh troops under his nephew Raja Hira Singh, in the mausoleum of Mian Wadda. Udham Singh, eldest son of Maharaja Gulab Singh, met his death through the accidental fall of a portion of masonry while passing one of the gates of the Hazuri Bagh, in the company of Prince Nau Nihal Singh, who also died by the same accident.

Jawahir Singh was own brother of that intriguing lady Rani Jindan, mother of Dalip Singh, afterwards the boy Maharaja of the Panjab. He was killed by the infuriated Sikh soldiery towards the end of 1844. Jindan was deeply afflicted by the death of her brother. “She threw herself” says Smyth, in his History of the reigning family of Lahore, “and her little son upon the body; she wept bitterly and tore her loose hair.” His tomb, outside the Masti Gate, was built by her. The Rani’s lamentations for her brother never ceased as long as she was in Lahore. According to the same authority, “daily, attended by numbers of her women, she went on foot to renew her lamentations at the mausoleum of her murdered brother. Daily she thus walked through the city exposing herself to the view of the multitude with her long hair all dishevelled as she repaired to the tomb of Jawahir Singh.”

This Samadhi is situated close to the wall of the fort on the north. Bhai Vasti Ram was the spiritual guide of Maharaja Ranjit Singh. The Samadhi is an architectural monument of great beauty, with a large number of chambers and rooms, all in a state of perfect preservation.

This is situated east of Mauzah Kot Khoja Sai’d, two miles east of Lahore. Hakikat Rai, a Hindu boy of 17, used to study
in a school, in the time of Nawab Khán Bahadur, Viceroy of Lahore. He quarrelled with the Musalman boys and returned the abusive language which they had applied to some of the Hindu gods. He was taken to the Qazı who sentenced him to be executed for daring to abuse the Prophet. The case came on before the Governor, who confirmed the Qazı’s sentence, declaring, however, that, should the boy embrace Islam, the sentence would be remitted. Hakikat Rai, true to the faith of his ancestors, rejected the invitation to embrace the faith of the Prophet and was executed. His tomb is held in great reverence by the Hindus, who flock in multitudes to bow before it. The annual fair of Basant, or spring, is held at this Samadh.

This Samadh is situated to the west of the summer house of Sháh Biláwal,* built by Mahárája Ranjit Singh. It possesses no architectural pretensions and is a simple shrine of masonry work. The reason is that, after the assassination of Sher Singh by the Sindhi Sardars, there was an entire absence of any regular form of government, and those interested in erecting a memorial worthy of the name of the reputed son of the great Mahárája, had but little respite from the intrigues which surrounded them on all sides, to think of architectural works. The place is historically interesting, as the site of a tragedy which has been surpassed by few in the pages of Asiatic history, and which was followed by those bloody scenes and conflicts that contributed in so important a degree to the speedy collapse of the powerful dynasty established in the Panjáb by the genius of Ranjit Singh.

West of the dome of Sher Singh is the Samadh of his wife, Randhavi. Over the archway of this Samadh is the following inscription:

"The Samadh of Rani Sahiba, Randhavi Dharam Kaur, wife of Mahárája Sher Singh. Died on Sunday, the 14th of Maggar, 1927 Samvat."

East of the Sher Singh’s dome is the Samadh of his wife, Rani Partáb Kaur. The following is the inscription over the gateway of this Samadh:

"Rani Partáb Kaur, mother of Sardár Thakar Singh, and wife of Mahárája Sher Singh Bahadur. 10th of the month of Bádrí, 1914 Samvat."

* North-west of the Baradari is the chamber in which Mahárája Sher Singh took his seat when shot dead by Ajit Singh Sindhiwadia. The mark of
The Old Gardens of Lahore.

The Mahomedan Period.

Few only of the gardens of the Moghal period have survived the wreck of time. The most noteworthy of those which have, to a certain extent, preserved their former magnificence, are the gardens of Sháh Jahán, known as the Shalimár,* distant about three miles from the city on the Amritsar road,—already noticed from an architectural point of view in Chapter II of this work.† It will be interesting to note here some of their essential features and the principal changes they have undergone since they were laid out.

The most remarkable peculiarities noticeable in the gardens—peculiarities which, indeed, form their principal features, reflecting the highest credit on the engineering skill of Sháh Jahán’s period, are, firstly, the exactness with which the water level of the canals, in the different terraces, notwithstanding their various heights, is regulated; and, secondly, the amazing apparent evenness of the surface of the gardens externally,—for, looked at from outside, they seem to comprise one even surface of ground encircled by the same walls, though internally they are divided into three terraces, each being higher than the other by the height of two men.

With reference to the first point, it is to be observed that the level is so even throughout that, the moment water is let into the first cistern of the uppermost terrace, it affects the last cistern of the same terrace, the fountains of which commence to-

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* An account of an interesting discussion on the word Shalimár which took place in the Darbar of Mahárájá Ranjit Singh, is given in my History of the Punjab, page 360. Shala is a Shastri word, meaning ‘house,’ as in Dharmashala: signifying ‘House of religion,’ Pathshala, ‘House of tuition,’ &c., and Már is a Turk word, meaning ‘Joy.’ Thus, Shala-Már, which is a combination of Sanskrit and Turki words, means, ‘House of Joy.’ Ranjit Singh gave it the name Shalal Bagh, شلال باغ, Shalá in Persian meaning ‘Sweet-heart,’ and Bagh گاک garden. Shalal Bagh, thus means, the ‘garden of sweet-heart.’ Under the orders of the Mahárájá, the garden was styled by this designation in all public correspondence, History of the Punjab, page 361.

† Vide Article No. 23, pp. 140 to 144, supra.

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play simultaneously with those of the others, which all commence to play at one and the same time.

The same remarks apply with respect to the water level of the second and third terraces, which, it must be noted, is the same for both; although, curiously enough, the second terrace is situated at a height compared with the third.

The second point is thus explained:—It is said that, where the gardens now are, flowed in olden times the Hydrotees, or Ravi. When Mahmúd invaded Lahore, the site of the gardens and their neighbourhood formed the bed of the river. The upper portion of the garden site comprised the Mánjha (or high) land and the lower the Bela (or low bed of the river.) The land being fertile and the scenery around attractive, Sháh Jahán determined on laying out the Royal Gardens in this locality.

The visitor will observe that there are three rows of fountains in the middle cistern of the third terrace from north to south, while there is only one row of them in the middle cistern of the first terrace in the same direction. A stronger current of water was also required to fill the large tank in the second terrace and the four remaining cisterns in the third. In order that the water might flow with sufficient force into the second and third terraces, two large wells called Bárán Hutta (or the twelve-wheeled) were constructed in connection with the uppermost terrace, one to the west, and the other to the east. The western well is, at present, in working order. The eastern is in ruins. To convey the water of the western well, an aqueduct was constructed on the top of the garden wall in that direction, which conducted it to the second and third terraces; and a similar arrangement was made to convey the water of the eastern well to the same terraces. These aqueducts exist to the present day on the garden walls to the west and east.

As to the principal changes that have taken place in the gardens since they were laid out, it is to be noted that the summer-house towards the northern end of the first terrace, overlooking the marble water-fall and the large tank in the second terrace, was originally a structure of pure marble, covered externally and internally with that material from base to summit, but Máhárája Ranjit Singh removed the stone and sent it for the embellishment of the Sikh temple at Amritsar.

The summer-houses to the east and west of the large tank in the middle terrace were also of marble, which was removed by the triumvir governors of Lahore, and sold off before the ascendancy of Ranjit Singh.
The niches in the three side walls of the building known as Sawan Bhadon, towards the southern extremity of the third terrace, were all of marble which was carried away by the Sikhs during the time of anarchy that preceded the establishment of the Sikh Government. The marble niches to the south, however, still exist.

The Khwābgāh, or sleeping apartment of Sháh Jahán, is situated to the west of the garden of Fyz Bakhsh, as the first terrace is called. In this Khwābgāh there was a cistern of green agate, but it was removed by the three governors of Lahore, and the stone sold in the bazaars of Lahore. The three governors also took out the copper of the fountains and sold many maunds of it to the braziers of the city.

The large well, Bāra Hutta, to the west of the Khwābgāh immediately outside the garden wall, noticed before, is so called because it can be worked by twelve Persian wheels. The well is quite extraordinary, and from its enormous size more resembles a tank than a well. The circumference exceeds 200 feet and the depth is very great. In the time of the Emperors, a grating of iron was fixed at some depth below the surface of the water with the object facilitating the picking out of the earthen pots (Tinds) with which water is drawn, and other articles which might chance to fall into the well. This grating, which must have been of considerable dimensions, does not now exist; but the iron hooks, by which it was suspended, can still be seen at intervals all round the well inside, a little below the surface of water.

The original gates of the garden exist on the west and east sides in the lowest or third terrace, but of these only that to the west is in use at present; the other, to the east, is bricked up. The doorway, towards the south of the first terrace, on the grand trunk road to Amritsar, is recent, and was opened in the commencement of the British period by Major Macgregor, Deputy Commissioner. It was originally the Khwābgāh, or sleeping apartment of the ladies of the royal Harem. South of this Khwābgāh, on the side of the Amritsar road across it, were splendid palaces of the royal ladies. The quarter was known as Khawāspura. The passage

* A kind of lattice work representing the rains of the Hindi months, Sawan and Bhadon (corresponding with parts of July and August.)
from Khawaspura, to the garden of Farah Bakhsh, was by two gates, one to the west, the other to the east. The foundations of Khawaspura were extensive and existed until lately, but they were dug out, and the bricks sold in the time of Colonel Nisbet, Deputy Commissioner, Lahore.

The Farah Bakhsh was reserved for the royal ladies, who used it as their pleasure ground. Between this and the second terrace was a partition wall of marble fret-work of the height of a man, which served as a screen. This marble wall of fret-work was of exquisite beauty, and marks of it can be still seen at the northern extremity of the first terrace, where now exist only railings of red sand-stone. It was death to pass the screen, and the passage was guarded by Armenian and Tartar soldiers. Only eunuchs and lady visitors found access to it. According to Manouchi's description of the Harem, each lady had her own band of damsels, who sang, played on musical instruments and danced.

The king gave audience in the second and third terrace, and here the Omarsahs and princes of the royal blood assembled to pay homage to His Majesty, and take part in the festivities of the day.

As has been narrated in the Second Chapter, the garden suffered much at the hands of rapacious invaders and Sikh free-booters, as well as the Sikh rulers. It was reduced to such a ruinous condition at the commencement of Ranjit Singh's reign, that the reservoirs were all filled up with earth, and, the whole land having been ploughed up, cultivation was carried on at the place. The Mahrāja, although he divested it of much of its marble and other valuable stone, restored the garden.

The royal Bath-rooms were thoroughly repaired and put into order by Mahrāja Sher Singh.

A good idea of the former magnificence and picturesqueness of the Shalimār may be formed from the fact, that it was situated in the midst of thriving and luxuriant gardens, the property of the Court nobility. Thus, to the south, across the Amritsar grand trunk road, was the İnayat Bāgh, and further south of it was the Anguri Bāgh. Remnants of these gardens still exist.

To the north was the Mahtābi Bāgh, which, has been sold by auction by the Government and become the property of Mian Chānan Din, of the Baghbānpura Mian family. A Bārūdarī and a tank of this garden still exist, and traces of fountains of water and water courses are visible to this day.
The Golabi Bagh.

To the west was the Golabi Bagh, belonging to Sultán Beg, a cousin of the son-in-law of Sháh Jahán, the gateway of which still exists on the road to Shalimár.*

The Bagh-i-Dárá.

To the east of the garden was the garden of Prince Dárá Shekoh called the Bagh-i-Dárá. It was embellished with a Bárádari, a tank and fountains of water, but these have all disappeared now. Máháraja Sher Singh gave this garden to Díál Singh Mujithia, a Sirdar of his Court. His son, Sirdar Díál Singh, demolished the buildings, and sold the bricks. Ten acres of the land of this garden are now held in proprietary right by Maulvi Zahur-ud-din, Pleader, Chief Court, Panjáb, a member of Baghbán pura family.

The garden of Dilmánez or Dilkusha.

Of the other gardens of the Moghal period may be mentioned the garden of Nur Jahán, across the Ravi, noticed in the works of Jahángir's period as the garden of Dilmánez, or Dilkusha, where exists the mausoleum of that Emperor; the garden of Mirza Kamrán, on the banks of the Rávi, now in ruins, of which only the summer-house, known as Turgah, remains; the garden of 'Ali Mardán Khan, called the Nau Lakha, and the gardens of Mahabat Khan, south of the Shalimár. Of the numerous other gardens of the time of the Moghals, many of which have been noticed in Chapter I of this work, no trace now exists.

The Sikh Period.

The environs of Lahore were, during the Sikh time, noted for the fertility of their gardens, but few belonging to that period are now left, and of these fewer still are properly looked after by their present owners. The buildings of the Ahluwalia garden, near Nau Lakha, were destroyed by the heavy rains of 1875, and the garden, which was treated as part of the Nau Lakha garden of 'Ali Mardan Khan, is now neglected. The land attached to it is under cultivation, and few of the fruit trees remain.

The garden of Jamadar Khushal Singh is in tolerably good condition. The Samadh of Ram Singh, son of Khushal Singh, is situated in this garden.

The garden of Rajá Teja Singh, in the village Khui Mirán, a mile and a half from Lahore, is a splendid garden with a summer-house, numerous fruit trees and a canal. It has been well looked after by Rajá Harbans Singh.

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* Vide Article No, 14, page 134 supra.
The garden of Rajá Diná Nath, on the old road to Shalimár, close to the tomb of Ghore Sháh, was once unrivalled for its beauty, fertility, and elegance. It was the old place for Hindu and Mohamedan garden parties, and the popular resort of all classes of people for enjoying the company of friends. It is furnished with reservoirs of water, tanks, splendid summer-houses and buildings for the accommodation of visitors. Being, however, neglected by the present owner, it has ceased to be the rendezvous of the people.

The garden of Diwan Ratan Chand, outside the Sháh 'Almi gate, is a place of great interest. It is furnished with picturesque buildings, elegant reservoirs and fountains of water and luxuriant walks. There are numerous fruit trees, and the garden is in a most flourishing condition. The credit for keeping the garden in such a thriving condition is due to Lálá Bhagwán Das, son of the deceased.

The garden of Bhai Maha Singh, outside the city, was the most luxuriant of its kind in the time of the Sikhs. People took great pleasure in visiting it, and the founder was obliging, and received all comers courteously. It was furnished with fountains of water which were kept in full play, and the walks of the garden, combined with the ample foliage of the trees, rendered it a place of great attraction. Sawaya Singh, the descendant of Maha Singh, sold the garden to the Christian Missionaries, who have kept it in good order, and established a College here.\*

The Badámi Bagh, to the north of the fort, was the old public garden of the station at the commencement of the British period, and English gentlemen and ladies resorted to it for purposes of refreshment and recreation in afternoon-time. A band played and entertainments were held at the place. The garden was under the management of Mr. Henry Cope, Editor of old Lahore Chronicle newspaper. In subsequent times it lost its importance, and the public gardens on the old mall became the place of recreation. These were, again, superseded by the Lawrence Gardens, which are, now the place public of recreation.

The Badámi Bagh was founded by Máháraja Ranjit Singh. The place owed its name to a certain Mahomedan princess, called Gul Badám (or the flower of almond), whose mausoleum stood

* The Divinity College.
between the Masti and Sheron Wala gateways.† Badami Bagh is now the first station on the Peshawar line of Railway. No traces of the garden now exist.

† My authority for this statement is Fakir Syad Qamr-ud-din, Khán Bahadur, Honorary Magistrate, Lahore. He informs me, on the authority of his learned father, Fakir Aziz-ud-din, that the mausoleum of Sahahzadi Gul Badám was entirely a structure of pure marble decorated with inlay work of exquisite beauty Fakir Aziz-ud-din saw this mausoleum, but it was pulled down by the Sikhs, and no traces of it now exist. Kanjít Singh gave the garden the name Badámi Bagh, after the name of this princess.
CHAPTER III.

LAHORE.
Descriptive.
(The Modern Period.)

That Lahore is quite different to-day from what it was thirty years ago, is evident to even the most superficial observer. For a long time after annexation in 1849, nothing was observable to the south-east but a vast expanse of uneven ground, studded with crumbling mosques, domes, and gateways; huge mounds of old brick-kilns, and shapeless masses of ruins. The invasions of Nadir Sháh and Ahmad Sháh, resulting in the dismemberment of the Mohomedan sovereignty in the Panjáb, the persecution by the local Governors of the Hindu subjects (particularly the Sikhs) and the retaliatory measures adopted, in their turn, by the latter, completed the work of destruction and devastation everywhere in the Panjáb, and the capital was no exception to this rule.*

Sir (afterwards Lord) John Lawrence, writing as Chief Commissioner of the Panjáb in 1852, said of the suburbs of Lahore:—
"Few suburban localities could be found in any province presenting such peculiar sanitary difficulties as the vicinity of Lahore. The station of Anarkali, with its adjuncts, is scattered over an area of several square miles, over which extend the ruins of not one but of several successive cities of various eras and various dynasties. The surface of this extraordinary plain is diversified by mounds, kilns, bricks, stones, broken masses of masonry, decaying structures, hollows, excavations and all the *debris* of habitations that have passed away. The soil is sterile, and impregnated with saltpetre, but the ground is interspersed with rank vegetation, and though generally arid, yet from its undulating nature, possesses an unfortunate aptitude for the accumulation of stagnant water."†

* The Hindus never recovered their independence through seven and half centuries of Mahomedan rule, until the Sikh confederacies, or *misls*, developed themselves into a power in the Panjáb. Lahore was generally governed by viceroys, or *Ndrtuns*, who exercised absolute authority.

† "Selections from the records of the Government of India, (Foreign Department), for the years 1851-52 and 1852-53, relating to the administration of the Panjáb Territories." The "ruins of several successive cities," mentioned by Sir John, have clear reference to the old inhabited quarters of the city of Lahore, which, as I have shown in Part II, were destroyed on the collapse of the Mahomedan rule and the ascendancy of the Sikh *Misl*, or confederacies, in the Panjáb.—See pages 92 to 97 supra.
Fortunately for the country and its people, times have now changed. Where desolation and ruin marked the surface of the land, luxuriant vegetation thrives, picturesque, public and private edifices have risen, and gardens and plains, intersected by canals and metalled roads lined with shady trees, afford indubitable testimony at each step, to the beneficent influence of a settled Government and good order, to the progress made in the works of art and to the peace and prosperity enjoyed by the inhabitants. New works have taken the place of old ones; but such of the latter have been generously preserved as deserved protection on public grounds.

The whole of the eastern portion of the station, extending for three miles, to the Lawrence gardens and Government House, is now known as Donald Town, from Sir Donald McLeod, late Lieutenant-Governor of the Panjáb. The shops of European merchants, and traders flourish here. This growing suburb is connected with Anarkali by a broad road called the Mall, north of which, separated by a desolate tract, is the Panjáb North-Western Railway Station, surrounded by a colony of houses, chiefly belonging to Railway employees. The quarter in which this colony is situated, is known as Nowlakha. The whole of this locality, together with the Donald Town, as far as the Shalimár and the Mian Mir, formed portion of the ancient city, and it affords still a vivid idea of the former size of the capital of the Panjáb. South of the Mall lie the suburbs of Mozung, where there are many European residences.

To the south of the city, connected with the Lahori Gate by a wide street, is the station of Anarkali, which derives its name from a tomb,* so called, close to the Panjáb Government Secretariat office, formerly the Residency. In the time of Mahárája Ranjit Singh, the place was used as the lines of regiments and battalions under the orders of the French officers in the employ of the Sikh Government. When, in 1799, Ranjit Singh first entertained the idea of making himself master of Lahore, and with that object came to the suburbs of the city, at the head of a force, bringing with him his enterprising mother-in-law, Sada Kaur, he located his troops in Anarkali.† After the annexation, the British troops occupied Anarkali; but, in 1851-52, the place was abandoned as a cantonment, being considered unhealthy for the location of troops.

* For an account of this tomb see Chapter II, Article No. 69, page 186 supra.
† Vide my History of the Panjáb, page 350,
At a distance of three miles to the east of the Civil Station, and seven miles from the fort of Lahore, are the cantonments of Mian Mir, the Military head-quarters of the Lahore Division. The plain was originally treeless and dreary; but it now looks green, in consequence of the canals that intersect it, and the trees planted along the avenues. Mian Mir has two Railway stations, one to the east, on the Lahore and Delhi line and the other to the west, on the Lahore and Multán line. The garrison of Mian Mir consists generally of Batteries of Royal Artillery, a Regiment of British Infantry, one of Bengal Cavalry and Native Infantry and Panjáb Pioneers.

The detachments of Royal Artillery and European and Native Infantry are supplied to the Fort of Lahore from Mian Mir.

The Catholic Chapel, considered the most beautiful in the Panjáb, is in Mian Mir.

About five miles from Lahore and midway between the Cantonment and the city, flows the Hasli canal, constructed by Ali Mardán Khán, the famous engineer, by command of the Emperor Sháh Jahán, in 1633 A. D. The canal formerly supplied water to the fountains and gardens of the Royal pleasure grounds at Shalímár and the conservatories near Lahore. The Omerahs and more influential persons, whose lands and gardens were situated along its course, were allowed to irrigate them from this channel. The sight of running water and of the dense foliage of trees, the rich and luxuriant vegetation and the many pleasure grounds and gardens intervening between the Shalímár and the Imperial city, enabled the old Moghal nobility of Lahore to retain those impressions of the picturesque which the followers of Baber had brought from the fertile valley of the Oxus. When the Sikhs acquired the sovereignty of the Panjáb, a branch of the Hasli was carried on to Amritsar, to supply water to the sacred tank of the Sikhs at that place. Its width varied from fifty to fifteen feet and its depth from seven to two feet. The channel was widened and the bank strengthened in 1851-52. The Hasli now feeds the great Bari Doáb Canal, and is under the same management as that useful work.

The population of the city of Lahore and its suburbs, included within Municipal limits is, according to the Census of February 1891 1,59,597, of whom 92,835 are males, and 66,762 females. In 1881 the population was 1,38,878,* and in February 1875, 1,28,441,† showing an increase of 20,719 in ten, and of 31,156, in sixteen years.

* Town 97,208, Suburbs 41,670, Total 1,38,878.
† Town 92,035, Suburbs 36,406, Total 1,28,441.
Lahore stands eleventh in order of area, and, with its suburbs, second* in order of population, among the thirty-one districts of the Province.

Mian Mir has a population of 17,257, of whom 11,875 are males, and 5,382 females.

The total population of Lahore and Mian Mir is as follows:—

<table>
<thead>
<tr>
<th>Municipality</th>
<th>...</th>
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</thead>
<tbody>
<tr>
<td>Mian Mir.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>17,257</td>
</tr>
</tbody>
</table>

| Total | 17,6854 |

The population according to religion is classified as below:—

| Hindus       | ... | ... | ... | ... | 62,077 |
| Sikhs        | ... | ... | ... | ... | 7,306  |
| Jains        | ... | ... | ... | ... | 339    |
| Mussalmans   | ... | ... | ... | ... | 1,02,280 |
| Christians   | ... | ... | ... | ... | 4,697  |
| Parsis       | ... | ... | ... | ... | 132    |
| Jews         | ... | ... | ... | ... | 14     |
| Others       | ... | ... | ... | ... | 9      |

| Total | 17,6854 |

Climate.

The climate of Lahore is considered superior to that of the average of Indian towns. The country is situated in a medium degree of latitude, in the same parallel with Northern Africa and the American States and possesses every variety of climate, both of the tropical and temperate zones, and capabilities of growing every description of produce. For four months of the year the heat is excessive, the thermometer ranging up to 105° in the shade. As in almost all other parts of the Panjáb, the most unhealthy seasons of the year are September and October. From November to March, the climate is healthy and delightful, and December, January and February are pleasantly cold. Rain falls more frequently now than during the Sikh period, in consequence of the increase of vegetation. The periodical rains fall in July and August, but a large proportion of rain also falls in the cold weather. The dust storms before the rainy season are not so oppressive as in the desert districts to the south, bordering Bikanér.

Geology.

The only mineral production of any value in the district of Lahore, is Kankar, or lime-stone gravel, used for metalling roads and manufacturing lime. Kallar, Rori is collected from old sites and is carried to the fields by carts, to serve as a top-dressing for wheat crops. Saltpetre is obtained from the soil collected from the sites of old villages, called Theh, which is boiled in water in large iron-pans made for the purpose.

Trees.

The indigenous trees of the district are:—The Kikar, or Babul (Acacia Orientalis or Acacia Arabica), a hard wood, planted generally.* The population of Delhi, according to the Census of 1881, is 1,93,000. Lahore thus stands second in order of population; Amritsar (1,36,000) third; Peshawar 83,000 fourth; Umballa (79,000) fifth; and Multán (74,000) sixth.
around cultivated fields, and used largely for agricultural implements and charcoal; Mulberry (Morus Indica), and Faras (Tamarix Orientalis), both inferior woods, used chiefly for the frames of cots; Seris (Acacia Sirissa), used as beams for houses, and for making oil-presses; the palm tree, grown in alluvial tracts; the Karil (Capharis Aphylla), a light green tree, with few leaves; Wan; Jand (Orosopis Spicig era), best for fuel; Phulai, used for agricultural purposes; Amb (Mang o), the fruit of which is so delicious and sweet; Shisham (Dalbergia Si su), most valued and extensively used for building purposes, furniture, cart-wheels and yokes; Bakaten, or Dharek (Melia Sempervirens), used as rafters for native houses, being not liable to attack by white ants; Barma, (Cratave Topia,) a fine shady tree; Amaltas (Cathartocarpus Fistula), used as a purgative; Pipal or fig tree, (Ficus religiosa), a large shady tree; Ber (Zizyphus Nummularia), used for Persian wheels; Pulu (Salvadora Oleoides), and a few clumps of date palm (Phanoxi daeytelifera).

The principal spontaneous vegetable products of the District are the Pilchii (Tamarix Gallica), which grows on alluvial soils on the banks of the Ravi. The Zamindars use it for making their stacks and thatching their mud-houses, while the Kahars and boatmen use the twigs for making basket. Dab, a fibrous grass (Typhu Augustifolia or Poacynosurides), the sacred Kusha grass of the Hindus, grown on the banks of the rivers, is used for manufacturing coarse matting. Munj (Saccharum Munj), a very useful plant, grows in nala’s, or natural water-courses, or on the river banks, in sandy soil, and is extensively used in manufacturing ropes, chicks, mats, chairs and sofas. All its different parts, from the husk to the reed, or kana, are used for various requirements of daily life, both in towns and villages. The San (Crotolaria Juncceu), the Sanokra (Hibiscus Canninibus) and Patve (Hibiscus Sabdariffa), are also fibrous plants, largely used for manufacturing cots, chicks, &c.

The Panni, or Khas (Andropogon Muricatun), is a grass grown principally on the banks of the Deigh. The root has a pleasant smell and is extensively used for making tattis; a scent much used by the people is also extracted from it. Lahna is a plant for cleaning cloths, out of which Sajji is manufactured; Tomba, the product of saline lands, is a creeper-like melon and produces a fruit resembling the orange. The plant called Wan produces a berry, or fruit, of purple color, known as Pulu. The taste is sweet, but the smell rather disagreeable. The fruit, seed and all, is eaten by the poorer classes, in seasons of famine, when it serves them as a means of subsistence. The Dhela, or Pinju, is the fruit of Karil plant. It is preserved in a solution of salt and water, and largely
consumed. *Kokan Bér*, a kind of wild plum, which, on ripening, becomes red. It is sweet and resembles a small peach. The fruit of the *Jand* tree is known as *Sangri* and is used as a vegetable. The *Jand* and *Karil* trees produce a creeper, called *Kakowra*, used as a vegetable. There are also various kinds of mushrooms; and people eat them largely fresh and dry. The *Tamarisk* tree produces a small berry of a dark color, called *Malim*, which is used as a dye of a brownish color. *Lac* is the product of the *Bér* tree, and *Rang*, the bark of the *Kikar* tree, used for fermenting before distilling liquors; also for tanning.

Agricultural products.

The principal agricultural products of the district, and the seasons in which they are sown, are the following:

<table>
<thead>
<tr>
<th>No.</th>
<th>Product</th>
<th>Season</th>
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<tbody>
<tr>
<td>3.</td>
<td>Poppy Seed</td>
<td>Nov. and Dec.</td>
</tr>
<tr>
<td>4.</td>
<td>Chillies</td>
<td>May and June.</td>
</tr>
<tr>
<td>14.</td>
<td>Dhán (Rice)</td>
<td>August</td>
</tr>
<tr>
<td>17.</td>
<td>Indian Corn</td>
<td>July and Aug.</td>
</tr>
<tr>
<td>18.</td>
<td><em>Joár</em> (the great Millet) Holose Sorghum</td>
<td>Do.</td>
</tr>
<tr>
<td>20.</td>
<td>Linseed</td>
<td>October</td>
</tr>
<tr>
<td>21.</td>
<td><em>Lentils</em>, or <em>Masur</em></td>
<td>September</td>
</tr>
<tr>
<td>23.</td>
<td><em>San</em> (Hemp)</td>
<td>July</td>
</tr>
<tr>
<td>31.</td>
<td><em>Sánwak</em> (Opia Menum frumenta)</td>
<td>June and July.</td>
</tr>
<tr>
<td>34.</td>
<td><em>Torya</em> (Rape Seed)</td>
<td>Sep. and Oct.</td>
</tr>
<tr>
<td>36.</td>
<td><em>Halun</em> (Lepidium Sativum)</td>
<td>October</td>
</tr>
</tbody>
</table>

Opium is grown to a small extent, and indigo has been lately introduced into the district. The best crops in the district grow
VEGETABLES AND FRUITS.

in the low lands around the city of Lahore, where special facilities exist for obtaining manure and for irrigation. Ichra and Dholanwal, in the vicinity of Lahore, produce the best wheat, and the celebrated Vadanak, or giant wheat, the produce of low lands in Chunian and Kasur, may be found in the bazaars of Lahore. In the vicinity of Lahore is also raised the large, thick-cane called Pona. In the low lands in the neighbourhood of Lahore manure is used with amazing effect. Two, and sometimes even three, crops are taken during the same year; and this state of things continues year after year. Land, consequently, is considered valuable property around Lahore.

*Arvi* a species of *Arum* (or *Arum Colocasia*);* Bhindi* (*Hibiscus esculentus*); *Kachalu*, an esculent root; *Bengan* (the egg-plant); *Karela* (*Menordica Charantia*); *Shaljam* or *Shalgham* (turnip); *Muli* (Radish); *Gajar*, or *Carrot* (*Daucus Carota*); *Chukandar*, or *Beet-root* (*Beta Vulgaris*), Arab *Malik Silq*; *Tori* or *Turai*, a kind of cucumber (*Cucumis Acutangulis*); *Ghia*, or *Pumpian* (*Cucurbita lagenaria*); *Ghia Tori*, or *Luffa pentandra*, and various kinds of peas, are extensively grown, and form the chief staple food of the people. Potatoes are grown round the city of Lahore and are largely consumed by the people. They are procurable all the year round, but from August to September are imported from the hills. Those imported are large and possess a sweet taste, but the potatoes grown in the country are generally preferred.

The principal fruits grown in the district are—*Mulberries* (*Shahtut*), which ripen in May; *Peaches* (*Aru*), *Plums* (*Alucha*), *Loquath*, *Phalsa*, a sub-acid fruit (*Grewia Asiatica*), *Melons*, *Mangoes* and some nectarines, all ripening about June; *Pomegranates*, *Guavas*, *Crab-Apples*, and some *baking Peas*, ripening in July or August; *Limes* (*Kaghzi Limu*); sweet limes, ripening in September; *Oranges* ripening in November, and *Plantains* all the year round. The *Peaches* of *Sanda*, near Lahore, are large and sweet, and the *Mangoes* of the Shalimár gardens are hawked in the Bazaars, though, with few exceptions, they are not to be compared with the *Mangoes* of *Multán* and *Saharanpur*.

The soil around Lahore has shown aptitude for producing *English flowers and vegetables*, which can be reared during the cold weather, or from November to March and April. *Cabbages*, *Cauliflowers*, *Lettuces*, *Beet-root* and *Peas* are sown with success. *Beans* are less successful, but *pulses* and ordinary *cereals*,
and the order of cruciferae in general, can be raised with tolerable success.

Roses, from which rose-water (Arq Gulab) is extracted, are largely grown in the suburbs of Lahore. The Bedmusik produces an odoriferous flower in January and February; and a juice, which serves as a cooling beverage, is extracted from it. The Chambeli, or Jessamine (Jasminum grandiflorum), and Motia (Jasminum samlae), are common in the hot season, and are in high favor with all classes of people, on account of their sweet odour.

Wild pigs are found along the banks of the Ravi, and ravine deer, black buck and hares are plentiful. Quail abound all about Lahore at the time of reaping the spring harvest, while grey and black partridge and pheasants are found in the Rakhs and Forest plantations. Sand-grouse abound north of the Ravi, while geese, ducks, cranes, wading birds and pelicans are also to be found. Bustard are found in the Patti Nala and north of the Ravi. Along the banks of the Bari Doab Canal, the pea-fowl is plentiful. Pigeons abound in old buildings and dry wells, and Nilgai, and sometimes leopards, are found in the plantations of Changa Manga. Wolves, jackals, foxes, and wild cats are common in the wilder parts of the district. The woods re-echo with the lively chattering of parrots, starlings, nightingales, turtle-doves, sparrows and various other birds common to India. Eagles and falcons are found in some localities; kites, vultures and crows are numerous. Bees swarm in many places, making hives in hollows of trees, of which they are plundered by men who cause the swarm, sometimes by merely raising a shout, to leave their sweet treasure unprotected.

Of insect life, the mosquitoes are a terrible infliction; wasps infest the nooks and corners of houses, and, if not looked after, cause no small degree of inconvenience and annoyance; locusts are unwelcome guests during the hot weather and rainy season, passing in vast clouds over the country, and, where they alight, utterly consuming every green thing. Fireflies are abundant, during the rains, on the banks of canals and in green places.

Snakes and scorpions are common, the Cobra and Karait being considered the most deadly kinds of snakes. The Ravi abounds with the Garial, or long-nosed alligator.

The following kinds of fish are to be found in the Ravi and are consumed by the people:

1. Mori, Cuvrha Mrigala found all the year round.
2. Sher Mahi, or Mahseer (Barbus Mosal), found occasionally.
3. Katla, or Thaila (Catla Buchanani), good eating.
4. Saul (Ophiocephalus Marulius) found rarely.
5. Grai, or Daula (Ophiocephalus Punctatus) found occasionally.
6. Sanghari Macrones Aor, scarce and much liked by the people, but not so by Europeans.
7. Gawalli (Goollah), Bola Goha always obtainable; disliked by the Shias.
8. Pari Notopterus Kapirat, to be found in the winter season.
9. Bacheva (Entropuchthys Vacha) good eating.
10. Khaggah, or Turkandi Clarias, Magur not liked by Europeans.
11. Banam (not identified), of a black reddish colour.

The tribes inhabiting Lahore are very much the same as in other towns of the Panjāb on this side of the Indus, the principal tribes or castes among the Mahomedans being Syads, Sheikhs, Moghals, Pathans, Kashmiris, and among the Hindu Brahmins, Khatris, Vaisyas and Sudras. The Sikhs are numerous, but their chief colony is the neighbouring city of Amritsar, styled the commercial capital of the Panjāb. Among the agricultural and nomadic classes are the Gujars and Ahirs, identified by Mr. Thornton with the Abisares of Ptolemy and the Abhiras of the Puranas. They keep herds and graze cattle. The Kharals, the Kathias, supposed to be representatives of the ancient Kathasi, and Beloches, inhabit the Bar villages and follow a nomad life. The Arains, a people of the agricultural class, are Mahomedans, while the Jats, supposed to be the Getae, the remnants of the ancient Scythic tribes who ruled over the Panjāb during the first five centuries of the Christian era, are common to Hindus, Musulmans and Sikhs. Their gots, or sub-divisions, are numerous.

The Fakirs in the bazars of Lahore are numerous. It is hardly possible to pass from one street to another without meeting two or three Fakirs begging alms. The Jogis, a class of beggars, travel to distant parts of Hindustān and come back to Lahore, in many instances with considerable fortunes. Not a few of them are men of property in Lahore. Begging, with the fakir class, has become a regular profession. Boys and able-bodied people are seen roving about the streets, soliciting alms, and it is a misfortune to the country that they can not be induced to earn a livelihood by honest labour.

The Sādhus are a class of Mohammedan travelling merchants who deal in English-made articles and in native medicines, perfumery and drugs. They are originally residents of Kashmir, and, like the Jogis, travel to various parts of Hindustān and Afghanistān.
their head-quarters being in a *mohalla* known after their name in the city of Lahore. They are exceptionally smart and can speak well many languages.

There are also the *Najumis*, or fortune-tellers, but the class finds little favour with the younger generation with the advantage of Western education. The *Beds*, who follow the *Vedic* system of medicine, are found in small numbers, but the *Hakims*, who derive their knowledge of medicine from the Greeks, are largely resorted to by the people, though the profession is gradually giving way before the improved system of English medicine. They follow the old methods of treating diseases and show little inclination to try experiments, or to improve their knowledge of the principles of medicine.

The same rule applies to the pursuits of arts and industry, and the old methods of manufacturing articles of daily use and household requirement are invariably followed. A brazier, or tinker, makes his utensils in the same fashion, and with the same rude tools, as his forefathers used five hundred years ago. The blacksmith can not do without his leathern bellows and prodigious hammers, or the goldsmith without his blow-pipe. The winnowing basket is the same as it was in the time of *Bikarmajit* of ancient fame, the *pan* the same, the huge candelabra (with dull light, giving out quantities of disgusting smoke), the stand for the lamp the same. The same bedsteads with stout legs are used to this day, on the like of which Alexander's Macedonian followers probably slept after crossing the ancient Hydreaes. An old woman to this moment plies the same ugly fashioned spinning machine which the members of her sex used centuries before the birth of Christ.

The people of India are peculiarly conservative. They see on every side brilliant examples of improvements effected by modern sciences, but will not take a lesson from them; they witness the great advantages of the pursuit of useful arts introduced by European civilization, but show no disposition to follow it. By the side of an express train, travelling through the waste at the rate of thirty or forty miles an hour, we see the same old cart which was used before the period of Porus, driven by the process of twisting the bullock's tail. Under the electric wire, conveying a message from one end of India to the other in the twinkling of an eye, we see the running *Harkaru* carrying his mail-bag at the extreme rate of four miles an hour; toiling after the steamer, we behold the same ancient boat, plied by long bamboos, that was used by the Assyrian
INDUSTRIES.

Queen, celebrated in ancient history, to carry her artificial elephants this side of the Indus before India was visited by the Greeks.

Little taste or discrimination is displayed in the furnishing of the house. A carpet or cotton matress is spread on the ground, and the family sit on it. The bulk of our countrymen do not yet seem to have abandoned the ideas of primitive life. The educated classes, however, are an exception to this rule, and they display better taste and discrimination in their household arrangements.

Glass bangles are made at Lahore; but the color is not brilliant. The most important glass-work consists of Kerosine oil lamps and chimneys, which are supplanting the old oil shamadan of brass and the earthen charagh, and for which there is an increasing demand, both for the railways and for domestic use.

Vegetable oils are manufactured by steam-driven machinery, and steam-flour and oil-mills have recently been established. Fine linseed oil is made in steam-mills; turpentine oil is distilled from Ganda Biroza, or the resin of the deodar; the painters make the common ral, or resin varnish. There are laboratories for the production of sulphuric and nitric acid. A trade in tallow candles has sprung up and is flourishing, and a superior quality of soap, manufactured in the city, is used in large quantities for washing wool. The art of letter-press printing is improving, and so is that of book-binding, though both are lacking in finish. The leather-work has decidedly improved, as is evident from the large quantity of saddlery and shoes that are annually manufactured. The native shoes of Lahore are of superior make, and are profusely wrought in gold and silver thread or embroidery work.

Cotton-printing is done by means of raised blocks, cut in hard dark-coloured wood. Geometrical designs and decorative forms of men, animals, horses, the chase, &c., are stamped, in black chocolate and soft green, on pieces of cloth suited for decorating walls, or for carpeting. A peculiar mode of printing muslins is carried on at Lahore by stamping them in regular pattern in pale yellow of the “old gold” type, and the pieces thus decorated are used for ladies’ dresses.

Of the cotton fabrics, the city produces only Khaddar, or coarse white cloth, and dun colored Khesses, but the trade in silk manufactures is relatively large and prosperous. The Daryai of Lahore is a lack-lustre silk fabric, of narrow width, and the Gulbadan, a thinner sort of striped fabric, of great width. Both were largely in use for male and female trousers in the time of the Sikhs,
and all classes, from a Sardar to a common soldier, delighted in wearing them; but they are still in high favor with the Sardar class and the upper classes of the Zanana. The Dhup Chaon, of shot silk, with a lustre of two colors when exposed to light, is also largely used by the Zanana.

Patoli-work.

The Patoli, or Itakabandi, work of Lahore, though of little commercial importance, is noted for the taste and ingenuity displayed by the workers in making fancy articles of silk that are not loom-fabrics. Beautiful silk strings or girdles of drawers, with the long ends knotted off, and ending in ornamental tassels, ornamented and with gold thread and beads, &c., bed-cords, silk fringes, edgings, braids, &c., are made and largely used by the people for ornamental and decorative purposes. The Patolis fit peacock's feather and yak tails with handles secured by an embroidered knot, to serve as Chowris to keep off flies. They also make silk tassels, used for horse trappings; silk threads for necklaces and charms worn round the neck; head ornaments of gold and silver and thread, for plaiting in the hair; loops and buttons for cloaks and coats, &c.

Carpentry.

Carpentry and metal work has received an impetus from the Railway Workshops, and the Mayo School of Industrial Arts, Lahore. Lahore is not noted for its brass and copper work which is mostly imported from Delhi, Lucknow, &c. There is nothing characteristic in the goldsmith's work.

Brass and copper-ware.

Seal engraving.

Seal engraving is carried on with much neatness in the Dibbi Bazar; but the work is not so good as in Kashmir, or Delhi, where the art has reached perfection. There is nothing peculiar to be noted in connection with pottery, except glazed earthen chilams, drinking bowls and large earthen jars (matkas), which are both good and in large demand.

Pottery.

Gold wire drawing.

Lahore, like Delhi, is also known as a centre of gold wire drawing (Tarkashi), ingot-making and gilding (Kandla Kashi), and tinsel making, and the work turned out there is considered chaster than that done at Delhi, though very inferior to it in elegance.

Metallie leaf and foil.

Gold and silver leaf is made at Lahore, as in other large towns, by beating out the metal under sheets of jhilli, or gold-beaters, skin. Sheets of bright brass foil or orsden and tin foil, in pieces about 8 inches broad and 2 feet long, are made and used for decorative purposes.

Cutlery.

Of cutlery work Lahore produces knives, scissors, tweezers, sword blades, daggers of embossed steel, &c.
The inlaying in gold, and occasionally silver, on steel or iron is called Koshtgari, and Lahore produces fine specimens of such work, but it cannot rival Kashmir in the art. The art is identical with the damascening of Syria, and, in the time of the Mohomedan Emperors and the Sikhs, was confined to decorations of armour and weapons of war. It is on the wane at Lahore, and the greater part of the Koshtgari work is supplied by the Districts of Sialkot and Gujrat.

The enamelling, or Minakari work, of Lahore, is not so famous as that of Multán or Baháwalpur, but a sort of black enamel is done at Lahore.

The Lahore Central Jail produces some very fine fabrics. Among these may be mentioned table-napkins, table-cloths (damask), fine and rough towels, blankets, Turkey carpets, cotton carpets (Darris), Shatranjis, or large carpets and Dosuti, or thick, coarse white cloth.

The costume of the people has changed. The tying of a double turban of different colors on the head was the characteristic mark of the Sikhs in the time of their monarchy, and the practice was followed by their Mussalman subordinates, in imitation of the custom of their rulers. Long tunics were worn by both Hindus and Mohomedans, as upper garments, the only distinguishing mark between the people of the two sects being that, while the tunic or vest of the Hindus opened on the right side, that of the Mahomedans opened on the left. The strings of the tunic were fastened over the chest. The cloth worn by the Sikhs as an under garment consisted of tight drawers; but the drawers of the Mahomedans were loose. Agricultural Sikhs, Nihangs, and the poorer classes of Sikhs wore short trousers, or breeches, reaching half way down the thighs. The richest and the finest fabrics of the country were used; brocades of gold and silver, soft silk and satins and gorgeous muslins. The Hindus tied a cloth round the waist which, passing between the legs, was fastened behind. The Mahomedans tied a cloth round the waist which touched the feet. Sikh gentleman used the Ghati, a fine glazed and close woven white cloth, made at Lahore during the Sikh time, but now out of fashion. The Dushala, or long shawl, silk Lungis or Kheses, varied with damask patterns and strips of gold, the Kum Khawb (Kinceb), a rich silk fabric, worked all over with gold thread, the rumal, or square shawl, and the jamewar, or long piece, ornamented with broad stripes, were in high favour with the nobility. All these have now gone out of fashion. With young Lahorians (the Sikhs excepted) the Turkish
cap, or the round Delhi cap, or the Babu cap, is coming into favor. Tight English-made coats, open at the upper part of the chest and cut below from behind, are taking the place of loose and long tunics, while the fashion of drawers and trousers has decidedly changed. Elderly men find it impossible to dissuade the young generation from wearing shirts made after the English fashion and other cloths which are distasteful to people with old ways of thinking. The Arabic saying " Peoples follow the custom of their rulers," applies with much force to the people of this country, who, in regard to many social points, have adopted the practice of their rulers. The change has been quite imperceptible, but it has, as a fact, taken place in pursuance of the laws of nations. What further changes in social matters may we not expect twenty years hence?

Amusements.

Sukha.

Opium.

Chess.

Cards.

Foot Exercise.

Reading.

Use of intoxicating drugs and liquors.

The holding of dancing parties was the favourite amusement of the Sikhs of the old regime, given to voluptuousness and debauchery, and a Sardar's wealth and capacity were judged by the number and character of the festive entertainments he was able to give to his friends and associates. Deprived of their former ill-gotten wealth, squeezed out of the poor ryot, but not of their leisure and opportunities, many people of the old school among the Sikhs take Sukha, or juice extracted from Bhang, or hemp (Cannabis Sativa), and other ingredients, supposed to possess cooling qualities, as a beverage, while others take opium. Chess and cards are played by many, while the younger generations have begun to feel that the evening and morning walk has the double advantage of affording recreation and imparting strength to the system, though you may meet men who will stop on seeing you, ask you with surprise: "What is the matter," and courteously offer you their own horse if they are riding one at the time, or undertake to bring one for you, to save you the trouble of walking. The fact is that the habit of "taking a walk" was unknown in our country in the past, and, according to old ideas, walking on foot is considered undignified. This notion is not to be wondered at in a country where, until lately, or during the Sikh monarchy, a Sardar would consider it indecorous to step outside his threshold unless accompanied by a large retinue, and no courtier was seen in public, unless followed by a large procession that thronged the street.

The reading of light literature, and the exchanging of visits between friends, constitute the amusements of the literate classes, while the illiterate kill time by going to sleep at particular hours of the day, or stupefying themselves with smoking or drinking intoxicating drugs and liquors, addiction to the latter of which is becoming an evil far from
confined to the illiterate. Some people are given to the less offensive practice of taking snuff, and, it is considered a break of etiquette among the good-natured snuffers if the ceremony next after the usual salutation does not consist in the polite offer of the Dibia, or small snuff box, which is their inseparable companion.

Athletic exercises are common. Men exercise with mallets or dumb bells, which they use with much dexterity. They also practise the dand 33, which consists in placing the hands on the ground and then bending down so as almost to touch the earth with the breast. Of out-door games, lifting and throwing heavy weights are amusements with the Jats, while, in large open spaces, players assemble at the game known as Pit-koudi. The players form two rings, and one man, from the outer, is chased by one or two of the inner, ring, and runs backwards and forwards, evading his pursuers until he succeeds in returning to his own ring, or his pursuers give in. If he is caught by his opponents, the game is won by the other set. In the course of the chase, the man pursued strikes his opponents on the chest, or trips them up, to prevent his capture.

Spinning humming tops, shooting small marbles* with the left forefinger and flying kites are the favourite amusements among boys. The kites are generally oval-shaped, and, being made of the lightest material, will carry a good deal of string. To render the string sharp, it is dressed with a kind of plaster, made of fine pounded glass, and the game consists in flying the kite to the windward, and making it reach a point higher than that of the adversary. The kite, by a skilful turn of the wrist, is then made to ascend and descend at given points until, by bringing the two strings into contact, that of the adversary's kite is cut and the game won. If the aim is missed, the opposite party has the advantage and directs the movements of his kite so as to cut the assailant's kite's string, when the other party loses the game. If favored by the wind, skilful players can control the kite with wonderful accuracy. Now they will make the kite descend headlong very rapidly, so as almost to touch the ground and then as rapidly they will cause it to ascend to a great height; they will cause it to move backward and forward by the simple turn of the wrist or the forefinger, and direct attacks, or avoid them, as suits their game.

On moonlight nights, when the air is cool and refreshing, young men and boys play a sort of game like prisoner's base.

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* The game is played by placing the marble ball against the tip of the left forefinger which is drawn back and suddenly let loose so as to hit the ball against which the blow is intended. The aim should be exact, for if missed, the game is lost.
Cricket. Cricket is now taught in schools, where exercises on cross-bars and poles, leaping, and other gymnastic feats are performed under proper supervision, and the services of men skilled in such feats have been utilized to instruct the boys in manly exercises.

Wrestling. Wrestling is a favourite amusement with the young Lahoris. Unlike the English game, the attack is not confined to parts of the body above the waist; but the combatants, two at a time, use their strength freely, and one endeavours, by dexterous tricks, to throw the other so that his back may touch the ground flat, and as soon as he succeeds in his attempt, the game is won. The trial of skill is made before a large assembly of people in the open air. The moment the victory is gained, the loud cry Wah Wah! (Bravo! Bravo!) from the enthusiastic and admiring multitude fills the air. The victor is lifted up by the people of his party, and, riding on the shoulders of another man, is carried in triumph, and followed by a band of musicians, round the assembled multitude, whom he salutes with both hands, the spectators, on their part, crowning him with wreaths of flowers, in acknowledgment of his prowess, and presenting him with a sum of money which is collected for the purpose. The Gaekwar of Baroda is a great patron of the game. Many go from Lahore to that State and secure employment as wrestlers on handsome salaries.

Toys. Toys of earthen-ware and wood are common play-things for young children, but they are rude and not so handsome or ingenious as those imported from Europe, or so pretty as those made in Lucknow or Delhi. Girls amuse themselves with dolls, which, though not possessing blue eyes, waxy skin, and woolly hair, like those of French and English make, are, in their rude style, cared for and loved as well as anywhere else. There is a mystery attaching to the dolls; and the intense interest they create, and the genuine joy they inspire, in the little hands of their young owners, seem to be an instinct peculiar to children of the fairer sex, while mention of them in the earliest dramas and poems establishes their undoubted antiquity.

Dolls. Animal fighting. Animal fighting, a spectacle in which our forefathers freely indulged, holds no insignificant place among the amusements of the people. Cock-fighting, quail-fighting, bulbul-fighting and ram-fighting are carried on in open spaces in the town or its vicinity, and large crowds of people assemble on the occasion. The people take great delight in the spectacle, watching the proceedings with keen interest, and, when the actual fight between the rivals birds or animals takes place, no small amount of excitement ensues, to be
converted, the moment the game is over, into admiration, expressed by loud shouts of applause, uproarious laughter, or the deafening cry—Wah Wah, bhai, Wah Wah! (well done, brother, well done!)

Gambling in various forms, sometimes with dice, or *Kouris*, sometimes with cards, or by bets, is very popular among certain sections, of the people including some of the wealthier classes.

With the Sikh Sardars of the old *regime*, hawking was regarded with peculiar favor as a field sport, and each noble had a large train of attendants who carried trained hawks in their arms, or sparrow hawks, or falcons on their wrists. The game still survives, and affords amusement to those who resort to it as a field sport. Hounds are kept, to run down deer, or to bring wild boar or hare to bay.

Young people in the streets recite epic and other poetry, or sing songs descriptive of love and intrigue, warlike stories of famous men, pious deeds of saints and leaders of faith, or incidents in the lives of kings and other famous people. The ballads most popular are those which describe the love of *Mirza* and *Sahiba* (a Mussalman Jat woman) who lived in Montgomery District, known as *Waris Shâh ki Hir*, the tale of *Hir* and *Ranjha* of the Jhang District, and *Sassi* and *Punnu*.

No public entertainments, in the English sense of the term, exist. There are no public exhibitions or shows, no public theatres, no concerts or public picture, or other galleries, or races. Public festivals, nearly all of a religious character, are regularly observed; but the fairs, which are periodically held at in appointed places, present the gayest scene. Here both Mahomedans and Hindus assemble, dressed in holiday costume, of the gaudiest colors, and merriment is the order of the day. The people are cheerful, temperate and orderly; and, for a time, putting aside all their differences, enjoy themselves very heartily. There are stalls of sweetmeats, children’s play-things and toys, vessels of brass and copper, articles of trade, fruits and catables of various kinds. There are swings, jugglers, acrobats, tumblers, actors, singers, dancers and merry-go-rounds, who entertain the multitude with their performances, receiving, in each case, a small sum as a reward for the exhibition of their skill. Monkey and bear-leaders, snake-charmers and other vagrant exhibitors display their skill, while fiddlers, harpers, pipers, drummers, performers on the guitar and other musical instruments contribute, in no small degree, to the pleasure of the assembled multitude. The whole scene is full of life and mirth, but the
spectacle having no substantial good for its object, ends, as in all such cases, in air.

The following are the principal fairs held in Lahore or its vicinity:

The most important by far of all in point of gaiety, neatness, pleasant scenery and the number and variety of the assembled multitude, is the Chiragon-ka-Mela, or fair of lamps, held in Shalimár on the last Saturday of March and the following Sunday. The fair was originally held for one day only (Sunday), in the month of April; but the time was considered too short, and the season too far advanced, for a spring gathering like this, and the present arrangements were adopted. On Sunday, at dusk, lamps are lighted in the premises of the tomb Madho Lal Husain, in Baghbanpura, distant about a quarter of a mile from the Shalimár. The fair originally consisted in lighting lamps at this tomb. People staid at the saint's Khangah for the night, and used to walk to the garden of Shalimár the next morning for the sake of recreation. In course of time, however, the gathering at the Shalimár quite eclipsed that of the mother-place, and, although lamps are lighted at the Khangah, the fair itself is held in the Shalimár, and, after the original name, is known as Chiragon-ka-Mela. The scene in the garden on the days of the festival is charming and picturesque. The tanks and reservoirs are filled with water, the fountains play, and, it being the time of spring, the gardens are seen to the best advantage. To the loveliness of the scene, the pleasant sight of the waters flowing on the marble water-talls, the green foliage of the trees and the richness of the garden, add the diversified colours of the costumes of the people, the going and coming of friendly groups of gay visitors, the knots of companions sitting on the green, some eating, some drinking, some listening to music, or watching various performance, and the pleasant grounds of Shah Jahan look like fairy land, and are invested with a charm which can be better conceived than described. Large numbers of people attend the fair from the neighbouring districts of Amritsar, Gujranwala, Ferozpur and Multan, and a show of horses takes place, at which prizes are given by the Government for the best brood mare and young stock. The attendance at the fair is estimated at 50,000 persons.

The fair of Basant is held in January, in the precincts of the mausoleum of Madho Lal Husain, near the Shalimár garden. About ten thousand people from the city and the neighbouring villages assemble. The Mahomedans assemble to pay their benedictions to the shrine of Lal Husain, the Hindus to adore the
BASANT FAIR.

Samadh of Hakikat Rai, close by; but the fair itself is a combination of the people of both sects. The fair was held with great magnificence in the time of Måhárájá Ranjit Singh, when visitors were enjoined to wear yellow cloths, the Måhárájá and his courtiers being themselves attired in dresses of the same color. The fields on either side of the road from the city to Shalimår were cultivated with mustard, the yellow flowers of which waved beautifully for miles. When added to this were the yellow costumes of the troops and the rich dresses of the Sirdars, it will be understood that the whole scene from Lahore to the Royal gardens was extremely picturesque.*

The fairs of Id-ul-Fitar, or the festival in honor of the month of fast, the Ramzan, and Id-ul-Zuha, or the festival in honor of the great Hajj, or pilgrimage held at Mecca, are purely Mahomedan gatherings, and are held at the shrine of Abul-Muáli outside of the Mochi Gate.

The fair, known as Kadmon ka Mela, is held at the tomb of Sakhi Sarwar, in Anarkali, in February, on the first Monday after the new moon. A class of drummers, called Sheikhs, beat their drums loudly and dance. The saint in whose honor the fair is held, is believed to be a patron of young children, who are consequently presented at the tomb. About 7,000 people assemble, and the fair lasts some hours.

* A graphic account of the Basant fair as it was held in the time of Måhárájá Ranjit Singh is given by Lieutenant Alexander Burnes who visited Lahore in 1832. He writes: "On the 6th of February, the festival of the Basant, which simply means the spring, was celebrated with great splendour. Ranjit Singh invited us on this occasion, and we accompanied him on the elephants to witness the demonstration of joy with which returning spring is here hailed as in other countries. The troops of the Panjáb were drawn out, forming a street of about two miles long which it took upwards of thirty minutes to traverse. The army consisted entirely of regular troops, cavalry, infantry, and artillery, and the whole corps was uniformly dressed in yellow, which is the gala costume of this carnival. The Måhárájá passed down the line and received the salute of his forces. Our road lay entirely through the ruins of old Lahore over irregular ground which gave the line a waving appearance that greatly heightened the beauty of the scene. At the end of this magnificent array stood the Royal tents lined with yellow silk. Among them was a canopy valued at a lakh of rupees covered with pearls and having a border of precious stones. Nothing can be imagined more grand. At one end Ranjit took his seat and heard the Grânth, or sacred volume of the Sikhs, read for about ten minutes. He made a present to the priest, and the holy book was borne away wrapped in ten different covers, the outside one of which, in honor of the day, was of yellow velvet. Flowers and fruits were then placed before His Highness, and every kind of shrub or tree that produced a yellow flower must have been shorn of its beauties on this day. I could discover no reason for the selection of so plain a color but the arbitrary will of a ruler. After this came the nobles and commandants of his troops dressed in yellow, to make their offerings in money. Two sons of the fallen Kings of Cabul, Sháh Zamán and Sháh Ayub, then entered and conversed for some time. The Nawáb of Multán, clad also in yellow, and accompanied by five of his sons followed to pay his homage and was most kindly received. This is the same individual who was so much frightened at the Cabul Mission, now a sub-servient vassal of Ranjit Singh. His name is Sarfraz Khan. The Agents from Bahawalpur and Sindh appeared in their turn." Amorous songs of the festival were then chanted by the dancing girls and the Måhárájá was profuse in his gifts to them.—Burnee's Travels into Bokhara, &c., pages 26–28, Volume I.
The Charion ka Mela is held outside the Masti Gate in summer. The fair is held in honor of a Mahomedan saint, Sháh Madár, celebrated throughout India. People skilled in balancing long bamboos or canes in an upright position display their performances at the fair. Several long bamboos are tied together longitudinally by the ends, and their combined length becomes prodigious. In this form, the expert plays with the bamboo, now placing the lower end of it on the tip of one of his right or left hand fingers, now on the palm of his hand, and again on the edge of the front teeth of the lower jaw, without allowing it to fall.

The Sháh Dara ka Mela, also known as Pár ka Mela, is held at Sháh Dara, across the Ravi, in honor of the anniversary of the death of the Emperor Jahángír, whose mausoleum is situated there. The fair is held in the precincts of the mausoleum and Jahángír’s Sarai, attached to it, and is attended by about 10,000 people of all classes. It is held in summer and lasts one day.

The Tazion ka Mela is held on the 10th day of the month of Moharram, when Tazias, or effigies of the tomb of Hasan and Hussain, the sons of Ali, the fourth Khalífa of Islam, and the son-in-law of Mohamad, are exhibited, to commemorate the bloody events of the Karbala. The Moharram festival is observed with unusual pomp and splendour at Lahore, and there are some peculiarities attached to it, which it would be in vain to seek in the larger cities of Delhi and Lucknow, well-known in India for the magnificence of their Moharram. The mourning majlises, or meetings, are numerous, where elegies, describing the mournful events that took place at Karbala, are read, and eulogiums sung with great fervour. The sabils (vulgarly called chabils,) or stalls for distributing water and sharbat (syrup) to the passers by, are established in lanes and streets, and decorated with glasses, pictures, garlands and bunches of flowers and rich cloths. They are profusely lighted with lamps of various colors and chandeliers at night, and the owners vie with each other in the splendour of the decorations and embellishments. The Sabils of Lahore stand unrivalled for their beauty and magnificence among works of a similar nature in the towns of Hindustán. On the 7th of Moharram is celebrated the Mahdi, which ceremony consists in a display of beautiful cloths, chiefly sheets, or veils, worn by females, shawls, etc., which are carried about the streets in solemn processions on the backs of camels and horses, followed by crowds of mourners who recite the elegies, bands of music,
playing at intervals a mournful tune.* The night of 10th Moharram is called the Shab-i-Qatil, or the night of murders, and the Tazias make the rounds of the principal streets with lighted torches and Panchis carried in the hand. The procession consists of reciters and singers of elegies, bands of music, and players with the Beneti (a torch lighted at both ends and whirled round so as to form a double circle of fire), spears, swords, etc. Early the next morning, the Duldul (or imitation of the horse of Husain), called also the Zuljinah, is brought out with great pomp. The streets it has to pass, on its way to the Karbala, are crowded with people to such an extent that it is difficult to make one's way through them. From mid-day the Tazias again appear in the streets, on their way to the Karbala, or place of their burial, each followed by drummers and musicians and bands of singers, and readers of elegies and a large concourse of people. All the Tazias from the city have to pass through the Lahori Gate and go to the Karbala by the way of Data Ganj Bakhsh, being joined during their passage by the Tazias from Anarkali and Mian Mir. There is a great crush of people from the Lahori gate to the Karbala, and the Tazias continue to pass in splendid procession until dusk, when the festival ends.

The Tazias of Lahore are noted for their beauty and elegance. They are made of wood, covered with pictures, glasses of different colors and other decorations, or of the bark of bamboos, covered outside with colored or painted paper. They are divided into several storeys, but not ordinarily more than three storeys. The Moharram was observed during the time of the Sikhs also, and until lately a Tazia of the time of Māhrājā Sher Singh was exhibited each year. Costly Tazias, it should be noted, are preserved from year to year; but ordinary ones are broken and buried in the grounds, styled Karbala, on the bank of the old Ravi. Although the festival is not new, and it was observed more or less during the Sikh time, yet it has vastly increased in splendour and magnificence during the British period. The Tazias are made by common people, each being called after the name of the class to which it belongs, such as the Tazia of Daryai Buifs, or weavers of Daryai, Mochis, dyers, butchers, &c.

The fair of Dasehra is held on the parade grounds north of the fort, in the month of October. It lasts for eight days, and is intended to commemorate an event of great political significance.

* The Mahdi is originally the ceremony of coloring the hands with henna by the bridegroom and bride on the occasion of their marriage. Imam Kasim, a descendant of Ali, was about to be married when the Karbala incident took place, and, he having been murdered by the enemies about that time, the ceremony of the Mahdi is performed in mournful recollection of the event.
in the annals of the Hindus, immortalized by Valmiki in his celebrated epic Sanskrit poem called the Ramayan, and by Tulsi Das in his Hindee poem. This was the war waged by Raja Rám Chandar of Ajudhia (Oudh) against Rávan, son of Wirrawa, the prince of Ceylon, who had carried away Sita, the former’s wife. The effigy of Raja Rám Chandar is carried with much pomp to the appointed place, where the figure of Rávan, represented as a giant, is burnt, in the presence of a large concourse of the people, amidst a great noise of fire-works and rockets. Máhárája Ranjit Singh held a great Darbar on the occasion, when he received Nazars from his nobles, and conferred on them rich Khillats in return. Great rejoicings were then held at the Sikh capital which was the scene of gay festivities and merry making for days. The Máhárája even indulged in excesses on the occasion of these festivities.

The fair of Bhaddar Kúli is held in Mauza Niáz Beg, seven miles from Lahore in honor of the goddess Devi, in the month of June. It is a merely religious meeting, and about 30,000 people assemble from Lahore, Amritsar, and the neighbouring villages. The heat during the day is intense, but a tank and a shady garden, with some rows of shops and buildings, afford relief to the visitors.

The streets of Lahore are narrow and winding; the houses are almost invariably three, or four, or even more storeys high. The ground-floor is generally a shop; in the next floor are windows, or balconies of wood, handsomely carved, and coloured, projecting from the facade of the house, and resting on peacock buttresses. The fronts of the houses and the awnings over the facades of the shops are, in general, profusely painted and ornamented. But the style of the modern buildings has decidedly changed, and they have been constructed with far more regard to ventilation and good taste.

Conservancy. Great improvement in the health of the town has been effected by the introduction of a scheme for the supply of pure water by pipes which run through the principal streets, while a system of drainage and sewerage, based on the most approved sanitary principles, has contributed, in no small degree, to the efficiency of its conservancy.
MODERN BUILDINGS AND INSTITUTIONS.

The following is an account of the principal modern Buildings and Institutions of Lahore:—

The new Jubilee Museum and Technical Institute may be regarded as the outcome of a movement towards the development of the arts and industries of the Province, which has been going on since the first Panjâb Exhibition of 1864. The existing Museum was then built, and, though intended for a temporary existence only, was made to serve as a home for collections, illustrating the agricultural and forest products of the Province and its borders, and its artistics and manufacturing industries, as set forth in the two well-known volumes on "Panjâb Products" and "Panjâb Manufactures," by Mr. B. H. Baden-Powell, C.I.E., the first Curator.

To these were added specimens of the antiquities of the region, among which the Greco-Buddhist sculptures of the Yusafzai valley take the first place from their great numbers as well as from their high artistic and historical value. More recent research has brought to light numerous Mahomedan, Jaina, and Brahminical remains, while the collections of arts and manufactures as well as agricultural products have been largely increased.

As the Museum has grown, its popularity has steadily increased, and the average daily attendance of the visitors, (about 600 per diem) testifies to the interest with which it is regarded.

During the last few years a desire on the part of the people for special instruction in technical science has been urgently expressed, and it was resolved on the celebration of Her Majesty's Jubilee that the fund collected for that purpose, amounting to Rs. 1,62,000, should be devoted to the erection of a building to contain a Museum and a Technical Institute.

The new building includes a Technical Lecture Hall and class rooms as well as a Museum with an area of 27,850 feet. The larger area is roofed in on iron columns and special care has been taken to secure an abundance of light, while there will be space for the advantageous arrangement of the collections.

On the completion of the new building, the old Museum will be made over to the Municipal Committee to serve as a public market, the want of which has long been felt.

The new Museum is invested with the mournful interest from the fact, that His Royal Highness the late Prince Victor laid its first stone on 3rd February, 1890.
It may be noted for the information of visitors that a sale-room is open in the Museum for the purpose of supplying the public with objects of Panjáb art workmanship.

The Mayo School of Art adjoins the Museum and Technical Institute, and is indeed part of the same architectural composition, the whole group having been designed by the Principal of the School assisted by Bhai Ram Singh, and erected under the supervision of Rai Bahadur Ganga Ram, C.E., Executive Engineer, of Lahore.

This institute owes its origin to a subscription raised in honor of the late Lord Mayo, Viceroy and Governor-General, in 1869—1872, and was established in 1875, for the purpose of instruction in design especially for the development and improvement of the indigenous arts of the Panjáb, Mr. J. Lockwood Kipling, C.E., being the first Principal. The courses of instruction bear a general resemblance to those followed in European schools with the exception that all the examples of architecture, decoration, &c., are oriental in character, and the principles of the Indian design are considered of the first importance.

At present no fees are charged for tuition, while a limited number of scholarships are at the disposal of the Principal, and are awarded to the most promising students.

The studies include Elementary, Free-hand Drawing, Geometry, and perspective, painting modelling, and original design. The staff consists of a Principal and Vice-Principal with five Assistant Teachers, and a Registrar.

A class for elementary instruction in engineering, maintained by the Panjáb University is also attached to School of Art.

The Victoria Jubilee Town Hall, which was declared open by His Royal Highness Prince Albert Victor, with great ceremony on 3rd February, 1890, is a lofty building from the roof of which an extensive, but not very diversified, view is obtained of the surrounding country, the ascent being by a spiral stair-case. The chief feature of the Hall is its lofty room on the second floor. The Hall, which has been built on the Oriental principle, is 80 feet in length, and 40 feet in breadth. The general colouring is in shades of green and sage. The centres of the arches are beautifully decorated with stucco work in white plaster on a yellow ground. The floral paintings are in Venetian red. The floor is laid with teak planks, nicely planed and polished in the usual way. The Hall is a place where the "wise and quiet debates," spoken of by His Royal Highness at the opening ceremony, take place. The excellent floor also admits of its being used for dancing.
SPRAY FOUNTAIN
IN FRONT OF VICTORIA JUBILEE HALL
Outside the building, the fountain presented by Rájá Harbans Singh constitutes a great attraction. The fountain is painted green, in imitation of bronze, and the four cupids on the pedestal are white. It is beautifully situated in the enclosure in front of the building, is surrounded with plants, and is intended to throw out jets in several designs.

This handsome building was begun in the year 1887, the foundation stone being laid by Sir Charles Aitchison, late Lieutenant-Governor of the Panjáb. The building is dedicated to the joyful memory of the fiftieth year of the reign of Her Most Gracious Majesty the Queen-Empress, and is used as a Town Hall and Local Fund Office. It has been built by the Municipal Engineer, Mr. Bull, after elegant designs furnished by Mr. Pogson, a Madras Architect, and has cost Rs. 60,000 in construction. Mr. Pogson was awarded a prize of Rs. 500 for the best design out of many submitted.

The Lahore Oriental College owes its origin to a Hindu Sanscrit Páthshálá, established in the city of Lahore in 1863, in the premises of the Shiksa Sabha, and maintained by the private subscriptions of Native gentlemen, to which monthly grant-in-aid was subsequently made by the Government. The charge of the school was afterwards taken over by the Anjuman-i-Panjáb, which added to it the Arabic and Persian Departments. On the establishment of the Panjáb University College, it was taken over by the Senate, and constituted into a College, in August, 1870. Its declared objects were two-fold, (1) to give a high classical Oriental education, together with instruction in branches of general knowledge; and (2) to impart a practical direction to every study.

These objects it has faithfully kept in view since the date of its foundation, and it is now the only institution existing in the Panjáb which trains students for Oriental degrees and title examinations. Its aims are the revival of ancient Oriental learning, and the imparting of instruction in Western sciences and general knowledge through the standard Vernaculars of the Province.

The institution is divided into two departments—the School Department, and the College Department. In the School Department students read for the Entrance Examinations in Urdu and in Hindi, and for Proficiency in Sanscrit, in Arabic, in Persian and in Gurmukhi. In the College Department students prepare for the M. A. degree in Sanscrit and in Arabic; for the M. O. L. degrees in Arabic and B. O. L. degrees in Urdu; for the Intermediate Examination in Urdu; for Shastri, or Honours in
Sanscrit; for Vesharada, or High Proficiency in Sanscrit; for Maulvi Fazil, or Honours in Arabic; for Maulvi Alim, or High Proficiency in Arabic; for Munshi Fazil, or Honours in Persian; for Alim, or High Proficiency in Persian, and for High Proficiency and Honours in Gurmukhi.

Hitherto the study of Eastern languages in this college has been conducted in accordance with the Native system; but it is the object of Doctor Stein, an able Oriental scholar and the Principal of the College, to introduce, as far as possible, the historical method of European Philology, and it is hoped that, before many years have passed, the College will obtain a high reputation for the enlightened study of Oriental languages and will be able to contribute largely to the promotion of Oriental research.

An extensive library is attached to the College, and steps have been taken lately to provide it with valuable standard works for reference. To enable the teachers and students of the College to acquaint themselves more thoroughly with the method and results of Western research in the various departments of Oriental studies, the institution has been provided with critical editions of Oriental classics, published in Europe, and other philological publications.

The College is managed by a Special Committee, under the control of the Syndicate of the Panjáb University.

**Scientific, Literary, and Charitable Societies of Lahore.**

Established, 27th January, 1872.

**Objects.**—To educate and support children of indigent and deceased Freemasons.

<table>
<thead>
<tr>
<th>Amount of Endowment Fund on 31st December, 1891</th>
<th>Rs.</th>
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<td>74,700</td>
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<th>Amount of Subscriptions and Donations received during 1891</th>
<th>Rs.</th>
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<td>14,800</td>
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<tr>
<th>Number of Members</th>
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<td>325</td>
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There are at present 13 boys and 23 girls who are receiving the benefits of the Institution.

Established, 1868.

**Objects.**—To provide a reading-room, library, and place of recreation for persons with small incomes.
Established, 1862.

Objects.—To maintain and manage the affairs of the Lahore High School, an Institution established at Lahore for the education of youths.

Income ... ... ... ... ... 9,220

Established, 1876.

Objects.—To provide for Prayer Meetings, and religious studies.

Established, 1865.

Objects.—

1. The revival of ancient learning, the philology, ethnology, history, and antiquities of India and neighbouring countries.

2. The advancement of knowledge among the masses through the medium of their own vernaculars.

3. The promotion of Industry and Commerce.

4. The discussion of social, literary, scientific and political questions of interest; the popularisation of beneficial Government measures, the development of a feeling of loyalty and of a common state citizenship; and the submission to the Government of practical proposals, suggested by the wishes and wants of the people.

5. The association of the learned and influential classes with the officers of Government in all measures for the public good.

The Panjáb Science Institute is established for the diffusion of scientific knowledge amongst the people of the Panjáb, and its aim is, at no time, to be connected with any religious or political society whatsoever.

Objects :—(a)—Arranging for short but systematic courses of Evening Lectures in English and the Vernacular, on scientific and technical subjects, at Lahore and other stations.

(b)—The appointment of Travelling Lecturers who can proceed to different stations, delivering in English or the Vernacular, one or two carefully prepared lectures on some important scientific subject.

(c)—The publication, in a Monthly or Quarterly Journal, of the lectures delivered at Lahore and other stations, or any other subjects of scientific or technical interest.

(d)—The establishment of a suitable Workshop for the manufacture and repairs of the more simple scientific instruments and apparatus.

(e)—The gradual formation of a Scientific Library and Scientific Reading-Room.

(f)—The holding of periodical Examinations in Science, and the
granting of certificates, medals, and prizes for scientific or technical proficiency.

(c)—The establishment of a small Technological Laboratory where the Members of the Society and others could carry on scientific experiments.

(b)—The encouragement of Technical Education in every possible way.

Members of the Executive Committee:

Dr. C. C. Caleb, M.B., M.S., Professor of Physiology and Botany, Medical College, Lahore.

Babu S. B. Mukerji, M.A., Professor of Mathematics, Government College, Lahore.

Lala Ruchi Ram, M.A., Assistant Professor of Natural Science, Government College, Lahore.

Lala Shiv Dyal, M.A., Science Teacher, Aitchison College, Lahore.


Honorary Secretary, J. Campbell Oman, Esq., F.C.S., F.L.S.

Established 1887.

Objects:—To spread education, to sow among the Kayasthas the seed of homogeneity, to pioneer needed social reforms, and to try to promote material prosperity by encouraging the adoption of commercial and other respectable pursuits.

Endowments

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<tr>
<th>Rs.</th>
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<td>2,000</td>
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Amount of Annual Subscriptions

<table>
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<th>Rs.</th>
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<td>720</td>
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Members

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The Sabha aims at representing the interests of all the Kayasthas of India. Attached to it are the "Kayastha Provincial Sabha, Panjab" and the "Local Kayastha, Lahore."

Established 1869.

Objects:—To improve the social and intellectual condition of the Mohamedans of the Panjab and to further Mohamedan interests generally. The Society also aims at popularizing Government measures affecting the Mohamedan community and looks after the principal mosques in Lahore.

Capital of the Anjuman on 31st December, 1891

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<tr>
<th>Rs.</th>
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Monthly Subscription

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Monthly Subscription from H. H. the Nawab of Bahawalpur

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Income from rent of houses bequeathed to the Anjuman

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<th>Rs.</th>
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Members

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<td>200 0 0</td>
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177
Patron.—His Highness Rukn-ud-dowla Nusrat-i-Jang Mukhlis-ud-dowla Haifiz-ul-Mulk, Nawab Sadiq Mohamed Khan, Bahadur, Grand Commander of the Most Exalted Order of the Star of India, Chief of Bahawalpur.

Life-President.—Nawab Haji Násar Ali Khan, Kazalbash.

Vice-President.—Nawab Sheikh Gholam Mahbub Subhani, Honorary Magistrate, Lahore.

Ditto.—Nawab Inayat Ali Khan, of Maler Kotla.

General Secretary.—Khan Bahadur, Mahomed Barkat Ali Khan.

Life Secretaries.

1. Sirdar Mohamad Hayát Khan, c.s.i., of Wáh.
2. Rája Jahan Dád Khan, Khan Bahadur, Chief of Ghakkar.
3. Sirdar Sher Ahmad Khan, c.i.e., Ex. Asst. Commr.

Established, 1886.

Objects:—To publish and discuss the principles of Islam; to teach the Mahomedan religion to boys and girls, in order to preserve them from the influence of other religions; to support poor and orphan children; to ameliorate the condition of the Mahomedans by the introduction of measures of Social and Educational reforms; to interpret in a loyal tone the acts of the Government affecting the Mahomedan community; to popularize Government measures, to publish periodicals in aid of the objects of the Anjuman and to provide for preachers of the faith of Islam:

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<td>Endowment on 31st December, 1891</td>
<td>10,082 11 3</td>
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<tr>
<td>Income for 1891</td>
<td>15,927 7 9</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>26,010 3 0</strong></td>
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<td>Members at the close of 1891</td>
<td>1,515</td>
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Patron.—Mudabbir-ul-Mulk Iftikhar-ul-Umra, Sahibzada Mohammed Obedullah Khan Sahib Bahadur, Prime Minister of Tonk.

Life President.—Kazi Mohammed Aslam Khan, C. M. G., Deputy Commissioner, Jhang.

President.—Khalifa Hamid-ud-din, Chief Kazi of Lahore.

The Anjuman maintains a school, in which instruction is given up to the Entrance Standard. The school has on its rolls 700 boys, and is maintained at a cost of Rs. 1,000 per annum.

* The Anjuman under its promoters has done remarkably good work. The following is a brief account of some of its services:

1. The restoration of the Badshahi Masjid of Lahore at a cost of a lakh of rupees of which a portion was contributed by the Government.

2. The restoration by the Government of the shops attached to the Golden Mosque of Lahore, and the repairs of the mosque.

3. The restoration by the Government of the relics of the Prophet formerly kept in the Fort, and now kept by the Anjuman.—Vide paras. 115—6, supra.

4. Memorialising the Government on the subject of Mahomedan education. As the result of this Memorial the Government was pleased to grant Jubilee scholarships to the Mahomedans for a period of five years. In 1891 the Anjuman again memorialised the Government on the subject, and the scholarships were most graciously extended to a further term of five years.

5. Since 1887 the Anjuman has been also granting Jubilee scholarships of the amount of Rs. 40 per mensem to Mahomedan students.
Established, March 1888.

Objects.—The improvement of the Social and Moral condition of the Mahomedans; the diffusion of the law of Shena, especially the Hanfi doctrines of Islam; the cultivation of Arabic literature; the prevention of ceremonies that contravene the Mohammedan Law; the better education of Mohammedan boys and girls and the representation of the wants of the Mahomedan community with due respect to the Government.

Number of Members ... ... ... ... 318

Rs.

Amount of Annual Income ... ... 1,486 9 6

President.—Maulvi Ghomal Mahomed, Imam of the Badshahi Masjid.

Secretary.—Mufti Salim-ullah.

Joint Secretary.—Maulvi Taj-ud-din Ahmed.

The Anjuman maintains a school, known as Madrasat-ul-Alum Islamia, Lahore, at a cost of Rs. 728-3-9, per annum. The school is held in the mosque of Bukan Khan, the subjects of study being Arabic and Persian religious books.*

Established, 1821.

The objects of the Association are three-fold:

1. The discussion of subjects of general interest, especially those having particular reference to the religious, moral and intellectual culture of Mahomedans.

2. The promotion of social, intercourse and the furtherance of mutual amity and understanding among Mahomedans.

3. The cultivation of the power of public speaking in the English language.

Number of Members on the roll ... ... ... ... 98

Secretaries. ... 

Mr. Mahomed Shah Din, B.A., Barrister-at-Law.

Syad Kurshed Anwar, B.A.

Motto of the Mission—Deva Dharma ki jai—Sakal pap ki chhai Devattwa ka prachar—Bharat ka Uddhar.

Head-quarters.—Deva Dharma Prachar Hall, Anarkali.

Objects.—To preach the revealed Truths and Principles concerning the nature of Devattwa (Godliness), Pishachattwa (Sin) and Deva Jivan (Divine life).

2.—To spread the gospel of the manifestation of Deva Shakti, working in the Mission, and the practical results of its working in the lives of the souls.

3.—To destroy Spiritual Darkness, Worldliness and all Sin.

* The efforts of this Anjuman have resulted in the restoration of the mosque of Mariam Zamáni near the Masti gate of Lahore. Vide, Article No. 11, at page 131 supra.
4.—To give birth in the soul to the new life of Devattwa.
5.—To lead and train up the soul from new life into the harmonious life of Devattwa or Deva Jiwan and spread its incalculable heavenly blessings on this earth.
6.—To preach Universal Spiritual and Moral Laws relating to the life of man.
7.—To point out a Perfect and Harmonious Ideal for man's life.
8.—To preach the need and show the way of spiritual communion with God and godly men.
9.—To establish reverence for and the greatness of all true Spiritual Teachers of mankind.
10.—To help and countenance all true Civilization, Mental and Moral Education and practical School Reform.
11.—To establish Devattwa in all human relations and affairs of life.
12.—To establish Deva Pariwars (Divine families,) Deva Samajes (Divine societies,) and Deva Raj (Divine kingdom) on this earth.

Established, 1883.

The Indian Association of Lahore is open to all natives of the Panjáb and all natives of India, residents of the Panjáb, without distinction of race or creed.

Objects.—The Association seeks to represent the people, to help in the formation of a healthy public opinion on all questions of importance, to unite the people of the Panjáb in the bonds of sympathy with those of other Provinces, and to promote, by every legitimate means, the political, intellectual, and material advancement of the people.

Members

President.—Sardar Dyal Singh, Majithia.
Vice-Presidents.—Khán Bahadur Muhammad Barkat Ali Khán.
Rabu P. C. Chatterji, Rai Bahadur, M.A., B.L.
Lala Ishar Das, M.A.
Mr. E. C. Jassawalla.

Secretary.—Mr. Ganpat Ráí, Barrister-at-Law.
Established, December 1887.

Objects.—Same as Anjaman-i-Islamia.
President.—Faqir Syad Jamal-ud-din, Khán Bahadur.
Secretary.—Maulvi Moharram Ali, Chiahí.
Established, 1879.

Objects.—The representation of the Sikh community and Sikh interests. The aims of the society are to endeavour to interpret more truly the teachings of the Adi Granth and other sacred books of the Sikhs, and to suppress false doctrines and improper customs.
Established, 1866.

Objects.—The diffusion of useful knowledge through Panjábi, and the reformation of the moral and social condition of the Hindus.
<table>
<thead>
<tr>
<th>Institution</th>
<th>Income</th>
<th>Members</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanskrit Pārja Charmi Sabha, Lahore</td>
<td>...</td>
<td>...</td>
<td>120</td>
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<td></td>
<td>...</td>
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<td>40</td>
</tr>
<tr>
<td>Established, 1882.</td>
<td></td>
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<tr>
<td><strong>Objects.</strong>—The encouragement of the study of the Sanskrit language among Hindus.</td>
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<td>Income</td>
<td>...</td>
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<td>30</td>
</tr>
<tr>
<td>Members</td>
<td>...</td>
<td>...</td>
<td>150</td>
</tr>
<tr>
<td>Established, 1885.</td>
<td></td>
<td></td>
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<tr>
<td><strong>Objects.</strong>—To teach Science by means of Sanscrit, and to impart high education in English and Sanscrit.</td>
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<tr>
<td>Income from fees</td>
<td>...</td>
<td>...</td>
<td>1,489</td>
</tr>
<tr>
<td>Expenditure in 1890-91</td>
<td>...</td>
<td>...</td>
<td>3,036</td>
</tr>
<tr>
<td>Number of students on the roll</td>
<td>...</td>
<td>...</td>
<td>61</td>
</tr>
<tr>
<td>Members of Managing Committee</td>
<td>...</td>
<td>...</td>
<td>27</td>
</tr>
<tr>
<td>Established, 1870.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>Objects.</strong>—To promote education, diffuse Vedic religion or theism, without distinction of creed or caste, effect moral and social reforms, and maintain an Anglo-Vernacular School.</td>
<td></td>
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<tr>
<td>Income</td>
<td>...</td>
<td>...</td>
<td>115</td>
</tr>
<tr>
<td>Members</td>
<td>...</td>
<td>...</td>
<td>190</td>
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<tr>
<td>Established, 1883.</td>
<td></td>
<td></td>
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<tr>
<td><strong>Objects.</strong>—Maintenance of a Library accessible to Bengali ladies and gentlemen and the general public and to provide for the study of newspapers.</td>
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<tr>
<td>Income</td>
<td>...</td>
<td>...</td>
<td>427</td>
</tr>
<tr>
<td>Expenditure</td>
<td>...</td>
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<tr>
<td>Fees 4 annas per month and upwards.</td>
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<tr>
<td>Established, 1885.</td>
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<td></td>
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<tr>
<td><strong>Objects.</strong>—Diffusion and improvement of English and Vernacular Medical literature.</td>
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<td></td>
</tr>
<tr>
<td>Members</td>
<td>...</td>
<td>...</td>
<td>35</td>
</tr>
<tr>
<td>Established, 1887.</td>
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<tr>
<td><strong>Objects.</strong>—To impart useful education to Hindu girls.</td>
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<tr>
<td>Income</td>
<td>...</td>
<td>...</td>
<td>720</td>
</tr>
<tr>
<td>Members</td>
<td>...</td>
<td>...</td>
<td>50</td>
</tr>
<tr>
<td>Established, 1885.</td>
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<tr>
<td><strong>Objects.</strong>—To impart useful education to Hindu girls.</td>
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<td>Income</td>
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<td>720</td>
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<tr>
<td>Members</td>
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<td>...</td>
<td>50</td>
</tr>
<tr>
<td>Established, 1887.</td>
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<tr>
<td><strong>Objects.</strong>—To impart useful education to Hindu girls.</td>
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<td>Income</td>
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<td>Members</td>
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<tr>
<td>Established, 1887.</td>
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<tr>
<td><strong>Objects.</strong>—To impart useful education to Hindu girls.</td>
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<td>720</td>
</tr>
<tr>
<td>Members</td>
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<td>50</td>
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</table>
Lalá Hans Raj, B.A., giving his services gratuitously. The College prepares students for University degrees. The want of a suitable building is much felt at present; but the institution is doing very good work. A Boarding-house has been recently added to the College. The fees are low, and the attendance is large.

The new buildings of the Lahore Mission College face the plains, not far from the Telegraph Office. The structure is a handsome addition to the many fine buildings which are gradually rising in this part of Lahore. As a College, the building seems to have been specially well designed. In November, 1849, or forty-two years ago, the Revd. Messrs. Newton and Forman, Members of the Board of Foreign Missions of the Presbyterian Church in the United States of America, arrived in Lahore, and opened the first English School, in the building known as "Rang Mahal,"* in the newly acquired city. At first there was a great aversion to the study of English, partly owing to religious considerations, and partly because the people were not sure how long the English occupation would last. At the time of the Mutiny the school was on the point of dissolution, as the people thought the moment had come when the English would have to depart. But, thanks to the perseverance and zeal of its supporters, the school began to grow and the number of boys rapidly increased. The benefits conferred by it on the people of the Panjáb have been simply inestimable. Thousands received their education in the old Mission School which, in subsequent years, was raised to the status of a High School. In June, 1886, the College was opened in the "Rang Mahal"; but, the accommodation being insufficient, the present buildings were completed in 1889, at a cost of Rs. 56,000. The grant of the site upon which the buildings stand, estimated to be worth Rs. 20,000, together with a building grant of Rs. 20,000, were made by the Government of the Panjáb.

The aims of the promoters of the College are "to give to students a thorough mental training, and, together with this, to impress upon their minds, those truths which they believe are designed to further their highest good, as subjects of God's moral Government."

A certain portion of every day is devoted to moral and religious instruction. The College has steadily increased in numbers, and contained at the close of 1890-91, 134 students.

* This was the court-house of Nawáb Mián Khán, son of Nawáb Sa'dulla Khán, Wazir of the Emperor Sháh Jahán, vide, Article 120, Chapter II., page 230.
The College was supplied with excellent Boarding Houses in October 1889; and gymnastic exercises have been regularly practised by the boarders, some of whom have shown considerable interest in the game of cricket. The College also maintains reading clubs and debating societies, a Library, and a Dispensary under the charge of a Christian Doctor.

Near the Accountant General’s Office and in front of the Cathedral, in the Upper Mall, is the spacious new building of the Chief Court of the Panjáb, in Indo-Saracenic style. It harmonises admirably with the ancient monuments, history, and atmosphere of Lahore. The details of the superstructure were designed by Mr. Brossington, a skilful architect, and the work was executed under the supervision of Mr. J. E. Hilton, Executive Engineer, who completed it in March, 1889, the total cost being Rs. 3,21,837.

The whole structure, which is in the form of a quadrangle is built of solid bricks, in lime mortar, with all mouldings, cornices and projections of specially moulded bricks and the arch fillings of terra cotta trellis work. One great peculiarity of the work was that no chipping of bricks was allowed.

The front arches of the Judges’ verandah and the porch outside, and portions of the main towers, are built of Nowshera marble, with marble trellis work. The roof of the main court-rooms is of double Allahabad tiling, and that of the rest flat tiled and terraced. The floor of the Central Hall is of marble, and that of the rest of hexagonal tiles. The roof timbers are of deodar wood and the doors of teak wood, with carved devices on the stiles as well as on the frames. The waiting-hall, court-rooms and Judges’ chambers are finished with a dado of encaustic tiles of various patterns, laid in Portland Cement.

The front row of rooms, to the north, consists of a central hall, 55' × 35', approached through a large porch by a broad flight of marble steps. To the right and left of this hall are spacious Bench rooms, each 55' × 40', and in the wings beyond four smaller chambers for four judges, with retiring-rooms and bath-rooms, a private passage leading direct to the Bench rooms from the chambers.

On the west, facing the Accountant General’s Office, rooms are provided for the Jury, the Bar, Bar Library, Deputy Registrar, the Translating Department, Readers’ Room, and the Superintendent of the Vernacular Office.
In the block opposite, on the east side, there are the Registrar's Room, Committee Room, the Court Library, the English Office, and rooms for the Head Assistant and subordinate clerks.

On the south, large rooms, $35' \times 25'$, for the English and Persian Records, form the two wings, with rooms for the Record-keepers and the Treasurer, leaving a gateway in the centre, forming the carriage entrance to the quadrangle.

On all four sides, both inside the quadrangle and round the outside of the entire building, are spacious verandahs, bringing the whole of the courts and offices into direct communication with one another.

The two towers, which form the central feature, are carried up square for one-half the height, above which, they are fluted and have bold cones thrown out, somewhat after the model of those of the Kutab Minâr at Delhi. The total height of the central towers to the vane is 95 feet, and that of the two at the end 72 feet. The end towers contain circular staircases leading to the top.

The verandahs are, in all cases, carried up to the full height of the inner walls, the arches being nearly two-thirds filled in with trellis, or tracery, work in terra cotta, to keep out the glare.

All the verandahs of the principal front are surrounded by a massive cornice of the old Arabic honey-comb pattern.

A marble fountain in the midst of the court-yard, laid out with green shrubs, contributes materially to the picturesqueness of the whole structure.

This magnificent and imposing building, situated on the Upper Mall, to the right of the road to the Railway Station, was consecrated on 25th January, 1887. It is a large red-brick structure, the style being that commonly known as "Decorated Early English." The design is due to Mr. O. Scott, son of the late Sir Gilbert Scott. The revised estimate was drawn up by General Pollard, and the work was undertaken by Messrs. Burn & Co., of Calcutta, the contractors, under the able management of Mr. Atfield, C. E., their agent. Messrs. Burn & Co. generously carried out the stone carving at their own expense, in conformity with the original designs. The structure is made of fine red-brick work and grey stone from the Taraki quarries beyond the Jhelum, and is
furnished with a library, chapter-house, &c. It is called the Cathedral “Church of Resurrection.”

The structure, as it stands, including the furniture, cost Rs. 4,08,000, and it took 18 months to build it.

Great praise is due to Messrs. Burn & Co. for the most satisfactory manner in which they executed this gigantic work, and to their indefatigable agent, Mr. Attfield, for the able and efficient way in which he discharged his onerous duties.

The internal arrangements are such that the building remains cool in the hot weather; there is plenty of light in it during the day, and its acoustic properties are admirable.

Before the completion of the present building, the tomb of Anarkali, near the Panjáb Government Secretariat, was used as the Station Church; but it was of insufficient size and inconveniently situated. The want of a Cathedral, worthy the name of the Panjáb capital, was thus keenly felt. The congregation thereupon resolved to build a church of moderate size on the present site, and the work had advanced to some extent, when, in December, 1867 the Panjáb was constituted a separate diocese, and it was resolved to enlarge the building into a church fitted as a Cathedral. It is now a matter for congratulation that the present building, handsome and picturesque, has not only removed that want, but by the elegance of its style and the beauty of the structure, proved an ornament of which the metropolis of the North-West Frontier of the Empire may well be proud.

The Railway Station resembles, in appearance, one of the forts of the country, and is, in fact, a fortified position, provided with the means of defence in case of emergency. All the stations on the line, where it approaches the frontier, have been built more or less in the same style. The defensive arrangements consist of bastions at the angles with "keeps" or towers, above them; which command the several approaches and provide for a flanking defence of the curtains or outsides of the station, which also are loop-holed for musketry fire over the surrounding neighbourhood. This fire can be further strengthened from the several towers and turrets which overlook and command all surroundings in the immediate vicinity of the station. These arrangements appear to be all that is necessary to secure the station against an attack with small arms or against a sudden rush, and further to provide for the refuge of the Railway staff and others in any time of danger.
During the late Afghan War, as many as 75 trains passed in and out of the Lahore Railway Station in the short space of 24 hours. The building was designed by Mr. W. Burton, C. E., and constructed by the late Mahommed Sultan, the great contractor to the Department of Public Works. The foundation stone was laid by Sir (afterwards Lord) John Lawrence, late Lieutenant-Governor of the Panjáb, in 1859, and in 1860 the first train from Lahore to Amritsar was run for public traffic. The whole building is a castellated structure, and is one of the finest, as well as the most substantial specimens of modern brick-work in the country. The total cost was nearly five lakhs of rupees.

Lahore being the head-quarters of the North-Western Railway system, there are extensive workshops, which, together with the station, cover about 126 acres of ground. Upwards of 4,000 workmen are employed daily. These include a number of European foremen, Eurasian and Parsi Mechanics, but the bulk of the workmen are natives of the Panjáb. The factory, which has been in use since 1874, is capable of maintaining in repair 60 locomotive engines, a goods and passenger stock of over 200 vehicles, and several other kinds of machines and wood-work at a time. The cost of the buildings was upwards of Rs. 15,00,000, in addition to machinery, on which Rs. 10,00,000 more was spent. Constant additions are made to the machinery by the importation of the latest and most improved patterns from Europe.

Entering the gate, we find the Saw-mills provided with circular saws, which can divide a log of timber, 30 feet long and 3 feet in diameter, in the short space of 5 minutes, board planing, drilling, and boring iron punching, machines, all worked by a shaft under the floor, driven by a Stationary Engine and Boiler.

To the south of the Saw-mill is the Carriage Workshop, in which all Railway carriages, wagons, ordinary carriages, and all kinds of furniture are built and repaired. At the west end of this shop are a painting shop and carriage shed, and at east a smith shop where iron work for carriages and wagons is executed.

Near the entrance to the right, is the tinkers' shop, in which all kinds of lamps and other tin work are manufactured, repaired, silvered and electroplated.

On entering the gate of the Locomotive shop, the first thing that meets the view is the Locomotive and Carriage Superintendent's Office, with a big clock tower in its centre; next to it is a large building in the centre of which there are four gigantic stationary steam-boilers and two engines for machine shops, suitable for both
heavy and light turning. To the north of this is the heavy, and to the south the light, turning shop. In the heavy turning shop are turned and repaired locomotive engines and carriage wheels, axles and cylinders; and here is to be seen also the tire-boring machine, working with amazing speed. In the light-tool shop all kinds of iron and brass work are prepared.

In the machine shops are worked vertical and horizontal slotting machines for furnishing all sorts of iron and brass work; screw cutting machines and turning lathes; plaining machines for plaining iron and brass articles and sharpening machines for sharpening tools.

To the east of this is the erecting shop, in which engines are repaired and fitted. It is provided with a hydraulic crane, tested to 20 tons sling, chain, 1 ½ inch. This is the most ponderous machine in the workshop.

In the same direction are the heavy and light smith shops, where all kinds of iron work are forged and prepared. The heavy shop is divided into three divisions; the first for making springs, engines, and carriages; a second for manufacturing leather-belts for machines; and the third for heavy smith work. We find here steam hammers, lifting cranes and bolt-and nut-making machines. In the heavy tool-shops we see also fagoting and plate furnaces, which are worked with wonderful expedition.

We see at the factory a shearing machine for cutting old steel and iron tires, which, in a moment, can divide a bar of cold metal five inches square; and an hydraulic riveters which are able to effect at one stroke the work which it would take three men five minutes to perform. The wheel-barrow, quite unknown in any other part of India, except Bengal and Bombay, is in use here.

In the light smith shops are smith hearths, steam hammers and lifting cranes.

To the east is the boiler shop, in which boilers are repaired and put together, also a pattern shop, in which cast iron and brass patterns are made. South of this is a foundry for casting cylinders, axle boxes, blocks, brackets, &c. Cylinders are also manufactured in the shop. The punching and shearing machines are in the boiler shop.

Between the boiler shops and the erecting shop is a long, shallow pit in the ground, in which a traverser machine is placed, for the purpose of conveying engines in and out of the shop which is also worked by a steam engine.

In the south-east of the Locomotive Shop, there is a Running Shed capable of holding about 100 engines, available for traffic purposes. Close by there are two reservoirs of water, which are fed by the Bāri Doáb Canal, and hold at least 1 ½ month's supply of water.
There is also a centrifugal pump and a boiler by means of which the water is pumped up from the reservoir into a high service tank which supplies water to the shed, as well as the workshops and the station for all other railway purposes.

The factory is one of the most complete in India, and, from castings of prodigious weight and size to the minutest fittings, there is nothing required for a railway which cannot be executed. A six brush electric light machine is worked to light a part of the machinery shop, and by this means work can be carried on as easily at night as during the day. Attached to the establishment is a printing-office, worked with steam-presses. There is an oil mill, capable of turning out from two to three tons of perfectly pure clarified castor-oil in a day, at considerably less cost than that to be had in the bazar. The Railway Workshops have constructed handsome carriages for His Excellency the Commander-in-Chief, His Honor the Lieutenant-Governor of the Panjáb, and His Honor the Lieutenant-Governor of the North-Western Provinces, and their respective staff and servants, and fitted up a large quantity of rolling-stock. Special carriages have also been made for the Manager, North-Western Railway, Traffic Manager, or Traffic Superintendent, Locomotive Superintendent, Superintendent of Ways and Works, for all District Officers of the Locomotive and Traffic departments, and for Military Officers.

From the variety of the appliances used, and of the work done, as well as from the order and method followed, this busy factory presents one of the liveliest and most interesting and suggestive spectacles that can be seen in Northern India, and it has acted most beneficially on the crafts of the Province.

In the vicinity of the station, north and south of the line, quarters have been built for the Railway community; and in them foremen, firemen, drivers, guards and mechanics are comfortably lodged, with their families. There are a good Swimming-bath, a Railway Institute, Library, Billiard Room, Recreation Ground, Theatre and Co-operative Stores. The Theatre is commodious, and a company formed from members of all ranks of the railway staff, gives entertainments to the public, which are highly interesting. The Co-operative branch, besides supplying groceries and oilman’s stores, also furnishes English clothing and other commodities, and makes its own bread and soda-water. * The Railway quarters are supplied with canal-water for purposes of irrigation.

* The place used for making bread and soda-water for the Railway Co-operative Stores is the mausoleum of Sheikh Mohtaram. Vide Article No. 13, Chapter II., pages 132 and 133.
and water from the Municipal Water-works is laid on for the use of the Railway people. There is a church, provided with free quarters* for a chaplain, connected with the Church Missionary Society. The church, which is about a mile from the Railway Station, to the south, is a ci-devant Mahomedan tomb,† with a dome and recesses, and provides accommodation for 100 persons.

The station plot encloses the mosque of Dai Anga, the nurse of Sháh Jahán, which is now used as the office of the Traffic Superintendent, North-West Railway. An account of this mosque is given elsewhere.‡

In the plot opposite the Railway Institute, there are some other long barracks in which the Railway Offices, i.e., those of the Manager, Examiner of Accounts, Cashier and Superintendent of Ways and Works, are accommodated.

The year 1863-64 was marked by an unprecedented transformation in the suburbs of Lahore. For some few years previously, the people of the town had suffered inconvenience owing to the diversion of a stream in which they had been in the habit of bathing. A Municipal Committee being formed with considerable power of initiating schemes of improvements—one of its first measures was to project the introduction of a cut from the Bári Doáb Canal—at an expense of Rs. 40,000. The work was completed in about twelve months, and greatly conducd to the comfort and enjoyment of the town-people of all classes. Subsequently, they caused the ditch round the walled city, heretofore a standing source of dirt and unhealthiness, to be filled up. Gardens were then formed on the site, extending over a circuit of two miles, planted with trees and flowers, and intersected with walks and drives. These are now, in the afternoon, the favourite resort of vast numbers of the people of Lahore, and afford in the most convenient position a park, or rather boulevard, the advantages of which are highly appreciated.

This very handsome and commodious building is situated behind the Sadr Bazar, Anarkali, on an elevated piece of ground to the south-west of Ratan Chand’s serai. The style of architecture

* This a Mahomedan tomb, adapted to the purposes of an English house. See Article No. 97, Chapter II., page 298.
† This is the tomb of Mahomed Saleh, Lahori, author of Amal-i-Saleh, so often quoted in this work. Vide Article 57, Chapter II., page 208.
‡ Vide Article No. 49, Chapter II., page 163.
§ A hospital, known as Dar-úi-Shoáfa, was established at Lahore in the time of Maharajá Ranjit Singh, under the direction of the brothers Fakirs Aziz-ud-din and Nur-ud-din, the cost of medicines being defrayed by the Government. Dr. John Martin Honigberger, the Physician to the Court of Lahore and Superintendent of the Gun-powder and Gun-manufactory, was entrusted with the care and treatment of lunatics, and jurâhs, or Native surgeons, were appointed by the Darbar to administer ointment, plasters, &c., to the patients. The attendance at the hospital was large, and according to Dr. Honigberger, it was a complete fair from morning till night.
is "Italian;" the building has been constructed on the most approved sanitary principles, and forms the hospital for the Lahore Medical School. It is a two-storeyed structure, measuring 408 feet long, by 51½ broad, and 46 feet high, with a central tower of four storeys, 120 feet high, surmounted by a dome, and four corner towers, of three storeys, 60 feet high.

The main building consists of a centre, facing north and south and of two wings, placed parallel to the centre.

Each wing is occupied by two large wards, one on the upper storey, and the other on the lower floor, each of which is constructed for 24 patients, or 12 on each side.

Each ward measures 115¾ feet long, by 22½ feet wide, and is 18 feet high; so that its total cubic contents are 46,777 cubic feet, and its superficial area is 2,598 feet.

The arrangements for ventilation are most excellent. Each ward has seven doors on each side, and one at each end; each door measures 4 feet, 2 inches, in width, and 7 feet, 9 inches, in height; so that the opening of each possesses an area of 32 square feet, 3 inches; and, as there are 16 doors in every large ward, the total amount of space for the admission of fresh air is 416 square feet.

Access to the upper floor of the building is afforded by a staircase, 12 feet in width, and quite straight, to facilitate the carriage of beds up and down.

The lower wards are allotted to male patients, that on the west side to the Mahomedans, and that on the east to other sects.

The centre of the building is divided below into the Dispensary and medical store-room; also the rooms for the examinations of out-patients; of which there are three, one for medical cases, one for surgical, and one for ophthalmic cases. There is also a room for the private examination of patients and the microscopical and chemical examinations of the products of disease.

In the upper floor of the main building are contained the general store-rooms and the wards for eye-patients, the windows of which are darkened with blue paper; also apartments for the resident chemical clerks; while the north verandah is rendered available for an operating room by the insertion into one of the arches of a piece of plate glass, measuring 3 feet, by 7 feet, which affords a clear upper light at all times of the year.

There is also a ward for contagious diseases, separated from the main hospital by a wall; and consisting of a large room ventilated by four doors and a skylight above. This is used for severe small-pox cases and other diseases.
The building was designed by Mr. W. Purdon, Superintending Engineer, and constructed under the supervision of Rai Bahadur Kanhiya Lal, Executive Engineer. The total cost was Rs. 1,58,941-3-8, of which Rs. 100,000 was contributed from the Imperial Revenues, and the rest from Local Funds, the Municipality of Lahore contributing Rs. 26,697. The late Viceroy, Earl Mayo, visited the Hospital in October 1871, and carefully inspected every part of it; he was pleased to approve of the arrangements and to consent to its being called “the Mayo Hospital.”

The necessity, for enlarging and improving the accommodation for patients in the Mayo Hospital, had been long felt. It was apparent that in Lahore, the capital of the Panjáb, there was no suitable hospital for the poorer classes of Europeans and Eurasians, while the existing Hospital was inadequate to meet the increasing wants of the native community. The present hospital, named in honor of one of India’s most illustrious Viceroy’s, is not merely a local institution, treating as it does the sick from all parts of the Province, but also the centre of Medical education in Northern India. The good work of furnishing this accommodation was initiated by the Honorable Sir James Lyall, Lieutenant-Governor of the Panjáb, who at a public meeting, held on the 24th January, 1890, in the Lawrence Hall, appealed to the inhabitants of the Panjáb to show their sense of loyalty to Her Majesty the Queen-Empress by raising some fitting memorial, to commemorate, in a permanent form, the then approaching visit of His Royal Highness Prince Albert Victor of Wales to Lahore. It was suggested by His Honor, and cordially assented to by all present, that no memorial would be more acceptable to His Royal Highness himself, or more pleasing to Her Most Gracious Majesty the Queen-Empress, who took so great an interest in any thing which tends to help the condition of the sick, than one which should have for its object the relief of human suffering and prove a real charity to many poor and suffering people. It was, therefore, resolved to commemorate the royal visit by adding a new wing to the Hospital, to be named after His Royal Highness, which would put the space in the Hospital now occupied by Europeans entirely at the disposal of native patients, and at the same time, provide suitable accommodation for the poorer classes of Europeans and Eurasians.

The foundation stone of the Hospital was laid by His Honor Sir James Lyall, Lieutenant-Governor of the Panjáb, on 14th May 1890. The accommodation consists of three separate buildings, constructed on the open space adjoining the Mayo Hospital selected by the Government. The main block is a double-storeyed structure
for 28 patients, 10 being accommodated in each of the two large, or general, wards on the ground-floor, and eight on the upper floor, with as many separate rooms adapted either for Europeans or Natives.

The second block, consisting of detached double-storeyed building, is intended solely for the treatment of cases of infectious and contagious diseases, such as small-pox, measles, &c., and provides accommodation for eight patients, the rooms being large and airy.

The third block is occupied as separate quarters for the nursing staff of the Hospital.

The total expenditure on the building, including cost of furniture and general equipment, was Rs. 1,08,580.

The Albert Victor Memorial Hospital was formally opened by the Honorable Sir James Lyall, on Friday, the 1st of January, 1892, being the anniversary of the assumption of the title of the Empress by Her Majesty the Queen-Empress, the day being thought appropriate for holding the ceremony of the opening of an institution founded as a mark of loyalty of the Province to the Crown. All joined with fervour in wishing Her Majesty many happy returns of the day. His Honor, in the course of an eloquent speech delivered on the occasion, alluded to the late auspicious incident in the life of His Royal Highness with whose name the Hospital has been associated, that is, His betrothal to the Princess Victoria Mary of Teck, and the assembly took the occasion of devoutly wishing His Royal Highness and His betrothed many happy returns of the day, and a long and happy married life.*

This new building, bearing the name of Lady Lyall, is situated close to the Lady Aitchison Hospital and the Lahore Medical College. It was constructed in connection with the Panjáb Branch of the Countess of Dufferin Association for supplying Female Medical aid to the women of India. In order to effect more permanent good and to help independent institutions, this Boarding House was established, where accommodation might be provided for female students during their training, and their wants supplied and studies supervised. The Institution promises to confer inestimable advantages on the female students, and is calculated to remove the objections that are raised to women entering on a medical career. The site of the house was given by the Panjáb Government, while

* As we were going to Press, the sad intelligence was published of the death of His Royal Highness on 14th January, 1892, or just a fortnight after the opening of the new Hospital dedicated to his memory. The untimely death of this illustrious Prince has deeply afflicted all classes of Her Majesty's subjects and is regarded as a public calamity.
Rs. 10,000 was granted from the General Fund, and a princely donation of Rs. 50,000 was received in April 1889 from His Highness the Māhārāja of Kashmir for the construction of the building.

The building is designed for 16 students of the Hindustani class, and four students of the Assistant Surgeon, or English, class, and there are quarters for a Lady Superintendent and servants.

The foundation stone was laid by the Marchioness of Lansdowne on 25th November, 1889. It is of polished Nowshera marble, and bears the following inscription:—"Lady Lyall Home for Female Students." This corner stone was laid by Her Excellency the Marchioness of Lansdowne, on Monday, the 25th of November, 1889.

Countess of Dufferin Fund Panjāb Branch.

"Special gift of His Highness Partāb Singh, Māhārāja of Jammu and Kashmir."

The building was completed towards the end of 1890, under the superintendence of Rai Bahadur Ganga Ram, Executive Engineer, Lahore Provincial Division, and has proved a real home for the female students. It has been laid out after an elegant design, is commodious, and answers all sanitary requirements. Efficient medical instruction is given to the females in the Lahore Medical College, and proper arrangements are made for their training. The proximity of the Boarding House for female students, is a source of convenience and strength to the institution, with which the name of one of the ablest of the Governors of the Province is associated.

The Lahore Veterinary School is situated close to the Mayo Hospital. The buildings connected with the school were constructed at different periods between 1881 and 1889. Originally, a temporary shed and buildings were erected in 1881-82, consisting of a horse hospital, a hospital for cattle, an operating shed, and a dissecting room. The structures were of "Jhamp" walling, with thatched roofs, and cost the Government Rs. 4,494.

Additional out-houses were built in 1882-83, at a cost of Rs. 1,617, and a compound wall, gateway, &c., at a cost of Rs. 2,469 during the same year.

* In April 1890 five female students passed their examination, four receiving the Diploma of Hospital Assistants, and one, Miss Amelia Connor, obtaining the Licentiate-in-Medicine of the Panjāb University. She obtained the highest marks of any of the female candidates and won the Burton Brown Memorial Medal in Medicine, and the Center Medal in Midwifery.
In 1888, new quarters, consisting of four blocks of permanent stables, with six stalls each, and one block of semi-permanent stables, with twelve stalls, together with a pavilion, were constructed, as well as a new Forge, Post Mortem and Dissecting Theatre and servants' houses. In addition to the buildings named, the Committee, assembled in 1887, suggested the advisability of constructing a block of quarters for 12 pupils and passed students, and this was provided for in the budget. These buildings were completed at a cost of Rs. 18,629.

The design for the forge provides four stalls for horses, conveniently placed with regard to the forge, and arranged so that the north light may fall on the horse's feet when raised for shoeing.

The Lahore Veterinary School was established in 1882, "to educate and turn out a class of Native Veterinarians corresponding to the class of Native Hospital Assistants." Before its establishment, the only Veterinary College existing was at Poona, and this was not conveniently situated to be of practical benefit in Northern India, nor were the few European Veterinary Surgeons in the Military Department of Government in a position to render efficient help towards alleviating the cruel and wasteful loss of animal life in the country. In 1871, the Cattle Plague Commissioners urged upon the Government of India the expediency of affording the natives of India the means of Veterinary instruction, and, in 1876, the Stud Commission brought the same subject to prominent notice. During the Afghan War of 1878-80, much mortality occurred among Transport animals, and Veterinary Surgeons, with a staff of salutris, were placed on the main roads in the Panjāb leading to the Khyber and Kurram Passes. A school for training salutris was begun at Hapdar by the General Superintendent of Horse Breeding Operations, but was transferred to Lahore in 1881. The present school, or college, was opened on the 3rd of May, 1882, with 50 students.

The course of study in this school embraces Anatomy and Physiology, Elementary Chemistry, and Materia Medica, Bovine Pathology and the study of other animal diseases, Equine surgery and medicine and practical Veterinary Surgery, as applicable to all domestic animals, and some technical training in the principles and practice of shoeing and minor operations and the mode of handling animals, also special teaching on the subject of soundness and unsoundness in horses, and form and action. There is an increasing demand for the services of Veterinary Assistants, both in the Civil
and Military Departments, and the Local Bodies are beginning to appreciate their value.

The institution is of great benefit to the residents of Lahore and its vicinity, and it is specially satisfactory to see that the Cattle Hospital is largely resorted to. The reputation which the school has attained is more than provincial, and frequent enquiries are made of the Principal regarding the terms of admission from the North-Western and Central Provinces and from Native States.

Government House has been built around the tomb of Mahomed Kasim Khán, (a cousin on the mother's side of Akbar) who died at Lahore during the reign of Sháh Jahán, and was buried here. Kasim Khán was a great patron of wrestlers, and to the west of the present tomb he inhabited a Mohalla, or city quarters, and built an extensive mosque. Of the buildings of this mahalla only the mosque had survived the wreck of time during the reign of Ranjit Singh, who converted it into a magazine for manufacturing powder and into soldiers' quarters. During the British period the Masjid became Nazul property, but it was subsequently released on the application of Sirdar Khán, Lamberdar of Mozung, who dismantled it and sold the bricks at a great profit. The large well attached to the mosque, which was filled with powder, exploded by accident, killing two zamindars and several bullocks on the spot.

Up to the time of Máhárája Ranjit Singh, the ground close to the tomb, was used for wrestling purposes, and the tomb was called the Gumbaz Kushti Wala, or the wrestlers' dome.

Towards the close of the Máhárája's reign, Jamadar Khushal Singh, uncle of Rája Teja Singh, built around it a nice house, of octagonal form, which was used by himself and the officers of his contingent. The house was surrounded by a garden, close to which were the barracks of troops under the command of Khushal Singh. On the annexation of the Panjáb, the house was first occupied by Major MacGregor, Deputy Commissioner, and then by Sir Henry Lawrence. The Government, having given the confiscated house of Diwan Hákim Rai, at Sialkot, to Rája Teja Singh, successor to the estates of Jamadar Khushal Singh, in exchange for this house, acquired a proprietary right in it, and the building was utilized as Government House, when Sir Robert Montgomery assumed the reins of Government. No part of Jamadar Khushal Singh's house now remains; but the old tomb can still be seen in a portion of the lower storey of the house. The interior of the dome is now used.
as the dining-room, and a very admirable dining-room it makes. The arches around it serve as recesses for side-boards, the room being lighted through slits in the dome. The walls are decorated with enamelled pottery-work, and the alcoves of the central hall are embellished with fresco designs. Some very fine trees grow in the grounds and there is a nice swimming-bath.

The Panjáb Chiefs' College, named after Sir Charles Aitchison, late Lieutenant-Governor of the Panjáb, is the outcome of a movement which, originating in the suggestions made in 1869, by Captain Walter, Political Agent at Bhurtpur, took shape in the formation of the Mayo College at Ajmere, and the Rajkumar College, at Kathiwar. But its true origin is due to the Wards' School at Umballa, established in 1864, by Sir Donald McLeod, Lieutenant-Governor of the Panjáb, at the suggestion made by Captain Tighe, then Deputy Commissioner of Umballa, which was warmly supported by Colonel Lake, then Financial Commissioner. After long discussion, the constitution of the Panjáb Chiefs' College was definitely settled, and statutes have been framed in accordance with the conclusions approved by the Committee of Chiefs and gentlemen who have been taken into counsel. The objects of the institution are the education of the relatives of the Ruling Chiefs of the Panjáb, youths of good family, and the minors under the guardianship of the Court of Wards, if eligible under the statutes.

The main College building, which is a combination of two designs, (a ground plan furnished by Colonel Jacob, Executive Engineer, Jeypur, and an elevation by the Mayo School of Art, Lahore), comprises class-rooms, a library and reading-room, a laboratory, a play-room, a theatre, or speech-room, and office-rooms. Boarding houses for the pupils have been built in blocks separate from the main College building, and there is a commodious house for the Governor and a Dispensary. The total outlay on these buildings was Rs. 3,85,520.

The foundation stone was laid on 3rd November, 1886, by the Right Honorable the Earl of Dufferin and Ava, His Royal Highness the Duke of Connaught, and Her Royal Highness the Duchess of Connaught honoring the occasion with their presence.

Opposite the Mayo Hospital is the Lady Aitchison Hospital for women, established in connection with Lady Dufferin's programme for the supply of female medical aid to the women of India. The foundation stone was laid on 15th February, 1887, and the whole building was completed in 1889, at a total cost of
Rs. 62,733, exclusive of godowns, which cost Rs. 809, and a Dead house, which cost Rs. 651.

The main block provides the following accommodation:—General ward for eight patients; spare ward for four patients; out-patients', or occasional, ward for eight beds; waiting-room; examining-room; dispensary; drug store; nurses' room; Professors' room, with bath-room; matron's quarter.

Two blocks of special wards have been constructed under the same roof, and connected with the main block by a short passage, the accommodation in each special case ward being for six patients, making a total of 32 beds for occasional general cases and special cases. The special wards have, attached to each, a dining-room, the entrance to which, from the outside, is close to two cook-houses, provided in the rear of each block—one for Mahomedans and the other for Hindus.

A range of quarters for nurses and pupils has been provided in the north-west corner of the enclosure, besides a range of servants' houses.

The building is enclosed by a wall, 6½ feet high, on the south and west side, with one principal gateway, 14 feet wide, on the south side, immediately in front of the central entrance to the main block, and one door-way, five feet wide, for foot-passengers, at the north-west corner, for entrance from the city side.

The Lady Aitchison Hospital for women was formally opened by Her Excellency the Marchioness of Dufferin and Ava on 15th November, 1888. The Hospital was established to give mid-wives and Dais practical medical training, and to provide them with good board and lodging. The institution is doing really good work under the able superintendence of Dr. Bielby, and the daily average attendance has considerably increased.

Before the introduction of the scheme for a water-supply, the inhabitants of the ancient walled city of Lahore depended on a supply of water from wells within the city; but, owing to the denseness of the population and the entire disregard of all sanitary precautions and arrangements, the accumulated filth of ages had so impregnated the ground that the water in the wells was utterly unfit for use, and to this cause the medical authorities, in a great measure, attributed the high death-rate of Lahore. To remove this great drawback, and to supply the townspeople with fresh, wholesome water, it was proposed to introduce a system of water-supply from wells sunk in the bed of the river, or in ground constantly
surcharged with water. The site chosen for sinking the wells was on the plain, on the north side of the city, which, not many years ago, was the bed of the river Ravi. The ground was practically virgin soil, free from all organic impurities, and there was, moreover, no chance of the plain ever being required for building purposes, as in heavy freshets it is flooded by the river. It was, therefore, decided to place the supply wells on this plain, as near to the city as was consistent with every precaution for preventing contamination by percolation through the filthy soil in and about it. Six wells were accordingly constructed. From these supply wells, which, practically speaking, have been sunk in the bed of the river Ravi, the water is lifted by pumps into a service reservoir, placed at such a height that every part of the city and suburbs can be supplied with water under a head of pressure, the distribution being by cast-iron mains and service pipes.

The pump well and pumping station are situated close to each other, near the supply wells. The engine-house is close to the pump well, on its west side, the distance from the centre of the well to the outer wall of the engine-house being 22 feet; the engine-boilers and store-rooms are under one roof, separated by walls, with door communications. It is a brick structure, 74 feet long, and 40 feet wide, having a wrought-iron trussed roof, battened and covered with corrugated iron.

The smoke stack is on the east side of the engine-house, about 20 feet distant from the walls, and is founded on four wells, filled with concrete, placed close to each other, and resting on the same bed of conglomerate as the engine foundations; on the top of the wells, at water level, a solid masonry platform, 15'2 feet square and four feet thick, has been built, upon which the smoke stack, 94 feet high, has been erected. It is octagonal in design, and the flues are lined with fire bricks.

The masonry reservoir, or receptacle for water from the wells outside the city, which were constructed in 1881, collapsed and became unserviceable soon after water was admitted into it. The masonry reservoir having been dismantled in 1883, the new one, consisting of four iron tanks, was constructed in its place, in 1883-84. The iron tanks (each capable of holding 2,58,750 gallons of water) are linked together by means of iron pipes, three to each, and are provided with over-flow pipes towards the north, which discharge themselves into the drainage pipe on that side.

The tanks are connected with the wells outside by means of delivery pipes and valves on the south-side, where the valve house
is situated. The tanks are painted inside (both on the sides and on the top) with silicate paint, of a chocolate color, and the outside is tarred. The roof is coated with two coats of tar, laid on pot, so as to fill in any interstices in the joints and make them water-tight.

An enclosure wall, built of large burnt bricks, laid in mortar, surrounds the tanks, the space between the walls and the tanks, as well as the passages between the tanks, being covered with a wooden roof. The whole reservoir is thus completely covered and protected from the weather.

The reservoir was designed by the late Mr. Leslie Clark, Mem. Inst. C. E.; but the plan was considerably modified by Mr. George Berkeley. It was constructed by Messrs. Cosser and Co., Contractors, of Karachi, under the supervision of Rai Bahadur Kanhia Lal, aided by Messrs. Wrench, Floyd and Bull. The reservoir was opened for public use by the Honorable Sir Charles Aitchison, late Lieutenant-Governor of the Panjáb, on 30th June, 1881; and pumping has been carried on constantly since that date.

The scheme for the supply of pure water to Lahore was initiated by Major (now Colonel) Nisbet, then Deputy Commissioner of Lahore, while the crowning work, viz., the new reservoir, was begun and completed in the time of Colonel Beadon, Deputy Commissioner. The total cost was Rs. 1,706,500. The works are the first of their kind that have been undertaken in India, and are calculated to be carried down to posterity as among the greatest works of Lahore.

This building is situated to the south of the Mayo Hospital. It has been constructed on the design of the Mayo Hospital, the architecture being in the "Italian" style. The building is one-storied, consisting of a centre and two wings at right angles. It comprises eight principal rooms as follows:—Library and office-room, being the large hall in the centre; lecture-room for anatomy and instruction to Hindustani class; medical and surgical lecture-room; chemical lecture-room, all in the centre; anatomical museum; chemical and materia medica museum; laboratory and room for meteorological instruments, in the east and west wings.

Injecting and dissecting rooms are provided in a separate building, at a distance from both school and the Hospital. The chief characteristics of the building are the fine-dressed cornices, the ornamental work below the cornices, the open ornamental
railings above the roof, the ornamental parapets of the verandah roof, the string courses of the pillars, the white painting of the wood-work of the roof, the green paintings of the louvres and the iron works of the ornamental ridging for the library and office.

The building was completed in 1883, in the short space of one year, and cost Rs. 1,15,000.

The Medical School was founded in 1860, with the object of instructing the natives of the Panjáb in medicine, it having been found that the natives of Bengal, who were sent to the Panjáb as doctors, were not so acceptable to the inhabitants of the Panjáb in the capacity of medical men as their own fellow-countrymen were, and also that the Bengalis were always anxious to return to their home.

Dr. J. B. Scriven was the first Principal of the School, and he commenced the work in October 1860, in conjunction with Dr. Manners Smith, Civil Surgeon, Lahore, and Dr. T. E. Browne. The school was originally held in the Barracks,* on the site of the present Government College, and the Hospital was formed in Raja Suchet Singh’s stable, in the Tibbi Bazar near the Taxali Gate of the city.

The Telegraph Office is conveniently situated in a central part of the civil station of Anarkali, at the junction of the roads opposite the Accountant General’s office. The exterior plinth and the whole of the superstructure is built of English size bricks, laid in mortar. The roof of the main rooms consists of a double layer of Allahabad tiling, supported on Deodar wood trusses. That of the side-rooms, porch and verandahs, is a lime terrace, on bricks, rafters and beams. The signal room has a floor of stone flags; the other rooms have tile floors, both resting on a bed of six inches of concrete, well consolidated.

The main rooms have light boarded ceilings, secured to the purlins, to keep out the heat; and continuous ridge ventilation is provided by means of perforated zinc sheeting, fixed at the apex of the roof, between the boards and the ceiling.

The building was completed in March 1881, at a cost of Rs. 42,216.

It affords accommodation for the signal office and two barracks for twelve signallers each.

* Before the opening of the Medical School, these Barracks were used for the Lahore Normal School (now in Raja Lal Singh’s Toshakhana in the city).
The District has two Imperial Telegraph offices, the head office being at Lahore and a sub-office at Mian Mir. The Staff of the head office is under a Sub-Assistant Superintendent, while the Mian Mir sub-office is in charge of the Brigade-Major, and is worked by two military signallers.

There is a Telephone Exchange at the Government Telegraph office, as also at the North-Western Railway Station, with which certain public offices and residences of Government officers are connected. The Civil and Military Gazette Press is also in communication with the Government Exchange.

The Central Jail at Lahore, which covers an area of 33 acres of land, is built on the radiating principle. It consists of two circles, a hospital and godowns, placed in a quadrangular enclosure, with a mud wall and ditch round it, measuring 1,614 feet in length, 84 feet in breadth, and 12 feet in height. The two circles, or rather octagons, have iron railings round them with pucca masonry pillars at intervals of 12 to 13 feet each, to which the railings are firmly secured.

The building consists of watch-towers, European and Native wards, workshops, solitary cells, cook-houses, hospital ward, dead houses, guard-rooms, Dari sheds, press-rooms, juvenile wards, godowns, centry boxes, bell tower, carpenter and blacksmith's workshops, paper manufactory, potter's godowns, and working place, besides quarters for Superintendent's office and accommodation for the private residence of the Deputy Superintendent, Jailor, and Native Doctor.

The outer wall, ditch, first circle, hospital, godowns, &c., and buildings at the gate were commenced in 1850 and completed in 1854. The second circle was built in 1862. The Jail is capable of accommodating about 2,000 native and 10 European prisoners, and has cost in round numbers Rs. 2,00,000.

The industries carried on by the prisoners consist of the weaving of blankets and cloths of various kinds, paper-making, pottery, the making of mats and floor-cloth of cotton or grass fibres, tent-making, the weaving of carpets similar to those of Persia, writing and printing in lithography and typography. Fine carpets are made at this Jail, and have been exported in large numbers to England, France and America. The Jail also turns out excellent glazed pottery, and the tiled chilams and dishes made there, find special favor with the people.
The Race Courses are close to the Lahore Central Jail. A large space is enclosed for the purpose, and the place becomes full of life during the races. Crowds of people dressed in gay costumes throng it from the city and the suburbs, some coming on foot, some in vehicles, while the influx of European visitors is great.

The Lahore District Jail is a conversion of Gola Wala Serai, and was completed in 1875-76. It contains accommodation for 694 prisoners, and receives male prisoners of the Lahore district only. The prisoners carry on the usual gaol industries, a considerable number of them being employed on extramural works, such as brick making, road-metalling, &c.

This building is situated close to the Lahore Central Jail. The buildings are arranged on the radiating principle, between two circles, inside an enclosure, the outer-circle having a radius of 330 feet, and the inner one of 75 feet, and both being connected by an open passage, 18 feet inside. The building is capable of holding 250 native and four European convicts. The barracks for native prisoners are ranged round a smaller circle, where there are one large and one small reservoir of water, with a well, 10 feet in diameter, the whole being encircled by a large circle. To the north of the large circle are godowns and workshops; to the south-west are cells for four European prisoners; to the south are quarantine cells; Superintendent’s office-room; female warder’s rooms; guard-room, matron’s house; native doctor’s house, moharrir’s house, and the gateway. The enclosure wall is of pise work, 2½ feet broad and 14 feet high, the corners of the square being rounded off to a radius of 40 feet.

The building is intended to accommodate 296 prisoners, and was constructed in 1870, at a cost of Rs. 1,21,361 under the supervision of Rai Bahadur Kanhiya Lal. It receives female, long term, and life-term, prisoners from all parts of the Panjab, and all the female prisoners from the Lahore district. The industries carried on by the convicts are sewing, knitting, carding wool, &c.

The General Post Office is in Anarkali, near the Museum. It was built in 1849; but considerable additions have been made to it since. There are three branch Post Offices, one at the Railway Station and two in the city, in Moti Bazar and Lahori Mandi. Pillar letter-boxes have been located at various points, and they are cleared three times a day for the out-going mails.
This building is situated in Anarkali, close to the office of the Director of Public Instruction, and the Department of Public Works. It is constructed of pucca bricks, laid in lime-mortar, mixed with 6 to 10 per cent. of stone-lime for pillars, arches, moulding and cornice work. The bricks used in the pillars and arches and the exposed parts of the walls are large; those for the rest of the work are of the usual size.

The building is lime-plastered and whitewashed inside; the outside is dressed and rubbed smooth, of a light red stone color. The roofs of the Senate Hall, Library and Registrar’s room are slated and carried over trusses of Deodar wood, having alight and ornamental boarded ceiling, painted white, with blue edgings. The window glasses are all coloured.

The Senate Hall measures 84′ - 6″ × 62′ - 10″, including the corridor, which is 9½ feet broad, and is surmounted by a row of arches, three at the north and south, and five at the east and west.

The building was constructed in 1876, the cost being defrayed from a donation of Rs. 25,000 made by His Highness the Nawab of Bahawalpur, and the interest accruing thereon, the donation having been vested in Government Securities. The following inscription appears on the front of the building:—

SENATE HALL
GIFT OF
HIS HIGHNESS THE NAWAB OF BAHAWALPUR.

The building was designed and constructed by Rai Bahadur Kanhia Lal, Executive Engineer.

This beautiful fountain is situated close to the Post Office, south of the firm for manufacturing ice. The founder was Rattan Singh, deceased, Wine and General Merchant, Anarkali.

This spacious well, also founded by Rattan Singh, is situated in the Anarkali Bazar opposite the office of the Director of Public Instruction, Panjáb. It is largely in use by the public. On a slab of marble, inserted in the wall which encloses the well, is inscribed the founder’s name. The structure is elegant and imposing.

This institution is situated in the Anarkali gardens, between the Museum and the Town Hall. It is built in the late Moghal style. The institution is known by its present designation, owing to its cost having been met from subscriptions to the Mayo
Memorial in the Panjáb. The centre part of the building is two-
storeyed, and the rest single-storeyed. The lower, or general, floor
contains a modelling, or moulding, room, drawing and painting-
room, room for the Principal, office-room, store-room, and two
bath-rooms. The upper floor contains a large elementary and lec-
ture room, 63' x 25'.

The building measures 155 feet in length, and 45 feet in width
in the middle. The height of the lower floor is 20 feet, and that
of the upper floor 28½ feet to the top of the parapet.

In the out-houses accommodation is provided for—(1), car-
penters' workshop, capable of accommodating 20 workmen, lathe
benches, tool-chests, &c.; (2), pottery and plaster kilns, &c.

The lower floor is made of first class tiles, resting on a founda-
tion of four inches of concrete. The upper floor also consists of a
layer of large, well-burnt square tiles, laid flat in mortar, breaking
joints with tiles set in lime, over burgahs and plate girders.

The flat roof covering is terraced, and consists of four inches
of lime terrace well beaten, plastered and rubbed smooth.

The terrace rests on a layer of well-burnt large tiles, set in
lime mortar, over the rafters of the roof.

The roof covering of the upper room (Elementary School) con-
sists of slates, 18'' x 12'' x ½'', laid with an overlap of about six
inches clear of nail holes. The slates were procured from the
quarry at Dalhousie and are of a uniform size and colour.

The outer cornice of the upper storey is made entirely of red
sand-stone obtained from Delhi. The doors and windows, which are
very handsome, are two inches thick, and the frames are secured to
the walls with iron hold fasts and bolts.

The building was designed and constructed by Rai Bahadur
Kanhia Lal, Executive Engineer, Lahore. It was completed in
1883, at a total cost of Rs. 43,000.

The school was founded in memory of the late Lord Mayo,
with the object of reviving crafts now half forgotten and of deve-
loping the Industrial Arts of the Province generally. The estab-
lishment of a School of Arts for the Panjáb had been talked of as early as 1864, when the first Exhibition of Panjáb pro-
ducts, arts and manufacture was held at Lahore, and Mr. B.H.
Baden-Powell, in a Hand Book on the manufacture of the Pro-
vince, published by him in 1872, referred to the establishment of
such a school as essential to the improvement of the arts of the country. In March 1872, a public meeting was held in the Montgomery Hall, with the object of establishing some suitable memorial to commemorate the memory of Lord Mayo, whose assassination had created an intense sensation throughout Hindustan, and Rs. 68,119 were subscribed. At a meeting of the Central Mayo Memorial Committee, held on 24th March at the same place to consider the best form the Memorial should take, Sir Lepel Griffin, in an eloquent speech made by him in English and Hindustani, proposed that the money should be spent on building a school of industry, including appliances and fittings, and that Government should be asked for a grant-in-aid towards carrying out the objects of the institution. The proposal was unanimously adopted. Sir Richard Temple wrote a lengthy Minute on the principles on which a School of Industrial Arts should be started, and it received the sanction of the Secretary of State on 24th September 1874.

The number of students on the rolls on the 31st March 1891 was 117 and the average attendance 94. The following are the three main divisions:

The first is for General Drawing and Decorative Design. The students in this class study figure drawing; architectural drawing and free-hand coloring; pen-drawing for lithography; modelling and casting. All have to pass through a course of practical Geometry and perspective.

The second is for wood carving; architectural drawing &c. All the students of this class are fairly skilled wood-carvers, and their time is equally divided between carpentry and wood carving, and architectural drawing, design in model and free-hand drawing.

The third is for modelling and casting in plaster.

The youths who join the Mayo School, are of two classes:—first, the sons of artisans who have an hereditary aptitude for industrial art, but have not learnt drawing and have received no general education whatever; and, secondly, students who have received a fair general education, but who, for the most part, have no opportunity of making satisfactory progress in artistic studies.

The school is presided over by J. L. Kipling, Esq., C. I. E.*

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* He was Professor of the Government Art School, Bombay. His appointment was sanctioned by the Secretary of State in 1874, and he arrived at Lahore in April 1875.

For a further account of this school see page 274. — Supra.
This building is situated on the Mall, Anarkali, on the high ground opposite the Presbyterian Mission Chapel. The masonry throughout is of the best description, faced with dressed bricks; the mouldings over pillars, arches, doors and windows being in cut bricks.

The principal facade is 233 feet in length, the breadth being 61½ feet. This part is double-storeyed, the lower 18½ feet, and the upper 17 feet in height. The wings, which have a single storey only, are each 166 x 51 feet by 18½ feet in height.

In the middle of the southern line is the Deputy Commissioner’s Court-room; and on either side of it are the English and Persian offices. To the left are the Assistant and Extra Assistant Commissioner’s Court, and to the right the Treasury office and the Pension Pay Office. Towards the west of the court-yard is the District Treasury, and to the east the District and Police Mal Kháná, Police Office, Nazir’s Office, the Office of the District Superintendent of Police and the Courts of Extra Assistant Commissioners.

The floors of the upper rooms are used as Record Rooms, the Record-keeper’s room being above the Deputy Commissioner’s Court-Room.

Access to the upper floor is obtained by a masonry staircase in one of the rooms at the back of the Deputy Commissioner’s Court-room. The main outer cornice is of red-sand stone, properly cut and supported on corbels of the same description.

The area covered by the building is 32,564.5 superficial feet, and the cost was Rs. 95,420-8-5.

This picturesque building, with a large centre clock tower, is situated on an eminence to the east of the District Kutchéri and north of the Public Gardens. The structure is in Gothic style, and contains accommodation for a College, a large Examination and Lecture Hall, used also for Convocation purposes, and two large rooms, one for a Library, and the other for Models, &c.

The College consists of twelve large class rooms, and four small ones, or sixteen in all, of which eight are in the lower and eight in the upper storey.

By the side of the above there are again four large class rooms and four small ones, or eight in all, of which four are in the lower and four in the upper storey. The two rooms beyond, connected by a wide arch, are used as a Library and Model rooms,
while the rooms above these are used as Principal's and Assistant Principal's rooms. The Examination and Lecture Hall is 55' x 35', with a gallery of 10 feet wide all round, access to which, as well as to the upper rooms and the Library is gained by a masonry staircase. Access to the upper rooms of the College, is gained by a wide staircase, in an octagonal tower, at the northwest corner of the building. The connecting passages and the verandahs are 10 feet wide.

The outer walls, outer face of inner verandah walls and all the exposed parts of the superstructure are of large, well-shaped bricks, carefully dressed and laid in Flemish bond, with straight and fine joints. The outside brick-work is finely dressed, and the mouldings and ornamental portions are neatly executed.

The roof of the class rooms is made of large slates, laid with an overlap of eight inches, over Deodar planking, one inch thick resting on Deodar battens, one foot apart from centre to centre. The roof of the verandahs, gallery and passages is flat, and rests on Deodar beams.

The building was designed by W. Purdon, Esq., Superintending Engineer, and constructed by Rai Bahadur Kanhia Lal, at a cost of Rs. 3,20,537. It was commenced in 1872, and was completed in five years.

The Lahore College was founded in 1864, the large Haveli of Raja Dhian Singh, in the city, having, with the permission of His Highness the Maharaja of Kashmir, been at first utilized for it. The first Principal of the College was Dr. G. W. Leitner.

The subjects of Instruction in the College, are:— (1) English language and literature; (2) Arabic, Sanskrit and Persian; (3) History and Political Economy; (4) Mathematics; (5) Mental and Moral Science; and (6) Physical Science.

There are three courses of study as follows:—
1.—Intermediate Course, extending over two years from the date of Matriculation, and embracing at least four, and not more than five subjects.
2.—B. A. Course, also of two years, and embracing three or four subjects.
3.—M. A. Course, of one year, in the entire field of one branch of literature or science.

In connection with the College is a Library, containing about 1,400 volumes, and a provision of Rs. 200 per annum has been made by the Government for the purchase of books for it. There
MONTGOMERY HALL
is also a well-stocked Museum of apparatus and a good collection of minerals, rocks and fossils, presented by the Geological Department of the Government.

Two Boarding Houses, one for Hindus and the other for Mahomedans, are maintained in connection with the College; but a new Boarding House on a large scale destined for the reception of both Hindus and Mahomedans is now in course of construction. The old Presbyterian Church near the College has been acquired and is to be converted into a gymnasium for the College. The old Dawk Bangalow, adjoining the College, is being reconstructed as a residence for the Principal or Vice-Principal and new out-houses for the College are being built. The unsightly waste land behind the College compound has been levelled and laid out as a cricket-ground.

The College Union Club holds weekly meetings for debates at each of which one of the Professors, or Assistant Professors, presides. Subjects of literary and practical interest are discussed at these meetings. The members of the Club support a Reading-room, on the tables of which the leading English and Indian Journals are always to be found. In connection with the Reading-room, it is in contemplation to start Shakesperian readings. The Union Club is maintained by private subscriptions, and, with the amounts collected, the Club is able to hold its various athletic sports and play frequent matches.

The buildings known as the "Lawrence and Montgomery Halls" are situated in the Lawrence Hall gardens, the Lawrence Hall fronting the Mall, and the Montgomery Hall facing the central avenue of the gardens.

The Lawrence Hall was built in 1861-62, chiefly from the contributions of the European community of the Panjáb, as a Memorial of Sir John (afterwards Lord) Lawrence, first Lieutenant-Governor of the Panjáb, and subsequently Viceroy and Governor-General of India, from designs by Mr. G. Stone, C.E.

The Montgomery Hall was erected in 1866, from subscriptions raised from the Native Chiefs of the Panjáb, in honour of Sir Robert Montgomery, from designs by the late Mr. J. Gurdon, C.E. The names of the donors are inscribed on a marble tablet in the building.

The Lawrence and Montgomery Halls are joined by a covered corridor. The original vaulted roof of the Montgomery Hall having given indications of failure, the Government decided to take charge of its renewal. It was accordingly dismantled in 1875, and a new roof, of lighter construction and design, substituted for it, with a
splendid teak floor for rinking and dancing. The new roof is of wood, overlaid with galvanized corrugated iron sheets, with an ornamental carved wooden ceiling, beautifully painted and fitted with glass windows, which have a most desirable effect.

The Lawrence Hall measures 65' x 32.5' inside, and is chiefly used as an assembly room for public meetings and theatrical entertainments. The roof covering is lime terraced. It was built at a cost of Rs. 34,000.

The Montgomery Hall is 106' x 46' inside, and is used for grand Balls and Darbars. The roof is constructed of galvanized corrugated iron sheets, with perforated ridge ventilation. The cost of building the Hall was Rs. 1,74,000, as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Original cost of building with vaulted roof</td>
<td>1,08,000</td>
</tr>
<tr>
<td>Subsequent re-roofing and restoration, from General Local Fund</td>
<td>66,000</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
<td><strong>1,74,000</strong></td>
</tr>
</tbody>
</table>

The style of both buildings is frigidly classical, but the general effect is not without dignity. The walls are throughout of **pucca** bricks, laid in mortar, and lime plastered inside and outside. The interior and exterior of the Lawrence Hall, and the exterior of the Montgomery Hall, are polished, and jointed in imitation of stone. The floors are boarded with **Deodar** wood, except those of the corridors and the small rooms attached to the Lawrence Hall, which are of well-burnt hexagonal tiles, laid neatly in cement. The doors and windows are of **Deodar** wood, glazed and painted. The roofs are trussed, with ornamental wooden ceilings underneath; flat in the Lawrence Hall, and coned in the Montgomery Hall.

Here are also the Station Library, the Tennis Club and the Lahore and Mian Mir Institute. A commodious Reading-room, leading into the corridor between the two Halls, has been lately constructed. The Lawrence Hall is frequently used as an assembly room for public meetings and theatrical entertainments. Both buildings are under the charge of the Municipal Committee, which holds them in trust for the Government.

The buildings contain the following portraits:


*John Laird Mair Lawrence, G.C.B., G.C.S.I., Baron Lawrence of the Panjáb,* first Lieutenant-Governor of the Panjáb, 1859, by J. N. Dicksee.


Major-General Sir Henry Marion Durand, R.E., K.C.S.I., fourth Lieutenant-Governor of the Panjáb. Died at Tank, on the Dera Ismail Khan Frontier, on 31st December 1870, from injuries received by being crushed out of a howdah, as the elephant on which he was riding passed rapidly through a low gateway.

Sir Henry Davies, fifth Lieut.-Governor of the Panjáb, 1872-77.

Sir Robert Egerton, sixth Lieut.-Governor of the Panjáb, 1877-82.


Sir Herbert Edwardes, K.C.B., the Major Edwardes of the Multan Campaign of 1849, subsequently a Commissioner of Peshawar and Commissioner Umballa. Died on furlough in 1869, from a shattered constitution, the result of years of overwork.

Mr. Arthur A. Roberts, C.B., C.S.I., successively Commissioner, Financial Commissioner, Judicial Commissioner, and Judge of the Chief Court of the Panjáb (1866) and ultimately Resident of Hyderabad in the Deccan, where he died in 1868. He is known at Lahore as the first Commandant of the Volunteer Corps, in which he took a warm interest and as the founder of the Reading-room known as the Roberts’ Institute.

Mr. F. Cooper, C.B., made a Companion of the Bath, for distinguished services in the Mutiny, was the founder of the Delhi Institute, and took a prominent part in the arrangements of the Montgomery Hall building. Died, as Commissioner of Lahore, on furlough, in 1869.

Brigadier-General John Nicholson, C.B.*

Col. Sir William Davies, K.C.S.I., Financial Commissioner, Panjáb, 1887.†

This building is situated close to the District School, north of the District Court. The building is of brick, and the design of the District School has been followed. The cost of its construction was Rs. 40,039, and it was completed in 1886. The Training School was originally held in the barracks of Hazuri Bagh, but was transferred to the Government College building in July, 1881. On the completion of the present building, it was removed to that place.

The Training College was established in December, 1880, with the object of training men for the practical art of teaching and school management. It differs in its scope from the Normal

* The portrait was unveiled by the Hon’ble Sir James Lyall, late Lieutenant-Governor of the Panjáb, on 1st January 1892.
† Painted for his friends in the Shapur District, Panjáb, 1887.
Schools of the Province, which prepare students for the charge of Vernacular Primary Schools only, while the Training College undertakes to train students, both in English and Vernacular, for the Middle and High Schools of the Province.

The Boarding House of the College accommodates 66 students and is well suited for the purpose, being provided with out-houses, kitchens, separate quarters for Musulman and Hindu students, a spacious compound, with fine trees, and a well of excellent water. There is a Reading Room, well stocked with newspapers and periodicals and books on Training, Natural History, Science, &c., from the College Library. Debates are held in the Reading Room once a week.

Physical training receives due attention. A capital cricket field has been formed in front of the College, and students also play lawn-tennis in the Boarding-House grounds to which a fine shady garden is attached.

The Punjab University is the creation of the people of the Province. It is the result of their desire for a living and growing system of education, in the control and direction of which they may have a share and which will blend with the ancient learning of the country, and make use of its classical and vernacular languages as the media of instruction. The institution was at first started under the designation of the "Lahore University College," but subsequently, or in 1869, it came to be called "the Punjab University College." The special objects of the Institution were declared by its Statutes to be to promote the diffusion of European science, as far as possible, through the medium of the Vernacular languages of the Panjáb, and the improvement and extension of vernacular literature generally; to afford encouragement to the enlightened study of the Eastern classical languages and literature, and to associate the learned and influential classes of the Province with the officers of the Government in the promotion and supervision of popular education. At the same time it was provided that every encouragement should be afforded to the study of the English language and literature, and that English should be regarded as the medium of instruction and examination in all subjects which could not be completely taught in the vernacular.

Proficiency in an Oriental College, combined with a thorough knowledge of English, was held to be a necessary condition for obtaining the highest honors; but provision was at the same time made for duly recognising and honoring proficiency in literature and science in the case of those unacquainted with English, provided such attainments were combined with a fair acquaintance
with the more important subjects of European education, and for duly recognising and honoring proficiency in English, unaccompanied by a knowledge of Arabic and Sanskrit. Under these Statutes the original University College held examinations and granted certificates in Arts, in Arabic, Sanskrit and Persian, and in Law, Medicine and Engineering.

The institution called the Panjáb University College having been attended with marked success, His Excellency the Governor General in Council was, in accordance with the wishes of a large number of the chiefs, nobles and influential classes of the Panjáb, pleased to confer on it the full status of a University, for the purpose of ascertaining, by means of examination or otherwise, the persons who may have acquired proficiency in different branches of Literature, Science and Art, and for the purpose of conferring upon them academical degrees, diplomas, oriental literary titles, licenses and marks of honor. The University was formally constituted on the 14th of October, 1882, the Governor General, for the time being, being declared to be the Patron of the Institution. The University was to consist of a Chancellor (who was always to be the Lieutenant Governor of the Panjáb), a Vice-Chancellor and a number of Fellows, to be appointed in the manner prescribed by the University Act (No. XIX of 1882). The Honorable Sir Charles Aitchison, then Lieutenant Governor of the Panjáb, was appointed the first Chancellor; James Broadwood (now Sir James B.) Lyall, Esq., the first Vice-Chancellor, of the University, and Dr. G. W. Leitner, the first Registrar. The Chancellor, Vice-Chancellor and Fellows of the University were constituted a Senate, who were empowered to constitute an Oriental Faculty and Faculties of Arts, Law, Science, Medicine and Engineering; appoint, or provide for the appointment of a Syndicate and appoint a Registrar, Examiners, Professors, and Lecturers. The Syndicate was to be the Executive Committee of the Senate, with powers to discharge such functions of the Senate as might be entrusted to it by the Statutes, Rules and Regulations framed under the Act.

An Oriental University has been combined with an English University, due provision having been made for the encouragement and development of the classical and vernacular languages of the country, in fulfilment of the wishes of the founders and promoters of the institution.

On the right hand side of the Mall, between Anarkali and the Lawrence and Montgomery Halls, are the Lawrence Gardens,
covering an area of 112 acres. The land at present occupied by the gardens was a desolate wilderness in 1860, when a garden was laid out on a portion of it. In 1868 the portion on the further side of the mounds was purchased from the proceeds of the sale of the old Badami Bagh near the fort, and was added to it. Part of these grounds is used as a Botanical Garden, under the superintendence of the Agri-Horticultural Department; part is occupied by a Menagerie; the rest, used as a public pleasure ground, is held by the Municipality.

The garden is irrigated by a cutting from the Lahore Branch of the Bari Doáb Canal, and contains nearly 80,000 trees and shrubs, of 600 different species. Besides the trees usually met with in the regions of India, the garden contains the Chil (Pinus longifolia), the Australian gum tree (Eucalyptus globulus) and the carob tree of Syria and the south of Europe.

The Lahore Menagerie commonly known as Chirya ghar (or the house of birds) is replete with objects of interest and amusement to the public. Its comprises various species of animals and birds from hare, bear, monkey and beaver, to leopard, panther and tiger and from owls, pigeons, doves and parrots to peacocks, pheasants and ducks. Several native Chiefs and Raeses have lately contributed large sums for the improvement of the local Zoological Garden and it is proposed to construct a pond for gold fish, the Municipality having agreed to extend pipes to the Lawrence Hall Gardens for the supply of fresh water.*

The Agri-Horticultural Gardens of Lahore issue plants and seeds free, in exchange, and to Government charitable institutions. Acclimatised seed of three varieties of American corn, viz., white field, yellow field and Egyptian sweet, was issued free to some zamindars lately; but the result of the out-turn has not yet been ascertained. Acclimatised seed has also been obtained from three other imported varieties of American corn, viz., Sheep’s tooth, Pride of the North and Smedley; but it is too early yet to say whether these varieties will succeed and prove superior to the Indian kinds. A small plot of Georgia, Sea Island, and Garo Hills cotton has been grown in the gardens.

* His Highness the Mahárája of Patiala has recently presented the Lahore Menagerie with a pair of young ostriches which form a valuable addition to the collection. The bird is very anciently known and is mentioned in the oldest of books. Its flesh was a common species of food even previous to the days of Moses. A lion and lioness have also been presented by H. H. the Nawab of Bahawalpur, and are in the best condition.
Sixty new varieties have been added to the useful class of hardy summer-blooming plants. The flowers of the new varieties are very much larger, brighter and more varied in color than the old kinds. Some new and superior varieties of single flowered Hibiscus have been also added to this class.

Among the hot weather annuals may be mentioned the camelia flowered balsams, which usually last to December until cut off by frost, and the achimenes, of which there are several good varieties, and which make a fine display during the rainy season.

Among this class may be mentioned the anthirhinums, cinerarias, pansies, phloxes, petunias and double stocks, also ranunculus, tritonia and other winter-blooming bulbous plants. The bloom of amaryllis is very handsome, and the camelias flower well, and add greatly to the attraction of the conservatory. The chrysanthemums are fairly good, and enliven the garden for several weeks, at a time when other flowers are very scarce. There is a very good display of orchids of various kinds, chief among them being several kinds of dendrobeum.

The soil of Lahore is unsuited for the propagation of European apple and pear trees, which properly belong to a hill climate; and an orchard having been established at Mahasu near Simla, over which the agricultural department of the Province has partial control, it is not intended to cultivate these any longer at Lahore.

European figs, though slower in growth than the Indian or Cabul varieties, continue to do well.

The garden contains Malta Orange trees and the Italian and Batavian pumeloes. There are a Mahogany tree, and an Erythroxylon Coca, with several seedlings.

In the fruit-nurseries are fine grafted mango trees, and special care is taken to prevent their destruction by frost. All plants which require protection, are carefully accommodated in a Hot-house.

The Methodist Episcopal Mission, established at Lahore in 1881, is connected with the “South India Conference” of the Methodist Episcopal Church of America (United States). The Mission is self-supporting, and has for its object to “push forward a vigorous evangelistic advance through an English-speaking Church.” The efforts of the Mission are at present confined to teaching, and there are no schools attached to it.
The institution known as St. John's Hostel, or the Divinity School, is situated in the premises called Maha Singh's garden, near the Mayo Hospital. The garden was purchased by the late Rev. T. V. French, a Missionary of the Church Missionary Society, and afterwards first Bishop of Lahore, from Bhai Sawaya Singh, son of Maha Singh, a Kárdar of Maháraja Ranjit Singh, in Rawalpindi. The institution was founded by the late Bishop, in 1870, with the object of training Christian Natives of this and the neighbouring Provinces as clergy and catechists.\(^*\)

The buildings consist of the Principal's house, chapel, library and class-room, native clerical teacher's house and quarters for some 25 students, married and unmarried, grouped round three courts. The most conspicuous and ornamental object among the college buildings is the Gordon Memorial Chapel, built in memory of the late Rev. G. M. Gordon (once on the teaching staff of the School). It is built of red brick, in a Saracenic modification of the Northern Italian Style. The late reverend gentleman left a legacy towards building a college chapel, and this, with a testimonial fund, raised by his friends to his memory, has sufficed to cover the cost of building.

The institution was primarily intended for Divinity students, but it now receives also other Christian youths who are studying in various schools or colleges in Lahore. The Hostel is the property of the Church Missionary Society. The Divinity students receive scholarships, which are provided out of private funds.

The Hostel is in charge of two Missionaries of the Church Missionary Society, the Rev. H. G. Grey, M.A., and the Rev. F. A. P. Shirreff, who also teach the Divinity students. It has a considerable theological library, containing several thousand volumes.

The course of instruction for the Divinity students comprises Holy Scripture, Christian Doctrine, Church History, the English Prayer Book and the Principles of Divine Worship and Christian Evidences, with practical training in reading and preaching, and (in a few cases) Hebrew and Greek.

At Nowlakha, on the road leading from the Railway Station to Government House, is the Boarding School for the better class of Native girls. It was established in 1873 by the "Indian Female Normal School and Instruction Society," an institution connected with the Church Missionary Society. The object of the school is

\(^*\) The grounds called Maha Singh's garden were purchased on the 5th of November 1870, and a Divinity School was opened on the 21st of November 1870.
to train Native Christian girls as teachers, and to impart a sound English and Vernacular education to girls whose parents are inclined to pay on a moderate scale. The school is under a Lady Superintendent, with a staff of one English lady assistant, a European Matron and a Munshi, and, being in receipt of a grant-in-aid, is inspected by the officers of the Educational Department. The school is supported by the parent society in England, as well as by subscriptions raised in this country and fees levied from the parents of the girls who attend it.

Besides the Boys' High School and Middle Schools maintained by the Mission College, there are eighteen Primary Schools for non-Christian girls in the city, conducted by Christian ladies, in which Persian, Urdu, Hindi and Gurmukhi are taught, besides needle-work of various kinds and knitting. The ladies also visit the Zananas.

The new and commodious building of the Panjáb Religious Book Society is situated in the Anarkali Bazar. It was established in 1863, in connection with the London Religious Tract Society, with the object of supplying the public with religious tracts and books in the English and Vernacular languages. The demand for the Society's books is on the increase. Several colporteurs are engaged in Lahore and other stations of the Punjab, in the sale of tracts and books of this society, which is liberally supported by public subscriptions and donations.

Opposite the Government College, to the west, and close to the District Court, are the premises of the Lahore District School. The school was established on the 15th of April 1860 and located in Raja Dhian Singh's Haveli, in the city, the first Head Master being the late Mr. J. C. Beddy. The school had two departments, the upper and the lower. In the upper the sons of the Raisés of Lahore and its neighbourhood were taught, while in the lower instruction was given to the sons of other people. The spacious Haveli was most courteously placed at the disposal of Government by the owner, the late Mahárája of Kashmir, and was vacated at His Highness's request, after 21 years' use. The school was then temporarily removed to another locality in the city until the present building was complete. The school is divided into Primary, Middle and High Departments; and a Boarding House for students from the out-stations is attached to it.
The Lahore Normal School is held in a large *Haveli* inside the city, known as the Tosha Khana of Raja Lal Singh, in Moti Bazar. The school dates from the first establishment of the Educational Department in the Panjáb in 1856. Its original object was to train teachers for Vernacular schools of all grades, but since the establishment of the Central Training College in 1881, its business has been confined to the training of teachers for the Vernacular Primary Schools.

The subjects of examination are the same as for the Middle School Examination in Vernacular, with the addition of the method of teaching and school management. The school is under the control of the Principal of the Central Training College. The students continue to reside in the chambers of the Hazuri Bagh, which they have occupied for many years.*

The Central Lunatic Asylum for the Panjáb is situated in the premises known as Lehna Singh's *Chaoni*, on the north of the Amritsar road, and out-flanked by the Railway Station and barracks. The building was originally used for flax experiments, then as a Thaggí Jail, and subsequently as barracks for a mounted police force. It comprises five large walled courts, with dwellings on the side of each. One of the enclosures is used for the general male ward, a second for a female ward and hospital, a third for some male lunatics, workshops, and a Hospital. The fourth serves as a place for the detention of criminal lunatics, and the fifth court is used as a garden.

The Lunatic Asylum was founded in 1849, under the Board of Administration, and placed in the charge of Dr. Hathaway, the Residency Surgeon, who was succeeded by Dr. Smith in 1852, and Dr. Scriven in 1870. Before annexation, or during the regency of Mahárája Dalip Singh, an asylum for lunatics also existed at Lahore. It was founded by order of Major MacGregor, the Director of Police at Lahore, at the suggestion of Doctor Honigberger, a German adventurer and the State Physician.

During the British period, the Lunatic Asylum was established in the buildings at present occupied by the Department of Public Works and the office of the Director of Public Instruction; but

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* The Lahore Normal School will shortly find quarters in the Central Training College building when the Model School classes have been amalgamated with those of the Municipal Board School.
MACDONALD McLEOD MEMORIAL
in 1861, the inmates of the Delhi Lunatic Asylum, having been removed to Lahore, and the place being insufficient to accommodate all the lunatics, they were removed to the present building in 1863.

The Lunatic Asylum is under the charge of the Civil Surgeon of Lahore, who acts as its Superintendent.

This School is attached to the Central Training College and is situated in the same locality with it. It was established in 1883, with the object of affording the means of practical training for students in the art of teaching. All the classes of a Primary and Middle Anglo-Vernacular School are comprised in it. Students of the Central Training College have to teach the Model School classes for a certain time each day, and they are also required to attend it once a week, simply to watch the masters teaching their classes.

The Law School was originally established by the Anjuman-i-Panjáb, Lahore, in 1868. No University examinations in Law were held up to 1874, and candidates for admission as Pleaders were examined, in pursuance of the rules framed by the Judges of the Chief Court under the Legal Practitioners' Act. In that year the examinations were made over to the Panjáb University College, and the position of the Law school was thus recognised in a practical and efficient manner. Preliminary Examinations-in-Law are now held, and certificates granted for first and Final Examinations in Law. The number of students on the Roll of the Register for the year 1890-91 was 65. The results of examinations during late years seem to be satisfactory, in view of the very high percentage of pass-marks required by the University.

The statue of Lord Lawrence, opposite the Chief Court on the new Mall, is made of bronze. It is in standing posture with a pen in one hand and sword in the other, and is placed on a square of Now-shea stone. The place abounds in architectural monuments of modern times, and the presence of this picturesque monument has contributed materially to the attractiveness of the scene.

This beautiful monument stands on the old Mall, east of the Government Secretariat Office. It is of marble, placed on a square of red-sand stone, and is surrounded by iron railings, the entrance...
to which is to the east. The following is the inscription on the monument:

In remembrance of one whom we loved.

DONALD FRIELL MCLEOD, K. C. S. I.,

Lieutenant-Governor of the Panjáb, born 6th May, 1800, died 28th November, 1872. "The Lord knoweth them that are His."

This handsome and imposing mosque, built by Mian Karim Bakhsh, Contractor, Public Works Department, and a man of much public spirit in Lahore, is situated close to the New Water-works Reservoir. On the outer gateway, to the south, are inscribed the following passages and verses, on slabs of marble.

**OUTER GATEWAY.**

كر دامس كريم بشش زالطاف كريم
للله رحيق مسجد علي تعمير
مرور ببنائي مسجد كريم ولاح
دل غفس شداي نسجد علي تعمير

"By the Grace of God, Karim Bakhsh built, in the name of God, this magnificent mosque. The mind of Sarwar said for the foundation of this venerable place of worship;—This superb mosque has been built."

**INNER GATEWAY.**

افضل الذكر لال اللد ممدى المسن
اين بيت حق ك كرد بنائي كريم بشش
روز جزا وسيلة غفران اوبيس اسم
مال بنائي اسم وآمد نماذ غيب
كفيين دقع كريم مكان مقدس اسم

"The most excellent of the recital is—"There is no God but God, and Muhammad is the Prophet of God."

"This house of God that has been founded by Karim Bakhsh, shall serve as a sufficient means for his forgiveness on the day of resurrection. I searched for the date of foundation, and the mysterious voice came:—This edifice, built by Karim, is holy."

1303 A. H. (1885 A. D.)

The beautiful mosque of Sirdar Khán is situated in Mozang, in the environs of Lahore, where there are many houses of European residents. Sirdar Khán was Lamburda of this village, but died while the mosque was still in course of construction. A great portion of the mosque is complete, and the architecture may be reckoned an ornament worthy of Lahore,
ENTRANCE OF AITCHISON GANJ
This picturesque small garden, enclosed with walls of solid masonry, is situated south of the road leading from Government House to Mian Mir. Over the gateway is a neat and imposing summer-house, the balconies of which are supported by buttresses of stone. To the west of the garden is a chaste Baradari, the roof of which is supported by pillars of stone of much beauty and elegance. In front of this Baradari is a reservoir, full of water which gives it a most pleasing appearance. To the south is a house with glass windows and doors, well furnished with cushions and decorative articles. The garden abounds in fragrant flowers, trees, and luxuriant vegetation, and is a place of recreation unrivalled for attraction and beauty among modern places of a similar kind in Lahore. Over the top of the gateway is inscribed in large raised letters:

"CHOTA LAL'S GARDEN." *

The Aitchison Ganj is the conversion of the Akbari Gate, Lahore, and has been named after a late Lieutenant-Governor of the Panjab. As in the time of Emperors, it is the chief grain market in the city.

This is a very fine and imposing edifice, close to the North-Western Railway Station. The whole building is of solid masonry. The tank is reached by a flight of steps, and is supplied with water by a canal which runs along the northern wall. On the four sides of the tank are arched rooms, roofed with masonry work of great strength and solidity which are intended for the accommodation of the travellers and visitors. Three large arched gateways on the north, east and west lead to the tank. The gateways have upper storeys over them, each furnished with rooms and chambers. A place inclosed with walls is set apart for the use of the females. The building, being close to the Railway Station, has proved of much public utility, as weary travellers by road and railway find shelter here from the rain and sun. It serves the purposes of both a tank and a serac, and its beauty is enhanced by a small garden attached to it. The founder, Mela Ram, was a contractor of the Public Works Department, and was created a Rai and then Rai Bahadur in recognition of the interest he took in the affairs of public utility and good.

These are situated outside the Shah 'Almi Gate of the city. The founder was Ratan Chand, Darhiwala, or the bearded, a title given him by Maharájá Ranjit Singh to distinguish him from another Sardar.

* Chota Lal himself is dead, but his nephews are alive and deal in cloth in Anarkali.
of the same name in the Darbar, who was called Rattan Chand Duggal. Rattan Chand was a man of public spirit and for his good services to the city, as a municipal member, obtained from the British Government the title of Diwán and was created an honorary magistrate. The tank and shiwala built by him may be justly called ornaments of the environs of the city of Lahore, and are places of public resort. The premises contain numerous buildings, gardens, shops and a caravan serae. A market for grain, ghi, oil and other articles of daily use is also held here. The place is full of interest and is frequented at all times of the day by people of every description, traders, workmen, artisans and others. As it is situated on cross roads, vehicles of all sorts are available near it for use on hire, and the Ram Lila fair is held every year in its neighbourhood with great pomp. The tomb of Rattan Chand stands here, and the useful institutions of the father are kept in a state of perfect preservation by the son, Bhagwan Das.

The Rávi Railway Bridge is an elegant structure, 3,300 feet long, supported by thirty-five piers of brick-work sunk into the bed of the river and encircled by thirty-three girdles, the distance between each being one hundred feet. Beneath the bridge is a passage six feet wide for foot passengers. The roof over this is made of iron and is supported by railings or bars of the same metal. The lower bridge for foot passengers admits of the passage of bullocks and horses, but the roof over it is too low for the passage of camels, or horses with a rider.

The Reading Room of the Panjáb Public Library is open to the public free of charge, the daily hours being in the winter 8 A.M. to noon, and 3 to 8 P.M., and in the hot weather 7 to 11 A.M. and 4 to 8 P.M., and on Sunday 2 to 5 P.M.

A donation of money of Rs. 100, or upwards, or of books not already in the Library, accepted by the Committee and valued by them as worth not less than Rs. 100, entitles the donor to the privileges of a life-member. Any donor of books may make it a condition of the donation that any of the books he gives shall not be lent out, except to himself. All life-members are exempt from payment of deposits, subscriptions, and other fees required by the rules.

*President.*—The Hon’ble W. H. Rattigan, Esq., L.L.D., Barrister-at-Law.

*Secretary.*—F. Maitland, Esq.
The Panjab Text-Book Committee was formally registered as an Association on 14th February 1890. The objects of the Society are:

(a) To recommend suitable Text-books in all subjects for use in Government and Board schools and colleges, where the selection is not determined by special order of Government, or by the courses laid down by the Panjab University, for the several standards of examination.

(b) To take steps for the preparation, translation and publication of text-books in all subjects included in school and college education, where suitable books are not already available.

(c) To maintain lists of books suitable for the libraries of schools of different classes.

(d) To encourage the development of Vernacular literature—more especially—

(I) By maintaining lists of books of which it is considered vernacular translations would be advantageous or desirable.

(II) By maintaining lists showing the nature and scope of new works in Oriental languages, the production of which might, in the opinion of the Committee, be encouraged with advantage.

(III) By circulating such lists among the Ruling Chiefs, the nobility, the gentry of the Province, and others who are likely to promote the cause of Oriental literature by subscribing to the funds of the Society.

(IV) In special cases by arranging for the publication of approved works.

(e) To maintain a text-book library and museum of reference which should contain—

(I) Copies of all Text-books recommended for use in Government and Board Schools and Colleges.

(II) Copies of all text-books prescribed in other Provinces, except those in languages not current in the Panjab.

(III) Specimens of educational books, in addition to those prescribed as text-books in Government and Board institutions, which are likely to be useful to students in general, and as text-books in European Schools and Aided Schools for natives.
(IV) Specimens of maps, diagrams and apparatus suitable for use in schools of all classes.

(f.) To communicate with similar Committees in other Provinces and ascertain the work they carry on.

The names and addresses and occupations of the governing body, as at present constituted, to whom the management of the affairs of the Society is entrusted, are the following:

I.—Members appointed by Government:

1. J. Sime, Esq., Director of Public Instruction, Panjáb, *ex-officio*, President.

Other Members.


4. J. L. Kipling, Esq., C.I.E., Principal, Mayo School of Industrial Arts, Lahore.


7. Dr. M. A. Stein, Registrar, Panjáb University, Lahore.


10. W. Bell, Esq., M.A., Professor, Government College, Lahore.

11. E. S. Robertson, Esq., M.A., Professor, Government College, Lahore.

12. The Principal, Training College, Lahore, (F. Haden Cope, Esq., M.A.,) *ex-officio*.

13. The Registrar, Educational Department, Lahore, (Lálá Ram Kishan,) *ex-officio*.


15. Moulvi Mohamed Din, M.O.I., Professor, Oriental College, Lahore.

II.—Members appointed by the University of the Panjáb:

1. Dr. W. P. Dickson, Superintendent, Central Jail, Lahore.

2. F. C. Channing, Esq., Divisional Judge, Amritsar.

3. Faqir Syad Jamal-ud Din, Khan Bahadur, Honorary Extra Assistant Commissioner, Lahore.
4. Dr. Rahim Khan, Khan Bahadur, Honorary Surgeon, Lahore.
5. Dr. Muhammad Husain Khan, Khan Bahadur, Honorary Magistrate, Lahore.
8. J. C. Rodgers, Esq., late of the Archaeological Department, Punjáb, Amritsar.
11. Lala Piare Lal, Inspector of Schools, Jullundur Circle.
12. Sirdar Dharam Singh, Soin, Assistant Engineer, Lahore,

The Railway Technical School was established at Lahore, in 1889, in connection with the North-Western Railway. The new building of this school is conveniently situated close to the North-Western Railway Station, and was constructed at a cost of about Rs. 45,000. The school is intended for the sons and near relatives of the artisans employed in North-Western Railway Workshops, and combines theoretical with practical instruction. It has a general and a special side. On the former, a plain ordinary school education is given, and, on the latter, the eye and hand are trained in Drawing and Handicraft. Up to the present only one Handicraft has been tried, namely, Carpentry, with elementary wood carving; but it is proposed to add gradually instruction in iron-work and other crafts. The boys learn the use of tools, and, are able to draw and read drawings. They are thus enabled to pass into real workshops at the age of 16 or 17 with eye and hand trained, besides having a fair education in the Vernacular and practical English.

The Railway Technical School and others established on the same model are intended to check the growing tendency of boys in the ordinary schools of the country to desert their hereditary occupation and help to swell the class of men who seek for Government service.

The school is maintained at a cost of Rs. 3,600 per annum. The Head Master of the school is Lala Charanji Lal, B.A.
The Panjab Gazetteer for the Lahore District contains the following list of Raïses and Darbaris described as "Men of influence and property" in the Lahore District:

1. Raja Harbans Singh.
3. Diwan Ram Nath.
7. Bhai Nand Gopal.
9. Diwan Narindra Nath, M.A.
10. Sardar Ranjodh Singh, Behrwalia.
14. Fakir Syad Zuhur-ud-Din.
15. Lala Bhagwan Das.
16. Faqir Syad Burhan-ud-Din.
17. Faqir Syad Jamal-ud-Din.
18. Pandit Rikki Kesh.
20. Pandit Jwala Dat Parshad.
21. Misr Ram Das.
22. Ahmad Yar Khan.
23. Misr Sundar Das.
24. Faqir Syad Qamar-ud-Din, Khan Bahadur.
25. Faqir Syad Mehraj-ud-Din.
27. Kaur Thakur Singh.
29. Kaur Bhup Singh.
30. Sheikh Sandhe Khan.
31. Uttam Singh, Sud.
32. Fatteh Jang Khan.
33. Kishen Singh, Pavandia.
34. Rai Bahadur Seth Ram Rattan.
35. Rai Mela Ram.
36. Husein Bakhsh.
37. Colonel Sekandar Khan.
38. Pandit Prem Nath.
39. Harkishen Das.

* Gazetteer of the Lahore District, 1883-84, page 69.
† Those marked in italics have died since the publication of the Panjab Gazetteer.
40. Munshi Hursukh Rai.
41. Munshi Mohamed Azim.
42. Shiv Ram Das.
43. Rahim Bakhsh.
44. Pandit Bihari Lal.
45. Diwan Das Mal, Rai Bahadar.
46. Sardar Bolak Singh.
47. Mian Karim Bakhsh.
49. Sheikh Nanak Bakhsh, Khan Bahadar.
50. Mian Jalal-ud-din.

The following is a brief sketch of the family of each:

Raja Harbans Singh was born in 1846. He is brother, and adopted son of Raja Teja Singh, the nephew of Jamadar Khoshal Singh, a Brahman of Ikri, in the Sardhana Pargana of the Mirat District, who came to Lahore, at the early age of seventeen, to seek his fortune and took employment as a soldier in the Dhonkal Singh-wala Regiment on Rs. 5 a month. He was appointed to the office of Chamberlain, or master of ceremonies in 1811, and regulated processions and the Darbar in the Court of Mahárája Ranjit Singh and became an official of great importance. Rája Teja Singh held different offices of trust under the Sikh Government; and when, after the 1st Sikh War, a Council of Regency was appointed at Lahore, on 16th December, 1846, the Rája was elected to be its President and he also held the supreme Military command.

Raja Harbans Singh has a jagir of Rs. 47,677, in the Lahore and Amritsar Districts and exercises the powers of a Magistrate of the second class in his jagir villages in Shekhupura, in the Gujranwala District.

Nawáb Sir Nawázish Ali Khán was the eldest son of Nawáb Ali Raza Khán, Kazalbash, of Cabul, who rendered valuable services to the British Government in the first Afghan War of 1839. For his services in Cabul, he received a pension of Rs. 800 per mensem from the British Government. In the Mutiny of 1857, he, at his own expense, raised a troop of horse which rendered excellent service in the siege of Delhi, forming part of the gallant Hodson's horse. In recognition of these services, a Talukdari of 147 villages in the district of Baraich, Oudh, was granted to him, while his nephews, who had been sent to the seat of war, were bountifully rewarded. On the death of Ali Raza Khán, in 1866, the title of Nawáb was conferred on his eldest son, Nawázish 'Ali Khán. The latter was appointed an Honorary
Assistant Commissioner in 1877, and was created a Companion of the Order of the Indian Empire in 1885, and three years later, a knight of the same order.

In 1886, Government granted him proprietary rights in Rakh Hangu, zillah Lahore, where he founded villages. He was nominated an Additional Member of the Legislative Council in 1887, and for three years he held the office of President of the Lahore Municipal Committee. Deservedly popular and universally esteemed, Nawāb Sir Nawázish 'Ali Khān, died in 1890, at Karbala,* in the Persian dominions, after making a voyage to England.

Nawāb Sir Nawázish 'Ali Khān was a man of high principles, superior tact in conducting business and steady perseverance. His courtesy and amiable disposition won all hearts. Like his good old father, he lived in the true style of an Eastern nobleman, and his hospitality to the people who resorted to him from distant countries, and his bounty to the poor generally, obtained for him an enduring reputation. His death was a severe blow to the Panjāb and a great loss to the Empire. He left a minor son, Hidayat 'Ali Khān, born 1878.

The present head of the family is Nawāb Nasir 'Ali Khān, younger brother of the deceased, and a retired Extra Assistant Commissioner. He obtained the title of Nawāb on 1st January, 1892, and it is hoped that he will prove himself a worthy successor to his able brother.

Diwān Ram Nāth is the son of Diwān Amar Nāth and grandson of the Rāja Dina Nāth. The Rāja rose to power during the latter days of the Sikh monarchy and was the most remarkable man of his time. His role in the history of the country bears a strong resemblance to that of the famous Adina Beg Khān, who played a conspicuous part in Panjāb politics in the middle of the 18th century.† Like him, he lived in a season of unusual disorder, and difficulty, when there was a struggle for dominion between parties with conflicting interests, and the vilest intrigues were going on among the contending factions, each of whom aspired to political supremacy and independence. In the midst of revolutions, bloodshed and anarchy, when confiscation and judicial robbery were the order of the day, Rāja Dina Nāth managed to maintain his position intact. "His sagacity and far-

* The family owns house and landed property in Karbala where the late Nawāb built a large serai for the accommodation of travellers. The Nawāb was living with his family and son in Karbala when he caught fever of a virulent type and sank under it.
† Vide my History of the Panjāb, page 232.
LEADING FAMILIES OF LAHORE.

sightedness," writes Sir Lepel Griffin in the Panjáb Chiefs, "were such, that when, to other eyes, the political sky was clear, he could perceive the signs of a coming storm, which warned him to desert a losing party or a falling friend." He was a master of the arts of Indian diplomacy. After the assassination of Jawahir Singh, the debauched brother of Maháráni Jindan, when the Khalsa soldiery became all powerful in the metropolis of the Panjáb, Dina Náth, with Rája Lal Singh and the widowed Maháráni, who longed to avenge the death of her brother, encouraged the army to wage war with the British. The reckless soldiery, intoxicated with vain ideas of the conquest of Delhi and Benares, and hopeful of accumulating unbounded riches from the plunder of those ancient cities, challenged the power of the British rulers of Hindustán, and the streets of Lahore resounded with the fervent cry,

"The barrier to be broken, the Jamna to be crossed and the Khalsa to triumph."

When the passions of the military had been sufficiently excited a great council was convened in the Shalimár gardens, early in November 1846, and here Diwán Dina Náth made the inflammatory speech which led to the declaration of war against the British. Faqir Aziz-ud-dín, half blind through age and in infirm health, raised his voice in deprecation of the suicidal policy of the soldiers. He said:—"You are going to chase a deer, but you will be hunted yourself by a ferocious lion. It is madness to try arms with a power which annihilated an army of nine lakhs of Maharat-tas and crushed the power of the celebrated Tippu Sultán." But the advice of the aged Faqir was not heeded, and what followed is too well known to need describing here.

Diwán Dina Náth was raised to the dignity of Rája of Kalanaur, where he held a jagir of Rs. 20,000, in 1847, with the honorary title,

"Of dignified and exalted office, well-wisher of the Supreme State, the conscientious, the chief councillor and minister of affairs."

Rája Dina Náth died in 1857, leaving two sons, Diwán Amar Náth and Kour Narinjan Náth. Diwán Amar Náth was an excellent Arabic scholar and a poet of refined taste and genius. He composed under the assumed name of Akbari, and his Persian and
Urdu verses are characterised by elegance and refinement and display high culture and great discernment. He is the author of *Tarikh-i-Khalsa*, a history of the reign of Maharaja Ranjit Singh, in the Persian language. Though the style of this work is hyperbolical, it is considered a valuable contribution to the history of the reign of that monarch. His *Diwán*, or book of poems, was published by his elder son after his death. He died in 1867, leaving two sons, Diwán Ram Náth and Pandit Mán Náth.

Diwán Ram Náth was born in 1844, and entered the Government service in 1863. The whole of his father’s pension of Rs. 4,000 has been continued to him. He was promoted to the post of Extra Assistant Commissioner in 1869, and was appointed an Extra Judicial Assistant in 1882. On the re-organization of the Judicial Scheme in the Panjáb, in 1884, he was selected by Sir Charles Aitchison for a District Judgeship, which post he has since held. He is a Fellow of the Panjáb University, and enjoys an income of Rs. 16,000 per annum, including his salary and family pension. As a District Judge, he is at present posted at Hoshiarpur.

Sirdar Narandar Singh (born in 1860) is the son of Rája Teja Singh. He enjoys a *jagir* of Rs. 4,004, and is an Honorary Extra Assistant Commissioner at Lahore, with Civil and Criminal powers, with which he was invested in 1885. He has done good work as an Honorary Judicial officer and enjoys the confidence and respect of the people. As Vice-President of the Municipal Committee and Member of the District Board, Lahore, he has shown considerable aptitude.

Kour Niranjan Náth is younger brother of No. 3. Rája Dina Náth, not being on good terms with his elder son Amar Náth, made a will leaving all his personal property in favor of Niranjan Náth, his favorite son. He resides at Lahore.

Sheikh Ghulám Mahbub Subháni (born in 1841) is the son of Nawáb Imam-ud-dín Khán and grandson of Sheikh Ghulám Mohy-ud-dín. The family settled in Lahore from Hoshiarpur, where it still possesses landed property, in the time of Maharája Ranjit Singh, when Sheikh Ghulám Mohy-ud-dín took employment under the celebrated General Mohkam Chand. He was appointed Governor of the Jullundur Doab in 1839 and Governor of Kashmír, under the Maharája Sher Singh, in 1841. He died in 1845 and was succeeded in his office by his son Sheikh Imam-ud-dín Khán. The latter was Governor of Kashmír when the Lahore Darbar surrendered that province to Maharája Gulab Singh, in
pursuance of the Treaty of 16th March, 1846. Under instructions from Rája Lal Singh, the Lahore Minister, who was always jealous of the power of the Dogra family of Jammu, the Sheikh opposed the occupation of the country by Gulab Singh; and it was not until Colonel Lawrence had proceeded to the borders of Kashmir at the head of a body of troops that the Sheikh, considering further opposition of no avail, surrendered himself. He was pardoned and generously treated by the British Government, to whom ever after he proved loyal. He distinguished himself in the Multán campaign of 1848, under Sir Herbert Edwardes, and, in recognition of the services then rendered by him, the Government bestowed on him the title of Nawáb, with a cash pension of Rs. 11,600, while his jagir of Rs. 8,400 was confirmed to him. In the Mutiny of 1857, he raised two troops of cavalry, for service at Delhi, under the orders of Government. He died in March, 1859, aged 40, leaving one son, Sheikh Ghulám Mahbub Subhání, the present head of the family.

Nawáb Imam-ud-din Khán combined the rare qualities of a consummate General and a sound administrator. Before his appointment as Governor of Kashmir, he held charge of the Kangra hills and the Jullundur Doab, which he managed well. A thorough Arabic and Persian scholar, he was a patron of learned men, and several scholars of high attainments and poets were in his employ and received handsome salaries and allowances from him.*

Nawáb Ghulám Mahbub Subhání is in receipt of his father's jagirs, of which Rs. 5,600 is in perpetuity, and Rs. 2,800 for life. He is a scholar of distinguished attainments in Arabic and Persian, and has been lately appointed by the Government an Honorary Magistrate in the city.

Sheikh Feroz-ud-din, the younger brother of Nawáb Imam-ud-din entered the service of Government, as Tahsildar, in 1866. After five years, his services were transferred to Bahawalpur State, and he was appointed collector of Minchinabad. In 1878, he was raised to the dignity of Wazir and, in recognition of his eminent services in Bahawalpur, the Panjáb Government was pleased to confer upon him the title of Honorary Extra Assistant Commissioner. He died two years later.

Sheikh Feroz-ud-din was a man of superior qualifications and great learning. Naturally possessed of political foresight, and much

* Among others may be mentioned Mufti Imam Bakhsh, the poet of Batala, and Mirza Imam Verdi, of Kabul, famous throughout India for his art of Persian Caligraphy.
sagacity and energy, he proved a valuable minister in the State of Bahawalpur. His son, Sheikh Nasir-ud-dín (born 1853), an Extra Assistant Commissioner in the Panjáb, acted as Prime Minister to the State for some time, but retired in the early part of 1892, and has again joined the service of the Government.

Bhai Nand Gopal, born 1841, is the son of Bhai Govind Ram and grandson of Bhai Harbhaj Ráí, the nephew of the celebrated Bhai Bastí Ram, the high priest of Mahárája Ranjit Singh. "His prophecies," writes Sir Lepel Griffin in the Panjáb Chiefs, "were said to be always fulfilled and his prayers answered; and he was the fortunate possessor of a purse which replenished itself, and which it was impossible to empty." He lived outside the city walls below the Samman Burj. The Rávi then flowed by the walls and did great damage to the city every year. The Bhai built his Dera there; and it is said that, after that, the river never encroached on the city.* Bhai Nand Gopal, the head of the family, enjoys a jagir of Rs. 6,564, and is a man of considerable property influence and public spirit in Lahore.

Bhai Mian Singh, Ráe Bahadur, (born 1841) is the son of Bhai Nidhan Singh, the son of Bhai Kishen Singh, own brother to Bhai Govind Ram, the grandson of Bhai Bastí Ram. He is an Honorary Magistrate of Lahore and a Member of the Municipal Committee and has a jagir of Rs. 1,625 per annum.

Diwán Narendra Náth (born 1864) is the son of Diwán Byj Náth and grandson of Diwán Ajudhia Parshad, the son of Pandit Gangá Ram, the son of Pandit Kishen Dás. When, on the conquest of Kashmir by Ahmad Sháh Abdálí, in 1752, the Hindus were subjected to constant persecution, many emigrated to the Panjáb for safety. Among these was Pandit Kishen Dás, grandfather of Diwán Ajudhia Parshad, who secured employment under the Delhi emperors.

Mahárája Ranjit Singh, having heard of the abilities and attainments of Pandit Ganga Ram, invited him to Lahore in March 1813. He was placed at the head of the military accounts and entrusted with the State seal. He invited many of his relations and friends from Hindustán, and among these may be mentioned Pandit (afterwards Rája) Dina Náth and Pandit Hari Ram, father of Diwán Shanker Náth (a late Honorary Magistrate of Lahore).

* His tomb of white marble is still to be seen on the site of the Dera below the Samman Burj.—Vide Chapter II, page 244, supra.
By his ability and energy, Ganga Ram rose rapidly in the favour of the Lahore ruler, and in 1821 he was appointed to the governorship of Gujrat. He died in 1826.

Ajudhia Parshad was Paymaster of the Fauj Khas, or special brigade. He rendered valuable services to the Sikh Government and under the ministry of Jawahir Singh Rs. 3,000 per mensem was added to his salary, and an addition was made to his jagirs. When, in pursuance of the Treaty of 16th March, 1856, the hill country between the Rávi and the Indus was made over to Mahárája Gulab Singh, the Diwán was appointed a commissioner, in conjunction with Captain Abbott, to demarcate the boundary between the Lahore and Jammu territories. On November 26th, 1847, he received the Honorary title of Mumtaz-ul-daulah (or eminent in State), and in April 1849, he was selected to accompany Mahárája Dalip Singh to Fattehgarh, along with DoctorLogin, and he remained in attendance on him there until September, 1851. The Diwán died in 1870, as Honorary Magistrate of Lahore. His son, Diwán Byj Náth, died on 18th August, 1875.

Diwán Narendra Náth, son of Diwán Byj Nath, enjoys a life pension of Rs. 1,625 per annum, in addition to the income derived from the village Ajudhiapur, founded by his grandfather in Rakh Hinjerwal, in the Lahore District, the proprietary right whereof had been ceded to him by the Lieutenant-Governor, Sir Robert Montgomery, in January 1864. The Diwán obtained the degree of Master of Arts in 1886 and was appointed an Assistant Commissioner in the Panjáb, under the Statutory Civil Service Rules, in 1888. He is a Fellow of the Panjáb University. As Assistant Commissioner, he is at present posted in the Ferozpur District. The Diwán is a man of high principles and possesses much force of character. At an early age, he displayed very great tact and aptitude. An excellent English scholar, he has a thorough knowledge of Arabic, Persian and Sanscrit and a taste for poetry. As a Civil Judge, the justness of his decisions has given general satisfaction, and he deservedly enjoys the confidence of his superiors and of the public. Anxious to do duty to Government, affable to his own countrymen, courteous and kind in demeanor, Diwán Narendra Náth is a perfect model of an educated Indian nobleman, and gives promise of a most useful and brilliant career. In 1887, he published his admirable Urdu translation of John Stuart Mill’s Essays on liberty.
Sirdar Ranjodh Singh is the grandson of Sirdar Kanh Singh, Nakai, and lives at Bherwál, a little town far away from the high-road. The chiefship of the family has passed down to him, and he holds a jagir in perpetuity yielding Rs. 2,000 per annum.

Nawáb Abdul Majid Khán was the son of Sháh Nawáz Khán and the grandson of Nawáb Muzaffar Khán, the son of Nawáb Shuja Khán, the Suddozai Nawáb of Multán. He was born in 1813, and the family settled in Lahore after the conquest of Multán by Mahárája Ranjit Singh in 1818. He was an excellent Arabic and Persian scholar, had a taste for history and poetry, and was well versed in medicine. He was of a genial and cheerful disposition, and his presence enlivened society. He was gifted with an extraordinary memory and intellect, and, although he had never been to Hindustán in his life, he knew by heart hundreds of the choicest verses of the great Urdu poets, Souda, Mir, Insha, Ghálib, Zozk and Zaffar, and would entertain his hearer, for hours together, by reciting poems and by his witty and humorous conversation. He was dignified in demeanour, yet affable and courteous. Throughout his long career, he showed himself a thoroughly loyal subject of the Crown and the numerous testimonials he held from the highest officers of Government, afforded indubitable testimony to his high character. As Honorary Magistrate and member of the Municipal Committee, he was highly popular, and his zeal for the good of the people of Lahore, and the introduction of measures affecting the welfare of the public, rendered him a most valued citizen. The Supreme Government, recognizing his merits and services, created him a Nawáb in January 1865. He was made a Fellow of the Panjáb University in 1869, and was for a long time Vice-President of the Lahore Municipal Committee. He was honored with the title of Assistant Commissioner in the Imperial Assemblage at Delhi in 1887, and made a Companion of the Star of India in the same year. He enjoyed a pension of Rs. 3,000 per annum, and died, without leaving issue, at Lahore, on 26th February, 1890, at the advanced age of 77 years.

Sirdar Sarup Singh, Malwai (born 1850), is the son of Sirdar Kirpal Singh, the grandson of Sirdar Dhanu Singh, Malwai, one of the most favoured Sirdars of Mahárája Ranjit Singh. Kirpal Singh served under Major (afterwards Sir) Herbert Edwardes in Bannu and then in the Multán Campaign of 1848. He enlisted sepoys and showed himself well-affected towards the Government in 1857, for which he received a khilat of Rs. 500 and a Sanad of approbation. He died in 1859.
Sirdar Sarup Singh, the only son of Sirdar Kirpal Singh, received his education in the Lahore Government School, where an upper class for the instruction of the sons of Raizes was opened under Mr. J. C. Beddy, the Head Master, in the time of Major A. R. Fuller, the Director of Public Instruction. He holds a jagir, yielding Rs. 6,797 per annum, in the Lahore District, which descends to his children, and also villages in the Lahore and Ferozpur Districts.

Sirdar Fatteh Singh, of Thepur, a village in the Lahore District, held a jagir of Rs. 3,000. On his death, in 1886, one-fourth of his jagir was continued to his three sons, who are not represented in the Darbar.

Faqir Syad Zahur-ud-din (born 1824) is the eldest son of Faqir Nur-ud-din, the Physician-Royal of Maharája Ranjit Singh, and a younger brother of Faqir Aziz-ud-din, the Maharája’s Minister, and grandson of Syad Ghulám Mohy-ud-din, the son of Syad Ghulám Sháh. Both the brothers enjoyed the Maharája’s full confidence and were highly honored by him. Nur-ud-din was closely associated with his brother, Aziz-ud-din, in conducting the friendly relations that existed between the Sikh Darbar and the British Government. The brothers were lovers of the British and earnestly desired that the two powers should be on terms of cordial friendship with each other. Nur-ud-din was one of the chiefs of the Sikh Darbar who, with Rája Gulab Singh and Diwán Dina Náth, waited on the Governor-General, Lord Hardinge, at Kasur after the first Sikh war,* to open peace negotiations. We next see him signing the treaty of 9th March 1846 on the part of the Lahore State, and when, in December 1846, Rája Lal Singh, the Minister, was deposed for treason, Nur-ud-din was appointed a Member of the Council of Regency, to conduct the administration of the country until the young Maharája Dalip Singh should reach the age of majority. Faqir Syad Nur-ud-din died in 1852, leaving four sons, Syad Zahur-ud-din, Syad Shams-ud-din, Syad Karm-ud-din and Syad Hafiz-ud-din. Shams-ud-din was a thorough Arabic scholar and a man of great energy and liberality of sentiment, ever foremost in advancing enlightened ideas among his countrymen and anxious to promote the welfare of the country. He was appointed Honorary Magistrate of Lahore in 1862, and held that post with credit until his death in 1872.

Faqir Syad Hafiz-ud-din served as a Tahsildár in the Panjáb for a long time, and, retiring on a pension in 1886, died some time afterwards.

* Vide my History of the Panjáb, page 549.
Faqir Syad Karm-ud-din, Khán Bahadur (No. 24), is an Honorary Magistrate in the city.

Faqir Syad Zahur-ud-din enjoys a family pension of Rs. 1,200 per annum. On the annexation of the Panjáb, he was placed with the young Mahárája Dalip Singh, as his tutor. He accompanied the Mahárája to Fattehgarh, and, at the end of 1851, returned to the Panjáb. In 1855 he was appointed a Tahsildár in the Panjáb, and in 1863 he was promoted to the rank of Extra Assistant Commissioner. He retired in 1883 on a pension of Rs. 315 per mensem, after serving the British Government for twenty-seven years. This he still enjoys, in addition to his family pension of Rs. 1,200 per annum. In recognition of his services, Government also granted him five hundred acres of land in Gujranwala, in 1877. He is at present Sub-Registrar of Batála, Zilah Gurdaspur. He is a most courteous old man, displaying much civility and great politeness of speech, which, indeed, seems hereditary in the Faqir family. Naturally mild and affable, he is charitably disposed, and, although all who know him look on him with great reverence, it is noteworthy, quite unassuming as the Faqir is, that he shows regard for the humblest of men.

Lala Bhagwan Dás (born 1838) is the son of Diwán Rattan Chand, Darhivala. He is an Honorary Magistrate of Lahore and receives a jagir grant valued at Rs. 2,585. He is a public-spirited gentleman and takes a keen interest in every thing conducive to the welfare of the city. He has constructed several buildings, among them being the fine Thakurdoara on the bank of his father’s tank, outside the Sháh 'Almi gate.

Faqir Burhan-ud-din, son of Faqir Shams-ud-din, was an Extra Assistant Commissioner in the Panjáb, and in 1888 received the title of Khán Bahadur, in recognition of meritorious services rendered, as Assistant Revenue Minister, in the Bhopal State. He died at Lahore, without leaving issue, in 1890.

Faqir Syad Jamal-ud-dín, the only surviving son of Faqir Aziz-ud-din (born 1833), is an Honorary Extra Assistant Commissioner of Lahore, with full Magisterial powers. It will be interesting to give here a brief account of the renowned and influential Faqir family of Lahore.

Syad Ghulám Sháh, the grandfather of Faqir Aziz-ud-din, held a subordinate office under Náwáb Abdul Samad Khán Diler-Jang, Viceroy of Lahore in the time of the Emperor Mohamed
Sháh, and under his son, Nawáb Zakaria Khán, Khán Bahadur. Ghulam Mohy-ud-dín, the son of Ghulam Sháh, practised as a Physician at Lahore, and travelled over many parts of the Panjáb. He was a man of a religious turn of mind, and, having become a disciple of Faqir Amanat Sháh, Kadri, was the first to assume the title of Faqir.*

Ghulam Mohy-ud-dín had three sons, Aziz-ud-dín, Imam-ud-dín and Nur-ud-dín. An account of Faqir Nur-ud-dín has already been given in Article No. 14. Imam-ud-dín was, in the time of Maharája Ranjit Singh, in charge of the celebrated fort of Govindgarh, in Amritsar, and Governor of the country immediately surrounding it. He fought against the Kanhias and was one of the officers sent by the Maharája to reduce the forces of his mother-in-law, Sada Kour. He died in 1844, leaving a son Taj-ud-dín.

Aziz-ud-dín, the first son of Ghulam Mohy-ud-dín, was quite an extraordinary man in his time. His character has been graphically portrayed by the European travellers who visited the Sikh court.

The earliest mention of the Faqir we find, is in the travels of William Moorcroft, who visited the Court of Ranjit Singh in 1820. He writes of him:—“In the evening came Hakim Aziz-ud-dín, the Wazir of Ranjit Singh, and engaged in conversation with me for some time. He is a man of about thirty-five years of age and of remarkably pleasing manners.”† The Faqir was a staunch ally of the British, and from the earliest times, when he was taken into the confidence of his master, to the moment of his death, his friendship for the English remained unchanged. This was due to his farsightedness, not less than to his unflinching honesty of purpose, truthfulness of action and unwavering loyalty to his own sovereign, for, while others about the great Maharája, out of vain flattery, or notions of mistaken zeal, advocated, at a critical juncture, an appeal to the sword against the English, the sagacious Faqir gave the Maharája judicious and wholesome advice and dissuaded him from trying arms with that power. Thus, when, in 1808, Mr. Metcalfe was sent to Lahore with propositions from the British Government, and the Maharája had almost decided on a war with that power, and the British troops had actually moved from the Sutlej, Aziz-ud-dín strongly protested against the war. “All his cour-

* Faqir an Arabic word from Faqr, which means poor or indigent.
† Moorcroft’s Travels, Vol. I., pegg 94.
tiers and councillors,” writes Mr. Moorcroft, “supported him in this
determination except the Hakim and another individual, named
Prabh Dial, who strenuously dissuaded him from collision with the
British power. The Raja, after some hesitation, recognized the
wisdom of their advice, and ever afterwards gave these two persons
his fullest confidence. Prabh Dial died, but Aziz-ud-din was made
Prime Minister, in addition to his charge of physician.”

Sir Alexander Burnes, who saw Aziz-ud-din in January, 1832,
writes of him in his Travels:—“Among our visitors in the camp,
I must not omit to mention the sage Aziz-ud-din, the Physician
and Minister of Ranjit Singh, who according to eastern notions, is
a very learned person, deeply versed in theology, metaphysics and
physics which he professes to have acquired from the Greek authors.
He displayed his acquirements in many long discourses.”*

The Hon’ble W. G. Osborne, Military Secretary to the Earl of
Auckland, who saw Aziz-ud-din in 1838, writes:—“Aziz-ud-din
is, with Dhian Singh, supposed to possess more influence over
Ranjit Singh than any other of the Sikh chiefs. He is a fine
looking man of about five and forty.” “His manners,” says the
Honourable gentleman, “are so kind and unassuming that it is
impossible not to like him.†

Captain Leopold von Orlich, the German traveller, who visit-
ed the Court of Lahore in January 1843, writes of him, “No less
remarkable and important a person is the Faqir Aziz-ud-din, the
chief physician and political adviser of Ranjit Singh; the best
encomium that can be pronounced on him is that he has been able to
maintain his high position for a period of thirty years. Every
message to the British Government was accompanied by Aziz-ud-
din; without him no relation is formed and every party seeks his
counsel or assistance.”‡

The Mahárája placed implicit confidence in Faqir Aziz-ud-
din, and when he went on his long military expeditions, he placed
the Faqir, with a few orderlies, in charge of his capital. He was the
most eloquent man of his time and was an eminent Arabic and
Persian scholar. As a poet, his performances rank high, and
the verses composed by him are distinguished for their simplicity
and elegance. He established a college at Lahore, at his own

* Burne's Travels into Bokhara, &c., page 22, Vol. I.
† ‘Court and Camp of Ranjit Singh,” by the Honourable W. J. Osborne,
page 69.
‡ “Travels in India including Sindh and Panjáb, by Captain Leopold Von
expense, for the teaching of Arabic, and the institution produced many good scholars. He was of the Sufi sect, representing the deistic philosophy and mystical asceticism of the Mohamedans. Faqir Aziz-ud-din died on 3rd December 1845.*

Faqir Syad Jamal-ud-din, the only son left by Faqir Aziz-ud-din's six sons, entered the service of the British Government as Tashildar. He was appointed Mir Munshi to the Panjab Government Secretariat in 1864 and was promoted to the rank of an Extra Assistant Commissioner in 1870. He resigned the service, on account of failing health, in 1883, on a pension of Rs. 100 a month, which he receives in addition to his political allowance of Rs. 1,000 per annum. He is Sub-Registrar of Lahore, and, as such, receives emoluments amounting to Rs. 2,000 per annum. In 1881 he was appointed an Honorary Extra Assistant Commissioner, and he exercises the full powers of a Magistrate. He is an excellent Arabic and Persian scholar, is well acquainted with English and is a Fellow of the Panjab University. He was honored with the title of Khán Bahadur on 1st January 1892.

Pandit Rikhi Kesh, son of chief Pandit Radha Kishen and grandson of Pandit Madhusudan, the Darbar Pandit of Mahárája Ranjit Singh, died in 1888. His son Pandit Bansi Lal, is a Vice-regal Darbari.

Raza Ali Khán, nephew of Nawáb Ali Raza Khán, father of No. 2. He receives a pension of Rs. 200 per month, but lives on the family estates in Oudh.

Pandit Joala Parshad, a cousin of No. 18.

MISR Ram Das (born 1814) is son of MISR Beli Ram and grandson of MISR Diwan Chand. He enjoys a cash pension of Rs. 2,000 per annum. He is skilled in writing Persian poetry, and his assumed name is Kábil.

Ahmed Yár Khán (born 1840) is son of Zulfiqár Khán and grandson of Nawáb Mozaffar Khán, of Multán. He is a Naib Tashildar in the Lahore Division, and is in receipt of a family pension of Rs. 1,440 per annum.

MISR Sundar Das (born 1828) is the son of MISR Ram Kishen and grandson of MISR Diwan Chand. He is cousin of No. 21.

Faqir Syad Qamr-ud-din, Khán Bahadur, (born 1827) is the third son of Faqir Nur-ud-din. He is an Honorary Magistrate of Lahore. A thorough Arabic and Persian scholar and with a fair

* The tombs of the brothers Faqir Aziz-ud-din and Nur-ud-din are in the Faqir Khana, or the Faqir quarters, in the Hakiman ka Bazar, Bhati gate, Lahore.
acquaintance of English, Faqir Qamr-ud-din has, by his straightforward habits, amiability and gentle disposition, justly won the regard and esteem of all classes of people in Lahore. He is ever foremost in assisting the authorities in introducing measures of reform, and has, on all occasions, taken a keen interest in promoting the public good. In recognition of the excellent services rendered by him in his position as Honorary Magistrate of Lahore and other capacities, Sir Robert Egerton, Lieutenant-Governor, granted him a khilat of Rs. 500 in 1882, and in the same year he received from the Government proprietary rights in seven hundred ghumaos of waste land in the Lahore Tahsil, wherein he founded a village, named Jalâlabad, after the name of his second son Jallâl-ud-din.

In 1887, Government granted him jagir rights in this village, with right of succession to his son, Jallâl-ud-din. On the celebration of Her Majesty's Jubilee in 1887, he was created a Khân Bahadur by the Government. Faqir Qamr-ud-din is a Fellow of the Panjâb University, and a member of the Municipal Committee of Lahore and of the District Board. His first son, Syad Zafr-ud-din, is a Police Inspector in the Railway Department.

Faqir Mehraj-ud-din (born 1842) is son of Faqir Taj-ud-din and grandson of Faqir Imam-ud-din, younger brother of Faqir Aziz-ud-din. He is in receipt of a family allowance of Rs. 500 per annum and is a Viceregal Darbari.

Kour Bakhshish Singh is an adopted son of a Rani of Mahârája Sher Singh, and is in receipt of a pension of Rs. 104 per month.

Kour Thakur Singh is the adopted son of Ráni Partab Kour, a wife of Mahârája Shere Singh. He is the son of Gajja Singh, the Ráni's cousin, and, on her death, was granted a pension of Rs. 1,800 per annum, which he still enjoys.

Kour Narain Singh is the adopted son of Ráni Prem Kour, a wife of Mahârája Sher Singh. He is in receipt of a pension of Rs. 200 per mensem, and is a Munsiff on Rs. 200 a month.

Kour Bhup Singh, the adopted son of Rani Bhuri, a widow of Mahârája Ranjit Singh. He died childless.

Sheikh Sandhe Khan, maternal uncle of Sheikh Ghulam Mahbub Subhani (No. 6), was second cousin of Nawáb Imam-ud-din Khán. He acted as the Nawáb's lieutenant in the Multân campaign, and the excellent service then rendered by him was duly
recognised by the Government. He was appointed an Honorary Magistrate of Lahore in 1873, and, he having performed the duties of his office faithfully for fifteen years, died in 1888. Government was pleased to grant him 2,000 acres of land in Tahsil Pak Pattan, zillah Montgomery, which is being reclaimed from waste. He has left a son, Sheikh Muhammad Husain, born 1866.

Uttam Singh, son of Sirdar Ishar Singh, Sud. The family acquired influence in the Sikh time.

Fatteh Jang Khan, son of Nawab Bahadur Jang Khan, of Dadri, Bahadurgarh, who came to Lahore after the Mutiny. He is a Government Pensioner.

Kishen Singh, Pavindia, died, leaving a son, Suchet Singh.

He is a native of Bikaner, and is proprietor of the well-known banking firms of Bansi Lal Abir Chand and Bansi Lal Ram Rattan. The latter firm has its head-quarters at Mian Mir, and has charge of the Government Treasuries of Lahore, Gujranwala, Amritsar and Gurdaspur. The family has extensive landed and house property in the Lahore District and in the Central Provinces. Seth Ram Rattan rendered aid towards the alleviation of the late Kashmir famine and in the Cabul Campaign of 1880, by supplying grain and other articles. He is a man of much public spirit and liberality, and has built a spacious tank for the benefit of the general public at Mian Mir.

Rai Bahadur Mela Ram, a well-known contractor of the Railway Department. He possessed much private means; died in 1890.

Husain Bakhsh resided formerly in the Lahore District, but carries on his business now in the Sialkot District.

Colonel Sikaandar Khan, son of General Ilahi Bakhsh, of the Sikh artillery, who rendered valuable services on the annexation of the Panjab.


Harkishen Das, a family priest of the time of Maharaja Ranjit Singh.

Munshi Harsukh Rai was a Kayath and a native of Sekandrabad, in the North-Western Provinces. He was a man of much public spirit, and he founded the Koh-i-Nur, vernacular news-
paper in the Panjáb, at the time of annexation. He was for a long time member of the Municipal Committee, Lahore. Died 1890.

Munshi Muhammad Azím, a native of Delhi, son of Hafiz Muhammad Sáleḥ, son of Muhammad A'zím, son of Muhammad Mah, son of Muhammad Akram, son of Abdúl Rahim, son of Maulana Muhammad Arab. The chronicles of the family show that the Emperor Sháh Jahan, hearing of the high religious sanctity of Maulana Muhammad Arab, called him from Mecca in Arabia, his residence, and gave him a high religious office in the State. All his descendants were called Pirzâdas, or priests. Muhammad Azím entered the old Delhi College, under Mr. J. H. Taylor, the popular Principal of the College in early times, when there was a great prejudice in the minds of the people against the study of English. He obtained his scholarship for "general proficiency and good conduct" in 1830, and, at the age of 20, entered the Delhi Gazette Press, as a compositor. He was soon appointed a foreman and became a skilful printer. Having then established a company at Delhi and purchased printing materials, he, in 1849, came to Lahore at the head of a large establishment and established there the first English newspaper, known as the Lahore Chronicle. In 1856, he started at Lahore the Panjâbi English tri-weekly newspaper which rendered important service to the British community in those critical times, by publishing daily telegrams from the seats of war. The English Panjâbi, after years of useful existence, collapsed, but the vernacular Panjâbi flourished until 1890, when it was discontinued. Munshi Muhammad Azím’s career as a journalist, was long and prosperous. He was held in high esteem by Sir John (afterwards Lord) Lawrence, Sir Richard Temple and other statesmen of the time, and he started the Panjâbi at the suggestion of Sir Robert Montgomery, who took special interest in his well-being. He was acknowledged as the father of the Press in Panjâb. As a citizen he was highly popular, and he took a keen interest in the welfare of the city. He was a zealous supporter of all measures of reform, and in 1864 Sir Robert Montgomery conferred on him a khilat for his zeal in the cause of female education. The whole life of this remarkable man was spent in the service of his government.

* Sir Charles Aitchison, late Lieutenant Governor of the Panjâb, wrote of him in 1885, "His career as a journalist extended over a long period of 40 years. He established the old Lahore Chronicle in the year 1849, and at a later date the Urdu Panjâbi: the earliest vernacular newspaper. His enterprise as the pioneer of the Press in the Panjâb and his intelligent appreciation of the objects and motives of Government won for him the respect of eminent men connected with the Province."
and his country. He died* in January, 1885, at the age of 70, leaving three sons, the author, Syad Muhammad Shams-ud-din (Section Head Translator, Chief Court of the Panjab) and Syad Muhammad Siraj-ud-din.

Sheo Ram Das, son of Mosaddi Mal, Record-keeper of the Sikh Government. His cousin, Rai Gopal Das, Rai Bahadur, is a retired Sub-Judge and Honorary Assistant Commissioner.

Sheikh Rahim Bakhsh, a wealthy merchant of Lahore, who settled at Lahore from the North-Western Provinces at the time of annexation. He died, leaving a son, Muhammad Rafi, who owns his father’s extensive house and other property and is proprietor of the well-known firm in Anarkali known as Muhammad Rafi and Brothers.

Rai Behari Lal, a retired Extra Assistant Commissioner. He died, leaving sons, none of whom live in Lahore.

Diwan Das Mal, Rai Bahadur belonged to the family of the Peshawaria Khatriis and held a respectable post under Sikh Government. On the annexation of the country, he was taken into Government employ as Serištadhar to Mr. Beecher, who had been appointed on special duty to make inquiries into the claims for pensions. He was then appointed Mir Munshi to the Chief Commissioner and subsequently Tahsildar, which post he held till 1874, when he retired on pension. He died as Honorary Magistrate of Lahore in 1892 without leaving issue.

He is an Honorary Magistrate of Kila Dharm Singh in the Chunian Tahsil, and takes much interest in cattle and horse breeding.

He is a contractor of Public Works and a member of the Municipal Committee, Lahore. He is a self-made man and possesses much public spirit. He built the fine mosque in the city, close to the water-works, known after his name.

Durga Parshad, proprietor of the firm of Chota Lal, in Anarkali. He is dead, and the firm is now conducted by his nephews.

Sheikh Nanak Bakhsh, a Pleder of the Chief Court, and owner of considerable property in the city. He is the architect of his own fortune and a man of much energy and public spirit. He has been Vice-President of the Municipal Committee. He was created Khan Bahadur in January 1891.

* Sir Lepel Griffin, writing on his death observed, "He was a man of great energy and will have been a loss to the native society of Lahore."
Mian Jalal-ud-din. He is Zaildar of Bhagbanpura and a custodian of the celebrated Royal gardens of Shalimárá which office was held by his ancestors in the time of the Moghal Emperors. It will be interesting to give here brief sketch of the history of this rising family. The ancestor of the family was Muhammad Ishaq, the founder of the village Ishakpur, the site of the Shalimárá gardens. Muhammad Yusuf, alias Mian Mangu, fourth lineal descendant of Muhammad Ishaq, gave the site of the village of his ancestors to Sháh Jahán, in conformity with the wish of the royal engineers, whose choice for the site of garden had fallen upon that flourishing village. In lieu of the village, the Emperor granted Muhammad Ishaq the site of the present village of Baghbanpura, the head-quarters of the family.

Muhammad Fazil, the son of Muhammad Yusuf, obtained the title of Nawáb from the Emperor Aurangzeb for services in the Deccan. His son, Muhammad Luftullah, had two sons, Azimullah and Hafiz Muhammad, both leading zamindars in the time of Mahárája Ranjit Singh, who always valued their advice on horticultural matters.

Rahim-ullah, the elder son of Mian Azim-ullah, was a man of letters and possessed the gift of eloquence, on which account Mahárája Ranjit Singh called him Nawáb Dáná Beg Khán of the Panjáb.

Mian Rahim Bakhsh, younger son of Mian Rahim-ullah, had two sons, Maulvi Qadir Bakhsh and Mian Karim Bakhsh. Qadir Bakhsh was a man of considerable learning and had a taste for poetry, his poetical name being Nádir. At the desire of Mahárája Ranjit Singh, he learnt the art of European artillery and gunnery from General Cortland, the French officer in the Sikh employ. He wrote a book in Persian on the science of gunnery, called Miżtah-ul-Qíla, and works on the science of medicine, in which he was well versed. His younger brother, Mian Karim Bakhsh, is still alive, and has the reputation of being a good physician.

Nizam-ud-din, the son of Qadir Bakhsh, left three sons:—Maulvi Zahur-ud-din, Mian Sháh Din and Muhammad Taj-ud-din. Maulvi Zahur-ud-din is a Pleader of the first grade and has a large practice in Dera Ismail Khán and the Derajat. Mian Sháh Din was called to the Bar in London (Middle Temple). He is a gifted man, with a literary genius, and his English attainments are very high. As a public speaker his speeches have excited universal admiration, and as a writer he has shown considerable aptitude.

* Mian Jalal-ud-din died while the work was in the Press.
In him Young Panjáb may feel a just pride. Though still quite a youth, his manners are so polished, and his behaviour is so polite and pleasing, that he is endeared to, and respected by, all his countrymen.

Mian Hafiz Muhammad, the younger son of Muhammad Lutfullah, had six sons, of whom Muhammad Bakhsh, the eldest, was an Ilaqadar and land-owner. His two sons, Mian Chanan Din and Mian Badr-ud-din, are large land-owners.

Mian Chanan Din has two sons—Mian Nizam-ud-din, an Extra Assistant Commissioner, and Mian Din Muhammad, who holds an appointment in the Office of Inspector General of Registration, Panjáb. Mian Nizam-ud-din received a khillat of honor from Sir T. D. Forsyth for service rendered to the Yarkand Mission. Mian Muhammad Shafi, son of Mian Din Muhammad, is now in England studying for the Bar.

Mian Badr-ud-din has three sons—Mian Ghulam Muhy-ud-din, Camp Clerk to His Honor the Lieutenant-Governor of the Panjáb, Mian IIm-ud-din, an Extra Assistant Commissioner, and, Mian Siraj-ud-din, a Tahsildar in the Panjáb.

Mian Nabi Bakhsh, a younger son of Mian Hafiz Muhammad, held the management of the Shalimar gardens. For his services during the Mutiny, he was munificently rewarded by the Government. He left a son, Mian Jalal-ud-din, the present head of the family.

OTHER FAMILIES OF NOTE IN LAHORE.

The following families of note in Lahore also deserve mention: The ancestors of Muhammad Barkat Ali Khan, Khan Bahadar, were Khalil Pathans. The following is his genealogy:—

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<tr>
<th>Sahib Khan.</th>
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<tr>
<td>Abdul Nabi Khan.</td>
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<td>Muhammad Waris Khan.</td>
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<td>Bahadar Khan.</td>
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<tr>
<td>Muhammad Arif Khan.</td>
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<tr>
<td>Muhammad Barkat Ali Khan,</td>
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<tr>
<td>Born 21st November, 1821.</td>
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<tr>
<td>Muhammad Bashir Ali Khan,</td>
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<tr>
<td>Born 1857.</td>
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<tr>
<td>Saadat Ali Khan.</td>
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Sahib Khán, the ancestor of the family, having migrated from Afghanistan, settled in Sháhjehánapur, in the North-Western
Provinces, and took employment as a military officer under the Emperor Sháh Jahán. Muhammad Waris Khán, grandson of Sahib Khán, acted as plenipotentiary to the Nawáb Názim of Oudh at the Court of Delhi. Muhammad Arif Khán, the father of Barkat Ali Khán, at first held a respectable appointment under the king of Oudh, but subsequently took employment under Jaswant Rao Holkar, the Mahratta chief, who gave him the command of 500 cavalry. After the fall of Bharptur, he was created a Resaldar of British Cavalry by Colonel Gardener, whom he assisted in enlisting mounted soldiers when an expedition was sent against Almora. He retired on pension in 1815, and received the grant of a piece of land, in recognition of his services to the British Government.

Barkat Ali Khán commenced his career in the Panjáb as a Police officer, and was appointed Thanedar of Mokerian, District Hoshiarpur, in 1847. In that capacity he gave proof of his zeal and courage and gained the approbation of his superiors. He accompanied the British troops when the Fort of Sháhpur was attacked by Major Fisher, and the officers under whom he served testified to his courage and coolness under fire.

In the Sikh campaign of 1848, while Thanedar of Hajipur, he accompanied and conducted the troops on their attack on Jaswant, Raja of Amb, and was wounded when gallantly accompanying the advance. Mr. (afterwards Lord) John Lawrence, Commissioner and Superintendent, Cia-Sutlej States, who was a witness to this latter proof of his zeal and courage, awarded him a present of Rs. 500, as a mark of approbation for his gallant conduct.

After the annexation, Muhammad Barkat Ali Khán was promoted to be a Resaldar in the Panjáb Military Police Force, and again did good service under Mr. Saunders, in hunting out and apprehending dacoits and other notorious criminals, for which service he, on several occasions, received large rewards. In 1857, he assisted Mr. Frederick Cooper, Deputy Commissioner of Amritsar, in capturing the mutineers of the 26th L. I., and conducted a batch of them in a boat to the main shore.

After serving as Risaldar of Mounted Police at Amritsar for nine years, Barkat Ali Khán was, in January 1860, appointed Tahsildar of Chunian, in the Lahore District. In his new capacity he increased his former reputation and won the approbation of the District Officers under whom he served. Mr. (afterwards Sir Robert) Egerton, Deputy Commissioner of Lahore, wrote of him in 1861: "He has a great faculty for managing the people over whom he is placed."
In 1868, Lord Lawrence, Viceroy and Governor-General of India, was pleased to confer on him the title of Khan Bahadur "in recognition of his long and valuable services to the State, more particularly of his services in 1848, and the energy he displayed in the arrangements for the despatch of mules and muleteers during the war in Abyssinia."

In 1872, he was put on special duty with the Envoy of His Majesty the Sháh of Bokhara, and the following year he was attached to the suite of the Yarkand Envoy.

To him were almost entirely made over the task of seeing to the comfort and convenience of the Native Princes and Envoys from Foreign countries who came to Lahore, and the responsible duties of looking after the political refugees and pensioners from Afghanistán who were located in Lahore. In 1873, he received the commendation of the Government for settling certain religious disputes in Lahore; and, when, in 1881, some agitation was caused in Lahore by the publication and circulation of a pamphlet defamatory of the Mahomedan tenets, Muhammad Barkat Ali Khán took a leading part in soothing the indignation of his co-religionists, and it was, in a great measure, due to his endeavours and influence that harmony was restored.

He was put on various State and executive duties in his capacity of Extra Assistant Commissioner of Lahore, and at various times received the commendation of Government and his superiors for the highly creditable manner in which he performed them. He retired from the Government service in January, 1882.

Muhammad Barkat Ali Khán has been always foremost in every work for the public advantage, educational, social or sanitary, and the public of Lahore are much indebted to him for the discreet and liberal manner in which he has exercised his great influence there. Few men have displayed more zeal in public affairs, and his perseverance and energy in improving the condition of his countrymen, deserve their warmest acknowledgement. He is Secretary of the Anjuman-i-Islamia of Lahore, and a Fellow of the Panjáb University.

His son, Muhammad Bashir Ali Khán, is Tahsildar of Sibi.

The founder of the family was Maulana Azímullah Khán, a native of Candahar. About the year 1560 of the Christian era, in the reign of Akbar, his son Shamsullah Khán, leaving his paternal roof, emigrated to India and settled in Lucknow. He was a profound
Arabic scholar, and at Lucknow, the place of his adoption, he established a college for instruction in that language. The institution became famous throughout the land, and, in course of time, attracted pupils from distant countries, who, on completing their course of study, received diplomas and the turban of honour. The governor of the Province allotted a jagir for its maintenance, which was continued up to 1765, when it was confiscated owing to the troubled state of the country and the feebleness of the Moghal Government. The college, which had remained in a flourishing condition until then, collapsed, and the Professors, being subjected to persecution, were compelled to leave the land of their adoption. They accordingly left Lucknow and came and settled in Cawnpore, where Mohamed Diláwar Khan, the grandfather of Dr. Rahim Khán, did not remain idle; for here also he opened an Arabic Madrassa and delivered lectures on Arabic law and language.

Diláwar Khán had a son, Muhammad Eusuf Khan, the father of Rahim Khán, a man of great judgment and foresight. Being above the prejudices of his race, he determined upon giving his son, (born at Cawnpore in 1829), an English education. Fearing, however, the taunts of his co-religionists, he took Rahim Khán, then a boy, to Dacca in Bengal, and got him admitted into the College there. While the youthful Rahim Khán was still prosecuting his English studies, his father died, in 1849. He was left entirely under the care of his mother a woman of great fortitude and energy, for, under adverse circumstances, she resolved that her son should not only complete his education, but enter a noble profession. Having left Dacca, she brought him to Calcutta, where Rahim Khán entered the Medical College and studied Medicine for five years. He graduated in 1858.

In April, 1860, he was appointed Civil Surgeon at Sháhpur, in the Panjáb. A Medical College having, about the same time (October 1860), been established at Lahore, Rahim Khán joined it as Superintendent of the Hindustani Class, which post he holds up to the present date.

Doctor Rahim Khán has set a noble example to his countrymen of the way in which a man can rise to a high position in life by means of honest perseverance, industry and energy. Sir Donald McLeod wrote of him in 1870:

"Sub Assistant Surgeon Rahim Khán is one of the most deserving native gentlemen and most deserving native officials, that I have met. By his medical skill and attention to his patients, he has acquired, in a
very high degree, the good will of the people of Lahore, and has done much to establish confidence in the superiority of European Medical skill and science. He has, moreover, made valuable contributions to the Vernacular literature of the Panjáb by publishing several useful Medical works on the European system of Medicine in the Urdu language."

Doctor Rahim Khán is one of the founders of the {	extit{Anjuman-i-Panjáb}}, of which the Panjáb University is an offshoot. He is one of first Fellows of the University. By his written and oral lectures to the {	extit{Hakîms}} and {	extit{Beds}}, he has disseminated the principles of the Western science of Medicine, and for sixteen years he has held the post of Medical Fellow in the Panjáb University. He is a Member of the Indian Institute; of the Panjáb Text-Book Committee, and of the Educational Congress. He received the title of Khán Bahadur in February, 1872, for "his services to Government and for meritorious exertions in the cause of Medical Science." The title of Honorary Surgeon was conferred on him at the Imperial Assemblage, Delhi, on the 1st January, 1877. Lord Lawrence granted him a {	extit{khillat}} at the Darbar held by His Excellency in 1864, and, the following year, Sir Robert Montgomery honoured him with a {	extit{khillat}}, in recognition of the services rendered by him in introducing the English system of medical treatment among the people of Lahore.

Doctor Rahim Khán has written the following works on Medical subjects, and they are used as Text Books in all the Indian Medical Schools:

1. —{	extit{Tibbi Rahimi}, or the principles and practice of Medicine. It treats of the diseases, their symptoms, treatment, &c.}
2. —{	extit{Karabadi Rahimi}, or {	extit{Materia Medica}}, treating of drugs, both foreign and indigenous.
3. —{	extit{On the diseases of women}, pregnancy and child-bed.
4. —{	extit{On the diseases of children.}}
5. —{	extit{Medical Jurisprudence.}}
6. —{	extit{Midwifery}, besides several Toxicological charts and pamphlets on cholera, small-pox, &c., &c.}

The life of Doctor Rahim Khán is worthy of imitation by all those of our countrymen whose aim it is to serve the Government honestly and well, and at the same time be endeared to their own countrymen. He is a man of vast learning, and his literary attainments are high. His whole life has been devoted to the service of his Government and the country. Affable in disposition
courteous in demeanour, devoted to duty, he has justly won the regard and esteem of all who know him.

Our notice of this remarkable man would be incomplete were we to omit one of the great virtues of his life, and that was his great reverence for his mother. It has been said of Rája Rám Mohan Roy that “his reverence for his mother was his childish faith, his boyish religion and that noble and holy faith he retained into manhood and old age.” As the great Bengali leader did his duty as a dutiful son to his mother, so did Dr. Rahim Khán. He had the profoundest esteem for his old mother, to whom solely he owed his education, and who had looked after him in the time of his adversity.

Dr. Rahim Khán has five sons, of whom the eldest, Muhammad Sadr-ud-dín Khán (born 1862), obtained his degree of L.L. D in Europe and is a Barrister-at-Law.

He is son of Yakub Khán, a Yusufzaie Pathán, and his progenitors were natives of Swát, on the Hazára frontier. Leaving their home under circumstances which are not known, they came to Delhi in the time of the Moghal Emperors, and some time after migrated to Bengal and settled at Patna, commonly known as Azimabád. At Hajipur, a small town on the Ganges, Yakub Khán married the daughter of a zamindar of that place, and Muhammad Husain Khán was born there in 1830. Having been brought up at Azimabád, he went to Calcutta and joined the Medical College there. He entered the service of the East India Company, as a Native Doctor, in April, 1849, when he was posted to Lahore. In November of the same year, he was transferred to the Sháhpur District, where he remained attached for a period of ten years. On the establishment of the Medical College, Lahore, in December, 1860, Dr. Muhammad Husain Khán was selected to act on its staff, and was appointed Demonstrator of Anatomy to the English class and Lecturer of Anatomy to the Hindustani class. In August 1860, he passed the prescribed test for an Assistant Surgeonship, and from May 1868 to April 1870 he acted as Professor of Anatomy in the Medical College.

Having served the Government faithfully for the long period of 36 years, during which he, on various occasions, received its thanks for his efficient discharge of onerous duties, he retired on 1st February, 1885. In recognition of his meritorious services, the Government of India was pleased to confer on him the title of Khán Bahadar, in 1885; and he was created Honorary Magistrate of
LEADING FAMILIES OF LAHORE.

Lahore in May, 1889. Among his published works is the *Tashrih-i-Insaani*, in Urdu, an illustrated work on Anatomy. He is a Fellow of the Panjab University and a Member of the Panjab Text-Book Committee.

Dr. Muhammad Husain Khán has six sons, of whom the eldest, Amed Husain Khán, was born in 1867.

As a physician, the success of Doctor Muhammad Husain Khán is great. He has an extensive practice, and enjoys the full confidence of the people, which, indeed, he deserves in a pre-eminent degree. Truthful and sincere, affable and obliging, compassionate to the sufferer, sympathetic to the poor, Dr. Muhammad Husain Khán is the true model of a thorough gentleman, in the strictest sense of the term. As an Honorary Magistrate and arbiter among men, his character stands very high. It is most praiseworthy of him, that notwithstanding the calls on his time of a very urgent character, he has set apart the best portion of it, *viz.,* each morning from 6 to 8 A.M., to the giving of medical advice and relief to the poor gratis.

Dr. Brij Lal Ghose, Rai Bahadar, is a very successful doctor, with a large practice. He is a man of high attainments, much public spirit and zeal in the cause of education and the progress of the country.

Mirza Azim Beg, a retired Extra Assistant Commissioner and Honorary Assistant Commissioner.

Rai Bahádár Gopal Dás, a retired Judicial Assistant and Honorary Assistant Commissioner.

Maulvi Inam Ali, B.A., a Statutory Assistant Commissioner in the Panjáb, a young educated gentleman of high promise.

Syád Alam Sháh, a retired Extra Assistant Commissioner and Honorary Magistrate of Lahore. Rendered excellent services to the Government.

Sirdar Chanda Singh, a retired Police Inspector, and Honorary Magistrate of Lahore.

Hakím Hisam-ud-dín, son of Hakím Gul Muhammad has extensive practice in both Lahore and Amritsar and has the reputation of being a most successful physician. His son Amír-ud-dín is studying for the Civil Service Examination in England. His brother Hakím Shuja-ud-dín is one of the learned men of Lahore.
CHAPTER IV.

(The Antiquities of Lahore.)

The subject of the antiquity of the city of Lahore has been fully dealt with in the historical portion (Chapter I.) of this work, in which it has been pointed out that Lahore was presumably founded by a colony of Rájputs from western India.

Lahore became part and parcel of the Muhammadan Empire of Ghizni in 1002 A. D.*

Old Lahore was in a ruinous condition when Mahmúd invaded it. The city was then divided into two parts,—one called Talwara, and the other Rara. The Talwara portion of the city existed about the Taxali gate quarters, now known as Tibbi, from its being situated on an elevated ground, the debris of centuries before the time of Mahmúd's conquest. The Rara was the part of the city where now stands the Mosque of Wazir Khán. In old deeds and documents, the Taxali gate quarters are styled the Guzar Talwara, and the Delhi gate quarters about the Mosque of Wazir Khán, the Rara.

According to Khulasat-ul-Tuwâérîkh, a great famine raged in the Panjáb at the time of Mahmúd's invasion of the country. Mahmúd rebuilt the town, but the population of the city was scattered in different localities, called guzars, and the city was without the walls. The walls round the city were built by Akbar. The

*According to Sheikh Ahmad Zanjáni, the author of Tuhfat-ul-Wasibin, Lahore was founded by Raja Prichat, a Pandu King. But the Pandus reigned in 1290 B.C., and we find no mention of Lahore by the Greek historians of Alexander who invaded the Panjáb, in 327 B.C. It is possible that some city, bearing resemblance to the name Lahore, may have been founded in the neighbouring locality by the Pandus about the period mentioned, but even if this be taken as a fact, it must have been quite an unimportant place at the time of Alexander's invasion, as is evident from the entire absence of all mention of such a town, or any town resembling it, in the accounts furnished by the Greek authors.

Sheik Ahmad compiled his book in 435 A.H., or 1043 A.D., when the Panjáb was governed by Sultán Mandód, son of Sultán Masúd, and his chronicles, written so recently after the collapse of the Hindu monarchy in the Panjáb, are entitled to some weight. They at least establish, beyond a doubt, the antiquity of the city of Lahore. According to the author, the city became desolate by lapse of time, and, after a long period of obscurity, was repeopled by Raja Bikramajit, who dying soon after, his son Samand Pal turned his attention to populating the town. He gave the town the name Samandpal Nagri. When Raja Dip Chand ascended the throne of Delhi, he ceded the Panjáb to his nephew Lahor Chand, who, on consolidating his government in that Province, established the capital of his kingdom at Lahore, giving it the name Lohar-pur. This confirms the fact, already noted, that, among other names, Lahore has been also known as Lohar-pur. In the course of time the city came to be called Lahore,
historians of Muhammad have given the following chronogram of
the foundation of the city by that conqueror:

محمد بن ارکرد چو لاهور لیہانور در هند یکی کبیر مقصود بنا کرد
اندم چوکرم بس تاریخ بساچہ فی القور خرد گفت ک مصمود بنا کرد

"When Mahmud founded Lahore—Lahaur,"
"He laid the foundation of a Ka'aba, which was the desire of the heart,"
"When I considered for the year of foundation,"
"Forthwith reason said, 'Mahmud is the founder.'"

The numerical value of the words مصمود بنا کرد (Mahmud is the
founder) is 375, but when 20, the numerical value of ك (Kaf),
which precedes it, is added to it, the number obtained is 395 A.H.,
which is equal to 1004 A.D. the date of the foundation of
Mahomedan Lahore by Mahmud.

The Central Museum, better known among the people under
the designation of Ajayabghar, or the "house of wonders," is close
to the General Post Office and the "Panjab Public Library." The
building was constructed from local, provincial and imperial funds for the Panjab Exhibition of natural products, arts and
manufactures, which was opened on 20th January 1864, and closed in
the first week of April. The building was not intended to be
permanent, and the exhibits will be removed to the adjoining building,
the Technical Institute, now in course of construction, as soon as
it is complete.

The collections of the Museum are divided into two parts, that
on the left of the entrance hall comprising specimens of the antiqui-
ties, arts and manufactures of the Province, and that on the right
samples of its raw products, mineral, animal and vegetable. Both
represent the collections displayed in the Exhibition of 1864; but
large additions have been since made to the Museum in all its
branches.

The Museum has become very popular and access is allowed to
all at the fixed hours. As the visitors enter, they have each to pass
through a turn-stile, which registers their number.

In the central hall, towards the right hand side, are a painted
doors from the Lahore fort; carved windows in shisham and deodor
wood from Chiniot, zilah Jhang, and Bhera, zilah Sháhpur; and a
carved balcony from an old house in the city of Lahore. Towards
the left are a painted door from the Shalimar garden; a carved door
and panels above, from Maharaja Khark Singh's haveli (since disman-
tled), in the city of Lahore, presented by the Municipal Committee.
a carved door from Amritsar; a carved screen, the work of Rám Singh Místri;* and a model of a carved door brass-mounted from Bhiwani.

Wood-carving in the Panjáb is essentially conventional, but the art is still full of life and vigor. It is largely resorted to in the windows and doorways of native houses, and in response to a European demand carved articles for furniture and drawing-room decorations are now made in the Districts of Sháhpur, Jhang and Hoshiarpur. The style of carving in the Panjáb is Mahomedan, the chief characteristic of the ornamentations being panels of framed lattice work in geometric designs, such as hexagons, triangles, &c., giving it, on the whole, an Arabic character.

The next objects of interest in the entrance hall, are a brass cannon of Mahomedan time, probably the 18th century; two ancient Sikh cannons found at Anandpur, in the Hoshiarpur District, and supposed to be of the time of Gúcra Gobind Singh, and specimens of ceiling decorations in plaster and gilt from Amritsar.

The art of decorating ceilings with fragments of convex mirror is well-known in Persia and in Cairo, which can even show a greater variety of pattern than the Panjáb. It consists of combinations of white plaster, modelled by hand in relief, with pieces of mirror silvered on the inside and wrought with great refinement and delicacy in Arabesque design. The effect is often most imposing and beautiful. The art was introduced into the Panjáb by its Mahomedan conquerors.

In the same room will be found four flags captured in the Ambeyla campaign, 1863, by Major Chamberlain, Commanding the 23rd Pioneers.

Some beautiful ancient sculptures, lying in the entrance hall, deserve mention. These consist of a marble sculpture presented by the Municipal Committee, Sirsa; a Brahmanical sculpture Shiva and Parbatti riding on an ox; a Brahmanical sculpture image, Chattar Bhooji Devi, also presented by the Sirsa Municipal Committee; Buddha Devi sculpture, four feet in height from China, 10 miles from Amritsar (China is believed to be the China Patti of Hewen Thsang, which the Emperors of Kaniska

* This artist, an Assistant Master of the Lahore Mayo School of Art, left Lahore a short time ago, for Osborne, Isle of Wight, to make designs for decorations for the new dining-room of the Royal Palace. He was recently, in company with Mr. J. L. Kipling, introduced to Her Most Gracious Majesty the Queen Empress, who conversed with him in good Hindustani, and who has since visited him every day, making some kind and gracious remark to him in the same language.
made the winter residence of Hewen Thsang); two Brahmanical sculptures found in the vicinity of the Choya Sedan Sháh hills, Jhelum District, presented by the Deputy Commissioner of Jhelum; and an altar in red sand-stone from Mathra, with two females in front and three behind, presented by Major-General Cunningham.

In an upright glass case are arranged specimens of Panjáb jewelry. Among these are: forehead ornaments from Kángra, silver ear-rings, silver necklaces with imitation coins; Delhi silver bracelets, armlets, belts, plates; Baháwalpur enamel anklets; and Multán enamel bracelets, necklaces, foot rings, &c. There are gold charms with the image of Mátó, worn by Bagri Jats of Sirsa; also ancient jewelry found in the Yusafzai Valley, believed to be contemporary with the Buddhist sculptures. Delhi is noted for its articles of jewelry, the neatness of the execution and the freshness and variety of the designs. The skill of the silversmiths lies in the delicacy and exactness with which they combine the precious stones with metal and enamel. In Kángra beautiful articles of silver, enamelled in green, blue and yellow, are made; Multán is noted for its silver ornaments, enamelled in red, black, dark and light blue and an inferior yellow.

Close to the southern gateway is a beautiful collection of ancient Buddhist remains, among them being two inscribed stones, one belonging to the time of Gondophares, traditionally identified with the King Godoforus, who put St. Thomas to death. The sculptures most interesting in this group are the following:

Large circular base of a pillar from a Greek Ionic Temple at Mohra Maliar, a mound on the ruins of the ancient city of Taxila (Shah ki Dheri) in the Rawalpindi District. This was the first specimen of pure Greek architecture discovered in the Panjáb. It is the perfect Attic base of a column, 2 feet 4½ inches in diameter, the only difference being the greater projection of the fillet immediately below the upper torus. General Sir Cunningham identifies these ruins with a temple described by Appollonius, "whose dimensions were nearly 100 feet, built of porphyry, within which was a chapel, too small in proportion to the size of the temple, which was large, spacious, and surrounded with pillars."

Pillar from Jhelum, supposed by General Cunningham to belong to a temple built about 600 to 800 A.D. This pillar was found in the excavations for the Railway in the great mound at Jhelum (N. W. R.); at the same time, 23 pillar bases of a similar kind were discovered. A door jamb from the same mound, discovered by General Abbott, and engraved in the Bengal Asiatic
Sculptures from the Fort, Kangra, taken from the bed of the Boner river, under the citadel of the Fort, by Colonel H. Young.

Fragments from theCharsada Mount, near Peshāwar, believed by General Cunningham to be Penchealotis, the ancient capital of Gandhara, excavated by Lieutenant Martin, R. E.

Decorated marble canopy of a mahrab (arch) from the tomb of Jamil Beg at Kalanaur (Gurdaspur District), presented by the Archaeological Surveyor of the Panjáb.

Sculptures from a mound near the village Mahomed Nārī, in Eusafzai, found and presented by Mr. Dempster, C. E., Executive Engineer, Swat Canal.

In one of the foregoing sculptures, Buddha is seated on the lotus, with royal figures on each side. One of the mutilated reliefs in the arch above represents him leaving his palace by night, mounted on his horse Chanda, while in the other he is seen rising from his couch. Below is a row of eight Buddhas.

This sculpture is remarkable for its almost perfect condition, its elaborate execution and the similarity of its motive to that of many works of Christian art. Buddha is seated on a lotus rising from the waters. A wreath is held over his head by winged cherubs, above this is an umbrella, a heavenly host surrounding the central figure.

Entering, now, the art and manufacture division to the left, the visitor will find specimens of Indian arms hung against the western wall of the central aisle. Most interesting among these is a group of arms found when cleaning the Kaulsar tank, Amritsar, presented by the Municipal Committee, Amritsar, through the energetic Secretary, Mr. E. Nicholl. North and south of the hall are hung between the arches portraits of princes and chiefs of the Panjáb during the reign of Mahárāja Ranjit Singh, by native artists, and large sheets of printed cloths from Kapurthala, Jammu and Kamalia. The place last named is noted in the Panjáb for excellent printed cloth work. The printing is done with wooden blocks, the dyes being indigenous in almost all cases.

In a glass almirah, close to the entrance hall, are arranged specimens of copper ware, engraved and tinned, from Peshawár;
Kashmir copper utensils, enameled and gilded; Baháwalpur enamel work; copper tea set, of Kangri pattern, manufactured at Kashmir, but electro-plated in England, and a spherical brass lamp from Amritsar. The lamp is so contrived that the oil reservoir inside is always upright. There are also brass padlocks from Jhang, Ropar and Amballa, and a brass Ganga Sagar, in the shape of an elephant, from Tanda in the Hushiarpur district.

In another almirah, close to the above is arranged a collection of arms. Most interesting among these is a quiver (tarkash), with arm-guard, formerly in use in the Panjáb, presented by the Panjáb Government; daggers of Siahposh Kafars, from the Mehtar of Chitrál, presented by Colonel Waterfield, late Commissioner of Pesháwar; gokhru, used by the Sikhs to impede the advance of cavalry and identified with the "Caltrap" of mediaeval warfare in Europe; and a Bichwa. The most striking peculiarity of the weapon last named is that small pearls are set loosely in the blade. There are also sword sticks; hunting belts with pouches, and shot and powder flasks; flints and steel arms from Dera Gházi Khán; the head-dress of Askali or Nikhang Sikhs, and a pistol found after the battle of Thal, presented by Mr. S. Lemmon.

There are specimens of different sorts of perforated, engraved and chased brass ware from Kashmir, Amritsar, Pesháwar, Baháwalpur, Karnal, Kángra and Delhi.

The case next to the above contains articles of old brass ware connected with Hindu worship, lent by J. L. Kipling Esq., C. I. E.

In a round glass case are specimens of sham jewelry; in a flat case samples of inlaid and carved ivory boxes and a very handsome ivory box from China. At Hushiarpur is practiced the work of inlaying dark wood with ivory which is very similar to the Cersosena work of Italy. At Saharanpur and Simla carving on white wood, copied generally from European patterns, is done. Good specimens of ivory carving from Amritsar and Patiala also exist.

There is a beautiful collection of the pictures of the Delhi Emperors and the Royal ladies on ivory, of historical portraits, views, &c. The miniature work of Delhi is a revival of the painting in water-colors practised by the Persians, from whom the Delhi artists claim their descent. The Persian limning was encouraged by the Moghal sovereigns and has been frequently mentioned by early European travellers. There are also pieces of embossed ornamental work in paper, produced by the finger-nail.
In a four sided case the lac turnery of Hoshiarpur, Sháhpur, Dera Ismail Khán, Pak Pattan, Kasur and Firozpur is nicely arranged; with specimens of wood carving from Saháranpur, Patiala and Amballa are also shown in the same case. The most striking object among these is specimen of an ancient carving, believed to be of the time of the Emperor Humayún, with quotations from the Qurán cut in relief on shisham wood. It was brought to Lahore for the late Nur Ahmad, Chishti. On the uppermost shelf is an inlaid box presented by Rai Kanhya Lal, late Executive Engineer of Lahore. In a wall almirah are nicely arranged specimens of the ivory carving of the Province. Noticeable among these is a huqqa and necha in colored ivory, from Delhi, and perforated combs, paper-cutters and card-cases, ornamented with geometrical patterns, from Amritsar. The work shows great delicacy of execution, and the art, which probably originated with the Sikhs, is practised at Lahore, Amritsar, Delhi and in some other parts of the Panjab.

Next to the above are specimens of papier-mâché, kalamdans (pen-cases) and small articles made in Kashmir and painted in water colour, preserved subsequently by varnish.

In a large glass case are samples of jade ornaments, cups, &c. Peculiar among these is an article called Jooe, sceptre of longevity (literally, as "you wish"), often given at Chinese marriages and to friends for good luck, frequently represented in the hand of the god of longevity.

In the case containing these articles, there is a curious specimen of ancient writing on leaf. It is a birch-bark book from Kashmir, the Pushtak of Raghibans and Komar Samho, with key, apparently a preservation of the times before the invention of paper. The palm leaf was the chief writing material in ancient and mediæval India. In Kashmir birch-bark was in extensive use, and to this day some of the Hindu merchants in Simla use it for their account books.*

The specimens of the manufactures of the Province are represented by a great variety. There are specimens of silk plaids and Lungis from Baháwalpur and Multán; also different sorts of huqqas,

* From the inscriptions on rocks, pillars and copper plates, the Indian Alphabet is traced to the third century before Christ. It is much to be doubted whether an independent Indian Alphabet ever existed, for of the two characters in which the inscriptions of Asoka (250 A.D.) are written, the Ariano-Pali, or northern dialect, has been traced to Phœnician, while the Indo-Pali, or southern variety, is believed to be of Western origin.
opium pipes and snuff boxes; samples of Pattú work; a variety of
staves and sticks; specimens of embroidery work from Hissar and
Chamba; of fine and embroidery on muslin, anti-macassars, embroidered
net work from Delhi; cotton and silk Lungis with gold edgings;
square embroidered shawls; Phulkari work; specimens of Panjáb
cotton prints; women's dresses with the pattern stamped on with
lac or colour, &c., from the Bannu District; and Purdas, or curtains,
lac printed, from Pesháwar.

The Phulkari is a flowered or broidered silk work on plain
cloth, or chaddar. It is done by women of nearly all classes, and
the flowers are wrought on country cotton cloth, dyed in various
shades and colors, lac, red, orange, green, gold, black and yellow.
There is a Phulkari work of small circular looking glasses sewn on
to the texture which gives the pattern a fantastic effect. The forms
or decorations consist of diapers, zig-zags, herring bones and
chequers. Cloth Phulkari work is mostly worn by zamindar wo-
men who employ their leisure hours in this work, applying it to
their garments, drawers, petticoats and bodices.

There is a collection of Thibetan curiosities, such as prayer
wheels, prayer bell, blocks for printing prayers and cloth, Budhist
Lama's pen-case, images from the ashes of a deceased Lama, a La-
ma's cymbals and spikes, used by the jogis for self-torment, presented
by Doctor G. W. Leitner.

On a large table are beautifully arranged models of a Hindu
temple at Kapurthala; of the Royal Mosque, Lahore; Edwardes' Gate, Pesháwar, half an inch to one foot: the Amritsar clock tower
and a Baradari at Gujránwala.

In the aisle to the south are the manufactures of the Panjáb
for sale. These are not to be commonly had in the bazar, and con-
sist of copper wares from Kashmir and Pesháwar; brass wares from
Pind Dadan Khán; papier-mache from Kashmir; Kheses from
Leia; Hoshiarpur ivory inlaid work; Lahore pottery; Bhera dag-
gers; cotton prints of all sorts, &c.

The musical instruments are pretty completely represented.
They are of various forms and sizes and represent various tastes and
designs. Many attract attention for peculiarity of style and elegance
of decoration. For instance, the Táús is shaped and painted like a
peacock. There are various forms of Sítar, or lute, with strings of
steel or brass, which are shifted by the performer according to the melody he has to play. There are the Bín played with the finger, the Robab, a mandolin-shaped instrument, the Kanún, or harp, a stringed instrument, the Saringi, or fiddle, the Tambura, or Eastern guitar, the Tabla, or small drums, kettledrums and a variety of horns, shells, &c. The musical instruments of the Panjáb are all of old traditional form, and the science of music, as known to the Indians, is on the decline in the Panjáb, as, indeed, is the case everywhere else in India.

There are also cotton manufactures; Lungis from Ludhiana and Sháhpur; Kheses worn by Patháns; Alwans, or Salus; knot-dyed cloth from Isa KHEYl, Parganna Bannu; cloth painted in linseed oil and colour, popularly known as Afridi lac cloth, Pesháwar; and Susis and Kheses with silk borders.

Under the head of Panjáb woollen manufactures are Kashmir Pashm thread; Wahabshahi wool thread, Amritsar; Rampur wool thread; patterns of blankets, all sorts; Cabuli Pashm threads; embroidery on Pashmina; shawl borders, embroidered; Pattús, Lois, blankets and carpets.

On another screen, are specimens of Panjáb silk manufactures; namely, Lungis, handkerchiefs, Susis, Gulbadan, Kanni, Dopattas, Daryai, raw silks, silk cocoons, Bagh Kikri, Sawan Bhadon (Chakwal) Kandi Bagh, Gulab, Phulkari and Dal work.

Pottery work.

Pottery is fairly represented. There are specimens of Delhi, Multán and Bombay pottery: In the same collection there is a very good specimen of glazed Persian tile, probably belonging to the end of the seventeenth century, lent by Colonel Sir Oliver St. John, R. E., K. C. S. I. There are glazed pottery from Pesháwar; glazed tiles from Muzaffargarh, Multán and Sindh; thin paper-like bowls, goblets (Surahis) from Gujránwala and unglazed earthen wares from Hoshiarpur, &c.

On a stand near the pottery are terra-cotta busts of Jawahir Singh Místri, Lahore Museum, and Bahadur, lac turner of Pak Pattan, Montgomery District, by J. L. Kipling, Esq., and specimens of Danish pottery presented by B. H. B.-Powell, Esq.

Among the foreign trade articles are specimens of Russian Kamkhab and silk manufactures sold in the bazars of Bokhára and Samarkand.
Coming, now, to the aisle on the north, we see a large collection of ancient Buddhist sculptures which form the chief treasure of the Museum.*

In a glass almirah, there is an electro type fac simile of a silver paten, formerly an heirloom in the family of the Mirs of Badakshan, who claim to be the descendants of Alexander the Great, sold by them to Atma Ram, Diwan Begi of Mir Morad Beg of Kunduz. The subject represented is a procession of Dionysos (Bacchus). Also an electro type fac simile of a Buddhist relic casket in beaten gold, studded with rubies, found in tope No. 2 of Bimaran in the Cabul valley, by Mr. Masson, in 1839; described and figured in Wilson’s Asiana Antiqua, 1841, and in Mrs. Spier’s Life in Ancient India, 1856, and in Birdwood’s Industrial Arts of India, 1880. The original belongs to the Library of the India Office, London.

In a glass stand, close to the above, are earthen toys found on the floors of rooms in the Shahri Bahol Monastery; two stone cherrags, or lamps, found in the same place, while clearing the city of Bahol. There are also brazen vessels found near Samalkhand in the Gandgarh Mountain, Hazara District.

In the same aisle there is a collection of plaster sculptures from Rokri in the Miánwáli Parganna of the Bannú District. Among these are eight heads of Buddha, ten heads of laymen, one large centre of Acanthus capital; one volute of a large capital, two dentils, one with vermillion in the hollows; five lion’s heads; four small figures and one four-armed boy holding a dish.

During the floods of 1868, the Indus made a sweep to the eastward, a few miles above Miánwáli, and cut away a part of the old high bank on which stands the small town of Rokri. When the river subsided, numbers of plaster figures and concrete mouldings were found at the foot of two concentric circular walls which had been laid bare.† The remains were carefully collected by Mr. Priestly, and presented by him to the Lahore Museum. During excavations made in the adjoining mound and amongst the houses of the town, numerous mouldings in kankar and concrete were discovered, with many old bricks and also coins of Wema, Kadphises, Kanishka, Samanta Deva and Vásu Devá. These, in

* A description of the principal Buddhist sculptures is given at the end of this chapter.
† An account of the site of the ruins now partly washed away by the Indus was published in the Panjab Gazette for 1868-69.
General Cunningham's opinion, serve to show that the site must have been in continued occupation from the time of the Indo-Scythians.

There are also fragments in plaster of Paris from Sháh ki Dheri, "the mounds of the kings," near Kálá Serai, Rawalpindi District. No buildings exist above ground; but the remains found in digging show that here was once a large city, supposed to be the ancient Taxila. The plaster figures much resemble those from Kokri on the Indus, and were originally coloured.

Of the relics of pre-historic age, the Museum now possesses a tolerably good collection comprising ancient stone implements, mostly from Central India, presented by General Cunningham; coves from a place near Bándá; pounding stones; chopping stones; chipped celts, scrapers; rubbed celts; round celts from Bándá, Hamirpur, Rewáh, Jodhpur, &c.; hammer stones and polished porphyry celts from Swát, finely finished. These fragments of pre-historic times, in their workmanship and design, have a common resemblance to similar remains found in England and Europe generally, and, in fact, all over the world, showing that, though widely separated by position, mankind everywhere had originally the same instinct as to food and the mode of acquiring it and that the same affinity was displayed in their habits of life.

On the right of the entrance hall are collections of the raw products of the country, vegetable, mineral and animal. These consist of specimens of iron, mostly from Bájour, north of Pesháwar; antimony, the product of black ore, a tin sulphide, called Surma; lead from various places in the hills; copper found in the ores of the Gurgaon and Hissar Districts; coal of various kinds, found near Kálá Bagh in the Suleman Range, to the west of Dera Gházi Khán, and the Salt Range, near Pind Dadan Khán; rock salt found in immense quantities in the Salt Range between the Jhelum and the Indus and the hills adjoining Trans-Indus; saltpetre; alum manufactured at Kálá Bagh and Kalki; specimens of building stones; gypsum found in the Himalayas and the Salt Range, so extensively used for the plastic art during the Buddhist period, and specimens of wood of various kinds grown in the Panjáb.

Among the reptiles is a large collection of snakes, scorpions, crocodile, lizards, long-nosed alligator (gariat) and the snub-nosed alligator (maggar). There is also a beautiful collection of birds and butterflies preserved in glass cases. Specimens of cotton and
silk and a great variety of fibre from various plants are also exhibited.*

In the centre of the middle hall are ancient stone monuments of much interest. Among these is a portion of plaster ancient Jain sculpture built into the walls of a mosque at Barwála, 18 miles north-east of Hissar and inscribed on the back by Sultán Ghias-ud-dín Balban A. H. 680 (A. D. 1281). The mosque was subsequently destroyed and the pillar was found in a well, by C. J. Rodgers, Esq., late Archeological Surveyor.

A large collection of Jain sculptures found in Murti, in the vicinity of Choya Sedan Sháh, in the Jhelum District, is lying on tables on the same side.

Prominent among the sculptures in this hall is an ancient Hindu (?) pillar dug up near the Jhelum, in the vicinity of an ancient drinking fountain, presented by Lieutenant-Colonel Bristow, late Deputy Commissioner, Jhelum. There is also an ancient Jain sculpture, built into the wall of the guest house of the tomb of Syad Namatullah, Hansi fort, and some other Jain monuments, also a Bactrian Páli inscription on a stone from Takht-i-Báí, near Pesháwar, translated by Professor Dowson thus:—

“ In the 26th year of the great king Gondophares (and) on the 3rd day of the month Waisákha (year) one hundred of the Samvatsára.” (If the Samvat of Vikramaditía is meant, the date is the 14th April, A. D. 56).

In an upright glass case are clay models of Indian fruits and vegetables executed by a native artist, Bhewani, of Amballa Cantonment, and next to this is a similar collection of English manufacture, presented by Sutton & Co., of London.

One of the most remarkable objects in the Museum is the model illustrating the agriculture of the Panjáb, representing the Ját Zemindars ploughing the field with their oxen and performing other agricultural operations. The figures have been made after life-size patterns under the supervision of J. L. Kipling, Esq., Principal, Lahore Mayo School of Arts.

A collection of horns and heads of animals from various parts of the country is grouped on the end wall of the western

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* For more complete information on the subject, the reader is referred to Mr. Baden Powell’s “Hand-book of the Products of the Panjáb.”
door, each description being labelled with its scientific English and vernacular name.

The following objects of ancient interest in the Museum also deserve mention:—

**Sculptures recovered from Karámár Hill, near Pesháwar, which are undoubtedly executed after classic models, probably of the late Roman period.**

Fragments of sculpture, mostly in plaster of Paris, found in Ahíb Post Tope at Jallalabad, presented by Mr. Simpson, correspondent of the *Illustrated London News* during the military operations in Northern Afghanistan.

**Silver Sassanian coins.**

Silver Sassanian coins, found in the Kángra District, and fragments of Ionic columns, excavated at *Sháh ki Dheri.*

**Hemi-drachmas of Appollodotus, with silver coins of a novel kind, discovered in a field in Jwálá Mukhí, in the Kángra District; some hemi-drachmas of Amyntos, Antialkodes, Menander and others found in Sonepat in the Delhi District; and coins of Menander and Appollodotus, &c., found in a ravine near Ráwalpindi.**

**The Ara ruins in the Bannú District yielded, in 1871-72, two engraved light ring-stones, one a figure on red cornelian, the other apparently an inscription on a small piece of rock crystal.**

Some Graeco-Buddhist sculptures were found by Captain Hunter of the Guide Corps, in 1871-72, among the ruins of a monastery near the village of Swalda in Yusufzai. The sculptures are fragmentary, some purely of architectural ornament, others figures in relief illustrating events of mythology or religious history, and a few are detached figures or statuettes.

**Hindu coins, probably of Sawanáshtra period, dug up in a field near Bulandpur, Pesháwar District, also some coins of the Bactrian and Indo-Scythian period, found close to the city of Sialkot.**

An interesting series of seventeen portions of figures and sculptured heads, accompanied by an excellent photograph of groups received from *Sháh ki Dheri,* in the Ráwalpindi District, where there are extensive remains of an old town (supposed by Cunningham to be ancient Taxila); also two stone figures of Buddha, one in standing posture and one seated, of the same grey, compact schistose slate as the Pesháwar sculptures.
Gold Indo-Scythian coins dug up near Patiala in 1868-69, and presented by His Highness the Maharaja.

A silver coin of Sophytes, a medal of Eucratides, of a rare description, bearing on the reverse the heads of Helioclès and Laodice, and a silver coin bearing the name “Seleukos,” believed to be novel.

A stone pillar surmounted by a colossal human head in sculpture, dug up, in 1866-67, near Sháh ki Dheri in the Rawalpindi District.

Some interesting sculptures from Amb in the Sháhpur District, and some sculptured fragments of the Hindu period, which were found in the vicinity of Kythal, Thanesar, and Agroha, were added to the Museum collection in 1888-89.

Towards the close of 1889, some interesting Buddhist ruins were discovered by the Assistant Commissioner, at Mardán, at a place called Sikri, not far from the village Sawalidar, and at the foot of the hill on the spur of which the Jamálgarhi ruins stand. The most interesting sculpture that has been sent to the Lahore Museum is a sitting figure of Buddha, representing him after his feast. It is a very fine piece of sculpture, and from its style appears to be very old.

During the same year a slab of stone was sent to the Museum from the Sídghir ki Haveli; at Pehoa, in the Karnál District. From the inscription on the stone, which is in a perfect state of preservation, Sir H. Cunningham assigns it to the end of the 11th century of the Christian era.

THE BUDDHIST SCULPTURES IN THE LAHORE MUSEUM.

The most valuable possessions of the Museum and these which form the chief objects of interest to the antiquarian, and of attraction to the curious visitor, are the sepulchral monuments and remains from Enasufzaie, in the Peshávar District, arranged in the aisle to the left. In order to understand clearly the period of Indian history to which these relics of antiquity presumably belong, it is necessary to give here a brief sketch of the early history of the country of their origin, the Panjáb.

When, in ages bygone, the people of that noble race the Aryan, starting from their common camping ground in Central Asia, migrated to the countries to the east and west, rearing cities and founding kingdoms, one of their eastern offshoots advanced to the
defiles of Khyber in Cabul. The earliest songs of the Riguveda show us the Indian branch to the north of these defiles. One of their earliest settlements was Brahmna Varta, or the holy land, between the sacred rivers Sarsuti, in Thanesar, and Ghaggar in the Ambala District. Their settlements by degrees extended to the five rivers of the Panjab, and the Vedic hymns are loud in praise of the Indus, 'the far-famed bestower of wealth.' They composed the hymns in their colonies along the Indus and on their march from the country of the five rivers to the east. The period of their great migration is not known; but European scholars have inferred from astronomical data that it must have been about 2200 years before the birth of Christ. In the course of time priestly families were formed and the four great Hindu castes developed, namely, the Brahmans (the priests grown out of the families of Rishis who composed the Vedic songs, or who conducted the great tribal sacrifices), the Shatrias (the warriors and king's companions), the Vaisyas (the husbandmen or agriculturists) and the Sudras (the servile classes, the remnants of the vanquished aboriginal races).

A hard contest between the priestly and warrior castes then followed, ending in the final establishment of Brahmman supremacy. The Brahmans claimed for themselves divinely inspired knowledge, and their special domains were religion, theology and philosophy. The outgrowth of their literature is the celebrated code of Manu, intended as a manual of guidance for the Rájas.

By the end of sixth century, the Aryan tribes, had pushed on beyond the classical rivers of the Panjab. An age of philosophers, commentators and grammarians followed that of literature and poets; the worship of nature developed into the worship of new divinities, and, though the priestly and sacrificial office was strictly confined to the Brahmans, they were not the exclusive inheritors of secular knowledge. Ascetics, invested with the odour of sanctity, had sprung up from other castes, and among these were travelling logicians, solitary hermits, monks and anchorites, who, each in his turn, sought to solve the mysteries of life. It was about this time that Gautama, afterwards called Budha, or the "enlightened," was born to Saddhodana, Rája of Kapilavasta, a settlement of the Sakyas, a clan of the Aryans, on the banks of the river
Kohána, about 100 miles north-east of the city of Benaras. He was born in 622 B. C., and became the founder of a religion which is accepted by 500 millions of the human race, or more than one-third of the population of the globe. Budha abolished the system of caste within the pale of his order. The essential doctrine of his religion was that the road to Nirvāna, or the highest stage of happiness, was open to the lowest outcast, as it was to the proudest "twice-born," and that every man had the capacity in this life of attaining that eternal bliss which leads to salvation.

Long before the invasion of Alexander, hordes of Scythians, considered by General Cunningham, of Turanian origin, starting from Central Asia, poured into the Panjáb through the north-western passes of the Himalayas. According to Dr. Hunter, there are indications that a branch of these Scythians, having overrun Asia about 625 B. C., made its way to Batala, on the Indus, long the capital of Scindh, under the name of Hydrabad. The Jāts of the present day, identified with the Getae, who form one-fifth of the population of the Panjáb, are believed to be the descendants of the ancient Scythians. They founded the famous city of Taxila, identified by General Cunningham with Sháh ki Dheri, east of the Indus.

When Alexander entered the Panjáb, early in 327 B. C., he found Taxila a rich and populous city, the largest between the Indus and Hydaspes (Jhelum). The conqueror had reached the Hyphasis (Beas) when he was compelled by the clamour of his troops to retrace his steps to his country. In the partition of the empire which followed his death in 323 B. C., Bactria and the Panjáb fell to the share of his General Seleucus Nikator. About this time, a new power arose in India. Chandra Gupta, an exile from the Gangetic valley, who had accompanied Alexander’s camp in the Panjáb as an adventurer, but who had to fly from it, having had the temerity to give the Macedonian monarch some personal offence for which he nearly paid with his life, having gathered around him the tribes of the Panjáb, usurped the throne of Magadha (Behár). He expelled the Greek garrison from the Panjáb and compelled the Panjáb principalities, Greek and native alike, to acknowledge his sway. Seleucus crossed the Sutlej and gained several victories over his Indian adversary, but, being suddenly recalled to defend his own territories, he concluded peace with the Indian monarch, to whom he ceded the Panjáb as far as Pesháwar.

Neither Chandra Gupta nor his son Bindusára was a follower of Buddha; but the third of the race, Piadási, better known under
Asoka.

His rock edicts.

The latter Turanian invasion of the Panjáb.

The Sassanian Kings.

The Chinese travellers.

Summary.

his Pali name of Asoka, became a zealous supporter of that religion. He founded monasteries and pagodas, and provided monks with the necessaries of life. He laid out gardens for public recreation and entertainment, established hospitals for men and beasts, and published edicts throughout his empire enjoining on all his subjects the great necessity of leading a pious and useful life. His edicts, engraved in Prakrit dialects, are found on pillars and rocks, from the confines of Pesháwar to Delhi, Allahabad, Behar and Orissa, and stand to this day, noble monuments of a lofty spirit of tolerance and righteousness.

Then followed an age of Indian heroes, who, in the first century before and after Christ, drove back a torrent of Scythian invasion, called by General Cunningham the later Turanian invasion. Foremost among these was Vikramaditya, the celebrated king of Ujjain, who successfully checked the progress of the northern hosts. He expelled the Scythian princes from the Panjáb, and his era (B. C. 56) was founded in honor of a great victory gained by him over the barbarians, which completed his conquest of the entire peninsula of Hindustán. On his death, however, the whole empire fell to pieces, and a fresh horde of the Scythians overran the Panjáb about 20 B. C. founding a new dynasty of kings, bearing the name of Kadphises. This dynasty, after reigning throughout the first century of the Christian era, was overthrown by a fresh swarm of the Scythians, under the Kanerki kings. These were followed in the third and fourth centuries of the Christian era, by the Sassanian kings disseminated by the white Huns and little Uchi, who successively held the Cabul valley. This period extended down to 700 A. D. a short time before the conquest of Scindh and Multán by the Muhammadans in 711 A. D. The Sassanian dynasty in Cabul was succeeded by the Hindu kings, who were subverted by Sabuktagin, the Tartar. When the Chinese traveller, Fáhian, visited the Panjáb early in the fifth century, he found Buddhism prevalent in that country, and when, latterly (630—640 A. D.), the country was visited by another Chinese pilgrim, Hiuen Tsang, Buddhism was the State religion, though Brahmans abounded.

It would appear from the above summary that, before the conquest of the country by the Muhammadans, it had been successively held by several dynasties and nationalities in the following order:—

1. Scythian, or early Turanian period, from 625 to 250 B.C.
2. Indo-Grecian period, from 250 to 57 B. C.
3. Indo-Scythian or later Turanian period, from 57 B. C. to 220 A. D.
4.—Indo Sassanian period, from 320 to 700 A. D.
5.—Medieval Brahmanic period, from 700 to 1200 A. D.
6.—Modern Brahmanic period, from 1200 to 1750 A. D.

The first is also called by some scholars the Græco-Bactrian period, for it ended with the establishment of an independent Greek monarchy in the Kabul valley. It was at this period that the rude workmen of India were first brought into contact with the artists of Greece.

To the second period is due the Greek influence on the sculptural art of North-western India, which gave the first impulse to architectural exigencies. To this period belong the lion pillars, with their bands of honey-suckle and beaded mouldings, able imitations of Greek design and fine specimens of Indian art.

To the third or Indo-Scythian period, according to General Cunningham, belong most of the Buddhist and Jain sculptures and pillars which have been exhumed from the ruined cities in the Yusufzaie sub-division of the Peshawar District. These are the monuments which at present enrich the Lahore Museum. The faces and profiles carved in soft micaceous sandstone, though not the work of Greek artists themselves, are all, in their detail and character, Greek. They almost all refer to Buddha, representing him as a sage, a king, a hermit, a recluse, a teacher, a mendicant, or describing some incident of his life. The simplicity and faithfulness with which the human form is delineated, and the spirit, freedom and variety displayed in the design, present a strong contrast to the normal style of Hindu sculpture. The essential difference to be observed is in the purity and vitality of the style and the accuracy and truth with which the details are rendered. The scenes of actual life and living movements are portrayed with fidelity to nature, and exhibit no mean dramatic power on the part of the artists.

The Greek type, which is most strongly marked in the ancient statuary of the Panjab and Cabul, where the Greeks settled in the greatest force, begins to fade as we proceed eastward, and it gradually gave way before the influence of Sassanian models.

The fourth, or Indo-Sassanian, period is marked by great political changes in Northern India. At the close of the same period the Brahman dynasty of Cabul supplanted the last of the Indo-Scythian sovereigns.

The fifth division belongs to a time when Brahmanical power was revived in India, towards the beginning of the eighth century.
General Cunningham prefers to call it the *Brahminical period*, for, although the religion of Buddha still continued to flourish in several parts of India at this time, yet it had already shown indications of decay. With the change of time is to be observed a corresponding change in the coinage, which under the Brahman princes assumed a special form, its distinguishing features being a humped bull and four-armed goddess. The temples, sculptures and architectural monuments of this period are chiefly illustrative of Brahman mythology.

The sixth, or modern Brahmanic period marks the collapse of the Hindu power through the introduction of the Islamic faith. Some very fine temples, not unworthy of comparison with the stately structures of the more fortunate Hindu period preceding the Muhammadan conquest, were erected at this time, but they were all destroyed or desecrated by the Muhammadans.

A note by General Cunningham, giving a detailed description of the sculptures, is placed in a conspicuous position in the gallery to the left. The following are extracts from this note:

"These sculptures were all found in the Province of Pesháwar, the ancient Gandhara, to the west of the Indus. One of the most interesting specimens, the seated king with sceptre in hand, was dug up at Takkal, about five miles to the west of Pesháwar; but the greater number were discovered at different places in the Yusufzaie District, to the north-east of Pesháwar, chiefly at Takht-i-Bái, Jamalgarhi, Shahr-i-Bahlol and Nogram.

These sculptures are mostly of the class called alto-relievo, the figures being generally complete in the round, excepting those in the background of the groups. Even the single figures of Buddha are also alto-relievo, as they have invariably a nimbus or aureola round the head forming the back of the statue, which was always placed against a wall, either in a separate chapel, or between two pilasters on the basement of a stupa.

The two principal groups of ruins which have been excavated are those of Takht-i-Bái and Jamalgarhi. The former consists of a stupa surrounded by a square court-yard formed of numerous small chapels, outside which is a second court-yard surrounded by many lofty chapels, which once held colossal figures of Buddha in stucco, with raised terraces in the midst for the assembly of the abbots and monks of the fraternity. Opposite to the stupa there is a monastery with cells; and besides it a number of other buildings, the use of which is not certain. Amongst them there are some subterranean vaults, probably for the stores of grain, and a square court-yard surrounded by a lofty wall with only one small entrance. It has been suggested that this was the place of cremation; but I am inclined to think that it was a place of confinement for refractory monks. In Burmah at least, the bodies of the priests are always burnt in public. Some of the large ruins would appear to have been independent viharas.

The Jamalgarhi group of ruins consists of a stupa surrounded by a circular court-yard, formed of numerous small chapels of different sizes, with gaps like embrasures between them.

A staircase leads down to a large open space containing many small stupas."
and cells, beyond which is a monastery and other buildings, the use of which is uncertain.

The great mass of the sculptures has been found in the court-yards of the stupas, in front of the lines of ruined chapels, which they once adorned. I have traced a similar arrangement at Nowgram, Shahr-i-Bahiol and Taxila. I found the ruins of several monasteries and viharas at Shahbazgarhi, near the great inscription of Asoka, which mentions the names of five Greek kings, the last being Alkasandara or Alexander of Eripus.

Of these ancient sites I have identified Shahbazgarhi as the city of Sadatta, whose cave with its two rooms and the square stone seat in front I happily discovered about two miles to the north-east. It is the Palu Sháh of Haven Thasang, and the hill in which the cave is situated is mount Dautatak of the Chinese pilgrim and the Dadle Montes of Justinus.

Nowgram I have identified with Arnas, as it corresponds with it in all the more essential particulars recorded by the Greeks.

Takht-i-Báí is most probably the great mountain which was situated at 100 li or 17 miles to the north-west of Palu Sháh; and Sahr-i-Bahiol 2½ miles to the south of it, I would identify as the site of the monastery of the Rishi Ekasarings, whose love for a courtezan impelled him to carry her through the town seated on his shoulders.

The date of the buildings may be approximately fixed by the use of Aryan letters, which I have found on many of the sculptures in single character as mason's marks, and in two cases in short inscriptions. Now the use of these characters would appear to have altogether ceased in the second century after Christ, when they were superseded by the pure Indian characters of the Gupta period. I would, therefore, assign the great mass of the Buddhist buildings, and sculptures of Gandhara to the flourishing period of Indo-Scythian rule from the conversion of Kanishka, shortly after the middle of the century before Christ, to the middle of the second century after Christ."

The following are extracts from a descriptive list of the principal Buddhist monuments in the Lahore Museum prepared by General Cunningham. The numbers given are those of the descriptive list:

1.—Standing colossal figure of a king with long hair and moustaches, and a highly ornamented head-dress. The feet are gone, and both arms are broken; but the statue is otherwise in excellent preservation. It was found by Dr. Bellow inside the great monastery at Shahr-i-Bahiol.

3.—Figure of a king sitting on a throne and holding a spear in his left hand. The left foot rests on a footstool. The upper part of the body is naked. The right arm is gone, but the sculpture is otherwise in excellent preservation. The head-dress is richly ornamented. The eyes, which are remarkably prominent, are cut off square. This is perhaps the most striking figure in the Lahore Museum. The design is bold, the attitude free, and the expression dignified.

6.—Standing statue of a king, with the ends of the royal riband floating outwards to the left. The left hand rests on the hip, the lower right arm is gone, but apparently the hand was raised in front in the act of addressing an audience.
21.—Helmeted figure of the Greek goddess Athene, holding a spear in her left hand. The lower right arm, which probably bore the Aegis with the head of Medusa, has been lost. The attitude of the goddess is exactly the same as is seen on the coins of the Indo-Scythian Azes.

30.—Buddha, attended by the bearded Deva-datta, who carries a sword as well as his usual staff, is letting loose a snake from his alms-bowl. This is probably the venomous Naga whom Buddha conquered in the cook-room of Uruvilva Kasyapa.

31.—Buddha, seated, addressing a large congregation of laymen. A royal figure standing on the right is presenting a long object to the Master.

56.—Portion of a frieze containing two different scenes divided by a pilaster. To the left Buddha, attended by Deva-datta, nearly naked, is addressing a Naga king, whose serpent tail is concealed by a sort of altar. To the right Buddha, attended again by Deva-datta, is addressing a Danda-pani (stick-bearer) or Nirgrantha leader, probably Uruvilva Kasyapa.

58.—A squatted winged figure. Numbers of these figures have been found from 4 to 16 inches in height. They were arranged in rows to support the lowermost moulding of a building. The figures were generally separated by pilasters.

63.—Small panel. Buddha to the left is addressing a prostrate figure before him. On the right a female is coming through a door-way, with a water vessel under her left arm.

74.—Upper Frieze. Buddha seated in meditation, is receiving offerings from six worshippers, three on each side.

Lower Frieze. A series of small niches apparently arranged in groups of three; the middle niche containing a figure of Buddha with a worshipper in each niche to the right and left.

77.—Female sitting on a lion, and playing a 3-stringed lute.

87.—Fragment. Buddha is presenting some broken object to a Naga king under a tree. The serpent tail of the Naga is, as usual, concealed in an altar above which the human body rises.

90.—Buddha seated, with two figures on each side presenting bowls. General Cunningham believes that this scene represents the "four kings" presenting precious bowls to Buddha after his attainment of Buddhahood.

93.—Buddha, seated, teaching. On the left a female approaches, carrying a tall vessel as an offering.

97.—Buddha, seated, addressing two standing figures. Each figure has a nimbus round the head.

101.—A king with two queens seated on a long couch. To the left an ascetic holds an infant on his knee. General Cunningham thinks this sculpture is intended to represent king Suddodhana with his two wives, Maya Devi and Prajapati, seated on the couch, while the holy ascetic, Asita, holds the infant Buddha on his knee.
105.—Prince Siddhartha, seated in meditation under the Bodhi tree at Bodh Gaya. A bare-headed figure to the right, with right shoulder bare; to the left a standing figure with highly ornamental conical hat. A very curious scene.

116.—Small sculpture representing Prince Siddhartha’s groom, Chanda, leading his famous horse, Kantika, on which he escaped from his family at night.

119.—This small panel contains one of the most curious sculptures in the Lahore Museum. It appears to represent the torturing of a Buddhist monk, who is fastened to a stake, with his arms bound behind him and a collar round his neck. His head is shaved and his only dress is the kilt, or sanghati. To the right two men are kneeling before him with joined hands. A man seated behind the monk is apparently cutting open the calf of his right leg, while a standing figure behind seems to be throwing a large stone at the victim.

120.—Two panels of a small frieze. On the right is a fire altar with two attendants feeding the flame with oil. On the left is a bearded fire worshipper, seated on a throne, with an attendant bringing some fruit as an offering, apparently either a pine apple, or a custard apple.

121.—Two royal persons, seated together on a long couch, or throne, with a large party in attendance. Behind each king there is a servant waving a diamond shaped fan. On each side are two persons of rank seated; but the figure on the extreme left has a nimbus round his head, and is probably a holy person.

135.—Royal figure, probably Prince Siddhartha, hands and feet gone. This fine statuette was extracted by Dr. Bellem from the stupa at Shahri-Bahlol, near Takht-i-Bâî. It was imperfect when found.

137.—Portion of the gable end of a chapel. A party of royal persons approach Buddha with offerings. A figure with hands joined is seated on the capital of a pilaster, the shaft of which formed the side of the lower room of the chapel.

139.—Bearded figure seated on a throne, with a fire altar on the pedestal. On each side are two figures with offerings. In front of the figure are five fruits which look like custard apples. The principal figure seems to be one of the fire-worshipping opponents of Buddhism.

144.—A very complete representation of a gable fronted chapel comprising 4 compartments. At the top is Buddha’s alms-bowl under an umbrella. In the next panel Buddha is seated in abstraction; and in the two lower panels he is addressing his followers.

184.—Female guard carrying a spear. Similar to the figures seen in the palace of Prince Siddartha. This sculpture was obtained by Major General Cunningham in 1847 in the grand old fortress of Rangar.

197.—Small panel of frieze. Buddha standing in the middle, with Deva-datta on his left hand, behind whom is a shaven-headed monk.
On Buddha's right are three females, and in front there is a male figure prostrate at Buddha's feet.

209.—The lower panel represents Prince Siddharta riding through the streets of Kapilavastu, when he encountered one of the four predictive signs.

210.—Small panel of frieze. Birth of Buddha. Maya Devi is standing under the Sal tree holding one of its branches. On her left side is Prajapati, her half-sister, on whom she is leaning for support. On her right side is Brahma receiving the infant prince as he springs from his mother's side.

220.—Birth of Buddha. Maya Davi is standing under the Sal tree, as usual, with Prajapati supporting her on the left side, and the god Brahma, receiving the infant prince, on her right side. There is a nimbus round Brahma's head, and a similar nimbus round the head of the figure behind him, who is therefore most probably Indra.

348.—Fragment. Male and female, both heads gone—the female with a short jacket, long petticoat, and large anclets.

376.—Panel of small frieze. The Nirvana, or death of Buddha, who is represented in the usual position, lying on his right side, with his right hand under his head. Three Sal trees are in the background to represent the forest, several worshippers are in attendance.

384.—Two scenes on a frieze divided by pilasters. To the left.—Buddha, attended by Deva-Datta, is addressing a Naga, whose serpentine tail is hidden by a sort of altar from which the human body rises. To the right—Buddha, attended by Deva-datta, is addressing an unknown male figure. A good piece of sculpture.

463.—Sculpture in three tiers, representing scenes in the life of Prince Siddhārtha. In the upper tier the Prince and his wife Yasodhara are seated together in the middle, while two girls dance in the side niches. In the middle tier the Prince is seated alone in the middle niche, while his horse is waiting ready for him in the left niche. In the right niche stands a female guard holding a spear. In the lower niche the Prince is seen riding out attended by an archer, and a man carrying an umbrella.

464.—The upper scene represents one of the most famous miracles of Buddha. The fire worshippers, all bearded, were prevented from lighting their fire altar by Buddha's mere wish. Afterwards the fire was lighted spontaneously at Buddha's wish; and lastly the fire could not be extinguished until Buddha wished it. It is this last scene which is here represented, where the fire worshippers are pouring vessels of water on the altar to put out the fire.

The lower scene is incomplete. The figure of Buddha is missing; but Deva-datta is an attendance with his curious staff.

534.—The gable end of a chapel, the lower part of which is missing except the capitals of the pilaster on each side.
The middle scene represents Buddha addressing a party of monks with shaven heads. Above is Buddha standing with votaries on each hand. At the top is Buddha’s alms-bowl, placed on a throne as an object of worship, with votaries on each side.

538.—Portion of a large sculpture, containing eleven figures. The three lower ones are soldiers armed with spears and shields; but the rest with their animal’s heads, large mouths and sharp teeth, are probably intended for demons. As such they may, according to General Cunningham, have formed part of the army which Māra brought to frighten Buddha during his ascetic meditation under the Bodhi tree.

545.—Portion of a sculpture No. 538, containing six figures. The lower one is a soldier armed with a sword, but the upper four figures with their animal’s heads are probably intended for demons.

565.—Five panels, each containing a seated figure of Buddha teaching two votaries.

566.—Upper portion of the capital of an Indo-Corinthian pillar with corner volutes and Acanthus leaves nearly perfect. In the midst of the Acanthus leaves there is a small standing figure of Buddha in the attitude of teaching. A very fine specimen.

The small piece below with a seated figure of Buddha belongs to another capital.

The line of dentils above belongs to a frieze.

567.—Two scenes in the story of Prince Siddhartha’s assumption of a religious life.

**Upper Scene.**—The Prince resting on a couch, with his wife Yasodhara sitting beside him. Female musicians in attendance.

**Lower Scene.**—The Prince and Princess have changed places. She is sleeping on the couch, while he sits beside her. The female musicians have fallen asleep. Female guards, armed with spears, stand in the side porches. (The Prince took this opportunity of slipping away without taking leave of his wife). A very fine piece of sculpture and generally in good condition.

573.—A nearly perfect piece of sculpture, representing Buddha teaching, with a crowd of attendant figures, amongst whom are two flying Devas placing a garland on his head. This is a very fine piece of sculpture, and in excellent condition, except the left lower corner.

588.—Buddha, attended by Deva-datta and a young monk carrying a bowl. Before him is a long-haired prostrate figure, clasping his feet, while a second long-haired figure offers him a bunch of flowers; to the right a third long-haired figure, with a gourd in his right hand, is receiving a bunch of flowers from a woman in front of a door-way.

589.—Portion of frieze in two tiers. The upper tier has two niches, one containing a figure of Buddha, seated in abstraction; the other containing a votary, kneeling in adoration. The lower tier shows
a man prostrate at the feet of Buddha, who is attended as usual by Deva-datta.

590.—Highly ornamented chapel. The lower part is lost, but the capitals of the side pilasters still remain, as well as the flat dome, surmounted by a tall upper dome.

600.—Buddha, placing his right hand on the head of an elephant, with Deva-datta looking on from behind. This scene, probably represents the story of the Malagiri elephant, which was intoxicated by Deva-datta for the purpose of killing Buddha. The elephant was sobered on meeting Buddha, and bowed down before him.

611.—Portion of the circular part of a stupa, decorated with three tiers of sculpture. The upper tier consists of a line of figures in procession, carrying offerings in their hands. The middle line is a simpler diaper pattern. The lower line is divided into three compartments by pilasters. The left panel contains a stupa, with two votaries: the middle panel has a bearded figure seated at table with four attendants offering fruits. The right panel contains a fire altar with two attendants feeding the flame with oil.

952.—Buddha enthroned is addressing a person of rank, standing on the left. Several on-lookers are standing behind. A shaven-headed monk is seated in abstraction on each side.

THE HISTORY OF THE KOH-I-NUR DIAMOND.

In the hall containing the specimens of Arts and Manufactures of the Province, to the left of the Museum, is a glass model of the matchless diamond, the Koh-i-Nur, or "Mountain of Light", which once graced the sceptre of the Moghuls and the Sikhs. It is the well known jewel that adorned the arm of Maharája Ranjit Singh, and was exhibited by Messrs. Osler in the Great Hyde Park Exhibition of 1851. The model was subsequently presented by the makers to the Panjáb Exhibition.

The history of this famous diamond, is lost in fiction. According to Hindu legends, it belonged to Kama, king of Anga, one of the heroes of the Mahabharat who flourished about 3000 years B.C. According to the Persians, it, with the sister diamond, the Darya-i-Nur, or "ocean of light," was worn by their king Afrasiab. The Darya-i-Nur, a flat stone, weighing 186 carats, is now in Teheran, in the treasury of the Shah of Persia, which contains the finest gems in the world.* The Koh-i-Nur, after a long period of obscurity, is reported to have become the property of Bikramajit, a Hindu Rája of Gwalior, who, having been called to service by Sultán Ibrahim, Lodi, in the battle of Pánipat, fought

and fell heroically by the side of the Sultán in that memorable battle (1526 A. D.) The family of the late Rája and the heads of his clan were at that time at Agra, holding the city in the name of Ibrahim. Humáyún, who, after the victory, had been sent forward to Agra to occupy that city, out of clemency, prevented the ancient family from being plundered and behaved generously towards them. They, in return, showed their gratitude by presenting, of their own accord, a quantity of jewels and precious stones. “Among them,” writes Sultán Bábar, “was one famous diamond which had been acquired by Sultán Alá-ud-din,” “It is so valuable,” adds the Emperor, “that a judge of diamonds valued it at half of the daily expense of the world. It weighs about eight miskals (or 320 ruttis). On my arrival here, Humáyún presented it to me as a Peshkash, and I gave it back to him as a present.”

It would thus appear that, when the diamond was made over by the family of Rája Bikramajit to Humáyún, it had already a recorded history, having, in that year, 1304, been acquired by Sultán Alá-ud-din, Khiljai, from the Rája of Malwá. How it passed again from its Muhammadan possessors to the Hindu kings of Gwalior, is not clear; but we have the authority of Bábar, an acute observer, to establish the identity of the diamond acquired by his son with that which, nearly two centuries before, had been won by the Khiljai sovereign from its Hindu owners.

A diamond, called “matchless” by Bernier, had been presented to Sháh Jahán by Mír Jumla, the minister of Abdullá Kúth Sháh, of Golkonda, originally a diamond merchant, who had been won over by Sháh Jahán. The Mír made the present on receiving the command of an army for the conquest of Golkonda, in 1656 or 1657.

Aurangzéb showed his State jewels to Tavernier, the French merchant and jeweller, in 1665; and the traveller saw among these the diamond which, as ascertained by him, weighed then 319 ½ ruttis (273 9 16 carats). This diamond Tavernier calls “the great Moghal diamond,” and there is no doubt that it is identical with Bernier’s diamond, styled “matchless,” and Bábar’s diamond, mentioned in the Tazkár-i-Bábari, the weight, as found by Tavernier, coinciding exactly with that recorded by Bábar. Tavernier writes, “the

* Erskine’s Memoirs of Bábar, page 308.
† Elphinstone’s History of India, pages 357 and 373.
‡ The traveller writes: “This diamond belongs to the great Moghal who did me the honor to have it shown to me with all his other jewels, and I was allowed to weigh it. When in the rough it weighed 907 ruttis or 793½ carats.”—Tavernier’s Travels, page 123.
Great Moghal diamond weighs 279\frac{9}{16} carats, is of purest water, good form, and has only a small flaw which is in the edge of the basal circumference of the stone." The value he estimates at 11,723,278 livres, which is equivalent to £879,245-18-1\frac{1}{4}.*

When, in 1739, Nâdir Sháh sacked Delhi and wrested from Muhammad Sháh, the feeble descendant of Aurangzeb, his crown jewels, he saw among them the famous diamond on which he conferred the title Koh-i-Nur, the most appropriate name for the diamond described by Bâbar and Tavernier. This was the first time in its history that the diamond came to be called by a special designation.†

On the murder of Nâdir Sháh at Fattehabâd, in Khorasân, in 1747, the diamond passed with the throne to his nephew, Ali Kuli Khán, alias 'Ali Sháh, who, in the words of Sir William Jones, "eager to possess the treasures of his uncle and panting for the

* Tavernier's Travels, page 97.—Erskine, Professor Maskelyne and General Cunningham, are all agreed that the "great Moghal diamond" of Tavernier was the same as Bâbar's diamond. In a long article, written by Mr. V. Ball as Appendix I to his admirable translation of "Tavernier's Travels," that writer has attempted to throw doubt on this identity, on this ground, chiefly, that the rated of Bâbar's time were different from the rated of the time of Sháh Jahân or Aurangzeb. But rated (the seed of arbous praecatorius), being the product of India, and having been in use as a measure of weight from the time of the Hindus, I don't think there could ever have been any mistake as to its weight, known throughout India as equal to eight barley-corns. No greater praise was ever concurrently bestowed on any other diamond in the world by writers of different nationalities at different periods of history, and the weights, subsequent to mutilation, of Bâbar's diamond, and the great Moghal diamond," agree so exactly that any attempt at confusing the peerless diamond with others must be regarded as an act of gross injustice to the fame which it has worthily won for unrivalled splendour among the diamonds known to the civilised world. It is useless puzzling the reader with a dozen names of other celebrated diamonds of the world, such as the Duke of Tuscany's diamond, otherwise known as the Austrian Yellow, or the Florentine, weighing nearly 133\frac{1}{3} carats, or the Emperor of Russia's diamond (which was originally the eye of an idol at Seringham), or the Darya-i-Nur, now in the Royal Treasury of Isphân. All are admittedly of much smaller weight than the Koh-i-Nur, even in its mutilated condition, and of inferior lustre.

The link is wanting to show how the diamond passed from the hands of the Moghals to Mr Jumla; but it is probable that the confusion that followed Humâyûn's disastrous flight to Persia, had greatly to do with it, and we see it possessed by a man who, before figuring prominently in the politics of the Deccan, was well known in India in those times as a dealer in diamonds.

Tavernier admits that it was found in the mines of Kohur in Golkonda; but he is evidently misinformed when he says that the mine had been opened only one hundred years previously. Tavernier, though one of the best authorities on the subject of jewels, was no good geographer, and possessed little knowledge of the language of the country, which compelled him to engage the services of interpreters. Mr. Ball's description of his weak points as a traveller is vivid, but nevertheless he is admitted on all hands to be an excellent judge of jewels, and his statement as to the weight, lustre, surpassing beauty, and size of the great diamond is of much significance.

† There is no truth in the story told by Bosworth Smith (the Biographer of Lord-Lawrence) and others, representing Nâdir Sháh as having changed turbans with Muhammad Sháh and having taken the diamond along with the turban.
delights of a throne," had caused his assassination. 'Ali Sháh having been blinded and deposed, the diamond came into the possession of his successor, Sháh Rukh Mirza, grandson of Nádir Sháh, who retired to his castle at Meshed. There he was made prisoner by Agha Muhammad, who, in vain, tortured him to induce him to surrender the invaluable diamond. Sháh Rukh, in 1751, bestowed it on Ahmad Sháh Durráni, as a reward for his services. On Ahmad Sháh's death, it was inherited by his son and successor, Tymúr Sháh, who dying in 1793, it passed, with the crown jewels, to his eldest son, Sháh Zamán. The latter was subsequently blinded and deposed by his brother, Sháh Mahmúd; but he contrived to retain the diamond in his custody until finally it came into the possession of his third brother, Sháh Shuja. According to Elphinstone, it had been found concealed, with other jewels, in a wall of the cell which Sháh Zamán had occupied in his confinement. When Mr. Elphinstone met Sháh Shuja at Pesháwar, he saw it in a bracelet worn by the Sháh on his arm, and he alludes to it as a diamond figured by Tavernier.

In March, 1813, Sháh Shuja came to Lahore with his principal wife, Wafa Begam. Half-guest and half-prisoner of Ranjit Singh, that greedy monarch, with whom, in advanced years, the hoarding of treasures had become almost a passion,* compelled him to surrender the Koh-i-Nur,† on a promise to pay three lakhs of rupees in cash and grant of a jagir of Rs. 50,000 per annum, with a promise of aid in recovering Cabul. The touching incident which led to the surrender of the diamond by Sháh Shuja to the Sikh ruler, is thus described by persons who were eye-witnesses to the scene:

On the 1st of June, 1813, the Mahárája sent Faqir Aziz-ud-dín, Bhai Gur Bakhsh Singh and Jamadar Khoshál Singh to Sháh Shuja, to demand the diamond. The Sháh returned for answer that the Mahárája should come to take the diamond himself. Ranjit Singh, on hearing this, cheerfully mounted his horse, and, escorted by troops on the right and left, and taking with him a sum of Rs. 1,000 in cash, repaired to Mubárák Haveli, the Sháh's residence. His Afghán Majesty received the Mahárája with great dignity. Both being then seated, a solemn pause ensued, which lasted nearly an

* The treasure hoarded by Ranjit Singh amounted at his death to about eight krores of rupees in cash, or the same number of millions of pound sterling, with jewels, shawls, horses, elephants, &c., to the amount of several millions more.—Vide "An account of the country of the Sikhs," by Lieutenant-Colonel Steinbach, page 16, London, 1846.

† The means adopted by the one-eyed monarch for the accomplishment of his design were infamous to a degree that has stained the name of Ranjit Singh as the most selfish and avaricious sovereign known to Eastern history. For two days the Sháh’s family were deprived of all nourishment, and His Majesty, with his wife and children, suffered absolute deprivation.—See Murray’s Life of Mahárája Ranjit Singh, compiled by Henry T. Prinsep, pages 96 and 97, Calcutta, 1834.
hour. At length, the patience of Ranjit Singh being exhausted, he whispered in the ear of one of his attendants, who reminded the Shah of the object of the meeting. The Shah returned no answer, but made a signal with his eye to one of his servants, who retired, and, after a while, brought in a small roll which he placed on the carpet at an equal distance between the two chiefs. Mutual friendship was declared, and an exchange of turbans took place, as a token of perpetual amity between the two.* The roll being then unfolded, Ranjit recognised the diamond and asked the Shah its price. The vexed Shah replied, "Its price is Lathi (heavy stick). My forefathers obtained it by this means; you have obtained it from me by many blows; after you a stronger power will appear and deprive you of it using similar means." The Maharaja was not upset by these remarks, but quietly put the diamond into his pocket and forthwith retired with his prize.

On returning to his palace, the Maharaja held a grand Darbar, and the city was illuminated in honor of the occasion; but not a lamp was lit in Mubarak Haveli, the gloomy residence of the exiled and unfortunate Shah Shuja. The promise made by Ranjit Singh to the Shah, it need hardly be said, was never fulfilled.

Ranjit Singh had the diamond set between two large diamonds about half its size. He wore it on State occasions, and it is referred to by many European visitors to Lahore as the most brilliant and handsome in the world.†

Two hours before his death, Ranjit Singh sent for all his jewels, and among other bequests, he, with a view to securing peace in the next world, directed that the Koh-i-Nur be sent to the temple of Jagannath, in the south of Bengal, to adorn the idol of that name, and expressed his readiness to throw water on it with his own hands as a sign of bequest, but Missar Boli Ram, who was in charge of the Toshakhana, or Royal Wardrobe, refused to deliver up the diamond, on the ground that it was the property of the Crown, and must descend with it to the rightful heir.

* See the Autobiography of Shah Shuja, chapter 25. The Shah's account of the method of extorting the diamond is more favorable than Captain Murray's account.

† The Honourable H. W. G. Osborne, Military Secretary, to the Earl of Auckland, Governor General of India, who had been sent with a friendly mission to Lahore in 1838, writes of it:—"After half an hour's gossip (with Ranjit Singh) on various subjects, I put him in mind of his promise to show me the great Koh-i-Nur, which he immediately sent for. It is certainly a most magnificent diamond, about an inch and a half in length, and upwards of an inch in width, and stands out from the setting, about half an inch: it is in the shape of an egg, and is set in a bracelet between two very handsome diamonds of about half its size. It is valued at about three millions sterling, is very brilliant and without a flaw of any kind.—"Court and Camp of Ranjit Singh," page 202.
When, after the death of Kharak Singh and Naunehál Singh, the pretensions of Mái Chand Kour, widow of the former, having been set aside, Sher Singh was declared sovereign of the Panjáb, Gulab Singh went to pay his respects to the new Mahárájá, “to whom, with his own hand, he delivered, as a token of homage and as a proprietary gift, the great diamond called the Kohi-Nur, which he had contrived to secure.”

On the conquest of the Panjáb by the British, and the abdication of Mahárájá Daráj Singh in 1849, the diamond was formally made over to the Board of Administration for the affairs of the Panjáb, at one of its earliest meetings, and by it committed to the personal care of Sir (afterwards Lord) John Lawrence. A strange incident now occurred in the history of the diamond, which has been graphically described by Bosworth Smith, in his Life of Lord Lawrence. Indifferent to the conventionalities of life, and one who never cared to wear the jewels (the orders and clasps) that he had won, and, when pressed in this particular, put them in the wrong place, Sir John was not a likely man to take any very great care of the jewel that had been entrusted to him by his colleagues of the Board. Anyhow, half-unconsciously, he thrust the small tin-box which contained the diamond into his waistcoat pocket, and then forgot all about it. He changed his clothes and threw the waistcoat aside, quite forgetful of the inestimable treasure it contained. About six weeks later, a message came from Lord Dalhousie, saying that the diamond was to be sent to Her Majesty the Queen. Recalling the circumstance to his mind, Sir John hurried home, and, “with his heart in his mouth, sent for his old bearer, and said to him: ‘Have you got a small box which was in my waistcoat pocket some time ago?’ ‘Yes, Sahib,’ I,” the man replied: ‘Dhibía (the native word for it), I found it and put it in one of your boxes.” Upon this, the old native went to a broken down tin-box and produced the little one from it. ‘Open it,’ said John Lawrence, ‘and see what is inside.’ He watched the man anxiously enough, as, fold after fold of the small rags was taken off, and great was his relief when the precious gem appeared. The bearer seemed perfectly unconscious of the treasure which he had had in his keeping. ‘There is nothing here, Sahib,’ he said: ‘but a bit of glass.’”

Mr. Bosworth Smith was told on good authority that the jewel had passed through one or two other striking vicissitudes before it was safely lodged in the British Crown.

* Smyth’s History of the reigning family of Lahore, page 63.
† Life of Lord Lawrence, pages 285-6.
The Governor-General, the Marquis of Dalhousie, took the diamond to Bombay in 1850, and entrusted it to Lieutenant-Colonel Mackeson, C. B., and Captain Ramsay, who sailed with it to Europe. They handed it over to the Board of Directors; and, on 3rd July, 1850, it was formally presented to Her Majesty the Queen by the Deputy Chairman of the East India Company. The gem, as already noted, was exhibited at the first Great Exhibition in London, in 1851. In 1852, it was re-cut in London, at a cost of £8,000, by Messrs. Garrad, who employed Voorsanger, a diamond-cutter, from M. Coster's atelier at Amsterdam. The actual, cutting lasted thirty-eight days and reduced the diamond to 106 $\frac{1}{16}$ carats.

From the account previously given, it is manifest that the diamond was ignominiously acquired by Ranjit Singh. Shâh Shuja, a vanquished king of a foreign neighbouring country, had repaired to the Sikh Court, as a refugee, and was received as a guest. According to the custom of Eastern countries, established from time immemorial, he was entitled to protection and assistance, and the rendering of such assistance would have been an honor to the king whose support had been implored. But it was reserved for Ranjit Singh to violate international law, and set aside time-honored custom. He robbed and ill-treated, he starved and insulted, his innocent guest, who had put faith in him, and, by depriving him of the diamond, tarnished his name as a guest-robber.

But Providence had reserved the great diamond for the ultimate possession of the British Crown. Nothing could, therefore, be more than appropriate that it should be taken from its plunderer, and his successors, and as the property of the Crown (having formed the most shining gem of the crown of the Great Moghal), should be restored to the rightful Ruler of the Land. Its possession by the Crown of Great Britain in no way adds to the lustre of the British Empire in Hindustán, whose glories, most important by far, are the triumphs of peace, of law and settled order, nor does it detract any thing from that lustre; but the chief glory of the imperial diamond lies in the fact that it is worn by the Lady Queen whose equal in virtue, piety and generosity, the world has not seen and whose ear is open to the complaint of the humblest of her subjects. Neither in the magnificent Peacock Throne of the Great Moghal, nor in the glittering uplifted sword of the Afghan, or the flashing armlet of the Durrâni or the Sikh, did the ancient
gem shine more fittingly than it does in the Crown of the Great Queen, Empress of India.

THE ZAMZAMA GUN.

On a raised platform, opposite the entrance to the Museum and facing the Anarkali Sadr Bazar, is placed the famous Zamzama* gun, called also the Bhangian Wala Top. It was placed in this position on the occasion of the visit of His Royal Highness the Duke of Edinburgh to Lahore, in February, 1870. The ancient piece of ordnance, one of the largest specimens of casting in India, was cast at Lahore, with another gun of the same size, in 1757 A.D. by Sháh Nazir, under the directions of Sháh Wali Khán, Prime Minister of the Abdali king Ahmad Shah, Durrani. It is made of a mixture of copper and brass, obtained by Jazia (capitation tax levied by the Muhammadans from the infidels), a metal vessel having been taken from each Hindu house in Lahore. Ahmad Sháh used it in the famous battle of Panipat, in 1761. After the battle, on his way back to Cabul, he left it at Lahore, with his governor, Khwájá Ubed, as the carriage for it to Cabul was not ready. The other gun he took with him; but it was lost in his passage of the Chenab. In 1762, Hari Singh, Bhangi, made war on Khwájá Ubed and attacked the village of Khwájá Said, two miles from Lahore, where the Moghal Governor had his arsenal, and seized his artillery, arms and ammunition. Among the guns captured on this occasion was the Zamzama gun, which thenceforward came to be called, after the captor's name, the Bhangi Top. It lay unmounted in the Sháh Bury at Lahore until 1764, when Lahna Singh and Gujar Singh, Bhangis, obtained possession of it, on capturing Lahore. Two days after, Charat Singh, Sukerchakia, came to congratulate the Bhangi Sardars on their possession of Lahore, and made a demand for their share of the spoil. The Bhangi Sardars, unwilling to part with any portion of the conquered territory, tried to outwit him by offering him the Zamzama gun, hoping that its unwieldy character would prevent him from carrying it away. But the Sukerchakia chief, calling his men together, carried it first to his camp and then to his fort at Gujranwala. It was subsequently captured by the Chattas, who carried it to Ahmad Nagar. Ahmad Khán and Pir Muhammad Khán, brothers, the rival Chatta chiefs, quarrelled for its possession, and, in a fight which ensued, two sons of the former and one of the latter were killed. Gujar Singh, Bhangi, coming to the aid of Pir Muhammad Khán,

* Literally "Hummer" or "Applauder" but the word also means a lion's roar.
put Ahmed Khan to great straits, keeping him without water for one day and night. At length the Chatta chief restored the gun to Gujjar Singh, who, cheating his ally, kept it for himself and carried it to his head-quarters at Gujrat. It remained with the Bhangis for two years, until, in an engagement between them and the Sukerchakias, it was wrested by Charat Singh, Sukerchakia. The Chattas, who were always fighting with the Sukerchakias, recovered it in 1772, and removed it to Rasul Nagar, since known as Ram Nagar. Sardar Jhanda Singh, Bhangi, having captured it the following year, after his return from Multan, carried it to Amritsar, where it remained in the Bhangi fort, till 1802, when Ranjit Singh, expelling the Bhangis from Amritsar, took possession of it. It came to be regarded as a talisman of supremacy, and Ranjit Singh employed it in his campaigns of Daska, Kasur, Sujanpur, Wazirabad and Multan. It was seriously injured at the siege of the last mentioned place in 1818, when it was removed to Lahore, as unfit for further service, and placed at the Delhi Gate of the city until 1870, when, as previously noted, it was removed to the present locality. Many regard it as an incarnation of Mahadeo, one of the principal Hindu Divinities.

The following inscription in Persian is cut round the muzzle or mouth of the gun:—

بیامر در دوران هش ولفی خان وزیر
ضمن توپ زمزم نام قلم گیر
عمل هاش نظیر

By order of the Emperor Durri Dowran Sháh Wáli Khán, the Wazir made this gun, named Zamzama, the capture of strongholds. The work of Sháh Nazir.

On the back of the gun in the middle is the following inscription:—

داور دردیس عدل شمار
خسرو نسبت گیر جم ماندار
امرو از سده مه مدادر
توپی سبک کرد کود وفار
شد ولی خان وزیر اکثر کار
کرد اساتید پشترا احضا
زموت نام توپ نادر کار
سک برای خلال دلا وادور کار
کرد باقیات هاش را بکار
راز پنهان تبودن تکرار
پیکربند از حاشیه دیوار

In the reign of the king possessing dignity like Faredun,
Dispenser of justice robed in equity.
The pear of the age, Ahmad Shah,
King, the conqueror of thrones, dignified as Jamshed.
Inscriptions on the Sikh Guns.

An order was issued to the grand Wazir,
From the threshold of his Majesty,
To have cast with every possible skill,
A gun terrible as a dragon and huge as a mountain.
His heaven-enthroned Majesty's servant,
Shah Wali Khan, the minister of affairs,
In order to accomplish that grand enterprise,
Called together a number of master workmen,
Till, with consummate toil,
Was cast, this wonderous gun Zamzama.
A destroyer even of the strongholds of heaven
Has at last appeared, under the auspices of His Majesty.
I enquired of reason for the date of this gun;
Reason, struck with terror, replied:
"If thou wilt give thy life in payment,
I will disclose to thee the secret,"
I agreed, and he replied:
"What a gun; a weapon like a fire-raining dragon."

The gun is 14 feet, 4½ inches, in length, exclusive of the casemate, the aperture of the bore being 9½ inches.

Inscriptions on Sikh Guns.

At the close of the first Sikh war, a subsidiary treaty was signed at Lahore, on 6th March 1846, between the British Government and the Sikh State, by which, at the earnest solicitation of the Sikh Darbar, His Excellency the Governor-General consented to leave a British force in garrison at Lahore until time should have been afforded for the re-organization of the Sikh army, the force on no account to remain in garrison for a longer period than the end of the year. Major, afterwards Sir Henry, Lawrence was left in charge of affairs. At this time 250 superb guns, which had been captured by the British troops in the late wars, were despatched to Calcutta. They were, during their march through British territories, saluted by the troops at every station where they halted, and, on arrival at their destination, they were publicly received with all honors. The victories had been gained in so incredibly short a time, and such was the popular belief in the strength of the Khalsa army, that to convince the less informed people of the reality of the victories, it was considered advisable to make these demonstrations. Of the captured guns, 38 had on them inscriptions in Persian and Hindi. We copy some of these here from the Tuhfat-ul-Ahbab, or Persian Memoir of Mirza Abdul Karim.

One of the guns bore the following inscription:

قوری طالع هاش رئیسی سنگی
که دنیای کوران بود مادردان
که چند سد و بود هفتاد و چار
که در چنان فشایی بس ارژیدن
علم نبی گفت تاریخ دار
پنج ماه ماکب سمنت 1835
Ranjit Singh, of great fortune,  
Brought the whole country under his sway, as a horse is brought.  
Kharak Singh, that prince, possessing a lofty house,  
Whose mother is the wisest of the Princesses.  
The gun ‘ Fatehjang ’ was made in the year (1834 Samvat).  
The guardian of this gun is Rai Singh,  
Who, in sacrificing life, makes no hesitation.  
As advised by his friend Jey Singh,  
Ghulam Nabi has recorded the date of the gun.  
Signed Guru Táráqí, 5th Magh, 1884."

Another inscription was as follows :—

چو ائد رها بیان و دل بی دانگ کی دارم
حضرکس یا رقیب از من ک کش در دخی دارم
قطم
ای رامس رئیب یوپ زمان داماد
در راستی و بیرود خود پگاه
از در دمی و به در ادی و چینگ جر
می و میره داری و صاحب خزائیم
مرکار نواب محمد شیخه سید میر صفدر چینگ مس ۱۳۱۴ هجری
نبوی اسمیش کوخد نکنن بوزن نکند و ده من گول بقدار ده و
بارود نصف از گول درون

"Like unto a dragon, I have many an old spot on my mind and heart.  
Keep at bay from me, O enmy, for I have fire in my mouth."

Quartrain.

"O gun, straight in dealings, owned by the celebrated Nawáb,  
Thou hast no rival in straightforwardness and magnitude,  
Dragon in breath, lion in courage, fond of war,  
Thou art like a serpent possessing the seal and treasure of State."

"The Government of Nawáb Muhammad Shujá Khán, Bahadur, Safdarjang,  
1182 the Hijri year of the Prophet. The name of this gun is ‘ Koh Shikan ’ (the breaker of mountain); weight 110 maunds; ball in proportion to mouth; powder half the weight of the ball."

Note.—It appears that the gun was captured by the Sikhs in the Multán war with Nawáb Shujá Khán.

Inscription on another gun :—

سے اکال مہا
ہسپت ائن یوپ مصر بیلی رام هریش گنفہ فتح و نصرت نام
ضرب آتش فشان و برق هزار صبح اعداد دود او پون هام
مسیت ۱۳۴۸

Sri Akal Sahi.

"This gun belongs to Missar Beli Ram.  
A voice from heaven gave it the name, ' Victory and triumph,'  
It showers forth fire and sparks of lightning,  
From its smoke the mornings of enemies are changed into evenings."

"1840 Samvat,"
INSCRIPTIONS ON THE SIKH GUNS.

Another gun bore the modest inscription:

By the grace of the immortal, under orders of Ranjit Singh, the valiant king of high fortune, this gun, named Jang Bajba, was cast under the superintendence of Jawahar Mal, in the factory of Sadab Singh, situated in the Dar-ul-Sultanat of Lahore, in 1898, Samwat, under the care of Sardar Fateh Singh.

Inscription on a gun cast in the fort of Lahore:

Under orders of His Gracious Majesty the Singh Sahib, the Crown Head of the Khalsa, the King Ranjit Singh Jio (may his dignity last for ever!), this gun, belonging to Diwan Lal Moti Ram and Ram Dyal, was completed in the blessed fort of Lahore, under the superintendence of Mian Qadar Bakhsh, in 1881. The name of the gun is ‘Fateh Jang.’ The work of Muhammad Hayat.

Several of the guns bore the name of Monsieur General Court.

The following inscription occurred on one of these:

By the grace of the immortal, in the reign of the great sovereign, Maharsi Ranjit Singh Bakadur (may his State and monarchy last for ever!), this gun, named Lelan, was cast, in Samwat 1887, the year of the holy Bikarnajit, by the noble and sacred orders of His Majesty, under the superintendence of the Sahib possessing wisdom like Aristotle, the Plato of the age, Monsieur Chevalier General Court, the valiant, in the manufactory of Idgah, under the guidance of Fazl Ali, Commandant, the pupil of the said Sahib, the valiant.

One of the guns had the following inscription on it:

* Mian Qadar Bakhsh was grandfather of Maulvi Zahur ud din and Mr. Muhammad Sháh Din, Barrister-at-Law, members of the Mian family of Baghbanpur. He was sent by Maharsi Ranjit Singh to Ludhiana to learn the art of manufacturing guns, and on his return wrote a work on gunnery.
THE ANTIQUITIES OF LAHORE.

"This gun has a mouth like that of a dragon,
By its breath it can discharge sparks of lightning.
It can, by a single sound,
Render the fate of the enemy as dark as its own smoke,
Since it can reduce impregnable forts,
It received the name Nasratjung (or the gainer of victory.)

During the reign of the King Ranjit Singh Bahadur, this gun of Sardar Jwála Singh, Bharania, was constructed, in 1887, Samwat, under the superintendence of Munáhi Dil Bagh Ráí. The work of Rai Singh, gun-maker."

Some of the guns bore the name of Royal Princes. One of these had the following inscription on it—

از فضل گورو نانک و لطف گویند سنتگر
وز حکم هزاراده لنجلال منگر
شد لوب لو ثیوار انگرچکی هم پسند
منصورب لو بخان جوز پنج تج منگر
ضریب مورج مکھی ساخت لاهور سمبرت خدیج 1897

"By the grace of Guru Nanak and the favor of Govind Singh,
Under the orders of the Prince Kanwar Naunihal Singh,
This new gun, named Zafarjung and Sháh Pasand, has been cast.
It belongs to the Artillery of General Tej Singh."

Of Surajmukhi Series.—Manufactured at Lahore, in 1897 Samwat year."

THE ANCESTORS OF NAWAB ALI MARDAN KHAN.

Among the antiquities of Lahore, the genealogical table of the celebrated canal engineer, Nawab Ali Mardan Khan, and a number of ancient royal sanads in possession of Nawáb Amír Muhammad Khán, a jagirdar of Cabul and a descendant of Ali Mardan Khan, at present residing in Lahore, deserve mention, both on account of the interest which attaches to them as ancient documents, and for their value in tracing the history of a family once so conspicuous in the annals of this country, of which little is now known.

The following is the genealogy:—

Muzaffar-ud-din Jahándar Sháh.
Furrukh Sháh Bádhábáh.
Sháh Rukh Mirzá.
Sháhzada Ali Kuli Khán.
Sirdar Killaj Ali Khán.
Sirdar Ganj Ali Khán.
Nawáb Ali Mardán Khán.
Sirdar Bahrán Ali Khán.
Sirdar Muhammad Husein Khán.
Sirdar Ali Khán.
Nawáb Sháh Badul Khán.
Nawáb Feredun Khán.
Nawáb Amír Muhammad Khán.
Sirdar Sháh Pasand Khán.
Muzaffar-ud-din Jahándar Sháh was Governor of Turán and Akr Baján in the time of Umar Sheikh Mirza, the father of Zahir-ud-din Muhammad Bábar, the Moghal Emperor, who laid the foundation of the Moghal dynasty of kings in India. His great grandson, Sháhzada 'Ali Kuli Khán, was for thirty-three years governor of Sherwanah, and Ganj 'Ali Khán, the grandson of the latter for fifteen years governor of Gurjistán. Nawáb 'Ali Mardán Khán was governor of Herat and Candahár under Sháh Saáfí, the Persian King, and, having been driven to revolt by the tyrannical proceedings of his master, joined Sháh Jahán at Lahore, in 1637, A. D.* His son, Sirdar Bahram 'Ali Khán, was governor of Sherwanah, and his grandson, Sirdar 'Ali Khán, governor of Turkistán. Nawáb Sháh Badal Khán was ruler of Shikárpur (Sindh) for forty-seven years.

Ancient Seals.

A deed of grant of a jágir, valued at Rs. 1,61,000 in the Suba of Multán, in favor of Sirdar 'Ali Khán, grandson of Nawáb 'Ali Mardán Khán, dated 18th Shaban, the first year of the accession of the Emperor Ahmad Sháh, bears the following seal of Safdarjang, the Wazir:—

Wazir-ul-Mumalik Burhan-ul-mulk: Abúl, Mansúr Khán, Bahadur, Safdar- khán, Fidei Ahmad Sháh Badshah, Bahadur, Gharsi.†

* Vide pages 53, 55, 58, and 152—53, supra.
† Abul Munásir, better known by his title of Safdarjang, was the nephew and successor of Sa'adat 'Ali Khán, Viceroy of Oudh, whose daughter he married. He was of Persian descent, and came to India at the invitation of his uncle. After the departure of Nadir Sháh, Munásir Khán was raised to the dignity of Wazir with the title of Safdarjang. He died in 1753 A. D., and was buried in the mausoleum which stands on the road to the Kutáb Minárá, about five miles from Delhi. For further particulars regarding this Amir, see my History of the Panjab, page 225.
A deed of grant of the same jāgir, in favor of Sirdar 'Ali Khán, dated 3rd Shaban, the third year of the reign of the Emperor Muhammad Sháh, bears the following seal of the Wazir Qamr-ud-din Khán. It is of smaller size than the seal of Safdarjang:

\[Image of the seal\]

\textit{Itimad-ud-daula Wazir-ul-Mumalik, Qamr-ud-din Khán, Khán Bahadur, Nasrat Jang, Fidví Muhammad Sháh, Badshah, Gházi, San Muhammad Sháh.}

A Royal \textit{sanad} of the Emperor Ahmad Sháh, assigning the jāgirs held by Nawáb 'Ali Mardán Khán in India, Panjáb and Cabul to Sirdar 'Ali Khán, Jawan Sher, styled Wáli, or Ruler of Turkistán, and dated 12th Zilhij 1165 A. H., has the impression of the following seal of the Wazír Moi-ud-din Khán:

\[Image of the seal\]

\textit{Moin-ul-Mulk Ikidar-ud-Daula, Moin-ud-din Khán, Diler Jang, Fidví Ahmad Sháh Bahadur Badsháh, Gházi.}

* For an account of this Amir, see my History of the Panjab, page 212.
Some of the documents bear the following seal of Sháh Shuja:

The dominions are God’s.
Oh Thou!

By the special favour of God, Shuja-ul-Mulk became the admitted Ruler of the country, 1207 A.H.

The following impression of the seal of Sháh Zamán appears on several royal sanads in possession of Nawáb Amír Muhammad Khán and his son Sháh Pasand Khán:

The dominions are God’s.
God through His grace, stamped the seal of the world’s monarchy with the name of Sháh Zamán.

The Firmans bear the signature of Nizám-ud-daula Wafa-dár Khán, the Wazír of Sháh Zamán.

The Nawáb has in his possession several Morasilahs, or letters, from the late Amír Dost Muhammad Khán, so much celebrated in
Afghan History, signed by the Amir himself. The Amir signed his name in the following style:—

\[\text{signature}\]

Dost Muhammad.

His seal bears the following impression:—

\[\text{seal image}\]

Ya Amir لكل Amir

God is the Lord of all Lords.

THE KASHI WORK.

The art of decorating buildings with enamelled or glazed tiles, known in the Panjab as Kashi, or Chini work, is of Arabic origin, having been imported into Europe by the Arabs at the end of the ninth century. It was adopted by the Italians under the name of Majolica, in the manufacture of earthenware in the fourteenth century. Having been thus introduced into Europe, it made rapid strides in improvement, and, in time, gave birth to the porcelain wares of Limoges, Dresden, Sevres and Plaissy.

It was introduced into India from China, through Persia, by the Moghuls, at the end of the thirteenth century, and, according to tradition, the influence of Tamerlane’s Chinese wife had much to do with its introduction into Eastern countries. It had existed in others forms among Semitic nations from the fourteenth century.

Major Cole, R. E., finds that the employment of glazed tiles for agricultural purposes, dates from Rhameses II (B.C. 1452). The Chinese used coloured porcelain in their buildings from an early period; "but so far" writes Major Cole, "as I have been able to ascertain, the first Muhammadan building in which glazed tiles were used, is the villa Viciosa Mosque of Cordova, in Spain, which, according to Prisse, dates from A.D. 965, and, according to Fergusson, from A.D. 1200."

Fergusson gives the celebrated mosque of Tabrez, built about the end of the thirteenth century, as the earliest instance in Persia
of glazed tiles. That was built just after the conquest of Persia by the Moghals. The next is described as the tomb of Muhammad Khuda Bandah in Sultaniah, built by the successor of Ghazan Khan, the founder of the Mosque at Tabrez.*

The earliest instance of the employment of glazed tiles for external decoration at Lahore is the tomb of Sháh Musa, built in the time of Ibrahim Lodi, (1519 A. D.)† or a little time before India was invaded by Babar. But the art did not come into general use until the time of the Moghals, and in the time of Sháh Jahán it took a new form. The use of encaustic tiles was, at this time, to a great extent, discontinued, and the decorations were executed on a hard kind of cement. This process being probably cheaper, the Kashi designs were universally adopted in the period of Sháh Jahán, and we hardly meet with a mosque, a tomb, or a gateway of this period which is not decorated with Kashi work. Strangely, writes Mr. Thornton, the Kashi design, as an architectural ornament, became almost entirely disused after the time of Sháh Jahán, and the art was almost lost to the Panjáb.‡ But the art has almost died out in both India and Persia, which employed it so largely on architectural ornamentation; and, while it has thus disappeared from the countries of the East, its home and place of birth, those of the West, which applied it to articles of every day use, have made great progress in it.

With regard to the Kashi work at Lahore, it may be mentioned that there lived, in 1876, in that town, an artist in the work, named Muhammad Bakhsh. He was then 97 years of age, and with him the secret of Kashi work probably died, for he steadily refused to take pupils.

* According to Major Cole, R. E., the following oriental buildings are good examples of the early employment of tiles:—

1. — Jami-i-Masjid, Badáon, 1223 A. D.
2. — Tomb of Bahawal Haq, Multán, 1250 A. D.
3. — Mosque of Tabrez, Persia, 1294 A. D.
4. — Mosque of Chey Koum, Cairo (the earliest use of glazed tiles in Cairo), 1354 A. D.
5. — Tomb of Tamerlane's father, Samarkand, tile Mosaic, 1404 A. D.
6. — Tomb of Tamerlane, Samarkand, 1404 A. D.
7. — Man Singh's Palace, Gwalior, tile Mosaic, 1507 A. D.
8. — Jamál Kamálí Tomb, Delhi, do., 1528, A. D.
9. — Tomb of Muhammad Mumin, at Nakodar, near Jalandhar, 1612 A. D.
10. — Jahanír's tomb, Lahore, tile Mosaic, 1627 A. D.
11. — Wazír Khán's Mosque, Lahore, do., 1632 A. D.

† Vide, Article, No. 91, Chapter II, page 204.
‡ Thornton's Lahore, page 148.
THE ANTIQUITIES OF LAHORE.

The following is a Persian inscription on a slab of marble in the Lahore Museum:

"In the name of God, the merciful, whose aid I implore. During the auspicious reign of His Majesty Aurangzeb, Alamgir, the king, in the 12th year of his exalted accession, corresponding to 1080 Hijri, the slave of the Royal Court, Shamsher Khan, Tarin, having, by the grace of God and the good fortune of the Emperor, conquered the country of Mandar for the servants of the victorious State, built this citadel, edifice and well."

THE COINS IN THE LAHORE MUSEUM.

The most valuable treasure of antiquarian interest, possessed by the Lahore Museum, is the stock of ancient coins of various ages from the period of the Greek invasion to the present times.

The numismatic studies and researches of Wilson, Prinsep, Edward Thomas, General Cunningham, and other scholars, have done much towards filling up the gaps in the history of India between the period of the Greek settlements and that of the Muhammadan invasions; and to their labours we mainly owe our knowledge, however imperfect as yet, of the several dynasties of Greek, Indo-Scythian, Brahman and Hindu kings whose sway extended from Cabul, Jalalabad and the defiles of the Khyber to the ancient Hesudra. Kingdoms and dynasties, rose, flourished, and fell during the interval of centuries that preceded the Muhammadan invasion of the country, of which not even the full names have been preserved. Towns and cities in turn flourished and decayed, of which nothing is on record, while their exact localities are even disputed. The evidence afforded by coins, furnishes a starting point for the history of kingdoms and dynasties long since forgotten. They enable the antiquary to recover many a landmark in ancient history that has faded away, or been lost in the gulf of tradition and myth. They are, indeed, like dissected maps of which the details may be filled in by subsequent patient and careful research.

The credit of collecting so valuable a treasure is due to the Panjab Government, which has recently published a catalogue of these coins, compiled by Mr. C. J. Rodgers. The coins are of the greatest interest, and are calculated to afford invaluable help to
future historians in the composition of their works, although much remains to be done in the way of acquisition of specimens to connect the still-missing links of past history.

Among the Græco-Bactrian coins obtained by means of grant made by the Panjáb Government, the first to be mentioned is a silver coin of Alexander the Great. The obverse of this coin has a head to the right with a lion’s head skin for a head-dress. The reverse bears the impression of Jupiter on a throne, with hawk in the right hand.


The coins have for the most part the helmeted head of the king to the right, Hercules seated on a rock to the left, with club in right hand, or Jupiter seated on a throne. Some have the bust of the king to the right with an elephant’s head for a head-dress. Others bear the impression of the head of Apollo, or of a lion, elephant, Indian bull, bullock, owl, &c. There are the figures of Athene standing front; Apollo standing, in the left hand a bow, and in the right an arrow; Pallas to right holding, a thunderbolt in the right hand and wearing a shield on the left arm; Victory to right, holding in the right hand a wreath.

Many of these coins were obtained in frontier Districts and Afghanistán. The impressions on the coins represent mostly scenes from Greek Mythology. All the Greek kings struck coins of various denominations, weights and sizes in both silver and gold, and in copper.

Of the Indo-Scythian kings of the Panjáb, there are the coins of Mæus, Azes, Azilises, Vonones, Spalaihores, Gondopherasses, Sasan, Orthagnes, Abdagases, Pakores, Zeionises Hyrkodes, Kadphises I, Kadphises II, and Soter Megas.

The inscriptions represent the king on horseback, holding in his hand a wreath or a spear; Zeus with a spear over the left shoulder; Pallas with a thunderbolt in the right hand; a king seated cross-legged on a cushion, with the right arm extended, and the left hand holding a spear; female figure with a palm branch on the left shoulder; Hercules with a club on the left shoulder;
standing figure with spear in the right hand; bearded head of
king; horse galloping; figures of lion; bull; harnessed horse.
Some of the impressions are striking. Kadaphes, the king, is rep-
resented on a copper coin as seated on a garden chair, with right
hand extended. Kadphises II is represented on a gold coin as
seated on a throne facing to the right, holding in his right hand
a flower, and with his left hand resting on the left knee. His coat
covers his knee and part of the throne, and flames issue from his
head and right shoulder.

There are coins of Sassanian kings with inscriptions in Pahalwi
and the bust of the king. The coins bear impressions of fire altars
and flames.

The Gupta coins have the image of Chandra Gupta, Lakshmi
and Samundra Gupta variously represented. Chandra Gupta is
represented as dressed in a long-tailed coat, with a bow in his right
hand and the bird standard behind the right arm.

Lakshmi is seated on a lotus flower, cross-legged, holding a
wreath in her right hand and a lotus flower in the left.

There are also Buddhist coins with inscriptions in Indian Pali
and images of females, deer, snake, &c.

There are silver coins of the Khalifas of Baghdad, Almansur
(150 A. H.), Harun-al-Rashid (173 A. H.), Elmamum (200 A. H.),
and silver coins of the early Muhammadan kings of Sindh, Abdul
Rahman, Muhammad Amir Abdullah, Amir Ahmad and Ali.

The Museum is rich in Muhammadan coins of all ages. In
noticing the coins of different kings, some particulars of interest
relating to the life of each have been added, which, it is hoped, will
be found useful as affording facility of reference in larger works on
Indian History.

THE GHANZIVIDE DYNASTY.

Genealogy of the Kings of Ghazni.

SABUKTAGIN,

\[
\begin{array}{ccc}
\text{Isamîl} & \text{Mahmûd} & \text{Muhammad} \\
\text{Abdul Rashid} & \text{Masûd I} & \text{Farakhzad} \\
\text{Ibrahim} & \text{Modûd} & \\
\text{Masûd III} & \text{Masûd II} & \\
\text{Sultân Arsalan} & \text{Bahram Shâh} & \\
\text{Khusrow Shâh} & & \\
\text{Khusrow Malik} & & \\
\end{array}
\]

Coin:—

لا آل الله محمد الرسول الله وحده لا شريك ل
لوضوع منصور صفين الطائع لله

"There is no God but God, and Muhammad is the Prophet of God. God is one, with no compeer. Obedient to the command of God, Nuh alias Sabuktagin, son of Mansur."

On the death of Subuktagin, his eldest son Mahmud being absent on an expedition, his second son Ismail was crowned king at Balkh. A silver coin of Ismail in the Museum has the following inscription on it:—

لا آل الله وحده لا شريك ل الطائع لله
محمد الرسول الله منصور بن لوغ اسماعيل

"There is no God but God, and Muhammad is the Prophet of God. God is one, with no compeer. Obedient to the command of God, Ismail son of Nuh, son of Mansur."

Sultan Mahmud, surnamed Amin-ul-Millat Yamin-ud-daulah, or the asylum of Faith, and the right hand of State, known also as Butshikan, or the Iconoclast, the eldest son of Subuktagin. Died of the stone on 29th April, 1030, in the 63rd year of his age and the 33rd of his reign. Was buried by torch-light in Kasr Ferozi, or the palace of triumph, at Ghizni. Flourished in the time of Alkadar Billah, the Abbasi, Khalif of Baghdad.

Coin: after the Kalima:—

ال قادر بالله يعين الدول
وامي الدخل محمود

"Alkadar Billah, Yamin-ud-daulah Amin-ul-Mulk Mahmud."

In 419 A. H. he struck the following coin at Lahore which he here calls Mahmudpur*:—

بسم الله ضرب هذا الدرهم بر محمودبور
سمع عشره وأربع مای

"Begin in the name of God. This coin was struck at Mahmudpur, in 419 A. H.

* Vide page 12 ante.
The coin bears the name of the Khalif and of Mahmúd with his usual titles. The reverse and the margin have inscriptions in Hindi characters.

4.—Muhammad.

On the death of Mahmúd, Muhammúd, his son, was raised to the throne of Ghizni; but he had reigned only five months, when he was blinded and deposed by his twin brother, Masúd I.

There is a unique silver coin of Muhammad in the Museum, bearing the following inscription:

لاَّ إِلَٰهَ إِلَّا الَّذِي قَدَرَ الرَّسُولَ لِلَّدِينِ مَجْهُوْلٌ بِنْ مُحَمَّدٍ بْنَ مُهَيْرَة

"There is no God but God, and Muhammad is the Prophet of God. God is one. He has no compere. The splendour of State, the beauty of religion, Muhammad son of Mahmúd, struck at Indrab."

5.—Masúd I.

Masúd I, son of Mahmúd, having deposed his brother, Muhammad, ascended the throne in 1031. Was deposed by the army, and put to death in the castle of Kari in 1042. He was contemporary with Alkadar Billah, Khalif of Baghdad.

Coin:—after the Kalima:

القائم ب撅رالله فاعرالدين الله مسعود

"Obedient to the command of God, victorious of the religion of God, Masúd."

6.—Mauud.

Mauud, son of Masúd, was crowned king at Ghizni in 1042. Died, 24th December 1049. He reigned in the time of Alkaem, Khalif of Baghdad.

Coin:

القائم ب撅رالله شهاب الدولة
وقطب الملتم مودود بن مسعود

"Obedient to the command of God, the star of State, the leader of religion, Mauud, son of Masúd."

On the reverse is the impression of a bull, with the Hindi words Sri Samanta Deva over it. In some of the coins Mauud styles himself Abul Fateh, "Father of Victory." In his coins Lahore is spelt as Lahore.

7.—Abdul Rashid.

Abdul Rashid, son of Mahmúd, ascended the throne in 1051, but had reigned only one year when he was deposed by Toghrul, a usurper. His titles were:

عزالدول وزعین الملكی
"The honor of State and ornament of religion,"
which he inscribed on his coin.

Farukhzad, the son of Masúd, died in 1058, after reigning six years. He reigned while Alkaem still sat on the throne of the zád. Khaliját, supported in his spiritualities by Toghrál Beg, the Emperor of Persia. He coined under the title of,

جمال الدولة و كمال الملک فرخ زاد

"The splendour of State, the excellent of religion, Farakhzód."

Some of his coins bear the inscription:

جمال الدولة ابو شهاب فرخ زاد

"The splendour of State, the father of bravery Farukhzad."

On the reverse is the impression of a bull, over which in Hindi is the inscription Sri Samanta Devi.

Ibrahim, the brother of Farákhzád, and son of Masúd, ascended the throne on his brother's death, and died in 1098, after reigning forty-two years.

Coin——The Kalima followed by——

٧٠٠ علمه لا شريك

"God is One, without compeer."

Then follow the name and title of the king:

التائم بامر الله ظهير الدولة ابوالضفمر ابراهيم بن مسعود

"Obedient to the command of God, the asylum of State, the father of victory, Ibrahim, son of Masood."

Some of the coins bear the inscription:

السلطان الاعظم قاهر الملوك ميدالسلطنين ابراهيم

"The great Sultan, the most powerful of kings, the most noble of sovereigns, Ibrahim."

Another coin has the following inscription:

Obv:

علد السلطان الاعظم قاهر الملوك ميدالسلطنين ابوالضفمر ابراهيم

"The great and just Sultan, the mightiest of kings, the most noble of sovereigns, the father of victory, Ibrahim."

Rev:

لاه الالله محمد الرسول الله التائم بامرالمملک الإسلام

"There is no God but God, and Muhammad, the Prophet of God. Obedient to the command of God, the king of Islam."
A silver coin of Lahore has on the obverse—

"The great and just Sultán, the father of victory, Ibrahim. This Dirham was struck at Lohor."

On the reverse is the figure of a bull, with Sri Samanta Deva in Hindi characters.

Masúd III, son of Ibrahim, ascended the throne on the death of his father. He reigned from 1898 to 1114.

Coin:—Obv:—

للله منا لله لا إله إلا الله محمد رسول الله
المستظهر بالله الملك الإسلام أبوسعيد

Rev:—

السلطان العظيم علي الدول وثنا الملك ظهير الإمام مسعود

Obv:—

"Unto the Lord alone praise is due. There is no God but God, and Muhammad is the Prophet of God. Dependent entirely upon God, the king of Islam, the fountain of prosperity."

Rev:—

"The great Sultán, the dignified of State, the asylum of religion, the dignified, Irám Masúd."

The copper coins have on them the figure of a bull with the words Sri Samanta Deva in Hindi, the inscription being:—

"The just Sultán, the source of prosperity, Masúd."

Sultán Arsallan, son of Masúd III, who succeeded his father to the throne of Ghizni, had reigned three years when he was put to death, in the 27th year of his age.

Coin:—

"The great Sultán, Malik Arsallan."

Bahárám Sháh, the son of Masúd III, succeeded Arsallan, and, having reigned peaceably for thirty-five years, died in 1152.

Coin:—After the confession of faith:—

Obv:—

المستمر هد بالله عصائد الدول سنجر

Rev:—

يمين الدول بيرام شاه
THE COINS IN THE LAHORE MUSEUM.

Obv:—

"Guided by God, the strength of State, Sanjar."

Rev:—

"The right hand of State, Bahrám Sháh."

We here find the name of Sanjar, king of Persia, to whom the Sultán of Ghizni now owed allegiance, inscribed on the coin, instead of that of the Khalif of Baghdad, whose power was on the decline.

Khusrow Sháh, the son of the Emperor Bahram, was sa-
luted king of Ghizni on the death of his father. He died at Lahore in 1160, having reigned in peace for seven years.

Coin: after the Confession of Faith.

Obv:—

المتى لا مراله عصداولدود سنجر

Rev:—

السلطان الاعظم معزالدود خسرو شاه

Obv:—

"Abiding by the command of God, the strength of State, Sanjar."

Rev:—

"The great Sultán, the honour of State, Khusrow Sháh."

Khusrow Malik, the son of Khusrow Sháh, ascended the throne. He was destined to be the last of the line of Ghizni kings, who had reigned from 962 to 1186, or for 224 years. Lahore was reduced by Sultán Muhammad Ghori in 1186, and the em-
pire passed from the house of Ghizni to that of Ghour.*

Coin:—

السلطان الاعظم سراج الدول خسرو ملك

"The great Sultán, the lamp of State, Khusrow Malik."

On some of the coins the Sultán is styled تاج الدول, or Crown of State.

* Vide page 12 ante.
Sultán Sháhab-ud-dín, surnamed Muhammad Ghori bin Sám, who truly laid the foundations of the Muhammadan empire in Hindustán, was on his march to his western provinces when he was assassinated on the banks of the Indus by the Ghakkars, on March 14th, 1206. His body was conveyed, in mournful pomp, to Ghizni, where he was interred. He had reigned thirty-two years, from the commencement of his reign at Ghizni.

Coin:

Obv:—

السلطان الأعظم معاز الدين
ابوالملك محمد بن سام

"The great Sultán, the honour of the world and religion, the father of victory, Muhammad.

Rev:—

لازل الله مصدق الرسول الله
الناصر الدين الله امير المؤمنين

"There is no God, but God, and Muhammad is the Prophet of God. The Conqueror of the religion of God, the Chief of the faithful."

Margin to Obv:—

ضرب هنالك بن بلدة غزليتم
في شهر من محرم ماهين

Margin to Rev:—

هؤلاء الدين رسل بالله ودين الحق
ليظهره على الدين كله

"He is the Lord who sent His Prophet for guidance with a true religion that he might cause that religion to triumph over all others."

* Alkoran Sura Fatah.
There are no coins in the Museum of Qutb-ud-din, who succeeded Muhammad Ghori; but there are coins of Taj-ud-din Yelduz, who was in temporary possession of the Panjáb soon after the accession of Qutb-ud-din in 1206.

The coins of Yelduz in the Museum have the following inscription on them:

*Obv:*  
السلطان المعظم ابوالفلح يلندز Sultan
“The great Sultán, the father of victory, Yelduz, the king.”

*Rev:*  
Horseman with star beneath and a Hindi passage.

One specimen has the following inscription:

*Obv:*  
السلطان المعظم معزالدینا و الدین
“The great Sultán honoured in the world and religion.”

*Rev:*  
عبد الملك المعظم تاج الدنيا و الدین يلندز
“The slave of the honoured king, the crown of the world and of religion, Yelduz.”

Another specimen has the inscription:

معزالدینا و الدین عبد يلندز

Honoured in this world and in religion, the slave of God, Yelduz.”

There are also the coins of Pirthwi Rája, the Rája of Ajmer, who was taken prisoner by Muhammad Ghori in the celebrated battle of Narain.* They have on the obverse the figure of a horseman, with the inscription Sri Prithwi Deva, and on the reverse the figure of a bull with the words Sri Asawari Samanta Deva, in Hindi.

On the death of his father, Qutb-ud-din, in 1210, Arám Sháh, his only son, ascended the throne; but he was deposed the same year by Shams-ud-din Altamash, who reigned until 1235, when he died. He was buried at Delhi.†

Coin: *Obv:*  
السلطان المعظم شمس الدنيا و الدین ابوالظلم ایتبع السلطان

“The Coins of Pirthwi Rája.

* Vide page 13 ante.
† The tomb of Shams-ud-din Altamash is outside the north-western corner of the Masjid Quwwat-ul-Islam near the Qutb Minar, Delhi,—Asar-us-Sanadid.
Obv:—
"The great Sultán, the sun of the world and religion, the father of victory, Altamaah, the king, the head of the faithful."

Rev:—
"There is no God, but God, and Muhammad is the Prophet of God. Almístansar Billah, the head of the faithful."

The following coin was struck by this king at Lahore:—

Obv:—


Rev:—
in circle.

4.—Rukn-ud-din Feroz.

"The just and great king Sultán Altamaah."

Rukn-ud-din Feroz was crowned king on the death of his father at Delhi. He was defeated and deposed by his sister, Sultáná Razia Begam, during the year of his accession (November 1236).*

Coin:

"The great Sultán, the pillar of State and religion, Feroz Sháh."

Another coin has the impression of a bull, with the Hindi words:—

"Saritan Sri Rukn-ud-dín."

And the impression of a horseman.

Sultáná Razia, who succeeded her brother, Rukn-ud-din Feroz, occupied the throne until 1239, when she was put to death. She was buried at Delhi.†

Coin:—

"The great Sultán, contented in this world and the next, the Sultán."

Some of the coins have only the word  رضی رازیا. Razia.

6.—Moiz-ud-dín Bahrám Sháh.

Moiz-ud-dín Bahrám Sháh, son of Altamaah, who succeeded Razia Sultáná, was deposed and put to death in 1241.‡

Coin—Obv:—

"Bull over which, in Hindi, is the inscription Sri Moij."

Rev:—

Horsemman.

7.—Ala-ud-dín Masúd.

Ala-ud-dín Masúd, who succeeded Moiz-ud-dín Bahrám Sháh, was the son of Rukn-ud-din Feroz. He was deposed by his uncle, Násir-ud-dín Mahmúd, and placed in confinement in 1246.

* His tomb is situated in Malikpur, near Delhi.
† Razia Sultáná is buried in new Delhi, near the Turkman Gate,—Carr Stephen.
‡ His tomb is situated in Malikpur, near Delhi.
Coin:—

السلطان الأعظم علاء الدين والدين أبوالمظفر
مصعود شاه السلطن
في عهد الإمام المستعضم أمير المؤمنين

"The great Sultán, elevated in State and religion, the father of victory, Masúd Shah, the king. Struck during the reign of Imán Mustasam, the Chief of the faithful."

Násir-ud-dín Mahmúd, son of Shams-ud-dín Altamash, who succeeded Ala-ud-dín Masúd, reigned for more than 20 years, when he died in 1266.

Coin:—

السلطان الأعظم ناصر الدين والدين أبوالمظفر مصعود بن السلطن
في عهد الإمام المستعضم أمير المؤمنين

"The great Sultán, the victorious of State and religion, the father of victory, Mahmúd, the son of Sultán. Struck during the reign of Imam Mustasam, the Chief of the faithful."

Ghias-ud-dín Balban, the son-in-law of Altamash, occupied the throne until 1286, when he died.*

Coin: Obv:—

السلطان الأعظم غياث الدين والدين
أبوالمظفر بليغ السلطن

Rev:—

الامام المستعضو أمير المؤمنين

Obv:—

"The great Sultán, the asylum of State and religion, the father of victory, Sultán Balban."

Rev:—

"The Imám, defender of the faithful, Mustasam.

Margin:—

ضرب هذا القسط بعشرة دهلي

"This coin has been struck in the metropolis of Delhi."

Moiz-ud-dín Kekubád, grandson of Ghias-ud-dín Balban, who succeeded, reigned until 1288, when he was murdered by Jalal-ud-dín Feroz, Khiljai.

Coin: Obv:—

السلطان الأعظم معزالدین والدين
أبوالمظفر كيقباد السلطان

Rev:—

"The great Sultán, the honour of State and religion, the father of victory, the King Kekubád. The head of the faithful, Imán Mustasam."

* He is buried in Dar-ul-Aman in the precincts of Qutb Minar, Delhi.—Carr Stephen, p. 79.
From the accession of Qutb-ud-din to the death of Kekubád, the Tartar slave Ghori kings had reigned for a period of eighty-three years, 1205 to 1288.

THE HOUSE OF KHILJAI.

Genealogy of Tartar Khiljai Dynasty of Kings.

Jalal-ud-din, Khiljai.  
Gugriah Khan.

Ala-ud-din, Khiljai.  
Almas Beg alias Alaf Khan.

Shaháú-ud-din Umar, Khiljai.  
Qutb-ud-din Mubarak Sháh, Khiljai.

1.—Jalal-ud-din Feroz Sháh.  
Jalal-ud-din Feroz Sháh, the chief of the Khiljai tribe, succeeded Kekubád on the throne of India, at the age of seventy. He had reigned for a period of seven years, when he was murdered by his nephew, Ala-ud-din, in 1295.

Coin:

He was buried in the precincts of the Kutb, Delhi.—Asar-us-Sanadid.
THE COINS IN THE LAHORE MUSEUM.

Rev:—

Marg:—

Rev:—

"The great Imám, the Khalif of God, the cherisher of the world, the star of State and religion, the father of victory."

Rev:—

"Mubarak Sháh, the king, son of the king, strengthened by the grace of God, the Amir of the faithful."

Marg:—

"This coin was struck in the Dar-ul-Islám, in the year 717.
The Khlíjái dynasty lasted from 1288 to 1321.

THE TOGHLÁK DYNASTY.

Genealogy of the Tartar Slave Dynasty of Toghlaks.

Sister married Salar Rajáb.

Ghías-ud-dín Toghlak I.

Feroz Sháh.

Muhammad Toghlak I.

Nasir-ud-dín Toghlak II.

Zafar Khán.

Abubakr.

Ghías-ud-dín Toghlak, the son of a Turki slave of Ghías-ud-dín Balban, by an Indian mother, was, by the unanimous voice of the people, elected emperor. He was killed by the fall of a pavilion in 1325.*

Coin:—

The valiant Sultán, the asylum of State and religion, Toghlak Sháh, the conquering king, the Amir of the faithful. This coin was struck at Delhi, the capital, in 722.

Some of his coins have the inscription in Hindi, Sri Sultán Ghías-ud-dín.

Muhammad Toghlak, the eldest son of Ghías-ud-dín Toghlak, who succeeded his father, reigned for a period of 27 years, when he died in 1351.

Coin:—

The warrior in the path of God, Muhammad, son of Toghlak Sháh."

* His tomb is situated in the environs of Delhi.
Some of his coins have the inscription:

"Struck in the time of Muhammad Toghak, the slave of God, and dependent on His mercy."

Another coin has the inscription:

"Struck in the time of the slave of God, dependent on His mercy, Muhammad, son of the noble martyred king, Toghak Sháh, in 747."

The following inscription occurs on a coin:

"This coin became current in the time of the slave of God, dependent on His mercy, Muhammad Toghak.
Verily, he who obeys the king, obeys God.
Struck at Delhi, the capital, in 731."

Another specimen has the inscription:

"Obey God, obey the Prophet, and him who may be in authority among you. Muhammad, 735."

"The king never denies justice to all, or any, of his subjects."

One specimen has the inscription:

"The slave of God, dependent on His mercy, Muhammad Toghak, 731."

"Country and State belong unto the Lord."

Feroz Sháh Toghak, cousin of Muhammad Toghak, who succeeded the late king, reigned for 38 years, when he died* in 1388.

3. Feroz Sháh Toghak Coin:

"The great Sultán, the sword of religion, the Amir of the faithful, the father of victory, the king Feroz Sháh; may his kingdom last for ever."

"This coin was struck in the time of the Imám, the Amir of the faithful, the father of victory, Almustaad Billah, may he reign for ever!"

There is a coin of Fatch Khan,† son of Feroz Sháh, with the following inscription:

---

* The tomb of Feroz Sháh is situated in the village Houz Khas, Delhi. — Carr Stephen, 157.
† Fatch Khan died in 1374 during the life-time of his father, and was buried in Qadam Sharif, about a mile-and-a-half to the south of the Lahori gate of modern Delhi. The sacred foot-print believed to be the impression of the foot of the Prophet Muhammad, on a small slab of marble was placed over the grave. The place has been since known as Qadam Sharif.
Abubakr Sháh, the grandson of Feroz Sháh Tughlak, who succeeded Ghias-ud-din II, and had reigned one year and six months (1389 A. D.), is represented by the following coin:

**Obv:**

Abu

**Rev:**

Abú

"Abubakr Sháh, son of Zaffar, son of Feroz Sháh, the Sultan, struck in the time of Khalifa Abu Abdullah; may his Khalifat last for ever ! 792."

Nasir-ud-dín Muhammad Tughlak II, succeeded Abubakr in 1390, and occupied the throne for six years. He is represented by coins bearing the following inscription:

Muhammad Sultán, the depute of the Amir of the faithful; struck in the capital of Delhi, 793.

Some of his coins bear the inscription:

Muhammad Sháh Náblí, Amir al-mu'minín

Muhammad Sháh, the son of Feroz Sháh Sultán, (in the time of the Khalifa), the head of the faithful, may his Khalifat last for ever !"
The Toghlak dynasty lasted from 1321 to 1398, or, including the period involved in Tymur's invasion, to 1412.

THE SYAD DYNASTY.

Syad Khizar Khan.
Syad Mubarak Shah.
Syad Muhammad Shah.
Syad Ala-ud-din.

Khizar Khan, the founder of the Syad dynasty of kings, and originally viceroy of Lahore, on assuming the sovereign authority, struck no coin in his own name, but ruled India in the name of Tymur, to whom he remitted tribute, and whose name he caused to be read in the Khutba.

Mubarak Shah, who succeeded his father, Khizar Khan, in 1421, was murdered by conspirators in 1435, while at worship in a mosque at Delhi. The following is the inscription on his coin:

مبارك هاش سلطان نائب امیر الامامین
ضریب باضطرة دهلي 855

"Mubarak Shah Sultán, the deputy of the Amir of the faithful. Struck in the capital of Delhi in 835."

Syad Muhammad Sháh, who succeeded his father, occupied the throne for twelve years, when he died, in 1445. His coin has the following inscription:

سلطان محمد شاه بن فرید شاه
الامیر الامامین علی خلفت باضطر دهلي 877

"Sultán Muhammad Sháh, son of Farid Sháh, (struck in the time of) the Khalif, the Amir of the faithful, may his Khalifat last for ever! 847."

A copper coin of this king has the following inscription:

سلطان محمد شاه فرید شاه خلفت
امیر الامامین علی خلفت باضطر دهلي 877

Sultán Muhammad Sháh, son of Farid Sháh, son of Khizr Sháh (struck in the time of) the Khalif, the Amir of the faithful, may his Khalifat last for ever! 846."

THE LODI DYNASTY.

Bahlool Lodi.
Ala-ud-din.
Sikandar.
Ibrahim.

* His tomb is situated in village Mubarakpur near the mausoleum of Safdar Jang, about five miles to the south of modern Delhi.—Carr Stephen, p. 160.
† The tomb of Syad Muhammad Shah is in the village of Khirpur (near Delhi) close to the tomb of his predecessor Mubarak Shah,—Ibid.
Bahlool reigned for thirty-eight years and died* in 1488. His coin bears the following inscription:

المتولى على الروعان بيلول ماه سلطان
في زمين امیرالمؤمنین خلیفۃ بالخلاقین

Dependent on God, Bahlool Sháh, the Sultán. Struck in the time of the Amir of the faithful,—may his Khalifat last for ever!—in the capital of Delhi, in 858.

Sikandar, who succeeded his father, Bahlool, had reigned for a period of twenty-eight years and five months, when he died, in 1517.† His coin has the inscription:

المتولى على الروعان مکندور ماه بیلول ماه سلطان
في زمن امیرالمؤمنین خلیفۃ بالخلاقین

Dependent on God, Sikandar Sháh, son of Bahlool Sháh, Saltán. Struck in the time of the Amir of the faithful, may his Khalifat last for ever, in the capital of Delhi, in 909.

Ibrahim Lodi, who succeeded his father in 1517, was slain in 1526, in the great battle fought between the Indians and the Moghals at Panipat, in which the supremacy of the latter, under their great leader Babar, was established.

Coin:

المتولى على الروعان ابراهیم شاه مکندور شاه سلطان
في زمن امیرالمؤمنین خلیفۃ بالخلاقین

Dependent on God, Ibrahim Sháh, son of Sikandar Sháh Saltán. Struck in the time of the Amir of the faithful, may his Khalifat last for ever!

THE SUR DYNASTY.

HASSAN KHAN SUR.

Sher Sháh Sur.  
|  
|  
| Nizam Kháń.  

| Adil Sháh Sur. |  
|  
|  
| Feroz Sháh Sur. |  

Sher Sháh was crowned king of Bengal in 1539, and, on the flight of Humayún to Cabul, assumed the sceptre of royalty at Agra the following year. He was killed by the bursting of a shell, in Kalinjar, in 1545. His coin bears the following inscription:

Obv:—

„Hipeshah sultan Exlde melek malakat" mussáfat

Margin

فرید الدين و الدنب ابالمظفر السلطان العادل

* The tomb of Bahlool-i-Lodi is situated outside the western wall of the enclosure of the shrine of Nasir-ud-din, Cheragh-i-Delhi, in a garden known as Jodh Bagh.—Asar-us-Sanadid.
† His tomb is situated in Qutb, Delhi.
Rev: —

لاَ إِلَهَ إِلَّا الَّذِي كَانَ تَأْسِيسَ الرِّسُولِ الْأَرْضَ وَالْمَآءَ وَأَوْصَايْهِ وَعَفَّاهُ عَلَى

"Sher Sháh, the Sultán; may God perpetuate his kingdom and State! The friend of religion and the world, the father of victory, the just Sultán. There is no God, but God, and Muhammad is the Prophet of God. Abubakr, Umar, Usman and Ali."

Jalal Khán was crowned Emperor of Hindustán in the fortress of Kalinjar, in 1545, by the title of Islam Sháh, though he was familiarly known as Salem Sháh. He reigned for about five years, and died at Gwalior in 1553. He struck coin bearing the following inscription:

ابو المظفر اسلام شاه ابن شير شاه سلطان خلد الله ملک
في عهد الأمير الحامي جلال الدنيا والدين

"The father of victory, Islám Sháh, the son of Sher Sháh, the Sultán, may God perpetuate his kingdom! Struck in the time of the Amir, the defender of the faith, the splendour of the religion and of the world."

Muhammad Sháh Súr, Adili, the son of Nizam Khán, assumed the Imperial diadem in 1553. His coins bear the inscription:

المجاهد بنائيد الرحمن مصطفى شاه سلطان خلد الله ملک

"The warrior by the grace of God, in the cause of religion, Muhammad Sháh the Sultán; may God perpetuate his kingdom!"

Ibrahim Sháh Súr, the brother-in-law of Muhammad Sháh, usurped the throne. A copper coin of his bears the inscription:

ابو المظفر السلطان ابراهیم شاه خلد ملک
في عهد الأمير الحامي ١٥٦٣

"Struck in the time of the Amir, the defender (of religion), the father of victory, the Sultán Ibrahim Sháh; may God perpetuate his reign! 1562."

Sikandar Sháh Súr, having expelled Ibrahim Sháh, assumed the regalia of royalty, but died in Bengal after a brief reign. His coins bears the inscription:

المتوکل على الرحمن مکندر شاه السلطان في عهد الأمير الحامي

"Struck in the time of Amir, the defender (of religion), dependent on God, Sikandar Sháh, the Sultán, 962."
GENEALOGY OF THE MOGHAL DYNASTY.

(1) KUTB-UD-DIN AMIR TYMUR GURGAN.
(2) Jalal-ud-din Miran Shah.
(3) Sultan Muhammad Mirza.
(4) Sultan Abu Said Mirza.
(5) Umar Sheikh Mirza.
(6) Zahir-ud-din Muhammad Babur.


'Az-ud-din. (19) Aziz-ud-din Alamgir II.
(20) Ali Gauhar Sháh Alam.

Mirza Jawan Bakht. (21) Moin-ud-din Akber Sháh II.

Mirza Jahangir. (22) Siraj-ud-din Muhammad Bahadar Sháh.
Qutb-ud-din Amir Tymur, Gurgan, surnamed Sahib-i-Qiran-i-'Azim, called also Tymur Beg and Tymur Lang, from his lameness. Born near Kesh (Shahr Sabz) April 6th, 1336. He was fifth in descent from Karatchar Miyan, the relative and counsellor of Changez Khan. Died February 8th, 1405, at Atrar, 74 farsangs from Samarkand, at the age of 70; buried at Samarkand, in a tomb which he had himself caused to be erected for the purpose. He is represented in the Museum by a silver coin, bearing the following inscription:

Obv:—
سلطان محمود يرلفی امیر تیمور گورگان

Rev:—
لا ال ایل الا محمد رسول الله

"Sultán Mahmúd Yarlaghi Amir Tymúr, Gurgan."

"There is no God, but God, and Muhammad is the Prophet of God, 781."

2. Babar. Zahir-ud-din Muhammad Babar. Born 1483. His mother was Kutluk Nigar Khánam, the daughter of Yuni Khán, the grand Khán of the horde of Moghals. Died in his palace at Charbagh, near Agra, on 26th December, 1530, at the age of 47. His body was, at his own desire, carried to Cabul and buried in a beautiful spot marked out by himself on a hill near the city. Title after death, Geti Sitani, Firduas Makaní. His coin bears the inscription of Kalima, the names of the four Khalifs of Islam and the King's name:

ظهیر الدين محمد باير بادشاھ غایزي

"Zahir-ud-dín Muhammad Babar Badshah-i-Gházi."

3. Humayun. Nasir-ud-din Muhammad Humayún. He was born in the citadel of Cabul on March 6th, 1508, and ascended the throne at Agra on 29th December, 1530. His mother was Máham Begam, a relative of Sultán Husain Mirza, of Khorasan. Died in his palace, in the Din Panah fort of Delhi, through a fall from the marble steps of his library, on the evening of 24th January, 1556, in the 48th year of his age, after a reign of rather more than 25 years. He was buried at Delhi. Title after death Jammat Ashiáni.

His coin after the Kalima bears the following inscription:

السلطان الاعظم والفائران العكر مصمد همایون غایزي
خلد الهم تعالى میلک وسلطان ضرب فندیار

"The great Sultán, the revered sovereign, Muhammad Humayún, the valiant; may God, the Most High, perpetuate his kingdom and State! Struck at Candahar, 95."
There is a silver coin of Kāmrān Mirza, brother of Humayūn who had been governor of the Panjāb for some time, with the following inscription:

Obv:—

السلطان المعظم و الظاہر المكم مصدق كامران بادشاه غازی خلد ال تعالى ملك و سلطان ضرب قبدهار

"The great Sultān, the revered sovereign, Muhammad Kāmrān, the valiant King, may God, the Most High, perpetuate his kingdom and State! Struck at Candahar in 951."

Reverse—Kalima.

Margin:—

ابوبکر الصديق—عمر الفاروق—عثمان الفгар—علي المرتضی

"Abubakr the Just, Umr-ul-Faraq, Usman-ul-Gaffar, Ali-ul-Murtaza."

Abul Fath Jalāl-ud-dīn Muhammad Akbar. Son of Hamida Bano Begam, born in the castle of Amarkot, in lower Sinch, on Sunday, the 15th of October, 1542. Crowned at Kala
naur, in the Gurdaspur District, on February 15th, 1556. Died at Agra, October 13th, 1605, at the age of sixty-three, after reigning fifty-one years and some months. He was buried at Sikandra, near Agra. Title after death, Aresh Ashiani.

There are several specimens in the Museum of the coins of Akbar, struck in the Mint of Lahore. They bear the inscription:

اكبر الهم جالل

"God is (Akbar) great. Eminent is His glory."

This has, of course, reference to his claims to divine powers for the sentence may also mean, "Akbar is God, and eminent is his glory."

A gold coin of Akbar, struck at Agra, has the following inscription:

السلطان الاعظم جالل الدين محمد اکبر بادشاه غازی خلد ال تعالى ملك و سلطان ضرب اکروه

"The great Sultān Jalāl-ud-dīn Muhammad Akbar, Badashah-i-Ghazi, may God perpetuate his reign and State! Struck at Agra in 971."

A gold coin struck in the Lahore Mint has the inscription:

جالل الدين محمد اکبر بادشاه غازی خلد ال تعالى ملك ضرب دارالعدل لاهور

* Vide pages 22 and 23 supra.
"Jalāl-ud-dīn Muhammad Akbar, Badshah-i-Ghazī, may God perpetuate his kingdom and State! Struck at the capital of Lahore in 975."

In some other coins Lahore is called دارالسلطنه Dar-ul-Sultanat, or the capital. Many coins of Akbar have the Kalima in square, and the names of the four companions of the Prophet. Some have on them the inscription:

الله اكبر جل جلال

"God is great, and eminent is His glory."

Nur-ud-dīn Muhammad Jahāngīr. Born at Fatehpur Sikri on September 2nd, 1569. His mother was Jodh Bai, Princess of Jodhpur, called Maryam-Zamani.* He died at Bhimbar, on the Kashmir frontier, on the morning of October 28th, 1628, in the fifty-ninth year of his age and the twenty-second of his reign. His corpse was, according to his own will, interred in the garden of Nūr Jahān, in Lahore, across the Rāvi. Title after death, Jannat Makānī.

The coins of Jahāngīr and Nūr Jahān, fully represented in the Museum, are highly interesting. Some have on them inscriptions of Persian couplets which are of real beauty and excellence.

A gold coin of Jahāngīr, struck at Lahore, has the following couplet, composed by Amir-ul-Umera Asif Jah, whose mausoleum stands close by:†

روی زر راساغی نورالی نرلاند مهر و ماه
شاه نورالدین جهانگیر ابی اکبر ایاده‌ماه ضریب لاهور

"The king Nūr-ud-dīn Jahāngīr, son of the King Akbar,
Has made the face of gold to shine like the sun and moon."
Struck at Lahore, 1015.

Silver coins struck at Lahore have the following inscription:

زر لاهور هست در ماه بسی چون ماه انتور
بدور شاه نورالدین جهانگیر ابی شاه اکبر

"In the month of Bahman, the gold of Lahore became luminous like the moon.
In the reign of the King Nūr-ud-dīn, son of the King Akbar. 1019."

Another silver coin struck at the Lahore mint has the inscription:

زنام شاه جهانگیر شاه اکبر نور همیشه پاداسرویی مسک لاہور

* Akbar's mother bore the title Maryam Makani.
† Vide page 108.
"Through the name of the King Jahângîr, son of the King Akbar, May the coin of Lahore ever remain bright!" 1026.

A rupee, also struck at Lahore, has the following couplet inscribed on it:

بدهر باذروا تا فلك بود در دور
بنام شاه جهانگیر سک لاهور
1/7

"So long as the sky continues to revolve, May the coin of Lahore be current in the world in the name of the king Jahângîr!" 1017.*

The following silver coin of the Agra mint, in the Museum, is interesting:

سک زد در شهر اگره خسرو کریمی پناد
شاه فراحالدین جهانگیر این اکبر پادشاه

"The king, the asylum of the world, Nür-ud-dîn Jahângîr, son of the King Akbar, Stamped this coin in the city of Agra."

Another coin of the Agra mint has the following inscription:

سک اکره داد زینت زر زم از جهانگیر شاه شاه اکبر 1/28

"The coin of Agra was endowed with beauty of gold. 14. Through King Jahângîr, son of the King Akbar, 1026."

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* Mr. Rodgers, in the Journal of the Bengal Asiatic Society, mentions the following silver coins of Jahângîr, struck in the Lahore mint; but they are not in the Museum:

در امشنادار مر این سک در لاهور زد بر زر
شهیش هام شاه جهانگیر این شاه اکبر

"In the month of Isandarmuz, this coin was struck on gold at Lahore, By the monarch of the people, Jahângîr, son of the King Akbar."

بماه تیر در لاهور زد این سک را بر زر
پناد دین مالک شاه جهانگیر این سک اکبر

"In the month of Tir, stamped this coin on gold at Lahore, The asylum of faith, King Jahângîr, son of the King Akbar."

م اردی بهشت این سک در لاهور زد بر زر
شهیش هام شاه جهانگیر این شاه اکبر

"In the month of Urdi Bahisht, stamped this coin on gold at Lahore, The monarch of the age, King Jahângîr, son of the King Akbar."

بفر ور دین زر لاهور شد رشت ِ همانور
ز نور سک شاه جهانگیر این شاه اکبر

"In the month of Farwardin the gold of Lahore became an object of jealousy to the luminous moon, Through the light of the coin of King Jahângîr, son of the King Akbar."
The following silver coin of the Lahore mint was struck in the name of Nūr Jahān, the king's favourite consort:

"By order of the King Jahāngīr, gold received a hundred-fold additional value, Through the name of Nūr Jahān, the Chief Consort, Year of accession 29: struck at Lahore, 1035."

A rupee of the Candahār mint has the following inscription:

"The coin of Candahār became delightful Through King Jahāngīr, son of the King Akbar," 1026.

Shahāb-ud-dīn Muhammad Shāh Jahān, surnamed Sahib Qirān-i-Sānī. Born at Lahore on 30th Rabi-ul-awal 1000 A. H.—(5th January 1592 A. D.), by the daughter of Ude Singh, son of Raja Maldeo, Rana of Marwār, commonly known as Jagat Gosāín. Died in the palace of Agra on 21st January, 1666, and was buried close to his favourite consort, Mumtāz Mahal, niece of the celebrated Nūr Jahān, and daughter of Asif Jah, in the mausoleum now known as the Taj of Agra. He died aged seventy-four years, and had reigned thirty years. Title after death, Fir-daus Ashiānī Ala Hazrat.

There are in the Museum several silver coins of Shāh Jahān struck in the Lahore Mint. Some of these bear the inscription:

"The second lord of Constellation Shahāb-ud-dīn Muhammad Shāh Jahān, Badshah-i-Ghazi. Struck in Lahore, the Dar-ul-Saltanat."

On the reverse is the Kalima, and in the margin are the names of the four Khalifs.

There are several coins of Shāh Jahān in the Lahore Museum, struck in the mints of Delhi, Agra, Patna, Burhānpur, Ahmadabad and Multān. There are also some Nisar Ḳafar coins of Shāh Jahān struck in 1066 A. H.

Muhammad Mulki-ud-dīn Aurangzeb Alāmīr.—Born 22nd October, 1618, near Gujrat, (Deccan) son of Mumtāz Mahal. Died

* The attribute of each of the four successors of Muhammad is described,
on Friday, the 21st February, 1707, in his camp at Ahmadnagar, near Daulatabad, aged ninety lunar years and fourteen days, having reigned fifty years, and was, in pursuance of his own will,* buried in the precincts of the mausoleum of Sháh Zen-ud-dín, three kos from Daulatabad. Title after death, Ala Khakani Khuld Makani.

The following couplet, composed by Mir Abul Baki, known by the poetical name of Sahbai, was struck on Aurangzeb’s gold coin, of which there are specimens in the Museum:

مک کرد در جهان چو بدر منیر شاه اورنگزب رزب عالمگیر

“The King Aurangzeb Alamgir
Struck gold coin in the world like the luminous sun.”

For silver coin, the word Badr, “Sun” was changed to Mehr, “Moon,” the remaining part of the inscription being allowed to stand.

There are silver coins of Aurangzeb in the Museum struck at Lahore in the fourth year of accession.

Some of the coins struck in Multán bear the following inscription:

ابوالمنتشر موسی الدین محمد اورنگزب رزب بهادر عالمگیر باهیه غازی

Struck in Multan, the capital, in the first year of the auspicious reign.”

Qutab-ud-dín Muhammad Muazzam Sháh Alam Bahadur Sháh. Born 1643, in the Deccan; died at Lahore, on 19th February, 1712, in the seventy first lunar year of his age and the fifth of his reign. His body was conveyed to Delhi, where it was buried within the precincts of the mausoleum of the saint Qutab-ud-din. Title after death, Khuld Manzil.

His coin, struck at Lahore, bears the following inscription:

مک شاه عالم بادشاه غازی—1119
صرب دارالسلطنت لاہور سند احد جولون میمانت مانوس

Struck in Lahore, the Dar-ul-Sultanat, in the first year of the auspicious reign.”

* Ma-Asiri Alamgiri, page 222.
There are coins of Delhi, Multán, Lucknow, Sirhand, Azimabād, Peshawar and Surat.

Muhammad Moz-ud-din Jahándár Sháh. Born, 1660, in the Deccan; died, 1713, and was buried in the precincts of the mausoleum of Humayún. Title after death, Khuld Arámgáh.

The following coins of this Emperor are in the Museum:

1. "The victorious Emperor Jahándár Sháh, the valiant, put his stamp on the sun and moon throughout the world, 1124. Struck in Sháh Jahánabad, the capital, in the first year of the auspicious reign."

2. "The victorious Emperor Jahándár Sháh, the valiant, struck coin in the world like the sun and moon, 1124. Struck in the Dar-ul-Sultanat of Lahore, in the first year of the auspicious reign."

3. "The emperor of the world, Jahándár Sháh, struck coin on gold like the Sahib Qiran, 1124. Struck at Sháh Jahánabad, the capital, in the first year of the auspicious reign."

Muhammad Farukh Siyar. Born 1686; died 1719 after a reign of six years and four months. Buried in the sepulchre of Humayún. Title after death, Shahidi Mahrım.

His coins, struck at Lahore, bear the following inscription:

"Farrukh Siyar, the monarch of the land and sea, put his stamp on silver and gold, through the grace of God, 1125. Struck in Lahore, the Dar-ul-Sultanat, in the second year of the auspicious reign."

There are coins, struck in Kashmír, Murshadabad, called Khujista Bunyad, (of auspices origin); Sháhja-
nabad called the Dar-ul-Khilafat; Akbarabad, called Mustakir-ul-Mulk or Mustakir-ul-Khilafat (the seat of the Empire); Burhanpur, called Dar-ul-Sarur (the place of joy); Azimabad; Bareilly; and Multan, called Darul-Aman (or the house of peace), Arcot and Etawa.


The following coin, struck by this Emperor at Lahore, is in the Museum:

"Rafi-ul-Darajat, the monarch of land and sea, Struck coin in India with thousands of blessings, 1131. Struck at Lahore, the Dar-ul-Sultanat, in the first year of the reign."

There are also coins of Multan and Shah Jahanhabad struck by this Emperor.

Rafi-ud-Daula Shah Jahan II. Died 1718. Buried in the mausoleum of Humayun. Struck coin in Lahore with the following inscription:

"The auspicious coin of the valiant king, Shah Jahan. 1131 (1718 A.D.) Struck at Lahore, the Dar-ul-Sultanat, in the first year of the auspicious reign."

Abul Fath, Roushan Akhtar, Nasir-ud-din Muhammad Shah. Born 5th August 1702 A.D., in the neighbourhood of Ghazni, son of Maryam Makani. Died at Delhi, on the morning of the 14th April, 1748, in the thirty-first year of his reign and forty-sixth year of his age. Buried in the precincts of the mausoleum of Nizam-ud-din, Delhi. Title after death, Firdaus Arangdah. The coins struck by this Emperor in the Lahore mint, bear the following inscription:

"The fortunate coin of Muhammad Shah, the valiant king.—1132. Struck at Lahore, the Dar-ul-Sultanat, in the first year of the auspicious reign."

There are numerous coins of this Emperor struck in the mints of Multan, Akbarabad, Shajahanabad, Peshawar, Surat, Akhtar
Nagar, (Oudh), Arcot, Murshedabad, Bareilly, Farukhabad, Benares called Muhammadabad, Etawa and Burhanpur, styled the Dar-ul-Sarár (or the house of joy).

14.—A h.-mad Sháh.

Mojahid-ud-dín Abul Násir Ahmad Sháh. Born 1727. Died 1775; buried at Qadam Rasul in the environs of Delhi. His coins struck at Lahore, bear the following inscription:—

"The fortunate coin of Ahmad Shah, Bahadur, the valiant king, A. H. 1162. Struck at Lahore, the capital, in the first year of the auspicious reign."

Abul'Adl 'Az-ud-dín Muhammad Alamgír II. Born 1687; died 11th November, 1759, at the age of seventy-three; buried in the sepulchre of Húmayún. He struck coins bearing the following inscription:—

"The king 'Aziz-ud-dín 'Alamgír, Struck coin in the seven climes, like the luminous sun and moon, 1170."

The following square gold coin was struck at Delhi:—

Obv.—

"The fortunate coin of Abul 'Adl 'Aziz-ud-dín Muhammad Alamgír, Badshah-i-Ghazi, Struck at Shah Jahanabad, the capital in the year 2."

Rev.—"There is no God, but God, and Muhammad is the Prophet of God."

Margin—"By the truth of Abu Bakr, the justice of Umar, the modesty of Usman, and the learning of Ali."

The following coin was struck at Lahore:—

Obv.—"The fortunate coin of Alamgír Badshah-i-Ghazi—1100. Struck at Lahore, the Dar-ul-Sultanat, in the first year of the auspicious reign."

15.—Alamgír II.

Ali Gauhar Sháh Alam II. Born 1727 at Allahabad; died 1807, at the age of eighty-one; buried at Qutab, Delhi. Title
after death, *Firdaus Manzil*. He struck coin bearing the following inscription:

َسَمْكَ زَمَرُ بِهِمْ فَضَلٌ وَصَمْدُ عُلَمَاء

"The shadow of God's mercy, the Defender of the religion of Muhammad, Shah Alam, the king, put his stamp on the seven climes."

Another coin has the following inscription:

َسَمْكَ صَاحِبُ قُرْآنِ زَمَرُ بِهِمْ فَضَلٌ وَصَمْدُ عُلَمَاء

"Shah Alam, the king, Defender of the religion of Muhammad, Through the grace of God struck coin like that of Sahib Qiran."

Abul Nasr Muin-ud-din Akbar Sháh II. Born 1759. Died 1821, at the age of sixty-two, buried in the precincts of the mausoleum of Qutb-ud-din. Title after death, *Arsh Arámgáh*. He struck coin bearing the following inscription:

َسَمْكَ مِبَارَكَ صَاحِبُ قُرْآنِ زَمَرُ بِهِمْ فَضَلٌ وَصَمْدُ عُلَمَاء

"The fortunate coin of the lord of second constellation, Muhammad Akbar, Badaháh-i-Ghazi.

Struck at Sháh Jahanábad, the Darulkhiláfat, in the first year of the auspicious reign."

**THE COINS OF NADIR SHAH AND HIS SUCCESSORS.**

The Museum possesses some very interesting coins of the Afghan Kings. Notable among these are the coins of Nadir Sháh and his successors.

The gold coins of Nadir Sháh have the following inscription. 1.—*Nadir Sháh.*

He struck this coin after the battle of Karnal.

ِهَمْسَتْ سُلْطَانُ بِرْسَلَةَ بِهِمْ نَادُرُ صَاحِبُ قُرْآن

"The king of kings, the lord of constellation, Is Nadir, the head of the kings of the world. May God prolong his reign! Struck at Blakkar, 1158."

Another coin has the following inscription:

َسَمْكَ زَمَرُ بِهِمْ فَضَلُ وَصَمْدُ عُلَمَاء

"The coins of Nadir of Persia, the asylum of the world. Have proclaimed his empire throughout the world, What is past is best!"
There are coins struck by this king in Delhi, Pesháwar, Isphihán and Tabrez.*

2.—Ahmad Sháh Durrani struck coins at Lahore, bearing the following inscription:

حم شاد از قادی تیمور بن أحمد باشان
سک ن قریم و زر از اوج ماهی تابی به
ضرب دارالسلطنت لاهور سن ام مینیه مانوس
در دوران امده باشان باشان

"By the command of God, the inscrutable, Ahmed, the king,
Struck coin on silver and gold from the bottom of the sea to the height of the moon.
Struck at Lahore, the Dar-ul-Sultanat, in the first year of the auspicious reign.
The pearl of the age, Ahmed Sháh, the king."

There are coins struck by this king in Multán, Delhi, Sirhind, Kashmír, Bhakkar, Bareilly and Dera.

3.—Tymúr Sháh.

The following coins of Tymúr Sháh, son and successor of Ahmad Sháh Durrani, are in the Museum:

بحکم خدا و رسول امام بعید موالا نورت مکبت تیمور شاه نظام
ضرب دارالسلطنت لاهور سن ام مینیه مانوس

"By the command of God and the Prophet of the people,
The coin of Tymúr Sháh became current in the world, 1171.
Struck at Lahore, the Dar-ul-Sultanat, in the first year of the auspicious reign."

Another coin has the following inscription:

چرخ می ارد طلاب و تقره از خورشید و ماه
تا زنده رحمید مکبت تیمور شاه

"Heaven has borrowed gold and silver from the sun and moon,
That the coin of Tymúr Sháh be struck on its face, 1205."†

In the coins of Tymúr Sháh, Candahar is styled Ashraf-ul-Bilad-i-Ahmad Sháhi اشرف البالئ أحمد شاهی meaning 'the noblest of the towns of Ahmad Sháh.'

Sháhzamán, the son and successor of Tymúr Sháh, struck coins at Peshawar bearing the following inscription:

* For further accounts of the coins of Nadir Sháh, see my History of the Panjáb, pages 196 and 202.
† The following was the inscription of Tymúr Sháh's seal:

علم شاد از عنايات الپی بعید دولت تیمور شاهی

"Through the grace of God the kingdom of Tymúr Sháh
Became conspicuous in the world."

Vide my History of the Panjáb, page 289.
THE COINS IN THE LAHORE MUSEUM.

A coin struck at Herat bears the following inscription:

"By the command of God, Zamán Sháh, the king of kings,
Struck coin on gold in all directions.
Struck at Herat, the Dar-ul-Sultanat, 1214."

Mahmúd Sháh, the elder brother of Sháh Zamán, on ascending the throne of Cabúl, stamped coin of which the following, struck at Herat, is in the Museum:

"Mahmúd Sháh, the king, conqueror of the world,
Struck coin on gold by the command of God.
Struck at Herat, the Dar-ul-Sultanat, in 1217."

Shuja-ul-Mulk, the own brother of Sháh Zamán (their mother was a Eusufzai lady), on ascending the throne, struck coin bearing the following inscription:

"The king the disciple of the Faith, Shah Shuja-ul-Mulk,
Struck coin on silver and gold like the luminous sun and moon.
Struck at Peshawar in the third year of accession."

A coin struck by Sháh Shuja in Kashmír has the following inscription:

"By the grace of God Shah Shuja-ul-Mulk, the king of the land and sea,
Struck coin on silver and gold.
Struck at Kashmir in the year, 1219 A. H. and the second year of accession."
7.—Ayúb Sháh.

Ayúb Sháh, a younger brother of Shuja-ul-Mulk, who was installed on the throne of Cabul by the Barakzai Sardar, Muhammad Azim Khán,* stamped coin of which the following specimen, struck in Pesháwar, is in the Museum:—

"The sun and moon gained their splendour in the world,
Through the brilliancy of the rays of the coin of Ayub Shah.
Struck at Pesháwar in the seventh year of accession."

The Museum possesses a treasure of other coins, such as coins of the Sikh time; Persian coins; Central Asian coins; Russian coins; coins of Native States, namely, Nepal, Patiala, Nabha, Alwar, Baháwalpur, Chamba, Jhind, Maler Kotla, Jaipur; also coins of the Lucknow Kings; English coins; Italian coins; French coins; European coins; American coins; Parthian coins; Burmese coins and Chinese coins.

* Vide my History of the Panjáb, pages 460 and 484.

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