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AN ILLUSTRATED SELECTION OF THE
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CONTENTS.

	<i>Pages</i>
LIST OF PLATES	v—xi
PREFACE	xiii—xiv
SECTION I.—ARMS AND ARMOUR	1—26
„ II.—STANDARDS AND INSIGNIA	27—30
„ III.—MISCELLANEOUS EXHIBITS	31—42
„ IV.— <i>FARMĀNS</i> , LETTERS, ETC.	43—64
„ V.—SPECIMENS OF CALLIGRAPHY	65—70
„ VI.—PICTURES	72—164

LIST OF PLATES.

I.—ARMS AND ARMOUR.

Number of Plate.	Catalogue Number of Exhibit.
I a.—Collection of Sabres	A. 1
I b.—Coat of Mail (<i>zirih</i>)	A. 2
Straight sword (<i>khānda</i>)	A. 3
Straight sword	A. 4
Dagger (<i>katār</i> or <i>jamdhar</i>)	A. 5
Sword sticks (<i>gupti</i>)	A. 6, 7
Shield (<i>dhāl</i> or <i>sipar</i>)	A. 8
I c.—Bows (<i>kamān</i>)	A. 13, 14
Coat of Mail (<i>zirih</i>)	A. 28
Helmet (<i>top</i> , <i>khod</i> or <i>dabalgāh</i>)	A. 29
Afghān Knife (<i>kard</i>)	A. 30
I d.—Cavalry Pistols	A. 35, 36
Dagger (<i>jambīyah</i>)	A. 38
Straight sword (<i>khānda</i>)	A. 39
Shield (small)	A. 41
Straight sword (<i>khānda</i>)	A. 42
Dagger-stick (<i>gupti-kard</i>)	A. 43
Quiver (<i>tarkash</i>)	
Arrows (<i>tīr</i>) }	A. 44
Armguard (<i>godhu</i>)	
II a.—Daggers (<i>katār</i> or <i>jamdhar</i>)	A. 9, 10, 11, 12
Sabres	A. 18, 21, 25, 27
Straight swords (<i>khānda</i>)	A. 22, 23
II b.—Spears	A. 62—77
III a.—Sabres	A. 19, 181
III b.—Sabres	A. 161—164, 173
III c.—Helmet (velvet) and coat (quilted)	A. 31, 32
III d.—Straight swords (<i>khānda</i>)	A. 45, 50, 51
Ferrara Blades	A. 46, 47
Sabres	A. 48, 53
Dagger (<i>katār</i> or <i>jamdhar</i>)	A. 56
Spears	A. 57—61
IV a.—Sabres	A. 78, 81, 84, 87
Straight swords (<i>khānda</i>)	A. 80, 86
Shield	A. 83
IV b.—Dagger (<i>katār</i> or <i>jamdhar</i>)	A. 106, 116
Straight sword (<i>khānda</i>)	A. 107
Sabres	A. 109, 111, 112, 114
Shield (<i>dhāl</i>)	A. 113
IV c.—Daggers (<i>katār</i> or <i>jamdhar</i>)	A. 89, 106, 116
V a.—Coat and cap of chain mail of Raja Sarūp Singh of Jind.	

LIST OF PLATES.

Number of Plate.	Catalogue Number of Exhibit.
V b.—Maces (<i>gedia</i> , <i>balmori</i>)	A. 150
<i>Panjahs</i> (used in sword play)	A. 150a
Spear-heads	A. 141, 142, 146, 147
V c.—Saddle, bridle, martingale and crupper of Maharāna Partāp Singh of Udaipur	A. 105d to g
V d.—Spear heads	A. 141, 142, 146, 147
VI a.—Quilted coat (<i>chilla</i> , <i>dagla</i>) and helmet	A. 151
VI b.—Daggers (<i>katār</i> and <i>jamdhar</i>)	A. 152—157
VI c.—Daggers (<i>khanjar</i>)	A. 168, 170
Daggers (<i>peshqabz</i> or <i>churī</i>)	A. 165, 166, 167, 169, 171, 172
VII a.—Sabres	A. 180, 182, 183, 184
Gun (matchlock) of Ranjit Singh	A. 183a
VII b.—Straight sword of Bakht Singh of Jodhpur	A. 189
Straight sword of Ajit Singh of Jodhpur	A. 190
Pistol Dagger	A. 192
VII c.—Battle axe (<i>tābar</i>)	A. 133
Battle axe (<i>zāghnol</i>)	A. 132
Dagger Crutch (<i>guptī-āsa</i>)	A. 130
Mace (<i>gurz</i>)	A. 131
Coat of Mail	A. 134
VII d.—Sabre of Nādir Shāh Durrānī(?)	A. 90
Sabre	A. 92
Straight sword (<i>khānda</i>)	A. 94
Sabres (one inscribed 'Nādir Shāh')	A. 95, 97
VIII a.—Daggers	A. 158, 159, 160, 160a
VIII b.—Sabre (made for Shāh Jahān)	A. 175
Sabre (made by order of Jahāngīr)	A. 174
Short sabre (<i>zafar-takyah</i>) of Aurangzeb	A. 178
Sabre of Aurangzeb	A. 177
Sabre of Dārā Shikoh	A. 176
Sabre ("Alamgīr Shāhī, 1071")	A. 179
VIII c.—Pistol sword	A. 191
Sabre, broad bladed (<i>tegħa</i>)	A. 196a
VIII d.—Sabres inscribed "Shāh Abbās"	A. 185, 186, 188a
Sabres made by Asadullāh of Ispahān	A. 187, 188
IX a.—Shield of hide (<i>dhāl</i>)	A. 193
IX b.—Cannon (Mughal).	
Shell (found at Panipat).	
IX c.—Helmets (Persian)	A. 212a to c
X a.—Cannon presented to the Raja of Jind for his services in the Mutiny. The building in the background is the Mumtāz Mahal, which contained the Exhibition	A. 217
X b.—Shield (<i>dhāl</i>)	A. 213
X c.—Battle axe (<i>Zāghnol</i>).	
Battle axe (<i>tābar</i>).	
War mace (<i>gurz</i>).	
XI a.—Sword of State (<i>dhūp</i>).	
Dagger (<i>peshqabz</i> or <i>churī</i>).	
Sabre.	
Knife (containing two smaller knives).	
Knife (<i>kard</i> or <i>churrā</i>).	

LIST OF PLATES.

vii

Number of
Plate.

Catalogue Number of
Exhibit.

- XI *b*.—War Mace (*gurz*) with concealed dagger.
War Mace (*gurz*) with disappearing blades.
War Mace (*gurz*).

II.—STANDARDS AND INSIGNIA.

XII <i>a</i> .—Fish standard	A. 238
Standards with gilt balls at top	A. 239, 240
XII <i>b</i> .— <i>Paniaks</i>	A. 241, 218
Standard with gilt balls at top	A. 232
Tiger's head standard (<i>sher marātib</i>)	A. 219
Standard with gilt ball at top	A. 233
Standard „ „ disk „ „	A. 245
Trident	A. 244
XIII. —Fish standards, pair of	A. 230—1

III.—MISCELLANEOUS EXHIBITS.

XIII. —Turban of Shāh Jahān	A. 372
XIV <i>a</i> .—Cap of state (<i>tāj</i>)	A. 375
Scent box (enamelled)	A. 376
Box (silver filagree)	A. 377
XIV <i>b</i> .— <i>Nālkī</i> (lacquered)	A. 251
XV <i>a</i> .—Unguent dish (marble)	A. 378
XV <i>b</i> .—Astrolabe (planospheric)	A. 409
XV <i>c</i> .—Chair (gilded and carved) from Delhi Palace	A. 253
XV <i>d</i> .— <i>Khilat</i> (robe of honour)	A. 261
XVI. —Elephant housings	A. 248, 249, 250
XVII. —Elephant carriage (picture of)	A. 251 <i>a</i>
XVIII <i>a</i> .—Elephant <i>jhub</i>	A. 246
XVIII <i>b</i> .—Walking Stick of Bahādur Shah II	A. 379
Walking Stick carved by Mirza Suleman Shah	A. 380
XVIII <i>c</i> .— <i>Thālī-jor</i> of plated copper	A. 354
Dish cover (<i>sarposh</i>)	A. 355
XIX <i>a</i> .—China dish of Mirzā Jahāngīr	A. 368
China dish of Akbar II	A. 369
XIX <i>b</i> .—Terra Cotta (Persian, Enamelled)	A. 361

IV.—FARMĀNS, LETTERS, ETC.

XIX <i>c</i> .— <i>Sanad</i> from Lord Lake	A. 289
XX <i>a</i> .— <i>Farmān</i> of Aurangzeb	A. 273
XX <i>b</i> .— <i>Farmān</i> of Ghiyās-ud-din Balban	A. 268
XXI <i>a</i> .— <i>Farmān</i> of Ālamgīr II	A. 278
XXI <i>b</i> .— <i>Sanad</i> from the office of the <i>vazīr</i> of Ālamgīr II	A. 279
XXII <i>a</i> .—Document of Akbar II	A. 284
XXII <i>b</i> .— <i>Farmān</i> of Aurangzeb	A. 271
XXII <i>c</i> .— <i>Farmān</i> of Shāh Ālam	A. 281

Number of Plate.	Catalogue Number of Exhibit.
XXIII a.— <i>Sanad</i> of Shāh Ālam	A. 285
XXIII b.— <i>Farmān</i> of Akbar II	A. 294
XXIV a.—Letter from General Perron	A. 287
XXIV b.—Letter from Lord Minto (1808)	A. 291
XXIV c.—Letter from Major Louis Bourquin	A. 288

V.—SPECIMENS OF THE ART OF CALLIGRAPHY.

XXV a.—Memoirs of Bābar	A. 297
XXV b.— <i>Qatah</i> , written by Bahādur Shah II	A. 329
XXV c.— <i>Qatah</i> , written by Muhammad Darvesh of Samarqand	A. 307
XXV d.— <i>Qatah</i> , written by Muhammad Arif	A. 309
XXV e.—Quatrain, written by Hāfiz Nūr-ullāh	A. 313
XXV f.—Quatrain, written by Muhammad Afzal	A. 311
XXV g.—Quatrain, written by Hāfiz Muhammad Ali	A. 312
XXV h.— <i>Mashq</i> (exercise) of Mir Panjah Kash	A. 319
XXV j.—Quatrain, written by Prince Mirzā Fakhrū	A. 332
XXV k.— <i>Qatah</i> , written by Mir Panjah Kash	A. 315
XXVI a.— <i>Bostān</i> of Sādī (last lines of), written by Mir Imād	A. 300
XXVI b.— <i>Karīmā</i> of Sādī, written by Mir Panjah Kash	A. 314
XXVI c.— <i>Gulistān</i> of Sādī, written by one of the pupils of Mir Panjah Kash	A. 324
XXVI d.— <i>Mashq</i> (exercise), written by Prince Dārā Bakht	A. 330
XXVI e.— <i>Mashq</i> (exercise), written by Panjah Kash	A. 318
XXVI f.—“Counsels of Luqmān,” written by Mir Āli Kātib	A. 298
XXVI g.—Anecdote of Imām Jāfar, written by Muhammad Salih	A. 308
XXVII a.— <i>Qatah</i> , written by Bahādur Shah II	A. 331
XXVII b.— <i>Qatah</i> , written by Abd-ur-Rashid	A. 303
XXVII c.—Quatrain, written by Abd-ur-Rahīm	A. 302
XXVII d.—Quatrain, written by Mir Imād	A. 301
XXVII e.— <i>Qatah</i> , written by Ibād-ullāh Ijāz Raqam Khān	A. 326
XXVII f.— <i>Karīmā</i> , written by Aghā Mirzā	A. 323

VI.—PICTURES.

XXVIII a.—Hazrat Ali and his sons Hasan and Husain	C. 5
XXVIII b.—Mir Jumlah	C. 61
XXVIII c.—Alexander the Great	C. 4
XXVIII d.—Qamr-ud-dīn Khān	C. 58
XXIX a.—Razziyah, Sultān of Delhi	C. 72
XXIX b.—Muhammad Shah	C. 55
XXX a.—Amir Timūr	C. 76
XXX b.—Akbar	C. 87
XXX c.—Mirzā Salīm	C. 67
XXXI a.—Amir Timūr	C. 73
XXXI b.—Dārā Shiko and the priest Lāl Dayl	C. 35
XXXI c.—Ibrāhīm Adil Khān	C. 125a

LIST OF PLATES.

ix

Number of Plate.	Catalogue Number of Exhibit.
XXXII a.—Bābar	C. 19
XXXII b.—Chingiz Khān	C. 7
XXXIII a.—Nādir Shah	C. 54
XXXIII b.—Akbar	C. 88
XXXIII c.—Humāyun	C. 84
XXXIII d.—Akbar	C. 89
XXXIV a.—Jahāngīr	C. 30
XXXIV b.—Bābar	C. 20
XXXIV c.—Aurangzeb's encounter with an elephant	C. 36
XXXV a.—Prince Salim (Jahāngīr)	C. 113
XXXV b.—Akbar, as a prince, drinking at a well	C. 93
XXXVI a.—Jahāngīr and his grandson Shujā, son of Shāh Jahān	C. 504
XXXVI b.—Aurangzeb	C. 161
XXXVII a.—Holi Festival in the Seraglio of Akbar	C. 92
XXXVII b.—Jahāngīr at the <i>jharoka</i>	C. 117
XXXVIII a.—Jahāngīr at the <i>jharoka</i>	C. 508
XXXVIII b.—Nawāb Habsh Khān	C. 153
XXXIX a.—Jahāngīr and his ancestors (and <i>b</i> reverse)	C. 115
XL a.—Iftikār Khān	C. 530
XL b.—Ābdur-rahīm Khān, Khān <u>Khānān</u>	C. 104
XL c.—Rajah Bir Singh Deo	C. 105
XL d.—Nūr-ud-dīn Qulī	C. 509
XLI a.—Jahāngīr as a prince drinking at a well	C. 110
XLI b.—Jahāngīr and Prince Khusrau	C. 112
XLII a.—Shah ryār (Prince)	C. 125
XLII b.—Shāh Jahān	C. 132
XLII c.—Rajah Birbal	C. 101
XLII d.—Abul Fazl	C. 102
XLIII a.—Itimād-ud-daulah (Ghiyās Beg)	C. 151
XLIII b.—Dost Muhammad Khān (Amir of Kabul)	C. 241
XLIV a.—Akbar	C. 498
XLIV b.—Shāh Jahān	C. 130
XLIV c.—Mahābat Khan	C. 511
XLIV d.—Shāh Ālam	C. 209
XLV a.—Shāh Jahān	C. 136
XLV b.—Mirzā Muizz	C. 171
XLV c.—Nāmdār Khān	C. 172
XLV d.—Sultān Muhammad	C. 517
XLVI a.—Aurangzeb	C. 164
XLVI b.—Dīwān-i-Khās, Delhi Palace	C. 385
XLVI c.—A favourite horse of Shāh Jahān	C. 145
XLVI d.—Shahbāz Khān, Kambo	C. 501
XLVII a.—Aurangzeb	C. 160
XLVII b.—Shāh Jahān	C. 131
XLVII c.—Akbar and Birbal	C. 96
XLVII d.—Abdullāh Khān	C. 255c
XLVIII. —Aurangzeb	C. 162
XLIX. —Siege of Golconda by Aurangzeb	C. 166

Number of Plate.	Catalogue Number of Exhibit.
L <i>a</i> .—Aurangzeb in Darbar	C. 356
L <i>b</i> .—Aurangzeb in Darbar	C. 355
LI <i>a</i> .—Saiyyid Abdullāh Khān	C. 45
LI <i>b</i> .—Iftikhar Khān	C. 529
LI <i>c</i> .—Shahr yār	C. 513
LI <i>d</i> .—Asaf Khān	C. 506
LI <i>e</i> .—Mukarram Khān Safawī	C. 528
LI <i>f</i> .—Islām Khān	C. 523
LII <i>a</i> .—Ali Mardān Khān	C. 525
LII <i>b</i> .—Aurangzeb	C. 156
LII <i>c</i> .—Sād-ullāh Khān	C. 532
LII <i>d</i> .—Dārāb Khān	C. 526
LII <i>e</i> .—Saif Khān	C. 522
LII <i>f</i> .—Tānsen	C. 502
LIII <i>a</i> .—Mirzā Nauzar	C. 531
LIII <i>b</i> .—Bahādur Shāh I	C. 47
LIII <i>c</i> .—Mullā Dū-piyāzah	C. 24
LIII <i>d</i> .—Khalīl-ullāh Khān	C. 255 <i>e</i>
LIV <i>a</i> .—Bedār Bakht	C. 246 <i>z</i>
LIV <i>b</i> .—Fazl-ullāh Khān	C. 255 <i>b</i>
LIV <i>c</i> .—Ahmad Shāh Durrānī	C. 217
LIV <i>d</i> .—Jafār Khān	C. 255 <i>a</i>
LV <i>a</i> .—Bahādur Shāh I and one of his nobles	C. 175
LV <i>b</i> .—Bahādur Shāh II, as a young man	C. 226 <i>a</i>
LV <i>c</i> .—Bākar Khān	C. 512
LV <i>d</i> .—Farrukh-Siyar	C. 180
LV <i>e</i> .—Husainī Begam (wife of Shāh Ālam)	C. 216 <i>a</i>
LVI <i>a</i> .—Ālamgīr II	C. 207
LVI <i>b</i> .—An unknown lady	C. 276
LVII. —Jahāndār Shāh	C. 495 <i>a</i>
LVIII <i>a</i> .—Muhammad Shāh and a group of nobles	C. 190
LVIII <i>b</i> .—Ahmad Shāh	C. 201
LIX. —Muhammad Shāh and Nādir Shāh	C. 197
LX <i>a</i> .—Mirzā Salīm	C. 224 <i>a</i>
LX <i>b</i> .—Sādīq, a famous wrestler	C. 226
LXI <i>a</i> .—Begam Samru	C. 247
LXI <i>b</i> .—The trumpet-major of Bahādur Shāh II	C. 235
LXI <i>c</i> .—Amir Khān, Nawāb of Tonk	C. 240
LXI <i>d</i> .—Rājah Rām Mohan Roy	C. 244
LXII <i>a</i> .—Nawāb Shams-ud-dīn Khān	C. 251
LXII <i>b</i> .—Mr. William Fraser	C. 252
LXII <i>c</i> .—Mirzā Jawān Bakht	C. 231
LXII <i>d</i> .—Mirzā Mughal	C. 234
LXIII <i>a</i> .—Bhīm Kaur	C. 154
LXIII <i>b</i> .—Lāl Kaur	C. 178
LXIII <i>c</i> .—Hindū Rāo	C. 253
LXIV <i>a</i> .—A Nautch Party at Hindū Rāo's house	C. 254
LXIV <i>b</i> .—Belfry (said to have stood in the Chāndnī Chauk, Delhi)	C. 410

LIST OF PLATES.

xi

Number of Plate.	Catalogue Number of Exhibit.
LXV <i>a.</i> —The <i>Kotwāl</i> , Delhi, and the Mosque of Raushan-ud-daulah	C. 409
LXV <i>b.</i> —Salimgarh, Delhi Fort, and Nigambod Ghāt	C. 397
LXVI. —River front of the Qudsiyah Garden Palace	C. 422
LXVII. —Jesus Christ	C. 289
LXVIII <i>a.</i> —Fateh Ali Shāh, King of Persia	C. 293
LXVIII <i>b.</i> —Peacock Throne of Bahādur Shāh II (Akbar II?)	C. 237
LXVIII <i>c.</i> —A European soldier	C. 28
LXVIII <i>d.</i> —An unknown lady	C. 286
LXIX <i>a.</i> —The Virgin Mary and Ministering angels	C. 290
LXIX <i>b.</i> —Lord Ellenborough	C. 267
LXIX <i>c.</i> —Lieutenant-Colonel James Skinner	C. 258
LXIX <i>d.</i> —Sir David Ochterlony	C. 261
LXX <i>a.</i> —Lord Gough	C. 268
LXX <i>b.</i> —Sir Henry Fane	C. 265
LXX <i>c.</i> —George Thomas	C. 256
LXX <i>d.</i> —Lord Auckland	C. 266
LXXI <i>a.</i> —Mirzā Najaf Khān	C. 214
LXXI <i>b.</i> —A group of British officers	C. 317
LXXII <i>a.</i> —A Portuguese gentleman and a lady	C. 313
LXXII <i>b.</i> —Asālat Khān	C. 358
LXXIII <i>a.</i> —An Elephant fight	C. 335
LXXIII <i>b.</i> —A hunting scene (reverse of C. 504, Plate XXXVI <i>a.</i>)	C. 504
LXXIV <i>a.</i> —Hunting party disturbed by rhinoceros	C. 338
LXXIV <i>b.</i> —Lord Lake	C. 260

PREFACE.

IT was suggested by the Archæological Department that the occasion of the Coronation Durbar of December 1910 would be a unique opportunity for the gathering together on loan of many articles to which the general public had not hitherto had access. All the exhibits, it was thought, should have some intimate connection with the history of Delhi, its rulers, or its famous characters.

Nearly 1,000 exhibits were sent on loan from all parts of India, Mr. J. P. Thompson, I.C.S., being responsible for the collection of many from Delhi, while the Honorary Secretary took advantage of a visit to Rajputana to collect many objects from native states. Two hundred and fifty exhibits were lent by the Delhi Museum of Archæology, while the Lahore Museum, the local Government of the Punjab and many private owners also contributed to the collection. The names of the lenders of each exhibit have been given hereafter, wherever possible. On the representation of the Director General of Archæology, Rs. 4,000 were granted by the Government of India for the expenses of the Exhibition, and a local committee of the following gentlemen were selected:—

PRESIDENT:

Lieutenant-Colonel C. M. DALLAS, I.A., Commissioner of Delhi.

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C. A. BARRON, Esquire, I.C.S., Deputy Commissioner of Delhi.
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MIR NĀSIR ALI, Khan Bahādur.
M. GHULĀM MUHAMMAD HASAN KHAN, Khan Bahādur.
HĀZIK-UL-MULK HAKĪM MUHAMMAD AJMAL KHAN.
SHIFA-UL-MULK HAKĪM MUHAMMAD RAZI-UD-DIN AHMAD KHAN.
KHWĀJAH MAHMŪD HUSAIN, Munsif.

MAHAMAHOPADHYAYA P. BANKE RAI.

HONORARY SECRETARY:

GORDON SANDERSON, Esquire, Superintendent, Muhammadan and British Monuments, Northern Circle, and Hon. Curator, Delhi Museum of Archæology.

At the suggestion of Sir Louis Dane, His Honour the Lieutenant-Governor of the Punjab, who throughout took an active interest in the Exhibition, the Mumtāz Mahal in the Delhi Fort (see Plate X *a*) was chosen to house the Exhibition. Rs. 19,913 were spent on the conservation of the building¹ (it had been used till then as a Sergeants' Mess), and Rs. 2,000 were spent on cases and cabinets for the exhibits.

¹ See *Annual Progress Report, 1911-1912, of Superintendent, Muhammadan and British Monuments, Northern Circle*, p. 25.



Two thousand one hundred and ninety-six people visited the Museum, proceeds from entrance fees, etc., amounting to R1,448-2, while R371 were realised from the sale of catalogues. The actual expenses were not so much as anticipated, and only amounted to R3,337-1-10. Their Imperial Majesties the King and Queen visited the Exhibition with their suite on the afternoon of the Royal Garden Party of December 12th, 1911, and examined the collection, being received by Sir Louis Dane, the Lieutenant-Governor of the Punjab.

The Museum closed at the end of March 1912, and, it being considered that some more permanent record of the collection, many of the articles of which might never again be seen by the public, was necessary, this volume has consequently been prepared.

A catalogue of the Exhibition was prepared by Mr. J. P. Thompson, I.C.S., who was placed on special duty in this connection by the Punjab Government, and the notes accompanying the Plates hereafter are taken therefrom. The numbers, given with each exhibit, are those of the Exhibition catalogue, a few unsold copies of which may still be obtained from the Honorary Secretary.

Especial thanks are due to Khan Bahādur Mir Nāsir Ali Khan, and Khwaja Mahmud Husain of Delhi for their assistance in cataloguing the exhibits, while Maulvi Shuaib of the Archæological Department has been responsible for the transcription of the *farmāns* and the inscriptions on the arms and pictures.

The preparation and arrangement of the volume, with the notes on the colouring of the pictures, are the work of Mr. Gordon Sanderson, the Honorary Secretary, assisted by Maulvi Zafar Hasan of the Archæological Department.

SECTION I.—ARMS AND ARMOUR.

NOTE.—*A. I. M.* (see footnote)—*Army of the Indian Moghuls*, by W. Irvine, late Bengal Civil Service.
London, Luzac & Co., 1903.

PLATE I.

(a)

A. 1. Collection of 15 SABRES. (The word 'sabre' is here used throughout for all curved, cutting swords.)

Names of the various parts of the sword are:—*Teghah*, blade, *nābah*, furrows on blade, *qabzah*, hilt, *jāenarela* (?), *sarnāl*, or *muhnāl*, and *tahnāl*, metal mountings of scabbard, *kamrsāl* (the belt ?),¹ *bandtar* (?).

The quality, or temper of a blade, was its *āb*, (water), the term for the "watering" of a blade being *jauhar*.²

Another name for the belt was *hamā,il*.³ The words used to denote swords in general were *talwār* (Hindi), *tegh*, *shamsher* (Persian), and occasionally *saif* (Arabic).

The word *shamsher*, "when used with a more specific meaning, was applied to the curved weapon familiar to us as the oriental sword, or, as it is frequently called, the scimitar. It is purely a cutting weapon, as its shape and the small size of its grip sufficiently demonstrate."⁴ Flexibility was not required, and the steel used was harder and took a finer cutting edge than that used in the west. It was also proportionately more brittle. The word "scimitar" is probably a corruption of *shamsher*.

Lent by the Delhi Museum of Archaeology.

(b)

A. 2. COAT OF MAIL (*Zirih*).

The cuirass, etc. (*Chahār āīnah*) were sometimes worn over this *zirih*.

Lent by Mr. Imre Schwaiger, of Delhi.

A. 3. STRAIGHT SWORD (*khānda*), with spiked pommel.

These swords, as will be seen from the old pictures, e.g. C. 153, Plate XXXVIII *b* and C. 255a Plate LIV *d*, were not worn with a sword-belt like the sabre, but were carried in the hand in a sheath. (See also note on A. 45, Plate III *d*.)

Lent by the Heir-Apparent of Bhopal.

A. 4. STRAIGHT SWORD widening towards the point.

Lent by the Delhi Museum of Archaeology.

A. 5. DAGGER (*Katār* or *jamdhār*).

Blade chiselled in low relief, with representation of fighting elephants. The blades of these daggers were generally straight, but their most striking characteristic is the 'H' shaped hilt.

Lent by Mr. Imre Schwaiger, of Delhi.

A. 6 and 7. SWORD-STICKS. *Gupti* (concealed) is the term applied to sword-sticks.

Lent by the Delhi Museum of Archaeology.

A. 8. SHIELD (*Dhāl* or *Sipar*), of steel with recurved edges, gilt bosses with cut steel borders, and inner edge of raised border decorated with trefoil design, cut in the steel. "A shield

¹ Mr. Irvine on page 75, '*A. I. M.*,' says that this is described in Qanrone Islam, Ap. XXVIII, as a belt worn by women consisting of square metal tablets hinged together. He finds it named in native authors as part of men's equipment.

² *Op. cit.*

³ *Op. cit.*, p. 75.

⁴ *Op. cit.*, p. 76.

was inseparable from the sword as part of the horseman's equipment. It was carried on the left arm, or when out of use, slung over the shoulder. . . . They were of steel or hide, generally from 17 to 24 inches in diameter."¹

(c)

A. 13, 14. BOWS (*Kamān*).

The first two are of the lacquered wood, and bear the motto, "May the result be fortunate," i.e., "May the arrow find its mark." They have still their old strings (*zih* or *chillah*), of gut, whipped round with strands of silk. The bow was the favourite weapon of the Moghul horsemen.

Lent by the Lahore Museum.

A. 17 is a bow unstrung. It was used by the grandfather of the present Nawab of Pataudi, during the Mutiny on the side of the British, and together with the fourteen arrows (*tir*), below, were lent by Nawab Muhammad Ali Khan of Pataudi.

Mr. Irvine quotes another instance of the use of the bow during the mutiny.²

A. 28. COAT OF MAIL (*zirih*), with decorated leather collar.

Lent by Mr. Imre Schwaiger of Delhi.

A. 29. PEAR-SHAPED HELMET (*tōp*, *khōd* or *dabalgaḥ*), with arrow-head spike, porte-aigrettes, and sliding nose guard, decorated with gold inlay.

Lent by the Gwalior Museum.

A. 30. AFGHAN KNIFE (*Kārd*).

Lent by the Lahore Museum.

(d)

A. 35 and 36. CAVALRY PISTOLS of English manufacture, dated 1808 and 1820 respectively. These weapons were known as *Sher-bachah* (tiger-cub), and seem to have been introduced into India by Nādir Shah or Ahmad Shah Durrāni, about the middle of the 18th century. One has a flint lock. The lock of the other one must have been converted, as percussion locks were unknown in 1808.

Lent by H. H. the Maharajah Scindia of Gwalior.

A. 38. DAGGER. The *jambiyah* or Arab dagger, largely worn by the Arab soldiers who served in the Deccan.

Lent by Mr. Imre Schwaiger of Delhi.

A. 39. STRAIGHT SWORD (*Khānda*), with spiked pommel.

Lent by Delhi Museum of Archæology.

A. 41. SMALL SHIELD of leather with four metal bosses.

A. 42. STRAIGHT SWORD (*Khānda*). This specimen has no spike on the pommel. The blade broadens towards the point, and is strengthened at the back.

Lent by the Delhi Museum of Archæology.

A. 43. DAGGER-STICK (*Gupti-kārd*).³

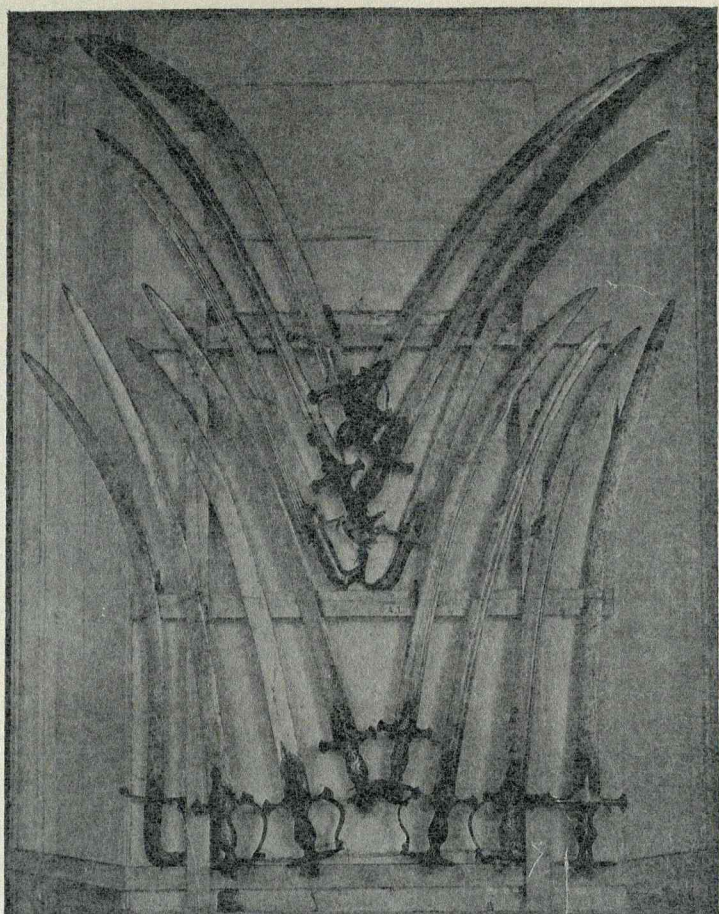
A. 41 and 43 lent by the Delhi Museum of Archæology.

A. 44. QUIVER (*tarkash*), ARROWS (*tir*) and ARM GUARD (*godhu*), worn on the left arm to protect it from being bruised by the string. A quiver like this was worn attached to a waist-belt. This specimen is of scarlet cloth embroidered with gold thread. (See C. 162, Plate XLVIII.)

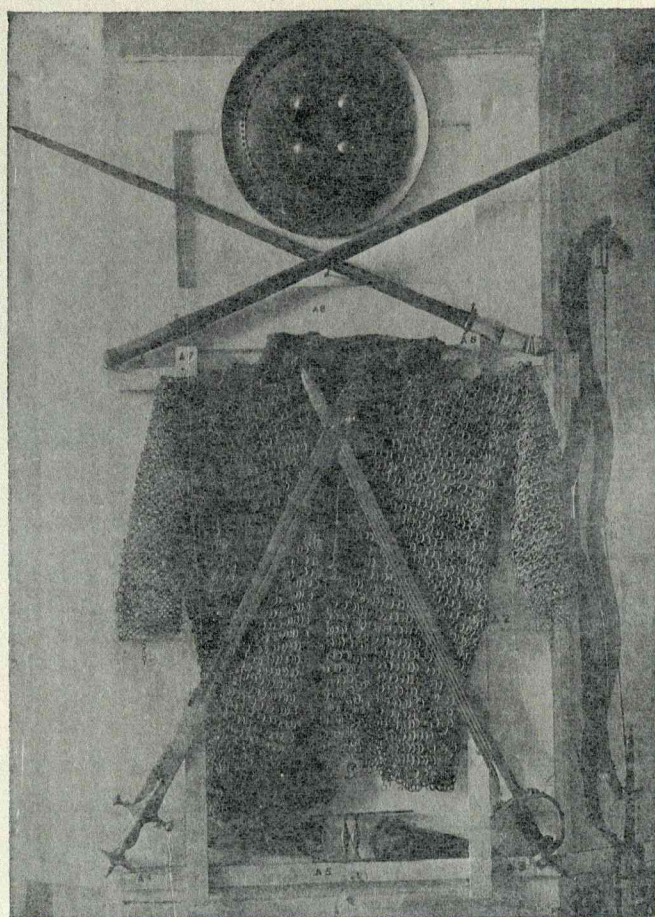
¹ *Op. cit.*, p. 78.

² *A. I. M.* p. 90.

³ *Op. cit.*, p. 89.



(a). A 1.



(b). A 2—8.

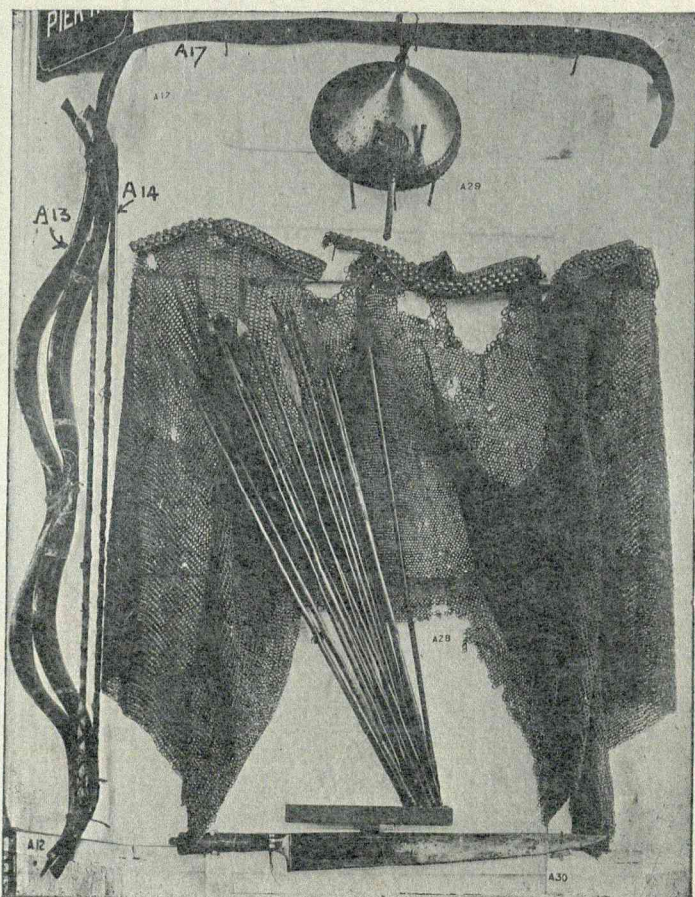
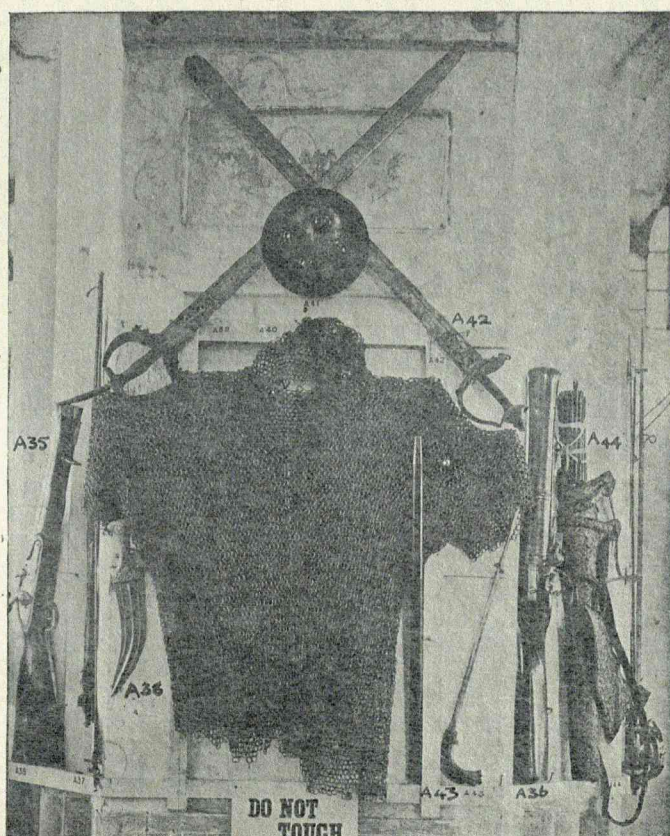


Photo.-Mechl, Dept., Thomason College, Roorkee.

(c). A 13, 14, 17, 28, 29 30.



(d). A 35, 36, 38, 39, 41—44.

PLATE II.

(a)

A. 9, 10, 11, 12. DAGGERS. (*Katār* or *jamdhar*.)

Lent by the Delhi Museum of Archæology.

A. 18. SABRE with hilt and blade inlaid with gold; hilt with circular pommel, cross-guard and knuckle-guard.

There is the following inscription on the blade:

"Allāh"

"The work of Asad " 'Alī' " ¹ عمل اسد علي

Lent by the Lahore Museum.

A. 21. SABRE, gold pistol-shaped hilt, with cross-guard.

On the blade is faintly legible a prayer to 'Alī.

Lent by the Heir-Apparent of Bhopal.

A. 22. STRAIGHT SWORD (*Khānda*), with hilt inlaid with gold.

Spiked pommel and knuckle-guard. (See note on A. 45, Plate III*d*.)

A. 21 and 22 lent by the Delhi Museum of Archæology.

A. 23. The same.

Lent by the Delhi Museum of Archæology.

A. 24. GOLDEN SCABBARD of A. 21, with floral design in relief.

A. 25. SABRE, with broad blade, heavy hilt, with circular pommel and cross-guard, inlaid with gold. These broad-bladed sabres are known as *teghah*; the back of the blade bears the following inscription in poor *nasta'liq* :—

این تیغه کمر اشجع جنگ شیخ حبیب الله بکتر پوش است

"This scimitar, which is girded to the loins, belonged to Ashja-i-jang, Shaikh Habībullāh, the armour clad."

Lent by Nawab Muhammad Ali Khan of Pataudi, and used by his grandfather on the side of the British during the Mutiny.

A. 26. SABRE, inlaid silver hilt, with cross-guard, circular pommel and knuckle-guard; the blade narrows in the middle, and broadens again towards the point.

On the right side of the blade is the following inscription from the Korān :—

ما شاء الله ولا حول ولا قوة الا بالله العلي العظيم [حسبنا الله و نعم الوكيل] ²

"What God wills! There is no power nor strength except in God the high, the great. God is all-sufficient and a good Protector."

On the left side—يا قاضي الحاجات "O supplier of needs!"

Lent by the Heir-Apparent of Bhopal.

A. 27. SABRE with gold inlaid hilt, with cross-guard, circular pommel and knuckle-guard. Made by Asad-ullah of Isfahān.

Lent by Nawab Ibrahim Ali Khan of Kunjpurah.

(b)

A. 62—67. SPEARS, see note on A. 57—61, Plate III*d*.

¹ Maulvi Zafar Hasan considers this has been possibly misread for "Asad-ullah."

² The portion of the inscription, shown in brackets, is hidden under the hilt.

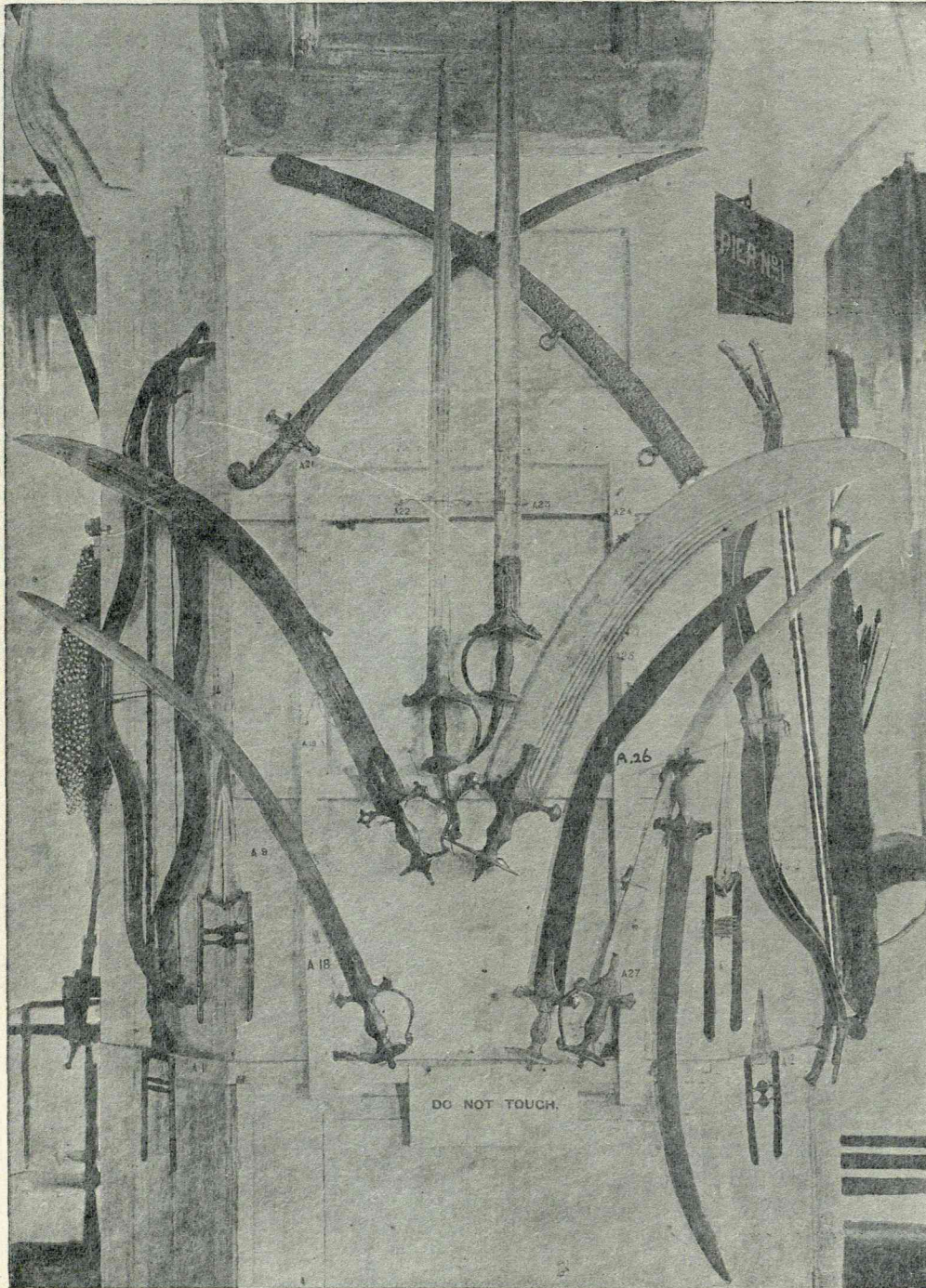
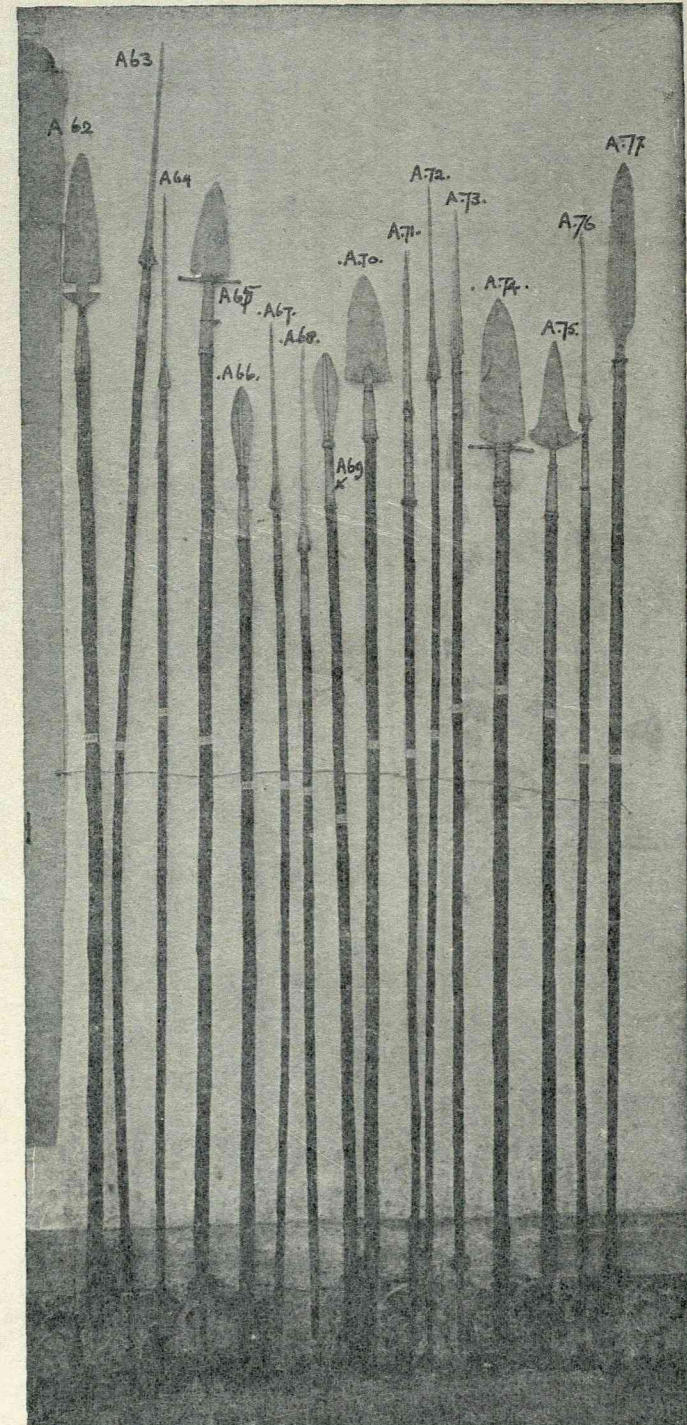


Photo.-Mechl. Dept., Thomason College, Roorkee.

(a). A-9 12, 18, 21-27.



(b). A 62-77.

PLATE III.

(a)

A. 19. SABRE, inlaid with gold.

On the top of the hilt is carved the 'Bismillah' ("in the name of God, the merciful, the compassionate"). On the hilt and the blade are the following texts from the Korān:—

On the top of the hilt—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَشَكَرَ اللَّهُ مُحَمَّدٌ عَلِي
اللَّهُ مُحَمَّدٌ عَلِيٌّ عَمْرٍ
اللَّهُ اللَّهُ اللَّهُ اللَّهُ

Translation:

"In the name of God, the merciful, the compassionate. The Army of God, Muhammad (and) 'Alī. Allāh, Muḥammad, Alī (and) Umar. Allāh, Allāh, Allāh, Allāh."

Below the top—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا فَتَحْنَاكَ فَتْحَ مَبِينٍ

"In the name of God, the merciful, the compassionate. Verily we opened for you a sure victory."¹

On the hilt—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَصْرٌ مِنَ اللَّهِ فَتْحٌ قَرِيبٌ

"In the name of God, the merciful, the compassionate.

Help from God [and] coming victory."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَوْلِيهِ مِنْ كُلِّ فَجٍّ عَمِيقٍ

"In the name of God, the merciful, the compassionate. Round it [people come] from every quarter."²

On the right side of the hilt—

اللَّهُ ١٠٥٥

"Allāh 1055 A. H." (1645 A. D.)

On the right and left sides of the blade—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ يَكُنْ ذَلِكَ الْكِتَابُ الْوَيْبِ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يَوْمَنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ يَوْمَنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ إِنْ الَّذِينَ كَفَرُوا سَوَاءٌ
عَلَيْهِمْ ءَاذُنُكُمْ أَمْ لَمْ تَنْذُرْهُمْ لَا يَوْمَنُونَ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ
وَلَهُمْ عَذَابٌ عَظِيمٌ وَمَنْ النَّاسُ مِنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يُخَدِّعُونَ
اللَّهِ وَالَّذِينَ آمَنُوا وَمَا [يُخَدِّعُونَ] عَرْنَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا
وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ وَإِذَا قِيلَ لَهُمْ لَا تَفْسُدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ
إِلَّا أَنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ وَإِذَا قِيلَ لَهُمْ آمَنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَتُؤْمِنُ كَمَا آمَنَ
السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ وَ[إِذَا] لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا

¹ This is the first verse of *Sūrah* 48 of the Qurān. Sale thus 48 translates it, — "verily we have granted thee a manifest victory." See *Sale's translation of the Korān*, p. 377.

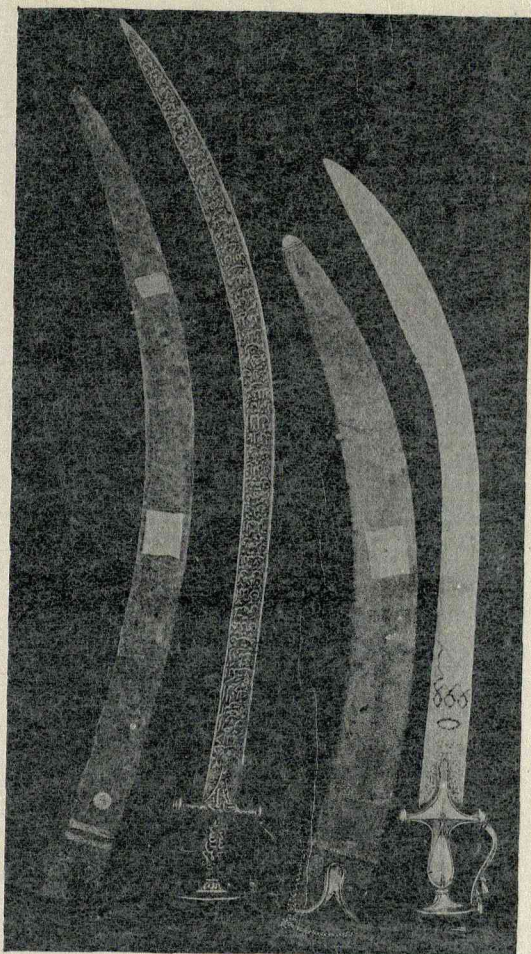
² It is really the second hemistich of the following Arabic verse by Shaikh Sa'di in praise of the door of his King:—

فَطَوْبَى لِبَابِ كَبَيْتِ الْعَتِيقِ حَوْلِيهِ مِنْ كُلِّ فَجٍّ عَمِيقِ

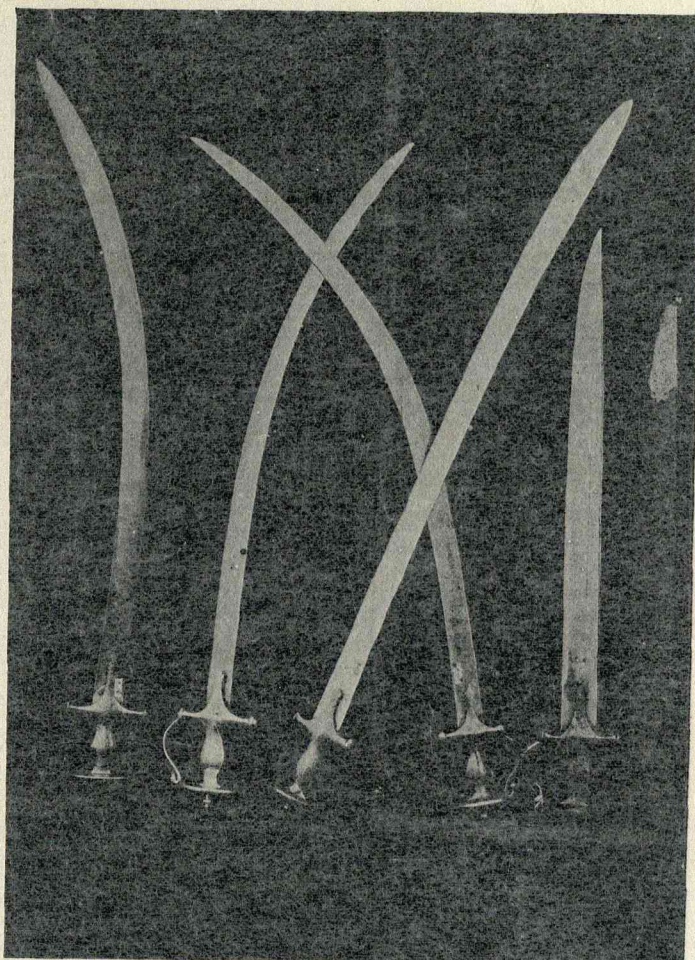
"Hail to the door! which is like unto the ancient house."

(Mosque of Mecca, in attracting the attention of the people.)

"Round it [people assemble] from every quarter."



(a). A 19, 181.



(b). A 161-64, 173.

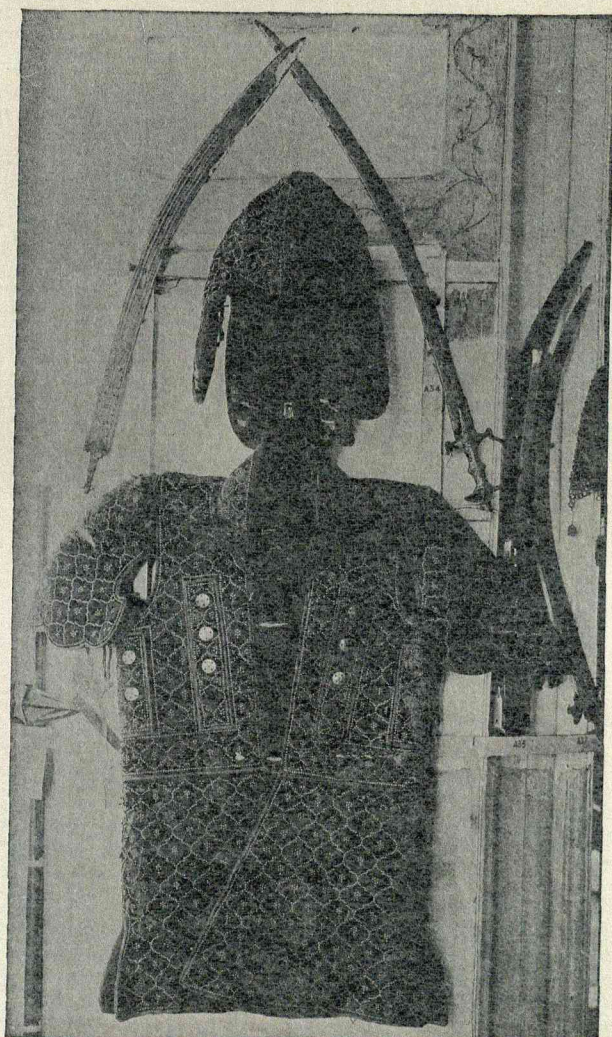
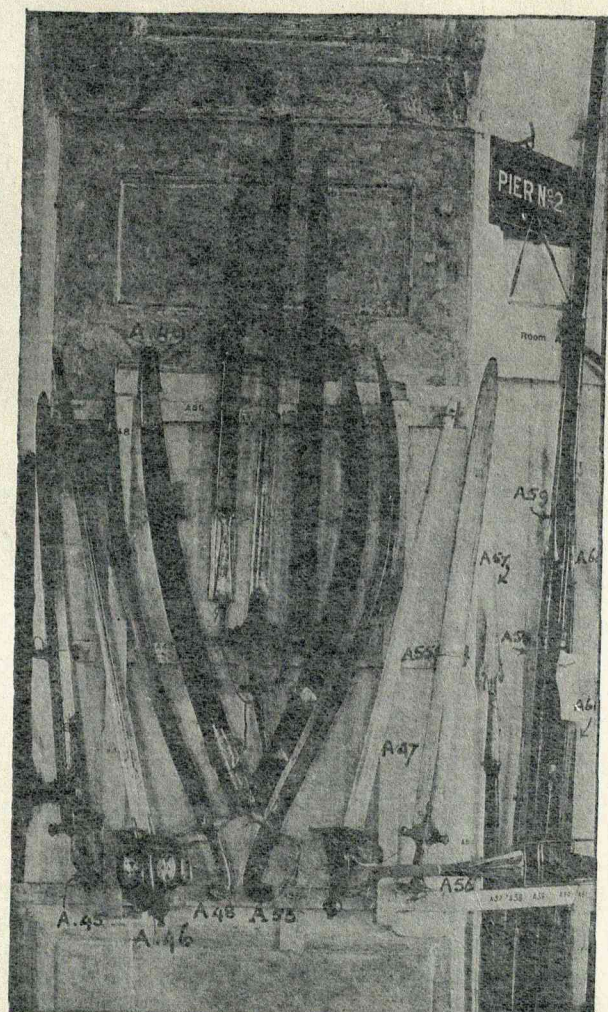


Photo.-Mechl. Dept., Thomason College, Roorkhee.

(c). A 31, 32.



(d). A 45-48, 50, 51, 53, 55-61.

LOAN EXHIBITION OF ANTIQUITIES.

7

These are the first thirteen verses of the *Sūrah* 2 of the Qurān. For rendering see p. 2 of Sale's translation.

Lent by the Edward Museum, Bhopal.

A. 181. SABRE with silver hilt, decorated and strengthened blades, and green leather scabbard.

It bears the following Persian inscriptions in *nastāliq* character :—

On the right side of the blade—

معز الدوله معز محمد خان بهادر فتح جنگ ۳۵۱۳

“Mu'izzu-d-daulah Mu'izz Muhammad Khān Bahādur Fath Jang 3513.”¹

On the left side of the blade—

بخشیده میان خطیب احمد ولد مرشدنا میان رف احمد که از بیت الله آوردند

“Given by Miyā Khatib Ahmad, the son of our spiritual leader, the late Miyā Raūf Ahmad, who brought it from Mecca.”

Lent by the Edward Museum, Bhopal.

(b)

A. 161. SABRE with modern gold inlaid hilt.

The blade bears the following inscription :—

شاهنشاه انبیا محمد

عمل حاجی اکبر شیرازی سنه ۸

“The Emperor of prophets is Muhammad.

“The work of Hājī Akbar of Shirāz. “The year 8.”²

A. 162. SABRE with silver hilt, long and slightly curved.

The maker's name appears to be Asad-ullāh of Isfahan.

A. 163. SABRE with gold-inlaid hilt.

Bears the following inscription on the right side of the blade :—

شاه عباس

بندہ ولایت

“Shāh ‘Abbās, the slave of the sanctity (of ‘Alī).”

A. 164. SABRE with gold-inlaid hilt.

A. 161-4. Lent by Thakur Kesri Singh of Jaipur.

A. 173. Straight sword with gold inlaid hilt and leather silver-mounted scabbard. The sword is of an unusual pattern, broad and short.

Lent by Captain Lyon, 42nd Deoli Regiment.

¹ These figures perhaps refer to the number of this weapon in the armour of the above-named.

² Probably refers to the year of accession of some king.

(c)

A. 31, 32. BLACK VELVET HELMET AND QUILTED COAT, decorated and strengthened with brass nails.

The quilted coat was known as *chilta*, and when decorated in this way as *chilta hazār mekha*, i.e., 'the *chilta* with a thousand nails.' It was worn over the armour, or alone. The helmet (*tōp*) bears the prayer to Ali which so frequently appears on arms and armour.

Lent by H. H. the Maharajah of Alwar.

(d)

A. 45. STRAIGHT SWORD (*Khānda*), with gold inlay. The *khānda* was the national sword of Orissa, and on the other side of India, was known by the name of *Farangī*, which seems to indicate that it was introduced there by the Portuguese. The blade was sometimes strengthened, as in this and other examples. It was a favourite weapon of accomplished swordsmen of cavalry and often carried by men of rank.¹

A. 46-47. FERRARA BLADES of bright flexible steel. No. 46 bears the legend, "Andrea Ferrara," and No. 47, "Ferrara." The name of Ferrara is peculiarly associated with Scottish blades, and appears to have originally belonged to a Venetian maker, or family of makers, towards the end of the 16th century. The hilts, too, are European, that of No. 46 being the regular Scotch basket type. Lent by the Heir-Apparent of Bhopal.

A. 48. SABRE, with silver hilt (A. 49) of European make. Velvet scabbard with silver mounts. Lent by the Heir-Apparent of Bhopal.

A. 50. STRAIGHT BLADE, with strengthened back and base. Lent by the Heir-Apparent of Bhopal.

A. 51. STRAIGHT SWORD (*Khānda*) with spiked pommel, and velvet scabbard (A. 52).

A. 53. SABRE, pistol-handled hilt of jade and gold inlay, with knuckle-guard. Velvet scabbard with silver mounts (A. 54). Made by Asad-ullāh.

On the right side of the blade is inscribed—

يا قاضي الحاجات
عمل اسد الله

"O supplier of needs."

"The work of Asad-ullāh."

A. 55. TWO EDGED STRAIGHT SWORD (*Khānda*), with silver-inlaid hilt. Lent by the Heir-Apparent of Bhopal.

A. 56. DAGGER (*Katār* or *jamdhar*), with gold-inlaid hilt and velvet sheath with gold-inlaid mounts.

Lent by the Lahore Museum.

A. 57—61. SPEARS.

There are numerous local names for the lance, among the best known being *nezah*, *bhālā* and *barchhak*. All the lances in this group as well as those in Plate II^h, have wooden or bamboo shafts, but steel shafts were common, especially among the Marāthas. The cavalry

¹ *Indian and Oriental Armour* by Lord Egerton of Tatton, p. 117.

LOAN EXHIBITION OF ANTIQUITIES.

9

lance, as some of the pictures show, was not held in rest, but lifted above the head at arm's length. Nos. 58—61 (Plate III*d*), 63, 64, 67, 68, 71, 72 and 76 (Plate II*b*) all have heads of a similar type, long, narrow, 3 or 4 sided and barbed. No. 73 (Plate II*b*) has no barbs. The remainder have all broad heads. Nos. 65 and 74 have a cross bar of steel, below the base of the blade. In No. 57 the base angles of the blade end in scrolls.

The following is taken from Mr. Irvine's note on spears :—

“ The usual generic term used for spears of all kinds was the Arabic word *sinān*, the head or point being called *sunain*.....and the butt was the *bunain*. The *nezah*, or lance, was so prominent a part of the Marāhta equipment, that one writer Mhd. Qāsim, Aurangābādī (*Aḥwāl-ul-Khawāqīn*, fol. 201*a* and elsewhere), instead of the usual “accursed enemy” (*ghaṇīm-i-l'a-īm*) calls them *nezah-bāzān*, “lance wielders.” He thus describes, fol. 205*b*, their mode of using the lance : “They so use it that no cavalry can cope with them. Some 20,000 to 30,000 lances are held up against their enemy, so close together as not to leave a span between their heads. If horsemen try to ride them down, the points of the spears are levelled at the assailants and they are unhorsed. While the cavalry are charging them, they strike their lances against each other, and the noise so frightens the horses, that they turn round and bolt.”¹

¹ *A. I. M.*, p. 82.

PLATE IV.

(a)

A. 78. SABRE, and leather scabbard (A. 79), with chased silver mounts.

On the right side of the blade is inscribed—

عباس بنده ولايت

“Abbās, the slave of (the King of) Sainthood.” Abbās was king of Persia (1588—1629 A. D.), and ‘the King of Sainthood’ is ‘Alī, the son-in-law of the Prophet. (This legend is often found on the blades of the famous sword-maker, Asad-ullāh of Isfahān, who flourished during his reign.

Lent by Mirza Ahmad Sāid Khan of Delhi.

A. 80. STRAIGHT SWORD (*Khanda*), with spiked pommel, decorated with gold inlay, blade much strengthened, broadening towards a triangular point.

Also see A. 22, 39, 42, 45, 51.

Lent by the Heir-Apparent of Bhopal.

A. 81. SABRE, with velvet scabbard (A. 82). Pistol-handled cross hilt decorated with bone. Said to have been taken in the first Afghan war, and to have been worn at the battle of Baddowāl (1846).

Lent by Pandit Amar Nath of Delhi.

A. 83. SHIELD (*Dhāl*), of steel, decorated with floral designs in bas-relief.

A. 84. SABRE, with gold-inlaid hilt, and velvet scabbard (A. 85).

A. 83, 84 lent by the Lahore Museum.

A. 86. STRAIGHT SWORD (*Khānda*), with leaf-shaped blade and spiked pommel.

Lent by the Heir-Apparent of Bhopal.

A. 87. SABRE, with hilt inlaid with silver and gold, and velvet scabbard with gold mount (A. 88).

Lent by L. Ramji Dass of Delhi.

(b)

A. 106. Dagger (*Katār* or *jamdhar*).

This example has a bas-relief on the blade, representing a man riding an elephant and attacked by a tiger.

(See also A. 106 below.)

Lent by the Gwalior Museum.

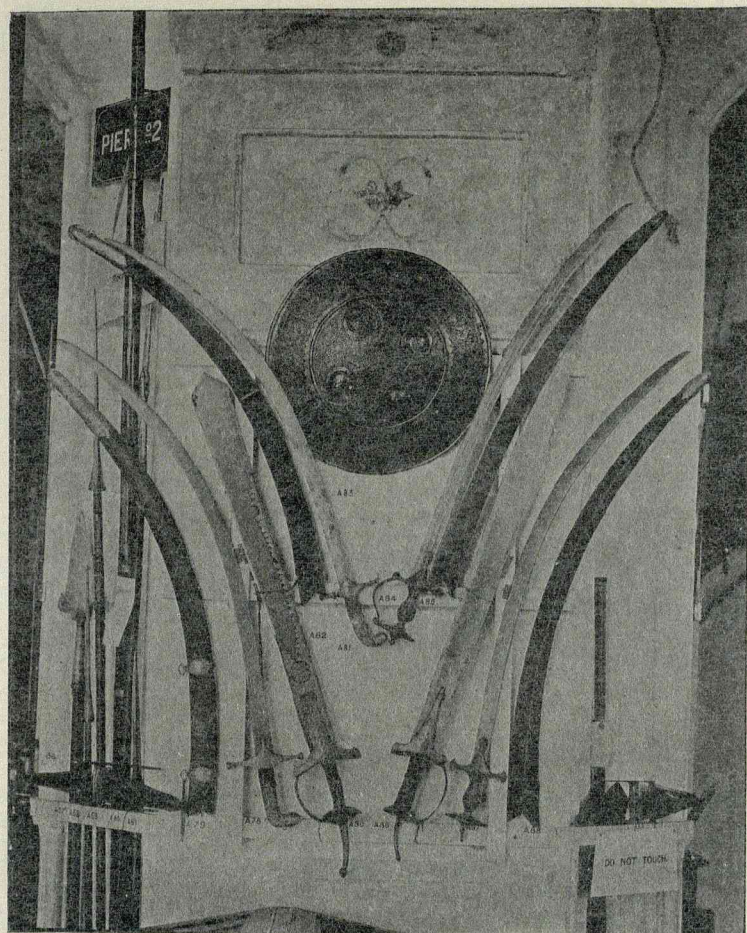
A. 107. STRAIGHT SWORD (*Khānda*), with spiked pommel, inlaid with gold; strengthened blade widening towards the point: scabbard of velvet with pierced silver mount (A. 108).

(See note on A. 45, Plate III.)

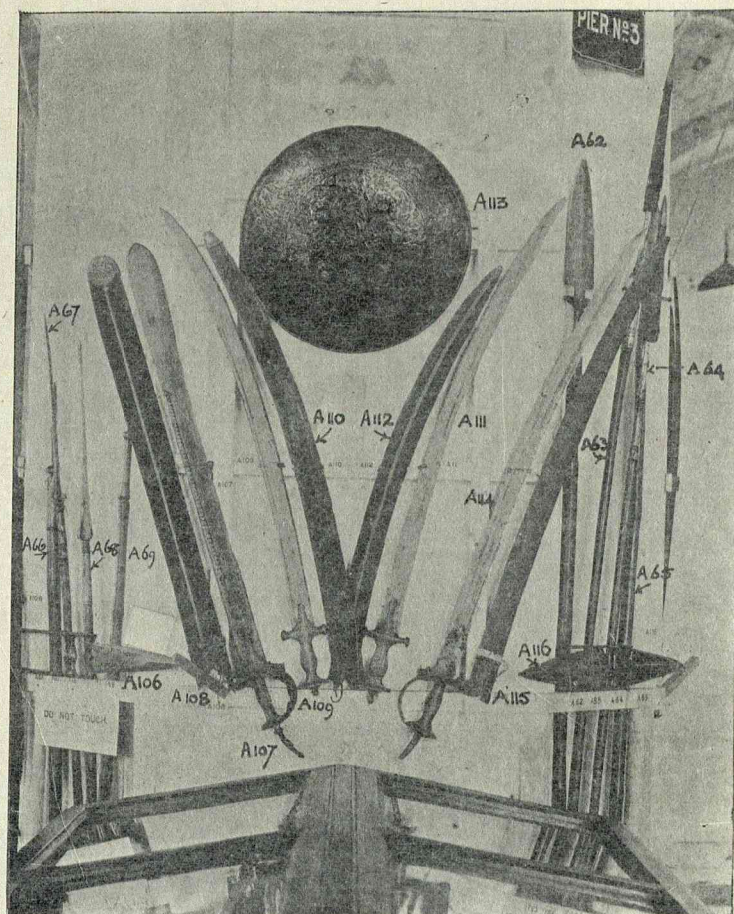
A. 109. SABRE, with silver-inlaid hilt and velvet scabbard (A. 110).

A. 111-112. The same.

A 107—112. Lent by the Heir-Apparent of Bhopal.



(a). A 78-88.



(b). A 106—116.

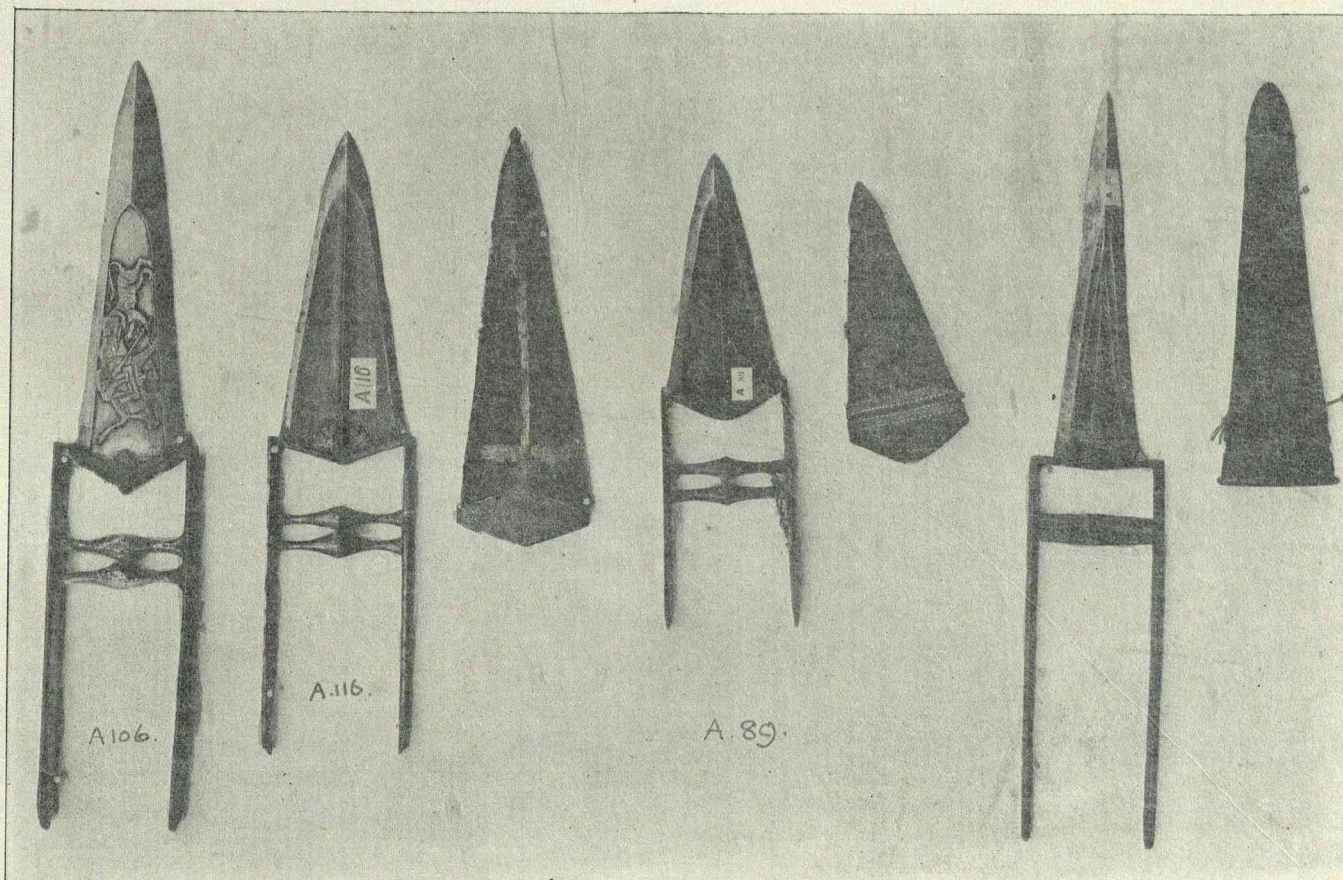


Photo-Mechl Dept., Thomason College, Roorkee.

(c). A 89, 106, 116.

LOAN EXHIBITION OF ANTIQUITIES.

11

A. 113. SHIELD (*Dhāl*), of steel, decorated with hunting scenes in bas-relief.

Lent by the Lahore Museum.

A. 114. SABRE, with gold-plated hilt and spiked pommel.

This sword, which is only slightly curved, has the hilt usually fitted to straight blades.
Leather scabbard (A. 115).

Lent by the Heir-Apparent of Bhopal.

A. 116. DAGGER (*Katār* or *jamdhar*).

Lent by the Lahore Museum.

(c)

A. 106. A. 116, 89. See p. 10 and above.

Lent by the Lahore Museum.

PLATE V.

(a)

COAT AND CAP OF CHAIN MAIL, worn by Rajah Sarup Singh of Jind, when he led his troops in person in the Mutiny of 1857. He was the only ruling chief of India who was present at the siege of Delhi, and his men scaled the walls side by side with the British troops.

NOTE.—This exhibit arrived too late for entering in the Exhibition catalogue, so consequently has no number.

(b)

A. 150. WAR MACES, of steel, covered with decoration in bas-relief. Those with curved heads, of which there are five, are known as *gedias*, while the seven straight ones are called *balmoris*.

Lent by H. H. the Maharajah of Bikaner.

A. 150a. TWO *PANJAHS*.

Held in the left hand by swordsmen, and used as a shield. Made of wood. It seems probable that they were only used in sword play.

Lent by H. H. the Maharāna of Jodhpur.

(c)

A. 105 *d* to *g*. THE SADDLE, BRIDLE, MARTINGALE AND CRUPPER of the Rajput hero, Maharāna Partāb Singh of Udaipur (1572—1597 A.D.) The leather straps are decorated and strengthened with bosses and plates of gilded filagree ironwork, and the high fronted saddle is protected with pierced and gilded metal plates, with a dragon design, adorned with a few turquoises. Underneath the saddle are four metal plates in the same style. The dragons are repeated in the stirrup irons. The bit is a plain snaffle.

The helmet, coat of mail, and spear of Partāb Singh, were also lent by his descendant, H. H. the present Maharāna. Partāb Singh lived in the time of Akbar. He met with a severe defeat at the hands of Mān Singh of Amber, who was commanding the imperial troops, in 1576, and had made up his mind to abandon his kingdom and found a new one on the banks of the Indus. The generosity and patriotism of his minister, Bhīm Sāh, however, supplied him with the necessary funds at the critical moment, and he returned and renewed the struggle with such success that after a few years he had recovered almost the whole of his kingdom.

A. 105 *d* to *g* lent by H. H. the Maharāna of Udaipur.

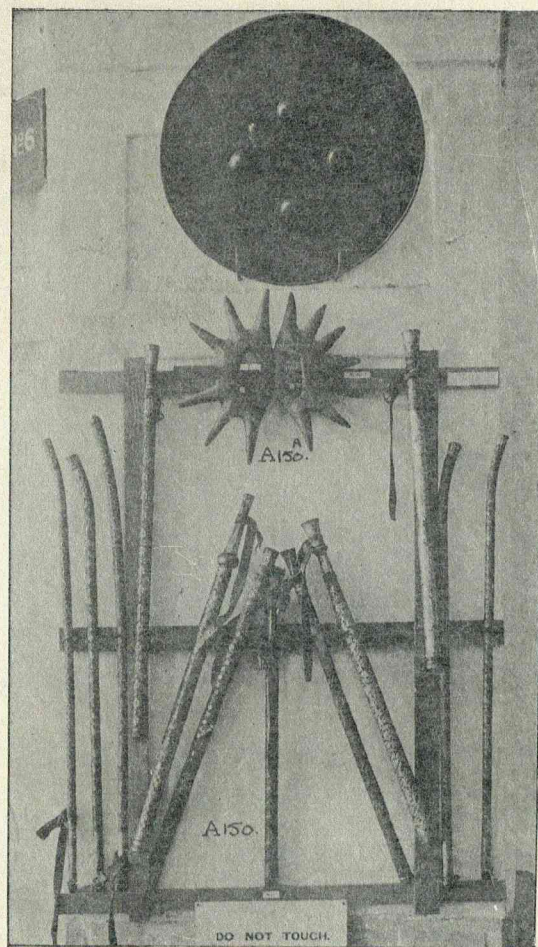
(d)

A. 141, 142, 146, 147. SPEAR HEADS, of steel, with decoration in bas-relief.

Lent by H. H. the Maharajah of Bikaner.



(a). Coat and cap of chain mail worn during the mutiny by Raja Sarup Singh of Jhind.



(b). A 150. 150a.

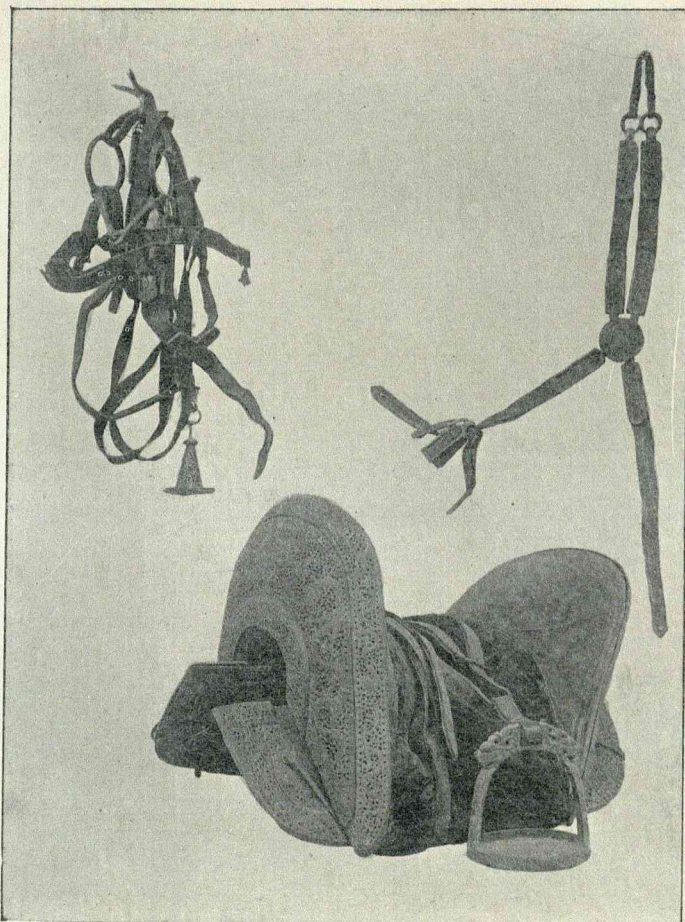
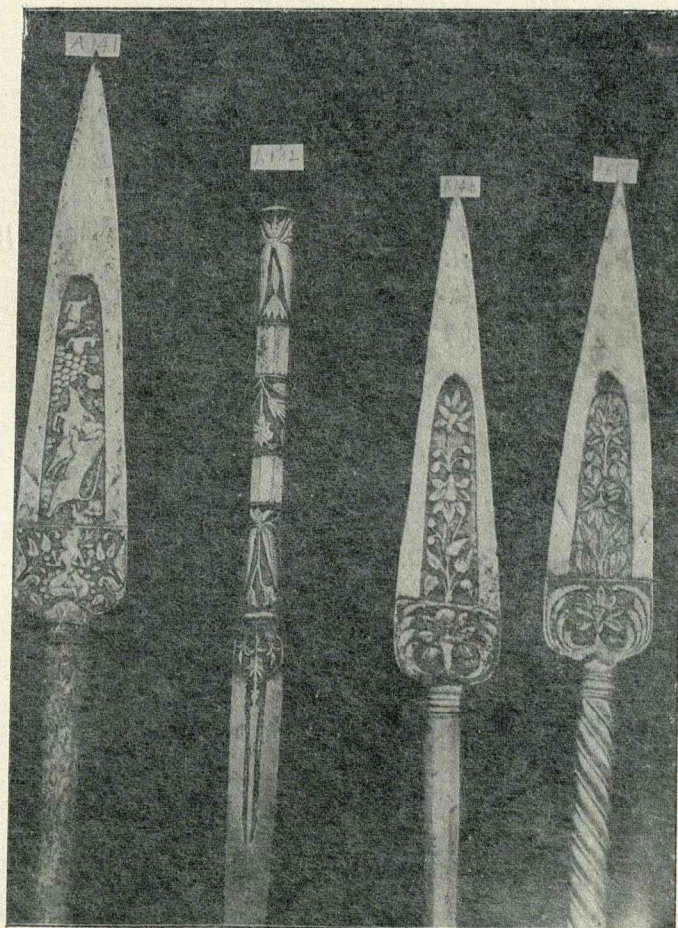


Photo.-Meehl. Dept., Thomason College, Roorkhee,

(c). A 105 d, g.



(d). 141, 142, 146, 147.

PLATE VI.

(a)

A. 151. EMBROIDERED QUILTED COAT (*chilta*, *dagla*) and HELMET. These are described as *tāshfari* in the Bikaner list. The piece, protecting the back of the neck, is much ampler than in the other examples.

Lent by H. H. the Maharajah of Bikaner.

(b)

A. 152—157. DAGGERS (*katār* or *jamdhar*); No. 155 is set with rubies. The rest are enamelled. Their sheaths are of velvet or flowered cloth, with enamelled mountings.

Lent by H. H. the Rajah of Chamba.

(c)

A. 170. DAGGER, with doubly curved blade, pistol-shaped haft of agate, and sheath with pierced gold mountings. This is the *khanjar*, or Turki dagger. Our word, "hanger" is derived from *khanjar*.¹

Lent by Thakur Kesri Singh, of Jaipur.

A. 165. DAGGER (*peshqabz* or *chhuri*), with parrot-head haft and enamelled sheath.

Lent by H. H. the Rajah of Chamba.

A. 171. DAGGER (*peshqabz* or *chhuri*), with arabesque decoration in low-relief.

The blade bears the legend, "the work of Muhammad, the meanest of men."

Lent by Mr. Imre Schwaiger, of Delhi.

A. 168. DAGGER, with pistol-shaped haft of jade, inlaid with silver. It is said that Ghulām Kādir, who blinded the Emperor Shāh Ālam, was finally despatched after days of torture with this *khanjar*.

Lent by H. H. the Mahārājah Scindhia of Gwalior.

A. 167. DAGGER (*peshqabz* or *chhuri*), with horse-head haft of jade, and sheath with gilded mountings.

Lent by H. H. the Maharajah Scindhia of Gwalior.

A. 172. DAGGER (*Katār*), with velvet sheath.

Lent by Nawab Ibrahim Āli Khan of Kunjpurah.

A. 169. DAGGER (*peshqabz* or *chhuri*). The smaller knife fits inside the larger one.

Lent by Mr. Imre Schwaiger, of Delhi.

A. 166. DAGGER (*peshqabz* or *chhuri*), sheath with enamelled mounts.

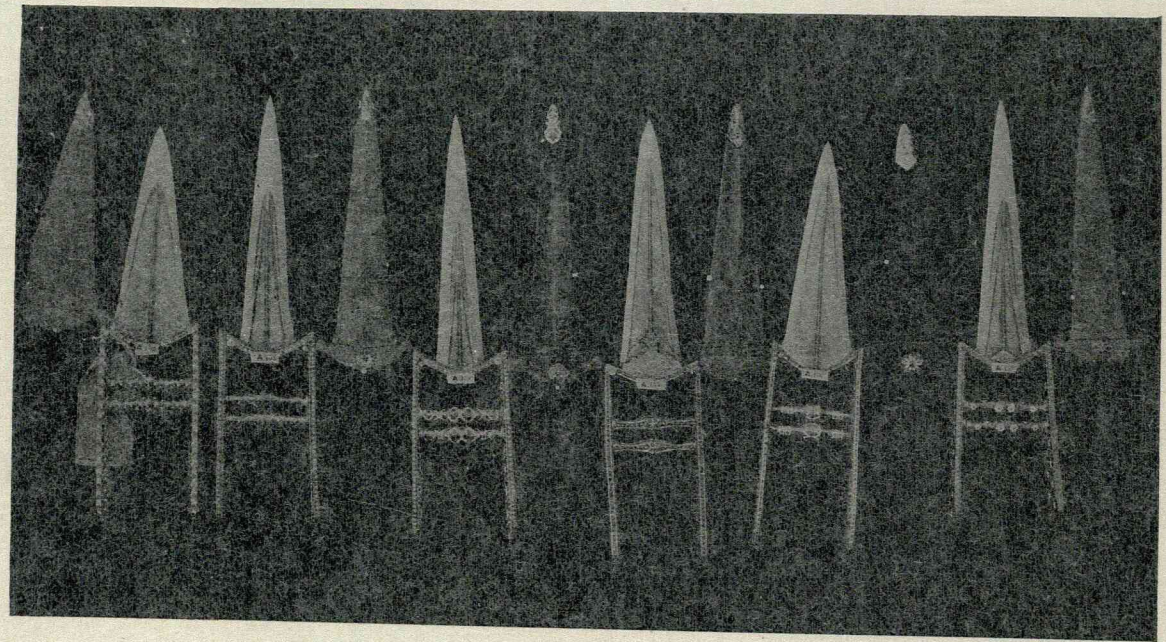
Lent by H. H. the Rajah of Chamba.

¹ Yu'e and Burnell: Hobson-Jobson, p. 312 (d. 1836), quoted by W. Irvine. *A. I. M.*, p. 87.

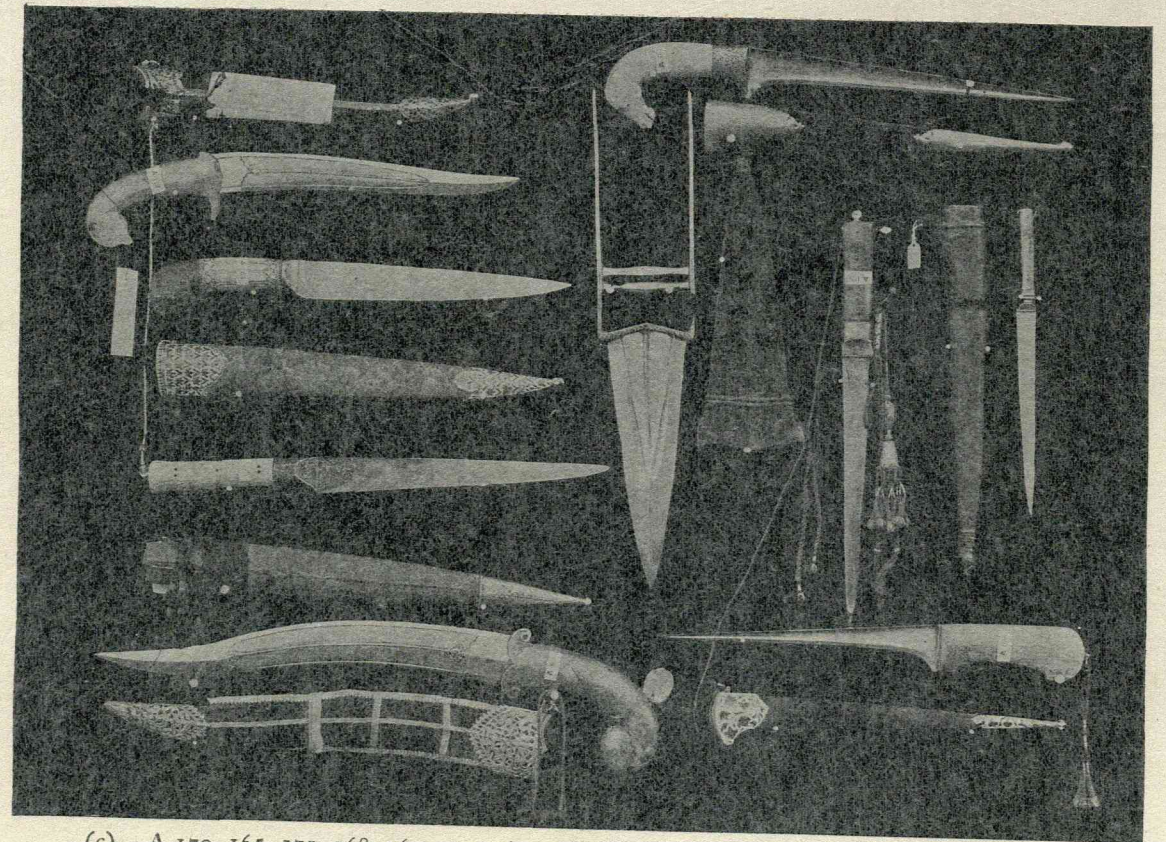


Photo.-Mechl. Dept., Thomason College, Roorkee.

(a). A 151.



(b). A 152-57.



(c). A 170, 165, 171, 168, 167, 172, 169, 166. (Read from left to right and downwards).

PLATE VII.

(a)

A. 182. SABRE, with gold-inlaid hilt and velvet scabbard. The blade narrows in the middle.

On the right side of the blade is the following inscription in *naskh* character:—

ما شاء الله لا حول ولا قوة الا بالله العلي العظيم حسبنا الله ونعم الوكيل

"What God wills! There is no power nor strength, except in God, the high, the great God is all-sufficient and a good protector."

On the left side of the blade—

يا قاضي الحاجات

"O supplier of needs!"

Lent by the Heir-Apparent of Bhopal.

A. 180. SABRE, inlaid in gold; bone and gold-inlaid pistol-hilt and velvet scabbard with gold-inlaid mounts.

On the right side of the blade the following is inscribed, in bad *naskh* characters:—

ذوالفقار شاه عباس

"Dhu-l-faqār¹ of Shāh Abbās."

There are also two more illegible inscriptions.

On the scabbard is an invocation to Āli.

Lent by H. H. the Maharajah Scindhia of Gwalior.

A. 183. SABRE, with saw-edge, gold-inlaid blade and silver-inlaid hilt.

The right side of the blade bears the following inscriptions in gold letters (*nasta'liq* characters):—

عمل اسد الله اسفهانى

"The work of Asad-ullāh of Isfahān."

Two of the four words are wrongly spelled. اسد should be spelled with س and اسفهانى with ص.

Lent by the Lahore Museum.

A. 184. SABRE.

The blade bears the following inscription in *naskh* characters:—

يا قاضي الحاجات

عمل اسد الله

"O supplier of needs!"

"The work of Asad-ullāh."

A. 183a. SMALL MATCHLOCK GUN, decorated with gold inlay. It is exceptionally light, and in its day must have been considered a dainty little weapon.

It formerly belonged to Mahārājah Ranjīt Singh, the "Lion of the Punjab," (1700-1839 A. D.)

Lent by H. H. the Mahārāj-Rāna of Dholpur.

¹ The name of the sword of the unbeliever, عامس بن منبه (Ās, son of Munabbih), slain at Badr, which became the property of Muhammad, and subsequently of Āli. See *Persian English Dictionary*, Steingass, p. 934. (cf. A. 190 below.)

(b)

A. 189. HEAVY STRAIGHT SWORD, hilt with cross-guard and circular pommel. This sword bears an inscription showing that it once belonged to Mahārājah Bakht Singh of Jodhpur.

A. 190. HEAVY SWORD WITH LEAF SHAPED BLADE.

This sword once belonged to Mahārājah Ajit Singh of Jodhpur, who reigned from 1678—1724 A. D., and was murdered by his sons Abhai Singh and Bakht Singh.

The former succeeded him, and when he died in 1750 A. D., his son Rām Singh was ousted by Bakht Singh, who was himself murdered, in turn, by means of a poisoned robe given to him by his aunt.

This sword, like A. 189, is probably a "sword of state" (*dhūp*). (Also see Plate XIa.)

A. 192. PISTOL DAGGER, gilt; sheath, with perforated gold mountings.

There is a percussion pistol on either side of the *katār*. (Cf. A. 191. Plate VIIIc.)

A. 189, 190, 192 lent by H. H. the Mahārājah of Jodhpur.

(c)

A. 130. DAGGER CRUTCH (*Guptā-'asā*), inlaid with silver.

These were used for leaning on, when in a sitting posture.

Lent by Mr. Imre Schwaiger, of Delhi.

A. 131. EIGHT-BLADED MACE (*Gurz*) (Cf. Plate Xc).

The shaft is of steel and the head of brass.

Lent by Mr. Imre Schwaiger, of Delhi.

A. 132. BATTLE AXE. Another form of the *zāghnol* (Cf. Plate Xc).

Lent by the Lahore Museum.

A. 133. BATTLE AXE (*Tabar*) (Cf. Plate Xc).

Lent by the Delhi Museum of Archaeology.

A. 134. COAT OF MAIL, with breast pieces (*zirih-baktar* or *bagtar*).

Lent by H. H. the Mahārājah Scindhia of Gwalior.

(d)

A. 90. SABRE, with pistol-handled hilt, with cross-guard inlaid with gold. The steel mounts of the leather scabbard (A. 91) are also inlaid with gold.

The sword bears on its right side the following inscription in *naskh* and *nastāliq* :—

لا فتنم [فتنه] إلا علي لا سيف إلا ذو الفقار

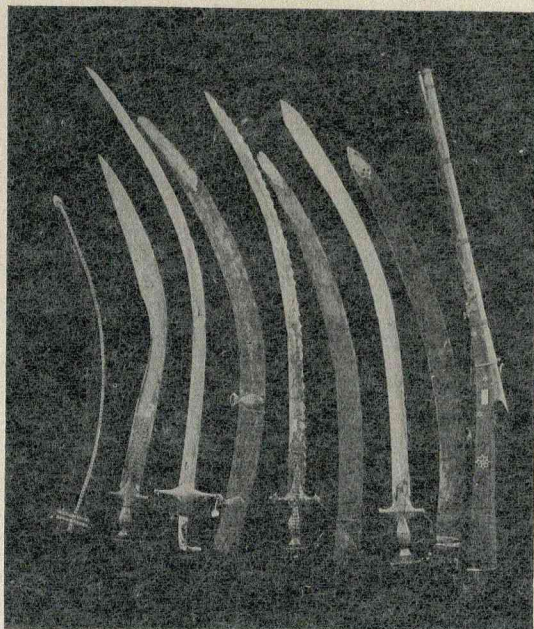
"There is no youth (brave) save 'Alī and no sword save Dhu-l-faqār." (See footnote 1 on previous page.)

On the left side—

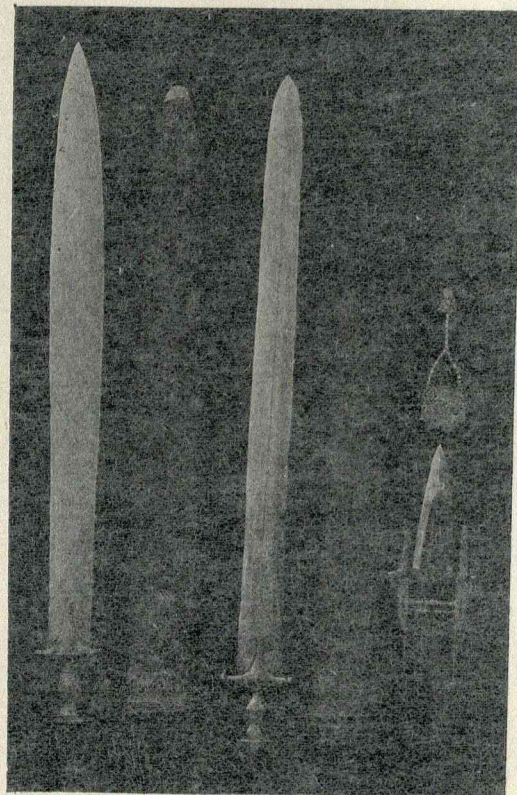
شمشیر خاص کمر سند ۱۱۶۰
نادر شاه درانی

"The chief sword girded to the loins of Nādir Shāh Durrānī. The year 1160." (1747 A.D.)¹
Lent by H. H. the Mahārājah of Alwar.

¹ This inscription is probably a forgery. The famous Nādir Shah was not a Durrānī.



(a). A 182, 180, 183, 184, 183a.



(b). A 189, 190, 192.

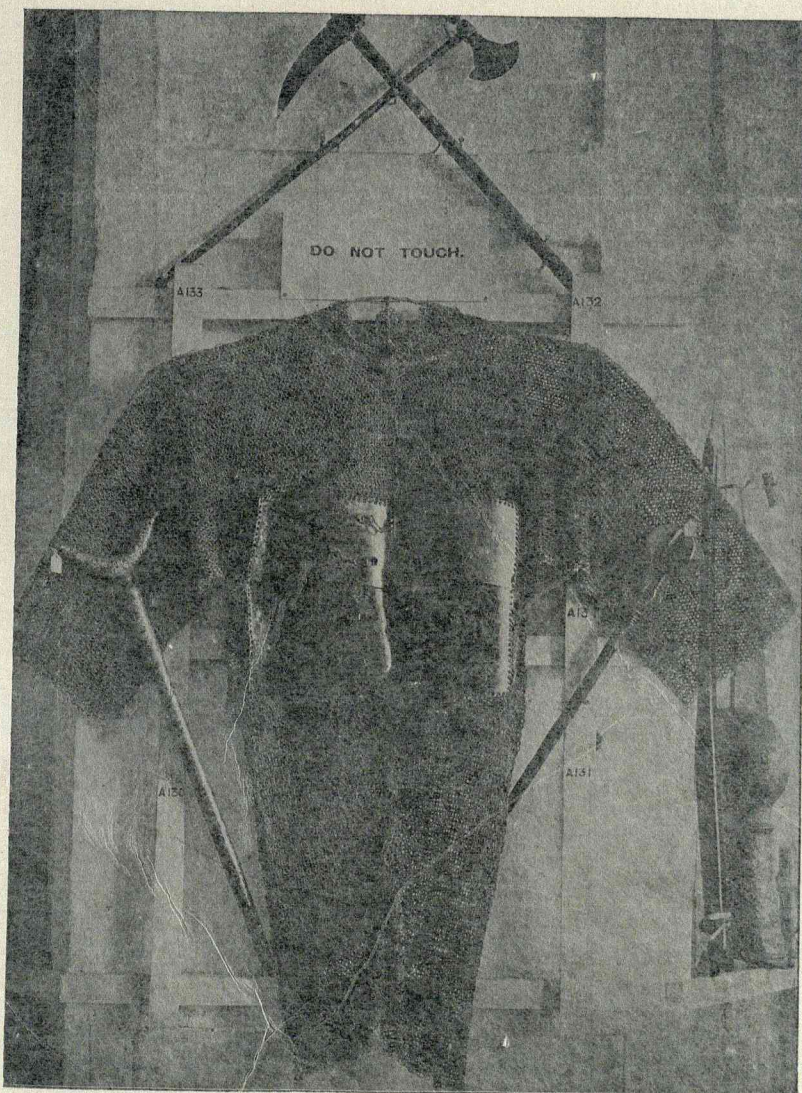
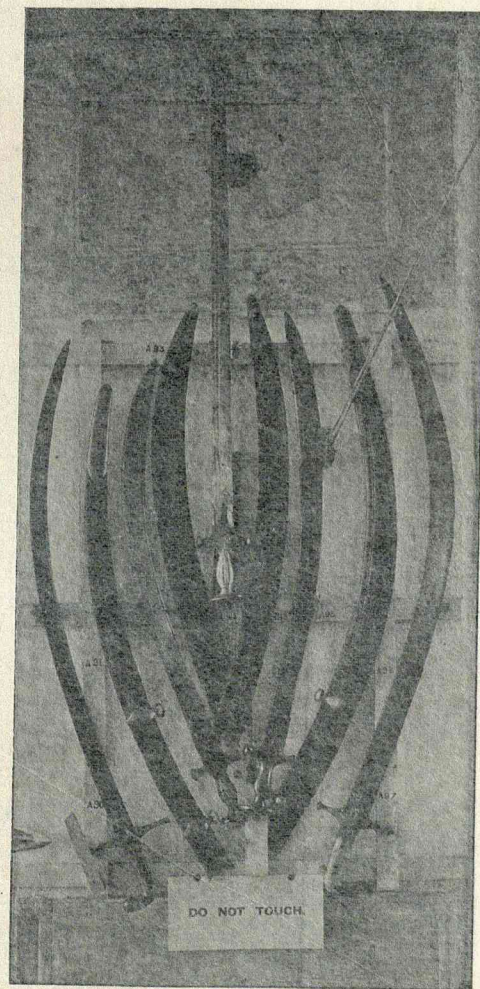


Photo.-Mechl. Dept., Thomason College, Roorkee.

(c). A 130-34.



(d). A 90-98.

LOAN EXHIBITION OF ANTIQUITIES.

17

A. 92. SHORT SABRE, with gold-inlaid hilt, and embroidered velvet scabbard (A. 93).

A. 94. STRAIGHT SWORD, with inlaid silver hilt.

A. 95. SABRE, and embroidered velvet scabbard (A. 96).

On the blade is a bas-relief of animals fighting.

A. 93 to A. 95. Lent by the Heir-Apparent of Bhopal.

A. 97. SABRE; pistol-handled hilt, with cross-guard inlaid with gold, and leather scabbard with steel mounts inlaid with gold (A. 98).

On the blade (right side) is inlaid—

يا قاضي الحاجات
نادر شاه غازي

“O supplier of needs;”

“Nādir Shāh, the champion of faith.”

PLATE VIII.

(a)

A. 158, 159, 160. DAGGERS, with enamelled hafts.

Lent by H. H. the Rājah of Chamba.

A. 160 a. DAGGER with carved jade haft, set with rubies, and sheath of silver, with floral design in relief.

Lent by Mr. Imre Schwaiger, of Delhi.

(b)

A. 175. SABRE, gold inlaid, with cross-guard and circular pommel hilt. The inscription on the back of the blade—

هست این شمشیر خاص ثانی صاحب قران شاه غازی بادشاه بحرور شاه جهان
لا اله الا الله محمد رسول الله ۱۰۴۶

states the sword was made in 1046 H. (1636-7 A.D.), for Shāh Jahān, "Emperor of Ocean and land." There is also the *Kalimah*, or Muhammadan confession of faith, "there is no God except Allāh, and Muḥammad is the prophet of God." The hilt seems to be modern.

Lent by H. H. the Mahārājah of Alwar.

A. 174. SABRE, with silver-inlaid hilt, with cross-guard, circular pommel, and knuckle-guard. The inscription on the back of the blade, inlaid in gold—

حسب الحكم ظل الله حضرت جهانگیر بادشاه تیار شد
صاحب قران ثانی

states that the sword was made by order of Jahāngir (1605—1627 A. D.), but there is also a punch-mark of Shāh Jahān (1627—1658 A. D.), on the blade.

Lent by Mirza Ahsan Akhtar (of the ex-royal family of Delhi), of Benares.

A. 178. SHORT SABRE (*Zafar-takyah*), with gold-inlaid hilt with cross-guard, crutch-pommel, and old leather sheath. Lower half of blade wider than upper.

The *Zafar-takyah* used to be placed close to the Emperor, on his *masnad* or *divān*, and the handle was shaped so that the arm might rest on it.

The following inscription is inlaid, in gold *nasta'liq* letters, on the back of the blade :—

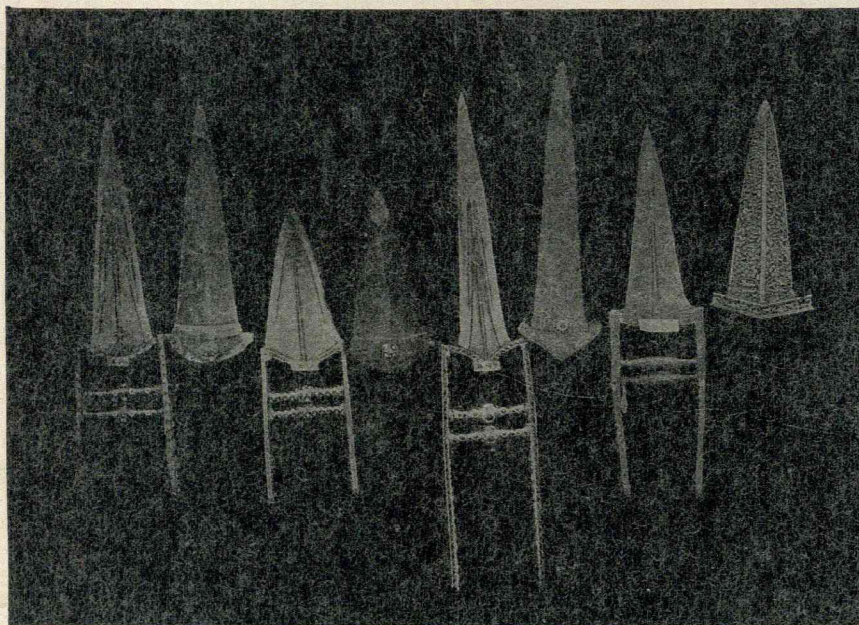
... [این] ظفر تکیه که با فتح و هیبت است ... شرف از قبضه اورنگ زیب است

"... [This] *Zafar-takyah* which has with it victory and awe honour from the arm of Aurangzeb."

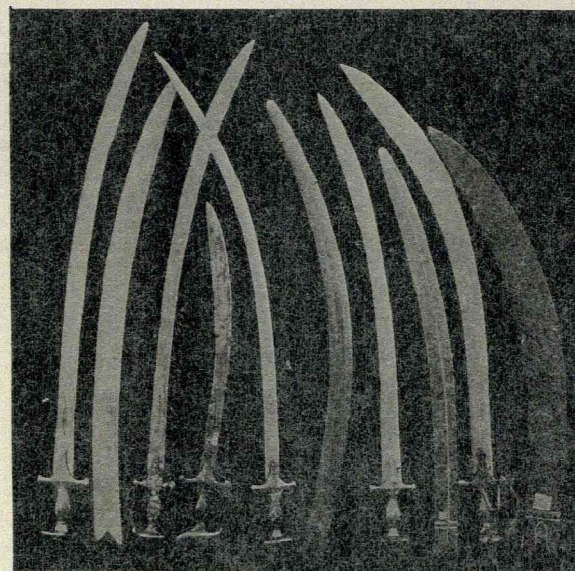
Lent by M. Yunas Beg, of Delhi.

A. 177. SABRE, with gold-inlaid hilt and stamped leather sheath. This is another sword bearing the name of Asad-ullāh of Isfahān. On the back of the blade is inlaid in gold (*nasta'liq* characters), بادشاه ۱۱۱۰ شاه عالم گیر, from which it appears that the sword came into possession of Aurangzeb in 1698-9 A.D.

Lent by H. H. the Mahārājah of Alwar.



(a). A 158—160a.



(b). A 175, 174, 178, 177, 176, 179.

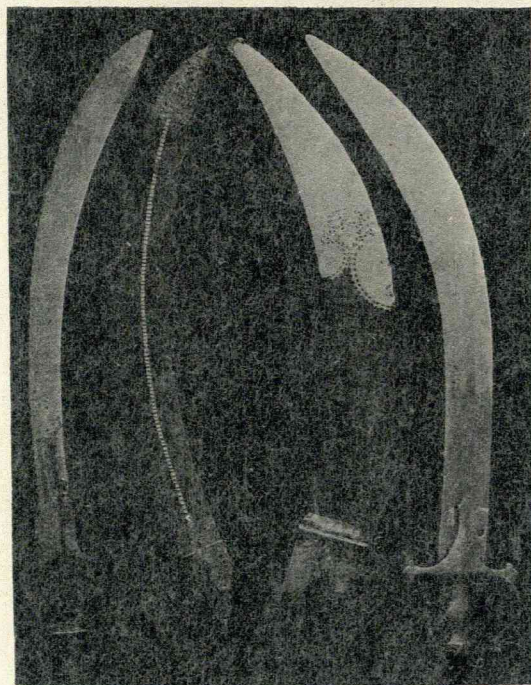
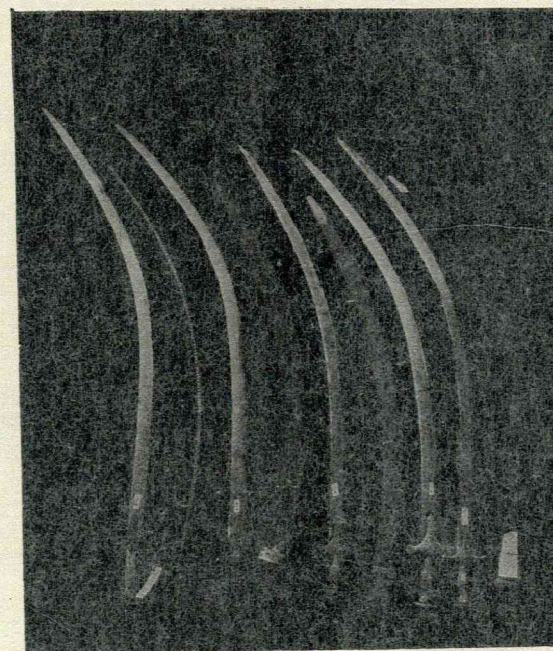


Photo.-Mechl. Dept., Thomason College, Roorkee.

(c). A 191—196a.



(d). A 185—188a.

A. 176. SMALL SABRE, with gold-inlaid hilt and velvet sheath. The punch mark on the blade gives the name Sālih and the date 1030 H. (1621 A. D); on the back of the blade is a doggerel inscription inlaid in gold letters (*nasta'liq* character)—

این تیغ شاه زانہ دارا شکو [ه] نام کار هزار خصم بیکدم کند تمام

“This sword of the Prince named Dārā Shikoh,”

“Will slay a thousand enemies at one blow.”

The final ‘h’ of the name is omitted, and the number of the sword, which is inlaid in Hindi, appears to be by the same hand. The sword also bears the name of Asad-ullāh, the famous Isfahāni sword maker.

Dārā Shikoh was about five when this sword was made.

Lent by H. H. the Mahārājah of Alwar.

A. 179. SABRE, with gold-inlaid and guarded hilt, globular fluted pommel, and velvet scabbard.

The punch mark reads “Ālamgīr Shāhi 1071,” which corresponds to 1661 A. D.

On the back of the blade are two lines of poetry in Persian, and two in Urdu in praise of the sword, as follows :—

Persian.

سر تیغ را چون بدست آوریم بصفهائی دشمن شکست آوریم
بشمشیر من فیلها شد در نیم چو در پایی نیل است عصای کلیم

“When we hold the handle of this sword,”

“We bring defeat to the ranks of the enemy.”

“Elephants have been cut in twain with my sword,”

“As the foot of the Nile was divided by the staff of Moses.”

Urdu.

یہ رہ تیغ ہی کہیںچپٹے رقت جنگ تو رستم بھی ہوجای دیکھ اسکردنگ
اگر دیکھے بجلی بھی اسکی چمک تو بے اختیار آنکھ کودے چپک

“When this sword is drawn at the time of war,”

“Rustum (the hero of Persia) will express surprise.”

“If even the lightning were to see its gleam,”

“It would blink its eye involuntarily.”

سرکار نواب منصور علیخان بہادر سنہ ۱۱۷۷

On the blade is

“Sarkār-i-Nawwāb Mansūr Ali Khān Bahādur. 1177.” The best known Mansūr Ali Khān was Safdar Jang, but he died in 1167 H. (1754 A. D.).

Lent by H. H. the Mahārāja Scindhia of Gwalior.

(c)

A. 196a. BROAD-BLADED SABRE (*teggha*), very heavy, with velvet scabbard, silver-mounted. This was probably a “state sword.” It is described as *khuman shāhī*.

Lent by H. H. the Maharaj Rāna of Dholpur.

A. 191. PISTOL-SWORD, with gilt hilt and scabbard of blue velvet, decorated with pierced gold mountings.

The pistol has a percussion lock, and the weapon cannot be earlier than 1825 A. D. (Of A. 192. Plate VII b).

Lent by H. H. the Mahārājah of Jodhpur.

(d)

A. 185. SABRE : pistol-hilt with cross-guard ; bears the following inscription in *nasta'liq* characters on the blade :—

شاه عباس بنده ولایت
عمل اسد اللہ

“Shāh Abbās, the slave of the sanctity (of Alī).”

“The work of Asad-ullāh.”

Lent by M. Yunas Beg, of Delhi.

A. 186. SABRE : pistol-hilt ; bears the following inscription in *nasta'liq* characters :—

شاه عباس بنده ولایت
عمل اسد اللہ

“Shāh Abbās, the slave of the sanctity (of Alī).”

“The work of Asad-ullāh.”

Lent by the Heir-Apparent of Bhopal.

A. 187. SABRE : bears the following inscription in *nasta'liq* characters :—

عمل اسد اللہ اصفهانی

“The work of Asad-ullāh of Isfahan.”

Lent by the Lahore Museum.

A. 188. SABRE : bears the following inscription in *nasta'liq* characters :—

نصر من اللہ و فتح قریب
عمل اسد اللہ اصفهانی

“Help from God, (and) coming victory.”

“The work of Asad-ullāh of Isfahan.”

Lent by Mirza Ahsan Akhtar, of Benares.

A. 188a. SABRE ; bears the following inscription in *nasta'liq* characters :—

شاه عباس بنده ولایت
عمل اسد اللہ ۱۰۸۱

“Shāh Abbās, the slave of sanctity (of Alī).”

“The work of Asad-ullāh 1081 (1670—A. D.).”

This sabre was presented by the late Nizām of Hyderabad, to Dāgh, one of the most popular of modern poets (1900-1905).

Lent by Mirza Sirāj-ud-din Khan, of Delhi.

PLATE IX.

(a)

A. 193. SHIELD OF HIDE (*Dhāl*), with four pistols concealed behind the four bosses. Each trigger fires two pistols.

The pistols are of the same kind as that in A. 191 (see Plate VIII c), and the period of manufacture is probably the same.

Lent by H. H. the Mahārājah of Dholpur.

(b)

MUGHAL CANNON.

Lent by the Lahore Museum.

SHELL, found at Panipat.

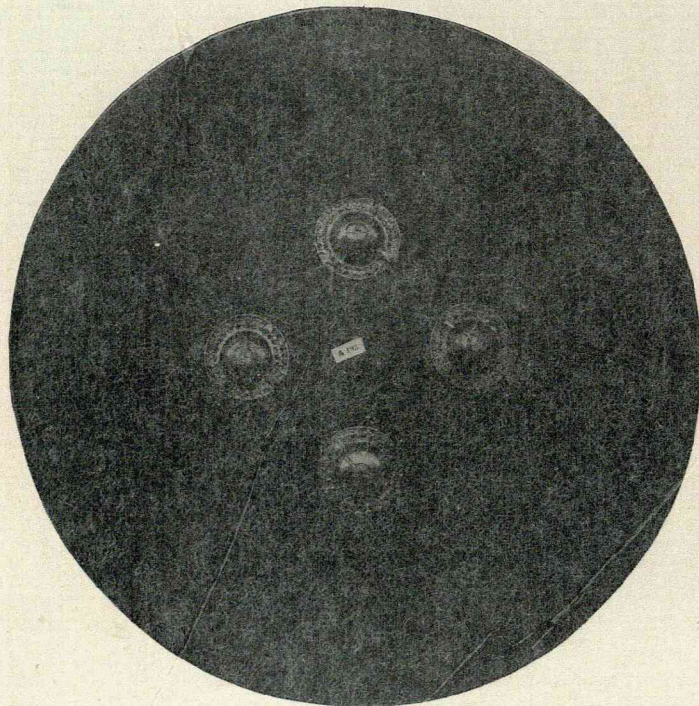
Lent by Major Buck, I.A., Deputy Commissioner, Karnal.

NOTE.—These two exhibits arrived too late to be inserted in the catalogue and consequently bear no number.

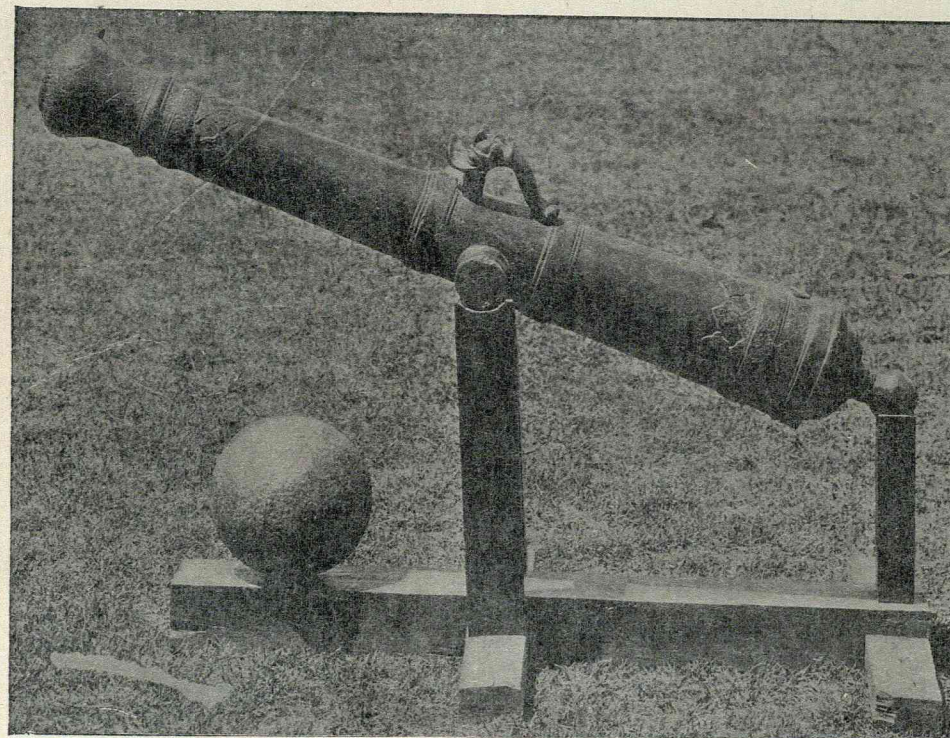
(c)

A. 212 a, b, c, THREE PERSIAN HELMETS, richly decorated, with perforated and chiselled work and gold inlay ; with spikes, sliding nose guards and mail hoods (*mighfar*). Each bears an inscription which it has not been possible to decipher.

Lent by H. H. the Mahārāna of Udaipur.



(a). A 193.



(b). Mughal cannon : shell found at Panipat.

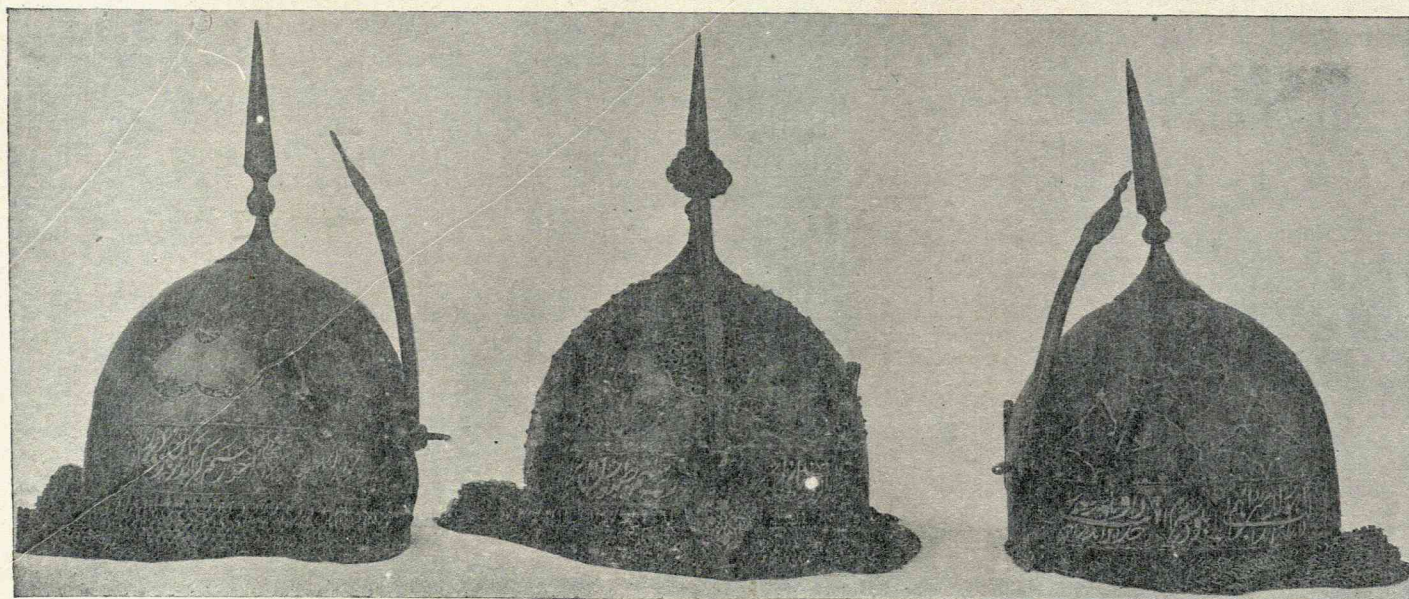


Photo.-Mechl. Dept., Thomason College, Roorkee.

(c). A 212 a, b, c.

PLATE X.

(a)

A. 217. CANNON, with carriage, captured from the mutineers at the battle of Bādli ki Sarai on 8th June 1857, and presented to Rājah Sarūp Singh of Jhind by the Commander-in-Chief in recognition of the assistance given by his troops during action. The building in the background is the Muntāz Mahall which contained the Exhibition.

Lent by H. H. the Rājah of Jind.

(b)

A. 213. SHIELD (*Dhāl*), of steel, overlaid with rich decoration in brass, representing warriors, mythological heroes, and hunting scenes.

Lent by the Lahore Museum.

(c)

ZAGHNOL (see A. 132, Plate VII c).

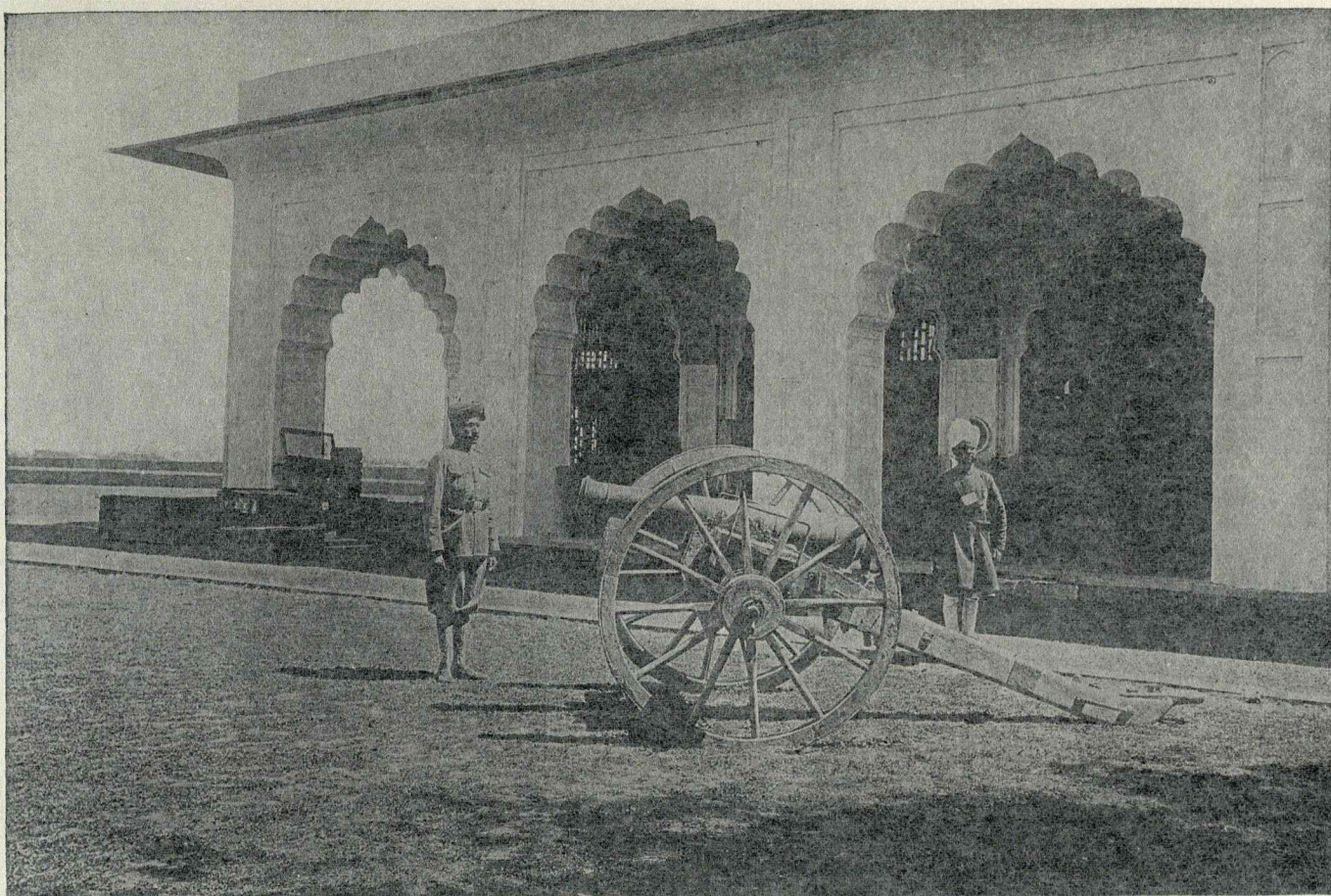
Lent by H. H. the Rājah of Nabha.

BATTLE AXE (*Tabar*) (also see A. 133, Plate VII c).

Lent by H. H. the Rājah of Nabha.

WAR MACE (*Gurz*), with eight-bladed head and basket hilt (also see A. 131, Plate VII c).

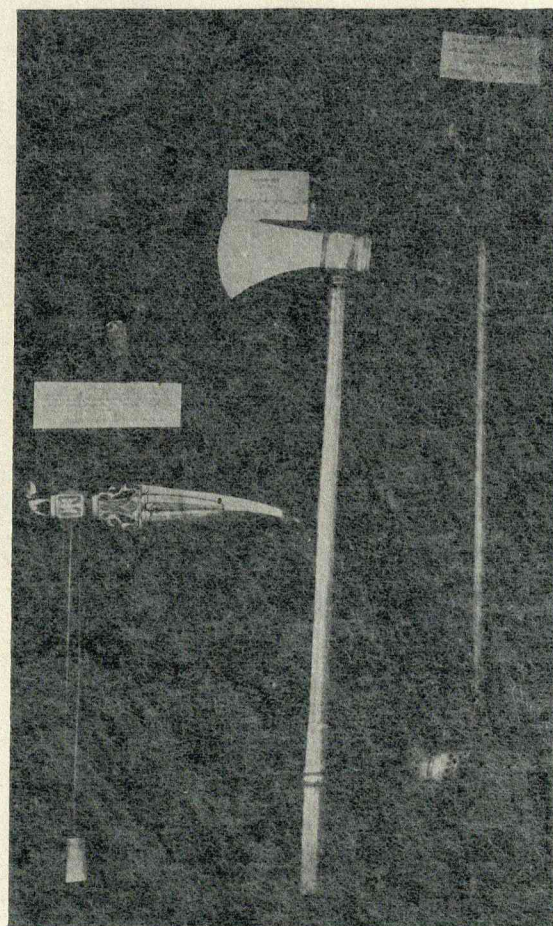
Lent by H. H. the Rājah of Nabha.



(a). A 217. Mughal cannon ; Mumtaz in the background.



(b). A 213.



(c). Zaghnol, battle-axe and war-mace.

PLATE XI.

(a)

SWORD OF STATE (*Dhup*), formerly owned by Rājah Ālā Singh, the founder of Patiala State (*cf.* A. 190, Plate VII *b*).

Lent by H. H. the Mahārājah of Patiala.

DAGGER (*Peshqabz* or *chhurī*), with crystal hilt.

Lent by H. H. the Maharajah of Patiala.

SABRE, with parrot-head cross-hilt, with knuckle-guard.

Lent by Seth Sobhag Mal Mehta, of Ajmer.

JEWELLED DAGGER (*Peshqabz* or *chhurī*).

Lent by Seth Sobhag Mal Mehta, of Ajmer.

KNIFE. The two smaller knives can be concealed in the largest one.

Lent by Seth Sobhag Mal Mehta, of Ajmer.

KNIFE (*Kard* or *chhurrā*).

(b)

WAR MACE (*Gurz*). The dagger to the left of the mace can be concealed in the handle. The head of the mace bristles with flamboyant steel spikes.

"The mace usually formed part of the panoply of a Moghul warrior, at any rate, if he were of any considerable rank."¹

Lent by the Jaipur Museum.

WAR MACE (*Gurz*), with disappearing blades (also see A. 131, Plate VII *c*).

Lent by H.H. the Rājah of Nabha.

WAR MACE (*Gurz*).

Lent by the Jaipur Museum.

NOTE.—These exhibits arrived too late to be inserted in the Exhibition catalogue and consequently bear no number.

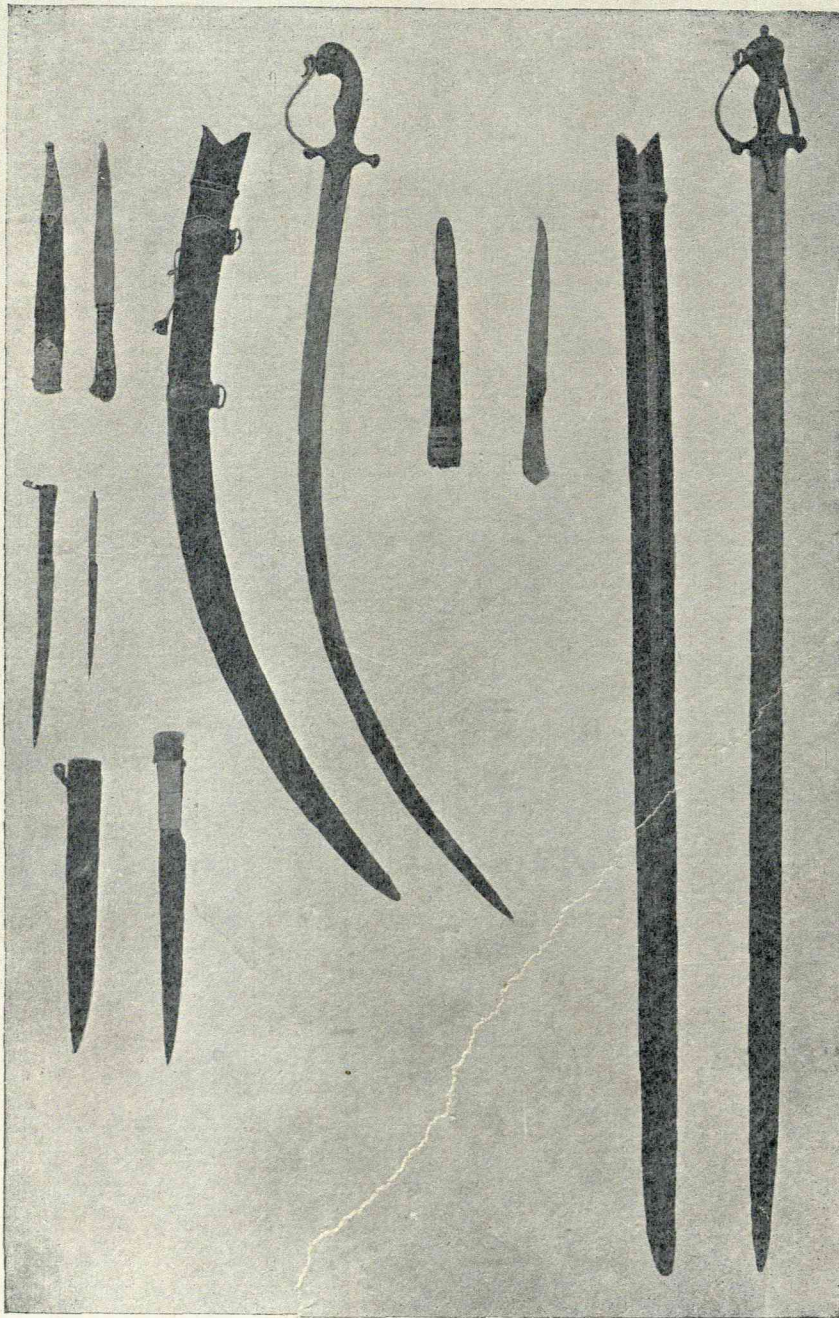
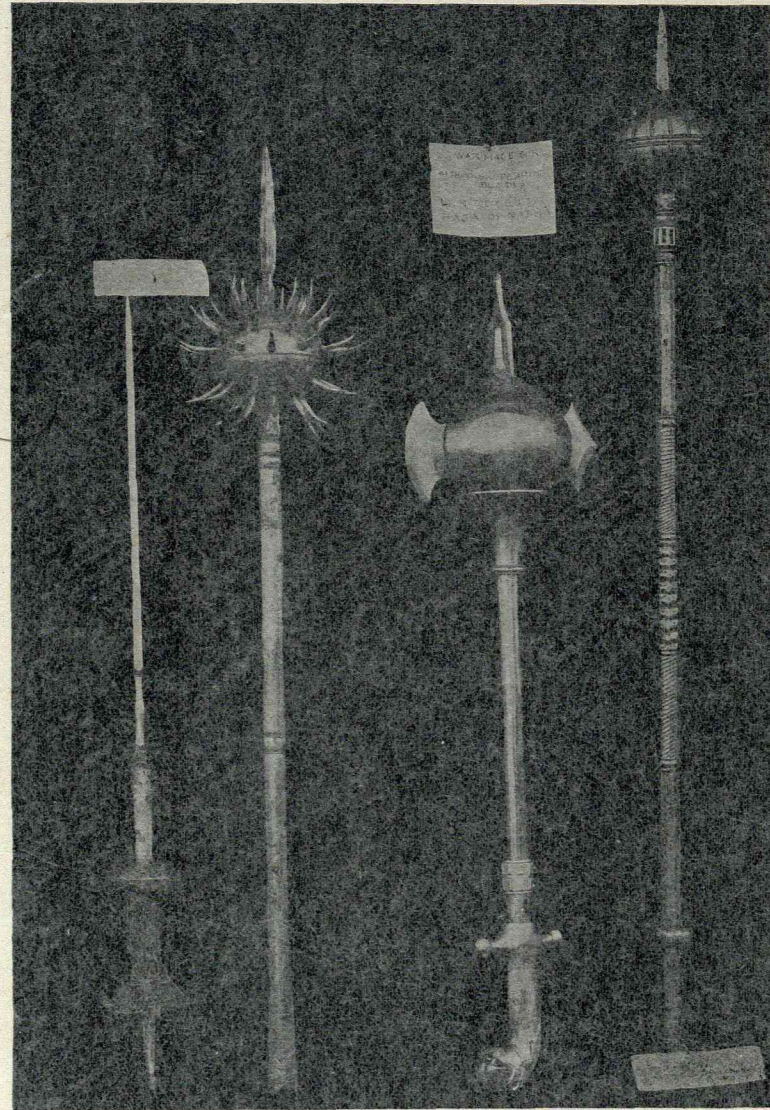


Photo.-Mechl. Dept., Thomason College, Roorkee.

(a). State sword, dagger, sabre, jewelled dagger and two knives.



(b). War maces.

II.—STANDARDS AND INSIGNIA.

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

The *kaukabah* or *qumqumah* was a ball of polished steel suspended from a long pole.

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

The ensign of the *Mīzān* or balance had reference to the scales of justice.

The *azhdahā-paīkar* (dragon-face), like the *panjah*, is said to originate with Timūr, who was presented with some dragon-idols in India, but the Romans too had a dragon-standard, borrowed from the Parthians, which was "the image of a large dragon fixed upon a lance, with gaping jaws of silver, and with the rest of its body formed of coloured silk. When the wind blew down the open jaws, the body was inflated."

This description of the *draco* or dragon-standard of the Romans is curiously like Thorn's description of the fish standard or *māhī* conferred on Lord Lake by Shah Ālam in 1804, which represented "a fish with a head of gilt copper and the body and tail formed of silk, fixed to a long staff and carried on an elephant." The [similarity suggests that the *māhī* was in origin merely a variation of the dragon. But the *māhī* or fish was sometimes made of brass or gilded copper throughout. Its significance is not quite clear, but it possibly represented the fish on which the world, according to the Persian mythology, rests. This world-supporting fish appears in picture C. 115, Plate XXXIX a.

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

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

Other ensigns which were conferred on subjects were the *chatr-tok*, and the *tuman-tok*, yak-tail standards, which recall the horse-tail standards of the Turks, and standards with flags attached of different forms, known as the *alam* and the *jhanda*.

We read also of the *sher marātīb* (see A. 219, Plate XII b), and there is a tiger-standard in picture C. 355, Plate L b. There does not seem to have been any standard pattern or size for the fish or tiger-standards, and the specimen of the latter in the exhibition (A. 219) is quite a different thing from that shown in the picture.

Representations of most of the above will be found in the picture of the State-procession of Akbar II, now in the Delhi Museum of Archaeology, and in picture C. 166, Plate XLIX, and there are fine specimens of several in the Edward Museum at Bhopal.

PLATE XII.

(a)

A. 238. FISH STANDARD. Different in form from A. 230 and A. 231, Plate XIII. It consists of a gilt effigy of a fish at the top of a pole and has a long fish body attached, made of tinsel cloth. Below that are green, yellow and red drapings.

A. 239, 240. PAIR OF STANDARDS, with gilt balls at top of staff, and green, yellow and red drapings.

A. 238-240. Lent by H. H. the Mahārājah of Bikaner.

(b)

A. 241. *PANJAH* (see C. 355, Plate L b, and C. 508, Plate XXXVIII a).

A. 218. *PANJAH*, with green yellow and red drapings. The liand is here displayed against a gilded disk and it is possible that this standard is a combination of the *Panjah* and the *Aftāb*. A. 241 is the more usual form of *Panjah*.

A. 232. STANDARD, with gilt balls at top.

A. 219. TIGER'S HEAD (*Sher marātib*). Probably used with a flag or some hanging drapery.

A. 233. STANDARD, with gilt ball at top.

A. 245. STANDARD, with gilt disk at top of staff, and green, yellow and red drapings. This is possibly a sun emblem.

A. 244. TRIDENT of gilded metal, with velvet sheaths for the prongs, fixed at the end of a pole.

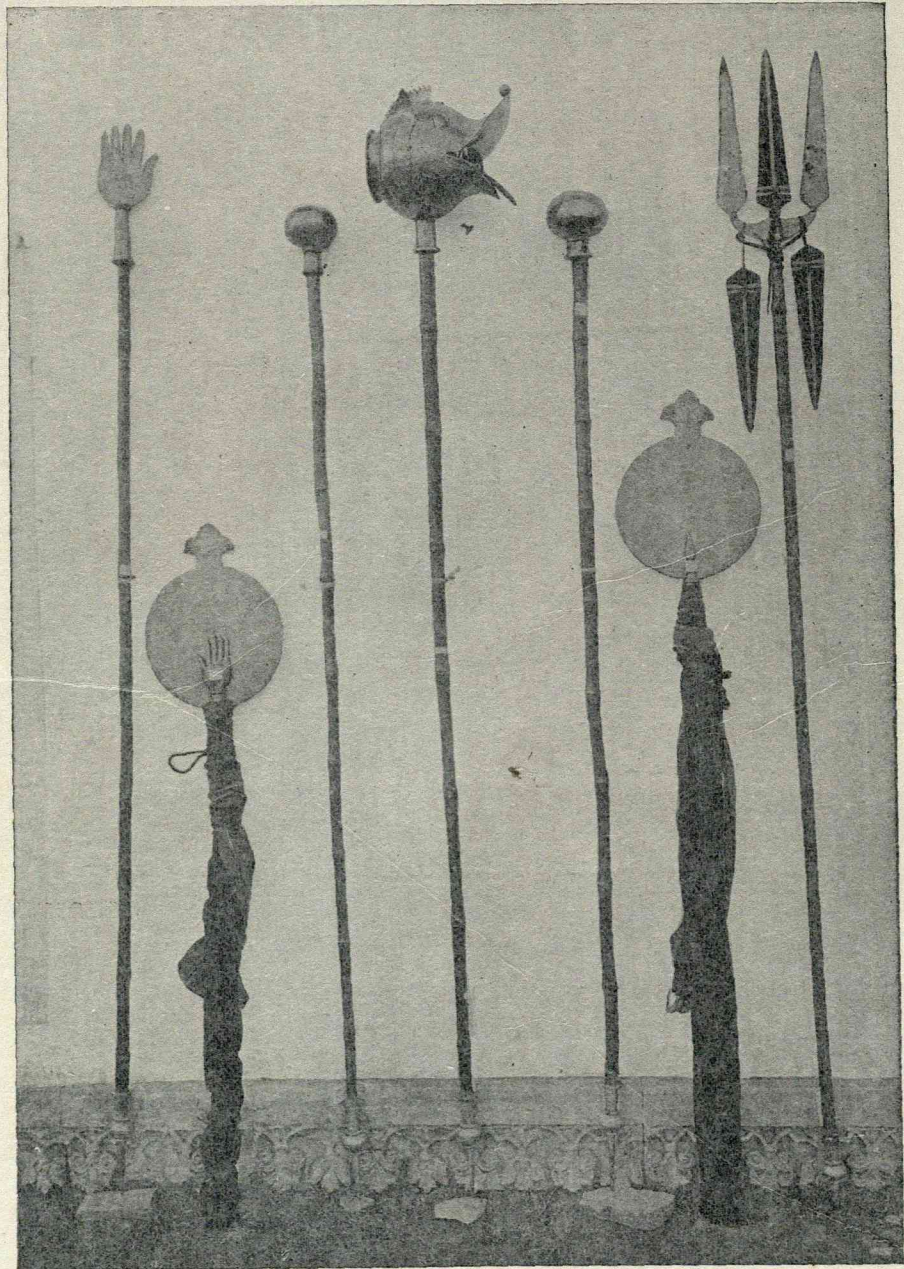
The trident is generally met with as the emblem of the Hindu deity Siva, but we find it as a Moghul ensign in C. 355, Plate L b. That however may be a mistake on the part of the artist who was probably a Hindu.

This collection of *Māhī-o-Marātib* was lent by H. H. the Mahārājah of Jodhpur.



Photo.-Mechl. Dept., Thomason College, Roorkee.

(a). A 238, 239, 240.



(b). A 241, 218, 232, 219, 233, 245, 244, (Read from left to right).

PLATE XIII.

(b)

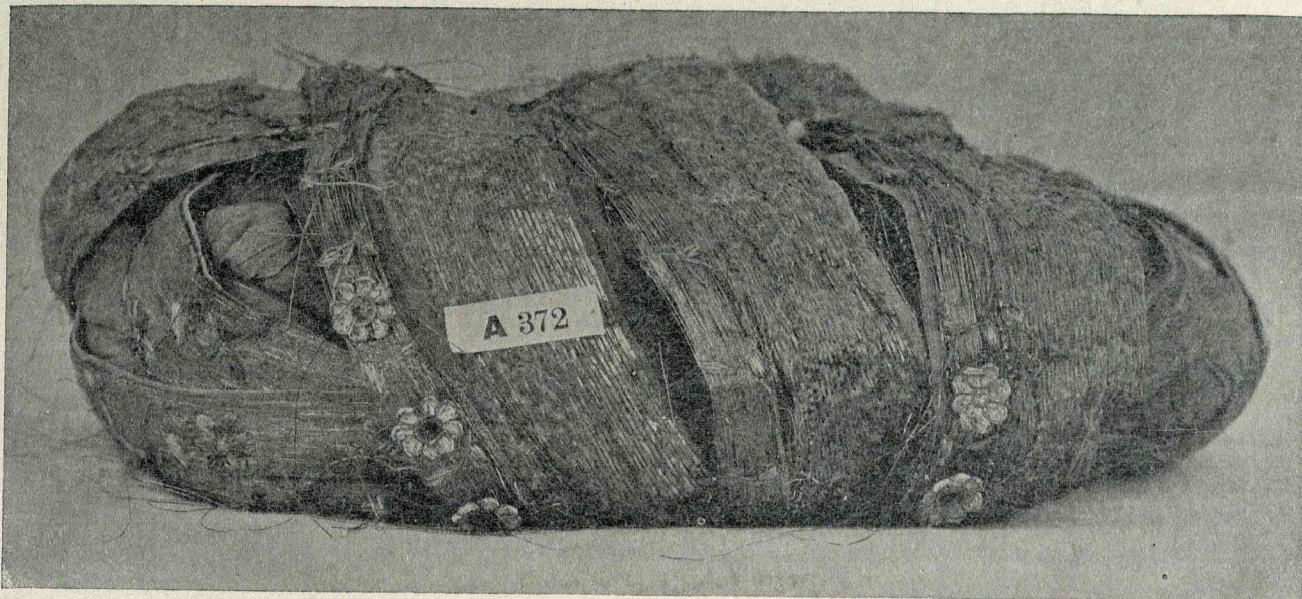
A. 230-1. PAIR OF FISH STANDARDS.

The heads are of gilded metal and both carry small tinsel plumes. The bodies are of calico, stamped with gold, while attached to the poles below the heads are drapings, on which the scales and fins of the fish are represented. The description given in the note above of the Roman Dragon-standards applies almost exactly to these, and a pictorial representation of standards of this kind is to be seen in the picture representing Aurangzeb at the siege of Golconda (see C. 166, Plate XLIX).

Lent by the Edward Museum, Bhopal.

MISCELLANEOUS EXHIBITS.

Plate XIII.



(a). A 372. Turban of Shah Jahan.
(For note on this exhibit see next page).

STANDARDS AND INSIGNIA.

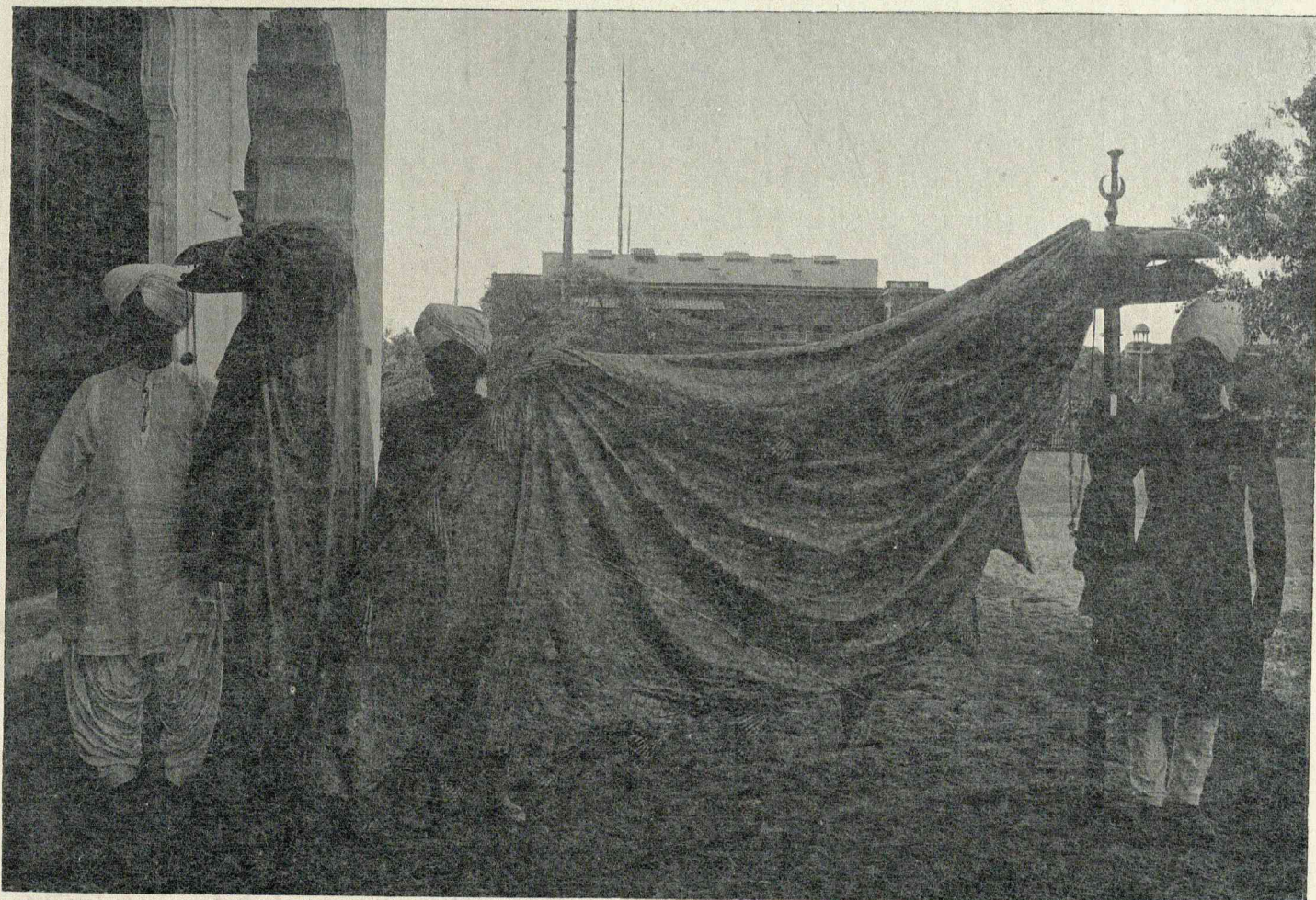


Photo.-Mechl. Dept., Thomason College, Roorkee.

(b). A 230, 231.



III.—MISCELLANEOUS EXHIBITS.

(a)

A. 372. TURBAN OF SHĀH JAHĀN, Moghul Emperor. The colour is pink with a combination of silver flowers and binding.

Lent by H. H. the Mahārāna of Udaipur.

PLATE XIV.

(a)

A. 375. *TAJ* OR CAP OF STATE said to have been worn by one of the Kings of Oudh.
Lent by L. Kanji Mal, of Delhi.

A. 376. ENAMELLED SCENT-BOX (*itr-dān*), set with jewels.

A. 377. SILVER FILAGREE BOX. This and the last are both said to have belonged to one of the Kings of Oudh.

A. 376-377. Lent by Mr. Imre Schwaiger, of Delhi.

(b)

A. 251. LACQUERED *NALKĪ*, with silver-gilt fittings (some of which seem to have been recently replaced by silver fittings) and silk cushions. The *jhālar-dār* or fringed *nālkī* was a special mark of distinction. This one was presented by the Emperor Ālamgīr II to Jayāpa Sindhia. *Nālkīs* of this kind were carried empty in processions. The *nālkī-khānah* in the Delhi Fort was to the north of the vaulted passage inside the Lahore Gate.

Lent by H. H. the Mahārājah Sindhia of Gwalior.

MISCELLANEOUS EXHIBITS.

Plate XIV.



(a). A 376, 375, 377. Scent box, cap of state, and filagree box. (Read from left to right).

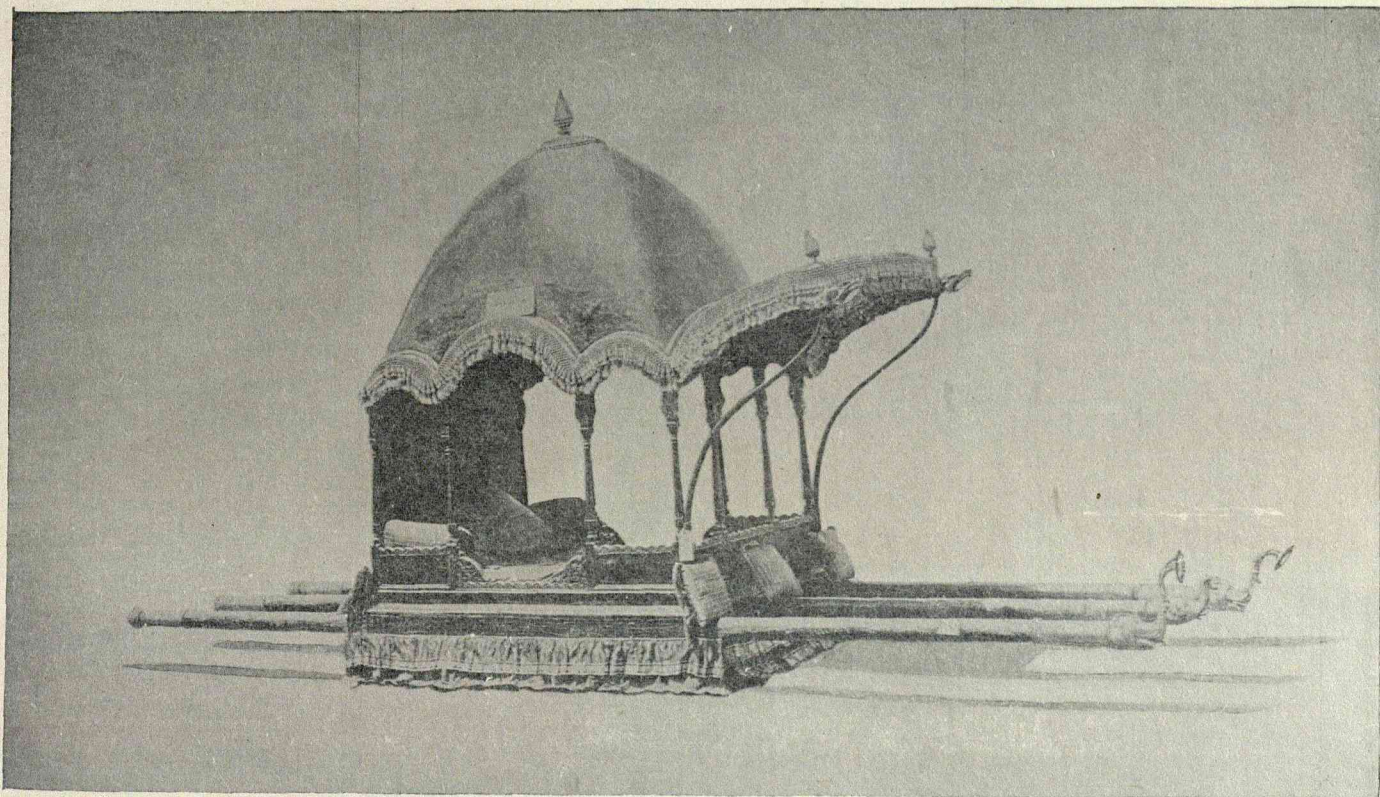


Photo.-Mechl. Dept., Thomason College, Roorkee.

(b). A 251, *Nalki*.

PLATE XV.

(a)

A. 378. MARBLE UNGUENT DISH, from Delhi Palace.
Lent by the Delhi Museum of Archaeology.

(b)

A. 409. PORTABLE PLANISPHERIC ASTROLABE in 9 pieces.

"It was used for taking the altitude of sun, moon and stars: for calculating latitude: for determining the points of the compass and time: for ascertaining heights of mountains, etc., and for construction of horoscopes. The instrument was a marvel of convenience and ingenuity, and was called 'the mathematical jewel'. Nevertheless it passed out of use, because incapable of any great precision." *Encyc. Brit.*, 11th ed., where there is a full-page plate of an astrolabe very much like this one, but of later date.

Made by Muhammad Badī' in 1071 H. (1660 A.D.).

Lent by Mirza Ahmad Sāid Khan, of Loharu.

(c)

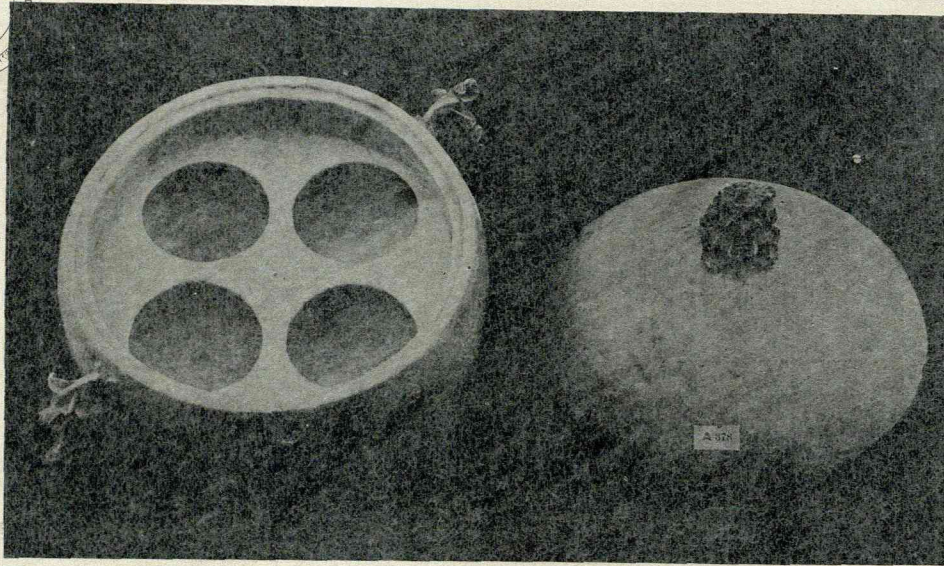
A. 253. CARVED AND GILDED CHAIR, from Delhi Palace.
Lent by the Lahore Museum.

(d)

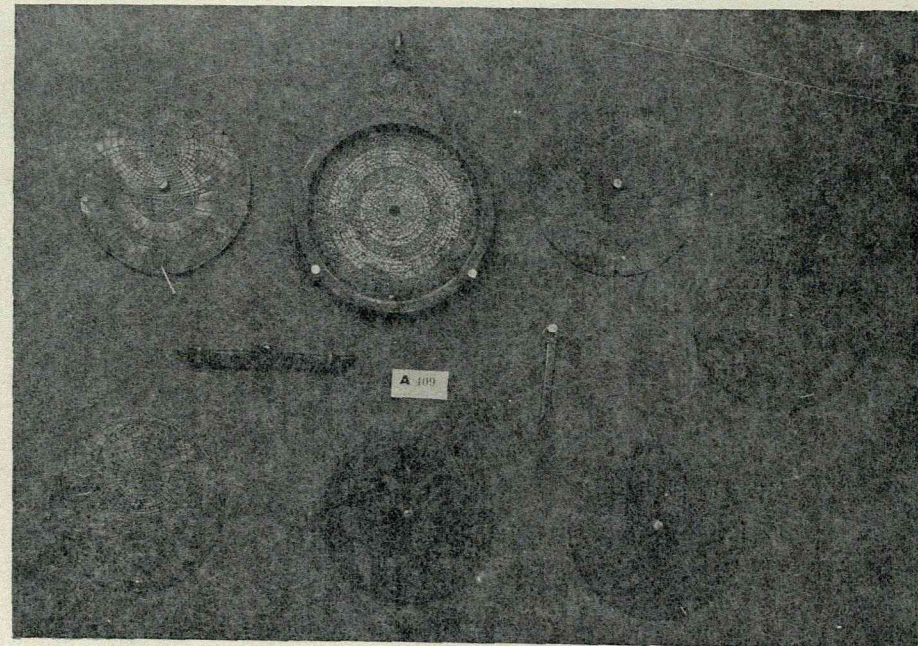
A. 261. EMBROIDERED SHAWL (*Khil'at*), of Kashmir workmanship, conferred as a *khil'at* by one of the late Moghul Emperors on a Chief of Bikaner.

The *khil'ats*, as they were called, were given to everyone who was presented at Court. After presentation to the Emperor, the person honoured with the *khil'at* retired and was clad in the vestments he had received. The *khil'ats* consisted of a number of pieces which varied with the importance of the person receiving them, and on rare occasions the Emperor as a special mark of favour conferred articles of dress which he had worn himself.

Lent by H. H. the Mahārājah of Bikaner.



(a). A 378. Marble unguent dish.

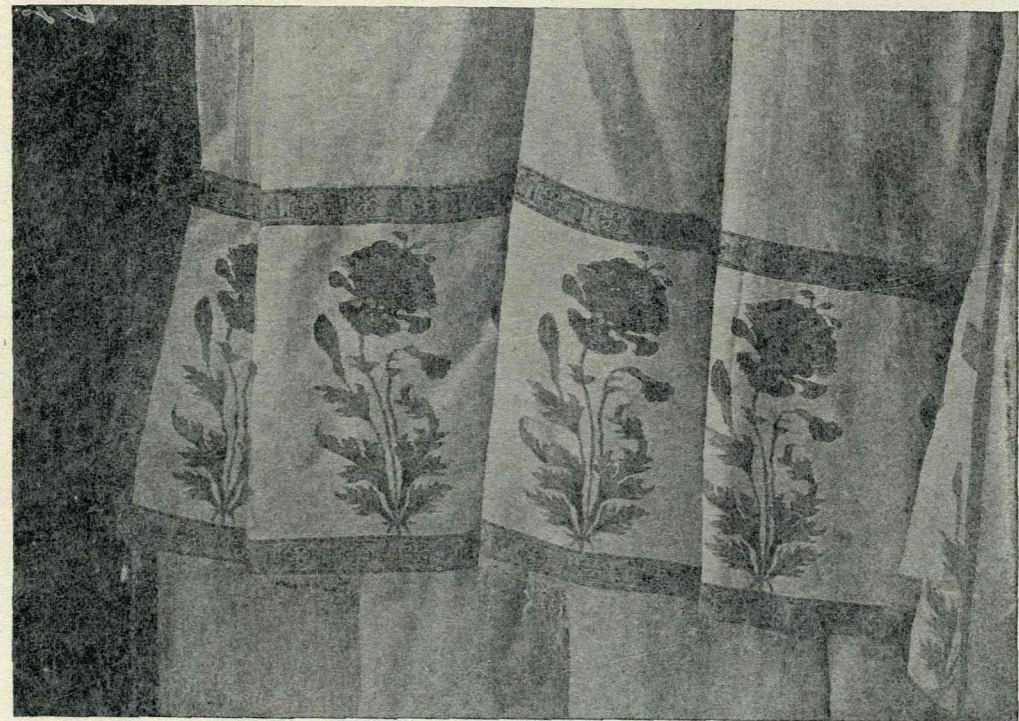


(b). A 409. Astrolabe.



Photo-Mechl. Dept., Thomason College, Roorkee.

(c). A 253. Chair from Delhi Palace.



(d). A 261. Embroidered Khilat.



PLATE XVI.

A. 248, 249, 250. ELEPHANT HOUSINGS of red velvet, embroidered with gold (also see Plates XVII, XVIII *a* and notes thereon).

Lent by the Edward Museum, Bhopal.

MISCELLANEOUS EXHIBITS.



Photo.-Mechl. Dept., Thomason College, Roorkee.

A 248, 249, 250. Elephant housings.

PLATE XVII.

(a)

A. 251a. Picture of an ELEPHANT CARRIAGE. These ponderous vehicles were not uncommon. At Jodhpur a pair of discarded elephant carriages are lying in a godown below the Fort.

The elephant in the picture is adorned with a head piece very similar to those shown in the previous illustration. An elephant carriage belonging to the Maharajah of Alwar appeared at the Review of Native retainers in Lord Curzon's Darbar of 1902.

The above picture, with another like it now placed in the Taj Museum at Agra, was bought in London by the Director-General of Archaeology.

On loan from the Delhi Museum of Archaeology.

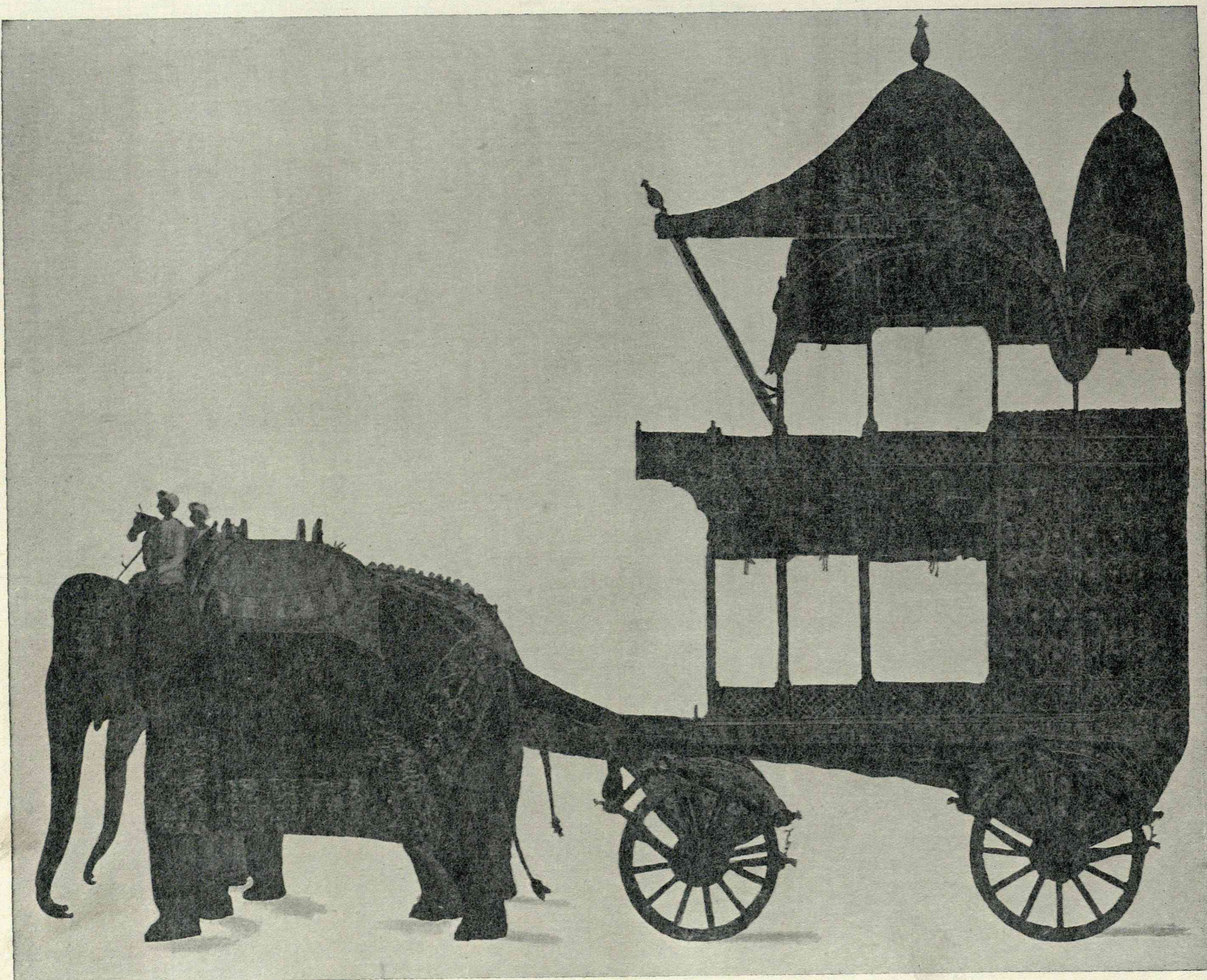


Photo.-Mechl. Dept., Thomason College Roorkee.

A 251a. Picture of an Elephant carriage.

PLATE XVIII.

(a)

A. 246. ELEPHANT *JHŪL*. These covered the royal elephants on state occasions (also see Plates XVI and XVII and notes thereon).

Lent by Mr. Imre Schwaiger, of Delhi.

(b)

A. 379. WALKING STICK, which formerly belonged to Bahādur Shāh II (1837—1857 A.D.), carved with Persian verses, the date 1257 H. (1841 A.D.) and the proverb "He who has the stick has the buffalo," or " Might is right."

Lent by L. Sheo Parshad, of Delhi.

A. 380. ANOTHER WALKING STICK, carved in the same manner, but dated 1881 A.D. This stick was carved by Mirzā Sulemān Shāh, of the ex-royal family of Delhi.

It seems probable that A. 379 was also carved by him.

Lent by Mirza Ahmad Sāid Khan, of Loharu.

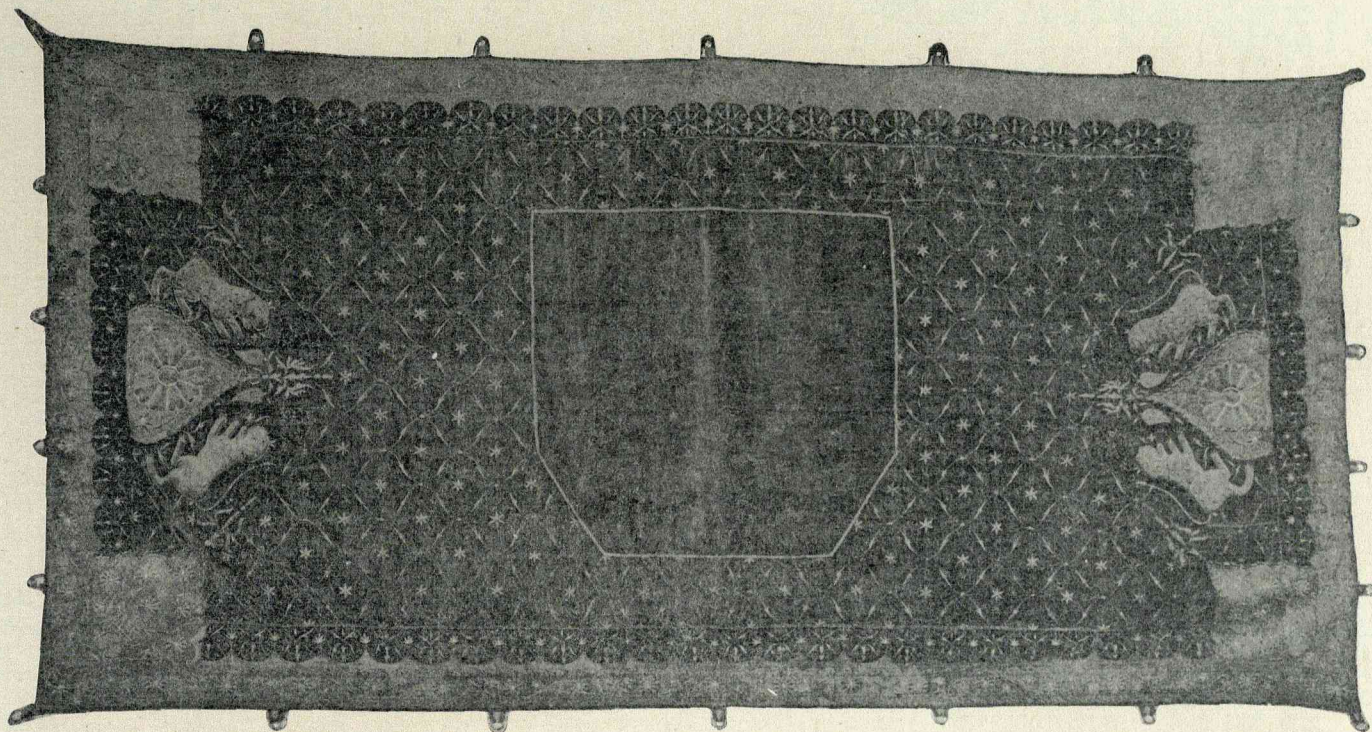
(c)

A. 354. *THĀLĪ-JOR* of tin-plated copper.

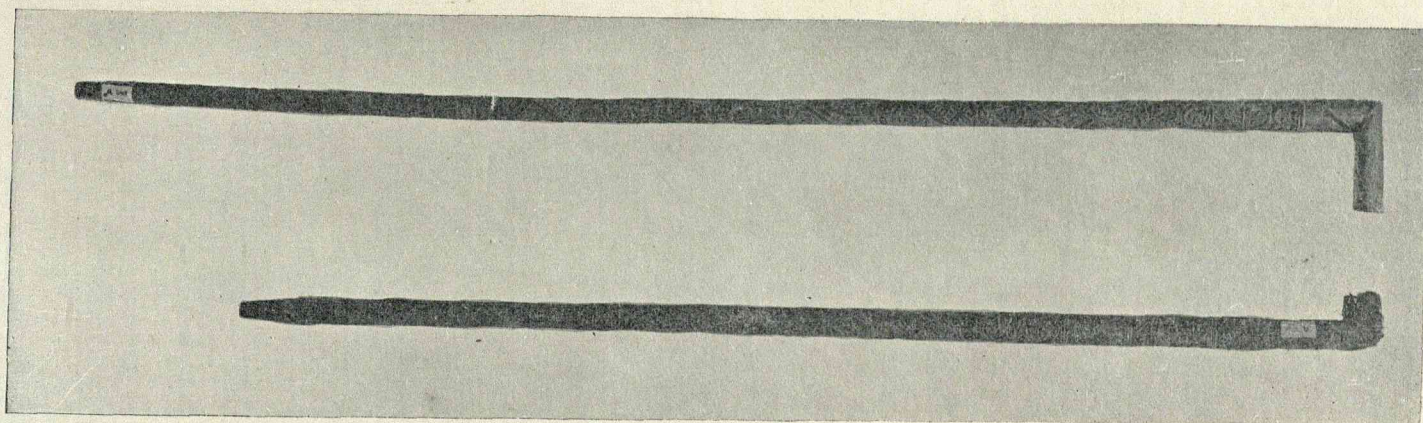
The bowl and the dish on which it rests are covered with passages from the Qurān. The *thālī-jor* was and is still used for sherbet at weddings. Dishes with texts from the Qurān engraved on them are supposed to possess therapeutic qualities, and portions administered in them are generally the first remedy resorted to in cases of children's ailments.

A. 355. DISH-COVER (*sarposh*), with Persian verses inscribed on it.

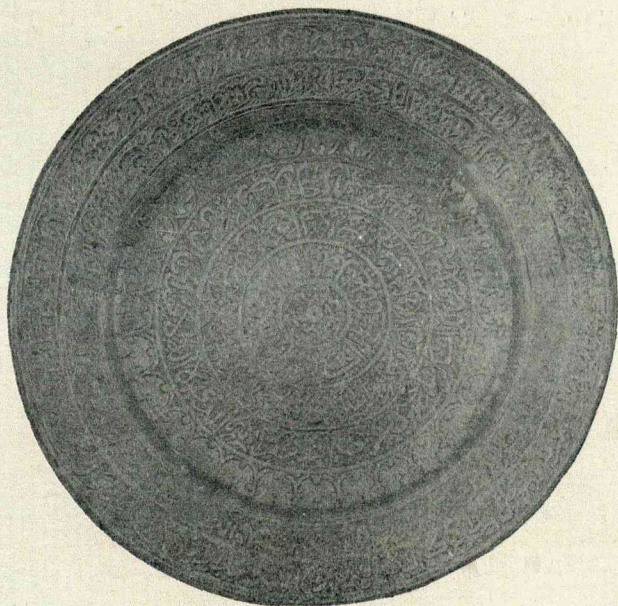
A. 354-355 lent by M. Zahir-ud-din Khan of Delhi.



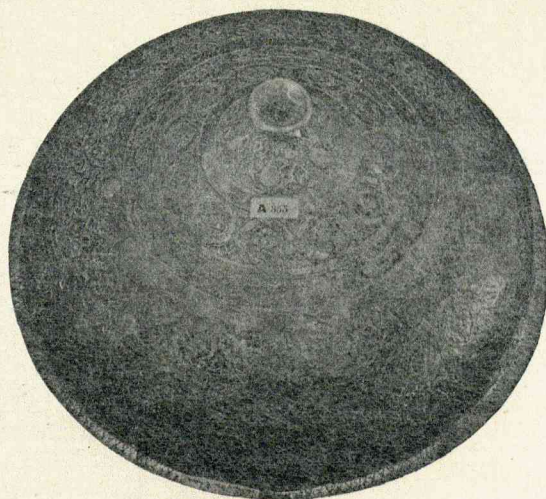
(a).
A 246. Elephant *jhul*.



(b).
A 380 (above) A 379 (below).
Walking sticks.



A 354. *Thalijor*.
Photo.-Mechl. Dept., Thomason College, Roorkee.



(c).

A 355. Dish cover.

PLATE XIX.

(a)

A. 368. Blue and white CHINA DISH, said to have belonged to Mirzā Jahāngīr, son of Akbar II (1806-1837 A.D.).

A. 369. Blue and white CHINA DISH, said to have belonged to Akbar II.

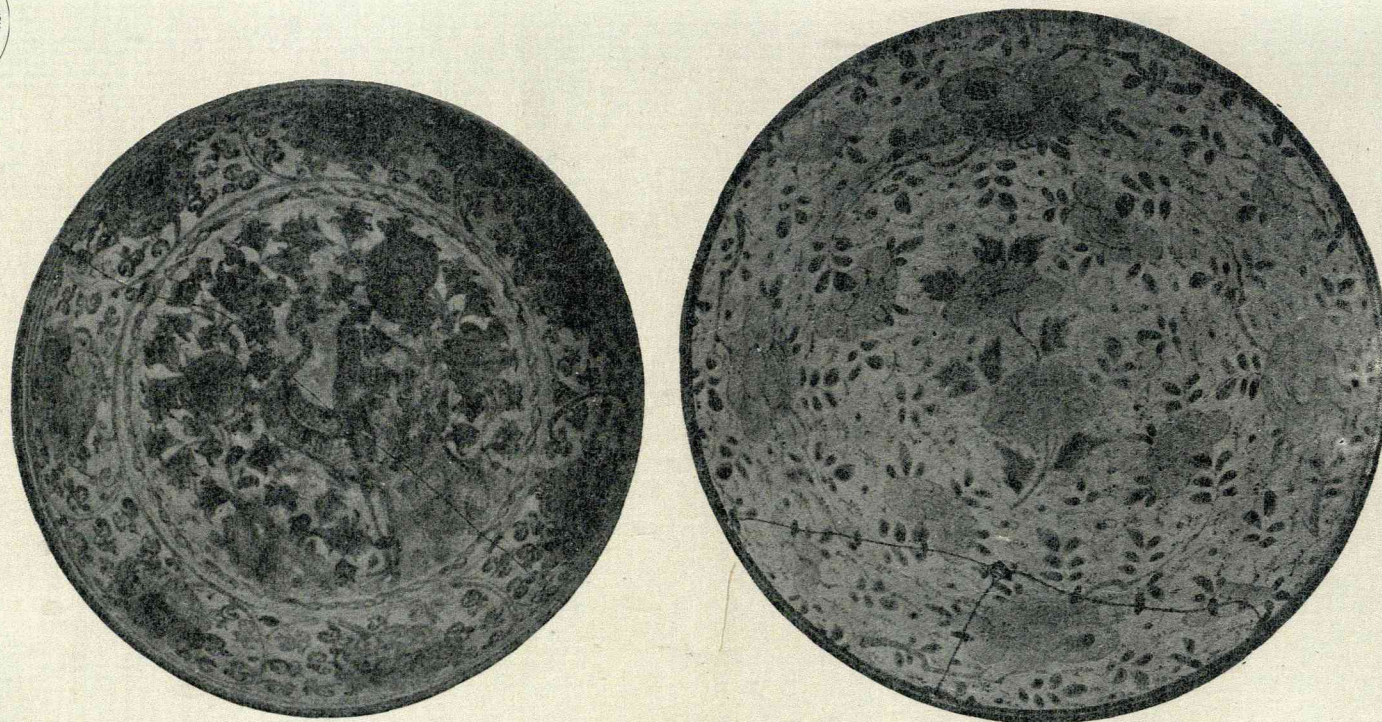
A. 368-369 lent by M. Muhammad Hamid of Delhi.

(b)

A. 361. OLD PERSIAN ENAMELLED TERRA COTTA in high relief.

This bears the inscription *Bārgāh-i-Salīm Shāh*, and is said to have come from the Salim-garh Fort. Two of the figures are Tūr and Iraj, legendary Persian heroes.

Lent by Khan Bahādur Mir Nāsir Ali Khan, of Delhi.

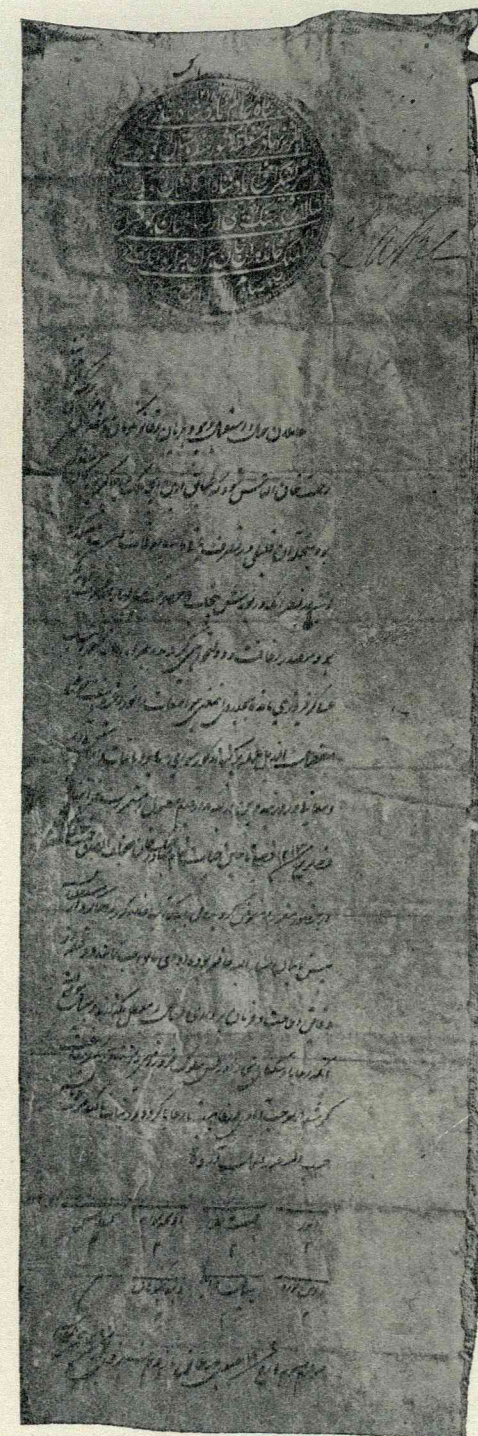


(a). A 368, 369. China Dishes.



(b). A 361. Enamelled Terra-cotta tile from Salimgarh.

Photo.-Mechl. Dept., Thomason College, Roorkee.



(c). A 289. Sanad from Lord Lake.
(For note on this exhibit see next page).

IV.—FARMĀNS, LETTERS, ETC.

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

A *farmān* was usually in the following form. It began with a dedication, such as the 'Bismillah' ("In the name of God, the merciful, the compassionate"). Below the dedication, but above the body of the document, came the *Tughrā* which took the place of the sign manual, and gave the name and titles of the king in the ornamental *nashk* character, and the Great Seal. Under the Moghuls the great seal gave the name and titles of the ruling Emperor in the middle, and in small circles round it, the names of his ancestors up to Timur. Below the *tughrā* and the seal, came the text of the document.

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

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

PLATE XIX.

(c)

A. 289. *SANAD* from Lord Lake (see C. 260, LXXIVb), dated 3rd March 1806, addressed to the officials of the *pargana* of Karnāl, informing them that 7 villages have been granted for life to Bahādur Jang Khān, chief of Kunjpurah, for his services in pursuit of Holkar into the Punjab in 1805.

Lord Lake's seal and signature are at the head of the document. In the seal he is described as "Commander-in-Chief of the army of the King of England and the East India Company, and the devoted servant of Shāh Ālam."

Lent by Nawab Ibrāhīm Ali Khan, of Kunjpurah.

[*Transcription.*]

صمصام الدوله اشجع الملک خاندوران خان جنرل جرار دلیک بہادر سپہ سالار فتح جنگ یکے از
صاحبان کونسل و سر لشکر افواج بادشاہ انگلستان و کمپنی انگریز بہادر متعلقہ کشور ہندوستان فدوی
شاہ عالم بادشاہ غازی سنہ ۱۲۱۸ ۱۸۰۳

(Sd.) Lake

عاملان حال و استقبال و چودھریان و قانونگویان و مقدمان و مزارعان پرگنہ کرنال بداندند
رحمت خان التماس نمود کہ سابق ازین انچه ملک در جاگیر بزرگان خان مذکور بود منجملہ ان قلیلہ
در تصرف باقیمانده اوقات بعسرت میگذرد و نیز ہم نظر انکہ در یورش پنجاب کہ خصوصیت با مہاراجہ جسونت

راز هولکر بود مصدر رفاقت و دولتخواهی گردیده همراه رکاب ظفر انتساب عساکر فیروززی مانده بعلد ری اینمعه مواضع رانور و غیره هفت موضع مفصل الذیل عملہ پرگندہ مذکور سوای سائر باغات و املاک و آئمه و معافی و روزینہ و پن ارثہ کہ از قدیم معمول و مستمر است از ابتدای فصل ربیع سنہ ۱۲۱۳ فصلی تاحین حیات بنام جنگ بہادر خان خلف الصدق رحمت خان مذکور از حضور مقرر و مفوض گردیدہ می باید کہ انها خان مذکور را جاگیر دار مستقل دانستہ پیش نائبان مشار الیہ حاضر بودہ انای بالواجب نمایند و دقیقہ از دقایق اطاعت و فرمان برداری مہمل و معطل نگذارند و سبیل موم الیہ اندک رعایا و سکنایہ انجا از حسن سلوک خود راضی داشتہ در تکثیر زراعت کوشد کہ موجب آبادی و رفاهیت رعایا گردد درینباب تاکید مزید دانستہ حسب المسطور بعمل آرد لا

رانور ۲	جمعیت گدہ ۲	اونچہ سوانہ ۲	کھالس ۲
رالن دورہ ۲	پنپل والے ۲	دھہ کنبوهان ۲	/

موقوفہ سیوم مارچ سنہ ۱۸۰۶ عیسوی مطابق یازدہم شہر ذی الحجہ سنہ ۱۲۲۰ ہجری المقدسہ



(a)

[*Transcription.*]

عالي متعالي

H 2

بئارضخ و شهر صفر سنه ۱۴۰۰ • • • جلوس
نقل بد فتر صاحب ترجمه و زيلى رحمه سكراته
۲۰ محرم سنه ۱۴۰۱

سنه ۱۴ جلوس والا بموجب تصدیق . . . قلمی شد شرح بخط فضیلت پناه صدارت دستگاه شیخ مخدوم
انکه داخل راقعه نمایند شرح بخط راقعه نویس مطابق راقعه اسماء شرح بخط وزارت پناه فضایل و کمالات
دستگاه مورد مراعهم بیکران مدار المهمامی وارث محمد خان انکه بعرض مکرر رسانید شرح بخط رفعت پناه
محمد حسین انکه بتاریخ چهاردهم محرم الحرام سنه ۱۴ جلوس همایون مکرر بعرض عالی متعالی رسید
شرح بخط مدار المهمامی انکه از ابتداء فصلتخریف تیکور نیل نشان واجب الاذعان قلمی نمایند
ماع سالیانه بموجب اسناد حکام و

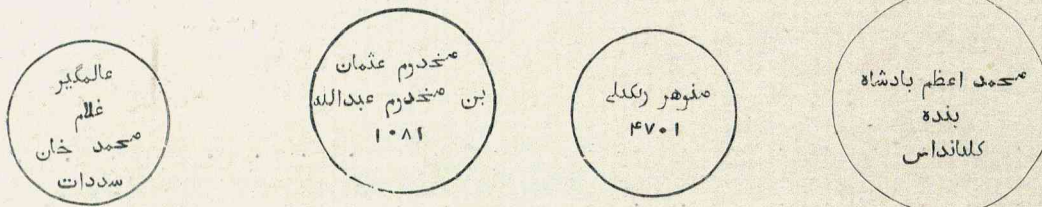
بنام تاریخ شهر صفر سنه ۱۴
نیل در دفتر رسید

موضع در دست

ل بیگه زمین افتاده

مورا درینولا مرحمت شد

نیل در دفتر رسید
سنه ۱۴



فی القاریخ ۲۶ صفر
سنه ۱۴ ... شد

فی القاریخ سنه ۱۴ جلوس
۱۰ شهر صفر مطلع شد

فی القاریخ سنه ۱۴ جلوس والا
مطلع شد ۱۲ صفر

برسانه فضیلت و صدارت پناه شیخ مخدوم و نوبت راقعه رام راے

(b)

A. 268. *FARMĀN* OF GHĪYĀS-UD-DIN BALBĀN, Sultān of Delhi, dated 7th Shabān, 671 H. (27th Feb. 1273 A.D.), in the 4th year of the reign.

A building site measuring four chains, which had been used by Kuwājah Haidar, had been included within the line of the walls of the royal fortress at Delhi. The *farmān* grants the land to Kuwājah Haidar, and his descendants.

The *farmān* is written in Persian. The style of writing is the ornamental *naskh*, such as we find in the inscriptions on the Qutb Minār, which were carved in the early part of the same century.

In the *tughrā*, the King is styled Ziyā-ud-dunyā wad-dīn, Abū Zafar, Ghiyās-ud-dīn, Sultān. In the seal he is called Abū Zafar, Ghiyās-ud-dīn, Muhammad Bādshāh Ghazī.

On the margin are notes showing that copies had been received by the four great departments of State, the *Diwān-i-adālat*, the *Diwān-i-ālā*, the *Diwān-i-wazārat*, and the *Diwān-i-sadārat*. On the back is an abstract of the petition and the order passed, with the *sād* (the initial letter of the word *sahih* = "correct") of the official who checked it. The *sād* also appears on each of the marginal notes.

If this *farmān* is genuine, it must be almost unique, and it is nearly four centuries older than any other in the Exhibition. But it is probably not genuine. Balban came to the throne in A.H. 664, and not in 667 or 668, and the titles given in the *tughrā* and the seal are unusual.

Lent by Chaudhri Bahādur Ali, of Palwal.

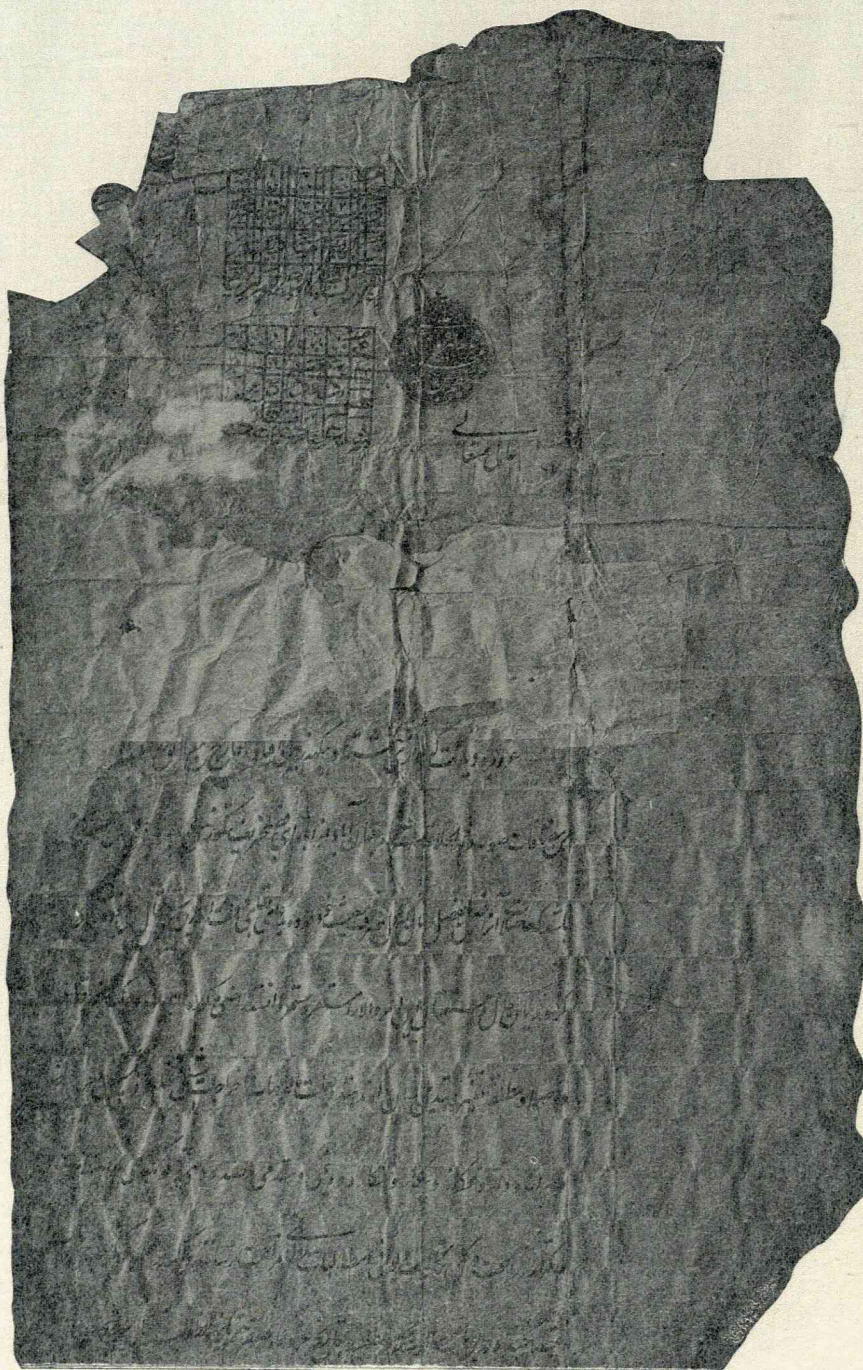
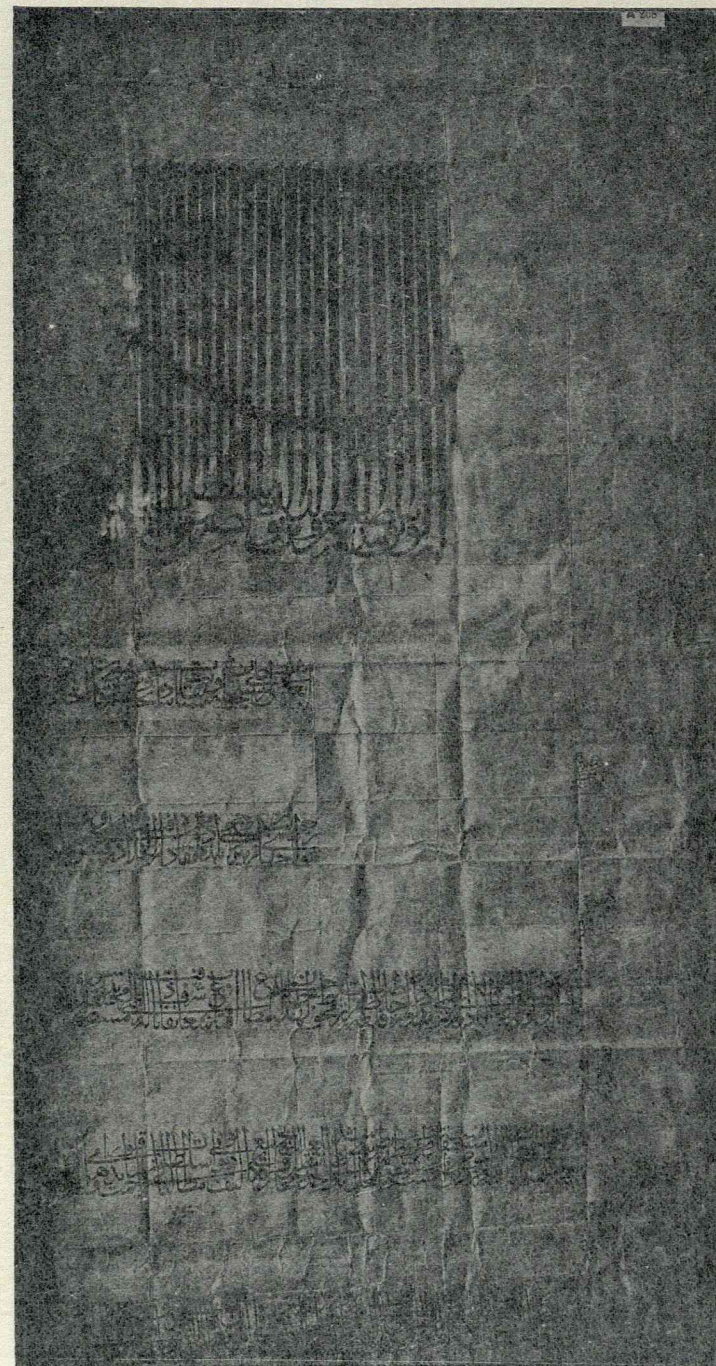


Photo.-Mechl. Dept., Thomason College, Roorkee.

A 273. *Farman* of Aurangzeb.



A 268. *Farman* of Ghiyās-ud-din Balban.

[Transcription.]

اسمه اعلیٰ و حمده اولیٰ

الوائق بتائید الرحمن ضیاء الدنیا والدین ابوالظفر سلطان غیاث الدین
یا ایها الذین امنوا اطیعوا الله و اطیعوا الرسول و اولی الامر منکم
ابو الظفر غیاث الدین محمد بادشاه غازی سنه احد

عبدالله
بن
سید

بعرض اشرف اعلیٰ رسید چون که سیادت و نقابت پناه نجابت و صفوت دستگاه حقایق آگاه خواجه حیدر
موازی چهار جریب زمین سکنی در بلده مفاخره دارالخلافه دهلی در قبض و تصرف مالکانه خود
دارد و با اولاد صلبی خویش درانجا اباد است درینولا اراضی مذکوره درون احاطه قلعہ ظفر اثر محوط گشته
لهذا حکم جهانمطاع افتاب شعاع شرف فغان یافت که اراضی مسطوره از محلقدیم بدستور سابق در
قبض و تصرف مشار الیه مقرر و مسام شد تا که مومی الیه بافرزندان موطن مستقل دانسته پشت پشت
و ظهر بظهر و بطن بطن بمحل اباد باشد واحدی بعلت انتقال محال و بجمیع تکالیف دیوانی و مطالبات
سلطانی مزاحمت نرساند و هر قومی را که او آباد سازد ارباب امور سلطنت و کارپردازان ریاستهای هند از
عهده آنها معاف دارند الزمست که متصدیان حال و استقبال در استمرار اینحکم عالی تخلف و انحراف
نورزد تحریر فی السابع شعبان المعظم سنه الرابع جلوس مطابق سنه احد و سبعون و ستمایه هجری

عبدالله
بن
سید

عبدالله
بن
سید

عبدالله
بن
سید

(On the reverse.)

مقرر شرح ضمن بموجب التماس سیادت و نقابت پناه حقایق و معارف آگاه خواجه حیدر موازی
چهار جریب زمین سکنی در قبض و تصرف مالکانه این دعا گوی است درینولا در احاطه قلع ظفر محوط
گشته حکم جهانمطاع شرف بکار یافت که اراضی مذکوره از محلقدیم بدستور سابق در قبض و تصرف
مشار الیه بافرزندان اربحال دارند و درین باب فرمان قلمی سازند صم

PLATE XXI.

(a)

A. 278. *FARMĀN* OF ĀLAMGĪR II (see C. 207, Plate LVIIa), dated 27th Shawwāl in the 6th year of the reign (A.D. 1759) granting to the heirs of Har Sahāi the village of Dhir Kherah in the *parganah* of Hāpur.

The seal on the back, in the bottom right-hand corner, is that of the Vazir Nizām-ul-mulk Asaf Jāh, to whom Ālamgīr owed his elevation and his death.

Lent by P. Amr Nath, of Delhi.

[Transcription.]

باسمه سبحانه و تعالى شانه

هوالغالب

ابو العدل عزيز الدين محمد عالم گير بادشاه غازي احد سنه ۱۱۶۷

ابن جهاندار شاه ابن شاه عالم بادشاه ابن عالمگير بادشاه ابن شاه جهان بادشاه ابن جهانگير بادشاه
ابن اكبر بادشاه ابن همايون بادشاه ابن بابر بادشاه ابن عمر شيخ شاه ابن سلطان ابو سعيد شاه
ابن سلطان محمد شاه ابن ميران شاه ابن امير تيمور صاحب قران
فرمان ابو العدل عزيز الدين محمد عالمگير بادشاه غازي

درينوقت ميمنت اقتران فرمان والا شان واجب الاذعان صادر شد كه مبلغ يك لك و در صد
و پنجاه دام موضع دهير كهيره در بست معه مزرعه عمله پرگنه هايور سركار و صوبه دارالخلافه شاهجهان آباد
كه سيصد و پنجاه و پنج رويده كثرى حاصل آنست از جاگير هرسهائى وغيره در وجه انعام التمعاء متعلقان مشار
اليهما با فرزندان بلاقيده آسامي و قسمت بمعافي توفير از پنجسدس ربيع توشقان ثيل حسب الضمن مقرر
باشد بايد كه فرزندان نامدار كامگار والا تبار و وزراى ذري الاقتدار و امراى عاليه مقدار و حكم كرام و عمال
كفايت فرجام و متصديان مهمات ديواني و متكفلان معاملات سلطاني و جاگير داران و كورريان حال
و استقبال ابداء و موبدا در استقرار و استمرار اين حكم مقدس معلى كوشيده موضع مذكور را در بست
معه مزرعه نسلا بعد نسل و بطناً بعد بطن خالداً و مخلصاً بتصرف آنها با فرزندان باز گذارند و از عوائد
تغير و تبديل مصئون و محروس دانسته بعلت پيشكش صوبه داري و فوجداري و مال وجهات و اخراجات
مثل قتلغه و محصلانه و داروغخانه بيكار و شكار دنيمي مقدمى و صدوقى و قانونگوئي مزاحم و متعرض
نشدند و توفير كل تكاليف ديواني و مطالبات سلطاني و آنچه از حسن تردد در جمع آن بيفزايد معاف
و مرفوع القلم شمارند درين باب تاكيد اكيد و قد غن بليغ دانسته هر سال سند مبدد فطلبند و از بليغ
كرامت تبليغ والا تخلف و انحراف نورزند بيست هفتم شهر شوال المكرم سال ششم از جلوس والا
نوشته شد

(On the reverse.)

شرح يادداشت واقعه بتاريخ روز پنجشنبه ۲۳ شهر جمادي الثاني سنه ۵ جلوس مبارك معلى
موافق سنه ۱۱۷۲ هجري مطابق غره اسفندار برساله سيادت و نجابت مرتبت امارت و ايلات منزلت
دائى مدارج دين و دولت شناساى مراقب ملك و ملت فرازنده لوى شوكت و حشمت طرازنده
بساط ابهت و عظمت اعتضاد خلافت و فرمانروائى اعتماد سلطنت و كشور كشائي ظفر پيرايه ممالك
جهانستاني عيش آراى محافل كامراني دقيقه ياب سرائر بادشاهي رمز شناس مزاجداني و اكاهي

فرمان والا شان نوشته شد از
بموجب يادداشت واقعه

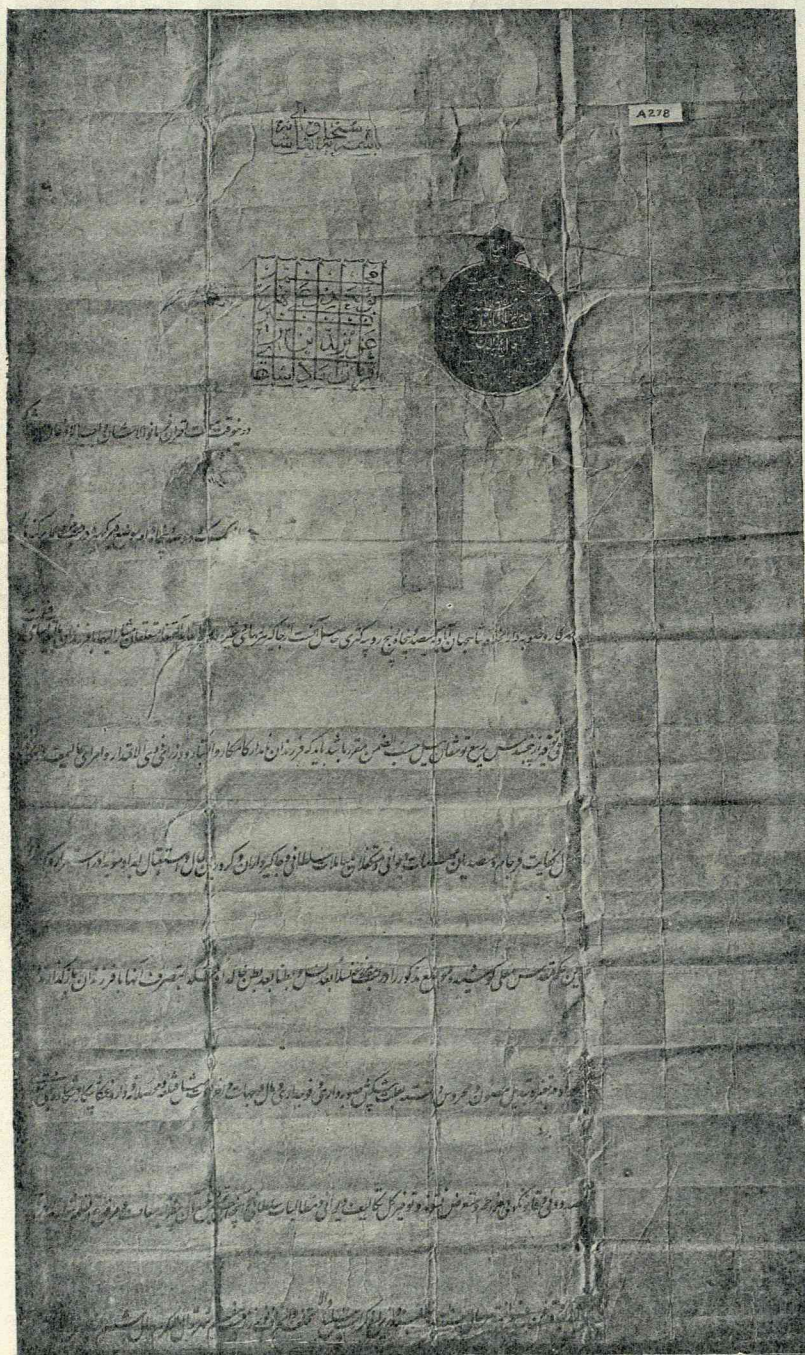
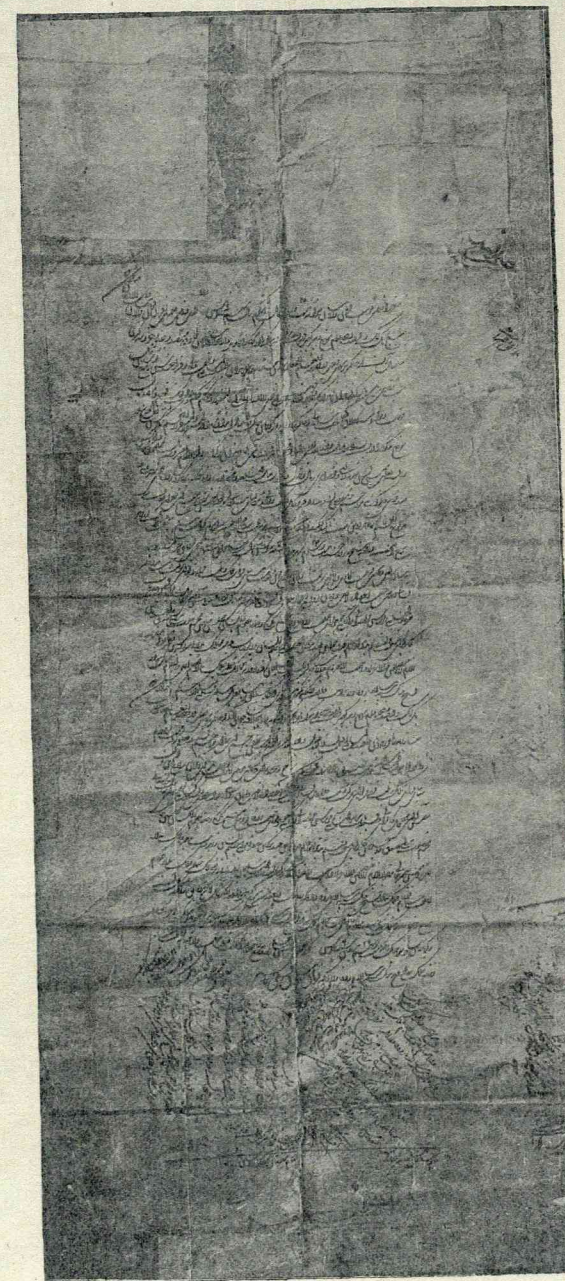


Photo-Mechl. Dept., Thomason College, Roorkee.

(a). A 278. *Farmān* of Alamgir II.



(b). Reverse of A 279. A *Sanad* from the office of the *Vazir* of Alamgir II.

جوهر مرات حقیقت و وفا فروغ شمع یکرنگی و صفا همدم دلکشی مجلس خاص محرم خلوت سراے صدق و اخلاص کار فرمائی سیف و قلم مدبر امور عالم قدرة خوانین بلند مکان عمده امرای عظیم الشان وزیر صائب تدبیر ممالک مدار امیر روشن ضمیر عالیمقدار لازم الاختصاص والا عزاز واجب الاحترام والا متیاز رکن السلطنت بادشاه سلیمان اقتدار وزیر الممالک جملة الملک مدار المهام آصفجاء نظام بهادر فتح جنگ سپه سالار یار وفادار و نوبت واقعه نگاری کمترین بندهای درگاه خلایق پناه لعل سنگمه قلمی میگردن حکم صادر شد که یک لک و دو صد پنجاه دام موضع دهیر کهیره در بست معهه مزرعه عمله پرگنه هاپور سرکار و صوبه دار الخلافه شاهجهان آباد از جاگیر هرسپاه و غیره در وجه انعام التمغاه متعلقان مشار الیه با فرزندان بلا قید اسامی و قسمت نسلاً بعد نسل و بطناً بعد بطن و آنچه از حسن ترده بر جمع آن بیفزاید مزاحم نشوند بمعافی توفیر مرحمت فرمودیم واقعه ۱۹ جمادی الثانی سنه ۵ بموجب تصدیق یادداشت قلمی شد

مراغه معامله شد ۵ داخل رز ناچیه واقعه ۲۳ جمادی الثانی سنه ۵ بتاریخ ۲۵ شوال سنه ۶ داخل ایچانب شد لک معهه پسرارام

شرح دستخط سیادت و نجابت مرتبت امارت و ایالت منزلت دانای مدارج دین و دولت شناسای مراتب ملک و ملت فرازنده لوای شوکت و حشمت طرازنده بساط اہمت و عظمت اعتضاد خلافت و فرمانروائی اعتماد سلطنت و کشور کشائی ظفر پیرای ممالک جهانستانی عیش ارای محافل کامرانی دقیقه یاب سرائر بادشاهی رمز شناس مزاجدانی و آگاهی جوهر مرات حقیقت و وفا فروغ شمع یکرنگی و صفا همدم دلکشی مجلس خاص محرم خلوت سراے صدق و اخلاص کار فرمائی سیف و قلم مدبر امور عالم قدرة خوانین بلند مکان عمده امرای عظیم الشان وزیر صائب تدبیر ممالک مدار امیر روشن ضمیر عالیمقدار لازم الاختصاص والا عزاز واجب الاحترام والا متیاز رکن السلطنة بادشاه سلیمان اقتدار وزیر الممالک جملة الملک مدار المهام آصفجاء نظام الملک بهادر فتح جنگ سپه سالار یار وفادار آنکه داخل واقعه نمایند شرح دستخط واقعه نگار کل آنکه مطابق واقعه کل است شرح دستخط وزیر الممالک جملة الملک مدار المهام آصفجاء نظام الملک بهادر فتح جنگ سپه سالار یار وفادار آنکه بغرض مکرر رساند شرح دستخط مدبر الملک اعز الدوله ذکریا خان بهادر منور جنگ آنکه بیست و نهم شعبان سنه ۶ جلوس والا مکرر بعرض مقدس معالی رسید شرح دستخط وزیر الممالک جملة الملک مدار المهام آصفجاء نظام الملک بهادر فتح جنگ سپه سالار یار وفادار آنکه فرمان والا شان قلمی نمایند

بتاریخ بیست و نهم شهر ذی قعدة سنه ۶ جلوس والا نقل بدفتر تقسیم ممالک محروسه رسید معهه مشار الیه ۵

اسامی بیکه پخته

اسامی سور و غیره

اسامی بیکه لایق زراعت

بتاریخ نوزدهم ذی قعدة سنه ۶ جلوس والا نقل بدفتر صاحب برجیه رسیدہ معهه مشار الیه ۵

داخل سیاه بهر شد لک

۲۲ بتاریخ بیست و نهم شهر ذی قعدة سنه ۶ جلوس والا نقل بدفتر استیضائی ارباب المال رسیدہ معهه مشار الیه ۵

شرح دستخط

وزیر الممالک جملة الملك مدار المہام آصفجہ نظام الملك بہادر فتح جنگ سپہ سالار یار وفادار
آنکہ از پنجسوس ربیع توشقان نیل عرضی دستخطی ۱۹ جمادی الثانی سنہ ۵ مبارک سیاہہ
شوال سنہ ۶

شرح دستخط وزیر الممالک جملة الملك مدار المہام آصفجہ نظام الملك بہادر فتح جنگ
سپہ سالار یار وفادار آنکہ بنظر در آمد

مقررہ شرح سیاہہ

۱۔ بیگہ موضع دھیر کھیرہ
المصرہ تنخواہ از پرگنہ ہاپور سرکار و صوبہ دار الخلافہ شاہجہان آباد از جاگیر ہر سہائے وغیرہ در
وجہ انعام التمعاء متعلقان مشار الیہما با فرزندان بلاقید و اسمی و قسمت بمعافی توفیر مرحمت شد
۲۔ بیگہ موضع دھیر کھیرہ در بست معہ مززعہ

حاصل سالنامہ
۱۱

بنام متعلقان بہگوانداس

بنام متعلقان مشار الیہما

۳۔ بیگہ

۴۔ بیگہ

حاصل سالنامہ
۱۱

۱۔ بیگہ موضع دھیر کھیرہ در بست معہ مززعہ

بنام متعلقان بہگوانداس

بنام متعلقان مشار الیہ

۵۔ بیگہ

۶۔ بیگہ

نقلخط افور آنکہ

سند انعام التمعاء بدھند لا

شرح عرضی فرو گذرانیدہ ہر سہائے وغیرہ مزین بدستخط بہر عبد اللہ خان بہادر رسید کہ یک لک
در صد و پنجاہ درم موضع دھیر کھیرہ در بست معہ مززعہ عملہ پرگنہ ہاپور سرکار و صوبہ دار الخلافہ شاہجہان آباد
بچاکر مردمان تنخواہ است امید دارند کہ نام مذکور در وجہ انعام التمعاء متعلقان فوریان با فرزندان بلاقید
آسامی و قسمت نسلاً بعد نسل و بطناً بعد بطن و آنچه از حسن ترقی و جمع ان بیفزاید مزاحم نشوند
بمعافی توفیر مرحمت شود و بنام دیوان باشد دستخط مزین شوند کہ سند انعام التمعاء کردہ بدھند لا

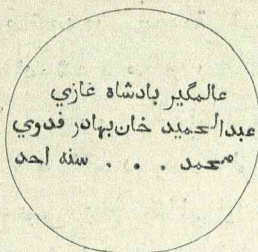
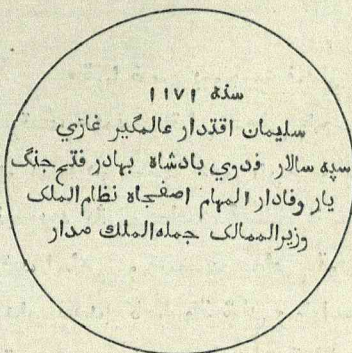
۱۹ ہست نهم ذی قعدہ سنہ ۶ طہر رسید لا

برسالہ سیادت و نجابت مرتبت امارت و ایالت منزلت دانای مدارج دین و دولت شناساے
مراتب ملک و ملت فرازندہ لوائی شوکت و حشمت طرازندہ بساط ابہت و عظمت اعتضاد خلافت
و فرمانروائی اعتماد سلطنت و کشور کشای ظفر پیرای معارک جہانستانی عیش آراے محافل کامرانی
دقیقہ یاب سرائر بادشاہی رمز شناس مزاجدانی و آگاہی جوہر مرات حقیقت و وفا فروغ شمع یکرنگی
وصفا ہمدم دلکشای مجلس خاص محرم خلوت سراے صدق و اخلاص کار فرمای سیف و قلم مدبر

بنام نقل بدقت ترجیح مفصل رسید معہ مشار الیہ
۶ قعدہ سنہ ۶ جالس

بنام داخل سلسلہ حضور کل نمودہ شد
۲۷ ہست و ہفتم ذی قعدہ سنہ ۶
مبارک

امروز عالم قدوة خوانین بلند مکان عمده امرای عظیم الشان وزیر صائب تدبیر ممالک مدار امیر ررشنضمیر
عالمقدار لازم الاختصاص والا عرار واجب الاحترام والا متیاز رکن السلطه بادشاه سلیمان اقتدار وزیر
الممالک جمله المملک مدار المهام آصفجاه نظام الملک بهادر فتح جنگ سپه سالار یار وفادار



ندیس و پنجم شهر ذی قعدة
سنة ۶ جلوس والا ثبت شد

بذاریح ۲۲ ذی قعدة سنة ۶ جلوس فی التاريخ ۱۹ ذی قعدة ثبت شد
۲

(b)

A. 279. *SANAD* from the office of Nizām-ul-Mulk, the *Vazir* of Alamgir II (see C. 207, Plate LVI a), notifying to the heirs of Har Sahāi, the granting of the village of Dhir Kherah, in the *pargana* of Hapur. It is dated 21st Dhi-Qād, in the 6th year of the reign, A.D. 1759. Only the reverse of this *sanad* is illustrated.

[Transcription.]

وزیر الممالک جمله المملک مدار المهام آصفجاه نظام الملک بهادر فتح جنگ یار وفا دار

سپه سالار فدوي بادشاه سلیمان اقتدار عالمگیر غازي سنة ۱۱۷۱

متصدیان مهمات حال و استقبال پرگنه هاپور سرکار و صوبه دارالخلافه شاهجهان آباد بدانند که چون
برطبق فرمان والا شان واجب الادعان مسطور بیست و هفتم شهر شوال المکرم سنة ۶ مبارک مبلغ یک
لک درصه و پنجاه دام موضع دهیر کبیر در بست معه مزعه عمله پرگنه مذکور که سیصد و پنجاه و
پنجره پیه کثری حاصل آنست از جاگیر هرسهای و غیره من ابتداء پنجدس ربیع تروشقان ٹیل مطابق
ضمن درجه انعام التمغا متعلقان مشار الیهما با فرزندان بلا قید اسامی و قسمت بمعافی توفیر مقرر
گشته باید که دامهای مذکور را موضع در بست معه مزعه بر وفق فرمان والا شان من ابتداء مسطور
نسلاً بعد نسل و بطناً بعد بطن خالداً مخلداً در وجه انعام التمغا متعلقان مشار الیهما مقرر دانسته
بتصرف عامل اهل انعام را گذارند و بعلت پیشکش صوبه داری فوجداری و مال رجیات و اخراجات
مثل قتلغه و محصلانه و داروغانه بیکار و شکار ده نیمی مقدمی صدرئی قانونگری مزاحم و معترض
نشوند و آنچه از حسن تردد از جمع آن بیغزاید معاف و مرفوع القلم شمارند درینباب تاکید اکید

و قد غن بلیغ دانسته هر سال سند مجدد نطلبند و ازیرلیغ کرامت تبلیغ والا تخلف و انحراف نورزند
تاریخ ۲۱ ذی قعدة سنه ۶ جلوس قلمی شد ص

(On the reverse of the Sanad.)

ضمن نرسد

۲۷

مقررا ضمن بموجب فرمان والا شان مرقومه بیست هفتم شوال المکرم سال ششم از جلوس والا
دریوقت میمنت اقران فرمان واجب الادعان صادر شد که مبلغ یک لک و دو صد و پنجاه دام موضع
دهیر کهیره در بست معه منزعه عمله پرگنه هاپور سرکار و صوبه دارالخلافه شاهجهان آباد که سیصد و پنجاه
و پنجره پیه کثره حاصل آنست از جاگیر هوسهاسه و غیره در وجه انعام التمعاء متعلقان مشار الیه بافرزندان
بلا قید اسامی و قسمت معافی توفیر از پنچسدس ربیع توشقان ثیل حسب الضمن مقرر باشد باید که
فرزندان نامدار کامگار والا شان و وزراء ذوالاقتدار و امرای عالی مقدار و حکم کرام و عمال کفایت فرجام
و متصدیان مهمات دیرانی و متکفلان معاملات سلطانی و جاگیر داران و کورریان حال و استقبال ابداء
موردا در استقرار و استمرار اینحکم مقدس معلی کوشیده موضع مذکور را در بست نسلاً بعد نسل و بطناً
بعد بطن خالداً و مخا..... بتصرف آنها با فرزندان بار گذارند و از صوامع تغیر و تبدیل مصون و محروس
دانسته بعلت پیشکس صوبه داری و فوجداری و مال رجها و اخراجات مثل قتلغه و محصلانه و داروغخانه
و بیکار و شکار ده نیمه مقدمی و صدورئی قانونگوئی مزاحم و معترض نشوند و توفیر و کل تکالیف
دیوانی و مطالبات سلطانی و آنچه از حسن تردد به جمع ان بیفزاید معاف و مرفوع القلم شمارند درین
باب تاکید اکید و قد غن بلیغ دانسته هر سال سند مجدد نطلبند و ازیرلیغ کرامت تبلیغ والا تخلف و
انحراف نورزند شرح یادداشت راقعه بتاریخ روز پنجشنبه بیست و سویم شهر جمادی الثانی سنه ۵ جلوس
مبارک معلی موافق سنه ۱۱۷۲ هجری مطابق غره اسفندیار برساله سعادت نجابت مرتبت امارت و ایالت
منزلت دانای مدارج دین و دولت سناسای مراتب ملک ملت فرازنده لوی شوکت و حشمت
طرازنده بساط ابهت و عظمت اعتضاد خلافت و فرمانرایی اعتماد سلطنت کشور کشائی ظفر پیرای
معارک جهانستانی عیش ارای محافل کامرانی دقیقه یاب سرائر بادشاهی رمز شناس مزاجدانی و
اگاهی جوهر موات حقیقت و وفا فروغ رسم یکرنگی و صفا همدم دلکشائی مجلس خاص محرم خلوت
سرای صدق و اخلاص کار فرمای سیف و قلم مدبر امور عالم فرد خرائین بلند مکان عمده وزراء
عظیم الشان وزیر صائب تدبیر ممالک مدار امیر روشن ضمیر عالی مقدار لازم الاختصاص والاعزاز واجب
الاحترام والامتیاز رکن السلطنة بادشاه سلیمان اقتدار وزیر الممالک جمله الملک مدار المهم اصفجاه
نظام الملک بهادر فتح جنگ سپه سالار یار وفادار ولایت راقعه نکاری کمترین بنده های درگاه خلایق پناه
لعل سنگه قلمی میگرد حکم صادر شد یک لک و دو صد و پنجاه دام موضع دهیر کهیره در بست معه
منزعه عمله پرگنه هاپور سرکار و صوبه دارالخلافه شاهجهان آباد از جاگیر هوسهاسه و غیره در وجه انعام التمعاء
متعلقان مشار الیه با فرزندان بلا قید اسامی و قسمت نسلاً بعد نسل و بطناً بعد بطن و آنچه از حسن
تردد بر جمع ان بیفزاید مزاحم نشوند بمعافی توفیر مرحمت فرمودیم راقعه ۱۹ جمادی الثانی سنه ۵
بموجب تصدیق یاد داشت قلمی شد شرح دستخط سعادت و نجابت مرتبت امارت و ایالت منزلت
دارای مدارج دین و دولت شناسای مراتب ملک و ملت فرازنده لرای شوکت و حشمت طرازنده
بساط ابهت و عظمت اعتضاد خلافت و فرمان ررای اعتماد سلطنت کشور کشائی ظفر پیرای معارک
جهانستانی عیش آرای محافل کامرانی دقیقه یاب سرائر بادشاهی رمز شناس مزاجدانی و اگاهی

مقررات دفتر است

تاریخ ۲۱ ذی قعدة سنه ۶
نقل بدقت رسید

جوہر مراث حقیقت و وفا فروغ شمع یکرنگی و صفا ہمدن دلکشائے مجلس خاص محرم خلزت سوائے
صدق و اخلاص کار فرمائے سیف و قلم مدبر امور عالم فرد خوانین بلند مکان عمدہ امراء عظیم الشان
وزیر صائب تدبیر ممالک مدار امیر روشن ضمیر عالی مقدار لازم الاختصاص والاعزاز واجب الاحترام والامتیاز
رکن السلطنہ سلیمان اقتدار وزیر الممالک جملہ الملک مدار المہام آصف جاہ نظام الملک بہادر فتح جنگ
سپہ سالار یار وفادار آنکہ داخل واقعہ نمایند شرح دستخط واقعہ نگار کل آنکہ مطابق واقعہ کل است شرح
دستخط وزیر الممالک جملہ الملک مدار المہام آصف جاہ نظام الملک بہادر فتح جنگ سپہ سالار یار وفادار آنکہ
بعرض مکرر رساند شرح دستخط مدبر الملک اعرالدولہ ذکر یا خان بہادر منور جنگ آنکہ بیست و نہم
شعبان سنہ ۶ جلوس مکرر بعرض مقدس معلی رسد شرح دستخط وزیر الممالک جملہ الملک مدار المہام
آصف جاہ نظام الملک بہادر فتح جنگ سپہ سالار یار وفادار آنکہ فرمان والا شان قلمی نمایند

اسماعیل بیگہ رقدہ

۱

اسماعیل شور وغیرہ

لایق زراعت

شرح دستخط وزیر الممالک جملہ الملک مدار المہام آصف جاہ نظام الملک بہادر فتح جنگ سپہ
سالار یار وفادار آنکہ از پنچس دس ربیع توشقان ٹیل عرضی دستخطی ۱۹ فصلی سنہ ۵ سال سنہ ۶
شرح دستخط وزیر الممالک جملہ الملک مدار المہام آصف جاہ نظام الملک بہادر فتح جنگ
سپہ سالار یار وفادار آنکہ بنظر در آمد

مقررہ شرح سیاہ

اسماعیل بیگہ موضع دھیر کھیرہ در بست معہ مزرعہ المورا تنخواہ از پرگنہ ہاپور سرکار و صوبہ
دارالخلافہ شاہجہاں آباد از جاگیر ہرسہاے وغیرہ در وجہہ انعام التمغاء متعلقان مشار الیہا با فرزندان
بلاقید اسامی و قسمت معافی توفیر مرحمت شد

بنام متعلقان مشار الیہ

خاص

بنام متعلقان مشار الیہ

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۱

نقل خط انور آنکہ

سند انعام التمغاء بدہند

شرح عرضی فرزندانیہ ہرسہاے وغیرہ مزین بدستخط
کہ یک لک و در صد پنجاہ دام موضع دھیر کھیرہ در بست معہ مزرعہ عملہ پرگنہ ہاپور سرکار و صوبہ
دارالخلافہ شاہجہاں آباد بجاکیر فدیہاں تنخواہ حسب امیدوار آنکہ دامہاے مذکور در وجہہ انعام التمغاء
متعلقان با فرزندان بلا قید اسامی و قسمت نسلاً بعد نسل و بطنا بعد بطن و آنچه از حسن تردن ہر
جمع آن بیفزایند مزاحم نشوند معافی توفیر مرحمت شود بنام دیوان باشد دستخط مزین شود کہ سند
انعام التمغاء گذرانند

اسماعیل بیگہ موضع دھیر کھیرہ در بست معہ مزرعہ

بنام متعلقان مشار الیہ با فرزندان

بنام متعلقان مشار الیہ با فرزندان

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بنام بست و مقام شہر ذی قعدہ سنہ ۶
داخل سیاہ حضور کل نمودہ شد

بست و نہم ذیقعدہ سنہ ۶
نہم رسیدہ

PLATE XXII.

(a)

A. 284. This document is apparently a copy of the entries in the archives relating to the grant of the dignity of 3000 *zāt* and 1000 *sawār*, and the titles of Ghauth-ud-daulah and Ghālib Jang to Ghauth Muhammad Khan, at the request of his father. These are the entries we usually find on the back of *farmāns*. It seems probable that, as is expressly stated in a similar document (A. 287) also shown in the Exhibition, the original *farmān* had been lost.

The document bears the seal of Akbār Shāh, then the Heir Apparent, and is dated 15th Jumāda II in the 34th year of Shah Ālam (1792 A.D.).

Lent by the Heir-Apparent of Bhopāl.

[Transcription.]

الهي

هو الرب الرشيد

بتاريخ روز پنجشنبه ۱۵ شهر جمادی الثاني سنه ۱۲۰۶ هجری
مطابق ۱۵ در ماه . . برساله رکلائی نواب قدسی القاب بلند جناب عالمیان مآب فرزند بچان پیوند سعادتمند
برخوردار کامگار منصور بختیار والا نسب عالی تبار گلدسته بوستان سلطنت بانی مبانی معدلت ثمره درجه
عظمت قره باصره سعادت عره ناصیه حشمت رافع لرای نصرت هزبر بیشه دللوری و دلیری شهرسوار عرصه
شیر مردی و شیرینی دره التاج خلافت اختر برج سعادت حامی دین متین مروج احکام سید المرسلین
مصباح ابد فروغ جهانبانی موسس اساس کورکائی فروغ دردمان صاحبقرانی بادشاهزاده عالم و عالمیان
نور حدیقه جهان و جهانیان نور چشم راحت القلوب رفیع القدر بلند مکان المختص بمقامن ملک مئذان مهبط
انوار عنایت ایزد سبحان عالیجاهی صاحبالعالم بادشاه زاده ولیعهد مرزا اکبر شاه بهادر و نوبت راقعه نگاری
کمترین خانه زاد ان درگاه فلک احترام بخشی رام قلمی میگردد حکم جهانمطاع صادر شد که محمد غوث
خان بمنصب سه هزاری ذات و یک هزار سوار و خطاب غوث الدوله غوث محمد خان بهادر غالب جنگ سرفراز
باشد راقعه ۱۱ شهر جمادی الثاني سنه ۱۲۰۶ هجری بموجب تصدیق یادداشت قلمی شد

شرح دستخط

رکلائی نواب قدسی القاب بلند جناب عالمیان مآب فرزند بچان پیوند سعادتمند برخوردار کامگار
منصور بختیار والا نسب عالی تبار گلدسته بوستان سلطنت بانی مبانی معدلت ثمره درجه عظمت قره
باصره سعادت عره ناصیه حشمت رافع لرای نصرت هزبر بیشه دللوری و دلیری شهرسوار عرصه شیر مردی و
شیرینی دره التاج خلافت اختر برج سعادت حامی دین متین مروج احکام سید المرسلین مصباح ابد فروغ
جهانبانی موسس اساس کورکائی فروغ دردمان صاحبقرانی بادشاهزاده عالم و عالمیان نور حدیقه جهان
و جهانیان نور چشم راحت القلوب رفیع القدر بلند مکان المختص بمقامن ملک مئذان مهبط انوار عنایت
ایزد سبحان عالیجاهی صاحبالعالم بادشاه زاده ولیعهد مرزا اکبر شاه بهادر آنکه داخلواقع نمایند

نقل خط انور

صاد

عرضی رکیل جناب محمد خان بهادر مزین بصاد خاص بدفتر رسیده که مرکل خانه راد از تفضلات
خمسروانه امید وار است که غوث محمد خان پسر مرکل بمنصب سه هزاری ذات و یک هزار سوار و خطاب
غوث الدوله غوث محمد خان بهادر غالب جنگ سرفراز شود شرح دستخط صاحب عالم بادشاهزاده ولیعهد
مرزا اکبر شاه بهادر آنکه مطابق صاد خاص بعمل آرند

سه هزاری ذات یک هزار سوار و خطاب

تحریرافی التاريخ شهر صدر سنه الیه جلوس مبارک معلی

محرر بقوس
ر. ب. ر.
سنه ۱۲۰۶ هجری
جلوس ر. ب. ر.

محرر بقوس
ر. ب. ر.
سنه ۱۲۰۶ هجری
جلوس ر. ب. ر.

مطابق
راقعه
کل
استناد

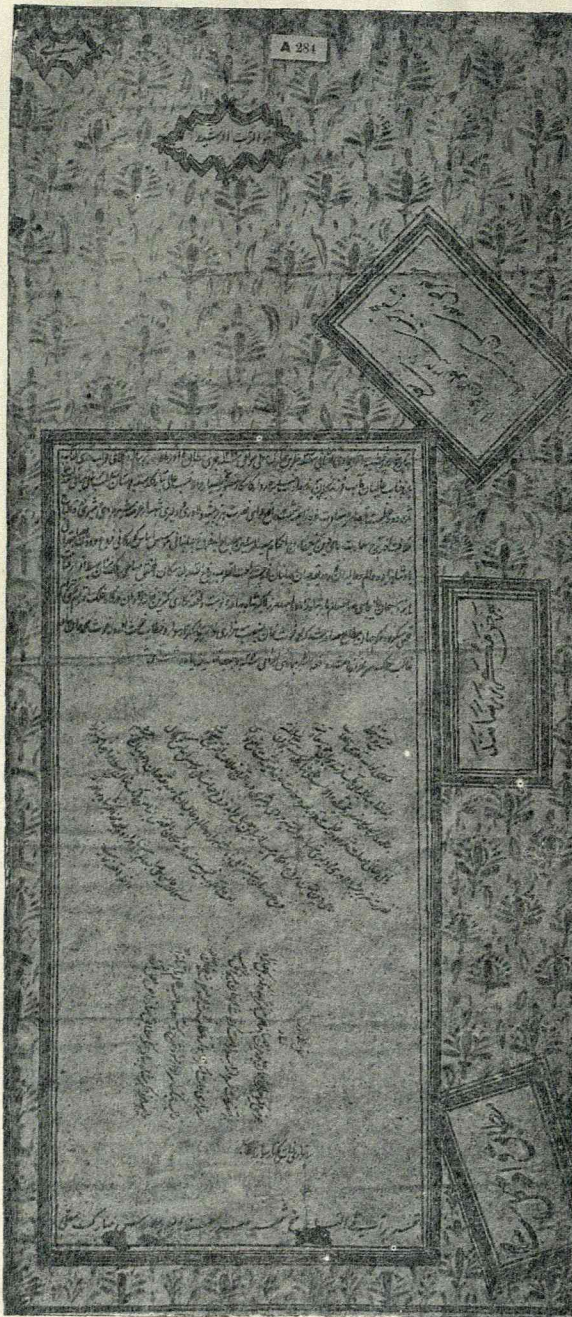
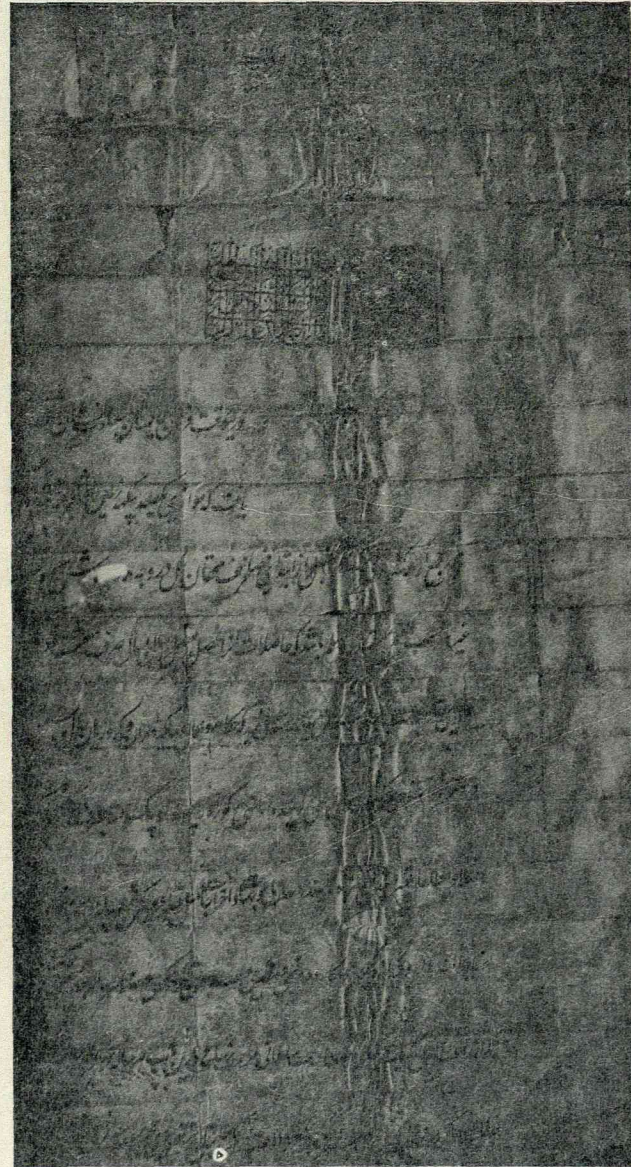
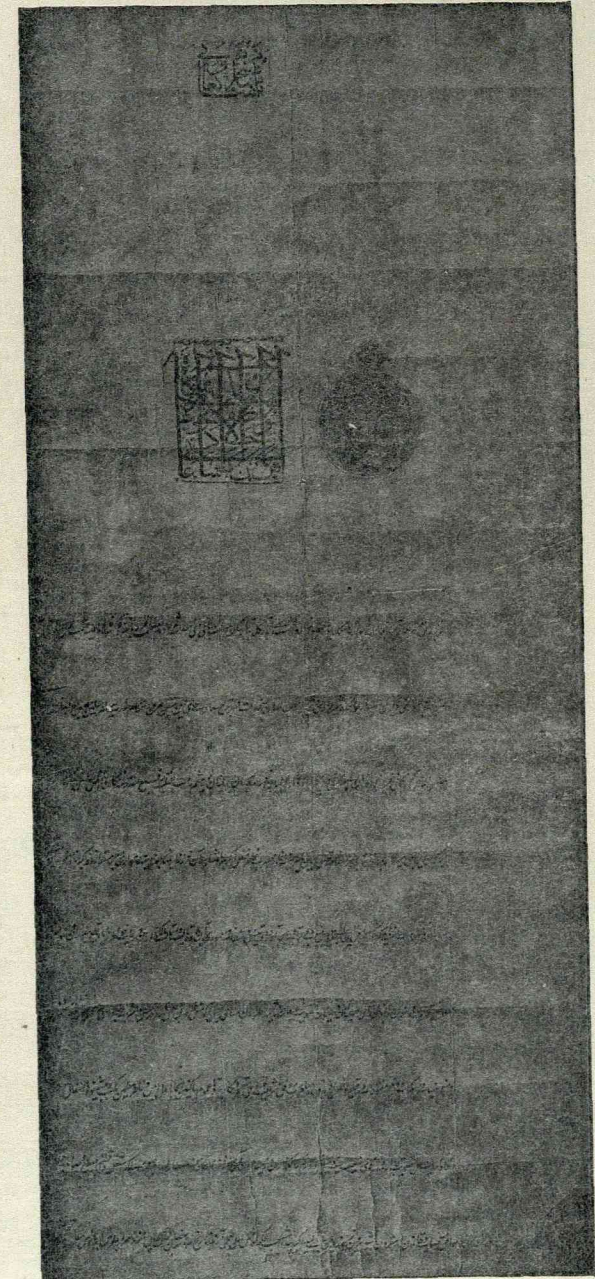


Photo.-Mechl. Dept., Thomason College, Roorkee.

(a). A 284. Document of Akbar II.



(b). A 271. *Farman* of Aurangzeb.



(c). A 281. *Farman* of Shah Alam.

(b)

A. 271. *FARMAN* OF AURANGZEB, dated 9th Dhill-hijj in the 3rd year of the reign (1660 A.D.), granting 100 *bighas* of land in the *parganah* of Naroли in the *sarkār* of Sambhal, to a lady named Aishah.

Lent by Nawab Dāūd Ali Khan, of Sambhal.

[Transcription.]

بسم الله الرحمن الرحيم

فرمان ابوالظفر محي الدين محمد اورنگ زیب بهادر عالمگیر بادشا غازی

یا فتاح ابوالظفر محي الدين محمد اورنگ زیب بهادر عالمگیر بادشا غازی سنه ۱۰۴۹ یا رافع

ابن شاه جهان بادشا ابن جهانگیر بادشا ابن اکبر بادشا ابن همایون

بادشا ابن بابر بادشا ابن عمر شیخ مرزا ابن سلطان ابو سعید

یا راسع ابن سلطان محمد مرزا ابن میران شاه ابن صاحب قرآن ثانی

درینوقت فرمان عالیشان سعادت نشان شرف صدر یافت که موازی ایکصد بیگه زمین افتاده

لایق زراعت خارججمع از پرگنه سرولی ؟ سرکار سنهیل از ابتدای فصلخریف سخقان ٹیل در رجبه مدد

معاش مسماة عایشه و غیرها حسب الضمن مقرر و مسلم باشد که حاصلات انرا فصل بفصل و سال

بسال صرف معیشت خودها نموده بدعای بقاء دولت ابد مدت اشغال مینموده باشند می باید که حکام

و عمال و جاگیر داران و کروریان حال و استقبال در استمرار و استقرار اینحکم اقدس اعلی کوشیده اراضی

مذکوره را پیموده و چک بسته بتصرف انها باز گذاشته اصلا و مطلقا تغیر و تبدل بدانرا ندهند و بعلت

نالوجیات و اخراجات مثل قتلخه و پیسکش و جریبانه و محصلانه و مهرانه و ضابطانه و داروغخانه و بیکار و

سکار و ده نیمی و مقدمی و صددرئی و قانونگری و ضبط هر ساله بعد تشخیص چک و تکرار زراعت و

کل تکالیف دیوانی و مطالبات سلطانی مزاحمت نرسانند و درین باب هر ساله فرمان و پیرانچه مجدد

نطلبند و اگر در محله دیگر چیزی داشته باشند انرا اعتبار نکنند بتاریخ نیم ذی حجه سنه سه از جلوس

والا نوشته شد

بتاریخ ۱۷ صفر سنه ۳ جلوس والا نقل بدفتر توجیه مصرحه رسید معرفه فیروز

بتاریخ ۱۷ صفر سنه ۳ جلوس والا موافق سنه ۱۰۷۱ هجری نقل بدفتر الیه رسید معرفه فیروز

براقعه مقابل شد داخل ار... راقعه بموجب انکشاف تاریخ ۴ شهر ذیقعد سنه ۳ بتاریخ ۲۵ شهر ذی الحجه سنه ۳ بوقت دور داخل کرده شد

(On the reverse.)

شرح یادداشت راقعه تاریخ روز جمعه چهارم شهر ذی قعدة سنه ۳ جلوس میمنت مانوس موافق

سنه ۱۰۷۰ هجری . . ماه الهی برساله سیادت و نقابت پناه نجابت و صفوت دستگاه مورد مراحم پادشاهی

مطرح عنایات شاهنشاهی صدر جلیل القدر میرک شمع و نوبت راقع نویس کمترین بندگان درگاه خلایق

پناه محمد کاظم قلمی می گرد که مسماة عایشه و غیرها مسخه و صالحه اند و از هیچ

ممر و رج معیشت مقرر ندارند حکم جهانمطاع افتاب شعاع واجب الاتباع شرف نفاذ یافت که موازی

یکصد بیگه زمین افتاده لایق زراعت خارج جمع . . . مدد معاش انها مرحمت فرمودیم و اگر در

معرفه فیروز... نوشته شد

بموجب یادداشت راقعه فرمان عالی شان قلمی نموده شد

مقابل کرده شد بتاریخ ۲۵ شهر محرم الحرام سنه ۳ نقل بدفتر دیوان صدارت

مقابل کرده شد بتاریخ ۲۵ شهر محرم الحرام سنه ۳ نقل بدفتر دیوان صدارت رسید

بتاریخ ۱۲ شهر محرم الحرام سنه ۳ جلوس میمنت مانوس موافق سنه ۱۰۷۱ هجری نقل بدفتر صاحب رجبه رسید معرفه فیروز

معلی دیگر حدی داشته باشند انرا اعتبار نکنند بموجب پروانگی بمهر عصمت پناه عفت دستگاه ماه بانو تصدیق قلمی شد راقعه تاریخ ۲ سوال سنه ۳ جلوس والا بموجب تصدیق باید داشت قلمی شد شرح بخط سیادت و نقابت پناه صفرت و نجابت دستگاه صدر جلیل القدر متبرک شمع آنکه داخل راقعه نمایند شرح بخط وزارت پناه کفایت دستگاه راجه و گهنا ته آنکه داخل راقعه نمایند شرح بخط راقعه نویس آنکه مطابق راقعه است شرح بخط وزارت پناه کفایت دستگاه شایسته اصناف مراحم و تفقدات راجه و گهنا ته آنکه بعرض مکرر رسانند شرح بخط عزت انار محمد تقی خان آنکه روز سه شنبه پانزدهم ۱۵ شهر ذی قعدة سنه ۳ جلوس مبارک ۱۰۷۰ هجری مقدسه بخط وزارت پناه کفایت دستگاه شایسته اصناف مراحم و تفقدات سزارار صدوف عواطف و تلطفات راجه و گهنا ته آنکه از ابتدای خریف سحقان نیل فرمان عالیشان قلمی نمایند سم

شرح بخط سیادت و نقابت پناه نجابت و صفرت دستگاه صدر الصدور متبرک شمع آنکه بگذرانند ص

مسماة	مشار الیه
حفیظه	س بیگه
مسماة	مسماة
جانے	زیلب
ع بیگه	ع بیگه

Four impressions of Seals of different officers with dates written below :—



في التاريخ ۲۷ صفر سنه ۳
جلوس ثبت شد



في التاريخ ۱۲ شهر محرم
سنه ۳ جلوس قلمی شد



في التاريخ ۳ شهر صفر
سنه ۳ مطلع شد



بتاريخ ۲۵ محرم سنه ۳
جلوس ثبت شد

The following is written at the end of the reverse side :—

برسالة سیادت و نقابت پناه نجابت و صفرت دستگاه مورد مراحم پادشاهی مطرح عنایات شاهنشاهی صدر جلیل القدر متبرک شمع و نوبت راقعه نویسی محمد کاظم

(c)

A. 281. *FARMĀN* OF SHĀH ĀLAM, dated 1st Ramazān, in the 15th year of the reign (1773 A.D.), conferring on Mirzā Muhammad Jahāndar Shāh (Prince Jawān Bakht) the governorship of Agra, with instructions to him to administer the country well, and to root out evil-doers, etc.

Lent by Mirzās Ahsan Akhtār and Akbar Bakht (of the ex-royal family of Delhi), of Benares.

[Transcription.]

باسمه سبحانه و تعالی شانہ

ہر الغالب

ابوالمظفر جلال الدین محمد شاہ عالم بادشاہ غازی سنہ احد ۱۱۷۳

ابن عالمگیر بادشاہ ابن جهاندار شاہ ابن شاہ عالم بادشاہ ابن عالمگیر بادشاہ ابن شاہجہان
بادشاہ ابن جهانگیر بادشاہ ابن اکبر بادشاہ ابن ہمایون بادشاہ ابن بابر بادشاہ ابن عمر شیخ شاہ
ابن سلطان ابو سعید شاہ ابن سلطان محمد شاہ ابن میران شاہ ابن امیر تیمور صاحب قران

فرمان ابوالمظفر جلال الدین محمد شاہ عالم بادشاہ غازی

فرزند بجان پیرند سعادت مند برخوردار نامدار کامگار نرید منصور بختیار والا نسب عالی تبار
گلدستہ بہارستان سلطنت باقی مہمانی معدلت ثمرہ درجہ عظمت قرہ باصرہ شوکت عرہ ناصیہ حشمت
رافع لوای نصرت ہزبر بیشہ دلاری و دلیری شہسوار جولا نگاہ شیر مردی و شیرازی درۃ التاج خلافت
اختر برج سعادت حامی دین متین مروج احکام حضرت سید المرسلین مصباح ابد فروغ جهانگیری موسس
اساس کورکابی فروغ دردمان صاحبقرانی بادشاہزادہ عالم و عالمیان نور حدقہ جهان و جہانیان نور چشم
راحت القلب رفیع القدر بلند مکان المختص بمیامن ملک المنان مہبط انوار ایزد سبحان عالیجہی
میرزا محمد جهاندار شاہ بہادر حفظ اللہ تعالی درین ایام میمنت آغاز مسرت انجام فضل و کرم بادشاہانہ
آن فرزند ارجمند را بعنایت صوبہ داری صوبہ مستقر الخلافہ اکبر آباد معہ فوجداریہا حسب الضمن
سرمایہ اندرز مہاہات ساخت باید کہ شکر و سپاس این عطیہ بقیعاس جذاب دولتماب والا بجا آورده
در تزیین و انتظام و معموری آن بلاد و تالیف و استمال مالگذاران و رعایت خراطر رعایا و قلع مفسدان
و انہدام و استیصال مواقع مہمردان و اخراج و ادعاج اہل عصیان و تقویت ضعیفان و تائید مظلومان
مساعی جمیل و کوشش فراوان بعمل آرد و در حسن معاشرت بابندہ ہائے درگاہ سپہر اعتلا و کافہ رعایا
و عامہ برآیا و منع منہیات و مسکرات و دفع مفتورات و قطع و فصل دعاری و معاملات بر وفق شریعت
غراسعی ستودہ بکار برد تا عموم ساکنین انجا با دل ایمن و خاطر مطمئن بکسب و بیشہ خردها اشغال
نمودہ شکرانہ درگاہ احدیت و ظل صمدیت بجا اند و از قوی بر ضعیف حیف و میل نرود لازم
کہ مالگذاران و زمینداران آن صوبہ فرزند بجان پیرند مسطور را صاحب صوبہ و حاکم مستقل دانستہ
از صلاح و صوابدید او کہ ہر آینہ موافق حساب و قانون ابد مقرون باشد بیرون نرود درین باب تاکید

اکید پنداشته حسب الحکم اقدس اعلى بعمل آرند بتاریخ غره شهر رمضان المبارک سال پانزدهم
از جلوس ابد مانوس معنی زیب تحریر یافت

نقلخط آنور آنکه

(On the reverse.)

ۛ

مرزا جهاندار شاه بهادر

مقرره شرح ضمن بموجب سیاهه خالصه شریفه عرض گذرانیده و کلاے مرشد زاده آفاق مزین
بصاد بدتر رسید که مرکب غلام امیدوار فصل و کرم اند که خدمت صوبه داری صوبه مستقر الخلافه
اکبر آباد معه فوجداریه سرفراز شود و فرمان والا شان مرحمت گردد راقعه ۱۹ شوال سنه ۱۵ مبارک

شرح دستخط

نایب وزیر الممالک جمله الملک مدار المهم آنکه

موافق صاد خاص بعمل آرند

برایه فرمان والا شان قلمی شد
سیاهه دفتر خالصه

برساله شرافت و نجابت مرتبت امارت و ایالت منزلت فرزانده لواء شرکت و حشمت طرازنده
بساط اہبت و عظمت اعتضاد و خلافت و فرمانروائی اعتماد سلطنت و کشور کشائی ظفر پیرای
معارک جهانستانی عیش ارای محافل کامرانی جوهر مرات حقیقت و وفا فروغ شمع یکرنگی و صفا
ہمد دلکشا مجلس خاص محرم خلوت سراے صدق و اخلاص کارفرما سیف و القلم تدبیر آموز امور
عالم زبده فدویان خوانین بلند مکان عمدہ امرايان عظیم الشان وزیر صائب تدبیر ممالک مدار امیر
روشن ضمیر عالی مقدار لازم الاختصاص والا عرار واجب الاحترام و الامتیاز رکن الساطنہ بادشاہ سلیمان
اقتدار وزیر الممالک جمله الملک مدار المهم یار وفادار شجاع الدولہ برهان الملک والا وقار آصف جاہ
ابو المنصور خان بہادر صفدر جنگ سپہ سالار

PLATE XXIII.

(a)

A. 285. *SANAD* addressed to the officials of *parganah* Karnāl, dated 29th Muharram, in the 39th year of the reign of Shāh Ālam (1797 A.D.), informing them of the grant of the village of Shaikhopūrah in *jagir* to Nawāb Gulsher Khān of Kunjpurah, subject to the deduction of the amount required for the expenses of the shrine of the Saint Bū Ali Qalandar.

At the top is the seal of Daulat Rao Sindhia, and the signature of some British official who inspected the *sanad* in 1817. The name of the Saint is too sacred to be mentioned in the body of the *sanad*, so a blank space is left and the name written at the top.

A similar practice was observed in regard to the names of Emperors.

Lent by Nawab Ibrahim Ali Khan, of Kunjpurah.

[Transcription.]

حضرت شاه شرف ابو علي قلندر قدس سره

عاملان حال و استقبال پرگنه کرنال مضاف صوبه دار الخلافه شاهجهان آباد بدانند

درینولا موضع شیخپوره عملہ پرگنه مذکور سوائے مصارف درگاہ و سوائے املاک و باغات در وجہہ جاگیر خانعوالہ شان محمد گلگیر خان بہادر از ابتدای فصلخريف سنہ ۱۲۷۵ فصل مقرر نموده شد باید کہ بتصرف و اختیار مشار الیہ را گرانند و بوجہ من الوجہ مراحم و متعرض نشوند درینباب تأیید دہستہ حسب المسطور بعمل آرند

یکموضع سوائے وجوہات مصارف درگاہ

و سوائے املاک و باغات

تحریر فی التاریخ بست نہم محرم سنہ ۳۹ جلوس

(b)

A. 294. *FARMAN* recording that Muhammad Akbar Shāh II conferred the title of "Nāsiru-d-daula Bahādur Ghālib Jang" on Colonel James Skinner (see C. 258, Plate LXIXc). It is written in very careful handwriting. On the right side of the *farmān* we find an impression of the seal of the above-mentioned king. It is circular, with a decorative border of conventional flowers. A representation of a parasol¹ overshadows the seal, which contains the name

¹The parasol is also found on the coins of Akbar II; see *British Museum Catalogue of Mughal Coins*.

FARMĀNS, LETTERS, &c.

Plate XXIII.

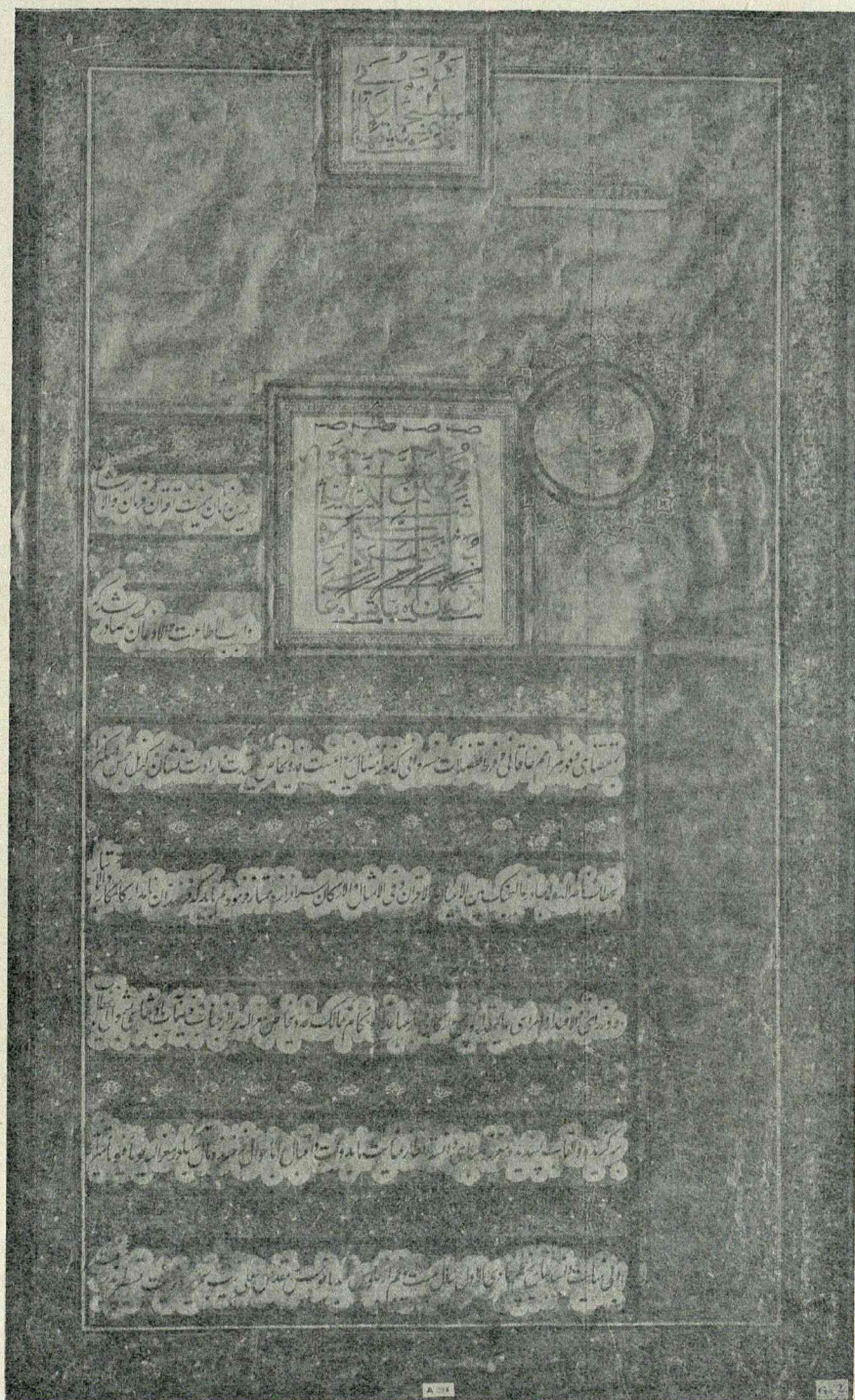
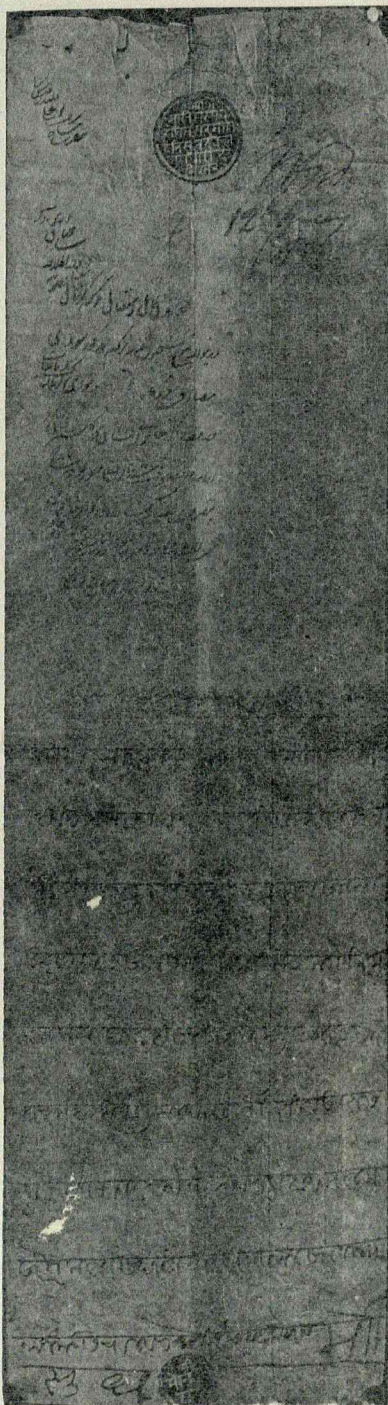
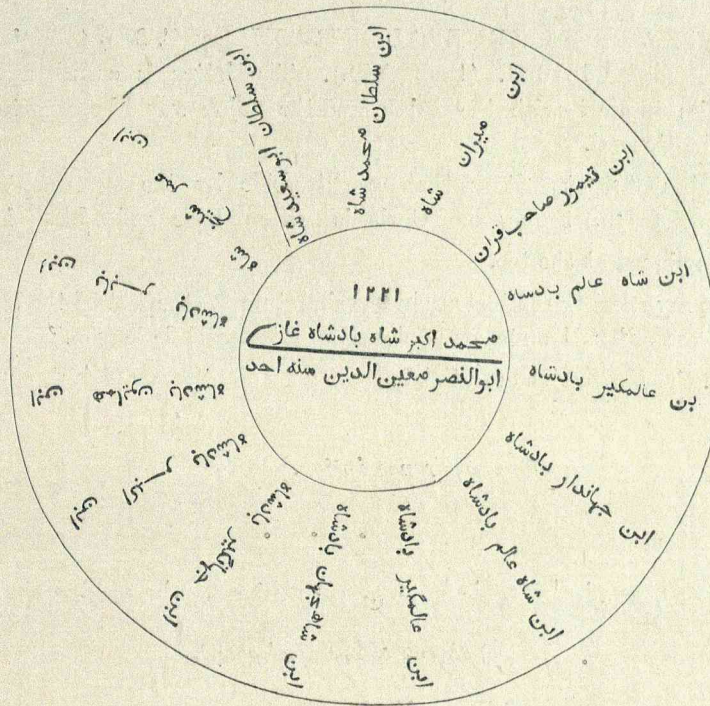


Photo.-Mechl. Dept., Thomason College Roorkee.

(a). A 285. *Sanad* of Shah Ālam's reign.

(b). A 294. *Farmān* of Akbar Shah II.

of the king referred to, and his forefathers up to Timūr. His Majesty's name is found in the centre, and it is encircled by the names of his forefathers.¹ The impression of the seal is as follows:—



“Abū-n-naṣr Mu‘īnu-d-dīn Muḥammad Akbar Shāh Bādshāh-i-Ghāzī, 1st year of accession (corresponding to A.H. 1221), son of Shāh ‘Ālam Bādshāh, son of ‘Ālamgīr Bādshāh, son of Jahāndār Bādshāh, son of Shāh ‘Ālam Bādshāh, son of ‘Ālamgīr Bādshāh, son of Shāhjahān Bādshāh, son of Jahāngīr Bādshāh, son of Akbar Bādshāh, son of Humāyūn Bādshāh, son of Bābar Bādshāh, son of ‘Umar Shaikh Shāh, Sulṭān Abū Sa‘īd Shāh, son of Sulṭān Muḥammad Shāh, Mirān Shāh, son of Timūr, the Lord of Conjunction.”

[Transcription.]

باسم سبحانه و تعالی شانه
فرمان ابوالنصر محمد معین الدین اکبر شاه بادشاه غازی
درین زمان میمنت افتخار فرمان والا شان
واجب اطاعت و الاذعان صادر شد که
بمقتضای وفور مراحم خاقانی و فرط تفضلات خسروانی که نمونه افضال یزدانیست فدویخاص
عقیدت و ارادت نشان کرنل جمس اسکندر را بخطاب ناصرالدوله بهادر غالب جنگ بین الاعیان والاقربان و فی
الامثال و الارکان سرفراز و ممتاز فرمودیم باید که فرزندان نامدار کامگار والا تبار و وزرای ذوالاقتدار و امرای
عالیقدر و جمیع ارکان دربار جهانمدار و حکم ممالک فدویخاص معز الیه را از جناب فیضآب بادشاهی
بشمول اینخطاب برگزیده و القاب پسندیده معزز و مباهی دانسته انظار عنایت ما بدولت و اقبال را
ناحوال فرخنده مآل بهادر معز الیه یوماً فیوماً متزاید و بی نهایت دانند بتاريخ پنجم جمادی الاول سال
بیست و پنجم از جلوس ابد مانوس مقدس معلی زبیب تحریر و زینت تسطیر پذیرفت

¹ Cf. G. P. Rouffaer's paper on the seals of the great Mughals in: *Bijdr. Taal, Landen Volkenk v. Ned. Indië*, vol. lix (1906).

PLATE XXIV.

(a)

A. 287. LETTER FROM GENERAL PERRON (see C. 259) to Rājah Sāhib Singh of Patiala, dated 21st Ramazān 1216 H. (1802 A.D.). The letter is called a *qaulnāmah*. In it General Perron allies himself with the Rājah, and the Rājah would be expected to send a similar communication to the General.

The General takes Christ to witness that he will abide by the agreement, but, as in the case of A. 285 (see Plate XXIIIa,) the name of Christ is written above, and a blank is left in the text.

The envelope is pinned at the top.

It is difficult to say what the letters are in the signature at the foot of the letter. They might be read as "C. S. Perron," "C[omte] or C[olonel] or G[eneral] de Perron."

Lent by H. H. the Mahārājah of Patialah.

[Transcription.]

ناظم الدوله سيف الملك ارجفلسين . . .

بساميمطاله مهاراجه صاحب مشفق مهران کرم فرمای مخلصان مهاراجه راجگان

راجه صاحب سنگه و مهنه را بهادر .

حضرت عيسى

نظام الدوله ناصر الملك جرنيل پرون بهادر جنگ . . .

قولنامہ _____ آئندہ

فیمابین اینجانب و راجه راجگان مہمہ اندر صاحب سنگہ بہادر درستی واحدیت و طریق برادری قرار یافتہ و درست دشمن و رنج راحت طرفین واحد کوید ۔ ۔ کہ بوقت و استدعای راجه راجگان بہادر فوج کمپو برای درستی و اسلوبی کارها فرستاده خواهد شد و رقتیکہ در سرکار اینجانب مطلوب باشد فوج خود معہ راجه بہاک سنگہ و بہائی لعل سنگہ و سیفداران شامل شوند و نیز از طرفین بے راہ بمیان نہ آید و تا عرصہ یک در ماہ از ہر دو طرف سوال جرح بمیان نہ آید و اگر کسی اہلغرض سخنان نوعدیگر نمزدہ خلل در اتحاد کردن خواهد از طرفین بگوش نہ آرد بنابران اینچند کلمہ بطریق قولنامہ نرشتہ دادہ شد کہ ثانی الحال سند باشد و درمیان اند ہرگز تغارت نخواہد شد تحریر

فی بتاریخ ہست یکم شہر رمضان المبارک سنہ ۱۲۱۶ ہجری سنہ ۱۸۰۲ جلوس والا

(Sz.) C. V. PERRON. (?)

(b)

A. 291. LETTER from Lord Minto, Governor-General, without date (said to be of 18th January 1808), to the Chief of Kunjpurah, in reply to a letter from him to Sir G. H. Barlow asking

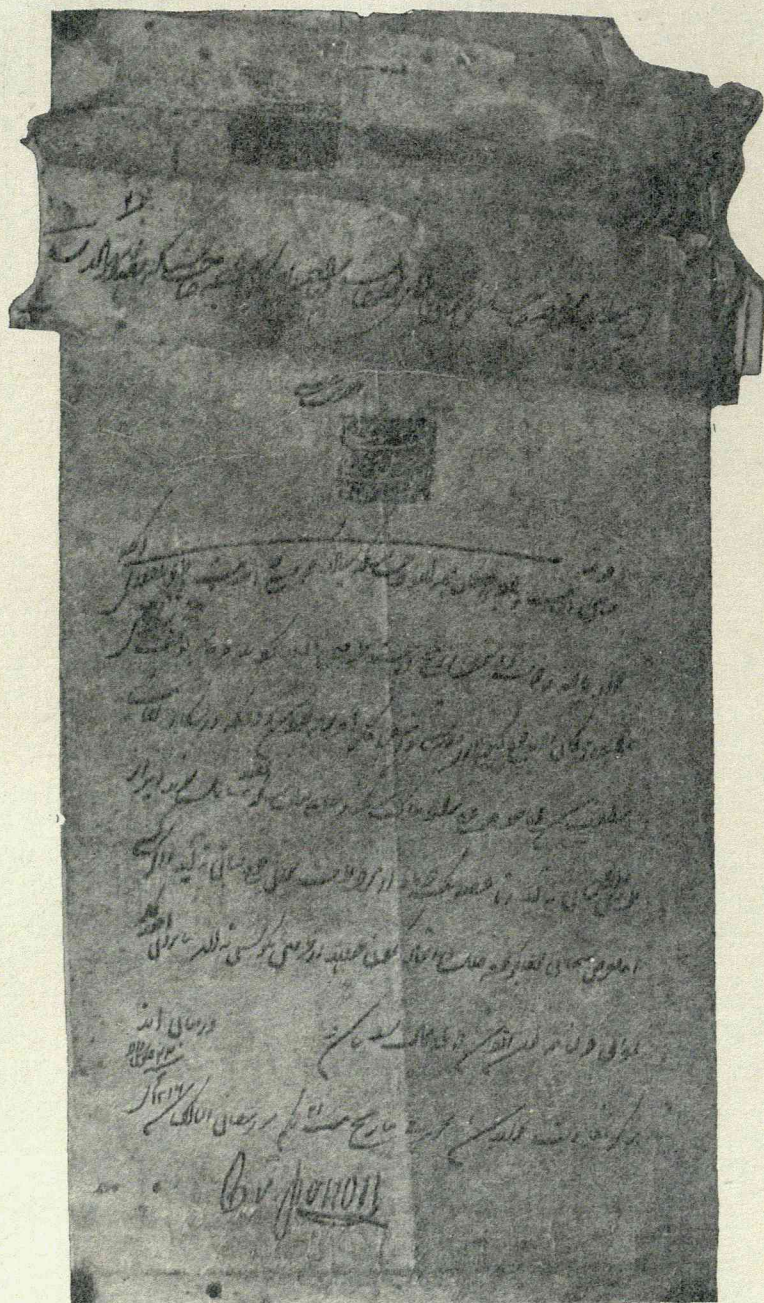
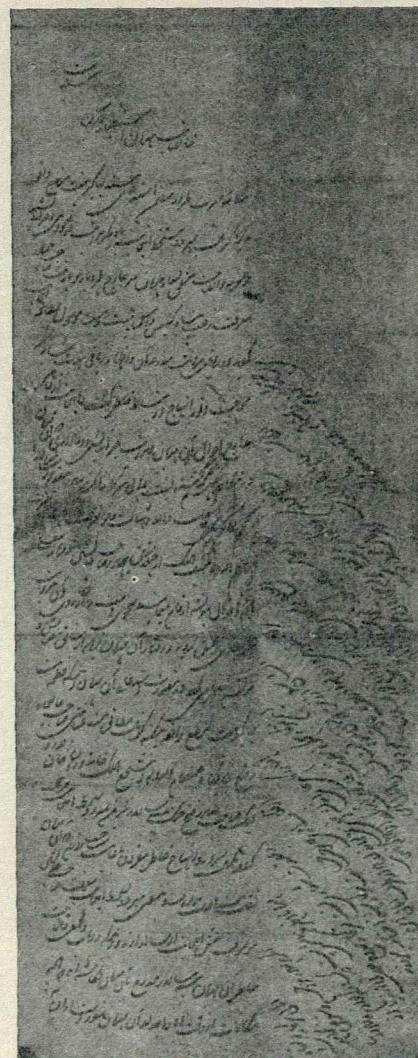
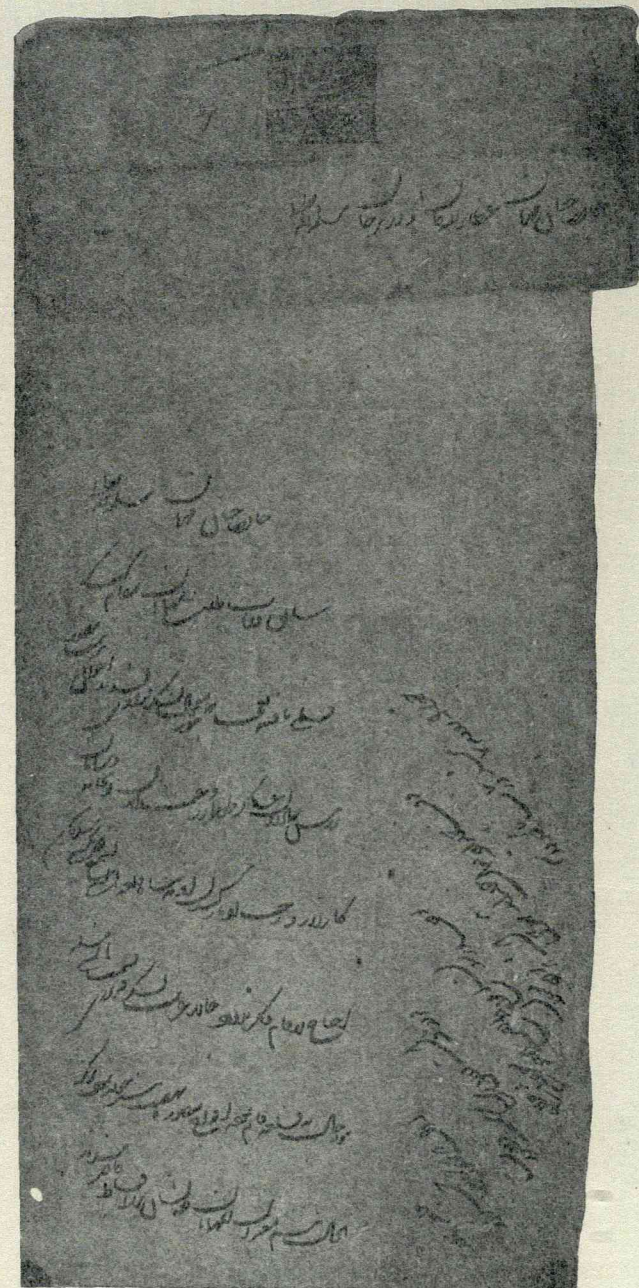


Photo-Mechl. Dept., Thomason College, Roorkee.

(a). A 287. Letter from General Perron.



(b). A 291. Letter (dated 1808 ?) from Lord Minto, Governor-General.



(c). A 288. Letter from Major Louis Bourquin.

LOAN EXHIBITION OF ANTIQUITIES.

63

for a *sanad* in regard to the seven villages granted by Lord Lake, and informing him that he should send a copy of the original *sanad* for Lord Minto's signature.

Lent by Nawab Ibrahim Ali Khan of Kunjpurah.

[Transcription.]

خاندان صاحب مهربان استظهار درستان سلامت

مکتبه مسرت طراز متضمن استدعای سند جاگیر هفت موضع واقعہ پرگنہ کرنال بمہر دستخط اینجانب بادگیر مراتب دولتخواہی و خیر اندیشہا موسومہ نوابصاحب مشفق بسینار مہربان سر چارج ہلور بارلو ہارنٹ صاحب بہادر معرفت رفعت پناہ گنیش داس پنڈت رسیدہ موصول بمطالعہ اینجانب گردید و دریافت مراتب مذکورہ ان و اظہار زبانی پنڈت مشار الیہ موجب و فور ابتہاج و انبساط خاطر گشت و اینجانب از تمامی مدارج احوال ان مہربان و مراتب خیر اندیش و وفاداری کہ ان مہربان در ہنگام مہم گذشتہ نسبت باہالی سرکار انگریز بہادر بتقدیم رسانیدہ اند بخوبی اگاہی حاصل دار و شہامت و عوالمرتبت اہت و معالیمنزالت فاطم الدولہ سیف الملک ارجبلت سیٹن بہادر صاحب جانشین دربار معلیٰ انچہ احوال پیوستہ ارقام مینمایند بخوبی است کہ از روے ان مراتب نیکو نہادی و حسن رویہ و رفتار ان مہربان زیادہ از سابق منقوش و مرتسم خاطر می گردد درینصورت استدعای ان مہربان اینکہ قطعہ سند جاگیر ہفت موضع واقعہ پرگنہ کرنال مطابق سند عنایتی صاحب عالیجہ رفیع جائگہ مصنام الدولہ اشجع انملک خاندوران خان لارڈ لیک صاحب بہادر فتح جنگ سپہ سالار مزین بمہر دستخط اینجانب مرحمت گردد بکمال سرور و ابتہاج خاطر مقررین با جابت ساخت لازم کہ ان مہربان نقل سند اصل مزبور را برای مہر و دستخط اینجانب معرفت صاحب جانشین موصوف پیش اینجانب ارسالدارند و اینکہ در باب دالجمعی و طمانیت خاطر ان مہربان سپہ سالار ممدوح بان مہربان نگاشتہ اند کہ آنچہ مکانات از وقت ابا و اجداد ان مہربان مقرر است از ان اہالی سرکار دولتمدار اذگریز بہادر مزاحم و متعرض نخواہد شد مہربانا اظہر من الشمس است کہ کسانیکہ لوازم وفاداری و عقیدت شعاری نسبت سرکار ممدوح بعمل می آرند یا از ارتکاب امری کہ موجب خسارت سرکار باشد اجتناب میورزند انہا را گاہی جائے اندیشہ اینمعنی نمی تواند بود کہ از طرف اہالی این سرکار هیچگونہ مضرت عاید حال انہا گردد از انجا کہ اینجانب ایشان را از زمرہ درستان صداقت نشان اہالی این سرکار تصور می دارم لہذا دریافت حالات خیر و خوبی و صلاح و بہبودی ان مہربان ہموارہ ذریعہ خورسندیہاے خاطر اینجانب خواہد کردید باقیمراتب از ارقام پنڈت مشار الیہ واضح خواہد شد رجا کہ اینجانب را پیوستہ خواہان خیر و خوبی ہا انگاشتہ مدام بارقام مکاتبات مسرت آیات مسرور و منبسط ساختہ باشند زیادہ چہ نگاشتہ آید

(Sd.) MINTO.

(On the reverse).

رحمت خان ۱۸ جنوری سنہ ۱۸۰۸

(c)

A. 288. LETTER FROM MAJOR LOUIS BOURQUIN to Atā-ullāh Khān and Wazīr Khān, rebuking them for not having joined him, and telling them that they must have heard of the defeat of the enemy, the capture of his guns, and his flight to Hānsi. The writer states his intention of pursuing him and besieging him there, and adds that if Atā-ullāh Khān and Wazīr Khān bring a portion of the instalments of money due from them, the agreement made with the General (Perron) will be carried out to the letter. If however, they delay and do not send their agents before the army reaches Hānsi, they will be dealt with as seems fitting.

This letter must have been written after the defeat of George Thomas (see C. 256, Plate LXIX b) at Jahāzgarh, and his flight to Hānsi and before Bourquin's advance in pursuit of him.

The envelope bears the seal of Bourquin. The date must be some time in the autumn of 1801. Atā-ullāh Khān was the chief of Maler Kotla and Wazīr Khān was his nephew.

Lent by H. H. the Maharajah of Patiala.

[Transcription.]

۱۲۱۶
برکان
بهادر
میجر لوی

خانصاحبان مهربان عطاء اللہ خان و وزیر خان سلمہ اللہ تعالیٰ

خانصاحب مهربان سلمہ اللہ تعالیٰ

سابق درباب طلبی ان مهربان بمقام کہتہ گر قلمی یافتہ تعجب کہ هنوز شمول لشکر فیروزنی
فشدند احوال ہریمیت مفہور از پیش بہادران عساکر ظفر طراز و غنیمت آمدن توپخانہ و سامان کارزار
و رحمت ادبار کشیدن او بہ پناہ قلعہ ہانسی بسمع دستہ رسیدہ شد احتیاج ارقام دیگر ندارد حالاً عزیمت
لشکر فیروزنی بسمت ہانسی شدہ مور چال بہ قلعہ قایم نمودہ افواج منصوبہ نہضت شہر خواہد
نمود اگر الحال ہم معتمدان انمہربانان معہ نشان زر اقساط حاضر شوند معاملہ کہ روز اول کہ بحضور
جرنیل صاحب بہادر قرار یافتہ است در آن شکہ نیست و بصورت توقف رسیدن افواج درانضلع ہرچہ
مقتضای صلاح وقت خواہد بود بعمل خواہد آمد بہتر ہمین است کہ زود معتمدان خود را روانہ
دہایند درینباب تاکیود دانند

SECTION V.—SPECIMENS OF THE ART OF CALLIGRAPHY.

It is difficult for Europeans to understand that among Muhammadans in the East calligraphy takes rank far above the arts of painting and architecture. Painting was a hereditary occupation, and it would not be an unfair comparison to say that painters were generally regarded much as photographers are nowadays regarded in the West. The Leonardos and the Titians of the East were the great masters of calligraphy, men like Mīr Alī, Imād, and Abd-ur-rashīd. Masterpieces by men such as these were collected by kings, and even their *mashqs* or exercises (A. 318—9) were eagerly sought after, much in the same way as sketches by the great masters of painting are sought after in the West. A story is told of Mīr Panjāhkaśh that on one occasion he went out to make some purchases. When he had got what he wanted, he found that he had forgotten his purse, and could not pay in money, but a pen and paper were put into his hand and each letter he wrote was accepted as a rupee. A similar story is told of other masters, and tradition records instances in which artists were remunerated at the rate of a gold *mohar* a letter.

The *nasta'liq* style in which almost all the exhibits are written was evolved by the Persians. It is a much rounder and more flowing style than the Arabic *naskh* and lent itself readily to artistic treatment. It was by far the most popular style of writing in India, and the *naskh* style is reserved almost exclusively for the Qurān and religious works written in Arabic.

Another style frequently met with in India in the *shikastah* or broken style, in which abbreviations are used. Its beauties are more difficult to appreciate than those of the *nasta'liq*, and it is often difficult to read, but it can be written much more rapidly than the *nasta'liq*, in which almost every letter takes an appreciable time to form.

There are rules laid down for the proportions of the different letters, their alignment, the sweep of the curves, etc., which are not difficult to understand, but mastery of them will not make the calligraphist. Infinite patience, a perfect hand, and instinct for beauty of form and finish are all required, and beyond them all there is the indescribable something which led Mīr Alī to exclaim, when criticizing the writing of his master, Sultān Alī, that though, when judged by every tangible standard, it was inferior to his own, it still possessed a 'zest' (*namakī*—lit. saltiness) that he could never acquire.

It requires long experience to enable one to form a correct opinion on the merits of a specimen of writing, and much that appears beautiful to the untrained eye will be rejected at once by the expert. The letters on which most stress is laid are naturally those which figure most largely on the page, those composed of curved or of long, sweeping lines. The alignment should be perfect, and the curves of the different letters uniform throughout. There must be no slovenliness, no trace of fatigue or flagging interest from start to finish, and the last pages must be as perfect as the first.

Many of the specimens in the exhibition consist of a few lines of poetry written on a sheet of paper or a card. Much skill was often bestowed on the illumination of the borders and the interlinear spaces, which corresponds in a way to the framing of the picture, or, more exactly perhaps, to the setting of a jewel.

One reason why this art has flourished in the East is to be found in the Muhammadan prohibition of representations of living things. The artistic spirit craved for satisfaction, and found it in calligraphy. That prohibition, which rests on tradition, is less strictly observed by Shi'a Muhammadans than by Sunnis, and some of the Moghul Emperors discarded it altogether.

It is often a matter of extreme difficulty to form an opinion regarding the genuineness of a reputed specimen of a great master's work, owing to the prevalence of a practice for which, perhaps, forgery is too hard a name. A student would select some particular calligraphist as his model, and make it his endeavour so to perfect his own hand that, after years of practice, he might be able to pass off what he had himself written as the work of his master. Such specimens would bear, as a matter of course, the signature of the master.

It is perhaps unnecessary to observe that the writing is done with a reed pen and thick ink. The art is still practised, but the printing press, the steel pen, and the pressing claims of English education are slowly killing it.

PLATE XXV.

(a)

A. 297. Illustrated copy of the Persian translation of the MEMOIRS of BABAR.

On the first page are impressions of the seals of Humāyūn, Akbar and others, and various entries intended to show when the book was examined or taken out of the Imperial library.

On the last page it is stated that the book was written by Mir Ali al-kātib in accordance with the order of Prince Humāyūn in 1530 A.D. (the year of Bābur's death).

Mir Ali al-kātib was one of the most famous of the early writers in the *nasta'liq* style. He was a native of Herāt, and died about 1543 A.D.

Lent by H. H. the Maharajah of Alwar.

(b)

A. 329. *QATAH* in the *naskh* style written by Bahādur Shah II (see C. 226a, Plate LVb), the last of the Moghul Emperors (1837—1857).

Lent by L. Sri Ram, of Delhi.

(c)

A. 307. *QATAH* in praise of the Emperor Shāh Jahān (1627—1658), written by Muhammad Darvīsh of Samarqand.

Lent by P. Amr Nath, of Delhi.

(d)

A. 309. *QATAH* written by Muhammad Ārif, a calligraphist of the time of Bahādur Shāh I (beginning of 18th century).

Lent by Mr. Raj Narayan, of Delhi.

(e)

A. 313. QUATRAIN written by Hāfiz Nūr-ullāh, a Lucknow calligraphist who flourished at the end of the 18th century.

Lent by Mr. Raj Narayan, of Delhi.

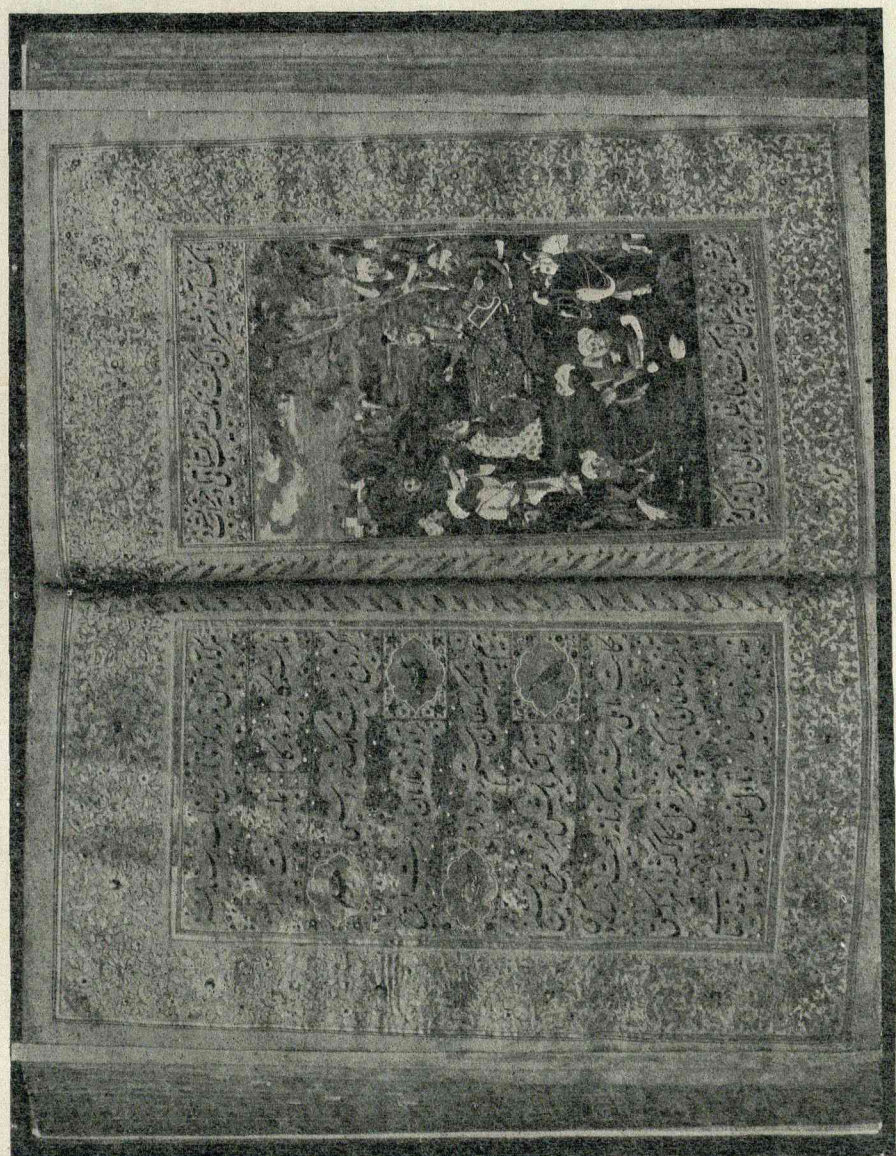
(f)

A. 311. QUATRAIN written by Muhammad Afzal, a calligraphist of the time of Muhammad Shāh (first half of the 18th century).

Lent by M. Zahīr-ud-din Khan, of Delhi.

(g)

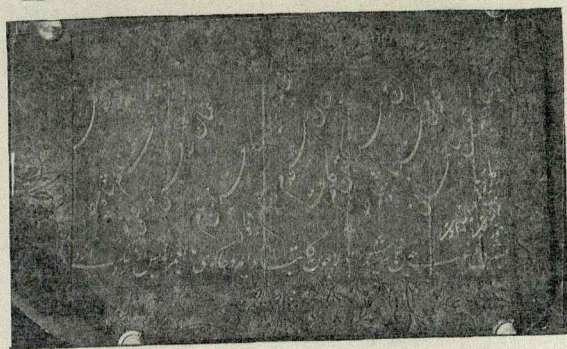
A. 312. QUATRAIN written by Hāfiz Muhammad Ali, a calligraphist who flourished in the middle of the 18th century.



(a). A 297.



(b). A 329.



(c). A 307.



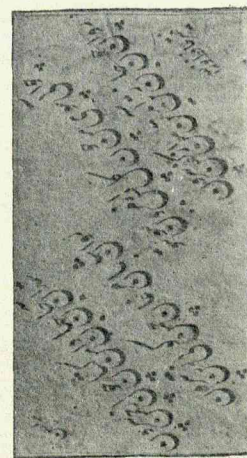
(d). A 309.



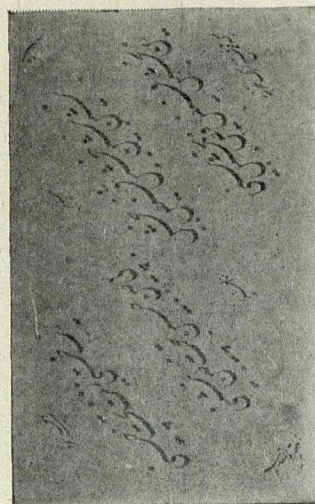
(f). A 311.



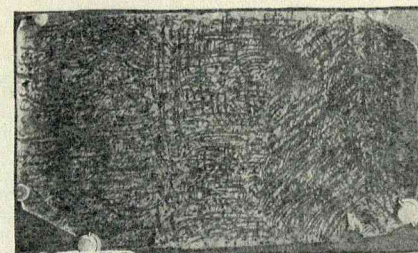
(g). A 312.



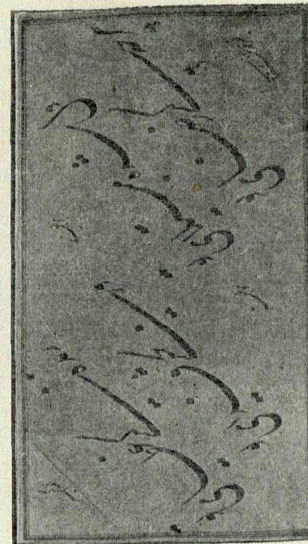
(e). A 313.



(j). A 332.



(h). A 319.



(k). A 315.



(h)

A. 319. A *MASHQ* of Mir Panjah-kash (see A. 315, below).

These sheets on which the masters had practised their art were highly prized by students and collectors.

Lent by Mr. Raj Narayan, of Delhi.

(j)

A. 332. QUATRAIN written in 1848 by the Prince Fateh-ul-mulk, known as Mirzā Fakhrū who died in 1856 A.D. He was Heir-Apparent to the throne of Delhi from 1852 till his death. The peculiarity of this specimen is that every letter used is a dotted letter. The Prince was one of the pupils of Mir Panjah-kash.

Lent by M. Zahir-ud-din Khan, of Delhi.

(k)

A. 315. *QATĀH* written by Mir Panjah-kash, the most famous calligraphist of modern times in 1852. He is said to have met his death, defending his house after the storming of Delhi in 1857, at the age of 91. This was written by him in 1850, when he was well over 80.

PLATE XXVI.

(a)

A. 300. The last line of the *BOSTĀN* of SĀDĪ, written by Mir ʿImād in 1606 A.D.
Lent by Qārī ʿAbd-us-Salām, of Alwar.

(b)

A. 314. *KARIMĀ* OF SĀDĪ, written by Mir Panjah Kash.
Lent by Qārī ʿAbd-us-Salām, of Alwar.

(c)

A. 324. *GULISTĀN* OF SĀDĪ, written by one of the pupils of Mir Panjah Kash in 1833 A.D., with illustrations.
Lent by M. Zahīr-ud-dīn Khan, of Delhi.

(d)

A. 330. A *MASHQ* (see A. 318-9, Plate LV), in the *nashk* style, by Prince Dārā Bakht, the Heir-Apparent in 1840 A.D.
Lent by L. Sri Ram, of Delhi.

(e)

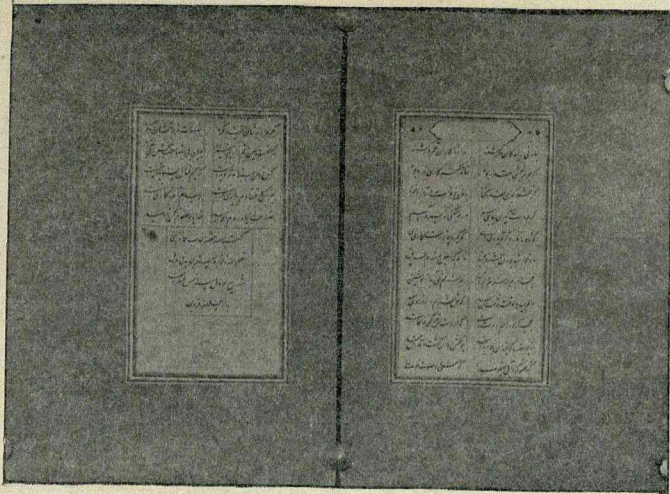
A. 318. A *MASHQ*, written by Mir Panjah Kash.
Cf. A. 319, Plate XXV.

(f)

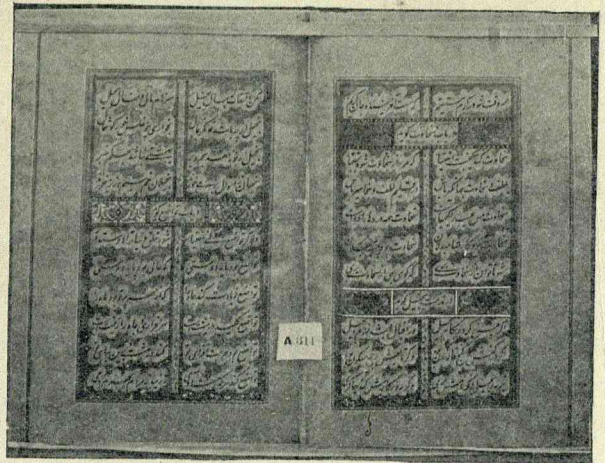
A. 298. "COUNSELS OF LUQMĀN" (the oriental Æsop), commonly known as "The Hundred Useful Maxims," and a tract on the science of Physiognomy, written by Mir Alī al-kātib in 1542 A.D.
Lent by Mirzā Ahmad Saīd Khan, of Loharu.

(g)

A. 308. ANECDOTE of Imām Jaʿfar, written by Muhammad Salih, who died in 1650 A.D.
Lent by M. Abul Hasan, Hakkāni, of Delhi.



(a). A 300.



(b). A 314.



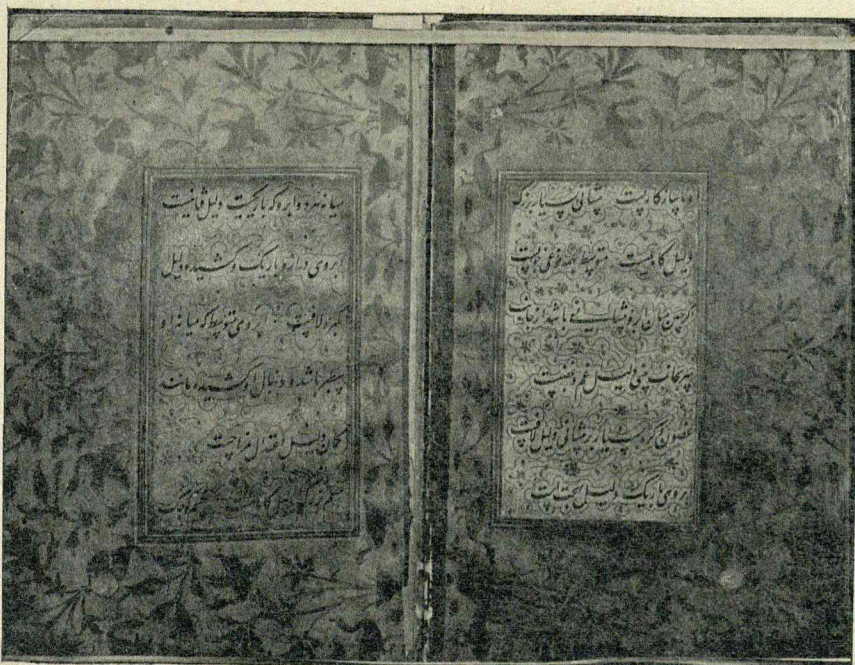
(d). A 330.



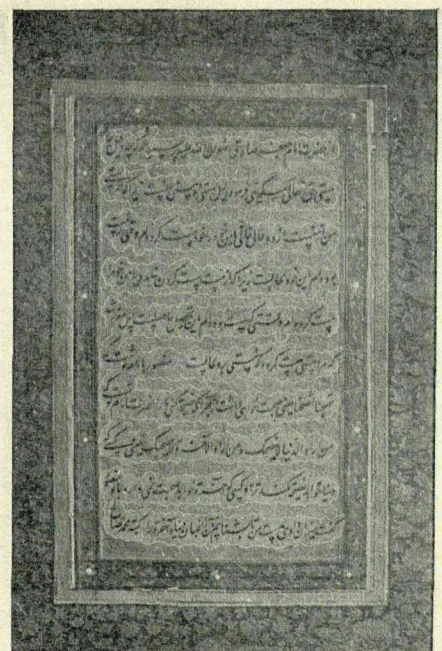
(e). A 318.



(c). A 324.



(f). A 298.



(g). A 308.