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AYEEN AKBERY;

OR, THE

INSTITUTES

OF

THE EMPEROR AKBER.

TRANSLATED FROM THE ORIGINAL PERSIAN

By FRANCIS GLADWIN.

IN TWO VOLUMES.

VOL. I.

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OR, THE

INSTITUTES

OF

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THE WORKMAN

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1860.

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TO

THE HON. WARREN HASTINGS, ESQ.

GOVERNOR GENERAL,

&c. &c.

THIS WORK

(translated under his Patronage)

IS MOST HUMBLY DEDICATED

BY HIS MOST OBLIGED

AND DEVOTED HUMBLE SERVANT,

THE TRANSLATOR.

CALCUTTA, *Sept. 1st*, 1783.

THE NATIONAL BUREAU OF STANDARDS

DEPARTMENT OF COMMERCE

WASHINGTON

1917

STANDARD GRADE

COFFEE

NO. 1

UNITED STATES DEPARTMENT OF COMMERCE

WASHINGTON, D. C.

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THE

TRANSLATOR'S PREFACE.

THE Emperor Jilaleddcen Mahommed Akber, to whose regulations for the government of Hindostan and patronage of the author, the world is indebted for the following Work, was the sixth in descent from Timur, known in Europe by the name of Tamerlane. He was born in Amerkote in A. D. 1542; was proclaimed Emperor in 1556, being then thirteen solar years and four months old; and he died in Agra in 1605, aged sixty-three years and one day, having reigned forty-nine years eight months and one day. His body lies interred in a magnificent mausoleum in the cemetery of Secundra, near that city.

He was univerſally eſteemed a great and a good prince; and was very ſucceſſful, having in his reign made ſeveral conqueſts, and reduced to obedience almoſt all Hindoſtan, which had revolted under his father and predeceſſor Hemaioon.

It is needleſs for me here to enter into a detail of the excellencies of Akber's government, as his political talents and unremitting attention to the happineſs of his ſubjects will beſt appear from the regulations he eſtabliſhed in every department of the empire. Nor ſhould it be conſidered as a weak part of his character, that he wiſhed to be regarded as one who was under the influence of divine inſpiration, ſince it is not unreaſonable to ſuppoſe that his motives for endeavouring to inculcate this notion were purely political.

His hiſtory has been written with great elegance and preciſion by his vizier Abul-fazel, down to the forty-ſeventh year of the reign; at which period that great man was murdered by ſome banditti, on his return from the Deccan, whither he had been de-
puted

puted by the Emperor upon some weighty business. Abulfazel's history was published under the title of **AKBERNAMEH**, to which the **AYEEN AKBERY** is a kind of supplement, although in itself a complete work.

Mahommed Shereef Motamed Khan, the author of the **EKBALNAMEH JEHANGEERY**, who wrote only fifteen years after the death of Akber, gives in his preface the following character of Abulfazel's history: " To
" the learned it is well known that Alamy
" Sheikh Abulfazel, by the command of the
" Emperor Jilaleddeen Mahommed Akber,
" wrote the history of that monarch, from
" the commencement of his reign till the
" time of his own death, and which he
" entitled **AKBERNAMEH**. It is composed
" of three volumes. The first volume
" consists of a summary account of the
" Emperor's ancestors. The second volume
" comprises the occurrences of Akber's
" reign, from his accession to the throne
" down to the forty-seventh year. And
" this volume is divided into two parts:
" the first part contains the first thirty
" years; and the second part begins with
the

“ the thirty-first year, and concludes with
“ the forty-seventh, the time of the au-
“ thor's death. The third volume is the
“ Emperor's institutes (or the *AYEEN*
“ *AKBERY*). The whole of the first vo-
“ lume, and the first part of the second
“ volume, are written in modern language:
“ but, in the second part of the second vo-
“ lume, and throughout the whole of the
“ third volume, he endeavoured to write in
“ the stile of the earliest Persian authors
“ after Mahommed; which is not only harsh
“ and unpleasing to the ear, but cannot
“ be read or comprehended by the gene-
“ rality of readers without great difficulty.”

I have made this quotation, not with a view of arrogating to myself a superiority of knowledge in oriental literature, being perfectly sensible of my own insufficiency, but merely to bring proof of the difficulties I have had to encounter in translating an author who in this part of his work is uncommonly obscure, from having adopted a style that was almost obsolete two centuries ago. And I trust I shall hereby secure myself the candour and indulgence of all those

those who are capable of forming a just criticism on my arduous undertaking.

I have rather avoided rendering this Translation strictly literal, that I might not disgust the reader; but, at the same time, I have endeavoured, to the best of my abilities, to make the author speak in such a manner as I conceive he would have done had he written in English; never taking the liberty to obtrude any expression that is not to be found in the original, nor omitting any thing that can be deemed in the smallest degree essential to the grand design of the work. In the original, every regulation is introduced by a prolusion of fulsome and laboured praises of Akber, which to an English reader would be insufferable; and therefore I have generally suppressed them. I have also entirely omitted Fizee's poem of about 600 couplets, in particular commendation of every person who at that time held even the smallest office at court; as, from the insignificancy of the subject, it would have made but a poor figure in English prose.

In a work which is intended merely for English readers, I have not thought it right to pay any regard to the mode in which D'Herbelot and other European foreigners have written oriental names; but have endeavoured to spell them in such a manner as may lead an Englishman, as nearly as possible, to pronounce them as they are spoken in Hindostan. It is only necessary to remark here, that the letter *a* is always to be pronounced broad, as in the words *Pall*, *Hall*, &c. The other vowels and the diphthongs need no illustration.

To every one who wishes to be possessed of an authentic account of the constitution of the empire of Hindostan, and of its immense resources and expenditures, under the reign of one of its most powerful monarchs, the following volumes cannot fail of being acceptable; and even those who read merely for general amusement or instruction, will, it is hoped, find ample satisfaction in perusing the geographical and historical parts of the work.

The Governor-General honoured the Work so far as to present to the Board the Proposals for publishing it, with the Translator's request, that they would afford it their patronage by subscribing for the number of copies which the Court of Directors have always taken of every publication tending to promote oriental literature. And at the same time the Governor-General wrote the following

MINUTE of the Honourable the Governor-General, on the intended Publication of a Translation of *AYEEN AKBERY*, by *Mr. Francis Gladwin*.

FORT-WILLIAM Consultation, 2d June, 1783.

The Governor-General ventures to recommend Mr. Gladwin's Work to the patronage of the Board, as being, in his judgment, most worthy of such encouragement, and of the acceptance of the respectable body for whose use it is primarily intended.

Though every branch of Indian literature will prove a valuable acquisition to the stock of European knowledge, this work will be found peculiarly so, as it comprehends the original constitution of
the

the Mogul empire, described under the immediate inspection of its founder; and will serve to assist the judgment of the Court of Directors on many points of importance, to the first interests of the Company. It will shew where the measures of their administration approach to the first principles, which perhaps will be found superior to any that have been built on their ruins, and certainly most easy, as the most familiar to the minds of the people, and when any deviation from them may be likely to counteract or to assimilate with them.

The Governor-General thinks it proper to add, that having seen and approved a specimen of the Translation above a twelvemonth ago, he advised Mr. Gladwin to prosecute it; and he therefore thinks it incumbent on him to afford this assistance to the publication, and the more especially as he has since seen the Translation in its progress, and much approves of it.

Of the success with which it has been executed, the Members of the Board will be able to judge for themselves from a few sheets which have been already printed, and which he has obtained from Mr. Gladwin for their inspection.

A true copy of the Minute.

(Signed)

J. P. AURIOL,
SECRETARY.

The Board assented to the Governor-General's recommendation; but a strict line of economy having been adopted, with which this expence might have been deemed incompatible, the translator requested that the subscription of the Company's name might be withdrawn. The private generosity, however, of the Governor-General interposed, to indemnify him for this disappointment.

The President and Members of the Board of Trade, through their Secretary, were pleased to signify to the Translator their approbation of his work, and took the trouble to circulate the proposals, with recommendations to all the officers in their department.

Here are subjoined copies of their Secretary's notification of the Board's resolution, and the circular letter written to the Commercial Chiefs and Residents.

TO MR. FRANCIS GLADWIN.

SIR,

By order of the President and Members of the Board of Trade, I have the pleasure to acknowledge the receipt of your letter of the 2d instant, inclosing proposals for publishing an English Translation of the AYEEN AKBERY.

The

The sense they entertain of the general utility of the Work, engages them to afford it every encouragement in their power, and, upon these grounds, they have circulated copies of the proposals to the several stations and offices in their department, with their recommendation to the gentlemen in the Company's service employed in them.

In their public capacity they do not think it consistent to subscribe for any number of copies of the publication on the part of the Company. They have resolved, however, to recommend it to the Honourable the Court of Directors, to authorize them to take fifty upon this footing, for the use of the servants in their department, in addition to the copies already subscribed for by the Honourable the Governor-General and Council. In the mean time, in testimony of their sense, as individuals, of the merit of the Work, I have the pleasure to notify to you their subscription in that capacity for eleven copies.

I am, Sir,

Your most obedient servant,

Commercial-House,
8th July 1783.

(Signed) R. KENNAWAY.

Secretary.

Exd. F. L. G.

The

The Circular Letter from the Board of Trade
to the Commercial Chiefs and Residents.

SIR,

Mr. Francis Gladwin having sent us the accompanying Proposals for publishing an English Translation of the AYEEN AKBERY,—the sense we entertain of the general utility of the Work to every one employed in the Company's service, induces us to recommend them to your support, and to request you will afford them your recommendation to the Gentlemen of your station.

Commercial-House,
8th July, 1783.

We are,

Es. Es.

THE UNIVERSITY OF CHICAGO

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THE
AUTHOR'S PREFACE.

IN THE NAME OF THE MOST MERCIFUL GOD!

O LORD! all thy mysteries are impene-
trable!

Unknown are thy beginning and thy end!

In thee both beginning and end are lost.

The name of both is lost in the mansions
of thy eternity!

It is sufficient that I offer up my thank-
giving, and meditate in astonishment!

My ecstasy is sufficient knowledge of thee !

He is the most commendable who strives to perform meritorious actions, rather than how to utter fine speeches; and who, by delineating a few of the wonderful works of the Creator of the world, acquires immortal felicity.

Abul Fazel Mobarek returns thanksgiving to the Almighty, by singing the praises of royalty; and, for the instruction of those who search after knowledge and prudence, he records a few of the institutes of the Lord of the world* ; thus transmitting unto all ages a model of wisdom. Since the sum of his intentions is to set forth the laws of royalty, it is necessary that he speak something of its exalted dignity, and describe the conditions of those who are assistants in this great office.

Some with cheerfulness take the road of obedience, by the light of the king's justice ;

* Meaning Akber.

whilst others, through fear of punishment, abstain from violence, and out of necessity make choice of the path of rectitude.

They call him King who surpasses his fellows, and who, by his wisdom, is acquainted with the temperament of the world, and regulates his actions by the state thereof. Out of the abundance of his patience he doth not depart from his station at the sight of any impropriety; neither is he discouraged at an inconsiderate rebellion. By his liberality the hearts of the high and of the low obtain their desires; so that the needy never wait in painful expectation. He is perfectly resigned to the will of God; being confident of the equity of the divine dispensations. He is not dejected in adversity; and in prosperity he doth not neglect to return thanks unto God. He putteth the reins of desire into the hands of reason, and will not lose himself in seeking after what is improper. He keepeth his anger under the subjection of wisdom, to the end that blind rage may not get the upper hand, nor inconsiderateness carry aught beyond its limits. He seateth himself on the eminence of humanity, that

those who have swerved from their duty may have a way left to return, without being exposed to ignominy; and in his behaviour there is such condescension, that the petitioner seems to be the judge, and himself the suitor for justice. He considers the happiness of his people as the best means of pleasing the Creator; but he never seeks to please the people in contradiction to reason. He is ever searching after those who speak truth, and he is not displeas'd with words that are bitter in appearance but sweet in effect. He considers the nature of the speech and the rank of the speaker. He is not contented in that solely himself doth not commit violence, but he sees that no injustice is committed within his realm. He is continually attentive to the health of the body politic, and applies remedies to the several diseases thereof.

And in the same manner that the just temperature of the animal constitution is produced by a fit mixture of the elements, so also doth the political constitution become well tempered by a proper distribution of ranks; and by means of the pure rays of unanimity

animity and concord, a multitude of people become one body; and the people of the world may be divided into four kinds: Warriors, in the political body, have the nature of fire, whose flames, guided by reason, destroy the straw and rubbish of rebellion and strife. The artificers and merchants hold the place of air, as from their labours and travels the blessings of God become universal, and the breeze of contentment gives vigour and freshness to the tree of life. The learned, such as the philosopher, the physician, the arithmetician, the geometrician, and the astronomer are like water, refreshing the world with the streams of art and science. Husbandmen and labourers resemble earth, and by their exertions the capital stock of life is completed: consequently, a king is a person who, having put each of these in their proper place, strives to make the world flourish, and regulates the degree of trust by the degree of ability, when certainly confusion will hide its head in non-existence; for this mixture will produce a due temperament.

And as the grand political body is temperately adjusted by four kinds of men, so

likewise is the royal palace. The army, regardless of themselves, make no account of their lives in the field of battle; and these fortunate men are in the king's court, in the place of fire, being the enlighteners of the hearts of his friends, and the destroyers of his enemies. At the head of this number is the vakeel, who has acquired wisdom in the fourth degree of perfection. He is the emperor's lieutenant in all matters; and by his management and penetration the grand affairs of the nation are set in order: promotion and degradation, appointment and dismissal, depend on his good pleasure; therefore he must possess great experience, wisdom, nobility of mind, honesty, liberality, and consummate patience; he must entirely divest himself of prejudice, and behave with equal complacency towards relations, strangers, friends, and enemies. He must be eloquent, intelligent in business, a speaker of truth, well-bred, capable of giving advice, faithful, vigilant, and long-sighted. He should be well versed in the arts of government, and be privy to the secrets of the state, that in business there may be no obstruction. He should not suffer his mind to be distracted by the multiplicity of his

his

his affairs, but should consider it as his duty to promote the wishes of others. All his actions should be founded on the basis of integrity and a due regard to the different ranks of men. Desirous of attaching to himself the hearts of all persons, he treats even his inferiors with respect. He takes care not to commit impropriety in conversation, and guards himself from bad actions; and although he is not the immediate superintendent of the finances, yet as the heads of all the offices make their reports to him, it is necessary that he be himself acquainted with the particular duty of each. The meer mahl, the keeper of the seal, the meer bukhshy, the youbeghy, the kourbeghy, the meer tuzek, the meer behr, the meer ber, the meer munzil, the khanfalar, the moonshy, the kooskbeghy, and the akhtah beghy* are included in this division.

The assistants of victory, the collectors of the revenues, and those who are entrusted with the management of the receipts and disbursements of government, resemble wind :

* All these offices are explained in the course of the work.

either a heart-rejoicing breeze, or a hot pestilential blast. The head of this division is the vizier, whose office is equivalent to that of dewan. He is manager of the finances, grand-treasurer, and accomptant. He must be a person of distinguished worth, skilful in arithmetic, free from avarice, circumspect and abstinent, active in business, and possessed of a pleasing and clear style of writing; a speaker of truth, of strict honesty, with an agreeable manner; and he should avoid precipitancy in business. He is also the recorder and keeper of the archives. He explains many intricate points of business that happen to the mustofy; and whatever is beyond his ability is referred to the vakeel. The mustofy, the writers of the waste-book and of the journal, the meer saman, the superintendent of the offices, and the dewan of the offices; together with the mushreff of the treasury, the wakeh navees, and the aumil of the khalsah, are under his orders, and act by the force of his wisdom. Some princes reckon the vizaret a part of the vakalet; and sometimes, from not being able to find a person qualified for the office of vakeel, they make choice of some one who has a taste of his qualities, whom they appoint
mushreff

mushreff dewan; and he is higher in rank than the dewan, and lower than the vakeel.

The companions of the prince, whose advice he follows in affairs of moment, resemble water. When they are of a mild temperament, they wash off the dust of affliction from the hearts of the distressed, and diffuse freshness and delight; but if they depart from moderation, they inundate the world with a deluge of calamity, so that numbers are overwhelmed by the billowy waves of misfortune. At the head of these is the philosopher, who, by the depth of his wisdom and the soundness of his morals, strives to infuse virtue into mankind. And the sudder, and the meer adel, the cazy, the physician, the astrologer, the poet, and the soothsayer are of the number of those servants who adorn the portico of the kingdom, and are necessary for the service of the presence.

The menial servants, who perform the duties about the royal person, are in the place of earth. If they are free from impurities and alloy, they are the elixir of the body; otherwise they are its destruction. The
lackeys,

lackeys, the kewirchy, the sberbetdar, the abdar, the tufhekchy, the kerkerah, and such like, are included in this number; and as the monarch adjusts the political body by a wise arrangement of ranks, so is his court properly regulated by a judicious mixture of these.

The sages of ancient times have delineated the four elements of monarchy after the following manner: 1st, An upright intendant of the finances, who is the protector of the husbandman and all the subjects of the state, and who increases the revenues, by causing the kingdom to flourish. 2d, The commander in chief of the troops, who acquits himself to the satisfaction of all. 3d, The chief justice, free from corruption and avarice, who, seating himself on the eminence of circumspection and investigation, does his utmost to come at the truth, and decides with strict impartiality. 4th, An intelligencer, who will transmit the news of the world without addition or diminution, being possessed of integrity and penetration.

It is moreover incumbent on a king to make himself acquainted with the five kinds
of

of men of whom the world is composed:
1st, The most commendable person is he who makes choice of the properest time for every business, and whose goodness benefits others. Such an one is the fittest person for a king to consult in the arrangements of government.
2d, One who possesses the same abilities as the person above described, but who does not communicate benefit to others. Although it may be proper to show him kindness and respect, yet he doth not merit any degree of confidence.
3d, A simple person, who doth neither good nor harm. Although he be not worthy of greatness, yet he deserves to live at his ease.
4th, The inconsiderate man, who injures himself without hurting others. Him the king should disappoint in his expectations, and bring into the road of virtue by good advice and severe reprehension.
5th, He whose nature is vicious, and whose base conduct injures others. If advice and reprehension do not amend him, he should be confined separate from mankind; and provided this treatment doth not awaken him to a sense of his error, let him be banished the city; and if even this doth not reform him, they shall deprive him of sight and cut off his limbs; but they may not take away his
life.

life. The sages considering the human form as the work of God, have not given permission for its destruction.

He is a just king who, having followed the light of knowledge and penetration, hath made himself acquainted with the ranks of men, and regulates business accordingly: and from hence it is that the sages of ancient times have said, Those are the most illustrious princes who mount the steed of wisdom.—They admit not into their service any low people, but always make choice of those whom they know to be worthy of the station. They do not judge every one fit to be admitted to their presence every day; and those who are so especially favoured as to have daily admittance, are not therefore deemed worthy of a near station; neither is every one who is fit for a near station to be admitted into their privacy: nor are all those who are admitted into privacy allowed to be seated in the august assembly; and of those who are so fortunate as to be permitted to sit in the august assembly, every one is not to be treated with familiarity: nor are all familiar companions to have a place in the cabinet council of state affairs.

Praise

Praise be unto God! the exalted monarch of our own time is so endowed with these laudable dispositions, that it is not exaggeration to say he surpasses all the sages of antiquity: from the light of wisdom he discovers the ranks of men; and by the rectitude of his conduct he adds splendour to his understanding by the performance of laudable actions. Who is it that is able to measure the extent of his virtues? They are not only beyond expression, but even exceed conception. It is better that I make not the attempt, but point out only a few intelligible wonders, by setting forth his regulations for the household, for the ordering of the army, and for the prosperity of the kingdom; upon which three things depend the glory of a monarch; hereby preparing a rich gift for the intelligent who seek after knowledge. Those who are versed in ancient history, wonder how kings of former times governed without such a wise rule of conduct.

This sublime volume is arranged under the three above-mentioned heads, with a few grateful acknowledgements of favours received.

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APPENDIX

The following are the names of the persons who have been appointed to the various committees and sub-committees of the Board of Education, and the names of the persons who have been appointed to the various committees and sub-committees of the Board of Health.

AYEEN AKBERY.

PART I.

CONTAINING

REGULATIONS FOR THE DIFFERENT OFFICES OF GOVERNMENT.

THE HOUSEHOLD:

HE is of the noblest character who subdues his passions, and behaves with propriety to all ranks of men. He who possesses not these qualifications ought not to engage in strife, but observe a peaceable conduct.

True greatness gives attention to the minutiae of business as well as to capital affairs; he who hath not capacity to comprehend the whole, ought to make choice of one or two intelligent, diligent, and virtuous men, and be guided by their advice.

The wise esteem not him a king who confines his attention to great affairs, because sycophants abound who

strive to place things in a false light, in order to prejudice the virtuous, and thereby promote their own particular interests. The good prince refuses not his attention to the most trivial points; and by the grace of God, he is able to attend both to his temporal and eternal concerns, like the king of our time, who, contrary to the maxims of former monarchs (they having thought it derogatory to their greatness) makes himself conversant with the particular duties of the several offices, and establishes proper regulations for every department.

The success of this vast undertaking depends upon two things: 1st, Wisdom and foresight to discover what is proper to be done: 2d, Committing the execution thereof to men of integrity.

Notwithstanding many servants of the household receive their salaries on the list of the army, there was paid moreover on this account in the thirty-ninth year of the present reign, the sum of thirty *crore*, ninety-one *lacks*, eighty-six thousand and ninety-five *dams* *.

Both for the expences of the state and for the receipt of the revenues, there are upwards of one hundred offices, each resembling a city, or rather a little kingdom; and by the unremitting attention of his majesty they are all conducted with regularity, and the revenues are encreasing daily; a few particulars whereof shall here be given for the use of posterity who may search after truth.

ROYAL TREASURIES.

It is universally agreed, that the noblest employments are the reformation of the manners of the people, the advancement of agriculture, the regulation of the offices,

* Or rupees, 77,29,652-15 *dams*.

and

and the discipline of the army: and these desirable ends are not to be attained without studying to please the people, joined with good management of the finances, and an exact œconomy in the expences of the state; but when all these are kept in view, every class of people enjoys prosperity.

When his majesty first began to give a little attention to these weighty concerns, *Atamed Khan*, an eunuch of the royal palace, was dignified with befitting titles, and entrusted with his inmost secrets; whereby a few of the royal intentions were gradually introduced into practice.

The royal domains and the *Jagheer* lands were separated, and a collector appointed over every *crore* of *dams*, to each of whom a treasurer was appointed. And it was commanded that they should not insist upon the husbandman paying coin of full weight; but that in whatever species the collections were made, an account thereof should be taken in writing, and be sealed up with the money: and this laudable regulation relieved the subjects from a variety of oppressions. When this mode was established, there was appointed a grand-treasurer, with a *darogha* and clerks.

The following custom was also introduced:—When the provincial treasuries had accumulated the sum of a *lack* of *dams*, they sent the money to court; which, together with their accounts, were delivered to the grand treasurer.

There were also appointed treasurers, and officers under them, for the *peslikush*, for reversions, for offerings, and for the monies used in weighing the royal person, and for charitable donations. And to those who had charge of the money for disbursements, was delivered,

from the grand treasurer, whatever was requisite for their expences.

In *Iran* and *Turan* there is only one treasurer, which necessarily creates great difficulty in making investigations; but here the wealth is so excessive, and the business so multiform and extensive, that there are twelve treasuries: nine for the different kinds of specie, and three for the jewels, the plate, and inlaid work. Besides which there are distinct treasuries for every office, whose number is near one hundred; and there are kept daily, monthly, quarterly, and yearly accounts of the receipts and disbursements. Also, by the command of his majesty, a person of known integrity keeps ready in the *bargah-aum* * some gold and silver for the necessitous, that their wants may be relieved without delay. Moreover, there are always ready in the palace a *crore* of *dams*, every thousand of which are kept in bags, which they call *sahsah*, and these when heaped together are called a *gunge*.

Besides all these, there is a sum of money entrusted to some of the nobility, part of which is always carried in a purse, which they call *behlah*; and from hence it arises that this is usually called *curch behlah*, or the expences of the purse. This last is likewise one of his majesty's righteous institutions. Would to God he might live a thousand years, for the happiness of his people!

JEWEL OFFICE.

To avoid prolixity, I shall give only a few particulars of this department.

His majesty appointed to this office a treasurer; a *tepukehly*, a *darogha*, and several skilful jewellers;

* The public hall of the palace. and

and they classed the jewels in the following manner :—

RUBIES.

1st class, not less than 100 mohurs; *2d class*, from 999 to 500 mohurs; *3d class*, from 499 to 300 mohurs; *4th class*, from 299 to 200 mohurs; *5th class*, from 199 to 100 mohurs; *6th class*, from ninety-nine to sixty mohurs; *7th class*, from fifty-nine to forty mohurs; *8th class*, from thirty-nine to thirty mohurs; *9th class*, from twenty-nine to ten mohurs; *10th class*, from nine and three-quarters to five mohurs; *11th class*, from four and three quarters to one mohur; *12th class*, from three quarters of a mohur to four rupees.

They made no account of any that were smaller.

Diamonds, Emeralds, Topazes, and Sapphires, were classed as follows :

1st class, thirty mohurs and upwards; *2d class*, twenty-nine and three quarters to fifteen mohurs; *3d class*, fourteen and three quarters to twelve mohurs; *4th class*, eleven and three quarters to ten mohurs; *5th class*, nine and three quarters to seven mohurs; *6th class*, six and three quarters to five mohurs; *7th class*, four and three quarters to three mohurs; *8th class*, two and three quarters to two mohurs; *9th class*, one and three quarters to one mohur; *10th class*, eight and three quarters to five rupees; *11th class*, four and three quarters to two rupees; *12th class*, one and three quarters to one quarter of a rupee.

Pearls were strung in scores; and here follows the value of each pearl :—

1st class, thirty mohurs and upwards; *2d class*, twenty-nine and three quarters to fifteen mohurs; *3d class*,
 B 3 fourteen

fourteen and three quarters to twelve mohurs; *4th class*, eleven and three quarters to ten mohurs; *5th class*, nine and three quarters to seven mohurs; *6th class*, six and three quarters to five mohurs; *7th class*, four and three quarters to three mohurs; *8th class*, two and three quarters to two mohurs; *9th class*, one and three quarters to one mohur; *10th class*, less than a mohur down to five rupees; *11th class*, less than five rupees to two rupees; *12th class*, less than two rupees to one quarter rupee; *13th class*, less than one and a quarter of a rupee to thirty *dams*; *14th class*, less than thirty *dams* down to twenty *dams*; *15th class*, less than twenty *dams* to ten *dams*; *16th class*, less than ten *dams* to half a *dam*.

The above are strung upon a number of strings according to the class, so that those of the last class are upon sixteen strings; and at the end of each bunch a seal is affixed, that they may not be unsorted or stolen.

The following are the charges for boring pearls:—

For boring a pearl of the

1st Class,	1 <i>chern</i>	9th Class,	$\frac{1}{4}$ <i>dam</i> .
2d do.	1 <i>ashet</i>	10th do.	one fifth
3d do.	1 <i>deffah</i>	11th do.	one sixth
4th do.	3 <i>dams</i>	12th do.	one seventh
5th do.	1 <i>suky</i>	13th do.	one eighth
6th do.	1 <i>dam</i> .	14th do.	one ninth
7th do.	$\frac{3}{4}$ do.	15th do.	one tenth.
8th do.	$\frac{1}{2}$ do.	16th do.	one eleventh.

The value of the above jewels is so well known, that it is needless to mention it here; but those which have since come into his majesty's possession are of the following rates:—

Rubies,

	Weight			Value of
	Tanks.	Ruttees.		
Rubies,	- 11	20	-	Rs. 100,000
Diamonds,	- 5 $\frac{1}{2}$	4	-	100,000
Emeralds,	17 $\frac{3}{4}$	3	-	52,000
Sapphires,	- 4	7 $\frac{3}{4}$	-	50,000
Pearls,	- 5	0	-	50,000

THE MINT.

Providence has bestowed on men gold, silver, and copper, for the equitable adjustment of their transactions with each other; and princes, in order to give currency to those metals, have established mints, the success of which depends on the skill and integrity of the officers.

The officers of the mint are, 1st, The *darogha*, who must be a man of authority, knowledge, and integrity, to comprehend the whole, and keep every individual to the faithful discharge of his duty.

2d, A *seraf*, who is perfectly acquainted with the art of assaying metals, and who will execute the business of his office with honesty. In this glorious reign there are numbers of skilful *serafs*; and by the attention of his majesty, gold and silver are refined to the highest degree of purity.

In *Persia* they do not know above ten degrees of fineness, which they call *dehees*. In *Hindustan* they have twelve degrees, which they call *barah banny*. Formerly, the old *hun*, which is a gold coin current in the *Decan*, they reckoned at ten *bannees*; but his majesty has now fixed it at eight and three quarters: and the gold round *dinar* of *Khofru Allaiy*, which they received for twelve *bannees*, now turns out only ten and a half.

Those who are experienced in the business, have written histories of this matter, and in their fables con-

sider this gold as the effect of alchymy; for, say they, gold ore does not come up to this fineness. They know not that when gold is put into fusion small particles separate from it and mix with the ashes, and that although the ignorant make no account of this, yet the skilful recover the metal therefrom. Although gold ore be made malleable, is calcined, and even reduced to ashes, yet by a certain operation it is brought back to its original state with a little loss.

BUNWARY, OR THE TOUCH-NEEDLES.

In this county the *serafs* know the degree of fineness from the colour and brightness of the metal; but for the satisfaction of others this grand rule has been introduced: the *bunwary* is composed of a number of bars of copper, or such like metal, on the point of every one of which is fixed a small piece of gold, and the degree of purity written thereon.

When they want to assay the newly imported gold, they draw on the touchstone a line of that and a line of the *bunwary*; and by comparing them together they discover the degree it is of. There are also other methods of assaying gold.

They mix one *mashah* of pure silver with the same quantity of pure copper, and melt them together with six *mashahs* of gold of ten *bannees* and a half; then one *mashah* of this composition is divided into sixteen parts, every one of which will be half a *rutty*. Whenever seven and a half *ruttees* of this gold are mixed with one part of the composition, the touch thereof will be ten *bannees* and a quarter: and if seven *ruttees* of gold are mixed with two parts of the composition, it becomes ten *bannees*, &c. as is set forth in the following table:—

$10\frac{1}{2}$ <i>Banny.</i>	10 <i>Banny</i>	$9\frac{3}{4}$ <i>Banny.</i>	$9\frac{1}{2}$ <i>Banny.</i>
Gold. Comp. <i>Rutty R.</i> $7\frac{1}{2}$ $0\frac{1}{2}$	Gold. Comp. <i>R. R.</i> 7 1	Gold. Comp. <i>R. R.</i> $6\frac{1}{2}$ $1\frac{1}{2}$	Gold. Comp. <i>R. R.</i> 6 2
$9\frac{3}{4}$ <i>Banny.</i>	9 <i>Banny.</i>	$8\frac{3}{4}$ <i>Banny.</i>	$8\frac{1}{2}$ <i>Banny.</i>
Gold. Comp. <i>R. R.</i> $5\frac{1}{2}$ $2\frac{1}{2}$	Gold. Comp. <i>R. R.</i> 5 3	Gold. Comp. <i>R. R.</i> $4\frac{1}{2}$ $3\frac{1}{2}$	Gold. Comp. <i>R. R.</i> 4 4
$8\frac{1}{4}$ <i>Banny.</i>	8 <i>Banny.</i>	$7\frac{3}{4}$ <i>Banny.</i>	$7\frac{1}{2}$ <i>Banny.</i>
Gold. Comp. <i>R. R.</i> $3\frac{1}{2}$ $4\frac{1}{2}$	Gold. Comp. <i>R. R.</i> 3 5	Gold. Comp. <i>R. R.</i> $2\frac{1}{3}$ $5\frac{1}{2}$	Gold. Comp. <i>R. R.</i> 2 6
$7\frac{1}{4}$ <i>Banny.</i>	7 <i>Banny.</i>	$6\frac{3}{4}$ <i>Banny.</i>	$6\frac{1}{2}$ <i>Banny.</i>
Gold. Comp. <i>R. R.</i> $1\frac{1}{2}$ $6\frac{1}{2}$	Gold. Comp. <i>R. R.</i> 1 7	Gold. Comp. <i>R. R.</i> $7\frac{1}{2}$ $0\frac{1}{2}$	Gold. Comp. <i>R. R.</i> 0 8

Summarily, every half *rutty* of the composition lessens the *bannee* one-fourth; and if it be required to lessen the touch of the six and a half *bannee*, which is entirely of the above composition, they mix together half a *rutty* of copper and silver with seven *ruttees* and a half of this composition, and this will leave six *bannees*. And if a baser mixture than this is wanted, add another half *rutty* of copper and silver, and take away half a *rutty* from these six *bannees*. But in the *banwary* they do not assay lower than six *bannees*.

3d, An *aumeen*, who is perfectly disinterested, to prevent any one from acting with dishonesty.

4th,

4th, A *mushreff* to write the waste-book, in which are entered the receipts and disbursements, and from whence the journal is formed.

5th, The *merchant*, whose business it is to buy gold, silver, and copper, to be coined, by which he gains a profit for himself and benefits the revenues of the state. And this trade will flourish when the rulers are just, and not avaricious.

6th, The *treasurer*, who watches over the stock of profit, and is upright in his dealings.

The salaries of the *darogha*, *aumeen*, *mushreff*, and *treasurer*, differ from each other; the *seraf* is paid by fees, and the merchant gains his own profit.

7th, The *weighman*, who weighs the coin. If he weighs 100 *jilaly* gold *mohurs*, he takes a fee of one *dam* and a half; for 1000 rupees in silver, six *dams* and nineteen *cheetels*; and for 1000 *dams* of copper he takes eleven *cheetels*; and, after this rate, according to the quantity.

8th, *Melter of the metal before it is refined*. He makes trenches of different sizes in a bed of clay, which he moistens with oil, and pours into them the melted gold and silver, to cast them into ingots. For copper, instead of anointing with oil, he sprinkles the moulds with ashes.

His fees are, for the weight of 100 such gold *mohurs*, two *dams* and fifteen *cheetels*; for 1000 rupees weight of silver, five *dams* thirteen *cheetels* and a quarter; and for 1000 *dams* of copper, four *dams* twenty-one *cheetels* and a half.

9th, The *plate-maker*. The adulterated gold he makes into plates of six or seven *mashahs* weight, and of six fingers in length and breadth; these he carries to the assay-master, who measures them in a mould made of copper, and then makes a stamp upon them. His fees for each of such 100 gold *mohurs*, is forty-two *dams* and three quarters.

THE METHOD OF REFINING GOLD.

When the above-mentioned plates have been stamped, the owner of the gold, for the weight of every 100 gold *mohurs*, must furnish four seers of saltpetre, and the like quantity of new brick-dust; which are to be used in the following manner:—

The plates, after having been washed in water, are stratified with the above mixture, and the whole is covered with field cow-dung, which, in the Hindostany language, is called *ouplah*. Then they set fire to it, and let it burn gently till the cow-dung is reduced to ashes, when they leave it to cool; then these ashes, being removed from the sides, are preserved. In Persian, this is called *khak khelafs*, and in Hindostany, *selony*; and by a process which will be hereafter related, they recover silver from it.

The plates then remain upon the ashes that are underneath them, and twice again are covered with cow-dung in the manner before directed, and these ashes are also preserved; when after this manner three fires have been applied, they call it *seetihy*.

After that, the plates are again washed in clean water, and stratified with the aforesaid mixture; which operations must be repeated till six stratifications and eighteen fires have been applied.

Then the assay-master breaks one of the plates; and if there comes out a flat dead sound, it is a sign of its being sufficiently

sufficiently pure; otherwise, it must again be stratified with the mixture, and undergo three more fires.

Then from each of the plates is taken one *masfah*; of which aggregate a plate is made and tried on the touch-stone. If it is not sufficiently pure, it is stratified once or twice more; but the desired effect is generally obtained by four stratifications.

THE FOLLOWING IS ALSO A METHOD OF
ASSAYING.

They take two *tolahs* of the above gold, and the like quantity of pure gold, and make eight plates of each, of equal weight.

Then having stratified the whole with the above-mentioned ingredients, and set fire to them in the manner above directed, they wash them clean; and if, upon weighing them with an exact balance, both kinds are found to be equal in weight, it is a proof of pureness.

10th, The *melter of the refined metal*. He melts the refined plates of gold, and casts them into round ingots. His fee for 100 gold *mohurs* is three *dams*.

11th, The *zerrab* cuts from round ingots pieces of gold, silver, and copper, of the size of the coin. His fees are, for 100 gold *mohurs*, twenty-one *dams* one *cheetel* and a quarter; for 100 silver rupees, fifty-three *dams* eight *cheetels* and three quarters; and for 1000 rupees weight of four anna silver pieces, twenty-eight *dams* more. For 1000 *dams* in copper he takes twenty *dams* fee; and for one half or one quarter *dams*, twenty-five *dams*; and for eighths, which are called *dumery*, sixty-nine *dams* for 100 *dams* weight. It is surprising, that in *Iran* and *Turan* they cannot cut these round pieces without an anvil made on purpose; and in *Hindostan*,

doftan, the workman without any fuch machine, performs this bufinefs with fuch exactnefs, that there is not the difference of a fingle hair.

12th, The *feal-engraver*. He engraves the dies of coins on fteel, and fuch like metals. At this day, Mollana Aly Ahmed of Dehly, who has not his equal in any country, cuts different kinds of letters in fteel, in fuch a manner as equals the writing of the moft fkilful mafters. He holds the rank of an *yoozbafhy*; and two of his men are in the mint, each of whom has a monthly falary of 300 *dams*.

13th, The *fickchy* places the round piece of metal between two dies; and by the ftrength of the hammerer both fides are ftamped at one ftroke. His fees are, for 100 gold *mohurs*, one *dam* and ten *cheetels*; for 100 filver rupees, five *dams* nine *cheetels* and a half; and for 1000 filver rupees weight of fmall pieces, one *dam* and three *cheetels* more; for 1000 *dams* of copper, three *dams*; for 2000 half *dams*, or 4000 quarters, three *dams* eighteen *cheetels* and three quarters; and for 8000 eighths, tens *dams* and a half. And the *fickchy*, out of his fees, gives one-fixth to the hammerer, for whom there is no further allowance.

14th, The *subbak* makes the refined filver into ingots; and for every 1000 rupees weight, he take fifty-four *dams*.

Silver is alloyed with lead, tin, and copper.

In *Iran* and *Turan*, the higheft degree of finenefs thereof is alfo called ten *dehee*. The *ferafs* of Hindoftan call the higheft degree twenty *bifwahs*, and according to the alloy, it defcends in degree; but it cannot be made lefs than five, and none is ufed bafier than ten. The fkilful can difcover from the colour with what the fuperficial part is alloyed; and by the file and punch;

is learnt the quality of the inside. They also try it by heating it in the fire, when, upon throwing it into water, blackness denotes lead; redness, copper; a whitish cinder-colour, tin; and according as it is more or less white, the greater or less is the proportion of silver.

THE METHOD OF REFINING SILVER.

They dig a hole, and having sprinkled in it a small quantity of the ashes of field cow-dung, they fill it with the ashes of *Babool*-wood, then they moisten it, and work it up into the shape of a dish or coppel; into this they put the adulterated silver, together with an equal quantity of lead, after the following manner: 1st, They put with the silver a fourth part of the lead, and, surrounding the coppel with coals, blow the fire till the metals are melted: this operation they repeat as often as is necessary; but in most instances four times are required. The proofs of the metal being pure are, the brightness thereof, and its beginning to harden on the sides. When it is hardened in the middle they sprinkle it with water, when, if a flame issues from it, it is arrived at the desired degree of fineness; and if they melt this mass again, there will be lost half a *rutty* in every *tolah*, or six *mashahs* and two *ruttees* in 100 *tolahs*. The coppel becomes a kind of litharge, which, in the Hindostany language, they call *kehrel*, and in Persian, *kenneh*; the use of which will be hereafter explained.

Out of 100 *tolahs* of such refined silver, five *mashahs* and five *ruttees* are taken for the *khalsu*; after which the assay-master marks the mass with a stamp, that it may not be altered or exchanged.

Formerly, silver was also assayed by the *burwary*; now it is calculated after the following manner:—If, by refining 100 *tolahs* of the silver called *shahy*, which is
current

current in *Erak* and *Khorasan*, and the *lary* and *miskaly* which are current in *Turan*, there are lost three *tolahs* and one *rutty*; and from the *narcheel frengy* and *roony*, the *mahmoodee* and *mozuffery* of *Guzerat* and *Malwah*, thirteen *tolahs* and six *mashahs* and a half are lost, they become of the royal standard.

15th, The *koorskooob* having heated the refined silver, hammers till it has lost all smell of the lead. His fee for the weight of 1000 rupees is four *dams* twelve *cheetels* and a half.

16th, The *chashneegeer* assays the refined gold and silver after this manner:—

Having made two *tolahs* of the refined gold into eight plates, he, in the same manner as has been before described, stratifies them with saltpetre and brick-dust, and surrounds them with cow-dung, to which he sets fire. After that, having washed the plates, he melts them; and if they have not lost any thing by the above operation, the gold is arrived at the greatest degree of purity. Then the assay-master draws a line of it on the touch-stone, to satisfy himself and others. For assaying this quantity he takes for his fee one *dam* and ten *cheetels*.

For silver he takes one *tolah*, with a like quantity of lead, which he puts together into a bone crucible, and keeps it on the fire till the lead is all burnt. Then, having sprinkled the silver with water, he hammers it till it has lost all smell of the lead; and having again melted it in a new crucible, he weighs it, and if it has half a *rutty*, it is sufficiently pure; otherwise he melts it again till it comes to that degree. And for assaying that quantity his fee is three *dams* four *cheetels* and a half.

1000

17th, *Neeareeah*. The *khak khelafs*, or *felony*, being collected together, he washes two seers of it; and whatever gold there may be amongst it; from its weight, settles to the bottom. This washed earth, in the Hindostany language, is called *Kookerah*; and it also contains some gold; for the recovery of which, directions shall hereafter be given.

To every seer of the above-mentioned adulterated sediment they add six *mashahs* of quick-silver, which, being rubbed together, the quick-silver attracts the gold to it; and this *amalgama* being put into a glass retort, they place it on a fire, and separate the gold from the quick-silver.

The *Neeareeah*, for refining this quantity of earth, takes for his fee 20 *dams* and 2 *cheetels*.

THE PROCESS OF KOOKERAH.

They mix with it an equal quantity of *poonher*; then, having prepared a paste of *ressy* and cow-dung, they break the first composition into pieces, and mixing it with the paste, work it up into balls of two seers weight, which they dry on a cloth.

THE PROCESS OF POONHER.

They make a hole in the earth sufficiently large to contain a maund of lead, with six fingers of the ashes of *Babool*-wood laid over it; then they cover it with charcoal, and melt the lead. After that, having removed the coals, they place over the hole a curved plate of clay, and closing up the bellows-hole, they cover the vent with bricks, which they remove frequently, to learn the state of the lead. When the ashes have soaked up all the lead, there will be four *mashahs* of silver mixed with them. These ashes they
cool

cool in water; and the name of this composition is *poonher*. Out of a maund of lead two seers are burnt, and it is encreased by four seers of ashes; so that the weight of the whole mass will be one maund and two seers.

Ressy is a kind of aquafortis, made from soap-ashes and saltpetre earth.

Having explained the process of *poonher*, I return to finish the process of *kookerah*.

They make an earthen vessel with a narrow neck and large belly, half a cubit in height, perforated at the bottom, and containing an oven;

Then, having filled the vessel with coals within four fingers of the top, they place it over a pit dug in the earth, and blow the fire with a bellows.

After that, the afore-mentioned balls being broken into pieces, they fill the vessel with them, and melt them. The gold, silver, copper, and lead, falling through the hole in the bottom of the vessel, will collect in the pit. Whatever remains in the vessel, they wash it, and separate the lead from it; and they likewise preserve the ashes, from whence also a profit will be derived.

Then, having taken out of the pit whatever there be of metal, they melt it like *poonher*. The lead will mix with the ashes, from which thirty seers will be recovered, and ten seers will be burnt. The gold, silver, and copper, with a small quantity of lead, will remain together in a mass; and this they call *bookrooty*.

THE PROCESS OF BOOKROWTY.

For 100 *tolahs* of it, they make half a seer of the ashes of *Babool*-wood into a coppel, into which they put the *bookrowty*, with the addition of one *tolah* of copper, and twenty-five *tolahs* of lead; and, surrounding the coppel with live coals, they cover it with bricks. When the metals are melted, they remove the coals and bricks, and make a fire of *Babool*-wood, till the coppel, having united with the lead, leaves the gold and silver together. The coppel will be a kind of litharge, called *kehrel*, from which lead and copper are obtained, as will be hereafter explained.

THE METHOD OF SEPARATING GOLD
FROM SILVER.

This mixture they melt six times; thrice with copper, and thrice with Hepar sulphur, called in the Hindostany language, *chahcheea*.

For each *tolah* of that mixture, are required one *mashah* of copper, and two *mashahs* and two *ruttees* of Hepar sulphur.

First, they melt it with copper, and then with the Hepar sulphur.

If the mixture be of 100 *tolahs* weight, they first melt it with fifty *mashahs* of copper, and then twice again, with twenty-five *mashahs* each time; and the operation with the Hepar sulphur is repeated in the same manner.

The following is the manner of melting it: The mixture of gold and silver being made into small grains, they mix with it fifty *mashahs* of copper, and melt them together in a crucible. They have near at hand

hand a vessel full of cold water, on the surface of which is laid a bundle of straw, upon which they pour the melted metal, and stir it with a stick, to hinder it from forming into a mass. Then having again melted those grains, with the remaining copper, in a crucible, they set it to cool in the shade: and, for every *tolah* of this mixture, two *mashahs* and two *ruttees* of Hepar sulphur are used; so that 100 *tolahs* require six *chattacks* *.

When it has been thrice melted in this manner, there appears on the surface a whitish kind of ashes, which is the silver. This is taken off and kept separate; and its process shall hereafter be related.

When the mixture of gold and silver has been thus melted six times with the copper and the Hepar sulphur; it is called, in the dialect of Punjab, *kyel*; and in the city of Dehly, *pinjer*. If in the above mixture there was a large proportion of gold, it will turn out six *banny* and a half; but it often happens that this *pinjer* turns out only four or five *banny*.

In order to refine this gold, one of the following methods must be used: Either they mix fifty *tolahs* of this with 400 *tolahs* of pure gold, and refine it according to the *selony* process; or else they use the *alony* process.

THE PROCESS OF ALONY.

Two parts of field cow-dung, and one part of saltpetre earth are used after this manner.

* A *chattack* is the sixteenth part of a seer, forty of which make a maund, commonly reckoned equal to seventy-six pounds avoirdupoise weight.

Having cast the aforesaid *pinjer* into ingots, they make it into plates, every one of which must not be less than one *tolah* and a half, but a little broader than those directed in the *selony* process. Then, having anointed them with *sesame-oil*, they spread them over with the mixture of cow-dung and saltpetre earth, and then give them a gentle fire. This operation they repeat three or four times; and, if they want the metal to be very pure, they repeat the process till it comes up to nine *banny*. The ashes thereof are also collected, being a kind of *kerhel*.

THE METHOD OF EXTRACTING THE SILVER
FROM THE ASHES.

Whatever ashes and dross have been collected, both before and after the process of *alony*, being mixed with an equal quantity of pure lead, they put them into a crucible, and keep it on the fire for three hours. When the metal is cold, they refine it, according to the process described under the article *Subbak*, and the ashes thereof is also *kerhel*. The *selony* is also applied to other uses, well known to those conversant in the business.

18th. The *punitwar* having melted the *kerhel*, separates the silver from the copper; and his fee for every *tolah* of silver, is one *dam* twelve *cheetels* and a half. And he gladly gives 300 *dams* per month to the *dewan*.

His business is this: Having broken the *kerhel* into small grains, he adds to every maund thereof one seer and a half of *tinca*, and three seers of soap-ashes, and kneads them together. After which, having put a seer of this into the vessel described in the process of *kookerah*, he melts it, when lead mixed with silver is collected in the pit, and afterwards refined by the process of *subbah*;

subbah; and the lead which separates from this, together with the ashes, is *poonher*.

19th. The *pykar* buys the *selony* and *kerhel* from the goldsmiths of the city, and carries them to the mint to be melted, and gains for himself the gold and silver thereof. For one maund of *selony* he gives seventeen *dams*; and for one maund of *kerhel*, fourteen *dams* to the *khalfah*.

20th. *Neecheweewalah*. He brings old silver coins, which are mixed with copper to be melted; and from 100 *tolahs* of silver, three rupees and a half go to the *dewan*: and when the silver is again coined into rupees, he pays another duty.

21st. *Khakshu*. He carries away to his own house the sweepings of the mint, by the washing of which he gains a profit; and every month he gives twelve rupees and a half to the state.

And in like manner all the officers of the mint, every month, out of every 100 *dams*, pay three *dams* to the state.

SOME ACCOUNT OF THE IMMORTAL COINS.

As, through the attention of his majesty, gold and silver were brought to the greatest degree of purity, in like manner the form of the coin was also improved: a few particulars of which shall here be given.

GOLD COINS.

Sehensah amigw is a coin of a circular form, weighing 101 *tolahs*, nine *mashahs*, and seven *ruttees*, in value 100 *laal jilaly mohurs*. On the field of one side is en-

graved the name of his majesty ; and on the five arches in the border,

السلطان الا عظم الخاقان البعظم خلد الله
جتالي ملكه و سلطانه ضرب دار الخلافته آكره

“ The great King—the glorious Emperor—may God
“ perpetuate his kingdom and his reign.—Struck at
“ the capital Agra.”

On the field of the reverse, the Creed and this verse of the Koran :

الله يرزق من يشاء بغير حساب

“ God is bountiful unto whom he pleaseth, without
“ measure !”—And on the border thereof,

ابوبكر،، عمر،، عثمان،، علي

Abubecre—Omur—Osman—Aly.

The above is what was first cut on the dies by *Mollana Mukfood*, seal engraver ; after which *Mollana Aly Ahmed* made the following additions. On one side,

افضل الدينار ينفعه الرجل و ينفعه علي
اصحابه في سبيل الله

“ The best coin is that which is employed in supplying
“ men with the necessaries of life, and that benefits the
“ companions in the road of God.”—And on the
reverse,

السلطان العالي الخليفته المتعالي خلد الله
تعالي ملكه و سلطانه زايد عدله و احسنه

“ The Sublime Monarch !—the most exalted Khalif !
“ —May

“ —May God perpetuate his kingdom and his reign,
 “ and encrease his justice and righteousness !”

Afterwards all the above were laid aside, and two tetraftiches of the king of poets, *Sheikh Fizee*, were substituted in their stead.

On the border of one side is this tetraftich,

خورشید که هفت بحر از او کوهر یافت

“ The sun, from whom the seven seas obtain pearls.

سنگ سیاه از پرتو آن جوهر یافت

“ The black stone from his rays obtains a jewel.

کان از نظر تربیت او زریافت

“ The mine, from the correcting influence of his beams,
 “ obtains gold ;

و آن زر شرف از سکه شاه اکبر یافت

“ And that gold is ennobled by the impression of Shah
 “ Akber.”—

And on the field,

الله اکبر جل جلاله

“ God is greatest—mighty is his glory.”

On the border of the reverse is the following tetraftich :

این سکه که پیرایه امید بود

“ This coin, which is the garment of hope,

بانش دوام و نام جاويد بود

“ Carries an everlasting impression and immortal name.

شيباي شعادتن هجين بسكه بدهر

“ Its fortunate front bears this, sufficient for ages,

يك زره نظر گروه كورشيد بود

“ That the sun * has cast a glimpse upon it.”

And on the field is written the date of the month and year.

And of the same name, form, and impression, is a coin weighing ninety-one *tolahs* eight *masfahs*, in value 100 round *mohurs*.

Rehfs رهنس is the half of both the above; and it is also sometimes made of a square form. On one side it has the same impression as the *sehensfeh*; and on the reverse this tetraffich of the king of poets:

اين نقد روان كنج شاهند شاهي

“ This current coin, the royal treasure,

با كوكب اقبال كند هبراهي

“ Accompanies the star of good fortune.

خورشيد به پرورش زان رو كه بدهر

“ The sun nourishes it for this cause, that, to eternity,

* The king.

یابد شرف از سکه اکبر شاهي

“ it may be ennobled by the impressiōn of *Akber*
“ *Shah.*”

Atemah آتياه the fourth of a *sehensfeh*, of a square-circular form, bearing the same impressiōn as that of 100 *mohurs*; and some of them have this tetraſtich of the king of poets :

این سکه که دست بخت را زیور یابد

“ Let this coin adorn the hand of the fortunate !

پهیر ایه نه سپهر و هفت اختر باد

“ Let it be the ornament of the nine heavens and seven
“ stars !

زین نقد یست کار از و چون زرباد

“ It is a golden coin ; let its effects be propitious !

زرد هیر روان به نام شاه اکبر باد

“ Let it be current for ages, through the name of
“ *Shah Akber* !”

And on the reverse, the tetraſtich before mentioned.

Binſet بنست is of the same form as the *atemah*, and the fifth of the *sehensfeh*; and there are also of this name the eighth, tenth, twentieth, and twenty-fifth parts of a *sehensfeh*.

Jugul جکل of a square form, is the fiftieth part of a *sehensfeh*, being in value two *laal jilaly mohurs*.

Geerd

Geerd, كرن in value and weight is equal to two round *mohurs*.

On one side is,

الله اكبر
“ God is greatest.”

And on the reverse,

يا معهين
“ O Defender !”

Aftaby, آفتابي of a round form, weighs one *tolah* two *mashahs* and four *ruttees* and three quarters, the value, twelve rupees.

On one side is,

الله اكبر جل جلاله
“ God is greatest—mighty is his glory.”

And on the reverse, the month and year, and place where it was struck.

Ilahee الهى is round, in weight twelve *mashahs* thirteen *ruttees* and a quarter, with the same impression as the *aftaby*, and is in value twelve rupees.

Laal jilaly لعل جلالى is of a square form, in weight and value the same as the *ilahee*.

On

On one side,

الله اكبر
“ God is greatest.”

And on the reverse,

جل جلاله
“ Mighty is his glory.”

Adel Gootkeh عدل كته is of a round form, weighing eleven *mashahs*; in value nine rupees.

On one side,

الله اكبر
“ God is greatest.”

And on the reverse,

يا معين
“ O Defender !”

Mohur مهور is of a round form, and in weight and value the same as the *adel gootkah*; but it bears a different impression.

Mehraby مھر ابی its weight, value, and impression, are the same as the round *mohur*.

Moieeny معیني is sometimes made square, and sometimes of a round form, in weight and value the same as the *laal jilaly*; impressed with,

“ O Defender !”

Chargoshey چار گوشه is of the same weight and impression as the *aftaby*.

Geerd گرد is the half of the *ilahee*, and bears the same impression.

Dehn دهن is the half of the *laal jilaly*.

Seleemy سلیبي is the half of the *adel gootkeh*.

Reby ربي is the fourth of the *aftaby*.

Mun من is the fourth of the *ilahee* and of the *jilaly*.

Nisfy Seleemy نصفي سلیبي is the fifth of the *adel gootkeh*.

Punj پنج is the fifth of the *ilahee*.

Pandow پاندو is the fifth of the *laal jilaly*; marked on one side with a tulip, and on the other with a wild rose.

Summy ثمنی also called *Ashtsidede* اشت سده is the eighth of the *ilahee*, stamped on one side with *God is greatest*; and on the reverse, *mighty is his glory*.

Kala

Kala کلا is the sixth of the *ilahee*, and is impressed on each side with a wild rose.

Zerrah زره is the thirty-second part of the *ilahee*, bearing the same impression as the *kala*.

It is the custom in the mints of the presence, that for one month's continuance they coin the gold *laal jilaly*, the *dehn* and the *mun*; but they do not strike any other gold coins without a fresh order every day.

SILVER COINS.

Rupeeah روپيه is a silver coin of a round form, in weight eleven *mashahs* and a quarter, It was first introduced in the time of *Sheer Khan*; and under the present reign it has been revived, and made more pure.

On one side is,

الله اكبر جل جلاله

“ God is greatest; mighty is his glory!”

And on the reverse is the date.

Although the market-price is sometimes more or less than forty *dams*, yet this value is always set upon it in comparative calculations.

Jilaleh جلاله is of a square form. It made its first appearance under this reign, and has the same impression and weight as the *rupeeah*.

Durb درب is the half of a *jilaleh*.

Chern چرن is the fourth of a *jilaleh*.

Pandow پاندو is the fifth of a *jilaleh*.

Ashet اشت is the eighth of a *jilaleh*.

De-fa دفا is the tenth of a *jilaleh*.

Kala کلا is the sixteenth of a *jilaleh*.

Sooky سوکی is the twentieth of a *jilaleh*.

And there are also such small divisions of a rupee, but of a round form.

COPPER COINS.

Dam دام is a copper coin, in weight five *tanks*, or one *tolah* eight *mashahs* and seven *ruttees*; in value the fortieth part of a rupee. Formerly this coin was called *Pysah* پیسه and also *Behlooly* بهلولی now it is issued under this name. On one side is stamped the place where it was struck; and on the reverse, the month and year. Accountants suppose the *dam* to be divided into twenty-five parts, each of which they call a *cheetel* چیتل and use them in calculations.

Adheleh ادھیلہ is half of a *dam*.

Powlah پاولہ the fourth.

Dumree ديمري the eighth.

In the beginning of this incomparable reign, gold was coined in many parts of the kingdom in the royal name; now none are struck excepting at the four following places: First, the capital Agra; Second, Bengal; Third, Ahmedabad, in Gujerat; Fourth, Cabul. Silver and copper, besides being coined at the four above-mentioned places, are also struck in ten other cities, *viz.* Illhabass, Agra, Owjain, Surat, Dehly, Patna, Cashmeer, Lahoor, Multan, and Tandah. And in the following twenty-eight places, only copper, *viz.* Ajmeer, Owedh, Attock, Allore, Badawur, Benaris, Behker, Behreh, Putten, Jownpoor, Jalendehr, Seharungpoor, Sarungpoor, Sembehl, Kennaje, Rehntore, Herdewar, Hissar Feerozeh, Calpee, Gualiar, Goruckpoor, Kelonwer, Luckhnow, Mundow, Nagore, Sir-kind, Seelhoote, and Serownj.

A great deal of traffic is carried on in this flourishing country in *mohurs*, as well as in rupees and *dams*.

The first time that the reins of government were in the hands of Rajah Tudermull, his majesty gave currency to four kinds of *mohurs*: 1st, The *laal jiluly*, weighing one *tolah* thirteen *ruttees* and three quarters, which was of the greatest degree of fineness, and in value 400 *dams*. 2d, The *mohur*, which in the beginning of this reign they had made of the weight of eleven *mashahs*, and it passed current under three degrees. When of full weight its value was 360 *dams*; and if after a time there was worn away the weight of three grains of rice, they still accounted it of the first degree, and made no difference between them; what was deficient from four to six of such grains, they made of the second degree, and its value was 355 *dams*; and if from six to nine grains were lost, it was then reckoned of the third degree,

gree, and its value was 350 *dams*: and whatever was of shorter weight than the latter was received as bullion.

Rupees were also current after three degrees: 1st, The square rupee of pure silver, twelve *mashahs* and a half in weight, which they called *jilaly*, in value forty *dams*; and the old round rupee of *Akber Shah*, which, when of full weight, and until one *ruttee* short weight, was valued at thirty-nine *dams*. That which was two *ruttees* deficient was rated at thirty-eight *dams*; and whatever was of shorter weight than this was received as bullion.

Again, on the 11th of the month *Meher*, and in the twenty-ninth year of the reign, *Azededdowlah Emeer Fattahullah Sheerazy* coming at the head of affairs, the royal orders were issued, that on the *mohurs*, as far as three grains, and on the rupees, as far as six grains short weight, no account should be taken, but that they should be reckoned of full weight; and that whatever were more deficient, the excess should be taken; and that after nine grains deficiency they should not be accounted of the same kind. According to this regulation, a *mohur* that was one *rutty* deficient, was worth 355 *dams*, and something more; and the value of one *rutty* of coined gold, they calculated at four *dams*, and something less. According to the regulations of *Tudermull*, for the deficiency of one *rutty* they took five *dams*; and for whatever was deficient as far as three grains and a half, they made no further account; but upon a deficiency of one *rutty* and a half, they took ten *dams* short weight, and even exacted this deficiency from those that were not come up to that limit. According to this latter regulation, by taking something less than six *dams*, the value of the third degree becomes 353 *dams* and something more. Also the round rupee, which, although there be no difference between it and the *jilaly* either in weight or fineness, they had estimated at one *dam* less, was now fixed at forty *dams*, until one *rutty* short

short of weight ; and two *ruttees* short of weight, which before they reckoned two *dams*, is hereby made one *dam* and something more.

When Azededdowlah was sent to Kandeas, Rajah Tudernull made the price of gold *mohurs* to be estimated in rupees ; and the deficiency on the *mohurs* and rupees, from his obstinate disposition, he again fixed at the old rates.

When Kulij Khan came to the head of affairs he confirmed what the Rajah had done, excepting that the short weight *mohurs*, upon which the Rajah exacted five *dams*, he caused to be estimated in receipts and payments at ten *dams* deficiency ; and as far as one *rutty* and a quarter, twenty *dams* ; and whatever were more deficient than one *rutty* and a half, to be reckoned as bullion.

The king's mind being at this time occupied by a multiplicity of affairs, he paid little attention to this business, till after having received some intimation of the matter, he, on the 26th of the month *Behmen*, and the thirty-sixth year of his reign, adopted another mode. He ordered that the *mohur* of three grains, and the rupee that was six grains deficient, should no longer be reckoned of full weight. And this regulation was the only effectual method that could have been taken for shortening the hands of mean mercenary wretches ; because, that if the officers of the mint coined money of such deficiency in weight, or the treasurers reduced the coins of full weight to this quantity of deficiency, there was no remedy : and also shameless thievish people clipt the coin ; and *mohurs* deficient three grains, they reduced to six grains deficiency ; and those of six grains, they made nine grains deficient. Thus, by increasing the deficiency of the coin, they defrauded the state of a great deal of gold.

By the command of his majesty they made grains of agate, which were ordered to be used in weighing; and during the same month and year many other efforts were exerted. It was also ordered, that the treasurers and the collectors of the revenues should not demand any particular species of coin from the *Ryotts*; but that whatever was the deficiency in weight or standard, should be taken exactly according to the present rate and no more.

OF DIRHEMS AND DINARS.

Having given some account of the immortal coins, I shall here add a few particulars regarding these two pieces of money.

Dirhem, which they also call *dirham*, is a silver coin; originally it was of the shape of a date-stone: in the *khalifat* of *Omar* it was changed into a round form; and in the time of *Zobier*, it was impressed with the words *Allah* (God) and *Berket* (blessing).—*Hejaj* impressed it with the *Soorah Ekhlafs**, and some say that he stamped his own name on it; others assert, that the first person who stamped an impression on *dirhems* was *Omar*. According to others, in the time of *Abdalmalek Merwan*, Greek *dirhems*, and those of the *Khosroes* and of *Himar*, were in use; and at his command *Hejaj Yusef* struck *dirhems*. Some say that *Hejaj* refined the base *dirhems*, and stamped on them *Allah Ahed* (God is single) and *Allah Samed* (God is eternal); and these were called the abominated *dirhems*, because the sacred name was thereby exposed to the touch of unclean persons; and afterwards *Omar Ebn Hobeerah* coined in *Erak*, *dirhems* like those of *Hejaj*; then *Khaled Ebn Abdallah Kashery*, who was governor of *Erak*, improved them; and after that, *Yusef Omar* brought them to the highest degree of purity.

* The 12th chapter of the Koran.

Again, it is said that *Massaab Ebn Zobier* was the first person who stamped *dirhems*; and there are different accounts of their weights, some saying that they were of ten or nine, or six or five *miskals*; and others relate that they were of twenty *keerats*, twelve *keerats*, and ten *keerats* weight; and that *Omar* took a *dirhem* of each kind, and formed a coin of fourteen *keerats*, being the third part of the aggregate sum.

It is likewise said that, in the time of *Omar* there were current several kinds of *dirhems* of eight *dangees*, which they called *Beghaly*, after *Rafs Beghal*, who was the assay-master, and who struck *dirhems* by the command of *Omar*. Others say that they are called *Beghaly*, from a town of that name; and that the *dirhems* of four *dangs*, called *tebry*, those of three *dangs*, called *mughreby*, and those of one *dang*, named *yemeny*, were formed into one coin.

Fazel Khojendy says, that in former times *dirhems* were of two kinds, eight *dangees* and six *dangees*.

2 <i>Hebbeh</i>	}	make one	{	<i>Tessuj</i> ;
2 <i>Tessuj</i>				<i>Keerat</i> ;
2 <i>Keerats</i>				<i>Dang</i> .

DINAR

Is a gold coin, weighing one *miskal*, which is equal to one and three-sevenths of a *dirhem*.

12 <i>Zerrahs</i>	}	make one	{	<i>Kitmeer</i> ;
6 <i>Kitmeers</i>				<i>Nekeer</i> ;
6 <i>Nekeers</i>				<i>Feteel</i> ;
6 <i>Feteels</i>				<i>Ful</i> ;
12 <i>Fuls</i>				Mustard seed;
6 Mustard seeds				Barley corn;
2 Barley corns				<i>Hebbeh</i> ;
2 <i>Hebbehs</i>				<i>Tessuj</i> ;
4 <i>Tessuj</i>				<i>Dang</i> ;
6 <i>Dangs</i>				<i>Miskal</i> .

And, according to this calculation, a *miskal* is ninety-six barley corns.

Miskal is a weight used in weighing gold; and it is also the name of a coin. From the ancient records of some monasteries, it appears that the Greek *miskal* has been for a long time disused, and that it was two *keerats* less in weight than this. Also the Greek *dirhems* are different from the others, being one *dang* and a half less in weight.

An Account of the Profit which Merchants gain by bringing Gold, Silver, and Copper to the Mint.

The following is the value of a round gold *mohur* in bullion.

Degree of fineness of the gold bullion.	Quantity thereof given for a round gold <i>mohur</i> weighing eleven <i>mashahs</i> .		
	<i>Tolahs.</i>	<i>Mashahs.</i>	<i>Ruttees.</i>
10 <i>Banny</i> -	1	0	0
9 $\frac{3}{4}$ <i>Banny</i> -	1	0	2
9 $\frac{1}{2}$ <i>Banny</i> -	1	0	4
9 $\frac{1}{4}$ <i>Banny</i> -	1	0	6
9 <i>Banny</i> -	1	1	0

And after this rate upon each *vanny* alloy, they take one *mashah* more than the weight of the *mohur*.

EXAMPLE.

The merchant buys for 100 *laal jilaly mohurs*, a number of gold *huns*, weighing 130 *tolah*, two *mashah*, and five *banny*, and of eight *bannees* and a half fineness. Out of this quantity of gold, twenty-two *tolahs*, nine *mashahs*, and seven *ruttees* and a half are burnt in the fire, and mixed with the *khak khelafs*, and there will remain 107 *tolahs*, four *mashahs*, and one and one-eighth of a *rutty* of pure gold, which is coined into 105 *jilaly mohurs*,

mohurs, and leaves a remainder of about half a *tolah* of gold, the value of which is four rupees. From the *khak khelafs* are recovered two *tolahs*, eleven *mashahs*, and four *ruttees* of gold, and eleven *tolahs*, eleven *mashahs*, and four *ruttees* and a half of silver; the value of which gold and silver is thirty-five rupees and twenty-two *dams*. So that the aforefaid gold produces altogether 105 *mohurs*, thirty-nine rupees, and twenty-two *dams*; out of which sum are to be deducted the following charges:

	Rs.	Ds.	Cs.
For the workmen, as before related,	2	18	12½
<i>For articles used in refining the metal, viz.</i>			
<i>Oupelah</i> , -	0	26	16½
<i>Selony</i> , -	0	4	20
Water, -	0	1	10
Quicksilver, -	0	11	5
	1 4 1½		
<i>For the khak khelafs, viz.</i>			
Charcoal, -	0	21	7½
Lead, -	3	22	24
	4 4 6½		
	7 26 20½		
Duty to the state, at six rupees <i>per cent.</i>	6	10	12½
	13 37 8		

But if the aforefaid gold is bought by the *khalfah*, these charges are defrayed by the *dewan*, and the merchant, in exchange for his gold, receives 100 *laal jilaly mohurs*, and a profit of twelve rupees, twenty-seven *dams*, three *cheetels* and a half. The remaining five *mohurs*, twelve rupees, twenty-seven *dams*, thirteen *cheetels* and a half, are received into the *khalfah*.

It ought to be known, that although merchants bring gold into Hindoostan, yet, in the southern mountainous parts of this empire there is found a great quantity of this metal, and likewise in Tibet: moreover, the sands of the Ganges, those of the Scind, and several other rivers of these kingdoms are mixed with gold, which may be obtained by the *selony* process: however, the labour and expence greatly exceed the profit.

SILVER.

Nine hundred and sixty-nine *tolahs*, nine *mashahs*, and four *ruttees* of pure silver are purchased for nine hundred and fifty rupees, reckoning one *tolah* and two *ruttees* for every rupee.

Out of this quantity, five *tolahs*, four *ruttees* and three quarters are burnt in casting the ingots; and there are produced 1006 rupees, with a remainder of twenty-seven *dams*, twelve *cheetels* and a half.

CHARGES.

	Rs.	Ds.	Cs.	
Weighman,	0	5	7 $\frac{3}{4}$	
Chashnegeer,	0	3	4 $\frac{1}{2}$	
Melter, -	0	6	12 $\frac{1}{2}$	
Zerrab, -	2	1	0	
Sickchy, -	0	6	12 $\frac{1}{2}$	
				2 22 12
<i>Articles used in refining, viz.</i>				
Charcoal, -	0	10	0	
Water, -	0	0	15	
				0 10 15
Duties to the Dewan,	50	13	0	
				53 6 2

The merchant receives 950 rupees in exchange for the silver, and three rupees, twenty-one *dams*, ten *cheetels* and

and a half for his profit. If he refines the silver at his own house, his profit will be much greater.

Of the silver called *lary shahy* and *miskaly*, for one rupee are bought one *tolah* and four *ruttees*; so that the sum of 950 rupees purchases 989 *tolahs* and nine *mashahs* thereof; out of which fourteen *tolahs*, nine *mashahs*, and one *ruttee*, are burnt in the *Subbakee* process, being at the rate of one *tolah* and a half in 100 *tolahs*. And in making the ingots, there will be lost in the fire four *tolahs*, ten *mashahs*, and three *ruttees*. There are coined 1012 rupees; and from the *khak khelajs* three rupees and a half more are recovered.

CHARGES.

	Rs.	Ds.	Cs.
Weighman,	0	5	8
<i>Subbaky</i> , -	2	0	19
<i>Kooriskoob</i> , -	0	0	19
<i>Chashnegeer</i> , -	0	3	4
Melter, -	0	6	12½
<i>Zerrab</i> , -	2	1	0
<i>Sickchy</i> , -	0	6	12½
	<hr/>		
		4	28 0
<i>Articles used in refining, viz.</i>			
Lead, -	5	11	0
Charcoal, -	0	10	0
Water, -	0	0	12½
	<hr/>		
		5	21 12½
Duties to the state,	50	24	0
	<hr/>		
		60	33 12½

In exchange for the silver the merchant receives 950 rupees, and has four rupees and twenty-nine *dams* for his profit.

COPPER.

A maund of copper is purchased for 1044 *dams*, at the rate of twenty-six *dams* two *cheetels* and a half per *feer*.

Out of this quantity one *feer* is burnt, and there are coined 1170 *dams*, reckoning thirty *dams* for every *feer*. The merchant has out of this sum a profit of eighteen *dams* and nineteen *cheetels*; thirty-three *dams* and ten *cheetels* go to the workmen; and the charges for articles expended in the coinage are,

	R.	D.	Ch.
Charcoal, -	0	13	8
Water, -	0	1	0
Clay, -	0	1	0

			0 15 8
Duties to the state,	1	19	0

			1 13 8

OF THE PRODUCTION OF METALS.

Metals are formed of vapour and exhalation, which is to be particularly learned from books of philosophy.

Metals are seven in number, *viz.* gold, silver, rooh-tooteea*, copper, tin, iron, and lead.

And there are formed compositions of the above metals, which are used by jewellers, braziers, and others.

Of this number is *sefaid ru*, which the natives of Hindostan call *kanseh*; and it is a composition of four *feers* of copper and one *feer* of tin, melted together.

* A kind of native pewter.

Rowee is made of four seers of copper and one seer and a half of lead; and this is called in Hindostan, buhngar.

Berinj (brass) in Hindostany, peetel, is of three kinds : one kind is malleable without being heated in the fire, and it is made of two seers of copper and one seer and a half of roohtoteea. The other kind is not malleable, and it is used in casting; this is composed of two seers of copper and one seer and a half of roohtoteea.

Seem suckhteh is composed of silver, lead, and copper; it is of a deep colour and very bright, and is used in silvering.

Huft joash. Where roohtoteea is not to be had, this is made of the other six metals; some call this taleekoon, and others take this to be a fictitious kind of copper.

Ushd daht is a composition of eight ingredients, *viz.* the six metals above mentioned, together with roohtoteea and kansh.

Cowelputter, which is composed of two seers of sesaid ru and one seer of copper, is a very elegant and beautiful composition. It is an invention of his present majesty.

OF THE SPECIFIC GRAVITIES OF METALS.

All metals are compounded of vapour and exhalations, which are formed of the four elements; consequently, that mixture wherein there are abundance of fire and air, will be comparatively lighter than those which abound with watery and earthly particles. So that cubes of equal sizes of each kind of metal will differ from one another in weight, in the following degrees.

Gold,

Gold,	100	Iron, -	40
Quickfilver,	71	Copper,	45
Lead, -	59	Brass, -	45
Tin, -	38	Rowee,	} 46
Silver, -	54	Sefaid ru,	

And this is called the specific difference.

Some calculate with water after the following manner :

They fill a vessel with water, and put into it separately 100 *miskals* of each kind of metal ; and from the quantities of water thrown out upon the introduction of the metals, are found the specific difference between them. That metal which retains the largest quantity of water in the vessel is the heaviest ; and, on the contrary, that which ejects the greatest quantity is the lightest.

Thus the ejected water of the before-mentioned silver will be nine *miskals* and three quarters, and the gold will throw out five *miskals* and a quarter. And when the quantity of water ejected is subtracted from the weight of the metal in air, the remainder is the hydrostatic weight.

The scales of the air-balance are both suspended in air : those of the hydrostatic one are on the surface of the water ; when whichever of the two bodies placed thereon is specifically the heaviest, will quickly make the other kick the beam : and if one of the scales be placed on the surface of the water and the other in the air, the scale which is in the air will inevitably sink lowest ; because the air being rarer than the water, cannot support its scale.

If the water ejected be less than the weight of the body immersed, that body will sink in water ; and if the water exceeds the body in weight, it will float on its surface ;

surface; but if the water and the body are of equal weights, it will sink till its surface comes even with that of the water.

For the further illustration hereof, Abu Rihan Al Birouni * has left us the three following tables.

TABLE I.

The Quantity of Water ejected upon the Introduction of 100 Miskals of the following Metals, &c.

	Misk.	Duw.	Tef.
Gold, -	5	1	2
Quicksilver,	7	2	1
Lead, -	8	5	8
Silver, -	9	4	1
<i>Sefaid ru</i> , -	11	2	8
Copper, -	11	3	8
Brass, -	11	4	8
Iron, -	12	5	2
Tin, -	13	4	8
Sapphire,	25	1	2
Amethyst,	26	8	8
Ruby, -	27	5	2
Emerald, -	36	2	8
Pearl, -	37	1	8
Lapis lazuli,	38	3	8
Cornelian, -	39	8	8
Amber, -	39	3	8
Crystal, -	40	8	8

TABLE

* Abu Rihan, surnamed "Al Khovarezmi al Birouni," was a native of the city of Biroun, situated in the province of Khovarezmi, and not that in India, as some have written. He was an excellent astronomer, and travelled into India for the space of forty years. He

TABLE II.

The Weight in Water of the following Metals, &c. when they weigh 100 Miskals in Air.

	Misk.	Duw.	Tef.
Gold, -	95	4	2
Quicksilver,	92	8	3
Lead, -	91	1	8
Silver, -	90	1	8
Sefaid ru, -	88	4	8
Copper, -	88	3	8
Brass, -	88	2	8
Iron, -	87	8	2
Tin, -	86	2	8
Sapphire, -	74	4	2
Amethyft, -	74	8	8
Ruby, -	72	8	2
Emerald, -	68	4	8
Pearl, -	62	5	8
Lapis lazuli,	61	3	8
Cornelian, -	61	8	8
Amber, -	60	3	8
Chryftal, -	60	8	8

He was a contemporary of the famous Abu Sina (vulgarly called Avicenna) with whom he had frequent contests, and in which he was generally too much for his adversary,

The most famous of his works is a complete system of geography, intitled "Canun al Masfaudi," which he dedicated to Sultan Masfaud, the Gaznvide. This work is often quoted by Abulfeda and Abumoal. He afterwards published the Theory of the Fixed Stars, intitled "Tashim fi tangim." A. H. 421, or A. D. 1029.

Vide D'Herbelot's Bibliotheque Orientale, p. 31 & 32.

TABLE III.

The Weight of the following Metals, &c. in Air, when they equal in Bulk 100 Miskals of Gold.

	Misk.	Duw.	Tef.
Gold, -	100	0	0
Quicksilver,	71	1	1
Lead, -	59	2	2
Silver, -	54	8	8
Sefaid ru,	46	2	8
Copper, -	45	3	8
Brass, -	45	8	5
Iron, -	45	3	3
Tin, -	38	2	2
Sapphire,	94	8	8
Amethyst,	94	8	3
Ruby, -	90	2	3
Emerald, -	69	3	8
Pearl, -	67	5	2
Lapis lazuli,	65	3	2
Cornelian,	64	4	2
Amber, -	64	3	1
Crystal, -	63	8	8

THE HARAM, OR SERAGLIO.

There is in general great inconvenience arising from a number of women; but his majesty, out of the abundance of his wisdom and prudence, has made it subservient to public advantage; for, by contracting marriages with the daughters of the princes of Hindostan and of other countries, he secures himself against insurrections at home, and forms powerful alliances abroad.

The haram is an enclosure of such immense extent as to contain a separate room for every one of the women,

women, whose number exceeds five thousand. They are divided into companies, and a proper employment is assigned to each individual. Over each of these companies a woman is appointed darogha. And one is selected for the command of the whole, in order that the affairs of the haram may be conducted with the same regularity and good government as the other departments of the state.

Every one receives a salary equal to her merit. The pen cannot measure the extent of the emperor's largesses; but here shall be given some account of the monthly stipend of each. The ladies of the first quality receive from 1610 rupees down to 1028 rupees. Some of the principal servants of the presence have from fifty-one down to twenty rupees; and others are paid from two rupees up to forty.

At the grand gate is stationed a mushreff, to take account of the receipts and expenditures of the haram in ready money and in goods.

Whenever any of this multitude of women want any thing, they apply to the treasurer of the haram, who, according to their monthly stipend, sends a memorandum thereof to the mushreff of the grand gate, who transmits it to the treasurer of the king's palace, and he pays the money. In payment of these demands no assignments are given, but only ready money.

An estimate of the annual expences of the haram being drawn out, the mushreff writes a draft for the amount, which is countersigned by the ministers of state, after which it is paid in a coin that his majesty has caused to be struck solely for this purpose. This money is paid by the grand treasurer to the paymaster-general of the palace; and, upon a written order being sent by the mushreff of the gate, it is distributed
amongst

amongst the inferior paymasters of the haram, and by them paid to the different servants thereof. And this money is reckoned in their salaries equal with the current coin.

The inside of the haram is guarded by women; and about the gate of the royal apartments are placed the most confidential. Immediately on the outside of the gate, watch the eunuchs of the haram, and at a proper distance are stationed the rajpoots, beyond whom are the porters of the gates; and on the outside of the enclosure, the omrahs, the ahdeecans, and other troops mount guard, according to their rank.

Whenever the begums, or the wives of the omrahs or other women of character, want to pay their compliments, they first notify their desire to those who wait on the outside, and from thence their request is sent in writing to the officers of the palace, after which they are permitted to enter the haram: and some women of rank obtain permission to remain there for the space of a month.

But besides all the precautions above described, his majesty depends on his own vigilance, as well as on that of his guards.

OF THE EQUIPAGE FOR JOURNIES.

It would be difficult to describe every particular of this establishment; but something shall be said of the equipage used for hunting, and for short journies.

The goalalbar is an enclosure, the invention of his majesty, the doors whereof are secured with locks and keys. At the eastern end thereof is erected a pavilion, containing fifty-four rooms, each twenty-four yards long, and fourteen yards wide. In the middle is
erected

erected a chowbeen rowty *, and to this adjoin other pavilions; and near to these is a wooden house of two stories, where his majesty performs divine worship; and from the upper story he also receives the compliments of the nobility, in the morning. But women do not go there without leave.

Next are twenty-four chowbeen rowtees, ten yards long and six yards wide, which are separated from one another by kenauts. Here reside the favourite women: and there are other tents and pavilions set apart for particular women: and they are adorned with embroidery, brocade, and velvet. Adjoining to these is a pavilion of carpeting, sixty yards square, under which some tents are pitched: and this is the station of the ourdubegean † and other women.

In the front thereof, as far as the dowlet khanah khafs, is a plain 150 yards in length and 100 yards broad, which they call mahtaby; and on both sides thereof are erected magnificent tents, such as have been already described; and at the distance of every two yards is set up a pole six yards long, one yard of which is in the ground; and the top is ornamented with a brass knob, and it is fastened with two tentropes, one on each side. The guards watch here, as has been described in the regulations for the haram.

In the midst of this plain is raised a platform, over which is spread an awning called a numgeerah, which is supported by four poles. This is the place where his majesty sits in the evening; and none but those who are particularly favoured are allowed to be present.

* Described amongst the camp-equipage.

† They are Calmuc women, who watch the first inclosure of the haram.

Near to the goolalbar is a circular enclosure of 360 yards, with twelve pavilions; in the midst whereof is a chowbeen rowty of ten yards square, raised from the ground, and forty other rooms. These are covered with twelve awnings of twelve yards each; and they are separated from others by kenauts*. This place is called the oupcheky khanah. And for each apartment there is a privy.

Adjoining to this are erected kenauts of carpeting 150 yards square, and which, in the manner before described, are supported by poles ornamented with brass knobs. In the center thereof 100 ferash raise four tents, containing seventy-two rooms; and over these is spread a calendery, resembling a tent, made of wax-cloth, or oil-cloth, to defend them from rain and the heat of the sun; and the outside is shaded by fifty awnings, of twelve yards each. This is the dowlet kanah khafs, which is also secured with doors and locks. And here the nobility cannot enter till the oupcheean has obtained them permission.

On the first day of every moon, both the inside and outside of the dowlet khanah khafs are ornamented with flowered carpeting; and on the outside, for the space of 350 yards, tent-poles and ropes are set up, at the distance of three yards from each other, about which guards are stationed; and at that time this is the dewan khanah aum, which is guarded on all sides.

At the distance of twelve yards from the dowlet khanah is an enclosure of sixty yards of rope, for the nekar khanah: and in the middle of the area, the akafs-deah is lighted up.

* Partitions made of linen, broad cloth, &c.

The *ferash* * pitch this encampment on a spot chosen by the *meer munzil*.

And such an equipage requires for its carriage 100 elephants, 500 camels, 400 carts; and 100 men: and they are escorted by 500 cavalry, including *munsubdars ahdeean*, and others. And there are also employed on this service 1000 *ferash*, natives of Iran, Turan, and Hindostan, 500 pioneers, 100 water-carriers, fifty carpenters, fifty tent-makers, fifty linkmen, thirty workers in leather, and 150 sweepers. The monthly pay of the foot is from 240 to 130 *dams*.

REGULATIONS FOR THE ENCAMPMENT OF THE ARMY.

His majesty never collects his armies together in one body; for, besides that many are employed on different services, he doth not carry all his troops along with him, from the consideration that such an immense multitude would breed a famine: and it would be impossible to find quarters even for the soldiers; and then what must become of the followers of the camp!

His majesty has invented an admirable method of encamping his troops, which is the means of affording ease to the people.

In a space of ground 1530 yards long, are pitched the royal tents and pavilions, in the manner just now described. Then on the right and left sides, and behind, is an open space of 100 yards, which is never entered by any but the guards. After this, at the distance of 100 yards, in the quarter of the *kowr*, are the tents of *Meriem Mukany* and *Goolbuden Begum*, and other princesses, together with those of *Sultan Daniel*. On

* Camp-colour-men.

the right side, Sultan Seleem is encamped; and on the left, is the station of Sultan Morad: and at a small distance behind are the offices: behind which, in every corner, is left a road thirty yards wide. The omrahs are encamped without on all sides, according to their rank.

The guard for Thursday, Friday, and Saturday, are encamped in the rear; those for Sunday and Monday, on the right; and those for Tuesday and Wednesday, on the left side of the royal tents.

REGULATIONS FOR THE ILLUMINATIONS.

This is a spark of celestial fire.

At noon, when the sun enters the fourteenth degree of the sign Aries, they place in the sun's rays a kind of shining onyx, called in the Hindostany language, soorej kerant, and put it to a piece of cotton, which from the heat of the stone catches fire:—and this celestial fire is committed to the care of proper persons; and the lamp-lighters, linkmen, and cooks, make use thereof for their respective offices; and when the year expires, they catch new fire. The vessel this fire is preserved in is called aganger, or the fire-pot. There is also a shining white stone, called chunderkerant, which, upon being exposed to the moon's beams, drips water.

Every afternoon, at one ghurry before sun-set, his majesty, if on horseback, alights; or if sleeping, he is awakened. And when the sun sets, the attendants light up twelve camphor candles in twelve candlesticks of gold and silver, and bring them into the presence; when a singer of sweet melody, taking up one of the candlesticks, sings a variety of delightful airs, and concludes with imploring blessings on his majesty.

It is impossible to describe the beauty and various forms of these candlesticks: Some of them weigh forty pounds and upwards, and are carved with a variety of figures. Some are single, others of two branches, and others of more.

They cast camphor candles three yards long, and some larger; and they are ornamented with flowers.

The palace is moreover illuminated within and without with flambeaus fixed upon poles with iron prongs. The first, second, and third nights of the moon, when there is but little moon-light, the prongs are lighted with eight flambeaus. From the fourth to the tenth they decrease one in number every night, so that on the tenth night, when the moon shines very bright, one flambeau is sufficient; and they continue in this state till the fifteenth, and increase one every day from the sixteenth to the nineteenth. On the twentieth they continue the same, and on the twenty-first and twenty-second increase one daily; the twenty-third is the same as the twenty-second; and from the twenty-fourth to the thirtieth night of the moon, eight prongs are lighted up. For each link are allowed one seer and a half of oil, and half a seer of rags, more or less according to the size. In some places they burn lamps with grease; but in the palace nothing is used but oil.

In order to render the royal camp conspicuous to those who come from far, his majesty has caused to be erected, in the front of the dowlet khanah, a pole upwards of forty yards high, which is supported by sixteen ropes; and from the top of the pole is suspended a large lantern, which they call the akassideeah.

These offices are performed by many of the munsubdars, ahdeceans, and other military men. The pay
of

of a foot-foldier never exceeds 2400, and is never less than eighty *dams*.

THE ENSIGNS OF ROYALTY;

Which wise monarchs consider as marks of divine favour. Some of those which are used in our time shall be here described.

The aurung (or throne) is made of several forms; some are inlaid with precious stones, and others are of gold, silver, &c.

The chutter (or umbrella) is made of great value, being ornamented with precious stones, and those are never fewer than seven.

The fayiban is of an oval form, a yard in length, and its handle, like that of the chutter, is covered with cloth of gold, and ornamented with precious stones. One of the attendants holds it to keep off the rays of the sun. It is also called *afabgeer*.

Kowkebah *. Several of these are hung up in the front of the palace.

And these four insignia of grandeur are used only by kings.

The alum. When the king goes abroad, never less than five of these are carried along with the kowr. They are wrapped up in scarlet cloth-bags, and are displayed on days of festivity, and in battle.

The chuttertowk resembles the alum, only that it is smaller, and is adorned with tails of the mountain-cow.

* Stars made of gold and other metals.

The tementowk is like the chuttertowk, only that this is longer.

And these two last mentioned are the flags of the highest dignity. The tementowk is solely appropriated to military officers of high rank.

The jendeh is another kind of flag.

Every one of these kinds of flags must absolutely be along with the kowr; and in battle great numbers of them are displayed.

The kowrekh *, commonly called demameh. Of these there are eighteen pair, more or less; and they make a very deep noise.

The nekareh * twenty pair, more or less.

The Dehl, * four.

The kerna † is made of gold, silver, brass, and other metals: and they never blow fewer than four.

The ferna † of the Persian and Indian kinds; nine in number.

The nefeer † is of the Persian, European, and Indian forms; and they blow some of each kind.

The sing is of brass, and made in the form of a cow's horn; of these there are four.

The senj †. They blow three pair of these. Formerly they used to be blown at four ghurries before

* Different kinds of drums.

† Different kinds of trumpets.

‡ Cench.

night, and at the same distance from day-break. Now the first blast is at midnight, and the other at sun-rise.

One ghurry before sun-rise, the enlivening blast of the ferna awakens those who slumber; and the kowrekh is beat a little. These are joined by the kerna, the nefeer, and all the other musical instruments, excepting the nekarah. After a short pause the ferna and the nefeer play the musical modes; after which the nekarah is beat, and the people with one voice pray blessings on his majesty.

His majesty is conversant in music, and has composed upwards of 200 new modes, which are the delight of all hearers. The most excellent are the Jilalhahy, the Mehameerkurget, and the Nowrozy.

In this department are munsubdars, ahdecons, and other troops. The monthly pay of a foot-soldier never exceeds 340 *dams*, and is never less than seventy-four.

OF THE ROYAL SEALS.

In the beginning of the reign, Mollana Mukfood, seal-engraver, cut on steel, in the Roka character, the name of his majesty with those of his predecessors up to Timur; and after that, he cut another in the Nuftaleek character, with his majesty's name alone.—For every thing relative to petitions another seal was made, of a semicircular form. On one side was,

راستي بوجب رضاي جداست

كس ندیدم كه كم شده از ره راست

“Rectitude is the means of pleasing God.

“I never saw any one lost in a straight road.”

After that, Tumkeen Kabuly made another seal.

Then Mollana Aly Ahmed Dehliy cut two seals; one small and the other large. The small one, which is called ouzek, is used for stamping of firmans; and the large one, on which are also engraved the names of his majesty's predecessors, is used for letters to foreign princes. And both these seals are in use at this day.

For other orders is used a square seal, with this inscription,

الله أكبر جل جلاله

“ God is greatest; mighty is his glory!”

There is also a particular seal used for all orders relative to the haram: and there is likewise a separate seal for stamping the conclusion of firmans.

Mollana Ibraheem has engraved on every one of the rubies of value,

لعل جلاله

“ The magnificent ruby.”

OF THE CAMP-EQUIPAGE.

The bargah is of such a magnitude as to be able to contain ten thousand persons; and the erecting of it employs one thousand ferash for a week, with the help of machines. One of these bargahs, without any ornaments, costs upwards of ten thousand rupees. They are sometimes finely ornamented with tin. From the price of a plain one, may be formed a comparative estimate of what would be the expence of making other kinds.

The

The chowbeen rowty is raised on ten pillars of unequal heights, and of which some part goes into the ground; and beams are laid upon the upper part, and fastened above and below with cross pieces of wood; and some small cross beams are fixed on the top, and fastened with iron cramps. The roof and walls are made of reeds woven together. There are either one or two doors; and a platform is raised at a convenient height from the ground. The inside is ornamented with velvet and brocade, and the outside is covered with scarlet broad cloth bound round with silken tape.

The duashanah munzil is raised upon eighteen pillars of six yards in height, which support a wooden platform; and on the level thereof pillars of four yards in length are made to fit into those below, and form an upper story. The upper part is the place for divine worship, and the lower story is for the women. In the upper story his majesty performs his religious duties, and worships the sun. After this ceremony, the women are admitted to pay their compliments; and when they retire, the nobility enter and make their obeisances. On journies the king generally holds his court in this house, which is also called the jehroka.

The zemeendoze is made of various forms, and is divided by curtains.

The ajayby is composed of nine awnings, each supported by four poles. Five of the awnings are square, and four of an elliptical form.

The mundel is composed of five awnings meeting together, and supported by four poles. Sometimes four of the awnings are let down to form curtains, and sometimes they lift up one of them.

The atkembeh consists of seventeen awnings, some joined together, and others separate; and they are supported by eight poles.

The khergah is made differently; some with one, and others with two doors.

The shahmyanah is of different sizes, but never less than twelve yards.

The calendery is in the form of a tent, and is made of wax-cloth and such like. It is spread over the top of the bargah, to defend it from rain and the heat of the sun.

The farahpcrdah. Formerly these were made of coarse white linen cloth; but his majesty has now caused them to be made of carpeting, and thereby greatly added to the magnificence of the encampment.

The gulalbar are wooden walls like those of the khergah; they are strengthened with straps of leather, and fold together for the convenience of carriage. They are folded up in red linen, and tied round with tape.

Galeem*. His majesty has given such encouragement to this manufacture, that the carpets of Persia and Tartary are thought no more of. Great numbers of carpet-weavers are settled here, and derive immense profit from their labour. The best carpets are made at Agra, Futtehpoor, and Lahoor. In the royal workshops, a carpet in length twenty yards and seven tessuj, and six yards and a half tessuj broad, is made for 1810 rupees; which those skilled in the business value at 2715 rupees.

* Woollen carpets.

Tukeeahnemed. These are brought from Europe, and abundance are made in this country. It would take up too much time to describe the beauty and variety of the jajums, fahtrinjes, baluchies, and filken carpets that are fabricated in this empire.

THE ABDAR KHANAH*.

His majesty calls water cooled with saltpetre the water of life, and has committed the care of it to proper persons. His majesty, both at home and on journies, always drinks Ganges water. Some trusty persons are stationed on the banks of that river, who fill vessels with its water, and seal up the mouths thereof. When the court is at Agra or Futtelipoor, the water is brought from the town of Saroon: now that his majesty is at Punjab, they bring it from Herduwar. For the kitchen are used the waters of the Jumnah or Punjab, mixed with some of that of the Ganges. And on journies and hunting parties, proper persons are appointed to make trial of the waters they may meet with.

Saltpetre, which in the composition of gunpowder supplies heat, his majesty has discovered to be also productive of cold.

Saltpetre is a saline earth. They fill with it a perforated vessel, and sprinkle it with water, and collecting together what drops through, they boil it until it chrysalizes.

A quart of water is put into a gugglet of pewter, or silver, or any other clean metal, and the mouth stopped close. Then is thrown into a vessel two seers and a half of saltpetre, with five seers of water; and the gugglet of water is stirred about in that mixture for

* The place where water is cooled with saltpetre.

the space of a quarter of an hour, by which time the water will be sufficiently cool.

The price of saltpetre is from thirty seers to four maunds for the rupee.

Now that the victorious standards are erected in Punjab, being the thirtieth year of the reign, they bring snow and ice by land and water, from the southern mountains bordering on the town of Puthan, forty-five cose from Lahoor: the people sell it at the rate of two or three seers for a rupee, and find their account in bringing it.

THE KITCHEN.

His majesty even extends his attention to this department, and has made many wise regulations for it.

He eats but one in the course of twenty-four hours, and he always leaves off with an appetite: neither is there any fixed time for this meal; but the servants have always things in such readiness, that in the space of an hour after the order is given, an hundred dishes are served up. What is required for the haram, is going forward from morning till night.

Trusty people are appointed to this department; and his majesty is not unwatchful of their conduct.

At the head of these servants is the meer bekawel (or master) who has under him many assistants, who taste every dish before it is brought to him; there is also an officer to take charge of the money, and of the kitchen-utensils; together with a number of cooks. There is likewise a mushreff to keep the accounts; and cooks of every nation prepare all sorts of victuals.

There

There is always kept in readiness flesh, oil, greens, spices, sweetmeats, &c. and every day such a number of exquisite dishes are prepared, as are scarcely seen at the banquets of other monarchs.

On the beginning of every year there is taken out of store whatever will be required for one year's consumption, and the different articles are distributed to the officers of each particular branch; and the mouths of the sacks and doors of the magazine are sealed with the seals of the meer bekawel and the mushreff.

Every month, is drawn out an account of the daily expenditure, for which vouchers are produced under the seals of the two officers above mentioned, when they are entered in the account charges.

At the beginning of every quarter, the dewan of the offices and the meer bekawel, collect together whatever they think will be required for the kitchen: such as those kinds of rice called fukdots, from Bahrantch; dowzerah, from Gualiar; khenjen, from Rajowry; nimlahzurd and oil from Hissar; and geese and other waterfowl from Cashmeer. The cooks fatten sheep, goats, and poultry: the slaughter-house is without the city, and from thence the meat is sent to the kitchen in sacks sealed by the cooks.

The water-carriers pour the water out of leather bags into earthen vessels, the mouths whereof, being covered with linen cloth, are sealed up; and the water is left to settle before it is used.

The kitchen-gardens are kept under a guard, that there may be a continual supply of fresh greens.

The meer bekawel and the mushreff draw out an estimate of the daily expence of every kind of food, and make that their rule.

Ordinary people are not permitted to enter the kitchen; and no one is entertained as a servant who cannot give security for his good behaviour.

The victuals are served up in dishes of gold, silver, stone, and china.

During the time of dressing and taking up the victuals, an awning is spread over the top of the kitchen, and care taken that nothing falls therefrom. The cooks tuck up the sleeves and the skirts of their garments, and hold their hands before their mouths and nostrils. Before the victuals are taken up, a cook and one of the inferior bekawels taste them; after which they are tasted by the meer bekawel, and then put into dishes.

The gold and silver dishes are tied up in red linen cloths, and those of copper and china in white linen; and the meer bekawel puts his seal upon every dish, and writes on the cloth what it contains; then the mufhreff tubbuck khaneh (or clerk of the pantry) makes out an inventory of all the dishes, and this is sent under a cover with the seal of the meer bekawel, that none of the dishes may be changed.

The dishes are carried by the inferior tasters, the cooks, and other servants of the kitchen; and the macebearers both precede and follow, to prevent people from approaching them; and with the dishes of meat are sent plates of variety of sweetmeats and pickles, sealed up in the same manner.

The servants of the presence again taste the victuals; and then serve it up; when the table is ready, his majesty seats himself; and the attendants place themselves round the table in a sitting posture: first, the share of the dervishes is set apart, when his majesty begins generally with milk or curds.—After he has dined he says grace.

All this time the meer bekawel is waiting without for directions; and they carry back the dishes in the same order that they were brought.

Besides what is served up, a quantity of victuals is kept half-dressed, to be ready when called for.

The copper utensils for his majesty's use are tinned twice in a month, and those of the princes and the haram, only once in that time; whatever copper utensils are broken are given to the braziers, who make new ones.

OF THE ARTICLES USED IN COOKING.

It is difficult to describe the various dishes; but something shall be said on this subject.

Cookery is divided into three kinds: 1st, That without flesh, which is commonly called *sufyaneh*; 2d, Flesh with rice, and such like; 3d, Flesh with greens: and of each of these kinds I shall describe ten dishes.

THE FIRST KIND.

Zerdberinj. Ten seers of rice, five seers of sugar-candy, three and a half seers of ghee, half a seer of *kishmishes*; of almonds and pistachios each half a seer; a quarter of a seer of salt; an eighth of a seer of ginger; one dam and a half of saffron, and two miskals and a half of cinnamon: these will make four ordinary dishes; some make this dish with fewer spices, and even without any: and there is also sometimes added flesh, with other seasonings.

Khuskeh. Ten seers of rice, seasoned with half a seer of salt; but it is made in different ways: this will make four dishes. A maund of *Dowzerah*-paddy yields twenty-five seers of rice, sixteen seers of which will be
very

very fine; a maund of Khenjin-paddy yields twenty-two seers.

Khitchery. Five seers of rice, and the like quantity of split peas, five seers of ghee, and one third of a seer of salt, will make four dishes.

Sheerberinj. Ten seers of wheat ground, out of which a third will be lost in sifting, half that weight of ghee, ten miskals of pepper, four miskals of cinnamon, three miskals and a half of cloves, the same quantity of cardamums, and one-third of a seer of salt, will make four dishes. Some add milk and fugar.

Chickhee. Ten seers of wheat-flour made into a paste and washed, till it is reduced to two seers; one seer of ghee, and the same quantity of onions; saffron, cardamums, and cloves, each half a dam; cinnamon, round pepper, and coriander seed, each one dam; green ginger and salt, each three dams, will make two dishes. Some add lemon-juice.

Badinjan. Ten seers of badinjan, one seer and a half of ghee, three quarters of a seer of onions, a quarter of a seer of ginger, the same quantity of lemon-juice; pepper and coriander seed five dams; cloves, cardamums, and affaœetida, each half a dam, will make six dishes.

Pahet. Ten seers of mowngh, mash, and adets, and such like, skinned; half a seer of ghee; salt and ginger, each half a dam; cummin-seed two miskals, and one half miskal of affaœetida, will make fifteen dishes. This is generally eaten with khushkeh.

Sawg is made of spinach, and many other greens: it is the most natural dish that is cooked.

Ten seers of spinach and fennel, &c. one seer and a half of ghee; one seer of onions, five miskals and a half of pepper; cloves and cardamums, of each half a miskal, will make six dishes.

Hulwa. Ten seers of wheat-flour, ten seers of sugar-candy, and the same quantity of ghee, will make fifteen dishes.

All these dishes are made after different ways, and are eaten with a variety of pickles and sweetmeats.

THE SECOND KIND.

Cabooly. Ten seers of rice, seven seers of flesh, three seers and a half of ghee, one seer of nakhud skinned, two seers of onions, half a seer of salt, a quarter of a seer of green ginger and cinnamon; cumin-seed and pepper, of each one dam; cardamums and cloves, of each half a dam; and some add almonds and kishmishes. These will make five dishes.

Dewzdberyan. Ten seers of rice, five seers and a half of ghee, ten seers of flesh, and half a seer of salt, will make five dishes.

Kheemah Palow. Rice and flesh, of each ten seers, four seers of ghee, two seers and a half of nakhud skinned, two seers of onions, a quarter of a seer of green ginger; pepper, cumin-seed, cloves, and cardamums, of each one dam, will make five dishes.

Showlah. Ten seers of flesh, three seers and a half of rice, two seers of ghee, one seer of nakhud, two seers of onions, half a seer of salt; a quarter of a seer of green ginger; pepper two dams; and cinnamon, cardamums, and cloves, of each one dam, will make six dishes.

Boghra. Ten seers of flesh, three seers of flour, one seer and a half of ghee, one seer of nakhud, one seer and a half of vinegar, one seer of sugar-candy, one quarter of a seer each of onions, carrots, beet-root, turnips, spinach, fennel, and ginger; saffron, cloves, cardamums, and cumin-seed, of each one dam, two dams of cinnamon, and eight miskals of pepper, will make twelve dishes.

Keema Shoorba. Ten seers of flesh, one seer of rice, the same quantity of ghee, half a seer of nakhud, and the same seasonings as are used in the showla, will make ten dishes.

Hereefah. Ten seers of flesh, five seers of pounded wheat, two seers of ghee, half a seer of salt, and two dams of cinnamon, will make five dishes.

Keshkek. Ten seers of flesh, pounded wheat three seers, ghee three seers, a quarter of a seer of nakhud, one seer and a half of salt, half a seer of onions, ginger one dam; cinnamon, saffron, cloves, cardamums, and cumin, of each two miskals, will make five dishes.

Huleem. The flesh, wheat, nakhud, and spices, the same as those used in the keshkek, with one seer of ghee, and turnips, carrots, spinach, and fennel, of each a quarter of a seer, will make ten dishes.

Nutab, which the natives of Hindostan call sembusah, is differently made. Ten seers of flesh, four seers of flour, two seers of ghee, one seer of onions, a quarter of a seer of green ginger, half a seer of salt; pepper and coriander seed, of each two dams; cardamums, cumin-seed, and cloves, of each one dam, and a quarter of a seer of sumach-seed, will make near twenty nutabs, which will fill four dishes.

THE THIRD KIND.

Beryan drooft gospund. Two seers of salt, one seer of ghee, saffron, cloves, pepper, cardamums, and cumin, of each two miskals, will make four dishes.

Yekhny. Ten seers of flesh, one seer of onions, and half a seer of salt.

Yulmeh. A goat is scalded in water till all the hair comes off, and then made into a yekhny, or dressed in any other way; but a kid or a lamb is preferable.

Kebab is of various kinds. Ten seers of flesh, half a seer of ghee; salt, green ginger, and onions, of each half a seer; cumin-seed, coriander-seed, pepper, cardamums, and cloves, of each one dam and a half.

Mcsemmen. They take all the bones out of a fowl through the neck, so that the flesh remains perfect, and which they fill with half a seer of flesh, and the like quantity of ghee, together with five eggs, a quarter of a seer of onions, ten miskals of coriander-seed and green ginger, five miskals of salt, three miskals of pepper, and half a miskal of saffron.

Dupeeazeh. Ten seers of flesh, neither very fat nor lean, and the like quantity of onions, a quarter of a seer of salt, an eighth of a seer of green ginger; cumin-seed, coriander-seed, cardamums, and cloves, of each one dam, and five dams of pepper, will make four dishes.

Motenjehah gospund. Ten seers of flesh, not very fat, two seers of ghee, half a seer of nakhud, a quarter of a seer of ginger; one dam of cumin-seed, pepper, cloves, cardamums, and coriander-seed, of each two
 F 2 dams,

dams, will make seven dishes: and it is also made of fowl or fish.

Dumpokht. Ten seers of flesh, two seers of ghee, one seer of onions, fifteen miskals of pepper; cloves and cardamums, of each two dams.

Kuleeah. Ten seers of flesh, two seers of oil, one seer of onions, two dams of pepper; cloves and cardamums, of each one dam, and an eighth of a seer of salt, will make eight dishes.

Mulghobah. Ten seers of flesh, ten seers of milk-curds; ghee and onions of each one seer, a quarter of a seer of ginger, and one dam of cloves, will make ten dishes.

OF BREAD.

Bread is prepared in the pantry; the largest kind, which is baked in an oven, is made of ten seers of flour; five seers of milk, one seer and a half of ghee, and one quarter of a seer of salt; smaller ones are also made of this dough. Others, which are baked on an iron-plate, are sixteen, and sometimes more, to a seer. There is likewise another kind, called chepaty, which are made of khulhkeh.

THE SUFYANEH.

His majesty has a great disinclination for flesh; and he frequently says, "Providence has prepared variety of food for man; but, through ignorance and gluttony, he destroys living creatures, and makes his body a tomb for beasts. If I were not a king, I would leave off eating flesh at once; and now it is my intention to quit it by degrees." For some time he abstained from flesh on Fridays, then on Sundays, now on the first day of every solar month, and on Sundays, and on the

the days of the eclipses of the sun and of the moon, and the day between two *sufyanehs* *, and the Mondays of the month *Rejeb*, and the festival of the month *Teer*, together with the whole of the month *Fervirdeen* (March) and the month in which his majesty was born, which is *Aban* (October): and it being ordered that the *sufyaneh* should last for as many days as his majesty was years old, some days in the next month, *Azer*, were likewise added; and now the whole of this last month is *sufyaneh*: and out of his righteousness, besides all those, it is still increasing some days every year, and never less than five days.

Whatever is saved in the *sufyaneh* days, is expended in the other months.

At the expiration of the great *sufyaneh*, the first dishes of flesh that are dressed come from the apartments of *Merjem Mekany*, and next from the other princes and princesses, and the principal nobility.

In this department are *ahdyan* and other cavalry. The pay of a foot-soldier is from one hundred to four hundred *dams*.

THE CURRENT PRICES OF PROVISIONS.

THE SPRING HARVEST.

	Price.
Wheat, -	12 <i>dams</i> per maund.
Cabul vetches,	16
Black vetches,	8
<i>Adefs</i> , -	12

* That is, if a day intervened between two days that were appointed for abstaining from flesh, that intermediate day became also *sufyaneh*.

	Price.
Barley, -	8 dams per maund.
Millet, -	6
Linseed, -	10
Maasfer-feed, -	8
Fenugreek, -	10
Peas, -	6
Mustard-feed, -	12
Kyood, -	7

THE AUTUMNAL HARVEST.

Shahy mishkeen,	110 dams per maund.
Shahy fadeh,	90
Sukdofs rice,	100
Downahperfaud rice,	90
Samzereh rice,	90
Sugar-candy rice,	90
Dowzerah rice,	90
Khenjon rice,	80
Deker rice -	50
Zerhee rice, -	40
Sathee rice, -	8
Mowng, -	18
Mafh, -	16
Mowth, -	12
White fesame,	20
Black fesame,	19
Lubya, -	12
Jewary, -	10
Lehdereh, -	8
Koderem, -	7
Korey, -	7
Sawank, -	6
Galt, -	8
Millet, -	8

KINDS OF DAL.

	Price.
Split peas, -	18 dams per maund.
Split nakhud,	16½
Split adefs, -	12
Split mowth,	12

KINDS OF FLOUR.

Wheat flour,	22 dams per maund.
Khushkeh, -	15
Nakhud, -	22
Barley, -	11

GREENS.

Spinach, -	10 dams per maund.
Mint, -	16
Onions, -	40
Garlic, -	6
Radishes, -	40
Cabbage, -	20½
Kengehchow, found in the wilds of } Cashmeer, - }	1 dam per seer.
Fennel, -	4
Wild carrot, -	3
Garlic flowers,	1
Oopulhak, which grows in the wilds } of Cashmeer, - }	1
Ginger, -	2½
Powey, -	1
Kutchnar buds	0½
Sorrel, -	0½
Retska, -	1
Behtua, -	1¼
Chowlee, -	1¼

ANIMALS AND FLESH.

	Rs.	As.	
Sheep called dafhmundy, -	6	8	each.
Sheep called afghany, 1ft kind,	2	0	
Ditto ditto ditto, 2d kind,	1	8	
Ditto ditto ditto, 3d kind,	1	4	
Indian and Cashmeery sheep,	1	8	
Berberry goats, - 1ft kind,	1	0	
Ditto ditto, - 2d kind,	0	12	
Mutton, - -	65		dams per maund.
Goat-mutton, -	54		ditto ditto
Geese, - -	20		dams each
Ducks, - -	1		rupee each
Cranes, - -	20		dams each
Cherz, a kind of bustard,	18		dams each
Quails, - -	3		
Partridge, - -	20		
Boodneh, - -	1		
Lewa, - -	1		
Kerdanek, - -	20		
Doves, - -	4		

BUTTER, &c.

Ghee, - -	105	dams per maund.
Sesame oil, -	80	
Milk, - -	25	
Milk Curds, -	18	

SUGARS, &c.

Refined fugar, -	6	dams per seer.
White fugar-candy,	5	
White fugar, -	128	dams per maund.
Brown fugar, -	56	

SPICES,

SPICES, &c.

Saffron,	-	-	400	dams per feer.
Cloves,	-	-	60	
Cardamums,	-	-	52	
Round pepper,	-	-	17	
Long pepper,	-	-	16	
Dry ginger,	-	-	4	
Green ditto,	-	-	2 $\frac{1}{2}$	
Cumin-feed,	-	-	2	
Ajwain,	-	-	2	
Turmeric,	-	-	2	
Coriander-feed,	-	-	3	
Black feed	-	-	1 $\frac{1}{2}$	
Affafœtida,	-	-	10	
Aniseed,	-	-	1	
Cinnamon,	-	-	40	
Salt,	-	-	16	dams per maund.

PICKLES, &c.

Prepared lemon-juice,	-	-	6	dams per feer.
Lemon-juice,	-	-	5	
Wine-vinegar,	-	-	5	
Sugar-vinegar,	-	-	1	
Pickled ushterghar,	-	-	8	
Mangoes pickled in oil,	-	-	2	
Ditto ditto in vinegar,	-	-	2	
Lemons ditto in oil,	-	-	2	
Ditto ditto in vinegar,	-	-	2	
Ditto ditto in brine,	-	-	1 $\frac{1}{2}$	
Ditto ditto in lemon-juice,	-	-	3	
Pickled ginger,	-	-	2 $\frac{1}{2}$	
Aderfhakh,	-	-	2 $\frac{1}{2}$	
Turnips pickled in vinegar,	-	-	1	
Pickled carrots	-	-	0 $\frac{1}{2}$	
Ditto bamboo,	-	-	4	

Pickled

Pickled apples,	- -	8	dams per feer.
Ditto quinces,	- -	9	
Ditto garlic,	- -	1	
Ditto onions,	- -	$0\frac{1}{2}$	
Ditto badinjans,	- -	1	
Ditto kishmishes,	- -	8	
Ditto ketchnar,	- -	2	
Ditto apricots,	- -	1	
Ditto sehjeneh,	- -	1	
Ditto keryl-flowers,	- -	$0\frac{1}{2}$	
Ditto keryl-buds,	- -	$0\frac{1}{2}$	
Ditto sooren-root,	- -	1	
Ditto mustard,	- -	$0\frac{1}{4}$	
Ditto tewry,	- -	$0\frac{1}{2}$	
Ditto cucumbers,	- -	$0\frac{1}{2}$	
Ditto gowrds,	- -	$0\frac{1}{2}$	
Ditto kutchaloo	- -	$0\frac{1}{2}$	
Ditto radish-pods,	- -	$0\frac{1}{2}$	

THE FRUITERY.

His majesty is exceedingly fond of fruit; and by the great encouragement he has given to the cultivation of fruit-trees, skilful people have come with their families from Persia and Tartary, and settled in this country.

Musk-melons and grapes are become very plenty; and water-melons, peaches, almonds, pistachios, pomegranates, and many other fruits, have been introduced into Hindostan.

Ever since the conquest of Cabul, Candahar, and Cashmeer, loads of fruit are annually brought from thence, and stock the markets. Musk-melons come in season, in Hindostan, in the month of March (Fer- virdeen) and are very plenty in the month of April. They are exceedingly delicious, especially those called nashpatty, and babasheikhy, and alyshery, and elcheh, and burgnei, and doodcheragh, and others which con-
 tinue

tinue in season two months longer. In the beginning of the month of August they come from Cashmeer; and before these are out of season, great plenty are brought from Cabul; and in the month of November the caravans come from Badakhshan; and when they are in season in Zabulistan, they are also to be had in Penjab. In Behker and its vicinity, they are plentifully in season all the year, excepting in the extremity of winter. In the months of May and July there are variety of grapes in Hindostan; and in the month of August, the markets are supplied from Cashmeer. In Cashmeer eight seers of grapes are bought for one dam; and the expence of transporting a maund is two rupees: the Cashmerians bring them on their backs in long baskets. From the month of April till September they are brought from Cabul, together with cherries, to which his majesty has given the name of shah aloo (the royal plumb) and seedless pomegranates, apples, pears, quinces, peaches, apricots, several kinds of plumbs, and other fruits in great plenty; and many of these are also introduced into Hindostan. They also bring from Candahar, melons, pears, and apples.

Whenever his majesty is inclined to drink wine, or take opium, or kuknar, trays of fruit are set before him. He eats a few, but the greatest part is distributed amongst the attendants and nobility; and every one is marked according to its degree of excellence. On the melons of the first degree they mark one line quite across the top, and those of the second degree with two lines, and so on.

In this department are munsubdars, ahdyans, and other troops. The monthly pay of a foot-soldier is from one hundred and forty dams down to one hundred.

The current Prices of Fruits, with the Season in which each is produced.

Tartarian Fruits.	Price.
Musk melons, 1st kind,	$2\frac{1}{2}$ Rs. each
do. do, 2d and 3d kind,	from 1 to $2\frac{1}{2}$ Rs. each
Cabuly melons, 1st kind,	from 1 to $1\frac{1}{2}$ Rs. each
do. do. 2d kind,	from $\frac{3}{4}$ to 1 R. each
do. do. 3d kind,	from $\frac{1}{2}$ to $\frac{3}{4}$ R. each
Samarcandian apples,	from 7 to 15 for a R.
Quinces, - - -	from 10 to 30 do.
Pears, - - -	from 10 to 100 do.
Pomegranates, - -	from $6\frac{1}{2}$ to 15 Rs. per Md.
Cabuly, or Ferenmaky ap- ples, - - -	from 5 to 10 for a R.
Cashmeery grapes, -	108 dams per maund
Dates, - - -	10 dams per seer
Kishmishes, - - -	9 do.
Jowzmeghz, - - -	$4\frac{1}{2}$ do.
Walnuts, - - -	$2\frac{1}{2}$ do.
Abjewsh, - - -	9 do.
Bokharah plums, -	8 do.
Khoobany, - - -	8 do.
Candahary grapes, -	7 do.
Figs, - - -	7 do.
Meneka, - - -	$6\frac{3}{4}$ do.
Jujubes, - - -	$3\frac{1}{2}$ do.
Almonds, - - -	28 do.
Almonds in the shell,	11 do.
Pistachio nuts, -	9 do.
Chelghozeh nuts, -	8 do.
Sinjed, - - -	$6\frac{1}{2}$ do.
Unshelled pistachios	6 do.
Filberts, - - -	3 do.

Indian Fruits,	Season.	Price.
Mangoes,	The rains,	40 dams per 100
Pine apples,	Winter,	4 dams each
Oranges,	do.	
Sugar-canes,	do.	$\frac{1}{2}$ dam each
Jacks,	Summer,	$\frac{1}{2}$ do. do.
Plantains,	The rains,	$\frac{1}{2}$ do. do.
Pomegranates,	do.	from 80 to 100 dams per maund
Byer,	Winter,	2 dams per seer
Custard apples,	The rains,	$\frac{1}{2}$ dam each
Figs,	Summer,	1 dam per seer
Mulberries,	Spring,	2 dams per seer
Sedaphul,	All the year,	1 dam each
Musk-melons,	Summer,	40 dams per maund
Water do.	Before the rains,	from 2 to 1 dam each
Khirny,	Rainy season,	4 dams per seer
Mahowa,	Summer,	1 dam per seer
Dayphel,	Winter,	4 dams per seer
Owfeera,	do.	
Tyndoo,	Summer,	2 dams per seer
Kehjoor,	Rains,	4 do. do.
Ankoohel,		
Decla,	Rains,	1 dam per seer
Goolh,	do.	
Bhoolfery,	Winter,	4 dams per seer
Terkool,	Summer,	$\frac{1}{2}$ dam each
Panyaleh,	Rains,	2 dams per seer
Lehfureh,	Summer,	1 do. do.
Goombhy	Winter,	
Gerherry,	Summer,	4 dams per seer
Terry,		
Bengh,	Rains,	$\frac{1}{2}$ dam each
Gooleh,	Spring,	2 dams per seer
Peeloo,	Summer,	2 dams
Berootch,	do.	
Pyar,	Rains,	4 dams.

Dried Fruits.	Season.	Price.
Cocoa-nuts,	Winter,	4 dams each
Pendkehjoor,	Summer,	6 do. per feer
Walnuts,	do.	6 do. do.
Cherroomjee,	do.	4 do. do.
Mekhenan,	Winter,	4 do. do.
Bettlenut,	do.	8 do. do.
Kebelgutteh,	Summer,	2 do. do.

Pot-herbs.	Season.	Price.
Pulwuls,	Rains,	2 dams per feer
Gourds,	do.	$\frac{1}{2}$ dam each
Badinjan,	Always in season,	$1\frac{1}{2}$ dam per feer
Turee,	Rains,	$1\frac{1}{2}$ do. do.
Kenduree,	do.	$1\frac{1}{2}$ do. do.
Scem,	do.	$1\frac{1}{2}$ do. do.
Pytch,	do.	8 dams each
Keryleh,	do.	$1\frac{1}{2}$ dams per feer
Kekowreh,	do.	$1\frac{1}{2}$ do.
Ketchaloo,	do.	2 do.
Chechynda,	do.	2 do.
Sooren,	Summer,	1 do.
Carrots,		1 do.
Singhareh,	Rains,	3 do.
Saluk,	Winter,	2 do.
Pendaloo,	do.	2 do.
Syaly,	Summer,	
Keseyroo,	Winter,	3 do.

Acid Fruits.	Season.	Price.
Tamarinds,	Summer,	2 dams per feer
Bedhel,	do.	1 dam each
Kemreck,	Winter,	$\frac{1}{2}$ do. do.

Acid fruits.	Season.	Price.
Oranges, Mountain grapes,	do. Summer,	$\frac{1}{2}$ dam each
Jamen, Phalseh,	Rains, Summer,	1 dam per seer $1\frac{1}{2}$ do.
Kerundah, Kyt,	Rains, do.	1 do. $\frac{1}{4}$ dam each
Kankhoo, Paker,	Rains, do.	$\frac{1}{2}$ a dam per seer 1 dam each
Kerna, Lebhera,	Summer, Rains,	5 for a dam
Junyherry, Kerneh,	Rummer, Rains,	4 for a dam 4 do. do.
Lemons, Amelbeyt,	do. do.	$\frac{1}{2}$ a dam each
Gelgel, Khyfs,	do. do.	8 dams each
Citrons, Enwleh,	do. Summer,	2 dams per seer.

REGULATIONS FOR THE PERFUME-OFFICE.

His majesty is exceedingly fond of perfumes ; and the presence-chamber is continually scented with flowers, and fumigated with preparations of ambergris, lignum-aloes, &c. which are burnt in gold and silver censers.

His majesty constantly perfumes his body and the hair of his head with odoriferous ointments. Some of the odoriferous compositions shall here be described.

Sentowk, One tolah and a half of civet, one tolah of chuwah, two mathahs of Jafmin oil, and two bottles of rose-water. This is used for anointing the body ; and it is a great exhilarator.

Argehjah. Three quarters of a feer of sandal-wood, two tolahs of lignum-aloes, two tolahs of myd, three tolahs of chuwah, two tolahs of the roots of violets and kehlet (which is the seed of an odoriferous kind of grass) half a mashah of camphor, and eleven bottles of rose-water. This is used for anointing the body in the summer.

Gulkameh. One tolah of ambergris, six mashahs of laudan, two tolahs of musk, four tolahs of lignum-aloes, eight tolahs of akyfir ground fine on a China dish, and mixed up with one feer of the expressed juice of roses; this is dried in the sun, and in the evening is moistened with the juice of lemon-blossoms, and ground on a fumac-stone; and these operations are to be repeated ten times. Sometimes the juice of sweet basil is added. When the above operations have been repeated ten days, it is mixed up with the juice of lemon-blossoms and then dried. Some of this composition is used along with the argehjah.

Ruh-afza, for burning in censers. Five feers of lignum-aloes, one feer of sandal-wood, a quarter of a feer of laudan, a quarter of a feer of akyfir, three tolahs and a half of frankincense, three tolahs and a half of derhoop, which is a root brought from Cashmeer; violet-roots twenty tolahs, ushneh ten tolahs, pounded and sifted. To be made into cakes with four bottles of rose-water, thickened with syrup.

Owpteneh is an odoriferous wash for the hands. Three quarters of a feer of laudan, one dam and a half of lignum-aloes, with the like quantity of lemon-blossoms, and one feer and a half of lemon-peel, one feer and ten dams of sandal-wood, one feer and five dams of spikenard, the same quantity of ushneh, thirty-eight tolahs and six mashahs of musk, half a feer and four tolahs of pacheh-leaves, thirty-six tolahs of apples, fifteen

teen tolahs of sad *, five dams of violets, one tolah two mashahs of derhoop, one tolah and a half of a gras called akenky, half a tolah of civet, one tolah two mashahs of frankincense, with one hundred and six bottles of rose-water, and five bottles of the juice of lemon-blossoms. All the ingredients are pounded and strained, and then set over a slow fire with the rose-water and juice of lemon-blossoms; and when the composition is sufficiently boiled, it is taken off from the fire and dried.

Abyr mayeh. Lignum-aloes four dams, sandal-wood two dams, violet-roots one dam, spikenard three dams and a half, duwalek three dams, musk of Tartary four tolahs, laudan two dams and a half, orange-blossoms seven dams and a half: all these ingredients being pounded and sifted, are put upon a slow fire with ten bottles of rose-water, and afterwards dried in the shade.

Keshneh. Twenty-four tolahs of lignum-aloes, laudan, frankincense, and sandal-wood of each six tolahs, akyfir and derhoop of each four tolahs, violet-roots and musk of each two tolahs, one tolah of ushneh, fifty tolahs of sugar-candy, and two bottles of rose-water, to be boiled over a slow fire, after which it is made into cakes. It gives a very fragrant smell when burnt.

Bekhur. Lignum-aloes and sandal-wood of each one seer, a quarter of a seer of frankincense, two tolahs of musk, and five tolahs of akyfir, mixed up with two seers of sugar-candy and one bottle of rose-water, boiled over a slow fire.

Fetyleh. Five seers of lignum-aloes, seventy-two tolahs of sandal-wood, twenty-five seers of akyfir, the same quantity of laudan and violets, and ten tolahs of

* An odoriferous gras.

frankincense, boiled up with three tolahs of sugar-candy and two bottles of rose-water, and then made into fetylehs or tapers.

Barjat. One feer of lignum-aloes, five tolahs of laudan, musk and sandal-wood of each two tolahs, one tolah of frankincense, and six mashahs of camphor. This composition is prepared like chuwah.

Abyr akyfir. Sandal-wood three feers, akyfir twenty-six tolahs, musk two tolahs and eight mashahs, ground fit for use.

Gheful. Thirty-five tolahs of kettowl, one tolah of musk and chuwah, camphor and myd of each two tolahs, mixed up with two bottles of rose-water.

OF NATURAL PERFUMES.

Ambergris. Some say that it is produced in the bottom of the sea; others make it to be the dung of the sea-cow, which is called fara; while others maintain that it is the foam of the sea.

Laudan is by some confounded with ambergris, but it is gathered from a tree found in the islands of Cyprus and Chios. It is a moisture that settles on the leaves of that tree.

Camphor is obtained from a large tree found in the maritime mountains of Hindostan and China. It is collected from the trunk and branches.

Civet is a perfume procured from an animal resembling a cat; but somewhat larger, with a longer face and tail. They bring this perfume from Achin.

Kowrah is something of the same kind, procured from an animal much resembling the civet; and it also is found in Achin.

Myd is likewise something of the same kind, but of an inferior quality.

Lignum-aloes is the root of a tree, which is lopped off and buried in the earth, when whatever is not good rots, and the remainder is pure aloes. There are several kinds of it, *viz.* Mendely, Jebely, Semendury, Kemary, Kakey, Berry, Cathaiy, Chiny (which is also called Kemoory) and Jelaly, Mytaky, and Lemaky. Of all these kinds the Mendely is the best. The Semendury is blue, thick, and moist, and burns for a long time on the fire.

Chuwah is distilled lignum-aloes.

THE METHOD OF MAKING CHUWAH.

Small pieces of lignum-aloes that have been steeped in water for a week, are put into a narrow-necked vessel, which is then luted with philosopher's clay. Philosopher's clay is composed of clay, cotton, and rice-bran. A small space is left at the neck of the vessel, which is placed inverted in another vessel perforated at the bottom, and supported by a three-legged stand; under which is placed a dish full of water, so that the mouth of the first mentioned vessel may touch its surface; then there is made round the inverted vessel a gentle fire of cow-dung, which melts the aloes till it distils into the water: this is collected, and repeatedly washed with water and rose-water to take off all smell of smoke.

Sandal. This tree is a native of China. It has been brought into Hindostan in this reign, and thrives very well.

Sandal-wood is of three kinds, white, red, and yellow. The best is that which is yellow and oily, and it is called mekafiry.

Storax is the gum of a native tree of Syria; and there are of it both liquid and dry.

Kelumbek is a tree whose wood is very heavy and veined. It is brought from Zeerbad. It is ground fine and mixed with other perfumes; and they also make rosaries of it.

Mullageer is a tree resembling the former, only that the wood is lighter and not veined.

Frankincense is the gum of a tree brought from the port of Java: some mistake it for dry storax. When thrown on the fire, it evaporates like camphor.

Scented nails resemble shells, and are collected from the nest of an animal. They are found in the Indus, at Basrah, and Bahrain.

A Table of Perfumes, with their Prices.

Ambergris,	-	1 mohur to 3 per tolah
Civet,	- - -	$\frac{1}{2}$ rupee to 1 mohur per tolah
Musk,	- - -	1 rupee to $4\frac{1}{2}$ rupees per do.
Lignum-aloes,	-	2 rupees to 5 mohurs per seer
Chuwah,	- - -	2 as. to 1 rupee per tolah
Kowrah,	-	3 rupees to 5 rupees per do.
Camphor,	-	3 rupees to 2 mohurs per tolah
Myd,	- - -	1 to 3 rupees per tolah
Persian saffron,	-	12 to 22 rupees per seer
Kahghy do.	-	1 to 3 mohurs per seer.
Cashmeery do.	-	8 to 12 rupees per do.
Sandal,	- - -	32 to 55 rupees per maund
Musk-pods,	-	3 to 12 mohurs per seer
Kelumbek,	-	10 to 40 rupees per maund

Storax,

Storax,	-	3 to 5 rupees per seer
Frankincense,	-	1½ to 4 rupees per seer
China camphor,	-	1 to 2 rupees per seer
Effence of fitneh,	-	1 to 3 rupees per bottle
Effence of baidmusk,	-	1 to 4 rupees per do.
Rose-water,	-	½ to 1 rupee do.
Effence of orange-flowers,	-	1 to 5 rupees do.
Effence of jafmin,	-	4 to 8 rupees do.
Violet-roots,	-	½ rupee to 1 rupee per seer
Scented-nails,	-	1½ to 2 rupees do.
Bah-leaves, brought from Gujerat,	} }	½ to 1 rupee do.
Sugendeh Kookelah,	-	10 to 13 rupees do.
Frankincense,	-	1 to 3 rupees per tolah
Alek-khendy,	-	½ to 4 rupees do.
Duwalek,	-	3 dams to 4 do.
Kanehleh,	-	ditto
Saad,	-	ditto
Akungy,	-	ditto
Zedoary,	-	ditto,

FLOWERS.

Sugendehkukla is a flowering shrub, very common in Hindostan,

Sewty resembles the red rose, only that it is smaller.

Jafmin. There are two kinds; one of which is called roy chembely.

Roy beyl resembles jafmin, and is of several kinds.

Mowngra resembles roy beyl, but is larger.

Chempeh is of a conical form, the length of a finger; its tree is handsome, and bears flowers in seven years.

Keytkey resembles the cone of a pine-tree, and has a very delicate fragrant smell. Its tree bears flowers in six or seven years.

Chelteh is like a tulip, only larger, and in smell it nearly resembles the violet. These flowers when withered, are boiled and eaten. The tree is about the size of the pomegranate-tree, with leaves like the lemon-tree. It flowers in the seventh year.

Kewrah is like the keytkey, only twice as big. The tree flowers in four years.

Tufbeh gulal has a very fragrant smell. The petals are of the form of a dagger. The shrub is two ells high, and flowers in the fourth year. They make beads of these flowers, which keep fresh a week.

Phulfery is less than the jasmin, and its petals are indented. The tree resembles the walnut-tree, and it flowers in the tenth year.

Sengarhar is shaped like a clove. Its tree flowers in the fifth year.

Koozeh resembles the white rose. Of this flower is made abyrmayehi, and they also distil a water from it.

Padel is a flower which gives an agreeable flavour to water. The tree flowers the first year.

Jewhy : its tree flowers in the third year.

Newary resembles the roy beyl. Its tree flowers in the first year.

Kepurbeyl has five petals, and resembles the saffron flower. It has been lately brought from Europe.

The

The saffron-flower resembles the kepurbeyl, but it has six petals and six threads. The first three petals are very beautiful, and are encompassed by three other similar ones; and between these six petals are three yellow threads surrounding three red threads; which last are the saffron.

The sun-flower is round, broad, and large, and of numerous petals; and it always turns towards the sun. Its shrub grows to the height of three ells.

The kenwel are of two kinds, one of which is yellow, blows in the morning, and follows the sun in his course, and in the evening the flower shuts up: it has six petals, and resembles the anemone. The other, which is white, has four petals, and when the moon shines it blows and turns towards it, in the same manner as the other follows the sun.

Jafery is a round beautiful flower, larger than the fudberg.

Gorhel is like the tulip, and of numerous petals. It flowers in the second year.

Retenmungeny has four petals, and is smaller than jafmin. Its tree and the leaves thereof resemble roy beyl. It flowers in the second year.

Keyfew has five petals, resembling the nails of a lion.

Kenayr remains a long time in bloom, and is beautiful, but unlucky. Whoever wears it on his head gets into quarrels. It flowers in one year.

Kuddem is round like a ball. Its tree and the leaves thereof resemble the walnut-tree.

Nagehsir is in shape like the red rose, but is white, with yellow in the middle:—it has five petals and threads. The tree flowers in seven years.

Soorpun resembles the sesame-flower, with yellow in the middle.

Sirrykhundy is somewhat like jasmin. It flowers in two years.

Henna has four petals, and every shrub bears a different coloured flower.

Dupahrya is a small flower of a dark red colour, and blows always at noon.

Bhuyn chumpa resembles the neelofer. It has five petals, and grows in inundated ground, in such a manner that nothing but the flower appears above the surface.

Soodorfon resembles the roy beyl, and has yellow threads within the petals. The plant is like the lily.

Spikenard is composed of five petals, each ten fingers long, and three fingers broad.

Rotonmala is used in dying cloth. With a decoction of it they mix vitriol and maaser flowers, which produce a red colour.

Malty is like jasmine, but rather smaller. It flowers in the second year.

Soon is like yellow jasmin, but somewhat larger. It has five petals. The tree resembles the jasmin, and flowers in the second year.

Keroyl is a beautiful flower of three little petals. It is made into broth, and is also pickled.

Jait grows on a large tree, whose leaf resembles that of the tamarind.

Chempelah is like a nosegay : it flowers in the second year. The bark of the tree makes a red decoction. It grows chiefly in mountainous countries. The wood thereof burns like a candle.

Lahy. The shrub that bears this flower is an ell and a half high. The branches, before the flowers appear, are eat with bread.

Kerundeh-flower resembles the jewhy.

Dhonwontor is a beautiful flower, resembling the neelofer.

Serifs is like threads of silk, and sends its fragrance to a great distance. Its tree is called the king of trees ; it is very large, and is used in building. The heart of it is black, and resists the stroke of the axe.

Kunglay is a beautiful flower of five petals, each four fingers long ; and only one flower grows on each stalk.

Hemp grows in clusters like a nosegay. The leaves of this plant resemble those of the chinar-tree, and of the bark is made rope. One species bears a flower like the cotton-shrub ; and this is called in Hindostan, sun-paut. It makes a very soft rope.

It would be impossible for one, ignorant as I am, to describe every flower of this country :—a few have been mentioned by way of specimen. Here are also found
abundance

abundance of flowers transplanted from Persia and Tartary; such as roses, violets, jasmin, &c.

The plants, flowers, roots, &c. of this country that are used for food, or applied to medicinal purposes, are innumerable. It is said by Indian authors, that if you take a leaf of every tree, they will amount to six maunds.

A TABLE OF FLOWERS.

Names.	Colour.	Season.
Sewty,	white,	all the year
Jasmin,	white and yellow,	{ the rains and winter
Roy beyl,	white,	summer
Mowngra,	ditto	do.
Chempeh,	pale yellow,	all the year
Keytkey,	ditto	summer
Chelteh,	white,	winter
Koozeh,	white and yellow,	autumn
Gulal,	white,	spring
Tesbeh gulal,	do.	winter
Phulfery,	do.	the rains
Sengarhar,	do.	summer
Padel,	do.	spring
Jewhy,	yellow and white,	the rains
Newary,	white,	spring
Narcissus,	do.	do.
Violet,	gives name to a colour,	summer
Kerneh,	white,	spring
Kepurbeyl,	do.	do.
Saffron-flower,	violet colour,	autumn
Sun-flower,	yellow,	do.
Kenwel,	{ a light red, and half blue and white,	{ the rains
Jatery,	dead yellow,	spring
Gorhet,	{ red, yellow, orange, and white,	{ the rains

Retenmungeny,

Names.	Colour.	Season.
Retenmungeny,	fiery red,	all the year
Kayfew,	do.	summer
Kenyar,	red and white,	do.
Kuddem,	{ yellow, with white within,	} spring
Nagehfir,	white, and yellow within,	do.
Sorpun,	do.	the rains
Serrykhendy,	white, red, and yellow,	spring
Henna,	do.	do.
Dupahrya,	bright red and white,	all the year
Bhuyn chumpa,	apricot-colour,	do.
Suderfun,	{ yellow, resembling the water lily,	} the rains
Spikenard,	dirty red,	spring
Rutenmala,	yellow,	do.
Soon,	do.	do.
Malta,	do.	do.
Clove jelly- flower,	} gold colour,	} spring
Keroyl,	do.	do.
Jait,	yellow, with red and black,	the rains
Chumpelah,	white,	spring
Lahy,	yellow,	winter
Kerundeh,	white,	the rains
Dhonontor,	like the water-lily,	do.
Sirefs,	yellow, inclined to green,	spring
Kunglay,	red and yellow,	do.
Hemp,	yellow,	the rains.

REGULATIONS FOR THE WARDROBE.

Through the attention of his majesty, a variety of new manufactures are established in this country; and the cloths fabricated in Persia, Europe, and China have become cheap and plenty. The skill of the manufacturers has increased with their number, for his majesty has made himself acquainted with the theory and practice in every stage of the business, so as to be able to discover

discover the merits of the workmen ; thus by bringing the arts into credit, the natives are encouraged to give application, and they speedily gain a complete knowledge of their profession.

The manufactures of every nation are to be found in the royal workshops : whatever is brought or made there, or is received in Peshcush, is carefully preserved ; and those articles of which there is an abundance, are either made up into garments or given away.

Every piece that is received is put by with the price marked upon it ; and skilful people are employed in comparing the former with the present price. By this means the intrinsic value being learned, the prices are so much reduced, that the ghiafs nukshbund, which was formerly bought for one hundred mohurs, is now to be had for fifty.

Something shall here be said of the different dresses worn by his majesty ; to give more would run me into prolixity.

The takowchyeh is made of a single cloth, and is of the Indian form ; formerly it had slits in the skirt, and was tied with strings on the left side : his majesty has ordered it to be made with a round skirt, and to be tied on the right side. It requires seven ells and a half. The price for making one of them plain is one rupee, and those which are ornamented with stitches are from one rupee to five rupees. There are also expended three quarters of a miskal of silk.

The paishwaz is of the same form, but ties before ; and some are also made without strings.

The du'ay requires six ells and four girahs for the outside and the lining, four girahs for the strings, and
nine

nine for the sinjaf, or border. The expence of making is, from one rupee to three rupees; and it requires one miskal of silk.

The shahajeedeh. In every girah* are worked sixty lines of stitches; and it is from thence also called shusht khutty (sixty lines). It has a double lining; and some are quilted with cotton. The expence of working is two rupees per square ell.

Sozeny. A quarter of a seer of cotton and two dams of silk. The quilter has eight rupees.

Ajeedeh char kalemy, one seer and an eighth of cotton, and one dam of silk. Workman two rupees.

Keba, commonly called jamah-pumbahdar. One seer of cotton and two miskals of silk. The taylor has from a quarter of a rupee to one rupee.

Guder is a dress wider and longer than the keba, and has more cotton in it. It is used in Hindostan in the place of furs. Seven ells for the outside, six ells for the lining, four girahs for the strings, and nine girahs for the border; two seers and a half of cotton, and three miskals of silk. The taylor is paid from half a rupee to one rupee and a half.

The firjy is open before without strings. Some add buttons, and wear it over the jamah: for the outside, five ells and twelve girahs; for the lining, five ells and five girahs; for the border fourteen girahs, one seer of cotton, and one miskal of silk. The taylor has from a quarter of a rupee to one rupee.

The firgool is a very becoming garment; it was first brought from Europe, and now is worn by people of all

* The sixteenth part of an ell.

ranks. It is made of various kinds of stuff. The outside requires nine ells six girahs and a half, the lining the same; six miskals of silk, and one seer of cotton. They are made single and double. The taylor has from half a rupee to two rupees.

The chuckmun is made of broad-cloth, flannel, or wax-cloth. His majesty has it made of dara-iy wax-cloth, which is exceeding light and looks very well, and rain will not penetrate it. It requires six ells for the cloke, five girahs for the strings, and two miskals of silk. The taylor has for making one of broad-cloth two rupees, for one of flannel one rupee and a half, and for one of wax-cloth half a rupee.

The shoolwar is made of different cloths, and is either single or double, and is sometimes quilted: for the outside three ells and eleven girahs; for the waistband six girahs; one miskal and a quarter of silk, and half a seer of cotton. The taylor has from a quarter to half a rupee.

Each of the above dresses is also made in different fashions from what have been described; and the turbans and other parts of dress are innumerable; besides which, the rich dresses that are bestowed on the nobility on festivals, are beyond description. Every quarter there are prepared for the nobility one thousand sirrappa (or complete dresses). They are tied up in separate bundles, each containing twenty-one.

His majesty is very fond of woollen stuffs, particularly shawls.

OF SHAWLS.

His majesty has ordered four kinds to be made: 1st, Toos assel, which is the wool of an animal of this name, whose natural colour, in general, is grey inclining

to red, though some are perfectly white; and those shawls are incomparable for lightness, warmth, and softness. Formerly they were always made with the wool in its original state, but his majesty has had some of them dyed, and it is surprising that they will not take a red colour. 2d, Sefed alcheh, which they also call terehdar. The natural colours of the wool are white or black; and they weave three sorts of them, white, black, and grey. Formerly there were not above three or four different colours for shawls; but his majesty has made them of various hues. 3d, Zerdozy, gulabetum, keshydeh, culgha, bandhenun, cheet, alcheh, and perzdar, which are of his majesty's invention. 4th, From being short pieces, he had them made long enough for jamahs.

The shawls are classed according to the day, month, year, price, colour, and weight; and this manner of classing is commonly called missel. The mufhressi, having examined these particulars, mark the quality of each shawl on a piece of paper, which they affix to one corner thereof. All those that are brought into the palace on the day Ormuzd of the month Fervirdin *, are preferred to those received afterwards of the same fineness, weight, and colour; and each are written down in order. Every day there are received into store of the following kinds: toos, sefed alcheh, laal zerreen, narenjy, berenjy, caremzy, kahy, gulpumbeh, fendely, badamy, arghuwany, anaby, tooteky, affely, tofeny, menjeny, gulkaſny, sibecky, alify, festoky, pezk gul, gulkhear, nejyberen, bhowjputtry, afmany, gulaby, kulghy, aby, zytdony, jigery, zemroody, cheeny, benefsh, emboweh, mufhkeen, fakhtehy. From this account of one day, may be formed an idea of what is done in the course of a year.

Formerly shawls were but rarely brought from Cashmeer, and those who had them used to wear them over

* 10th March.

their shoulders in four folds, so that they lasted for a long time; now they are worn single by people of all degrees. His majesty has introduced the custom of wearing two shawls, one under the other, which is a considerable addition to their beauty. By the attention of his majesty, the manufacture of shawls in Cashmeer is in a very flourishing state, and in Lahoor there are upwards of a thousand manufactories of this commodity. They also make an imitation of shawl with the warp of silk and the woof of wool; and this kind is called Mayan. Of both kinds are made turbans, &c.

Here follows a table with the prices of several manufactures.

Current Prices of Manufactures.

Cloths wove with gold.	Price.
Yezdy velvet brocaded with gold,	} 15 to 150 mohurs per piece
Europe do. -	10 to 70 mohurs per piece
Gujerat do. -	10 to 50 mohurs per piece
Kash do. -	10 to 40 mohurs per piece
Herat do. -	—————
Lahoor do.	10 to 40 mohurs per piece
Zirbafi fereer, -	3 to 70 do. do.
Mutebbek, -	2 to 70 do. do.
Meelek, -	3 to 70 do. do.
Gujerat brocade,	6 to 60 do. do.
Tafs gujeraty,	1 to 35 do. do.
Daraiybaf, -	2 to 50 do. do.
Mokiefh, -	1 to 20 do. do.
Shirwany, -	6 to 17 do. do.
Moshejjer ferengy,	1 to 4 mohurs per ell
Deyba ferengy, -	1 to 4 do. do.
Deyba yezdy, -	1 to 1½ do. do.
Khara, -	5 R. to 2 do. do.

Prices.

China faddin,	-	5 rupees to 2 mohurs per ell
China tewar,	-	do. do.
Khaz,	-	do. do.
Tuffeeleh, brought from Mecca,	} 15 to 20 rupees per ell	
Koortahwar gujeraty,	-	1 to 20 mohurs per piece
Mundeel,	-	1 to 14 do. do.
Cheereh,	-	$\frac{1}{2}$ to 8 do. do.
Dooputteh,	-	6 to 8 rupees do.
Foteh,	-	$\frac{1}{2}$ to 12 mohurs per piece
Coverlids,	-	1 to 20 do. do.

SILKEN STUFFS.

European velvet,	-	1 to 4 mohurs per ell
Kashy do.	-	2 to 7 mohurs per piece
Yezdy do.	-	2 to 4 do. do.
Meshed do.	-	2 to 4 do. do.
Herat do.	-	2 to 4 do. do.
Lahoor do.	-	2 to 4 do. do.
Gujerat do.	-	1 to 2 rupees per ell
Keteefeh pooreby,	-	1 to $1\frac{1}{2}$ rupees do.
Tajehbaf,	-	2 to 30 mohurs per piece
Daraiybaf,	-	2 to 30 do. do.
Mutebek,	-	1 to 30 do. do.
Shirwany,	-	$1\frac{1}{2}$ to 10 do. do.
Meeklek,	-	1 to 7 do. do.
Kumcab,	-	1 to 5 do. do.
Tewar,	-	1 R. to 2 do. do.
Khowry,	-	4 to 10 rupees per piece
Moshejjer ferengy,	-	2 rupees to 1 mohur per ell
Moshejjer yezdy,	-	1 to 2 mohurs per piece
European faddin,	-	2 rupees to 1 mohur per ell
Herat do.	-	5 rupees to 2 mohurs per piece
Khara,	-	1 to 6 rupees per ell
Sehrung,	-	1 to 3 mohurs per piece
Kuttany,	-	$1\frac{1}{2}$ rupee to 2 mohurs do.

Prices.

European linen,		$\frac{1}{2}$ to 1 rupee per ell
Tafteh,	-	$\frac{1}{4}$ to 2 do. do.
Embery,	-	4 dams to $\frac{1}{2}$ a rupee per ell
Daraiy,	-	2 to 5 rupees per ell
Setty pooruby,	-	6 rupees to 2 mohurs per piece
Kebabund,	-	6 rupees to 2 do. do.
Tatbund pooruby,		2 rupees to $1\frac{1}{2}$ do.
Lah,	-	9 to 7 rupees per ell
Miffry,	-	$\frac{1}{2}$ to 1 mohur per ps.
Saar,	-	5 to 10 rupees per ell
Tuffir,	-	2 to 3 rupees per ps.
Plain fattin,	-	$\frac{1}{2}$ to 1 rupee per ell
Kepoordoor,	-	2 annas to 1 rupee per ell
Alchah,	-	2 to 5 rupees per ell
Tefseleh,	-	8 to 12 rupees per piece

COTTON CLOTHS.

Khaffah,	-	3 rupees to 15 mohurs per pce.
Chowtar,	-	2 rupees to 9 mohurs
Mulmuls,	-	4 rupees to 5 mohurs
Tunfook,	-	4 rupees to 5 mohurs
Siryfah,	-	2 rupees to 5 mohurs
Gungajel,	-	4 rupees to 5 mohurs
Behroon,	-	4 rupees to 4 mohurs
Sehen,	-	1 to 3 mohurs
Jewhneh,	-	1 rupee to 1 mohur
Atan,	-	$2\frac{1}{2}$ rupees to 1 mohur
Afawely,	-	1 to 5 mohurs
Baftah,	-	$1\frac{1}{2}$ rupee to 5 mohurs
Mahmudy,	-	$\frac{1}{2}$ mohur to 3 mohurs
Penjtoleh,	-	1 to 3 mohurs
Jewhleh,	-	$\frac{1}{2}$ to $2\frac{1}{2}$ mohurs
Saloo,	-	3 rupees to 2 mohurs
Dooreah,	-	6 rupees to 2 mohurs
Bahaderfhahy,	-	6 rupees to 2 mohurs
Gerbhfooty,	-	$1\frac{1}{2}$ to 2 mohurs
Sheleh decany,	-	$\frac{1}{2}$ to 2 mohurs

Mehrkul,	-	3 to 10 rupees per piece
Mundiel,	-	$\frac{1}{2}$ to 2 mohurs
Sirbund (turband)	-	$\frac{1}{2}$ to 2 mohurs
Duputteh,	-	1 rupee to 1 mohur
Ketancheh,	-	1 rupee to 1 mohur per piece
Foteh,	-	$\frac{1}{2}$ to 6 rupees
Goshpeytch,	-	1 to 2 rupees
Chintz,	-	2 dams to 1 rupee per ell
Gezeeneh,	-	$\frac{1}{2}$ to $1\frac{1}{2}$ rupee
Salahety,	-	2 dams to 4 dams.

WOOLLEN CLOTHS

European broad-cloth,	-	$2\frac{1}{2}$ rupees to 4 mohurs per ell
Nagorey and Lahoory,	-	2 rupees to 1 mohur per piece
Soof murreba,	-	4 to 15 mohurs
Soof mukhiyer,	-	3 rupees to $1\frac{1}{2}$ mohur
Shawls,	-	2 rupees to 8 mohurs
Shawl cheereh,	-	2 rupees to 25 mohurs
Shawl foteh,	-	$\frac{1}{2}$ to 3 mohurs
Shawl-pieces for jammas,	-	$\frac{1}{2}$ to 4 mohurs
Gooth-peytch,	-	$1\frac{1}{2}$ rupee to $1\frac{1}{2}$ mohur
Sirpeytch,	-	$\frac{1}{2}$ to 4 mohurs
Aghry,	-	7 rupees to $2\frac{1}{2}$ mohurs
Purrein gurrem,	-	3 rupees to $2\frac{1}{2}$ mohurs
Ketafs,	-	$2\frac{1}{2}$ rupees to 10 mohurs
Phowk,	-	$2\frac{1}{2}$ rupees to 15 rupees per piece
Dermek,	-	2 rupees to 4 mohurs
Puttoo,	-	1 to 10 rupees
Reyokar,	-	2 rupees to 1 mohur per piece
Miffery,	-	5 to 50 rupees
Birdyemany,	-	5 to 35 rupees
Panchynemed,	-	2 rupees to 1 mohur
Tekeahnemed, Europ.	-	$1\frac{1}{2}$ rupee to 5 rupees
Tekeahnemed, Indian,	-	$1\frac{1}{2}$ to 5 rupees
Lewy,	-	14 dams to 4 rupees
Blankets,	-	10 dams to 2 rupees
Cashmeery caps,	-	2 dams to 1 rupee
Kumpeh,	-	2 rupees to 1 mohur do.

THE TUSWEER KHANEH.

A picture is the resemblance of something in nature, which ordinary painters can draw from originals; but the artists of Europe with ease create forms out of their own imaginations, that resemble nature herself; but through the medium of letters the experience of antiquity has been transmitted to us, and become the capital stock of wisdom: out of respect to which consideration I shall first describe the library. Of a truth, if it had not been for letters, speech would not have obtained life, nor our minds been enriched with the secrets of antiquity.

Various are the alphabets which have been chosen by different nations; namely, the Syrian, the Greek, the Hebrew, the Coptic, the Maakely, the Kufy, the Cashmeery, the Ethiopian, the Ryhany, the Arabic, the Persian, the Roman, the Hymery, the Barbary, &c. as is evident from ancient books.

The difference betwixt letters consists in the shape of the lines which form them, that is, whether they be curved or straight: thus the Kufy character is compounded of a line that is one dang in curve, and the remainder straight. The Maakely has no curve. The inscriptions on ancient buildings are mostly in this character.

At this day there are in use eight different alphabets in Iran, Turan, Room, and Hind

In the year three hundred and ten of the Hegira, Ebn Mokleh formed six different alphabets from the Maakely and the Kufy; viz. the Suls, the Towkya, the Mohekch, the Nuskh, the Ryhan, and the Rokaa; to which some add the Ghobar, making him to have invented seven alphabets. Some attribute the invention
of

of the Nuskh character to Yacoob Motaffemy. The Suls and the Nuskh are composed of two dangs of curve and four dangs of straight line. The Towkya and Rokaa are four dangs and a half curved, and the rest straight line. The Mohekeh and Ryhan have four dangs and a half straight line, and the rest curve. The seventh kind of character is the Taleek, formed out of the Rokaa and the Towkya, and have very little of straight line. Khojeh Taj Solimany, who wrote the six above-mentioned characters excellently, was also a proficient in this; and some say that he invented it. Ashruff Khan, meer moonshy to his majesty, has brought this character to the highest degree of perfection. The eighth character is the Nustaleek, which is all curve. Some pretend that it was composed from the Nuskh and Taleek by Khojeh Meer Aly Tebrezee, in the time of Timar; but this is not true, for I have seen books in this character that were written before the reign of that monarch.

His majesty, by the encouragement that he gives to good penmen, has brought writing to the highest degree of perfection, particularly in the Nustaleek character. Those who excel in the Nustaleek, and are under the shadow of the throne, are Mahommed Huffain Cashmeery, who is generally known under the title of Zurreen Kalum*, and he is reckoned to equal Molla Meer Aly; also his son Mollana Baker, together with those here following, are famous for their skill in this art: Mahommed Ameen Meshedy, Meer Huffain Kolenjy, Mollana Abd-al-Hy, Mollana Dury, Mollana Abdalraheem, Meer Abdallah, Nezamy Caszveeny, Aly Chemmen Cashmeery, Noorullah, and Cossim Arfalan.

His majesty has made several arrangements in his library, part of which is kept in the haram, and the rest in the outer apartments. The books are classed in sciences and histories, according to their several prices.

* Or the golden pen.

Every day some capable person reads to his majesty, who hears every book from beginning to end. He always marks with the date of the month the place where he leaves off; and the reader is paid according to the number of pages. There is hardly a work of science, of genius, or of history, but has been read to his majesty; and he is not tired with hearing them repeated, but always listens with great avidity.

The following works are repeatedly read: Akhlah Naffery, Kemia Saadet, Cabusnameh, Moktoobat Sherf Muncery, Goolistan, Hedykeh, Jam Jum, Bostan, Shahnameh, Khumseh Sheikh, Kuliat Khofru, Kuliat Mollana Jami, Dewan Khacany, Dewan Anveri, and a number of books of history.

By the command of his majesty the following translations have been made from the Shanscrit and other languages, into the Persian and Hindovee.

The new Astronomical Tables of Ulugh Beg, from Persian into Hindovee, by Emeer Futtah Ullah Sheerazee, Kishen Jewsy, Gongador, Mahais, and Mohanond, with the assistance of the author of this work.

The Mohābhārot, one of the most ancient books of the Hindoos, into Persian by the joint labours of Nekeeb Khan, Mollana Abd-ul-Cader, and Sheikh Sultan Tansery. The original consists of near one hundred thousand distichs. His majesty has entitled this ancient story Rezem-nameh*.

The *Ramayon*, an ancient Hindoo work, into Persian. It contains the history of Ramchondro at full

* This, although it consists of about 2000 folio pages, is nothing more than an abstract, and that very indifferently executed, many beautiful descriptions and episodes being entirely omitted; but Mr. Wilkins, at the persuasion of Mr. Hastings, has begun to make a complete translation of the Mohabharot from the original Shanscrit, and is already considerably advanced in the work.

length, with many philosophical reflections interspersed.

The Ot'horbo, which, in the opinion of the Hindoos, is one of the four books of divine authority, has been translated into Persian by Hajee Ibraheem Sirhindy.

My elder brother, Sheikh Fizee, has made a Persian version of Leelawotee, which is esteemed the best book on Indian arithmetic.

The Tajok, a treatise on astronomy, has been translated into Persian by Mokummel Khan Gujeraty.

The Vakiat Babery †, which is a wise rule of conduct, has been translated from the Turkish into the Persian language by Mirza Khan Khanan.

The history of Cashmeer, containing an account of that country for the space of four thousand years, has been translated from the Cashmeerian into Persian, by Mollana Shah Mohammed Shahabady.

The Moajem-ul-Boldan, which is a curious geographical work, has been translated from the Arabic into Persian by a number of learned men, amongst whom were Molla Ahmed Tatah, Cossim Beg, and Sheikh Menewer.

The Horebongs, a Hindoo work, in which is included the history of Krishno, has been translated into Persian.

Nasserullah Mustofy and Mollana Haffan Vaez, had made Persian versions of the Kaleilah Dumnah; but they being full of foreign metaphors, and written in a difficult style, his majesty ordered the author of this

† The Emperor Baber's commentaries of himself.

work to make a new version of it in Persian, to which he has given the title of Ayar Danish.

The story of the loves of Nol and Domoyontee, which is highly esteemed in the Hindovee language, has been translated by Skeikh Fizee into Persian verse, in the manner of Leilee and Mujnoon.

His majesty being fond of history, commanded those skilled therein, to compile a history of all parts of the world for these last thousand years. It was began by Nekeeb Khan and others; and Mollana Ahmed Tattavee had a great share in the compilation; Jafer Beg and Asof Khan finished it, and the author of this work wrote the preface. It is called Tareekh Alf, or the History of One Thousand Years.

THE PAINTING GALLERY.

His majesty taking great delight in, and having patronized this art from the commencement of his reign, has caused it to arrive at high perfection. With that view this department was established, in order that a number of artists being collected together, might vie with each other for fame, and become eminent by their productions.

Every week the daroghas and tepookchies bring to his majesty the performance of every artist, when, in proportion to their merits, they are honoured with premiums, and their salaries are increased.

The following is a List of the most eminent Artists :

Meer Syed Aly Tebrezy,	Lal,	Mehmeen,
Khojah Abdul-fered She-	Mekend,	Kehmkeren,
reen Calum Sheerazee,	Mushkeen,	Tara,
		Deswant

Defwant *, the son of a	Ferokh,	Sanoolah,
palkee-bearer,	Kelmak,	Herbuns,
Befawen *,	Madhu,	Ram.
Kyfu,	Jojen,	

The great encouragement that is given to merit, has produced many admirable performances. Persian books, in prose and verse, are finely illuminated with paintings. The Kiffah Humzah, in twelve volumes, is ornamented with one thousand four hundred paintings; and in like manner, amongst many others, the following works are embellished: Ginjeznameh, Zafer-nameh, Akbal-nameh, Rezemnameh, Ramayon, Nul Dumen, Keleelah Dumnah, and the Ayar Danish.

And, by the command of his majesty, portraits are made of all the principal officers of the court, which, being bound up together, form a thick volume, wherein the past are kept in lively remembrance, and the present are insured immortality.

Other ingenious artists are employed in embellishing the margins of books; and great pains are also bestowed upon the bindings.

Many of the servants of this department are munsubdars, ahdyan, and cavalry of every denomination. The monthly pay of a foot-soldier never exceeds one thousand two hundred, and is never less than sixty dams.

THE KOWR KHANEH.

There is always kept in store armour sufficient for the equipment of an army. Those which are khafeh †, have particular names and ranks given them.

* These two excelled in taking likenesses and finishing.

† Applied to his majesty's particular use.

There are thirty khafeh swords, one of which is carried to the haram every month, and the former one is returned. There are also in readiness forty other swords, which they call kowtel. When of the thirty khafeh swords twelve remain unused, the complement is made up out of these forty, so that there are always thirty khafeh swords: also twelve sword-belts are kept apart, and sent into the haram, one every week alternately.

There are likewise forty jemdhers and forty khup-wahs* delivered out alternately; of each, one every week. And of the two last mentioned, there are thirty more of each called kowtel, which are used to keep up the full complement of these, in the same manner as has been described of the khafeh swords. Moreover, there are eight kareds †, twenty neyzahs ‡ and twenty birchehs ‡; and a different one of each is used every month. There are also eighty-six meshed and beh-dayin bows, with twenty-four others, out of which, in every solar month of thirty-two days, one bow is sent to his majesty every day; and during every month of thirty-one days, two every week alternately. Every one of these has its rank assigned it; and when his majesty goes abroad, or appears in the Bar Aum, the sons of the omrahs, with other munsubdars and ah-dyan, carry the kowr in their hands, and on their shoulders. One carries a bow, another a quiver, a third a sword, and a fourth a shield; and there are four of each of these kinds. But of the following weapons only four persons are employed in carrying one of each; *viz.* a neyzah, a birchez, a tubber-

* Kinds of daggers.

† Knives worn in the girdle.

‡ Different kinds of spears.

zaghnowl*, a peyarygupty †, a kemankeroheh ‡ a gung †, and a fandely †. On journies a number of mules, camels, and carts are loaded with all sorts of arms.

In the bargah, the omrahs and others arrange themselves between those who support the kowr. When his majesty goes abroad, they all march behind, excepting a few of the principal nobility, who go amongst the kowr. With the kowr are caparisoned elephants, with camels, chariots, nakarabs, flags, ko-kebehs, and other ensigns of state; and the mace-bearers close the whole, being assisted by the meet bukhshian in clearing the way.

When his majesty hunts, some nimble foot-soldiers also carry arms.

Here is subjoined a table of the names and prices of warlike weapons, &c.

A Table of Warlike Weapons.

		Prices.
Swords,	-	$\frac{1}{2}$ rupee to 15 mohurs
Khandeh,	-	1 to 10 rupees
Goopty,	-	2 to 20 rupees
Jembher,	-	$\frac{1}{4}$ rupee to $2\frac{1}{2}$ mohurs
Khunjer,	-	$\frac{1}{2}$ to 5 rupees
Kehpwah,	-	$\frac{1}{2}$ rupee to $\frac{1}{2}$ mohur
Jumkhawg,	-	$\frac{1}{2}$ to $1\frac{1}{2}$ mohur
Bauk,	-	$\frac{1}{2}$ rupee to 1 mohur
Jembveh,	-	do. do.

* A kind of battle-axe.

† These I have not been able to get explained.

‡ A kind of cross-bow.

Prices.

Kettar,	-	$\frac{1}{2}$	rupee to 1 mohur
Narfingmotah,		$\frac{1}{2}$	to 2 mohurs
Bows,	-	$\frac{1}{4}$	rupee to 3 mohurs
Bow-cases,	-	1	to 4 rupees
Nowek,	-	$\frac{1}{2}$	to 1 rupee
Arrows,	-	$\frac{1}{4}$	to 30 rupees per bundle
Quivers,	-	$\frac{1}{4}$	rupee to 2 mohurs
Duddee,	-	$\frac{1}{4}$	to 5 rupees
Teerburdar,	-	1	to $2\frac{1}{2}$ dams
Pykankush,	-	$\frac{1}{4}$	to 3 rupees
Neyzeh,	} Different kinds of spears.	$1\frac{3}{4}$	rupee to 6 mohurs
Bircheh,		$3\frac{1}{4}$	rupees to 2 mohurs
Sang,		$\frac{1}{4}$	to $1\frac{1}{2}$ rupee
Synsty,	-	$\frac{1}{4}$	to 1 rupee
Seelreh,	-	10	dams to $\frac{3}{4}$ rupee
Goorz (iron club)		$\frac{1}{4}$	to 5 rupees
Shushpur,	-	$\frac{1}{2}$	rupee to 3 mohurs
Goopteen,	-	1	to 3 rupees
Tubber (battle-axe)		$\frac{1}{4}$	to 2 mohurs
Byay,	-	$\frac{1}{2}$	to 5 rupees
Zaghnawl,	-	$\frac{1}{2}$	rupee to 1 mohur
Chuckerluffooleh,		1	to 6 rupees
Tubberzaghnawl,		1	to 4 rupees
Turrengaleh,		$\frac{1}{4}$	to 2 rupees
Knives,	-	2	dams to 2 mohurs
Gooptykared,		3	rupees to $1\frac{1}{2}$ mohurs
Kumtchykared (a kind of knife)	}	1	to $3\frac{1}{2}$ rupees
Chakoo (clasp knife)		2	dams to $\frac{1}{4}$ rupee
Keman keroch,		2	dams to 1 rupee
Kumteh,		5	dams to 3 rupees
Dehantufung,		10	dams to 2 rupees
Pushtkar,		2	dams to $\frac{1}{2}$ rupee
Shuftavaiz,		2	dams to 1 rupee
Geerahkutha,		1	dam to $\frac{1}{4}$ rupee
Kharmahy,		1	to 5 rupees
A sling,		$1\frac{1}{2}$	dam to $\frac{1}{4}$ rupee

Prices.

Gujbag,	-	1	to 5 rupees
Sipper, } Shields	{	1	to 50 rupees
Dahl, }		$\frac{1}{2}$	rupee to 4 mohurs
Khreh,	-	1	rupee to 4 mohurs
Phary,	-	1	rupee to 1 mohur
Adaneh,	-	$\frac{1}{2}$	to 5 rupees
Debelghah,	-	$\frac{1}{2}$	rupee to $3\frac{1}{2}$ mohurs
Ghoghee,	-	1	to 4 rupees
Zireh kulah, helmet,	-	1	to 5 rupees
Ghoghweh,	-	1	rupee to 2 mohurs
Jeebeh,	-	20	rupees to 30 mohurs
Zireh, coat of mail,	-	$1\frac{3}{4}$	rupees to 100 mohurs
Bukter,	} Different kinds of armour. }	4	rupees to 12 mohurs
Jowshun,		4	rupees to 9 mohurs
Charayeeneh,		2	rupees to 7 mohurs
Kohty,		5	rupees to 8 mohurs.
Sadeky,		3	rupees to 8 mohurs.
Angerkeh,		$1\frac{1}{2}$	rupees to 5 mohurs
Bhanjoo,		3	rupees to 2 mohurs
Cheera zireh,		3	rupees to 2 mohurs
Selehkeba,		$1\frac{1}{2}$	rupee to 1 mohur
Chelkud,		5	rupees to 25 rupees
Gauntlets,	-	$1\frac{1}{2}$	rupee to 2 mohurs
Rawg,	-	1	rupee to 10 mohurs
Kuntehsobeh,	-	1	to 10 rupees
Iron cuirasses,	-	$\frac{1}{2}$	rupee to 10 rupees
Keejem,	-	50	to 300 rupees
Artekkejem,	-	4	to 7 rupees
Kushkeh,	-	1	rupee to $2\frac{1}{2}$ mohurs
Girdeny,	-	1	rupee to 1 mohur
Matchlocks,	-	$\frac{1}{2}$	rupee to 1 mohur
War-rockets,	-	$2\frac{1}{2}$	to 4 rupees

THE ARTILLERY.

These are the locks and keys of empire; and, excepting Room, no kingdom can compare with this in the number and variety of its ordnance.

Some

Some pieces of cannon are so large as to carry a ball of twelve maunds; and others require each several elephants, and a thousand bullocks for their transportation.

His majesty gives a great deal of attention to this department, and has appointed to it daroghahs and clerks.

He has invented several kinds; some of which are so contrived as to take to pieces for the convenience of carriage, and when the army halts, they are nicely put together again. Also seventeen pieces are so united together as to be discharged by one match. There are others which can be easily transported by one elephant; and they are called gujnal. Others can be carried by a single man, and are called nurnal.

It has been wisely ordered, that a sufficient train of artillery be placed in each subah.

The cannon for battery and for boats, and those which are fit for journies, are kept separate. It would be impossible to enumerate them; and skilful artists are continually making new ones, especially gunjahs and nurnals.

In this department omrahs and ahdyan receive large salaries.

The pay of a foot-soldier is from 100 to 400 dams.

RULES OBSERVED IN MAKING FIRE-ARMS FOR HIS MAJESTY'S USE.

Bundooks * are now made in such a manner that when filled with powder up to the muzzle, there is no

* Matchlocks.

fear of their bursting. Formerly they never were of more than four folds of iron, and sometimes only of one, joined together by the two extremities of the breadth, and which were very dangerous. His majesty, after having the iron flattened, has it rolled up like a scroll of paper, but slantingly, and every fold is passed through the fire. There is also the following method: solid pieces of iron are properly tempered, and then bored with an iron borer; and three or four of these are joined together to form a bundook. The smallest bundooks that are made are two spans long; and the longest near two ells. That of one ell and a quarter is called demanik, and its stock is made differently from the others. Some are made to fire without a match, merely by giving a little motion to the trigger: and they make some balls that will do execution like a sword. There are a great number of skilful artists in this department, the chief of whom are Ostad Kebeer and Huffain. In preparing the iron for bundooks, half is lost in the fire. When the lengths are made, and before they are joined together, they are stamped with figures, expressing the quantity of crude iron and the quantity remaining; and in this state it is called dowl: this is sent for his majesty's inspection; and the weight of the ball being determined, the bore is made accordingly. The bundook-ball is never larger than twenty-five tanks, nor less than fifteen; but, excepting his majesty, no body is bold enough to fire off one of the largest. When the bore is finished it is again carried to the haram; from thence it is brought out again and set in an old stock, and filled with powder till within a third of the muzzle. If it stands this proof, it is carried again to his majesty. Then the muzzle is finished, after which it is again put into an old stock, as before-mentioned, and tried at a mark. If it does not carry true, they heat it, and straighten it by means of a wooden-rod; then, in the royal presence, it is delivered to the filer, who fashions the outside as he is directed. When this is done, the
barrel

barrel is again carried to his majesty, when the wood and form of the stock are determined. In this stage the figures marking the weight of the crude and of the prepared iron are effaced, and in their room are engraven the maker's name, the place, the month, and the year. Next are made the trigger, the ramrod, and primer. After all these are finished, the piece is again ordered to be proved. If it is found to carry true, it is again brought to the haram along with five balls. In this state it is called *fadeh* (or plain). The colour of the barrel and stock is next determined; and when the colouring is finished, it is called *rungeen* (or coloured). It is now sent again into the haram with five more balls. His majesty fires it four times, and returns it back again with the fifth ball. When ten of these *rungeen* muskets are collected together, they are ordered to be inlaid with gold, &c. and are afterwards sent to the haram, as before described; and when ten such are completely finished, they are committed to the care of the *cheyleh*.

A DESCRIPTION OF THE BARGHU.

Formerly it required a great many men, with a number of iron tools to polish the bundooks; but his majesty has invented a wheel, which is turned by a single bullock, and polishes sixteen muskets in a very short time.

OF THE RANKS OF THE ROYAL BUNDOOKS.

Bundooks are either made in the royal workshops, or are bought, or are received in presents. His majesty, out of a thousand of those of different kinds, selects one hundred and five for his own particular use, which are used in the following manner: *viz.* twelve are named after the months, and are brought to him alternately, so that each comes in use once a year; thirty others are changed every week, and thirty-two are used alternately every day of a solar month; and the remaining thirty-

one

one are for the kowtel. His majesty fires every day ; and after he has discharged a piece four times, it is sent out and exchanged for another.

It is also a rule, that the clerks of the chace take an account of all the game that is shot by his majesty, and with what particular piece ; from whence it appears, that with the musket called fungram, which is the first in rank of the khafeh-muskets, and appropriated for the month Ferwerdin *, there have been killed one thousand nine hundred game of various kinds.

THE PAY OF THE BUNDOOKCHYAN.

His majesty has fixed the pay of the merdahs after four rates, *viz.* first, 300 dams ; second, 280 dams ; third, 270 dams ; fourth, 260 dams ; and the pay of the others at five rates, each of which are divided into highest, middle, and lowest.

First Rate.

	Dams.
Highest, -	250
Middle, -	240
Lowest, -	230

Second Rate.

Highest, -	220
Middle, -	210
Lowest, -	200

Third Rate.

Highest, -	190
Middle, -	180
Lowest, -	170

* March.

Fourth Rate.

	Dams.
Highest, -	160
Middle, -	150
Lowest, -	140

Fifth Rate.

Highest, -	130
Middle, -	120
Lowest, -	110

THE FEEL KHANEH, OR ELEPHANT-STABLES.

The natives of Hindoostan hold this animal in such estimation, that they consider one of them as equivalent to five hundred horses. The male elephant is of so generous a disposition; that he never injures the female, although she be the immediate cause of his captivity; neither will he fight with a male who is much younger than himself; and, from a sense of gratitude, he never hurts his keeper; and out of respect for his rider he never blows dust over his body when he is mounted, although at other times he is continually amusing himself with so doing. In the rutting season an elephant was fighting with his match, when a young one coming in their way, he kindly set him aside with his trunk, and then renewed the combat. If a male elephant breaks loose in the rutting season, no body dares go near him without being accompanied by a female one; and then he suffers himself to be bound without offering any resistance. When the female dies, the male will neither eat nor drink for a considerable time. He can be taught various feats. He learns the modes which can only be understood by those skilled in music, and moves his limbs in time thereto. He is also taught to shoot an arrow

arrow out of a bow, and to take up any thing that is thrown down and to give it to his keeper. They are fed with any kind of grain wrapt up in grafs; and, what is very astonishing, upon a signal being given him by his keeper, he will hide eatables in the corner of his mouth, and when they are alone together will take them out again and give them to the man. An elephant frequently with his trunk takes water out of his stomach and sprinkles himself with it, and it is not in the least offensive; also, he will take out of his stomach grafs on the second day, without its having undergone any change.

The price of an elephant is from one hundred to a lack of rupees. Those of five thousand and of ten thousand rupees price, are not uncommon.

There are four kinds of elephants. Behder is that which has well-proportioned limbs, an erect head, broad breast, large eyes, and a long tail, with two excrescences in the forehead resembling large pearls. These excrescences are called in the Hindovee language, guj manik; and many properties are ascribed to them. Another kind, called mund, has a black skin and yellow eyes; is bold and ungovernable. That called murg has a whiter skin, with moles, and its eyes are of a mixture of red, yellow, black, and white. That called mirh has a small head, and is easily brought under command: its colour is a mixture of white and black, resembling smoke; and from mixtures of the above kinds are formed others of different names and properties.

The rej tum, of whom a particular description shall hereafter be given, is very common; and this kind is handsome, well-proportioned, and tractable, has not much inclination for the female, and is very long lived. The beysh rej has a dreadful piercing eye, with a

tremendous countenance, has a ravenous appetite, is vicious, and sleeps a great deal.

Formerly it was thought unlucky to allow tame elephants to breed; but his majesty has surmounted this scruple.

The female goes with young eighteen lunar months. The foetus begins to have some form in the eleventh month; in the twelfth month the veins, bones, nails, and hair are discernible; in the thirteenth month its sex may be discovered; and in the fifteenth month it has life. If the female increases in strength whilst breeding, it is a sign that she is big of a male; and, on the contrary, if she is weak, it indicates her having a female. In general, an elephant has but one young at a birth, but sometimes she has two. The young one sucks till it is five years old, after which time it feeds on vegetables. At this age it is called *bal*. At ten years it is called *powt*; at twenty, *bek*; and at thirty, *kelbeh*. It undergoes some change at every one of these periods, and arrives at maturity in sixty years. It is a good sign in an elephant to have eyes of yellow and white, mixed with black and red. The elephant has two white tusks, an ell in length; and sometimes longer. The tusks are said to be sometimes red, and likewise four in number. An elephant ought to be eight cubits high and nine in length, and should measure ten cubits or more round the back and belly; and white specks on the forehead are very lucky.

The male elephant wants the female in different seasons; some in winter, some in summer, and others in the rains; and at this time they commit many extravagancies, throwing down houses and stone-walls, and pulling men from on horseback with their trunks. The sign of their being hot, is a filthy water, of a white

or

or red colour, exuding from their temples, and which is of an insufferable smell. Each of the temples of an elephant is said to have twelve perforations: before this symptom the elephant is outrageous, and looks very handsome. The natural life of an elephant, like that of man, is one hundred and twenty years. The elephant has many general names, amongst which are huffy, guj, feel, peel, and hawtee. An elephant by being properly trained may be made very valuable, so that many who buy an elephant for an hundred rupees, in a short time make him worth ten thousand.

Elephants are taken in the following places: in Agra, in the wilds of Begawan and Nerwar, as far as Berar; the subah of Allahabad, near Ruttenpoor, Nunderpoor, Sirgetcheh; the subah of Malwah, Hat-tendeyah, Achowd, Chunday, Suntwafs, Bijehgur, Royfayn, Hoshengabad, Gurh, Haryegurh, in the subah of Bahar on the borders of Rohtas, at Jahrkhend, and in the subahs of Bengal and Orissa, particularly at Satgong, there are great numbers. The best elephants are those of Tipperah.

A herd of elephants is called in the Hindovee language sehan; which word is also applied to a thousand.

His majesty has introduced many wise regulations into this department.

He first parcelled out the elephants, committed some to the care of daroghahs, and appropriated others to his own particular use. He arranged the elephants in seven classes: 1st, Must, which is an elephant that is arrived at perfection. 2d, Sheergeer, is an elephant used in war, and who has been rank once or twice, and is always so in some degree. 3d, Sadeh is one that is somewhat younger than the second. 4th, Menjholeh is smaller than the one next preceding. 5th, Kerheh

is a size smaller than the fourth. 6th, Benderkeeah is a little smaller than the fifth. 7th, Mukel is a young elephant that has never been rode; and each of these are subdivided into three kinds, excepting the seventh rate, which is subdivided into ten kinds; and a proper quantity of food is fixed for each, as is set forth in the following table of daily allowance.

Must.

	Md.	Sr.
Large, -	2	24
Middling,	2	19
Small, -	2	14

Sheergeer.

Large, -	2	9
Middling,	2	4
Small, -	1	39

Sadeh.

Large, -	1	34
Middling,	1	29
Small, -	1	4

Menjholeh.

Large, -	1	22
Middling,	1	20
Small, -	1	18

Kerheh.

Large, -	1	14
Middling,	1	9
Small, -	1	4

Benderkeeah.

Benderkeeak.

	Md.	Sr.
Large, -	1	0
Middling, 0		36
Small, - 0		32

Mukel.

	Sr.
First, -	26
Second, -	24
Third, -	22
Fourth, -	20
Fifth, -	18
Sixth, -	16
Seventh, -	14
Eighth, -	12
Ninth, -	10
Tenth, -	8

The female elephants are of four classes, large, middling, small, and mukel; the first and second of which are each subdivided into three kinds, and the mukel into nine kinds. Their daily allowance is as follows:

Large.

	Md.	Sr.
First, -	1	22
Second, -	1	18
Third, -	1	14

Middling.

First, -	1	10
Second, -	1	6
Third, -	1	2

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Small.

Small.

	Md.	Sr.
First,	○	37
Second,	○	32
Third,	○	27
Fourth,	○	22

Mukel.

	Sr.
First,	22
Second,	20
Third,	18
Fourth,	16
Fifth,	14
Sixth,	12
Seventh,	10
Eighth,	8
Ninth,	6

ESTABLISHMENT OF SERVANTS FOR THE
ELEPHANTS.

For a *muß* there are allowed five men and a boy; thus, one mehawet, one bhuy, three mayhets, and a boy. The business of the mehawet is to ride upon the neck of the elephant, and to train him: his monthly wages is 200 dams. The bhuy sits upon the rump of the elephants, and assists in battle, and in quickening the speed of the elephant: his pay is 110 dams per menssem. The mayhet fetches fodder, and assists in caparisoning and undressing the elephant, &c.: on a journey he receives four dams, and at other times three dams and a half daily.

The sheergeer has five men, *viz.* one mehawet, one bhuy, and three mayhets; the first has one hundred and eighty

eighty dams, the second one hundred dams per menfem, and the others as before mentioned.

For the fadeh are allowed four men and a boy; namely, a mehawet at 160 dams, a bhuy at 90 dams per month, and two mayhets and a boy at the established rate.

The menjholeh has four fervants, *viz.* a mehawet at 140 dams, a bhuy at eighty dams monthly, and two mayhets at the established rate.

The kerheh has three men and a boy; *viz.* a mehawet at 120 dams, a bhuy at feventy dams per month, and a mayhet and a boy at the established rate.

The benderkeeah has a mehawet at 100 dams per month, and one mayhet at the established rate.

The mukel has a mehawet at fifty dams per month, and a mayhet at the established rate.

The following is the Establishment of Servants for the Female Elephants.

For the largeft fize, four men; *viz.* a mehawet at 100 dams, a bhuy at fixty dams per month, and two mayhets at the established rate.

For the middle fize, three men and a boy; *viz.* a mehawet at eighty, and a bhuy at fifty dams per month, and a mayhet and a boy at the established rate. For the fmaller fize, a mehawet at fixty dams per month, and a mayhet at the established rate. For the mukel, a mehawet at fifty dams per month, and a mayhet at the established rate.

At first his majesty formed ten, twenty, or thirty elephants into a troop, which is called a hulkah; and the person to whose charge it is committed is called a foujdar; the foujdar's business is to teach the elephants to be bold, and not be frightened at the sight of fire or at the noise of artillery; and he is answerable for their discipline in these respects.

Every munsubdar of 100 or more, has twenty-five or thirty elephants appointed for him; and the other foujdars, who are bisties or dehbashies, are under his command; and this goes on progressively from a dehbashy to an hezary; and the pay after the suddies are different, and many are of the rank of omrahs. A suddy has two marked horses.

In the Rank of Bisties.

	Rs. per Month.
The first has	- 30
The second,	- 25
The third,	- 20

Of the Dehbashies.

The first has	- 20
The second	- 16
The third,	- 12

But the bisty and the dehbashy, who has one marked horse, is reckoned amongst the ahdyan. Each foujdar, who is appointed to twenty-five or thirty elephants, pays the wages of the mehawet and bhuy of the elephant which he uses for his own riding: and he who has charge of ten or twenty elephants, pays the wages of one mehawet. Afterwards his majesty, not satisfied with this method, gave a hulkah of elephants in charge to an emeer, and ordered him to superintend it. The food

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is provided by assignments on government ; and a clerk is appointed to keep the accounts of the receipts and expenditures of the department, and to see the royal regulations carried into execution.

THE HARNESS, HOUSINGS, &C. OF AN ELEPHANT.

Dehrneh, is an iron chain of sixty long links, each of which weighs three seers. One end is fixed in the ground, and the other is fastened to the left hind leg of the elephant. Sometimes these chains are made of gold and silver.

Andow, is a chain which is used to fasten the fore legs of the elephant.

Beyry, is a chain for fastening both the hind legs.

Belend, is a chain that fastens the legs so as to prevent the elephant from running ; but at the same time allows him to walk. This is an invention of his majesty.

Gedh beyry, resembles the andow, and is used for unruly elephants.

Loweh lunger, is a long chain, one end of which is fastened to the elephant's right fore leg, and the other end to a strong stake. When the elephant is unruly they tie him to this stake till the chain twists round him. This was invented by his majesty.

Cherkhy, is a hollow bamboo about half an ell long, tied round with sinews, and filled with gun-powder. It is divided into two by an earthen partition, and a fuzee is put in each end ; then the bamboo is wrapped up in paper, and set upon a cross stick, which serves for a handle. Upon fire being put to both ends, it
turns

turns round and makes a frightful noise. When an elephant is unruly they bring it before him. Formerly, in order to separate two elephants that were fighting, they used to light a fire ; which seldom had the desired effect.

Enderhyary, which signifies darkness (it is also called owjealy, or light) is a piece of canvas an ell and a half wide, or more, and it is sometimes made of brocade and velvet, &c. It is fastened to the kelloweh, and when the elephant is refractory, is thrown over his face, so that he cannot see. Some have three bells.

The kelloweh, is composed of several ropes twisted together, and is eight fingers broad, and an ell and a half in length. It is fastened round the neck of the elephant : the elephant-driver rests his feet in it. Sometimes it is made of silk or leather ; and in it are sometimes fixed iron spikes, which may be stuck into the elephant when unruly, to prevent his moving his head to throw off the driver.

Dulthy, is a thick rope five ells long, which is tied over the kalloweh to strengthen it.

Kenar, is a sharp iron spike half an ell long, which is suspended at the kelloweh, and is used to prick the bottom of the elephant's ear when he is unruly.

Dowr, is a thick rope, which comes from the tail, and is fastened on the neck of the elephant. It serves for ornament, and is also of use to the bhuy to hold by when the elephant is unruly ; and it likewise serves to hang other trappings to.

Gedyleh, is a cushion put upon the back of the elephant, to prevent the dulthy from galling, and is also ornamental.

Ficheweh

Picheweh, is a rope that goes across the elephant's buttocks: the bhuy rests upon it, and when he handles his bow, sets his feet thereon.

Chowraffy, are a number of bells fastened on broad-cloth, and tied on before and behind; they are ornamental, and a mark of grandeur.

Putgetcheh, are two chains that are fastened under the elephant's belly, and hung with little bells. Also on each side of the kellaweh are hung three large bells.

Katafs. Fifty more or less are fastened to the teeth, forehead, and neck of the elephant: they are either white, black, or pied.

Teyeh. Five plates of iron, each one cubit long and four fingers broad, are joined together by rings and fastened round the ears of the elephant by four chains, each an ell in length; and betwixt these another chain passes over the head and is fastened in the kellaweh; and across it are four iron spikes with kataffes and iron knobs. There are other chains, with iron spikes and knobs, hung under the throat and over the breast, and others fastened to the trunk; these are for ornament, and to frighten horses.

Pakher, is a kind of steel armour that covers the body of the elephant; there are other pieces for the head and proboscis.

Gej-jhemp, is a covering made of three folds; and is laid over the pakher.

Meghdember, is an awning to shade the elephant, invented by his majesty.

Kempeel, is a fillet of brocade, &c. from which are suspended kataffes.

Ankus, to which his majesty has given the name of gejbah, is used for stopping and driving the elephant.

Gedd, is a pronged iron spike. The bhuy makes use of it when the elephant is refractory.

Bencery, are iron or brass rings which are put upon the elephant's teeth, and serve to strengthen them as well as for ornament.

Jegawet, is an instrument like the gedd, a cubit long, which the bhuy uses to quicken the elephant's speed.

The jhendeh, like the towgh, is hung round with kataffes. It is tied on the loins of the elephant.

But it is impossible to describe the various housings and trappings of an elephant.

Every year, for each *myst* and sheergeer and fadeh, are allowed seven pieces of gunnies at eight dams and a half per piece, four blankets at ten dams each, and eight ox-hides, at eight dams each. These are made into a covering, the sewing of which requires half a seer of twine. A menjhuleh and kerheh are allowed each four pieces of gunnies, three blankets, and seven ox-hides. For a benderkyah or a mukel, or a female elephant, three pieces of gunnies, two blankets, and four ox-hides. In proportion to the allowance of every maund of grain, there are given to the hulkehदार ten seers of iron for chains, &c. The iron costs two dams per seer. And there are allowed for each hide one seer of sesame oil, a maund of which costs sixty dams. Moreover, five seers of cotton thread, which

which costs eight dams per feer, are allowed for the kel-laweh of the elephant, upon which the foujdar rides; and those of the other elephants are made of leather, &c. Every year twelve dams are paid by the hulkahdar, in consideration of his having the old articles.

THE KHASEH ELEPHANT.

There are always set apart for his majesty's riding 101 elephants. Their allowance of food is the same in quantity with those of the feel khaneh, but differs in quality. Most of these have moreover five seers of sugar, four seers of ghee, and half a maund of rice, with round and long pepper, &c. and some have a maund and a half of milk mixed up with their rice. In the sugar-cane season each elephant has daily 300 canes more or less for the space of two months. His majesty is the mehawet of the elephants that he rides; but each has three bhuyas in the rutting season, and two bhuyas when cool. The monthly pay of each is from 120 to 400 dams, and they receive this pay immediately from his majesty. And for each elephant four mayhets are also allowed. Three female elephants are appointed for every hulkah of the khaseh elephants; which rule is not observed in the other hulkahs; and for some hulkahs of khaseh elephants, even a greater number of females are allowed. The following are the servants appointed for the royal female elephants: for the first of the large class, two mayhets and a boy; for the second and third of this class, one mayhet and a boy; and for the other classes of the female elephants, the same number of servants are here allowed as in the feel khaneh; only, that whereas in the feel khaneh one of the omrahs is appointed to superintend a hulkah,—here an emeer is appointed for every single elephant. Likewise for every ten khaseh elephants, a skilful person is appointed, who is called a dehydar: the first of these has twelve rupees, the second ten rupees, and the third eight rupees

pees per month. Another officer, called Nekeeb, is also appointed to every ten elephants, whose business it is to report to his majesty every day what elephants eat less than usual, whether less food than what is allowed has been given them, or if they are afflicted with any disorder. The nekeeb has one marked horse, and receives his pay as an ahdy. Moreover, for every ten elephants one of the servants of the presence is appointed to examine them once every week, and make his report.

THE KHASEY SEWARY, OR THE MANNER OF
RIDING THE STATE-ELEPHANTS.

His majesty rides every kind of khaseh elephant, from the first to the last class, making them obedient to his command: and frequently in the rutting season, he puts his feet upon the teeth of the elephant and mounts him, to the astonishment of those who are used to these animals.

Magnificent amarees are put upon the backs of swift-paced elephants, and which serve for places of repose on journies. An elephant so caparisoned is always ready at the palace.

Whenever his majesty mounts, a month's wages are given as a donation to the bhuyas. And when he has rode ten elephants, the following donations are also bestowed, *viz.* to the weekly supervisor 100 rupees, to the dehdar thirty-one rupees, to the nekeeb fifteen rupees, to the mushreff seven rupees and a half. Moreover, the rewards occasionally given to those who are particularly attentive to the duties of their respective offices, are innumerable.

Every elephant has his match appointed for fighting: some are always ready at the palace, and engage when
the

the order is given. When the battle is over, if the combatants were khafeh elephants, the bhuyas of the conqueror receive a reward of 250 dams; but if they were elephants of the feel khaneh, the bhuyas of the conqueror receive only two hundred dams.

The dehydar of the khafeh elephants takes from the monthly pay of every bhuy one dam, the mufhreff half a dam, and the nekeeb a quarter of a dam out of every rupee.

In the feel khaneh, out of every rupee one dam is taken by the suddyal, the dehbasly, and the bity; and by the mufhreff and nekeeb as in the khafeh department.

OF FINES.

As in the other departments, so likewise in this there are certain established fines.

Whenever a male or female khafeh elephant dies, three months pay is exacted from the bhuyas.

If any part of the harness is lost, the bhuyas and mayhet forfeit ten or fifteen rupees.

If a jul is lost, they pay its full price.

If a female elephant dies through want of care, the bhuyas pay its price.

If an elephant-keeper gives an elephant any drug to make him vicious, and he dies in consequence thereof, he is subject to capital punishment, or to have an hand cut off, and to be sold for a slave. And if it was a khafeh elephant, the bhuyas also shall forfeit three months pay, and be for one year out of service.

Also a skilful person is appointed to examine every month into the state of the khaseh elephants; and if he finds any one out of flesh, the omrahs are fined, and the wages of the bhuyas are reduced in proportion to their demerits.

In the feel khaneh an examination is made every four months by an ahdy, who makes his report to his majesty.

If an elephant dies, three months wages are taken from the bhuyas and the mehawet.

If an elephant breaks a tusk and has the disorder called kaly, the darogha pays two-thirds, and the foudjar one-third of the eighth of the price of the elephant. The kaly is a part of the tusk, which upon being wounded suppurates, and becomes hollow and uselefs. If a tooth is broken without occasioning the kaly, the fine is a sixteenth part of the price of the elephant; two-thirds from the darogha, and one-third from the foudjar. Now, only an hundredth part of the price of the elephant is fixed for the fine for the feel khaneh; but whenever this neglect happens towards one of the khaseh elephants, such punishment is inflicted as his majesty may please to direct.

THE HORSE STABLES.

His majesty being very fond of horses, merchants bring them from the two Iraks, Room, Turkestan, Badakshan, Shirvan, Kherghez, Tibbet, and Cashmeer; and droves are continually arriving from Turan and Iran, so that at this day there are in his majesty's stables twelve thousand horses. And in like manner, as they are continually coming in, so equal numbers are daily going out of the stables in presents and for other purposes.

Skilful persons are appointed to look after the broods ; and in a short time the hories of Hindoſtan will excel thoſe of Arabia. There are fine horſes bred in every part of the empire, but thoſe of Ketch excel, being equal to the Arabs. It is ſaid, a long time ago an Arabian merchant was ſhipwrecked on the coaſt of Ketch, and that he had ſeven choice horſes, which are reported to have been the progenitors of the horſes of that place. In Penjab are bred horſes reſembling irakies, eſpecially in that part which lies between the rivers Sind and Behet, which is alſo called Sebahy.

The following places likewiſe produce good horſes ; Putty Hibetpoor, Bejwareh, Teharch, Agra, Mewat, and the ſubah of Ajmeer : and in the northern mountains of Hindoſtan are a hardy breed of ſmall horſes called gowt : and on the confines of Bengal, near the province of Kotch, is a horſe betwixt a tourky and a gowt, called tanghian, which is very hardy.

His majeſty, from his regard for this animal, which is on many accounts ſo valuable to a monarch, has made ſeveral regulations reſpecting it.

First, He has directed that a place be ſet apart for the horſe-merchants, where they may be at eaſe, and free from moleſtation, at the ſame time that the crafty may be deprived of an opportunity of diſpoſing of their cattle to private people. But thoſe who are known to be upright in their dealings, may keep their horſes where they pleaſe, and bring them at an appointed time.

Second, He nominated a perſon to the office of aumeen caravanſa, to keep the merchants in order.

Third, He appointed a tepukchy, to keep an account of the horſes that come and thoſe that have been examined.

Fourth, He appointed skilful and trusty persons to settle the price of the cattle. His majesty, from his excess of goodness, in order to satisfy the fullest expectations of the horse-dealers, generally gives twenty rupees or more above the price that is at first fixed.

OF THE RANKS OF HORSES.

These are two; khafeh, and those that are not khafeh.

The following are khafeh, *viz.* six stables, each containing forty choice Arabian and Persian horses; the stables belonging to the three shahzadehs; the stables of tourky horses for the road; and the stables of horses bred in the royal studs; and each stable has a particular name: but, excepting the first six stables, none ever consist of more than thirty horses. His majesty rides upon all the horses in the six stables, and upon some of the others occasionally.

The shahzadeh's stables and those of the Hindostany breed are of three kinds, *viz.* of thirty, or of twenty, or of ten horses. A horse whose value does not exceed ten mohurs, is put in the stable of ten. Those worth from ten to twenty, stand in the stable of twenty, and so on; and omrahs and other munsubdars, and great ah-dyan are appointed to superintend them. Government finds corn for all the horses, excepting for the horse which the itakdar of every stable is allowed for his own riding, and which he maintains in corn, grass, &c. at his own expence.

DAILY ALLOWANCE OF FOOD FOR HORSES.

Every khafeh horse was allowed daily eight seers of grain, when the seer weighed twenty-eight dams; and now that the seer is fixed at thirty dams, the allowance is, in the winter seven seers and a half of mowt or mash boiled; and in the summer, seven seers and a half of nakhud. Out of the above seven seers and a half, two seers

seers are ground into flour. In the winter, before the horse has his flour, they give him a seer and a half of sugar, and half a seer of ghee. Two dams *per diem* are allowed for grafs, excepting in the season of khaweed *, when they have no grafs; and then, instead of sugar, they have molasses without the ghee. During the three first days of their eating khaweed, they are not allowed any grain; afterwards, they have six seers of grain, and two seers of molasses daily. In the iraky and tourky stables seven seers and a half of boiled grain are given during the cool months: one dam is allowed for boiling a maund of grain, and once every week each horse is allowed a quarter of a seer of salt. At the times that ghee and khaweed are allowed, every horse worth thirty-one mohurs and upwards, has one seer of sugar. A horse from twenty-nine down to twenty-one mohurs, has half a seer; and the inferior horses have none: and before eating the khaweed, every horse worth more than twenty mohurs is allowed a maund and ten seers of ghee. To each horse from eleven to twenty mohurs, they give twenty seers of ghee, and those of less value have neither ghee, nor molasses, nor khaweed; but every horse of this last class is allowed the fifth of a dam-weight of salt. The allowance for grafs for each of the iraky and tourky horses is, for those at court four dams, and for those employed in the pergunnahs, one dam and a half *per diem*. In the winter, instead of grafs, is given a bieghah of khaweed, the price of which at court is valued at 240 dams, and in the country at two hundred dams; also, every horse, during the time he is eating the khaweed, has an extra allowance of two maunds of molasses, and an equal quantity is lessened in the grain. The officers of the household draw out an estimate of these expences, and obtain proper assignments for the payment of them. Whenever a horse is sick, every necessary expence is paid by government, upon the testimony of the horse-doctor.

* Green wheat.

Every stallion to a stud of mares is allowed the same food as a horse of the stable.

The gowt horses have each five seers and a half of grain, and the usual quantity of salt, and are allowed for grafs a dam and a half at court, or one dam and three cheetels in the pergunnahs; but they have neither ghee, nor molassies, nor khaweed.

The kerak horses (tanghians) have each four seers and a half of grain, and salt as usual, with one dam for grafs at court, or three quarters of a dam in the pergunnahs.

The brood mares have each two seers and three quarters of grain, but no allowance for salt, grafs, or wood.

A foal is permitted to suck its dam for the three first months; after which, for the next nine months, it is allowed the milk of two cows; and for six months after two seers and three quarters of grain daily; and every six months from this period, they increase a seer till it be three years old, when it is reckoned a full grown horse.

THE HORSE-FURNITURE.

It would be tedious to mention all the royal horse-furniture ornamented with jewels, and the coverings of silk, &c.

Besides those, there are allowed yearly one hundred and ninety-seven dams and a half, &c. *viz.*

For an artek, which is of quilted linen, forty-eight dams; for a yalpoth (a covering for the mane) thirty-two dams; for a woollen-rubber two dams; for a horse-cloth, the outside of hair-cloth and the lining
woollen

woollen stuff, forty-two dams; for planks and heel-ropes forty dams; for girths eight dams; for a muggesfran (a cow-tail to drive away the flies) three dams; for a kizeh, ropes, &c. fourteen dams; for a curry-comb one dam and a half; for grain-bags six dams; for baskets for serving the horse with grain, one dam,

A new woollen-rubber is allowed every six months. Half the original price of the artek is taken by government upon the delivery of a new one; and for an old yalposh a sixth part of its cost is taken, and the remainder paid to buy a new one. All the other articles are renewed every year, and fifteen dams two cheetels and a half are taken for the old ones,

In the other stables, as far as twenty-one mohurs, there are allowed one hundred and ninety-six dams and a half annually, in the manner before particularized; and in exchange for the old articles twenty-five dams and a half are taken by the state.

In the stables, from twenty to eleven mohurs are allowed one hundred and fifty-five dams and a quarter, viz.

		Dams.
Artek,	—	39 $\frac{3}{4}$
Yalposh,	—	27 $\frac{1}{4}$
Saddle-cloth,	—	30
Girths,	—	6
Bridle, &c.	—	10
Heel-ropes, &c.	—	32
Chowry,	—	2
Rubber,	—	1 $\frac{1}{2}$
Curry-comb,	—	1 $\frac{1}{4}$
Basket,	—	1
Bags,	—	4 $\frac{1}{2}$
		<hr/>
		155 $\frac{1}{4}$
		<hr/>

And in exchange for the old ones the state takes twenty dams.

For the stables of ten mohurs, and for the tanghians and gowts, are allowed one hundred and twenty-eight dams and a quarter, *viz.*

		Dams.
Artek,	—	37
Yalposh,	—	24 $\frac{1}{2}$
Saddle-cloth,	—	24
Heel-ropes, &c.	—	20
Bridles, &c	—	8
Girths,	—	5
Chowry,	—	1 $\frac{1}{2}$
Rubber,	—	1 $\frac{1}{2}$
Curry-comb,	—	1 $\frac{1}{4}$
Baskets,	—	1
Bags,	—	4 $\frac{1}{2}$
		<hr/>
		128 $\frac{1}{4}$
		<hr/>

At the expiration of the year they take twenty dams for the old articles, and pay the remainder to buy new.

Kerah aheny is a vessel for boiling grain for ten horses. It is made of one maund of iron, the price of which is 140 dams, including the workmanship.

Setelmiffy. Ten horses of the stables of forty, drink out of one of them; but only one is allowed for each of the other stables. It costs 140 dams.

Halter. In the stables of forty there are three halters; in the stables of thirty two halters; and in the other stables one for each. Each halter weighs half a maund, the hemp of which costs one hundred and forty dams, and the expence of twisting is sixteen dams.

Every

Every halter is fastened with two iron pins weighing five seers, and costing fifteen dams each.

Teber tehmak, weighing five seers; in every stable there is one to drive the iron pins.

All the broken copper and iron utensils in the khafestables, if repairable, are repaired by the daroghas; and when they are past that state their value is estimated, and an assignment given for the remainder to purchase new. In the other stables, every year half the value is taken for the old ones, and the remainder is paid for new.

Horse-shoes. Horses are shod twice a year. Formerly eight dams were given for a set of shoes, but now ten dams are allowed.

Kundelan. One is allowed for every ten horses. The price of it is eight rupees and twelve annas.

OF THE SERVANTS EMPLOYED IN THE STABLES.

The atbeygy takes care of all the horses, and orders how they shall be managed. This office is always held by a munsubdar of high rank: at present it is filled by the khan khanan.

Darogha. There is one belonging to each stable; he is appointed out of the munsubdars of five thousand and the great ahdyan.

The mufhreff keeps an account of the number of horses present, and of what are received into and sent out of the stable; it is likewise his duty to see that such royal regulations as regard this department are carried into execution. He is also one of the omrahs.

Dedahwaran.

• Dedahwaran. Previous to the horses being brought to his majesty, some persons ascertain their qualities, and settle their rank; an account of which is taken in writing by the mushreff. This office is performed by munsubdars and ahdyan.

The akhshechy looks after the horse-furniture, and has the horses saddled. Many of these receive their pay amongst the ahdyan.

The chabuksewar rides and breaks in the horses, and tries their speed, which the mushreff takes an account of. He receives his pay as an ahdy.

The hada are a number of rajpoots who teach the horses various tricks; and they are ranked amongst the ahdyan.

The mirdaheh. The most experienced amongst the fyces is placed at the head of ten, and has this name given him: he receives his pay amongst the ahdyan. In the khafeh stables his monthly pay is 170 dams; in the stables of the khanehzad 160 dams; and in the other stables of thirty, 140 dams; in the stables of twenty, 100 dams; and in the stables of ten horses, thirty dams; and this last merdaheh looks after two horses.

The beitar (horse-doctor) receives his pay as an ahdy.

The nekeeb is an officer who reports to the darogha and mushreff the condition of every stable; and it is his office to have the cattle in readiness. The two head nekeebes are ahdyans, and they have thirty people under them, who receive from 100 to 120 dams each *per menssem*.

The fyce (groom) one for every two horses; but they are paid differently, viz.

	Dams per Month.	
In the stables of forty horses,	—	180
The elder princes stables,	—	138
The other young princes stables, and tourky horses,	— —	136
Khanehzad,	— —	126
In the other stables of thirty horses,		160
In those of twenty,	—	130
In those of ten,	— —	100

JALUDAR AND PYKES.

Their monthly pay is from 120 to 1200 dams. Some of them will run from fifty to 100 cofs in the course of a day.

The nalbend (the farriers) are ahdyan and peyadehs. Their monthly pay is 160 dams.

The zeendars are also ahdyan and foot-soldiers, and they receive the established pay.

In the stables of forty horses one faddle is allowed for two horses, in the following manner: for the first and twenty-first, for the second and twenty-second, for the third and twenty-third, and so on to the last; and if the first horse is sent out of the stable, what was the second horse becomes the first, and the second faddle becomes the third.

Water-carriers. Three are allowed in the stables of forty; the stables of thirty have two; and the other stables one each. The monthly pay of each is 100 dams.

Ferash. There is one in every khafeh stable, who receives 103 dams monthly.

A *sependfowz* is only allowed in the stables of forty horses. His monthly pay is 100 dams.

Sweepers. Two are allowed for a stable of forty horses, and one for a stable of thirty or of twenty horses. The monthly pay of each sweeper is sixty-five dams.

During a march, if the daroghas of the stable have a fixed allowance for peons, they entertain some people to lead the horses. In the stables of thirty horses fifteen men are allowed, and so on; but those who have not any fixed allowance have men appointed occasionally by government, and each receives two dams *per diem*.

OF THE BARGEER.

Many are fit for the cavalry service who are not in circumstances to keep a horse. For these there are some separate stables, with particular daroghas and mufhreffs. Whenever there is a necessity, they furnish such an one with a horse upon a written order from the tepukchy; and a man so mounted is called a bargeer sewar.

REGULATIONS FOR THE DAGH, OR MARK.

Formerly they used to mark the horses with the word *nazer* (fight). Every horse that was received by government had this mark burnt on the right side; and those that were rejected were marked on the left side. Now the horses of every stable are marked with their price in numerals. Thus, a horse of ten mohurs price is marked with the figures ten; those of twenty mohurs have the figures twenty, and so on.

Regulations for keeping up the full Complement of Horses in the Royal Stables.

Formerly, whenever there were expended either ten horses from the stables of forty, or from the stables of the horses bred in the royal studs; or there were wanting five tourky horses, they were replaced in the following manner: The deficiency in the stables of forty was made up from chosen horses out of the young princes stables; and the stables of the kanehzad* were completed from the inferior stables: if there were wanting fifteen horses in the eldest shahzadeh's stables, they were replaced out of the stables of his brothers: when twenty horses were wanting to complete the stables of the second shahzadeh, they were taken from the stables of his younger brother, and from other inferior stables: and when twenty-five horses were wanting in the stables of the youngest shahzadeh, they chose them out of the inferior stables.

In the thirty-seventh year of his majesty's reign, it was ordered that, for the future there should be added to the number one every year; and thus in the thirty-eighth year, they did not begin to make up the deficiency in the khafeh stables till there were wanting eleven horses therein; and the other stables are now completed as his majesty may see fit.

REGULATIONS FOR FINES.

Formerly, when a khafeh horse died, they used to exact from the darogha one rupee, and from the mirdah ten dams, upon every mohur that the horse was worth; and the syces paid a fourth part of a month's wages. If a horse was stolen or blemished, the servants paid

* The horses bred in the royal studs.

whatever was commanded : and, in the other stables, they exacted for a single horse that died, one rupee upon every mohur ; for two horses, two rupees every mohur, in the proportions above mentioned. But now, for one, two, or three horses that die, are taken one rupee upon every mohur ; for four horses, two rupees upon every mohur ; and if five horses die, the servants pay three rupees per mohur ; and so on in proportion.

If a horse's mouth is spoiled, the merdah is fined ten dams upon every mohur ; and he taxes the fyces.

REGULATIONS FOR THE HORSES IN WAITING.

There are always kept in waiting two horses of the stable of forty ; of the stables of the three shahzadehs, and the khanehzad, three each ; together with two road-horses. These are formed into four divisions, and each division is called a missal.

1st Missal. One horse from the stable of the eldest shahzadeh ; one from the stable of the second shahzadeh, and one from the stable of khafeh tourkies

2d Missal. One from the stable of the youngest shahzadeh ; one from the stable of the khanehzad ; one from the stable of forty ; and one from khafeh tourky.

3d Missal. From the stables of the three shahzadehs one each ; and one from the khanehzad.

4th Missal. From the stables of the three shahzadehs one each ; and one of ten mohurs.

His majesty never used to ride any horses of the fourth missal till Sultan Morad went to his government, when the horses of forty mohurs were also brought for his majesty's riding.

REGULATIONS FOR DONATIONS.

Whenever his majesty mounts a horse belonging to one of the first six khafeh stables, he gives a fixed donation. For some time it was a rule, that whenever he mounted, a rupee should be given, *viz.* one dam to the atbegy; two dams to the jelowdar; and thirty-seven dams amongst the syces, mushreff, nekeeb, akhsbegy, and zeendar. Whenever he mounted a horse belonging to the stables of the eldest shahzadeh, thirty dams were given; twenty dams when he rode one belonging to the second shahzadeh; and ten dams for one belonging to the youngest shahzadeh, or a khanehzad horse. Now, the following are the donations: For a horse of the stable of forty, one rupee; for a horse belonging to the eldest shahzadeh, twenty dams; for a horse belonging to the youngest shahzadeh, ten dams; for a tourky horse, five dams; for a khanehzad horse, four dams; and for a horse of the other stables, two dams.

REGULATIONS FOR THE JELWANEH.

Whenever a horse is given to any one, he is rated ten or twenty mohurs above his value; and out of every such mohur, ten dams are divided amongst the servants, in the following proportions:

			D.	C.
The Atbegy,	—	—	5	0
The Jelubegy,	—	—	2	12 $\frac{1}{2}$
The Mushreff,	—	—	1	6 $\frac{1}{4}$
The Nekeeb,	—	—	0	10
The Syces,	—	—	0	6 $\frac{1}{2}$
Tessaldar, Zeendar, and Akhshechy,			0	15
			<hr/>	
			10	0

In this country, horses commonly live to the age of thirty years; and their price is from 500 mohurs to two rupees.

THE SHUTER KHANEH, OR CAMEL-STABLE.

From the encouragement given by his majesty, there are now bred in Hindostan camels that excel those of Turan and Iran.

A number of these animals are selected, and always kept ready to fight for diversion. The head khafseh camel, named Shah Puffend (the king's choice), and who is a native of Hindostan, has, for the space of twelve years, conquered all his antagonists. Camels are bred in the following places: Ajmeer, Judehpoor, Nagore, Beyganur, Jalmeer, Hetenda, and Tahnefir; and, in the subah of Gujerat, near the province of Ketch, are great numbers, and very fine. But in Sind is the greatest abundance; insomuch that many an inhabitant of those parts is master of 10,000 camels and upwards. The swiftest camels are those of Ajmeer; the best for burden are bred in Tatah.

Arwaneh is the name of a species of female camel. In every country, camels couple in winter. If the male has two humps, and which kind of camel is called biyeer, the young that it begets, if male, is commonly called ner; and if female, mayeh: but his majesty has given to the male of those the name of boghdy, and to the female that of jemazeh. The boghdy is the best for carrying burdens and for fighting; and the jemazeh excels in swiftness. There is also a kind of Indian camel, called look, which, as well as the arwaneh aforementioned, is almost as swift as the jemazeh. If a biyeer couples with a jemazeh, their young, if a male, is called ghoord; and if female, mayeh ghoord. If a jemazeh couples with a boghdy, or a look, the
young,

young, whether male or female, is named after its sire. But if a boghdy or a look couples with an arwaneh, the young male is named after its sire, and the young female after its dam.

When camels are loaded and travel, they are formed into ketars (or rows) each consisting of five camels; and each ketar has a different name, *viz.* the first ketar is called peting; the second, peshwereh; the third, meyaneh ketar; the fourth, dumdest; and the fifth, dumdar.

THE DAILY ALLOWANCE OF FOOD FOR CAMELS.

The boghdy is fit for service when he is two years and a half; and the jemazeh as soon as she is three years old. At this period they are each allowed two feers of grain daily.

From three and a half to four years,	5	feers
After four years to seven,	—	9
And those of eight years,	—	10

which allowance is continued.

The daily allowance for the ghoord, the mayeh ghoord, and the look, is the same as the two first mentioned, till they are four years old; after which,

Till they are seven years old,	7	feers
At eight years old,	—	7½

at which allowance they remain ever after.

The above was fixed at the time that the feer was of twenty-eight dams weight; but now that it is thirty dams, they deduct the difference. When the camels are in waiting during the eight dry months, grass is found by government; but, in the four rainy months,

and during a journey, the camel-drivers carry them to graze.

A camel that is on duty with the guard, within the city, has two dams every day for grafs; and if it is so employed without the city, the allowance is only a dam and a half.

FURNITURE FOR THE KHASEH CAMELS.

For the khaseh camels are allowed the following articles: dum afsar, mehar kathy (somewhat resembling a horse-saddle, but rather longer) kuchy, ketarchy, ferenjy, tung, firtung, sheebbund, jilajil, gurdendbund, firchader (or saddle-cloth) made of broad cloth, or of coloured linen, or wax-cloth. The value of such of the above articles as are inlaid with precious stones and adorned with silken stuffs, is beyond description.

Five ketars of camels, properly caparifoned, are kept ready for riding, together with two ketars for carrying mehafchs. The mehafch is a wooden chamber upon two poles, by which it is suspended between two camels.

In every ten ketars of camels, three ketars have coloured furniture, and the rest plain. For the rungeen (or coloured furniture) are allowed, for a boghdy, 235 dams and three quarters, viz.

Afsar worked with shells,	—	—	—	30 $\frac{1}{2}$ dams
Brass ring,	—	—	—	1 $\frac{1}{2}$
Iron chain,	—	—	—	4 $\frac{1}{2}$
Kathy,	—	—	—	5
Pushtpozy,	—	—	—	8
Dum afsar,	—	—	—	1 $\frac{1}{2}$

Carried forward

51
Tegetu;

<i>Brought forward</i>				51 dams
Tegeltu, (in which are five feers of wool)			8	
Saddle-cloth,	—	—	—	67
Jehaz and saddle,	—	—	—	40
Tung, sheebbund, and guloobund,	—	—	—	24
Takeh (called also Kherwer) a rope for tying on burdens,	}		—	30 $\frac{3}{4}$
Balapoash,	—	—	—	15
				<hr/>
				235 $\frac{3}{4}$

A jemazeh who has coloured furniture is allowed two additional articles, *viz.* a gurdembund at two dams, and a breast-belt at sixteen dams.

The fadeh, or those with plain furniture, are allowed, for a bogdhy or a jemazeh, 168 dams and a half, *viz.*

Afsar worked with shells,	—	—	10 dams	
Dum afsar,	—	—	0 $\frac{1}{2}$	
Jehaz,	—	—	16 $\frac{1}{2}$	
Saddle-cloth,	—	—	52 $\frac{1}{2}$	
Tung, sheebbund, and Guloobund,	—	—	24	
Takeh tenab,	—	—	37	
Balapoash,	—	—	28	
				<hr/>
				168 $\frac{1}{2}$

For a look, in the fadeh division, are allowed 143 dams, *viz.* afsar, jehaz, and takeh, the same as already mentioned; the saddle-cloth, thirty-six dams and a half; tung, sheebbund, and guloobund, fourteen dams and a half. The rungeen and fadeh, excepting the brass ring and iron chains, have their furniture renewed only once in three years; in consideration of the old rungeen furniture of every ketar, sixteen dams, and from a ketar of fadeh, fourteen dams are taken by government. At the end of every three years they draw out an account of the sum allowed for furniture,

from the amount of which is deducted a fourth part; and then, after taking one tenth from the remainder, an assignment is given for the rest.

The alefy, or camels used in carrying fodder and burdens, have new furniture every year. For a look and a khanehzad are allowed fifty-two dams and a half, *viz.*

Afsar,	—	—	5 dams
Saddle-cloth,		—	33
Sirdowr,	—	—	$0\frac{1}{2}$
Tung and sheebbund,	—	—	14
			<hr/>
			$52\frac{1}{2}$

Every year an account is made out, when a fourth part is deducted, and an assignment given for the remainder.

Gunney-bags, for giving the camels their grain, one for every ketar. Formerly there were allowed for a ketar of boghdys and jemazehs thirty dams and three quarters; and for a ketar of looks, twenty-four dams and a half; but it being represented to his majesty that the camel-keepers were losers by providing at this fixed rate, it was ordered, in the fortieth year of the reign, that the current price should in future be allowed.

It is a custom, that on every new year's day, the farban bashyan receives a donation upon trimming the camels, anointing them with oil, and receiving the alefy-furniture, &c.

RULES FOR ANOINTING THE CAMELS.

For every boghdy and jemazeh, are allowed annually three seers and three quarters of sesame-oil, three quarters

ters of a seer of sulphur, and six seers and a half of butter-milk. Each of the other kind of camels has the same as those abovementioned, excepting that of sulphur it has only twelve chattaks. Three seers of the oil are used in anointing the camel, and the remainder is injected up the nostrils. Formerly this allowance was quarterly, but now is given once a year only.

THE RANKS OF THE CAMELS, AND THEIR
SERVANTS.

His majesty has formed them into ketars, or rows, each of which is committed to the care of a farban.

The ketars are of three kinds. First, Five ketars are given in charge to a person called bistopunjee, or a superintendant of twenty-five camels: Second, Ten ketars, together with nine farbans, are put under a person who is stiled pinjahee, or a superintendant of fifty: Third, One hundred ketars, with their farbans, are under the orders of a punjsuddy, or a superintendant of 500. Out of these 100 ketars, ten are under the particular care of the punjsuddy. Government finds farbans for only nine of these ketars; the others being provided by the punjsuddy himself. The farbans of fifty, and those of twenty-five, are included in the number of the five hundred, and receive their pay accordingly.

The Monthly Pay of the Servants.

Rate.	Dams.
1	— 400
2	— 340
3	— 280
4	— [220

The superintendant of twenty-five camels receives monthly 720 dams, and has also one marked Jyaboo horse. The superintendant of fifty has a marked horse, and receives monthly 960 dams. At present
L 3
several

Several of the punjsuddies are dignified with the rank of youzbashy.

Out of every ketar, one camel is appropriated for the transportation of the camp-equipage: there is a tepeeckchy for this department:

Every punjsuddy is under the orders of an emeer.

A number of foot-soldiers are appointed to this department, to report, from time to time, the state thereof, in order that there may be no neglect; and every six months the condition of the camels is scrutinized.

From the time that a camel is fit for service, and has passed muster, if it is missing, the sarban, the pinjahee, and the punjsuddy, are fined in its full price. Or if a camel becomes blind or lame, they are fined the fourth of its price.

Reybary is the name given to a tribe of Hindoos who are skilful in the management of camels; they teach the Hindoo look to travel at a great rate. Although, for the speedy conveyance of intelligence, postmen are stationed at every five cose, from one extremity of the empire to the other, yet a great number of these camel-riders are continually in waiting at the palace to carry orders.

Each reybary has the following number of camels committed to his care for breeding, *viz.* fifty arwanehs, one biyeer, and two looks. The biyeer and the look have the same allowance of grain as before mentioned, but nothing for grass. The fifty arwanehs have neither allowance for grain nor grass.

The following Articles are allowed annually.

	Oil.		Sulphur.		Butter-milk.	
	Sr.	Ch.	Sr.	Ch.	Sr.	Ch.
A biyeer, a boghdy, or jemazeh, } 4 0		3	4	6	8	
A look, an arwaneh, a ghoord, or a maych-ghoord, } 3 10		6	10	6	8	
A bootah, or a dumbaleh, which are two kinds of camels, who carry light burdens, } 2 2		6	8	4	4	

and in the herds of camels, to each that is full grown is given every week, half a feer of saltpetre and common salt; and to a bootah, a quarter of a feer.

The monthly pay of a gulahban, or keeper of an herd of camels, is 200 dams; and he is, moreover, allowed for grazing fifty camels, six men at two dams each *per diem*. A gulahban of fifty camels is obliged to present his majesty three arwanehs every year; and on failure, their price is deducted from his salary.

Formerly the state used to exact a fourth part of the wool sheared from every boghdy and jemazeh, and which, upon an average, used to amount to four feers per head. This custom his majesty has abolished; and in lieu thereof, obliges the farban to furnish the dum-afsar and some other trifling articles.

The Prices of Camels.

A boghdy, from 4 to 12 mohurs

A jemazeh, from 3 to 10 ditto

A biyeer, from 4 to 7 ditto

L 4

A mayeh

A mayeh biyeer, from 3 to 5 mohurs
 A ghoord, from 3 to 8 ditto
 A mayeh ghoord, or a look, from 3 to 7 ditto
 A lookdokleh, from 8 to 9 ditto
 An Hindostany or a Belootche look, from 3 to 8 ditto
 An arwaneh, from 2 to 4 ditto

His majesty has fixed the burdens to be carried by each as follows :

Boghdy, best kind,	—	—	10 maunds
Ditto, middling,	—	—	8
Jemazeh and look, best kind,	—	—	8
Ditto, middling,	—	—	6

In this country camels do not live above twenty-four years.

THE GAW KHANEH, OR OX-STABLES.

Throughout Hindostan the ox is esteemed lucky, and held in great veneration. Every part of the empire produces good oxen; but those of Gujerat are esteemed the best. These will travel thirty-six miles in twenty-four hours; and they are swifter than the generality of horses. Sometimes a pair of them are sold for 100 mohurs; but they are very common for ten and twenty mohurs. There is also abundance of fine oxen in Bengal and the Deccan, that will kneel down to be loaded. Many cows at Dehly give daily twenty quarts of milk each; and are seldom sold for more than ten rupees. His majesty has a pair of bullocks which cost him 500 rupees. In the neighbourhood of Tibbet and Cashmeer are the katafs, which are of a very extraordinary appearance. This animal seldom lives above twenty-five years.

His majesty divided the oxen into troops, and committed each to the charge of a keeper.

One hundred of the choicest oxen are made khafeh, and called kowtel; fifty-one others are the half, and fifty more the quarter-kowtel. If any deficiency happens in the kowtel, it is supplied from the half-kowtel; and so on: and all the three above-mentioned kowtel-oxen are khafeh.

Also, from fifty to 100 head of oxen, are formed into a troop, with proper servants; after which, their ranks being determined, they are put into their respective classes.

Likewise others are appointed for drawing chariots and carts, and for carrying water.

And in the same manner are the cows and milk-buffaloes formed into divisions, and put under the charge of proper servants.

There is also a species of small oxen, called gaynee, which are well limbed and very beautiful.

DAILY ALLOWANCE OF FOOD FOR THE OXEN.

Every head of the three first khafeh kinds is allowed daily six seers and a quarter of grain, and a dam and a half for grafs; together with a maund and nineteen seers of molasses for the whole, which the daroghah distributes amongst them as he sees proper. For each of the other khafeh kinds, six seers of grain, and grafs as before; but they have not any molasses.

For the others, as follows: 1st kind, Six seers of grain; for grafs, if at court, one dam and a half; and if on a march, only one dam: 2d kind, Grain, five seers; and grafs as before.

The chariot-bullocks fix seers of grain, and grafs as before; the gaynees, first kind, three seers of grain; for grafs, if at court, one dam; and if on a march, three quarters of a dam. Second kind, grain two seers and a half; grafs, if at court, three quarters of a dam. The male buffaloes (called in Hindoostan urneh) eight seers of wheat flour boiled up with two seers of ghee, and two seers and a half of molasses; also one seer and a half of grain; and two dams are allowed for grafs. This animal, when in the vigour of youth, is so wonderfully brave, and has such strength, that he will attack a lion and tear him in pieces. When he is old he is used for carrying water, and is then allowed eight seers of grain, and two dams for grafs.

The other buffaloes that are employed in drawing water, are each allowed six seers of grain, and two dams for grafs.

The best of the chariot-bullocks have each six seers and a quarter of chenah, and two dams for grafs: the rest of these have each five seers of grain, and grafs as before. Those that work in carts formerly had five seers of grain, and one dam and a half for grafs, but their present allowance of grain is a quarter of a seer less.

The milch cows and buffaloes, when at court, have grain given them equal in weight to their milk. A cow gives from one to fifteen quarts of milk, and a buffalo from two quarts to thirty. An estimate being made of the quantity of milk given by each, there are demanded two dams weight of ghee for every quart of milk given by each.

An herd of oxen or buffaloes, is called *t'hat* in the Hindovee language.

SERVANTS EMPLOYED WITH THE OXEN.

In the khafeh stables one person is allowed to look after four head of cattle; and out of sixteen of such persons one has five dams, and the others four dams each *per diem*. The keepers of the other stables have each the same pay as those above mentioned, but then every one looks after six oxen. Some of the charioteers receive their pay as ahdyan, and others have from 112 to 256 dams *per mensem*. The *behul* (or chariot) is of two forms, clutterdar, or with an umbrella, and those that are without that ensign of royalty. The *behul* is sometimes drawn by horses, when it is called *goher behul*.

Formerly, for every ten arabahs, or carts, there were twenty arabcheen, or carters, appointed, together with a carpenter. The daily pay of the head arabachy was five dams, and that of the others four dams each. For some particular *behuls* are allowed after the rate of twenty arabcheean for fifteen *behuls*, without any carpenter. The head arabachy furnished repairs; in consideration of which, he received annually 2200 dams.

Formerly, as has been said above, the repairs were made at the expence of the daroghahs; but every day that the carriages were used there was an allowance of half a dam for *owng*, which is hemp mixed with ghee, and twisted round the axle-tree of the wheel to preserve it.

Afterwards, when the arabcheean had the contract, it was agreed that they should furnish the carpenter's work and the *owng*. At first it was customary for the carts to carry on marches a quantity of baggage belonging to the different offices, and afterwards to carry also whatever fire-wood was required for the kitchen, and to transport timbers and bricks for the public buildings; but

but now there are allowed 200 carts for the use of the buildings solely; and 600 carry to the kitchen, in the course of ten months, 150,000 maunds of wood. When the arabchean had the contract, if a beast died they found another in his room.

But it having been represented to his majesty that the contractors did not fulfil their engagements, he abolished that mode, and ordered that the oxen should again be given in charge to proper persons; and ordered that every cart-bullock should have a daily allowance of four seers of grain, with one dam and a half for grass, excepting in the four rainy months; when no allowance is made for this last article. There are also appointed for every eighteen carts twelve men, one of whom is a carpenter. Now if a bullock dies, government supplies another in his stead; and likewise gives an allowance for owning; and is at the expence of repairs.

The oxen that are worked are mustered once a year; and those that are unemployed every six months; when the overseers make a report of the condition in which they find them.

The carters, in consequence of their being excused from assisting in the buildings, and carrying fire-wood, are obliged to perform every other service that is required of them.

OF MULES.

A mule is the species between an horse and an afs, produced either by a mare and a male afs, or, on the contrary, by a she-afs and a horse. His majesty had a young afs coupled with a tanghian mare, and they produced a very fine mule.

The excellency of a mule is, that it never forgets the road which it has once travelled. No beast of the same
size

size carries so heavy a burden; it goes better over uneven ground, and has easier paces than any other animal. They are not bred in Hindostan, excepting in Pukely and its vicinity. The people of this country considered them as asses, and were ashamed to ride upon them; but his majesty countenancing this animal, has removed the dislike.

Mules are brought from different parts of Arabia and Persia; and one of the best is sold for one thousand rupees.

Like camels, they are formed into ketars of five, and which have the same names, excepting that of these the second ketar is called berduft.

A mule frequently lives fifty years.

THE DAILY ALLOWANCE OF FOOD FOR MULES.

An Arabian or a Persian mule is allowed six seers of grain daily; for grass, if at court, two dams; and on a journey, or when employed in the country, one dam and a half.

The Hindy mule has four seers of grain, and is allowed for grass one dam and a half if at court, and only one dam if employed in the country: and each mule is allowed weekly three quarters of a dam for salt.

FURNITURE FOR MULES.

For the furniture of each of the Arabian, Persian, and other foreign mules, is allowed annually three hundred and fifty-four dams; and the furniture of an Hindy mule, one hundred and fifty-one dams and a quarter.

A mule

A mule is shod twice a-year, for which are allowed eight dams.

Every ketar has a person to look after it, who is called afterban; if he be a native of Iran or Turan, he has monthly from four hundred to one thousand nine hundred and twenty dams; an Hindy afterban has from two hundred and forty to two hundred and fifty-six dams.

All whose monthly wages exceed ten rupees, are themselves at the expence of the grain and grafs. The overseers of this department examine the condition of the cattle twice a-year; and the mules are annually brought into the royal presence.

If a mule becomes blind or lame, the afterban is fined a fourth of its price; and if a mule is lost, half its price is exacted.

For carrying burdens and drawing water, there are also kept asses, each of which is allowed daily three seers of grain, and one dam for grafs; and for furniture the same as the Hindy mule, excepting that the ass has no saddle-cloth. For repairing the furniture there is an annual allowance of twenty-three dams. Their keeper has never more than one hundred and twenty dams monthly.

THE MANNER IN WHICH HIS MAJESTY SPENDS HIS TIME.

On this depends the welfare and happiness of all ranks of people.

It is his majesty's constant endeavour to gain and secure the hearts of all men. Amidst a thousand cares and perplexing avocations, he suffers not his temper to be

be in any degree disturbed, but is always cheerful. He is ever striving to do that which may be most acceptable to the Deity; and employs his mind on profound and abstracted speculations. From his thirst after wisdom, he is continually labouring to benefit by the knowledge of others, while he makes no account of his own sagacious administration. He listens to what every one hath to say, because it may happen that his heart may be enlightened by the communication of a just sentiment, or by the relation of a laudable action; but although a long period has elapsed in this practice, he has never met with a person whose judgment he could prefer to his own. Nay, the most experienced statesmen, on beholding this ornament of the throne, blush at their own insufficiency, and study anew the arts of government. Nevertheless, out of the abundance of his sagacity, he will not suffer himself to quit the paths of inquiry. Although he be surrounded with power and splendor, yet he never suffers himself to be led away by anger or wrath. Others employ story-tellers to lull them to sleep, but his majesty, on the contrary, listens to them to keep him awake. From the excess of his righteousness, he exercises upon himself both inward and outward austerities, and pays some regard to external forms, in order that those who are attached to established customs may not have any cause for reproach. His life is an uninterrupted series of virtue and sound morality. God is witness that the wise of all ranks are unanimous in this declaration.

He never laughs at nor ridicules any religion or sect: he never wastes his time, nor omits the performance of any duty; so that, through the blessing of his upright intentions, every action of his life may be considered as an adoration of the Deity. He is continually returning thanks unto Providence, and scrutinizing his own conduct; but he most especially so employs himself at the following stated times:—at day-break, when the sun begins

begins to diffuse his rays; at noon, when that grand illuminator of the universe shines in full resplendence; in the evening, when he disappears from the inhabitants of the earth; and again at midnight, when he recommences his ascent. All these grand mysteries are in honour of God; and if dark-minded, ignorant people cannot comprehend their signification, who is to be blamed? Every one is sensible that it is indispensably our duty to praise our benefactor, and consequently it is incumbent on us to praise this Diffuser of bounty, the Fountain of Light! and more especially behoveth it princes so to do, seeing that this Sovereign of the heavens sheddeth his benign influence upon the monarchs of the earth. His majesty has also great veneration for fire in general, and for lamps; since they are to be accounted rays of the greater light.

He is ever sparing of the lives of offenders, wishing to bestow happiness upon all his subjects.

He abstains much from flesh, so that whole months pass away without his touching any animal food. He takes no delight in sensual gratifications; and in the course of twenty-four hours never makes more than one meal.

He spends the whole day and night in the performance of his necessary avocations, excepting the small portion required for sleep. He takes a little repose in the evening, and again for a short time in the morning. The greatest part of the night is employed in the transaction of business; to the royal privacy are then admitted philosophers and virtuous sofees, who seat themselves, and entertain his majesty with wise discourses. On those occasions his majesty fathoms the depths of knowledge, examines the value of ancient institutions, and forms new regulations, that the aged may stand corrected in their errors, and the rising generation

ration be provided with fit rules for governing their conduct. There are also present at these assemblies, learned historians, who relate the annals of past times, just as the events occurred, without addition or diminution. A considerable part of the night is spent in hearing representations of the state of the empire, and giving orders for whatever is necessary to be done in every department. Three hours before day there are introduced to the presence, musicians of all nations, who recreate the assembly with vocal and instrumental melody. But when it wants only about an hour of day, his majesty prefers silence, and employs himself at his devotions. Just before the appearance of day, people of all ranks are in waiting; and soon after day-break are permitted to make the koornish, after the manner which will presently be described.

Next, the haram are admitted to pay their compliments. During this time various other affairs are transacted; and when those are finished, he retires to rest for a short time.

THE BAR, OR TIMES OF ADMISSION TO THE ROYAL PRESENCE.

His majesty is visible to every body twice in the course of twenty-four hours. First, after the performance of his morning devotions, he is seen from the jarkha by people of all ranks, without any molestation from the mace-bearers. This mode of shewing himself is called Dursun*; and it frequently happens that business is transacted at this time. The second time of his being visible is in the dowlet khaneh, whither he generally goes after nine o'clock in the morning, when all people are admitted. But this assembly is

* Dursun, in the Sanscrit language, signifies view.

sometimes held in the evening, and sometimes at night. He also frequently appears at a window which opens into the dowlet khaneh; and from thence he receives petitions, without the intervention of any person, and tries and decides upon them.

Every officer of government represents to his majesty his respective wants, and is always instructed by him how to proceed.

He considers an equal distribution of justice and the happiness of his subjects as essential to his own felicity, and never suffers his temper to be ruffled whilst he is hearing causes.

Whenever his majesty orders a bar (or court) to be held, they beat a large kettle-drum, to apprize every one thereof. The royal family, the omrahs, and others, immediately attend to make the koornish, each standing in his proper place. The learned and the mechanic make their respective representations; the daroghas and tepukchees set forth their several wants; and the officers of justice give in their reports. During the whole time there are exhibitions of gladiators, wrestlers, musicians, &c.

THE KOORNISH AND THE TUSLEEM.

Various are the forms of salutations which have been adopted for addressing monarchs. These bow down the head, and those bend the knee, whilst others practise different modes, in token of submission.

His majesty has commanded the palm of the right hand to be placed upon the forehead, and the head to be bent forwards. This kind of salutation is called koornish,

koornish, *i. e.* “the head being placed in the hand of supplication, becomes an offering to the holy assembly.”

The tusleem is performed after the following manner: The back of the right hand is placed upon the ground, and raised gently till the person stands erect; when he puts the palm of his hand upon the crown of his head. His majesty relates as follows: “One day my father bestowed upon me a royal cap, which I put upon my head, and because it was too large for me, I held it on with my left hand, bowed down my head; and made the tusleem. The king was exceedingly pleased with this new method, and from that time it became the mode of performing that obeisance.” Upon introduction, or on taking leave, or upon receiving a munsub, or jageer, or a dress, or an elephant, or an horse, it is usual to make three tusleems; and on occasions of less moment, they perform only one tusleem.

Formerly the courtiers used to add the *sijdah* to the koornish and tusleem; but as ignorant and ill-disposed people viewed this action in the light of impious adoration, his majesty ordered it to be discontinued by all ranks of people on public occasions. However, in the private assemblies, when any of those in waiting are ordered to seat themselves, they on this occasion bow down their foreheads to the earth.

OF SPIRITUAL GUIDANCE.

By the decrees of God, the Governer of wisdom, mankind are in general disposed to applaud their own actions, and to condemn those of others; whilst some, however, are never so happy as when they are acting to the prejudice of their neighbour: there are others who prefer the watchful care of the world to their own personal interests. Thus different bodies of men hold different beliefs, and amuse themselves with their respective dreams

and illusions. But it now and then happens that a person relinquishes his peculiar habits and customs, in consequence of a contemplative turn of mind, whereby he unravels the warp and woof of the veil of deception, and discovers the beautiful countenance of consistency and truth. But the lamp of wisdom doth not enlighten every house, neither is every heart capable of receiving information; so that when a man arrives at such a degree of knowledge, he keeps silence, from the dread of savage beasts in human forms. If, however, in the fullness of his heart he attempts to reveal his sentiments, the ignorant upbraid him with insanity, allow no credit to what he says, brand him with the epithets of infidel and blasphemer, and probably deprive him of life. But when, through the good fortune of mankind, the season arrives for the revelation of truth, a person is endowed with this degree of knowledge, upon whom God bestows the robes of royalty, that he may lead men in the right way with absolute dominion; such as is the emperor of our time. The astrologers were apprized of this from the hour of his majesty's nativity, and whispered their exultations to each other. His majesty, however, did for some time cast a veil over this mystery, that it might not be known to strangers. But that which the Lord willeth to have done, who hath power to avoid? In his infancy, he involuntarily performed such actions as astonished the beholders; and when at length, contrary to his inclination, those wonderful actions exceeded all bounds, and became discernible to every one, he considered it to be the will of the Almighty, that he should lead men in the paths of righteousness, and began to teach; thus satisfying the thirsty who were wandering in the wilderness of enquiry. Some he taught agreeably to their wishes; whilst he disappointed others in their desires. Many of his disciples, through the blessing of his holy breath, obtain a greater degree of knowledge in the course of a single day, than they could gain from the instruction of other
holy

holy doctors after a fast of forty days. Numbers of those who have bid adieu to the world, such as sonnaffees, calendars, philosophers, and sofees, together with a multitude of men of the world, namely, soldiers, merchants, husbandmen, and mechanics, have daily their eyes opened unto knowledge: and men of all nations and ranks, in order to obtain their desires, invoke his majesty, considering those vows as the means of extricating themselves from difficulties; and when they have attained their wishes, they bring to the royal presence the offerings which they had vowed. But many, from the remoteness of their situation, or to avoid the bustle of a court, bestow their vows in charity, and pass their lives in grateful praises. If his majesty moves from the capital, in order to settle the affairs of the empire, to conquer kingdoms, or to enjoy the pleasures of the chace, there is not a city, town, or village, that doth not send out crowds of men and women, to present him the offerings which they had vowed. From this source of the fountain of bounty have been obtained the following blessings: Success in business, restoration of health, birth of a son, reunion of discontented friends, long life, increase of power and wealth; with the accomplishment of many other petitions. He, who knoweth what will come to pass, gives satisfactory answers to every one, and applies remedies to their afflictions.

Not a day passes but people bring cups of water to the palace, beseeching him to breathe upon them. He, who is privy to the secrets of Heaven, reads the decrees of fate, and, if tidings of hope are received, takes the water from the suppliant, places it in the sun's rays, and then having bestowed upon it his auspicious breath, returns it. Also many whose diseases are deemed incurable, intreat him to breathe upon them, and are thereby restored to health.

The most striking proof of his miraculous powers is the following:—A talkative ignorant recluse said, “If

“ there be any latent good in me, it behoveth you to bring it to perfection ;” and having so said, he fell down in a trance at the threshold of the palace. The day was not ended before he obtained his wish.

His majesty, out of his great wisdom, is very backward in granting this request, excusing himself by saying, “ How shall I teach, till I have myself been instructed ?” But if there be in any one evident signs of truth, and he is very importunate, he is accepted ; and on Sunday, when the sun is in the meridian, obtains his heart’s desire. And from beholding these wonders, thousands of every persuasion have believed on him.

The person who wants to be initiated in all righteousness, places his turban in the palm of his hand, and putting his head upon his majesty’s feet, saith, “ I have cast away my presumption and selfishness, which were the cause of various evils, and am come a suppliant, vowing to devote the remainder of my life in this world to the attainment of immortality.” Then his majesty stretches out the hand of favour, raises up the supplicant, replaces his turban upon his head, saying, “ My prayers are addressed to Heaven for your support, in order that your aspiring inclinations may bring you from seeming existence unto real existence.” He then gives him the shuft, upon which is engraven one of the *great names of God*, and the words “ Allah Akber,” that he may be instructed in the following verse :

“ The pure shuft and the pure sight never err.”

His majesty instructs others as circumstances may require ; and many, according to their capacities, are recreated with sublime discourses.

But this is not the proper place for giving a full account of the manner in which he instructs mankind, or of the

the numerous miracles which he has performed. Should my life be lengthened sufficiently, and should I have leisure enough, it is my intention to compose a volume on this interesting subject.

RULES OF DISCIPLINE.

When two disciples meet, one says, "Allah Akber," (God is greatest); and the other answers, "Jillejilale-hoo," (mighty is his glory*). And this form of salutation is appointed merely to the end that they may keep the Deity in continual remembrance, by exercising their tongues in his praise.

It is also ordered by his majesty, that the food which is usually given away after the death of a person, shall be prepared by the donor during his life-time.

Every disciple on the anniversary of his birth-day, is obliged to make a feast, and to bestow alms.

He is also enjoined to endeavour to abstain from eating flesh entirely; and if he is not able to quit it altogether, he must at least refrain at the times appointed in the regulations for the Sufyaneh, as also during the whole of the month in which he was born. He is prohibited from eating voluntarily of any animal that he hath himself slain. Neither is he to eat out of the same dish with butchers, hunters, or bird-catchers; nor is he allowed to have commerce with pregnant or old women, or with one who is barren, or with a girl under the age of puberty.

THE MUSTER OF ELEPHANTS.

This muster precedes all others. Every day a khafeh elephant, with his housings and trappings, is brought to

* Akber's titles were, "Jilaleddeen Mahommed Akber,

the front of the palace ; and on the first day of every Persian month, ten elephants are brought ; and on every succeeding day, ten hulkaahs of ten each. On Monday ten hulkaahs of twenty each are brought to be mustered. When an elephant is mustered they ask his name, of which each of these animals, as well as every horse, has a different one. They also require the name of the dehydar—how he was obtained—his price—allowance of food—age—where bred—at what time he is rank—how often he has been so—how long he usually continues in that state—how often he has fought, and with what success—how often he has been brought for the royal use—how often he has been mounted by his majesty—when he was admitted amongst the khafeh elephants—at what periods he has changed his keepers—when his tusks were dressed—how often he has been mustered—what servants look after him—the names of the emeer and the superintendant. All these questions are answered by the tepukchy.

Respecting the other elephants, the following questions are asked : The name of the hulkaadar—price of the elephant—how he was obtained—whether he is fit for riding, or for carrying burdens—what is his rank—whether he is to continue with his present foujdar, or to be transferred to another.

Also, every day five new elephants are sent to the fuddywal to have their rank determined ; which being done, they are put into their respective classes.

Every Sunday an elephant is brought to the palace to be given away to one of the most deserving servants ; and some hulkaahs are set apart for this purpose.

Formerly, it was a rule that the elephant first rode was put into the first class, but now it is that which is rode ofteneft.

According

According to the value of the elephant, it is put into the first or last hulkah.

When all the elephants have passed muster in the above-mentioned order, they begin again with the khafeh elephants, bringing ten at a time; and when these are reviewed, they proceed with those of the shahzadehs.

It is a rule that the shahzadehs pass muster mounted on their own particular elephants; and after them the other hulkahs pass before his majesty.

It being ordered that the elephants should be formed into troops according to their price, the proper officers at each muster pick out any elephant that is misplaced, and put it amongst its equals.

During the time of muster those men who want to be employed in this department stand together in a row, and his majesty appoints them as he thinks proper.

The hulkahdars whose elephants are in good condition have their number increased, by lean ones that are taken away from those who have been negligent in the discharge of their duty.

The mushreff receives orders from his majesty, in what rank to place every new elephant that is appropriated to his own particular use.

The elephants of the other omrahs, although not in the general rotation, are brought to the presence occasionally; and their rank being fixed, are stamped with the royal mark.

The merchants also bring elephants to the palace, and receive their proper price.

THE MUSTER OF HORSES.

This begins with the stables of forty horses; next, those of the shahzadehs and the khanehzad, continuing with the other stables till all the horses of ten mohurs have been reviewed. After these are mustered the gowt and tanghian horses, and those of the bargeers; they are brought according to their price, and if two are equal in value, then that which was first received into the stable precedes the other.

Previous to muster, skilful persons fix the prices of the tanghians, &c. anew, and determine whether they shall be of the first, second, or third class. Those which have increased in value since the last muster, are put into a higher class; and those which have fallen off, are degraded accordingly. For those of the third class, are appointed separate stables, out of which ordinary people receive presents.

Every muster-day the ordinary stables are completed; and if there be not any deficiency, the surplus horses are put into a separate stable, for which there is a super-intendant.

The muster of this animal used to begin on Monday. They bring forty horses the first day, and on every succeeding day twenty each. Some horses, from sixty to ten mohurs value, are always in readiness to be given in presents, and to mount the cavalry.

The horses belonging to the dealers are viewed as they come, and according to the number brought, from twenty to an hundred are viewed daily; but before they are brought to his majesty officers appointed for the purpose settle their price; which valuation, however, his majesty always increases a little. The horses of less value
than

than thirty mohurs have their price fixed, without being brought to the royal presence.

The treasurer has always money ready in the bargah aum, that the dealers may not be kept in painful expectation.

After a horse is bought, he has the royal mark stamped upon him.

Duties collected upon Horses bought from the Dealers.

	Each horse.
A foreign mujeness, or tazee,	— 3 Rs.
A tourky, or a khandahar tazee,	— 2½
A Kabul, or Hindoostan tazee,	— 2

THE MUSTER OF CAMELS.

It begins with the khanehzad; and every day five ketars are mustered, excepting on Friday, when there are ten ketars, and they are brought in order according to their value.

THE MUSTER OF BULLOCKS.

The muster of this animal used to begin on Wednesday, when ten pair were mustered, and every succeeding day the same number. On the festival of the Dewalee, when the Hindoos pay a particular worship to the ox, a number are dressed out in elegant trappings, and brought to the palace.

THE MUSTER OF MULES.

This commenced on Thursday. These animals are mustered only once in the course of a year, six ketars daily.

Formerly

Formerly the musters were made in the order above-mentioned ; but now the week is employed in the following manner :

Saturday,	Muster of elephants ;
Sunday,	Ditto of horses ;
Monday,	Ditto of camels, mules, and oxen ;
Tuesday,	Ditto of foldiers ;
Wednesday,	The Dewan Vizarut ;
Thursday,	The administration of justice ;
Friday,	His majesty is in the haram.

THE POW GOSHT.

His majesty has adopted an admirable mode for determining the degree of benefit or injury that an animal has received.

They estimate the quantity of food allowed, and calculate how much flesh it can produce, allowing every seer of food to yield such a proportion of flesh ; and if upon examination they find the animal leaner than he ought to be, the officers are fined in the price of the food of which they have defrauded the beast ; that is, supposing it evidently appears that the leanness proceeds from fraudulent practices. And this experiment is called pow gosht.

REGULATIONS FOR THE PUBLIC FIGHTS OF ANIMALS.

His majesty is willing to encourage public spectacles, as a means of bringing together people of all ranks, who, by partaking in the general diversion, may become acquainted, and enter into friendship and good fellowship with each other.

THE BATTLES OF DEER.

There are always one hundred and one khafeh deer, each of which has a proper name significant of his character; and for every couple of these a keeper is appointed. The battles of these animals are of three kinds: 1st, Khafeh deer with khafeh; 2d, Khafeh deer with those of the shazadehs; 3d, Khafeh deer with those of forty-two of the principal courtiers, whom his majesty has formed into twenty-one missals; being composed of munsubdars of seven thousand down to dehbashees.

A wager is laid upon every battle, and the money deposited; and each battle is from eight rupees to eight mohurs.

It is a rule, that a deer who runs away in three battles is turned out of the khafeh rank. A deer who has given proofs of courage in battle, is called atkul. Those who are fit for fighting but have not yet engaged, are called aneen.

The above mentioned forty persons, who are formed into twenty-one missals, are called hovosnakan; and it is they who deposit the bets.

Every missal has also for fighting, a buffaloe, a bull, a ram, a goat, and a cock; and when the battles of deer are concluded, these are sported with. The bet upon a buffaloe is from four rupees to four mohurs; upon a bull, a ram, or a goat, from two rupees to two mohurs; and upon a cock, the same as a buffaloe. Formerly there were not any battles of bulls and rams.

These battles are fought at night, on the fourteenth day of the moon, in the front of the palace.

There are also other deer, called kowtel and half kowtel, each division consisting of a fixed number.
Whenever

Whenever there is a deficiency in the number of khafeh deer, it is supplied from the kowtel; and what is wanting in the kowtel is made up from the half kowtel; all these are continually in training, and are made to engage with each other for trial of their character.

The hunters when they take wild deer, bring them to the palace, where their prices are fixed; they are formed into four ranks, or degrees of goodness, and the price is from two rupees to two mohurs each.

THE DAILY ALLOWANCE OF FOOD.

The khafeh deer, those of the kowtel, and those belonging to the fighting missals, have each a daily allowance of two seers of grain, half a seer of wheaten bread, two chattacks of ghee, and half a dam to purchase grafs; but the hovofnak pays for grafs for those of the missals and the kowtels.

Each of the khafeh deer, the khanelizad, and the kowtel, has a person to look after it; but of those belonging to the missals, one person looks after a couple, and if there be an odd one, a separate person is appointed to look after it; but there is no allowance for grafs.

A deer who is given in charge to a person to be trained, is allowed daily one seer and three quarters of grain, and half a dam for grafs. For every four of these a keeper is appointed, and if they are fit to be admitted into the rank of khafeh, a keeper is appointed for every couple.

The deer kept at a distance from court, are each allowed daily one seer and a half of grain, and a man to look after it.

A new-caught deer, for the first week has not any grain given him; for fifteen days after that, he has half a seer of grain daily; from that period one seer till a month and a half are elapsed, when the allowance is one seer and a half.

The ahoor khaneh, or deer-house, is superintended by munsubdars, ahdyan, and foot soldiers. The pay of a foot-soldier is from eighty to 400 dams *per mensem*. There are now collected together twelve thousand choice deer, which are taught after different manners. There are also numbers of does kept apart for breeding. Of the largest size of these each is allowed daily one seer and a half of grain, and half a dam to purchase grass. A doe-fawn sucks her dam for two months, after which period it is allowed daily a quarter of a seer of grain; and this allowance is increased a quarter of a seer every two months till it commences its second year, when it is considered as a full grown doe, and allowed one seer and a half *per diem*: from the commencement of the seventh month till the end of the ninth month, it is allowed daily a quarter of a dam for grass, after which the allowance is half a dam:

A buck fawn, after sucking two months, has daily six chattacks of grain; and this allowance is increased six chattacks every two months till he commences his second year, after which the daily allowance is two seers and a quarter; for grass the daily allowance is, from the fifth to the eighth month, a quarter of a dam, and after that half a dam.

REGULATIONS FOR BUILDINGS.

His majesty is continually giving employment to a number of hands in erecting fortifications and palaces, colleges, and musjids, and in building serais through-
out

out the empire for the convenience of travellers, and digging reservoirs of water and wells.

And, in order to prevent imposition, he has caused an estimate to be made of the expence of labour, and of the prices of the several articles used in building.

Prices of Articles used in Building.

Red stone, which is cut out of the mountains of Futtahpoor, in the soubah of Agra, of any dimension that may be required, three dams per maund. Unshapen stones, and uneven fragments, which are broke off the mountains, 250 dams per tahry, which is an heap three guz in length, two and a half broad, and one in height; and this quantity weighs 172 maunds twenty fers.

Bricks are of three kinds, the largest of which does not exceed three fers.

First, baked,	—	30 dams per thousand
Second, half baked,		20 ditto
Third, unbaked,		10 ditto.

The following eight Kinds of Wood are those mostly used in Building.

Price of an alahy guz in length, seven tiffuj in height, and eight tiffuj in breadth.

		Dams.	Cheetels.
Seefoon,	—	15	6
Nazu (in Hindovee jeedeh)		5	13 $\frac{7}{8}$

Price of four guz in length, three tiffuj in height, and eight tiffuj in breadth.

Sunk

Dams. Cheetels.

Sunk (in Hindovee kurry) 5 17½

In length four guz, breadth and height one tiffuj.

Dams. Cheetels.

Beir, — —	5	17¾
Mulberry, — —	5	2
Serefs, — —	10	4
Dyal, — —	8	22¼
Bukayin, — —	5	2

Guteh shereen, lime which is brought from the pits in the vicinity of Behrah: if it is bought from a merchant, the price is three maunds per rupee, but if it is transported at the expence of the purchaser, he pays only one dam per maund.

Kulaiy fungeen (slaked stone-lime) seven dams five cheetels per maund. Slaked shell-lime five dams per maund.

Chunah (or lime) is made of kanker, which is a fabulous concretion almost as hard as stone, two dams per maund.

Iron cramps, if covered with tin, thirteen for eighteen dams; and if plain, the same number for six dams.

Iron Rings for Doors, of the Irany and Turany Forms.

Largest size, — —	8	dams per pair
Smallest, — —	4	do. do
If of the Hindy forms, tinned, 5½	do.	do
Do. do. plain, — —	4	dams 12 cheetels.

Round iron nails, twelve dams per feet.

Deenary, a kind of nail, five dams per feet.

Kowkah, small nails tinned.

1ft fort,	7	dams per hundred
2d,	—	5 do. do.
3d,	—	4 do. do.

Hinges for Doors and Chests.

Tinned,	12	dams per seer
Plain,	8	do. do.

Bells for Doors.

Tinned,	12	dams per seer
Plain,	4	do. do.

Tiles, one Cubit long and six Fingers broad, used for covering the Houses of poor People.

Plain,	—	86	dams per thousand
Coloured,	—	3	for a dam
Earthen spouts,		3	for two dams.

Bamboos.

1ft fort,	15	dams per score
2d do.	12	do. do.
3d do.	10	do. do.

Some bamboos that are used for palackees are very high priced, being frequently sold for eight mohurs each; but the ordinary ones for this purpose are bought for one rupee.

Puttel is a kind of mat, made of the reed used for pens, and with which they cover houses.

1ft fort,	1½	dam per square guz
2d do.	1	do. do.
3d do.	17½	cheetals do.

Seerkee,

Seerkee, another kind of mat made of the above reed, and applied to the same use as the putteli; one guz and a half in length, and a guz in breadth, for twenty-five dams.

Khefs buyah is the root of a grass that grows on the banks of rivers; in summer they make apartments of it, which, when sprinkled with water, becomes very cold and odoriferous; one rupee and a half per maund.

Grass for thatches is made up into bundles of about one feer each, which in the Hindovee language is called poolah; ten bundles per dam.

Dams.

Bhoos (wheat straw) which is used in mud buildings, — —	} 3 per maund
Dubah, a kind of grass used for thatching, — — —	
Moonj is the bark of the reed before mentioned, of which is made twine used in thatching, — —	} 20 do.
Hemp, of which they make large ropes,	
Gum, an inferior kind used in plastering,	3 do.
Sereesh kahy (a kind of vegetable glue) used also in plastering, —	} 70 do.
Look is the ear of the reed of which they make common mats, it burns like a candle, and is used in building along with lime, —	
Sungil is a white greasy clay used in plastering, — —	} 4 per feer
Red clay, called in Hindovee <i>gey-roo</i> , which is dug out of the mountains of Gualiar, — —	
Glass for glazing windows, —	1 rupee per do.
	1 do.
	1 do.
	1 ½ feer per R.

Rates of Pay for Workmen.

Bricklayers are paid after four rates :

Rate 1st,	7 dams	<i>per diem</i>
2d,	6	
3d,	5	
4th,	4	

A stone-mason, who carves stones with flowers, is paid six dams per guz.

One who works plain has five dams per guz.

Stone-breakers, twenty-two cheetels per maund.

Carpenters are paid after five rates :

Rate 1st,	7 dams	<i>per diem</i>
2d,	6	
3d,	4	
4th,	3	
5th,	2	

If they contract for the work, they have for a guz of plain work after three degrees :

	D.	C.
1ft,	—	1 17
2d,	—	1 6
3d,	—	0 21

Lattice-makers in wood, have from twelve to forty-eight dams per square guz.

Sawyers, for a square guz of

Seefoon,	$2\frac{1}{2}$ dams
Nazu,	2

or two dams per day, if paid for their time. Some saws are worked by two men, and others require three.

Bildars

Bildars (pioneers) :

1st rate,	—	3½ dams <i>per diem</i>
2d ditto,	—	3 ditto.

If they are employed in finishing the upper works of fortifications, they are paid four dams per guz; and when they work below, have two dams and a half per guz. If employed on other walls, or in digging ditches, half a dam per guz. The guz used in this measurement consists of thirty-two tesujes.

Well-Diggers.

Rate 1st,	—	2 dams per guz
2d,	—	1½ ditto
3d,	—	1¼ ditto.

The divers, who bring mud out of wells, are paid in the winter four dams, and in the summer three dams *per diem*: or, if they contract, they have two rupees for every guz that they descend.

Brick-cutters have eight dams for chipping 100 bricks.

Brick-duft-beaters, one dam and a half for a measure of eight maunds.

Tabdantrash (lattice-makers) in stone or brick, 100 dams per guz.

Bamboo-cutters, two dams *per diem*.

Thatchers, three dams *per diem*; or, if they contract, twenty-four dams per 100 guz.

Puttelbund (one who covers houses with mats) four guz per dam.

Lackerers varnish reed, bamboo, &c. with preparations of lack, and receive two dams *per diem*.

Water-carriers, first rate, three dams; and the second rate two dams *per diem*.

Labourers who carry earth, water, &c. for buildings, two dams *per diem*.

QUANTITY OF MATERIALS USED IN BUILDING.

In twelve guz of stone building are expended one tahry of stone, and seventy-five maunds of lime; and if it be faced with red stone, it will require the addition of three maunds of lime.

For brick-building, every guz requires 250 bricks of three feers each, with eight maunds of lime, and two maunds twenty-seven feers of brick-dust.

For a guz of mud-work are required 300 bricks; and every brick takes one feer of earth, and half a feer of water.

For the first coat of plaster, each guz requires one maund of quick, and ten feers of flaked lime, fourteen feers of brick-dust, and a quarter of a feer of hemp. If the second coat is to be of a red colour, each guz requires seven feers of flaked lime, and three feers of brick-dust. For a guz of outer coat of white plastering, ten feers of flaked lime. For the first coat of plaster of a guz of ceiling, or inside walls, ten feers of stone-lime. For lining rooms with China-tiles, six feers of stone-lime per guz. For plastering smoke-vents, ten feers of flaked lime for every guz.

A window

A window requires two feers and a half of glafs, twenty-four feers of ftone-lime, and a quarter of a feer of fereesh kahy.

Plafter *made of clay and ftraw*. One maund of ftaw and twenty maunds of earth will plafter fourteen guz of outer wall; or ten guz of the roof or floor; or fifteen guz of ceiling or infide wall.

Lacker for colouring a guz of wood *red*, four feers of lack, and one feer of vermilion; *yellow*, four feers of lack, and one feer of arfenic; *green*, a quarter of a feer of indigo is added to the above; *blue*, lack as before, and one feer of indigo.

Of felling Timbers.

24 Zerreh	} make one	{	Kain
24 Kam			Tifwafch
24 Tifwafch			Tefuj
24 Tefuj			Guz, ufed in meafuring timbers.

For timber ufed in building, they reckon, that from the time of felling to its being fhaped for ufe, it is reduced in weight one-half.

The Weight of a Cubic Guz of feventy-two different Kinds of Wood, being thofe which are ufed in building.

			Md.	Sr.	Ch.	T.
Khunjeh,	—	—	25	14	0	0
Tamarind,	—	—	24	8	12	25
Olive and oak	—	—	22	24	0	0
Khire, of which cutch (improperly called Japan earth) is a preparation.			11	16	0	0
Khernee,	—	—	do.	do.		
		N 4			Purfiddeh,	

				Md.	Sr.	Ch.	T.
Purfiddeh,	—	—	—	20	14	0	0
Ebony,	—	—	—	20	9	0	0
Sein,	—	—	—	19	21	0	0
Bacam (a kind of logwood)	—	—	—	19	21	8	10
Kherher,	—	—	—	19	11	4	25
Mehwa,	—	—	—	11	32	8	2
Chundenee and phoolahy,	—	—	—	18	20	8	10
Red sandal-wood (called in the Hindovee language rakt- chundun)				18	4	8	10
Chumery,	—	—	—	18	2	0	7½
Chumermumree,	—	—	—	17	16	4	0
Jejubes,	—	—	—	17	5	0	4
Seffoon-puttung,	—	—	—	17	1	12	27
Sandun,	—	—	—	17	1	0	28
Box,	—	—	—	16	18	0	25
Dho,	—	—	—	16	1	0	10
Myrobalans,	—	—	—	16	1	8	1
Kereel,	—	—	—	16	1	0	10
White sandal,	—	—	—	15	17	0	20
Sawl,	—	—	—	15	4	12	7
Plumtree,	—	—	—	14	36	8	10
Cherrytree,	—	—	—	14	35	8	0
Neib,	—	—	—	14	32	4	31
Darhird,							
Mine, and babool,				14	32	4	19
Sagown,	—	—	—	14	10	0	20
Bejysar, and Peloo,				13	34	0	0
Mulberry,	—	—	—	13	25	0	20
Banbarafs,	—	—	—	13	9	13	0
Serefs,	—	—	—	12	38	0	21
Seefoon,	—	—	—	12	34	4	5
Findek (filbert)	—	—	—	12	26	0	4
Johker, and doodhee,	—	—	—	12	17	8	22
Huldee,	—	—	—	12	13	8	22
Kiym,	—	—	—	12	12	8	30

Ferafs,

	Md.	Sr.	Ch.	T.
Ferafs, and jomun, —	12	8	0	22
Bur, — — —	12	3	4	25
Khundee and chenar, (poplar)	11	29	0	0
Walnut and champah, —	11	9	4	17
Beir, — — —	11	4	0	0
Mangoe and papree, —	11	2	0	20
Deyar and bede, (willow) —	10	20	0	0
Kum-bheir and cheedeh, —	10	19	8	22
Peepul. (This tree is held in great veneration by the Brah- mins) }	10	10	4	21
Kuthul* and goordeen, —	10	7	8	34
Rohiera, — — —	10	7	0	30
Palafs, — — —	9	34	0	0
Soorkhbede, — — —	8	25	0	20
Awk, — — —	8	19	4	25
Sembul, (the cotton-tree) —	8	13	0	34
Bekayin, — — —	8	9	0	30
Lahfora (sebesten) and pudmakh,	8	9	0	20
Und, — — —	7	7	0	31
Sefeidar, (the white poplar) —	6	6	0	22

* Vulgarly called *jack* by Europeans.

The Seer is here reckoned at twenty-eight dams.

END OF THE FIRST PART.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This ensures transparency and allows for easy verification of the data.

In the second section, the author outlines the various methods used to collect and analyze the data. This includes both manual data entry and the use of specialized software tools. The goal is to ensure that the data is both accurate and easy to interpret.

The third part of the document provides a detailed breakdown of the results. It shows that there has been a significant increase in sales over the period covered by the report. This is attributed to several factors, including improved marketing strategies and a focus on customer service.

Finally, the document concludes with a series of recommendations for future actions. It suggests that the company should continue to invest in its marketing efforts and maintain its commitment to high-quality customer service. This will help to ensure long-term success and growth.

The following table provides a summary of the key findings from the report. It shows the total sales for each quarter and the overall trend over the year.

Quarter	Total Sales
Q1	\$120,000
Q2	\$150,000
Q3	\$180,000
Q4	\$200,000
Annual Total	\$650,000

Based on these findings, it is clear that the company is on a strong upward trajectory. By continuing to implement the recommended strategies, the company can expect to see further growth in the coming year.

AYEEN AKBERY.

PART II.

CONTAINING

*REGULATIONS FOR THE MILITARY
DEPARTMENT.*

THE ARMY.

HIS majesty has formed this immense multitude into different ranks ; some are solely under his own immediate orders, and are excused from the performance of many duties that are required of others. Likewise a number of the inhabitants of the wilds and less civilized parts of the empire, are, by proper discipline, made to be useful. The zemeendary troops alone, are in number upwards of four millions and four hundred thousand, as will hereafter be particularized.

Some of the cavalry have their horses marked, and a description is taken in writing of the persons of the men. Other cavalry are put under the command of an officer, who is styled ahdy. Others, according to their
merit

merit and capacity, are appointed to higher commands. Many are entertained for the cavalry service without having their horses marked, and have tunkhas (or assignments) for their pay. Those who are natives of Iran and Turan, have twenty-five rupees; and the Indian, twenty rupees each *per mensem*. A horseman who is entertained for the duties of the khalseh (or exchequer) has fifteen rupees *per mensem*. Those who have not marked horses are called birawoordy (or not included in the munsubs). Such of the munsubdars as are not able to furnish men themselves, are supplied with troopers mounted on marked horses; and these men are called dakhely (or included in the munsubs). In the munsubs of eight thousand, no munsubdar under the rank of eight hundred is admitted; the munsubs of seven thousand include none lower than seven hundred; nor in those of five thousand are any inferior to five hundred; and in the munsubs of five hundred there are none less than one hundred. Some troops are levied occasionally to strengthen the munsubs, and they are called kummeky (or auxiliaries). At present most of the cavalry are mounted on marked horses. The trooper mounted on a marked horse takes rank of one whose horse is not marked, as more dependence can be had upon the former, because he cannot lend or exchange his horse; and moreover, since his majesty has introduced the cherehneveesy (or the custom of taking a description in writing) he cannot receive pay till he has passed muster.

REGULATIONS FOR THE CATTLE.

Horses were first marked in the eighteenth year of the reign, at which time the ranks of cattle were determined, and estimates made of what was requisite for each; and the prices of articles being taken into consideration, a medium rate was agreed upon to be used in computations.

HORSES.

They were divided into seven kinds, viz.

Arab, Irakee, Mejennes, Tourky, Yabu, Tazee, and Jungelih; and the following rates fixed of each:—

1st, The Arab, which is a very fine horse, bred in different parts of Arabia. The monthly pay for one of those was fixed at 720 dams, including all charges, which were computed at 479 dams. When his majesty took into consideration the ease and good discipline of his troops; he at first made an addition of eighty-one dams, at the time that the rupee passed current at thirty-five dams; and when it was raised to forty dams, he increased the pay, excepting the Jungeliks, eighty dams more, altogether making 720 dams.

2d, The Irakee, which is bred in the Persian Irak, is a beautiful animal, and equally powerful with the Arab. He is allowed 608 dams monthly, including all charges. Increases:—First, sixty-two dams; second, seventy-five dams; third, eighty dams.

3d, The Mojennes resembles the Irakee, and is a mixture of the Tourky and the Irakee. The monthly pay is 560 dams, including all expences. Increases:—First, seventy-two dams; second, fifty dams; third, eighty dams.

4th, The Tourky is bred in Turan: although he is very strong and of a good height, yet he is inferior to the Mojennes. Monthly pay 480 dams, including all expences. Increases:—First, fifty-two dams; second, fifty dams; third, eighty dams.

5th, Yabu is also a native of Turan, but less powerful and smaller than the Tourky. Monthly pay 400 dams,

dams, including all expences. Increases :—First, forty-one dams ; second, forty dams ; third, eighty dams.

6th and 7th are the Tazee and the Jungeleh. Those are mostly bred in Hindoostan. The best is called tazee, the middling kind jungeleh, and the worst tatoo. Tanghens are greatly improved by being crossed with tazees. The monthly pay of a tazee is 320 dams, including all charges. Increases :—First, twenty-two dams ; second, thirty dams ; third, eighty dams. The monthly pay of a jungeleh is 240 dams, including all charges. Increases :—First, twenty-nine dams and a half ; second, twenty-five dams ; third, forty dams. A tatoo was formerly allowed 140 dams ; but now he is not employed.

ELEPHANTS.

These are also of seven kinds, viz.

Must, sheergeer, fاده, menjholeh, kerheh, benderkeeah, and mukel. There is more method and exactness observed in this department than in any other.

Formerly elephants used to be marked, but now they are only divided into kinds.

Kinds of Elephants.	Monthly Pay, including all expences		Increase included.	
		Dams.		Dams.
Must,	—	1320	—	120
Sheergeer,	—	1100	—	110
Sadeh,	—	800	—	50
Menjholeh,	—	600	—	90
Kerheh,	—	420	—	60
Benderkeeah,	—	300	—	60
Mukel (formerly this kind was not entertained)	} —	280	—	—

The

The tunkhas, for defraying the expences of this department, are always drawn in dams, and not in rupees, in order that there may not be any deductions.

MULES.

For a mule is paid monthly 240 dams, including all charges. Increase:—First, fifty-six dams; second, forty dams; third, twenty dams.

OXEN.

For each head is allowed monthly 120 dams, including all charges. Increase:—First, thirty-eight dams; second, ten dams.

CARTS.

For each cart there are allowed monthly 600 dams, including all charges.

MUNSUBDARS.

The Almighty, for the benefit of mankind, selects from amongst them one whom he makes a king, and supports with his divine grace and favour. But since the abilities of a single man are not equal to the duties of every department, the monarch wisely makes choice of some of his most worthy subjects to assist him: and for this purpose nominates them to command others. With this view his majesty established munsubs from a dehbashy (or commander of ten) to a dehhezary (or a commander of 10,000.) But only the king's sons have munsubs above 5000. The number of these munsubs being sixty-six, those skilled in the numerical value of letters * have discovered that their sum is expressed by

* Abjed is an Arabic arithmetical verse, containing all the letters in the alphabet which have different powers, from 1 to 1000.

the word *jilaleh* (or the most glorious God) which they consider as an indication of their perpetuity.

His majesty discovers the merit of some at the first interview, and exalts them to greatness at one step. Sometimes the *munsub* is increased, whilst the number of cavalry is diminished.

Great care is taken in determining the value of the horses provided by each *munsubdar*, and their pay is fixed accordingly. Those who have cavalry equal to their *munsub*, are of the first rank. Those who have not the full number, but not less than half, are of the second rank. The third rank is composed of those who have less than half of the full complement of cavalry; as will be found upon consulting the annexed tables.

The *youzbashgees* (or commanders of 100) are of eleven ranks:—First, Him of 100, whose monthly pay is 700 rupees. The eleventh has not any cavalry, the greatest part of these being amongst the number of *dak-helee* troopers; his pay is 500 rupees. The nine intermediate ones have twenty rupees in addition for every ten horses.

From the *munsubdar* of forty, neither the elephant, nor the *Tourky-horse*, nor the *jungeleh* are exacted. The *teerkushbund* (who has the rank of a commander of thirty) and the *bisty*, or *munsubdar* of twenty, are excused from providing the *mojenness* and the *yabu*.

The following tables exhibit the proportion of cattle and carts provided by each *munsubdar*, together with their monthly pay.

The Establishment of Munsubs, from Ten Thousand to Four Thousand.

Munsubdars, or Commanders of	HORSES.						ELEPHANTS.				BEASTS OF BURDEN AND CARTS.			MONTHLY PAY.			
	Irakee.	Mojennefs.	Tourky.	Yabu.	Tazy.	Jungeleh.	Sheergeer.	Sadch.	Menjholeh.	Kerheh.	Benderkeeah.	Camels. Ranks.	Mules. Ranks.	Carts.	First.	Second.	Third.
10000	68	68	136	136	136	136	40	60	40	40	20	160	40	320	60000		
8000	54	54	108	108	108	108	35	50	36	34	15	130	34	260	50000		
7000	49	49	98	98	98	98	30	42	29	27	12	110	27	220	45000		
5000	34	34	68	68	68	68	20	30	20	20	10	80	20	160	30000	29000	28000
4900	33	33	67	67	67	67	20	30	19	19	10	78	19	4	157	27600	27300
4800	32	32	66	66	65	65	20	19	19	19	9	77	19	2	152	27000	27000
4700	31	31	65	65	63	63	19	29	19	18	9	75	19	1	151	26800	26500
4600	31	31	63	63	62	62	18	28	19	18	9	74	18	4	148	26100	26100
4500	31	30	61	61	61	61	18	28	19	17	8	72	18	3	145	26000	25700
4400	30	29	60	60	59	59	18	28	19	16	7	71	18	1	142	25200	24800
4300	29	28	59	59	58	58	17	27	19	16	7	69	18	3	139	24400	24000
4200	28	27	58	58	57	56	16	26	19	16	7	68	17	3	136	23600	22400
4100	27	27	56	56	56	55	16	26	18	16	6	68	17	2	133	22800	22200
4000	27	27	54	54	54	54	16	25	18	15	6	65	17	130	22000	21800	21600

The Establishment of Munsubs, from Three Thousand Nine Hundred to Two Thousand Six Hundred.

Munsubdars, or Commanders of	HORSES.					ELEPHANTS.					BEASTS OF BURDEN AND CARTS.				MONTHLY PAY.			
	Irakee.	Mojennes.	Tourky.	Yabu.	Tazy.	Jungeleh.	Sheergeer.	Sadeh.	Menjholch	Kerheh.	Benderkeeah.	Camels.	Mules.	Carts.	Rs.	Rs.	Rs.	
3900	26	26	53	53	52	16	24	18	15	15	6	63	16	4	127	21400	21200	21100
3800	26	26	51	51	51	51	16	23	18	15	6	62	16	2	124	20800	20300	20500
3700	25	25	50	50	50	49	16	23	17	15	6	60	16	1	121	20200	20000	19900
3600	25	25	49	48	48	47	16	23	17	14	6	59	15	4	118	19600	19400	19300
3500	24	24	47	47	47	46	16	23	17	14	5	57	15	3	112	19000	18800	18700
3400	23	23	46	46	46	44	16	22	17	14	5	56	15	1	111	18300	18014	18300
3300	22	22	45	45	44	43	15	22	17	14	5	54	15	—	109	18200	18000	17900
3200	21	21	44	44	42	42	15	21	17	14	5	53	14	3	106	17800	17600	17500
3100	20	20	43	43	41	40	15	20	17	14	5	51	14	2	103	17400	17200	17100
3000	20	20	40	40	40	40	15	20	16	14	5	50	14	—	100	17000	16800	16700
2900	19	19	39	39	39	39	15	19	16	13	4	48	13	1	96	16400	16200	16100
2800	18	18	38	38	38	38	15	18	14	12	3	46	12	2	92	15800	15600	15500
2700	17	17	37	37	37	37	14	17	13	11	3	44	15	3	88	15200	15000	14900
2600	17	17	36	36	35	35	13	15	12	11	3	42	14	—	84	14300	14400	14300

The Establishment of Munsubs, from Two Thousand Five Hundred to One Thousand Two Hundred.

Munsubdars, or Commanders of	HORSES.					ELEPHANTS.				BEASTS OF BURDEN AND CARTS.			MONTHLY PAY.				
	Irakee.	Mojennes.	Tourky.	Yabu.	Tazy.	Jungelah.	Sheergeer.	Sadeh.	Menjholch.	Kerheh.	Benderkecah.	Camels. Ranks.	Mules. Ranks.	Carts.	First.	Second.	Third.
2500	17	17	34	34	34	34	12	14	12	10	2	40	10	80	14000	13800	13700
2400	17	17	33	33	33	33	12	13	11	10	2	38	9 & 2	76	13600	13400	13300
2300	16	16	33	33	32	32	12	12	10	10	2	36	8 & 4	72	13200	13000	12900
2200	16	16	32	32	31	31	11	12	9	10	2	34	8 & 1	68	12800	12600	12500
2100	15	15	31	31	31	31	10	12	9	9	2	32	7 & 3	64	12400	12200	12100
2000	15	15	30	30	30	30	10	11	9	7	2	30	7	60	12000	11900	11800
1900	14	14	29	29	29	29	10	11	9	7	2	28	6 & 4	58	11950	11350	11450
1800	14	13	28	28	28	29	9	12	9	7	2	27	6 & 1	56	11400	11650	11300
1700	14	13	27	27	27	27	9	10	9	7	2	26	5 & 4	54	11225	11000	10800
1600	13	13	26	26	25	25	9	10	9	7	2	25	5 & 2	52	10600	10400	10200
1500	12	12	24	24	24	24	8	10	8	7	2	24	5	50	10000	9800	9700
1400	12	12	24	24	23	23	8	10	8	7	2	23	4 & 4	49	9600	9400	9300
1300	12	12	23	23	23	22	8	10	7	7	2	23	4 & 3	48	9200	9100	9050
1200	11	11	22	22	22	22	7	9	7	7	2	22	4 & 3	46	9000	8900	8800

The Establishment of Munfubs, from One Thousand One Hundred to One Hundred and Twenty-five.

Munfubdars, or Commanders of	HORSES.					ELEPHANTS.					BEASTS OF BURDEN AND CARTS.					MONTHLY PAY.					
	Irakee.	Mojennefs.	Tourky.	Yabu.	Tazy.	Jungeleh.	Sheergeer.	Sadeh.	Menjholeh.	Kerheh.	Benderkeeah.	Camels.	Mules.	Carts.	Ranks.	Ri.	Ri.	Ri.	First.	Second.	Third.
																			Ri.	Ri.	Ri.
1100	11	11	22	22	21	21	7	9	7	7	2	22	4	2	44	8700	8500	8400			
1000	10	10	21	21	21	21	7	8	7	2	2	21	4	1	42	8200	8100	8000			
900	10	10	20	20	20	20	7	8	7	2	2	20	4	—	40	7700	7400	7100			
800	10	9	17	19	13	13	7	8	6	5	2	17	3	2	34	5000	4700	4400			
700	6	8	13	14	7	7	4	5	5	4	1	15	3	—	27	4400	4000	3800			
600	5	7	9	4	4	4	4	3	2	1	1	14	2	2	21	3500	3200	3000			
500	4	7	8	4	3	3	4	2	2	1	1	13	2	—	15	2800	2750	2700			
400	4	6	8	4	—	—	4	2	2	1	1	10	—	—	15	2500	2300	2100			
350	3	4	5	6	2	—	2	2	2	1	1	5	—	—	12	2000	1751	1500			
300	3	4	4	4	2	—	1	1	2	1	1	4	2	—	11	1450	1375	1350			
250	3	3	3	4	2	—	1	1	2	1	1	4	—	—	10	1400	1250	1200			
200	3	3	3	4	2	—	1	1	2	2	—	3	2	—	8	1100	1100	1000			
150	2	3	3	3	2	—	1	1	1	2	—	3	—	—	7	975	950	900			
125	2	2	2	2	2	—	1	1	1	2	—	2	—	—	6	875	850	800			
	2	2	2	2	2	—	—	1	1	2	—	2	1	—	5	780	760	750			

The Establishment of Munsubs, from One Hundred and Twenty-five to Ten.

Munsubdars, or Commanders of	HORSES.						ELEPHANTS.				BEASTS OF BURDEN AND CARTS.				MONTHLY PAY.			
	Irakee.	Mojennefs.	Tourky.	Yabu.	Tazy.	Jungeleh.	Sheergeer.	Sadeh.	Menjholeh.	Kerheh.	Benderkeeah.	Camels.	Mules.	Carts.	Rs.	Rs.	Rs.	Rs.
120	2	2	2	3	2	—	—	1	1	2	—	2	—	—	745	740	730	
Yoozbafshy, } or 100	2	2	2	2	2	—	—	1	1	—	2	—	—	5	700	600	500	
80	2	1	2	2	1	1	—	—	1	2	2	—	—	3	410	380	350	
60	1	1	2	2	1	1	—	—	1	—	1	—	—	2	301	285	270	
50	1	1	2	2	1	1	—	—	1	—	1	—	—	2	250	240	230	
40	1	2	2	1	1	1	—	—	1	—	1	—	—	1	223	200	185	
Teerkush- } bund 30	—	1	1	2	1	1	—	—	1	—	1	—	—	1	175	165	155	
Biftee, or } 20	—	1	1	1	2	—	—	—	1	—	1	—	—	1	135	125	155	
Dehbafshy, } or 10	—	—	2	2	—	—	—	—	—	—	—	—	—	—	100	82½	75	

A LIST OF THE MUNSUBDARS.

Munsubdar of 10000.
Sultan Selim, his majesty's eldest son.

Munsubdar of 8000.
Shah Morad, his majesty's second son.

Munsubdar of 7000.
Sultan Daniel, his majesty's third son.

Munsubdars of 5000.
Sultan Khofru, eldest son of Sultan Selim.

Mirza Soliman.

Mirza Ibrahim.

Mirza Shah Rokh.

Mirza Mozuffer Huf-fain.

Mirza Rustam.

Biram Khan.

Menem Khan.

Terdy Beg Khan.

Khan Zeman.

Abdullah Khan.

Enkeh Khan.

Khan Kellan.

Mirza Sherfeddeen Huf-fain.

Yusef Mahommed Khan

Adhem Khan.

Peer Mahommed Khan.

Khan Azem Mirza Ko-keh.

Bahader Khan.

Rajah Bahrehmull.

Khan Jehan.

Syed Khan.

Shaheb Khan.

Rajah Baghwan Dofs.

Kotebeddeen Khan.

Khan Khanan Abdul Ra-heem.

Rajah Mansing.

Mahommed Kuly Khan.

Terfoon Khan.

Kya Khan.

Munsubdars of 4500.

Zyin Khan.

Mirza Yusef Khan.

Munsubdars of 4000.

Coffim Khan Mehedy.

Mozuffer Khan.

Syef Khan Kokeh.

Rajah Tudermull.

Mahomed Coffem Khan.

Vizier Khan.

Kely Khan.

Sadek Khan.

Roy Royfing.

Munsubdars of 3500.

Shah Kuly Khan Mo-herrem.

Ismael Kuly Khan.

Munsubdars of 3000.

Mirza Jany Beg.

Iscander Khan.

Asof Khan Abdulme-
jeed.

Mejnoon Khan.

Shujahut Khan.

Shah Bedai Khan.

Huffain Khan.

Morad Khan.

Hajy Mahommed Khan.

Afzel Khan.

Shah Beg Khan.

Khan Alum, the title of
Alum Beg.

Coffem Khan Meer Behr.

Baky Khan.

Meer Moezul Mulk.

Meer Aly Akber.

Sherif Khan.

Munsubdars of 2500.

Ibrahim Khan.

Khajeh Jilaleddeen Ma-
hommed.

Hyder Mahommed Khan

Ytimad Khan.

Pyinder Khan.

Jaggenaut.

Mekhfoos Khan.

Abulfazel (the author of
this book)

Munsubdars of 2000.

Ismail Kuly Khan.

Meer Baboos.

Ashref Khan.

Syed Mahmood.

Abdullah Khan.

Sheikh Mahommed.

Syed Ahmed.

Rustam Khan.

Shahbaz Khan.

Derveish Mahommed.

Sheikh Ibrahim.

Abdulmottaleb Khan.

Ytibar Khan, an eunuch
of the palace.

Ekhlafs Khan.

Rajah Beerbull.

Bahar Khan.

Shah Fekhreddeen.

Rajah Ramchund.

Lushker Khan.

Syed Ahmed.

Aly Khan Kaher.

Roy Kelyanmull.

Tayr Khan Meer Fera-
ghet.

Shah Mahommed Khan.

Roy Serjen.

Shahhem Khan.

Asof Khan for Jaafer Beg.

Munsubdars of 1500.

Sheikh Ferid.

Semanjy Khan.

Terdy Khan, son of Kya
Khan.

Mehtee Khan Aneefs.

Roy Durga.

Madhu Sing.

Syed Coffim.

Munsubdars of 1250.

Royfal Durbary.

Munsubdars of 1000

Moheb Aly Khan.

Sultan Rajah, commonly
called Abdul Azem.

Khajeh Abdullah.

- | | |
|--|---------------------------------|
| Khajeh Jehan, called also
Tatar Khan. | Ghazy Khan. |
| Hakeem Abulfettah. | Ferhet Khan Mehter Se-
kaiy. |
| Sheik Jemal. | Roomy Khan. |
| Jaaser Khan. | Semanjy Khan. |
| Shah Feniey. | Shah Beg Khan. |
| Afedullah Khan. | Mirza Haffan. |
| Sadet Ali Khan. | Hakeem Zembul. |
| Roopsy Byragy. | Khodavend Khan. |
| Ytimad Khan. | Mirza Aly Khan. |
| Baz Bahadre. | Saadit Mirza. |
| Mooteh Rajah (the fat
Rajah) Oude Sing. | Shemal Khan. |
| Shah Manfoor. | Fazel Khan. |
| Ketelek Kadem Khan. | Mafoom Khan. |
| Aly Khan. | Toolek Khan. |
| Adel Khan. | Khajeh Shemsfeddeen. |
| Ghiaffeddeen Khan. | Juggut Sing. |
| Ferokh Huffain Khan. | Nekeeb Khan. |
| Mayia Khan. | Meer Morteza. |
| Mahommed Kuly. | Shemfy. |
| Mehr Aly Khan. | Meer Jemaleddeen Huf-
fain. |
| Khajeh Ibrahim. | Syed Rajoo. |
| Selim Khan. | Meer Sherif. |
| Hebib Aly Khan. | Huffain Beg. |
| Jegmull. | Sheruyah Khan. |
| Ulugh Khan Hebsly. | Neterby. |
| Mukfood Aly Khan. | Jelal Khan. |
| Kebool Khan. | Mobarec Khan. |
| Aly Khan, the younger. | Tash Beg Khan. |
| Sebdel Khan. | Sheikh Abdullah. |
| Syed Mahommed Meer
Adel. | Rajah Rajfing. |
| Rezwy Khan, also called
Mirza Meerek. | Roy Bohj. |
| Mirza Nijat Khan. | |
| Syed Hashem. | |

Munsubdars of 800.

Sheer Khajeh.

Mirza Khorem.

Munsubdars

Munsubdars of 700.

Coreish Sultan.
 Cara Bahadre.
 Mozeffer Huffain Mirza.
 Koondowk Khan.
 Sultan Abdullah.
 Mirza Abdolrahman.
 Kya Khan.
 Durbar Khan, called also
 Anayit Khan.
 Abdalrahman.
 Coffin Aly Khan.
 Baz Bahadre.
 Syed Abdullah Khan.
 Dahroo.
 Ahmed Beg.
 Hakeem Aly.
 Goojer Khan.
 Sudder Jehan.
 Tekhteh Beg.
 Roy Tuperdofs.
 Sheik Abdalrahcem.
 Midney Roy.
 Abul Coffin.
 Vizier Beg.
 Tahyr.
 Baboo.
 Mongely.

Munsubdars of 600.

Mahommed Kuly.
 Bukhtiar Beg.
 Hakeem Hemam.
 Mirza Anwer.

Munsubdars of 500.

Baltoo Khan.
 Meerek Bahadre.

Laal Khan.
 Sheik Ahmed.
 Ifcander Beg.
 Nooreen Khan Beg.
 Jelal Khan.
 Permanund.
 Timur Khan.
 Sany Khan.
 Syed Jemaleddeen.
 Jugmall.
 Huffain Beg.
 Huffain Khan.
 Syed Jhejoo.
 Munfeb Khan, common-
 ly called Sultan Ma-
 hommed.
 Cazy Aly.
 Hajy Yusef Khan.
 Rawelbcehm.
 Hafhcm Beg.
 Mirza Feridun.
 Yusef Khan.
 Noor Kelej.
 Meer Abdulhy.
 Shah Kuly Khan.
 FeroKh Khan.
 Shadman.
 Hakeem Ain-ul Mulk.
 Janish Bahadre.
 Meer Taher.
 Mirza Aly Beg.
 Rofs-Dam.
 Mahommed Khan.
 Abulmozeffer.
 Khajagy Mahommed
 Huffain, Meer Ber.
 Abul Caffem.
 Kemir Khan.

Durjen Singh.
 Sebel Singh.
 Mustafa.
 Nezir Khan.
 Ramchund.
 Rajah Meketmull.
 Rajah Ramchund.
 Syed Abul Coffim.
 Dulput.

Munsubdars of 400.

Sheikh Fizy.
 Hakeem Misry.
 Irej.
 Suket Singh.
 Abdullah.
 Aly Mahommed.
 Mirza Mahommed.
 Sheikh Baized.
 Ghezny Khan.
 Khajeh Ketchek.
 Sheer Khan.
 Fettahullah.
 Roy Menoher.
 Khajeh Abdulfemed
 Shereen Kalem.
 Selhedy.
 Ramchund.
 Bahadre Khan Kowrdar,
 master of the kowr.
 Banka.

Munsubdars of 350.

Mirza Abufyed.
 Mirza Senjer.
 Aly Merdan.
 Reza Kuly.
 Sheikh Khuboo.

Zea ul Mulk.
 Hemzah Beg.
 Mokhtar Beg.
 Hyder Aly.
 Beysheru Khan.
 Cazy Hassan.
 Meer Morad.
 Meer Coffim.
 Band Aly.
 Khajehgee Fettahullah.
 Zahid.
 Dost.
 Eyar.
 Ezetullah.
 Altoon Keleej.
 Jan Keleej.
 Syefullah.
 Hussain Keleej.
 Abulfettah Atalik.
 Syed Baized.
 Belbedher.
 Abul Maaly.
 Baker.
 Baized Beg.
 Sheikh Dowlet.
 Hussain.
 Keyfo Dofs.
 Mirza Khan,
 Mozeffer.
 Tully Dofs.
 Rhamet Khan.
 Ahmed Coffim.
 Bahadre.
 Dowlet Khan.
 Shah Mahommed.
 Hassan Khan.
 Tahr Beg.
 Kishen Dofs.

Man Sing.
 Meer Gediey.
 Coffim Cokelh.
 Nad Aly.
 Neelkunth.
 Ghiafs Beg.
 Khajeh Athreff.
 Sheref Beg.
 Ibrahim Kuly.

Munsubdars of 250.

Abulfettah.
 Beg Mahommed.
 Imam Kuly.
 Sefder Beg.
 Khajeh Soliman.
 Berkhoordar.
 Meer Maafoom.
 Khajeh Malk Aly, Meer
 Sheb.
 Roy Ram Dofs Dewan.
 Shah Mahommed.
 Rahim Kuly.
 Sheer Beg, Yefawel
 Bashy.

Munsubdars of 200.

Iftekhar Beg.
 Pertaub Singh.
 Haffan Khan.
 Jyardgar Huffain.
 Kamran Beg.
 Mahommed Khan.
 Nezameddeen Amed.
 Seket Singh.
 Amadul Mulk.
 Sherif.
 Cara Behreh.

Tatar Beg.
 Khajeh Moheb Aly.
 Hakeem Mozeffer.
 Abdul Subhan.
 Coffim Beg.
 Sherif.
 Nekya.
 Khajeh Abdul Semed.
 Hakeem Lutefullah.
 Sheer Afken.
 Amanullah.
 Selim Kuly.
 Keleel Kuly.
 Vely Beg.
 Beg Mahommed.
 Meer Khan, Yefawel.
 Sermeft Khan.
 Syed Abdul Haffan.
 Syed Abdulwahed.
 Shajeh Beg Mirza.
 Sekra.
 Shady Beg.
 Baky Beg.
 Yunan Beg.
 Sheikh Kebeer.
 Mirza Khajeh.
 Mirza Sherif.
 Shuckerullah.
 Meer Abdulmomin.
 Leshkery.
 Aca Mulla.
 Mahommed Aly.
 Muhtra Dofs.
 Suhtra Dofs.
 Meer Morad.
 Kela.
 Syed Dervysh.
 Jenyd.
 Syed Abu Ishac.

Fettah Khan, Cheetch	Mahommed Khan.
Ban.	Khajeh Mokeim.
Mokeem Khan.	Kader Kuly.
Laleh.	Firozeh.
Yufef.	Taj Khan.
Hebby, Yefawel.	Zyneddeen Aly.
Hyder Dost.	Meer Sherif.
Dost Mahommed.	Bahar Khan.
Shahrokh.	Kyfu Dofs.
Sheer Mohammed.	Syed Lad.
Aly Kuly.	Neffeer.
Shah Mohammed.	Sankeh.
Sanwal Dofs.	Kabil.
Khajeh Zehireddeen.	Adownd.
Meer Abul Coffim.	Sunder.
Hajee Mahommed.	Nurem.

THE AHDY.

There are numbers of brave active men on whom, although his majesty does not bestow a munsub, yet, being accounted khafs, or particular servants, they are freed from being under the orders of any one, and thus dignified by their independence. Such an officer is called an ahdy. They have a separate dewan and bukhshy, and a great emeer is appointed their chief. A fit person is appointed to receive those who wish to be entertained in this capacity, and he brings such every day to the palace without demanding any fee; when they are examined and approved by his majesty. The vadasht* and the taleckeh* being made out, a description of the ahdy's person is taken; then the burawood is prepared, when the bukhshy takes security, and brings the ahdy a second time to the palace, where his pay is always somewhat increased, sometimes a fourth

* These are fully explained under the head Dagh or Mark.

or a half, but frequently from ten to seventy rupees. Some receive upwards of 500 rupees *per mensem*. After he has been a second time before his majesty, his horse is marked with the figure 9. At first, each ahdy was allowed to have as many as eight horses, but now he has never more than five. Upon producing the sikhut he receives a perwancheh, which serves for ever after. Every four months he goes to have the identity of his person ascertained, which being authenticated by the dewan and bukhsy of this department, the mushreff of the treasury draws out a kubz (or receipt) which is ratified by the signatures of the ministers of state, when the treasurer takes it and pays the amount. Before the expiration of each quarter they receive one month's pay in advance. In the course of the year, ten months salary is paid in ready money, and two months pay are stopped on account of his horse and other expences; and out of the ten months there is a farther stoppage of a twentieth part. On entering the service he finds himself a horse, and when that dies he is mounted by government; when his horse dies, proper officers make out a certificate thereof, which is called a fakenameh, in order that his pay may be regulated accordingly, for until he has found another horse, he ceases to draw any pay for one; and if he neglects to obtain the certificate, he is not allowed any thing from the time of the last muster. Those who are in want of horses constantly attend at the palace. A great number of horses are thus bestowed, half the price of which is accounted as a present, and half is paid for in quarterly stoppages, or, if he is in debt, in two years.

THE OTHER CAVALRY.

The akachundely settles the value and rank of the horse, when he is scrutinized by the bukhshees, and then a description of the man is taken down in writing. A trooper who has more than one horse, has a camel or an

an ox added to his establishment, for which he has an additional allowance of half the sum allowed for cattle, as before mentioned : if he is well mounted, or if his horses are of inferior rank, only two-fifths addition. Single horsemen are paid after the following rates :

Irakee, man and horse,	—	90	<i>Rs. per mens.</i>
Mojennefs, do.	—	25	
Tourky, do.	—	28	
Yabu,	—	18	
Tazee,	—	15	
Jungeleh,	—	12	
A horseman employed by the khalfeh, had formerly	} }	25	
Has now	—	15	

Formerly, horsemen had as far as four marked horses ; now, no one is allowed more than three ; formerly, every dehbashy had two troopers of five horses, three troopers of two horses, and two troopers of one horse each, and the other munsubdars in proportion ; now, the proportion is, three troopers of three horses, four of two horses, and three of one horse each.

THE INFANTRY.

His majesty has formed these into different ranks, with separate regulations for each.

THE BUNDOOKCHEECAN.

There are twelve thousand of these employed about the royal person. To these are appointed a treasurer, a daroghah, and tepukchees, which, although distinct offices, have all been occasionally executed by one person. The pay of the bundookcheecan has already been particularized.

DURBANAN, OR PORTERS.

A thousand of these active and vigilant men guard the palace. The mirdehahs of these are paid after five rates, *vis.* 300, 160, 140, 130, and 180 dams; and the other porters from 110 to 120 dams *per mensem*.

THE KHIDMUTTEEAH.

A thousand of these also guard the environs of the palace. A sirdar, or chief of twenty, has monthly from fifty to two hundred dams; a dehbashy from 140 to 180 dams; and of the inferior, 120, 110, or 100 dams each. This tribe was formerly notorious for cunning and roguery; and former monarchs deemed them incorrigible; but now, by his majesty's discipline, they are famous for their good order and honesty: formerly they were called mavy; now they are styled khidmutteeah (or servants); and their chief, or rajah, has the title of khidmut roy, and is an obedient subject of the empire.

MEWRAH.

These are natives of Mewat, who are admirable for carrying messages that require dispatch, and bringing money from distant places; are excellent spies, and will engage in the most difficult undertakings. They are a thousand in number, and have the same pay as the khidmutteeah.

SHUMSHEERBAZ, OR GLADIATORS.

This tribe is of various kinds, and perform wonderful feats; fighting and jumping with great art and agility.

Some

Some fight with shields, and others engage with cudgels : these last are called in the Hindovee language, lakrayit. Others have no defence, and make use of one hand only, and are thence called in Hindostan, ekhateh. Those who come from the eastern parts of Hindostan use a small shield, which they call chorwah. Those of the northern provinces have shields of such a magnitude as to cover a man and horse ; and this kind of shield is called tilwah. Others, who are called pehrayit, use a shield somewhat less than the height of a man, and one guz in breadth. Others, called banayit, have a long sword, whose handle measures a guz in length, which they manage very dexterously. There is another famous tribe, called bungolee, who have not any shield, but make use of a singular kind of sword, with a crooked hilt, which they handle with great dexterity. Others are very skilful in fighting with daggers and knives of various forms ; and of these there are upwards of one hundred thousand, the choicest of whom are entertained by his majesty. The fuddy, or firdar of an hundred shumsheerbaz, is at least of the rank of ahdy. His pay is from eighty to six hundred dams *per mensem*.

The pehluwan, are wrestlers and boxers of Iran and Turan. There are also expert slingers of Gujerat and other parts of Hindostan, who are called mul, numbers of whom are in his majesty's service. Their monthly pay is from seventy to four hundred and fifty dams ; and every day some of the above combat together, and receive various rewards.

THE CHEELAH.

His majesty does not approve of giving to these unfortunate men the opprobrious name of slave, but calls them cheelah ; which word in the Hindovee language signifies one who relies on another.

Of

Of these there are several kinds: 1st, Those who are considered as common slaves, being infidels taken in battle; and they are bought and sold. 2d, Those who of themselves submit to bondage. 3d, The children born of slaves. 4th, A thief, who becomes the slave of the owner of the stolen goods. 5th, He who is sold for the price of blood.

The daily pay of a cheelah is from one dam to one rupee; they are formed into divisions, and committed to the care of skilful persons to be instructed in various acts and occupations.

His majesty, out of his humanity and discernment, promotes these and other inferior classes of people according to their merits; so that it is not uncommon to see a foot-soldier raised to the dignity of an emeer of the empire.

KAHARS, OR BEARERS.

These are natives of Hindostan, who carry astonishing burdens upon their shoulders over the most uneven ground. They also carry palekees, sukhasens, chowdowles, and doolees, with such an even pace, that the rider is hardly sensible of the motion. The best are those of the Deccan and Bengal; and there are also many good ones in the northern soobahs. Several thousands do service at the palace. A sirdar, or head-bearer of a fet, receives monthly from one hundred and ninety-two to three hundred and eighty-four dams; and a common bearer has from one hundred and twenty to one hundred and sixty dams.

THE PYADEH DAKHELY.

The foot-soldiers so called, are under the command of the omrahs, but receive their pay from the state.

Every munsubdar has, in addition to the complement of his cavalry, half the number of infantry, descriptions of whose persons are taken down in writing by his aka or munsubdar. Of these infantry one-fourth are bundookchean, and the rest archers, excepting a few who are carpenters, blacksmiths, water-carriers, and pioneers. The pay of the bundookchean has already been particularized. Of the archers, the mirdehah has from 180, and the others from 100 to 120 dams. Of the artificers who are paid as foot-soldiers, something has already been said in the first part of the work.

OF THE DAGH, OR MARK.

When the rank of the man, together with the number and qualities of his horses, are settled by particular officers, another takes a description of his person in writing, with an account of his age, country, and religion. There is also a daroghah, whose business it is to see that the men do not meet with any vexatious delays, and that they do not suffer from bribery or any other artifices.

First, the daroghah brings the recruit to his majesty, in whose presence his rank is settled, and a taleekah is given him accordingly, unless he be of the number of dakhely; in which case the munsubdar furnishes him with a certificate. Next, he is carried before five officers whom his majesty has appointed to examine the men and cattle, and to fix the pay of each; and upon his producing to them the description of himself and his cattle, the order for his monthly pay is written at the bottom of the paper, to which they affix their seals to prevent any alteration; then those officers send the above paper to the dewan nazir, who again brings the recruit to the presence, in order that his pay may be ultimately determined. His majesty is an excellent physiognomist, and can easily discover the respective merits

merits of each. When the certificate is ratified, the wakyahnavees puts his signature to it, and the meer arz and the fardar of the kushhek add their seals. Upon this funnud being produced, the daroghah marks the horses.

When the mark was first introduced, it was made in the shape of the head of the Persian letter *seen*, and was put upon the left side of the horse's neck. Next, it was made with two *alifs* in the shape of a cross on one of the horse's thighs; after that, it was for some time in the form of a bow without a string; and at last it was made in numerals, and on the left buttock. Upon the introduction of numerals, it had the first time the figure 1; and on the second time of marking, the figure 2, and so on; but now that every department has a particular figure, the same is repeated as often as the horse is marked. The custom of marking was first introduced, that the daroghahs might know for certain when a horse died, or was exchanged; and thus be able to determine what pay was due to the troops.

Many of the tepukchies, and other servants employed about the palace, who have not leisure to attend to the business of a jageer, receive their salaries in ready money, and have the dagh or mark renewed every eighteen months. The omirahs, who are stationed at a great distance from court, have the dagh renewed only once in twelve years, but then six years after the first marking, ten *per cent.* is lessened in their establishment. When the munsub of any one is increased three years after the dagh has been performed, he for the present receives only a tunkhah for himself; and the additional men do not receive theirs until their horses are marked.

On the renewal of the dagh, if any one brings a better horse to be exchanged for the one he then rides, it is to be sent to his majesty for his examination and approbation.

THE KUSHEK, OR MILITARY COMMANDS.

These, which are also called the chowkees, are of three kinds: 1st, The munsubdars, ahdeean, cavalry and infantry, are formed into seven divisions, and each appointed to do duty on a particular day of the week, under the command of one of the principal omrahs. A person who is perfectly conversant in the military usages and regulations, is appointed to the office of meer arz of the kushek, through whom and the emeer, all the royal orders for this department are issued, and they are continually in waiting near the palace to receive his majesty's commands. Every afternoon the principal officers of the guard carry the kowr to the public hall of the palace, and there arrange themselves in a row on the left hand of the monarch, the others placing themselves in like manner on the right. His majesty is personally acquainted with every one, and immediately discovers if there be any absentees. When both ranks have made the tusleem, they take leave and retire. If his majesty happens to be employed upon some other business, one of his sons officiates here in his stead.

If any one absents himself from guard through frivolous pretences, he is fined a week's pay, and sometimes is also reprimanded.

2d, The whole army is formed into twelve divisions, each of which is appointed for the duty of a particular month. Every person is obliged to take his tour of duty, excepting those employed on the frontiers of the empire, or on special service; but even they must make a representation of their particular situation previous to the arrival of their tour of duty, that they may receive the royal orders thereon in due time, determining whether they are to remain where they are or not. On the first day of every solar month the guard at the palace

palace attend and make the tufleem, in the manner already described, and are on this occasion distinguished by presents, and other royal marks of favour.

3d, The whole army is again formed into twelve divisions, and each division does a year's duty in rotation.

THE OFFICE OF WAKYAHNAVEES.

This is an admirable institution, and absolutely necessary for the well conducting of the affairs of an empire. Although the name of the office existed in former reigns, yet it was never applied to any useful purpose till his majesty's accession to the throne. For executing the offices of this department there are appointed fourteen able tepukchees, ten of whom do duty daily in rotation. Some others are also added as supernumeraries, one of whom attends every day; and if it happens that one of the fourteen first mentioned is absent upon a matter of necessity, this additional person officiates in his room. These supernumeraries are called kowtel.

It is the business of the wakyahnaves to take in writing an account of the following occurrences: Whatever his majesty does himself, and the orders that he issues—what representations are made him by the ministers of state—what he eats and drinks—when he sleeps, and when he rises—and what time he sits on his throne—how long he continues in the haram—when he goes to the bargah khafs, or to the bargah aum—in what manner he hunts—what game he kills—when he marches, and when he halts—what offerings are presented—what books are read to him—what alms and donations are bestowed—what grants are made of seyurghal—what accidental increase or deduction may

happen in the revenue—what contracts are concluded—what given in farm—what is bought—what is committed to the charge of any one—what peishcush and remittances of revenue are received—what firmans are issued under the royal seal—the arrival, introduction, or departure of any person of consequence—what petitions are received, and what answers given—what period is fixed for the execution of any particular order—who is absent from his guard—what battles are fought, and with what success—when peace is concluded, and upon what terms—the death of any person of rank—what battles of animals have been exhibited, and who won the bets—what cattle die—what rewards are bestowed, or punishments inflicted—how long his majesty sat in public—what marriages and births happen—when his majesty plays at any game—of public calamities—and what harvests are produced.

The account of the occurrences being read to his majesty, and approved by him, the daroghah puts his seal upon it, after which it is carried to the perwanchee and the meer arz for their respective seals. The paper when thus authenticated is called a yadasht; then a person who writes a clear style and a fair character, takes the yadasht and makes an abridgment of it, and having put his seal to it, gives it in exchange for the yadasht. To this abridgment are added the seals of the wakyah-navees, the meer arz, and the daroghah of this department. This abridgment is called the taleekah, and the writer thereof the taleekeh-navees. Lastly, it is authenticated by the seal of the perwanchee.

OF SUNNUDS, OR GRANTS.

A paper authenticated by proper signatures is called a funnud; and the duster (or register) is the book in which the funnuds are entered.

His majesty is particularly circumspect regarding this department, and takes care that none but persons of the strictest integrity are appointed to officiate in it.

The dufters (or registers) are of three kinds: 1st, The abwabulmal, which contains the accounts of the revenues, the increase or deficiency therein. 2d, The abwabultahaweel, being the accounts of the receipts and disbursements of the household, with those of the different treasurers. 3d, The towjee, which exhibits the estimates of the demands for the military establishments, with the means for satisfying them.

Some funnuds have nothing but the royal seal; others are first authenticated by the seals and signatures of the ministers of state, and afterwards are ratified by affixing the royal seal; and some have only the seals and signatures of the ministers, without the royal seal.

A firman subtee has the signatures of the ministers, together with the royal seal, and is issued on appointment to any of the following employments: a munsubdary, vakalet, sepahselahry, etaleky (or the office of preceptor) to any of the king's sons, the emeer ul omraiy, the nahayutty, the vizarut, the bukhshheegurry, and the suddarut. Also, for the grant of a jageer fir, or tun, for confirming the salaries of officers in conquered territories, for granting a meelkeeyet, for a grant of seyurghal, and for supplies for repairing religious buildings.

When the taleekah, before described, is settled, the dewan of the jageers draws out upon it an estimate of the tunkhah; and if it contains an order for the dagh (or marking the cattle) it is sent to the bukhshhees for a second revival, after which his majesty writes *naveesfund* (let them write it). Then the bukhshhees write down

the number of men, and the proper officers add the descriptions of their persons; and when the dagh is completed, one of the principal bukhshees takes the taleekch, and gives in exchange an estimate of the monthly pay under his seal and signature. This paper, which is commonly called the firkhut, is authenticated in the offices of the other bukhshees by some particular marks. The dewan keeps this firkhut, and draws out an estimate of the pay monthly and yearly, which he presents to his majesty, who, if there be an order for a jageer, writes at the top the following words: *taleekch tun kalemy nemayend* (let them write the taleekch for the tunkhah). The tepuckchees keep this as a voucher for themselves, and deliver a copy of it. Then this new paper is prepared in the following manner: First the dewan writes upon it *keid nemayend* (let them enroll it); after which the dewan bukhshee and the mushreff dewan put their seals and signatures to it. Next, his majesty commands the berat to be issued. Then the writer of the towjee keeps the above mentioned copy of the firkhut, and writes the particulars at the bottom of the berat; and the mustofy, after he has examined it, affixes his signature and seal, after which the following officers do the same: the nazir, the other bukhshees, the dewan kull, the mushreffs, the vakeel, the dewan of the household, and the khansaman. Orders for ready money payments undergo the same forms as above described, after which a calculation of the monthly pay of the men and the munsubdar's separate allowance are added at the foot thereof. Orders regarding the offices, matters of transfer, or committing to the trust of any one, or for the wages of the inferior servants, have also berats; and it is a rule, that the mushreff of each department makes out berats every three months; one from the Persian month Ferverdeen* to Sheriyur †; and the second from

* March.

† August.

Mehr* to Isfendiar †. Some of the inferior servants have their descriptions taken in writing, being included in the rolls of the army, whilst others are only known by their offices; amongst which last are the servants of the stables. The berat is prepared in the following manner: First is drawn out an estimate of the allowances for grain, grass, &c. as paid in ready money, or kind, together with an account of the monthly pay of the servants of that department; then the dewan of the offices examines it, and, if it is right, he gives a tunkhah or assignment for it, and writes on the margin the following words: *berat naveesund* (let them write the berat); upon which the mushreff writes the berat, and then prepares the kubz (or receipt) and affixes to it his seal and signature. If the berat is for ready money, a fourth part of the amount is deducted, for which a separate receipt is given. After it has gone through all these forms the dewan of the office writes *subtnemayend* (let it be confirmed). Then the mushreff and officers of the towjee, the mustofy, the nazir, the dewan of the offices, the dewan kull, the khansaman, the mushreff dewan, and the vakeel, affix their seals and signatures to the berat and kubz, the estimate having been previously carried to each of these officers for their inspection. When all the officers have affixed their seals and signatures, it is ratified by the royal seal. Then at the back of the kubz, are written the particular species of coin in which it is to be paid, at the current value, and in the following proportions: Mohurs, one-fourth; rupees, one-half; dams, one-fourth.

The firman for a munsub is prepared in like manner, excepting that it has not the signatures of the officers of the household. The firman for the seyurghal differs only in that, after the dewan kull, the sudder puts on his seal. In the firmans that are written in the Toghras

* September.

† February.

character, the two first lines are the shortest. This kind of firman is called a perwancheh; and it is used for the following purposes: For the salaries of the begums, and of the king's sons, and the pensions of the learned; for the monthly pay of the ahdyan and the cheelah, and of some particular servants of the household, and for the allowance of food for the bargeer horses. The treasurers do not require a new sunnud every year, but pay the money upon the kubz being produced with the proper official signatures. The kubz is prepared after the following manner: The mushreff draws it out, when the person who is to receive the amount puts his seal to it, after which the dewan writes *subtnamayend* (let it be confirmed), when the dewan kull and the khansaman add their respective seals and signatures. The perwanchehs for the ahdyan have the signatures and seals of the mustofy, the dewan, the bukhshee, and the ahdyabafy: and as the king's seal is not required for a kubz, neither is it used for the sirkhut, nor for deeds of sale, nor for the aruznameh (or particulars of receipts of revenue) nor for the kerarnameh (or the collector's agreements with the farmers and husbandmen) nor for the mokafa (or the mustofee's examination of the treasurer's accounts.)

THE RANKS OF SEALS.

The firman, the perwanehah, and the berat are made into several folds, beginning from the bottom. On the back of the first fold from the bottom, which is necessarily the smallest, and towards the right corner, which is always cut off, is the seal of the vakeel; and, opposite to it, but a little below, is the seal of the mushreff, put in such a manner that half of it goes to the second fold; and in like manner, at a small distance is the seal of the fudder; but Sheikh Abdul Neby, and Sultan Khajeh used to affix their seals in a
line

line with that of the vakeel. In the middle of the first fold is the place of the person who is nearest in rank to the vakeel; such as Oungeh Khan, in the time of Munem Khan, and Adhum Khan. In the second fold the meer mal, the khansaman, the perwanchee, and such like, put their seals in the upper part; and in the lower part of the same fold, the dewan and the bukhshee kull. In the third fold are the seals and signatures of the bukhshee juz and the dewan of the household. The mustofees sign and seal in the fourth fold; and the writer of the towjee in the fifth fold. The royal seal is affixed in the front above the Togra writing. On the taleekch, one of the king's sons affixes his seal at the top.

THE FIRMAN BYAZEE.

Some of the royal mandates require dispatch in the execution, and are not to be known to every one: such an order has only the royal signet, and is called a firman byazee. It is made up into a number of folds, after which it is doubled in the middle, so that the extremities meet together, and a slip of paper is tied over it in a knot, and then sealed up. The knot is fastened with viscous juice of the bur, the peepul, or some other tree, which, like wax, cannot be dissolved in water, nor be opened without the application of fire. This firman is enclosed in a purse, made of cloth of gold, and given in charge to a munsubdar, an ahdy, or a foot-soldier, according to the nature of its contents. The person to whom it is sent, having proceeded a proper distance to meet it, performs various acts of obeisance, and putting it upon the crown of his head, makes the sijdah; and rewards the messenger according to his rank. His majesty has ordered, that every written representation that is sent to him shall be enclosed in such a bag or purse as above described.

THE MANNER OF RECEIVING PAY.

When any one is entertained as a seepah (or soldier) and the dagh is performed, he obtains his sunnud without any expence or delay. And although, in the sunnud, the pay is specified in dams, yet at the time of making out the estimate, half is in rupees, formerly rated at forty-eight dams each; a quarter in mohurs of nine rupees each; and the remaining quarter in dams. Now the value of the rupee is reduced to forty dams. His majesty, out of his justice, has ordered that the rupee shall be issued to the troops at that rate. Out of a year's pay one month is stopped for the horse and accoutrements. The horse is valued ten or fifteen rupees above the prime cost. However, as by his majesty's prudent management they are purchased at very cheap rates, they suffer no loss by this trifling advance. The ahdyan are always employed in executing the royal orders of moment, and if they behave with propriety, are allowed all that they receive as presents, otherwise a part thereof is reckoned in their pay. If an ahdy neglects to attend guard, he is paid fifteen days, and the other officers and soldiers a week's pay. The munsubdars are authorized to stop a twentieth part out of the pay of their men, for various expences.

MUSA-ADET, OR AIDS GRANTED TO MILITARY OFFICERS.

Those who are paid by tunkhah, as well as they who receive ready money allowances, and who are not of such an inferior rank as admits of their receiving a donation, being subject to temporary difficulties for want of money, his majesty, who wishes to gain the affection of all his servants, has appointed a separate treasurer and meer arz, that those who want a loan may obtain

obtain it without any injury to their reputation, or by being exposed to difficulty or delay. For the first year no interest is required; the second year a sixteenth part is added; the third year an eighth; the fourth year a fourth; and, from the fifth year to the seventh, fifteen *per cent.*; from the eighth to the tenth year, seventeen *per cent.*; and after ten years, double the principal, beyond which there is no increase. This has proved a wholesome lesson to exorbitant usurers, who now lend their money on moderate terms.

DONATIONS.

His majesty bestows presents of money after different ways, according to the various ranks of men, giving to some publicly, and rewarding others in private. To some he apparently gives a loan, but never receives repayment of it: and there are daily given away elephants, horses, and many valuable articles to an astonishing amount. Every day the bukhshees read over the names of the guard and others, and point out those upon whom horses have not been bestowed; but after a person has received a horse, his name is not read again for a year.

OF ALMS.

His majesty bestows upon the poor and needy, money and necessaries of every kind, gladdening the hearts of all in public or private. Many are allowed daily, monthly, or annual pensions, which they receive regularly, without any delay or deduction. Besides these establishments, the sums that are daily bestowed upon particular persons, in consequence of representations made in their favour, as well as the food and necessaries constantly distributed amongst the indigent, are beyond

beyond description. There is a treasurer always in waiting in the presence for this purpose; and every needy person who presents himself before his majesty, has his necessities instantly relieved.

THE CEREMONY OF WEIGHING THE ROYAL PERSON.

As a means of bestowing a largess upon the indigent, the royal person is weighed twice a year, various articles being put into the opposite scale. The first time of performing this ceremony is on the first day of the Persian month Aban*, which is the solar anniversary of his majesty's birth-day. He is then weighed twelve times, against the following articles: gold, quicksilver, raw silk, artificial perfumes, musk, roo-rooteea, intoxicating drugs, ghce †, iron, rice-milk, eight kinds of grain, and salt. And, at the same time, according to the years that his majesty has lived, there are given away a like number of sheep, of goats, and of fowls, to people who keep these animals for the purpose of breeding. A great number of wild birds of all kinds are also set at liberty on this occasion.

The second time of performing this ceremony is on the fifth of the Arabian month Rejib, when he is weighed eight times, against the following things: Silver, tin, linen cloths, lead, dried fruits, sosome-oil, and pot-herbs: and, on this occasion, the festival of Salgeerah is celebrated; and donations are bestowed upon people of all ranks. The king's sons and grandsons are weighed once a year, on the solar anniversary of their respective naticities, against seven or eight things, and some as far as twelve; which number

* October.

† Melted butter.

they never exceed : and according to their respective ages, such a number of beasts and fowls are given away, and set at liberty. There are appointed for this ceremony a separate treasurer and mufhreff.

OF THE SEYURGHAL.

Our wise monarch bestows different favours upon men according to their rank and situation in life. Four classes of men have land and pensions granted them for their subsistence. 1st, The learned and their scholars; 2d, Those who have bade adieu to the world; 3d, The needy who are not able to help themselves; 4th, the descendants of great families, who, from a false shame, will not submit to follow any occupation for their support. When a ready-money allowance is given to those, it is called wezeefeh; and land so bestowed is named meelk, and muddulmash: and after those several ways crores are given away. In order that the conditions of men, and their respective necessities, may be properly ascertained, a person of known impartiality, humanity, and diligence, is dignified with the office of sudder, for the purpose of investigating those points. The cazy and the meer adel are under his orders. There is also an able tepuckchee appointed, to keep a register of every transaction in this department; and he is called the dewan faadet. His majesty has also directed the nobility to bring to his presence all fit objects of charity, who never fail of obtaining their heart's content.

When his majesty first began to give some attention to this department, it was discovered that the sudder had been guilty of various illicit practices; on which account Sheikh Abdul Neby was appointed to this office. The seyurghal of the Afghans and Chowdrees were annexed to the khalseh, or exchequer, and the rest left to his management and discretion. Some time after this, it
was

was represented to his majesty, that those who possessed seyurghal had not their land in one place, but scattered in different parts; whereby the weak, whose grounds lay contiguous to the khalfeh, or to jageer lands, suffered material injury and vexation. It was therefore commanded, that all the tunkhahs should be granted upon places that lay contiguous to each other: and accordingly particular villages were set apart and appropriated to this purpose; which regulation afforded great relief. But of this sudder also there were unfavourable reports; upon which an order was issued, that no one should possess five hundred beegahs and upwards till he had been brought to the royal presence, and there obtained his grant. But even this regulation was not found sufficient to prevent dishonesty; wherefore it was ordered, that every hundred beegahs, which had not yet been separated, being divided into five parts, three thereof should be annexed to the khalfeh, excepting the lands granted to the Irany and Turany women. In consequence of the above regulation respecting the seyurghal not included in the appropriated villages, the artful and avaricious quitted such parts of their old lands as were bad, and took other places in the appropriated villages in exchange: upon which it was determined, that any person relinquishing his former land for other, should have a fourth part deducted, and a tunkhah granted accordingly. When the collusive practices of the cazees in general were detected and fully proved, his majesty resolved to place no further reliance upon men who carry a fair appearance with the world, but are inwardly base and corrupt. He examined this matter to the bottom, and finding some exceptions in favour of the cazees who had been appointed under the suddarut of Sultan Khajeh, he confirmed them in their offices, but degraded all the rest. The Irany and Turany women were also convicted of collusion; upon which it was ordered, that such of them as possessed more than one hundred beegahs, should be obliged to apply for a new grant. In the
suddarut

suddarut of Azeded Dowleh the following further regulations were enacted :—Whenever two or more persons hold seyurghal in partnership, without its being so specified at the bottom of the grant, if one of them dies, the sudder shall of his own authority divide the land; and the share that was possessed by the defunct, shall be annexed to the khalfah till the heirs make and establish their claim. This sudder was permitted to grant of his own authority as far as fifteen beegahs. It frequently happened that the possessors of seyurghal planted their grounds with fruit-trees, which yielded them a considerable profit; upon which the officers of government, wishing to benefit the state, required a revenue from them. His majesty was greatly displeased at the conduct of his officers in this respect, and commanded that no such requisition should be made. It being discovered that those who held one hundred beegahs, and even less than that quantity, were also guilty of dishonest practices, his majesty commanded Meer Sudder Jehan to bring all of them to the presence to have their grants scrutinized. Afterwards it was directed, that the sudder should lessen or increase the seyurghal, in such manner as the author of this work might think adviseable. The following are regulations now established: The seyurghal land, when granted, shall be half arable; and the other half capable of being brought into circulation: or, if the whole be arable, a fourth part should be deducted from the grant, and a tankhah issued for three-fourths only. The revenue of a beegah differs in every village, but is never less than one rupee. His majesty, out of his righteousness, is constantly attentive to this department, and is careful to appoint disinterested people to the offices of suddarut juz and kull.

OF MACHINES.

His majesty has with great skill constructed a cart, containing a corn-mill, which is worked by the mo-

tion of the carriage. He has also contrived a carriage of such a magnitude as to contain several apartments, with a hot bath; and it is drawn by a single elephant. This moveable bath is extremely useful, and refreshing on a journey. Other carriages for the convenience of travelling, are drawn by camels, horses, or oxen.

He has also invented several hydraulic machines, which are worked by oxen. The pulleys and wheels of some of them are so adjusted, that a single ox will at once draw water out of two wells, and at the same time turn a mill-stone.

OF THE TEN SEERS OF GRAIN EXACTED FROM EVERY BEEGAH OF LAND.

His majesty, in return for the cares of royalty, exacts an annual tribute of ten seers of grain from every beegah of cultivated land throughout the empire; and granaries are erected in different parts of the kingdom, from whence the cattle employed by the state are provided with subsistence. They are also applied to the relief of indigent husbandmen; and in time of scarcity the grain is sold at a low price, but the quantity is proportioned to the absolute necessities of the purchaser. Likewise, throughout the empire, a great quantity of food is dressed daily for the support of the poor and needy. Proper officers are appointed to the charge of the granaries, and to keep the accounts of the receipts and expenditures.

OF FESTIVALS.

His majesty, who knows what degree of regard is due to approved customs of antiquity, is continually endeavouring to make himself acquainted with them; and then, regardless of who was the institutor, he adopts such as appear proper, and rejects whatever displeases him.

him. After having adopted a particular custom or ceremony, he next considers how to make it of most general advantage, seeking for opportunities of benefiting mankind, and embracing every occasion of bestowing largesses upon his people. With this view he adopted the festival of Gemshid, and other feasts of the ancient Persians, which are used as the means of bestowing donations.

First is the festival of Nowroz or the new year, when the sun enters the sign Aries. This is celebrated with feasting for nineteen successive days, during which time immense sums of money and valuable articles are distributed. It commences on the first of the Persian month Ferverdeen *, and continues till the end of the nineteenth. With the ancient Persians, the day which bears the same name with the month was also a festival; and his majesty has ordered them to be kept in the following order: The 19th day of the month Ferverdeen (March)—the 3d of Ardebehesht (April)—the 6th of Khordad (May)—the 13th of Tcer (June)—the 7th of Amerdad (July)—the 4th of Sheriyur (August)—the 16th of Mehr (September)—the 10th of Aban (October)—the 9th of Azer (November)—the 8th, 15th, and 23d of Dey (December)—the 2d of Bahman (January)—the 5th of Isfendiar (February):—and on every festival many public as well as private benefits are bestowed. On those days a kettle-drum is beat every three hours, accompanied by musical instruments. On the festival of the new year there are public illuminations for three nights successively; and again on the nineteenth night of the same month. Many particulars relative to these ancient ceremonies are related in the first volume of the Akbernameh.

* March.

THE KHUSHROZ, OR DAYS OF DIVERSION.

His majesty gives this name to the ninth day after the festival of each month, and thereon assembles his court. Upon this occasion the wives of merchants hold a market, where they expose to sale the manufactures of every country at their respective shops. The women of the haram, and others of character, resort thither, and carry on a large traffic, to the mutual satisfaction of all parties*. His majesty is also there in disguise, by which means he learns the prices of different articles of merchandize, and hears what is said of the state of the empire, and the characters of the officers of government. When the female fair is over, another is set on foot for the men; when his majesty and the courtiers come and make purchases: and at this time every man may represent his particular grievances, without the intervention of any one; when the injured never fail of obtaining redress, and the offenders are punished. There are also a treasurer and a mushreff appointed to this department, that the merchants may receive immediate payment for the things that are purchased from them.

OF MARRIAGES.

This grand union of the sexes, is not only beneficial in the procreation of the species, but is a check upon inordinate desires, and preserves the domestic peace of families.

His majesty, who is ever seeking to do good by watching over the interests of all his subjects, does not admit, in this instance, of a disregard to difference in religion, nor to the unsuitableness of the dispositions of

* This fair is held in the square of the haram.

the parties towards each other, nor disparity of rank; and he holds it sinful for marriages to be contracted under the age of puberty, because, if upon their arrival at years of discretion, they should not be satisfied with each other, it must be a continual source of family-dissord. He considers the consent of the bride and bridegroom to be equally necessary with that of their parents. He thinks it improper that those of near affinity in blood should be married together; and says, "Adam would not suffer marriages to take place between his sons and daughters who were twins; which consideration ought to silence those who draw an inference from the letter and not from the spirit of the Mahomedan law, which is made by them to admit of inter-marriage with the daughter of a paternal uncle, because it does not positively prohibit such an union." He disapproves of excessive kabeens*, or marriage-settlements, which probably were instituted to increase the dread of separation. He does not approve of a man's having more than one wife, nor of a young man's marrying an old woman. He has appointed two disinterested persons, one to ascertain the condition of the men, and the other to inform himself of the rank of the women. They are both called towee beghy; and sometimes both offices are executed by the same person. They levy a small tax upon marriages for the use of the crown, which is collected from each party according to the rank of their fathers, in the following proportions;

From the son or the daughter of a mun-	}	10 mohurs.
subdar of 5000 to 1000,		
Ditto of 900 to 500,	—	4 do.
Ditto of 700 to 100,	—	2 do.
Ditto of eighty to twenty,	—	1 do.

* The kabeen is the marriage-portion or settlement which a husband is obliged to pay to his wife, if he divorces her without sufficient cause.

From the son or daughter of a munsubdar of thirty to ten, and other people of condition,	—	—	4 rupees
Middling people,	—	—	1 do.
Common people,	—	—	1 dam.

REGULATIONS FOR TEACHING IN THE PUBLIC SCHOOLS.

All civilized nations have schools for the education of youth; but Hindostan is particularly famous for its seminaries.

The boys are first taught to read the letters of the Persian alphabet separately, with the different accents, or marks of pronunciation: and his majesty has ordered, that as soon as they have a perfect knowledge of the alphabet, which is generally acquired in two days, they shall be exercised in combinations of two letters; and after they have learnt those for a week, there is given to them a short line of prose or verse, containing a religious or moral sentiment, wherein those combinations continually occur. They must strive to read this themselves, with a little occasional assistance from the teacher. For some days the master proceeds with teaching a new hemistich or distich; and in a very short time the boys learn to read with fluency. The teacher gives the young scholar four exercises daily, *viz.* the alphabet, the combinations, a new hemistich or distich, and a repetition of what he has read before. By this method, what used to take up years, is now accomplished in a few months, to the astonishment of every one. The sciences are taught in the following order: Morality, arithmetic, accounts, agriculture, geometry, longimetry, astronomy, geomancy, economics, the art of government, physic, logic, natural philosophy, abstract mathematics, divinity, and history. The Hindoos read the following books on their subjects of learning: Beakern, Bedant, and the Patanjol; every

every one being educated according to his circumstances, or particular views in life. From these regulations the schools have obtained a new form, and the colleges are become the lights and ornaments of the empire.

THE OFFICE OF MEER BEHRY, OR ADMIRALTY.

Water-carriage tends to the success of military operations, furnishes the husbandman with the means of disposing of the produce of his lands, and supplies reciprocally the wants of mankind in general. His majesty, in making the regulations for this department, has kept four objects in view.

1st, The building of ships and boats for the purpose of inland navigation. There are boats built for the transportation of elephants: some are of such construction as to be employed in sieges, and others are made convenient for the conveyance of merchandize. Ships, to those who are used to them, serve for convenient habitations, whilst they are sailing from one place to another, particularly throughout the Turkish empire, in Africa, and in the lands of the Christians. Every part of the empire abounds in boats; but in Bengal, Cashmeer, and Tata, they are the centre upon which all commerce moves. His majesty has had some pleasure-boats built with convenient apartments, and the head of each is made to resemble some animal; on others are floating-markets and flower-gardens. In the maritime provinces ships are built of a size for sea-voyages. And also at Allahabad and Lahoor ships are constructed, and sent from both places to the ocean. In Cashmeer there was made a model of a ship that astonished every one who saw it.

2d, The giving employment to experienced mariners, who are versed in the nature of tides, know the depths

of channels, and what coasts are to be avoided; are acquainted with the winds which blow in particular seasons; are skilful swimmers, and capable of undergoing hardships and fatigues. Men of these characters are not to be collected without much encouragement and enquiry. The greatest part of them come from the coast of Malabar. Their number is regulated by the size of the ship. 1st, The nokhada, or commander of the vessel, who directs what course the ship shall steer. 2d, The maullim (the mate) who is acquainted with the soundings, and, by his knowledge of the situation of the stars, prevents the ship from running into danger, and guides her to her place of destination. 3d, The tundeil is the chief of the khelaffes, or sailors. 4th, The nakhoda khesheb provides fuel for the people, and assists in lading and unlading the ship. 5th, The firheng, whose business it is to superintend the docking and launching of the ship; and he frequently officiates as a maullim. 6th, The bundaree, who has charge of the ship's stores. 7th, The keranee, or ship's clerk, who keeps the accounts, and serves out water to the people. 8th, The sukangeer (helmsman). Of these there are sometimes twenty in a ship; they steer the ship according to the orders of the maullim. 9th, The punjeree, who looks out from the top of the mast, and gives notice when he sees land or a ship, or discovers a storm rising, or any other object worth observing. 10th, The goomtee are those particular khelaffes who throw the water out of the ship. 11th, The gunners, who differ in number according to the size of the ship. 12th, The kherwah (or common seamen) are many, and they are employed in setting and furling the sails, and in stopping leaks; and if the anchor sticks fast in the ground, they go to the bottom of the water to set it free. For every voyage, which in the language of those people is called kowsh, different rates of monthly wages are given. In the bunder of Satgong, the nakhoda (or captain) has 400 rupees pay, besides being permitted

mitted to fill four buleehs with whatever commodities he pleases for his own profit. A ship is constructed with separate divisions, part being appropriated for the accommodation of the people, and the rest for the stowage of goods; and each of these divisions is called a buleeh. A tundeil has 120 rupees *per mensem*; the keranee fifty rupees and one buleeh; the nakhoda khesheb thirty rupees; the siring twenty-five rupees; the sukangeer, the punjeree, and the bundaree, fifteen rupees each; a goomtee ten rupees; a common-seaman forty rupees; a cook twelve rupees. In Cambayit the nakhoda has 800 rupees, and the rest in proportion; in Lahry the nakhoda has 300 rupees, and the rest in proportion; in Atchee (Achin) he has 500 rupees; in the southern parts of the empire, and in Portugal, 300 rupees and something more; in Malacca, 400 rupees; in Peigu and Dehnaferry, something more than 540 rupees. But these rates vary according to the danger and length of the voyage. The watermen employed in navigating boats in rivers have never less than 100 nor more than 500 dams each *per mensem*.

3d, An active resolute man is appointed to watch the rivers. He settles every thing relative to the ferries, regulates the tonnage, and provides travellers with boats at the shortest notice. Those who are not able to pay at the ferries are passed over gratis; but no one is permitted to swim across a river. It is also his duty to hinder boats from travelling in the night, unless in cases of necessity; nor is he to allow goods to be landed anywhere but at the public wharfs.

4th, Remission of duties. His majesty, from the excess of his beneficence, has remitted duties in this department that equalled the revenues of a kingdom. Nothing is now exacted upon exports and imports, excepting a trifle taken at the bunders (or ports) and which never exceeds two and a half *per cent.*; and this demand

demand is so inconsiderable, that merchants account this reduction a perfect remission. If a boat and people are hired, the rate for every thousand maunds is one rupee *per cose*. If only the boat is found by the owner, and the hirer pays the boatmen, it is only one rupee for two cose and a half.

For Crossing at the Ferries.

An elephant,	—	—	2 dams
A cart loaded,	—	—	4
Ditto empty,	—	—	2
A camel loaded,	—	—	1
Ditto without a load,	—	—	$\frac{1}{2}$
A horse or an ox loaded,	—	—	$\frac{1}{2}$
An ox without a load,	—	—	$\frac{1}{4}$
An afs or a yabu loaded,	—	—	$\frac{1}{4}$
A man,	—	—	1 $\frac{1}{4}$ cheetel.

And at many ferries a man passes free.

OF HUNTING.

The generality of people consider hunting merely as a diversion, but those who look into consequences discover it to be of real utility. His majesty is exceedingly fond of this sport. When he intends to hunt, the bundookcheean surround the spot that contains the game, at the distance of four or five cose from which is the station of the kowr, and beyond that are the omrah, and others of rank; the whole being inclosed by the guards. In the space between the bundookcheean and the kowr, is the station of the meer-toozeah; and behind him, at the distance of a cose, are some of the principal attendants with the khidmutteeah. In the inclosure where the game is, some particular omrahs and servants move about gently in quest of sport, and when they discover

discover any, point it out to his majesty. Some remain with his majesty, and others disperse themselves on all sides. When his majesty chooses to take rest, the courtiers are ready to attend him.—Having given a short account of the manner of surrounding the place where the game is, something shall be said of the different ways of hunting.

DIFFERENT WAYS OF HUNTING THE LION.

They make a large cage, strengthened with iron, into which they put a kid in such a situation that the lion cannot come at it without entering by the door, which is left open. The cage is put in the place which the lion frequents, and when he enters to seize the kid, the door shuts upon him and he is taken; or an arrow is set in a bow of a green colour, which is fastened to a bough of a tree, and when the lion passes under it, the motion discharges the arrow and kills him. Or they fasten a sheep to the spot which he frequents, and surround it with straw worked up with some glutinous substance, so that when the lion attempts to seize the sheep, his claws become entangled in the straw; upon which the hunters, issuing from their covert, either kill him, or take him alive and tame him. But his majesty has ordered that they should always be destroyed.

Sometimes a bold resolute fellow seats himself upon the back of a male buffalo, and makes him attack the lion, and toss him with his horns till he kills him. It is not possible for any one who has not seen this fight to form an adequate idea of the sport it affords, nor to conceive the boldness of the man, who seats himself erect like a pillar, notwithstanding the violent motions of the buffalo during the bloody conflict. And now I will say something of his majesty's exploits, for the satisfaction of the uninformed. Once on a hunting-party, advice being brought that a lion had made his appearance

appearance in a thicket near a town, his majesty went in quest of him. The lion struck his claws into the forehead of his majesty's elephant and pinned him to the ground, till the king put the lion to death, to the astonishment of every spectator. Another time, being hunting near Toodah, a lion seized one of his train, when he smote the beast with an arrow, and delivered the man from his clutches. Another time a large lion sprung up near his majesty, who smote him with an arrow in the forehead. Another time a lion had seized a foot-soldier, and every one despaired of his life; but his majesty set him free by killing the lion with a matchlock. On another occasion, in the wilds, a lion moved towards him in such a terrible rage, that Shujahut Khan, who had advanced before his majesty, lost his resolution, but the king stood firm, holding the lion at defiance, when the animal, through instinct, becoming frightened at the sight of Heaven's favourite, turned about to escape, but was speedily killed with an arrow. But it is impossible for me, in my barbarous Hindu dialect, to describe in fit terms the actions of this inimitable monarch.

THE MANNER OF TAKING ELEPHANTS.

This is done after several ways. One method is that which they call kehdeh; wherein cavalry and infantry are employed. In the summer season they beat drums and blow trumpets in the place where the elephants resort to feed. The unwieldy animals are frightened, and run about till their strength is quite exhausted, and in search of rest take shelter under the shade of a tree, when skilful persons throw ropes over them, and fasten them to the trunk. Here they are brought acquainted with tame elephants, and familiarized by degrees, and taught to be obedient. The people who take the elephant are paid the fourth of its value. There is another method, called choorkehdeh, which

which is this : They carry a tame elephant to the place where the wild ones feed, the driver sitting upon him in such a manner as not to be perceived ; when the two elephants begin fighting, the driver throws a rope over the wild animal. Another way is called *gedd* ; they dig a deep ditch in the path which the wild elephant usually passes, and cover it with grass. When he comes near the pit-fall, the people who are in ambush make a great noise ; from the dread of which the elephant precipitates himself into the excavation. Here, being kept short of provisions, he is tamed by degrees. Another method is what they call *barferakh* : they inclose with a ditch the place where the wild elephants usually assemble at a particular season, leaving only one entrance, to which they fix a door with ropes, in such a manner, that upon slipping the ropes it shuts fast. Next, they scatter food in and about the inclosure, which entices the elephants to enter, when the people come out of their hiding-place, slip the ropes, and shut the door. Sometimes elephants in their rage attempt to break open the door, when the people light fires and make a noise, during which time the elephants keep running about till their strength is quite exhausted. The tame elephants are fastened round the inclosure, and the wild ones are kept short of food till they become docile. These were the old ways of taking elephants ; but his majesty has invented a new method. A herd of male elephants are fastened to one spot in the form of a circle, and the females are brought into sight in another quarter ; and men making a shout on all sides, the wild elephants run together, in order to join the others. Upon this the female elephants, who are trained to the practice, enter the inclosure which is constructed for this purpose ; a number of wild elephants follow them, and are then taken without any trouble.

THE MANNER OF HUNTING THE YUZ,
OR LEOPARD.

This animal, who is remarkable for his provident and circumspect conduct, is an inhabitant of the wilds, and has three different places of resort. They feed in one place, rest in another, and sport in another, which is their most frequent resort. This is generally under the shade of a tree, the circuit of which they keep very clean, and inclose it with their dung. Their dung in the Hindovee language is called akhir.

Formerly, a large pit used to be dug, and covered with grass. This pit was called ordee. When the yuz stepped upon the grass he fell into the pit; but it frequently happened that by the fall he broke a limb, or was bruised, and sometimes he jumped or climbed out; and seldom more than one was taken at a time. His majesty has introduced a new method. They dig a pit not more than two or three guz deep, and place over it a trap-door, which admits the yuz as soon as he sets his foot upon it, and then closes upon him, without doing him any injury. In this manner several are frequently taken together. Once in the rutting season, a female yuz entered the trap, and being followed by four males, they were all taken. Sometimes his majesty pursues a yuz on horseback till he is quite fatigued, and then lays hold of him, to the astonishment of the spectators. The following is also a method of taking them: They hang a number of iron rings with snares upon the tree under which they commonly resort, and when they rub and scratch themselves against the tree, they are entangled in the rings. The yuz is caught within forty cose of the city of Agra; but they are in the greatest abundance at Bary, Dehly, Allahpoor, Hissar, Musnon, Buttendeh, Takniffir, Putten, Punjah, Meerut, Jelmeer, and other distant places. In the district of
Agra,

Agra, whenever a yuz gets into a trap, his majesty goes into the pit and takes him out himself. He frequently, when fatigued after a long journey, upon receiving intelligence of a yuz being entrapped, mounts his horse again and gallops to the spot. Formerly, it required two or three months to tame the yuz sufficiently to set him loose after game; but now, by the attention of his majesty, it is effected in eighteen days. Sometimes he trains them himself. What is very astonishing, it once happened that a new-caught yuz hunted immediately upon his signifying his pleasure to it, and seized the game like one who had been trained. On this occasion, the eyes of many were opened, and they believed in his supernatural endowments. He had also a yuz who used to follow him without a collar or chain, and was as sensible and obedient as a human being.

Hunting game with this animal affords excellent sport. Two hundred people of rank are appointed to this department.

THE FOOD ALLOWED FOR THE LEOPARDS.

They are divided into eight classes, and have each from two seers and three quarters to three seers of flesh, which is given them all at once. On Saturdays they receive a double allowance, because that no animals are allowed to be killed on that day. Formerly, every six months they were anointed with four seers of ghee and one seer and a half of chattack of brimstone, ground up together, to preserve them from the mange; now they are anointed only once a year. Four people were allowed for training and keeping each yuz; but now that they are provided with carriages, horses, and doolees, only two people are entertained. Their monthly pay is from five to thirty rupees, and they attend the carriage. There are allowed for the leopards coverings of rich

rich brocades, and collars and chains of gold, inlaid with precious stones, with silk and woollen carpets. A great emeer is appointed to superintend this department. Every leopard has a name suitable to his character. They are formed into divisions of ten, each of which is called *miffel* and *turf*, and has a different rank assigned to it. A thousand of these leopards accompany his majesty to the chace, and alone form a large encampment. Three *miffels* of the first rank, which are all *khafeh*, and two *miffels* of the second rank, making altogether five *miffels*, are always ready at the palace. Two *mehafehs* are slung on the opposite sides of an elephant, with a *yuz* in each, who are carried in this manner that they may the more easily descry the game. Some are put upon the backs of horses and mules; and others are transported on carriages, or in *doolies*, carried by bearers. *Semendmanick*, the chief leopard, is carried on a *chowdole*, and is treated with great respect, having servants appointed to attend him when he travels; and a kettle-drum is beat before him. Another kind of *dooly* is suspended upon the necks of two horses. Some particular leopards have a *dooly* and a cart, and others only a *dooly* each. The *dooly* is carried by three bearers. The *yuz* hunts best against the wind, as in that situation he discovers the game by the scent. There are three ways of hunting with this animal.

1st, *Oopurghuttee*, when they place the *yuz* on the right side of the game. 2d, *Reghnee*, when they take off his chain and shew him the game at a distance, whilst himself is in a covert, and he creeps along and jumps upon the game by surprise. 3d, *Meharee*, when they put the *yuz* in a covert, and drive his carriage towards the deer, who being frightened at the appearance of it, flies to the quarter where the *yuz* is hidden, who springs upon the game and seizes it. It is impossible to describe the activity and subtle artifices of this

this animal. Sometimes he raises such a dust with his feet that he is entirely hidden under it; and he can bend himself so close to the ground, as to be scarcely above the surface. Formerly, they did not hunt with them more than three kinds of game, but now they take twelve different sorts. His majesty ordered a skreen to be made, which is called chuttermundel, and it serves as a hiding-place for the yuz; the hunters set up a noise and drive the deer towards the skreen, from behind which the yuz springs out upon it. His majesty liberally rewards the servants of this department who may merit encouragement, and there are also particular marks of favour bestowed upon the leopards, the relation of which would run me into prolixity. The following astonishing incident occurred under this auspicious reign:—A deer contracted an intimacy with a leopard, and they lived and sported together; but this particular attachment did not prevent the leopard from hunting other deer. Formerly, they did not venture to let the leopard loose in the evening, for fear of his being untractable, or taking refuge in the woods; now he is so well trained, that he will hunt as well during night as in the day-time. They used also to cover their eyes till it was time to set them at the game, from the apprehension that they would struggle to get loose immediately upon seeing it; but they are now taught to remain perfectly quiet with their eyes open. The omrahs lay bets upon every forty leopards; and him whose animal seizes first, wins the wager. Also the dooreah (or leader) whose leopard first kills twenty game, takes five rupees from his brethren. Syed Ahmed Barah, who is at the head of this department, takes a mohur from each person who wins a bet; from whence he acquires a considerable income. When an emeer presents his majesty with twenty pair of antelopes horns, he receives a mohur from each of the other thirty-nine omrahs. The bundookchean, and keepers of the missels, have also their respective bets. His majesty

never hunts on Friday, in consequence of a vow that he made upon the birth of his eldest son.

THE SYAGOSH.

Formerly, this animal hunted only hares and foxes, but now he is taught to seize an antelope. He is allowed a feer of flesh every day. Each of these animals has a keeper, at 100 rupces *per menssem*.

DOGS.

His majesty has a great affection for this faithful animal, and is collecting them from all countries. The best are those of Cabulistan, especially those bred in the districts of Hezereh and Tesheen, where they cross the breed with leopards; which species has a particular name. There are various ways of hunting with dogs, some of whom are so brave, that they will attack a lion. —Each khafeh dog is allowed two feers of flesh, and the others one feer and a quarter, daily. Every pair of greyhounds has a keeper, at 100 dams *per menssem*.

THE MANNER OF HUNTING DEER WITH DEER.

They fasten a snare about a tame deer, so that when a wild one engages him, he is entangled by the horns or ears; upon which the hunters issue from their covert and seize him. If the tame deer is overpowered, or the snare breaks, he returns to his keeper. Sultan Firoze Kuljie had some idea of this manner of hunting; but it is only now brought to perfection. They will now hunt in the night; and if a wild deer runs away, or the snare breaks, the tame one obeys the orders of his keeper, and comes or goes just as he directs. Formerly they were afraid to send out a tame deer at night; and whenever one was let loose, it had a clog fastened to one of its legs; but now no such precaution

precaution is used. Some time ago, a tame deer ran away, in the wilds of the soobah of Allahabad, and, after passing many rivers and towns, travelled to his native country Punjab, and there joined his former keeper. Formerly only two or three people partook of this sport; and, for fear of frightening the wild deer, used to disguise their persons, or hide themselves in the grass: but his majesty has introduced a method whereby upwards of four hundred people may go together. Forty oxen are taught to move slowly, and in such a manner as to conceal the people who are behind them. Also dogs are taught to entice the bucks into snares. A decoy-deer enlured a yuz, and they were brought together to Gujerat.

Ghuntaheerah is the name of another manner of hunting. A man takes in his hand a shield or basket, so as to cover a lamp; then, with his other hand, he rings a little bell: the animals running towards the light and the noise, are shot with arrows by those who lie in covert. There is another way of assembling the game together, by a person's singing an incantation; but his majesty, considering both these methods to be nefarious, has ordered them to be discontinued.

Taghnee. A person shows himself to the deer stark naked, making a number of foolish gestures; upon which, the deer, taking him for a madman, come near and stare at him with astonishment, when the archers from their covert smite them with arrows.

Another way, called *bowkareh*. Some archers hide themselves in the grass, in the wind's eye, whilst others hold up a large sheet like a wall, and the deer being driven towards the sheet, are there shot with arrows.

Deddarwen is much like that last mentioned.

Ajarek is when the archers cover themselves with green foliage, so that nothing of the human form appears, and that their bows and arrows are concealed. Another way: The hunter hides himself in a tree, and from thence makes a noise like a deer, which brings them to that quarter, when he discharges his arrows upon them.

THE MANNER OF HUNTING THE BUFFALOE.

In the ground which he frequents they fasten an iron ring with two ropes; and near this spot they tie a female buffaloe: an active resolute fellow lies in ambush, and when the wild buffaloe comes to the female, he binds him with the ropes: but it frequently happens that the man is killed in making the attempt. The following is another way: They place snares on the banks of a pool of water whither the wild buffaloes resort; then the people, mounted on tame buffaloes and armed with spears, go into the water and attack them, and if any escape out of the pool, they are taken in the snares.

OF HAWKING.

His majesty sometimes hunts with the baz, the shaheen, the shunkar, the shabbaz, and the purkut; but he is fondest of the basherah; and each of this last kind has a particular name. In the mid-spring all the falcons are sent into the country to moult, and when that season is over, they are brought to the royal presence to be reviewed. The moolcheen is a green bird no bigger than a sparrow; but, like the royal falcon, he will bring down a crane. It is said, that with his talons he tears out the crane's eyes; but neither the truth of this, nor the story of his cutting off the crane's wings

wings whilst he is flying, have yet been ascertained. The zodehpeer, which is brought from Cashmeer, is a green bird, smaller than a parrot, with a straight red bill and a long tail: he seizes small birds in the air, and brings them to the fowler. Many other birds may be taught to hunt. The crow may be taught to seize the sparrow, the beodeneh, and the far. It would be tedious to say more upon this subject. Munsubdars, ahdées, and other cavalry are appointed to this department. The foot-soldiers, who are natives of Cashmeer and Hindostan, are paid after two rates.

			Rs.		Rs.
Cashmeereean,	1st rate,	<i>per mensem</i> ,	4½	to	7½
Ditto,	2d do.	do.	4	to	5
Indian,	1st do.	do.	3½	to	4½
Ditto,	2d do.	do.	3	to	3½

ALLOWANCE OF FOOD FOR THE HAWKS.

The Cashmeereean, and many Indian falconers, give their birds flesh only once a day; but, in the royal aviary, they are allowed it twice a day in the following proportions.

Names of Birds.	Daily Allowance of Flesh.
A baz,	— — 7 dams weight
A jurah,	— — 6 ditto
A behry, a lacheen, and a basheh,	5 ditto
A chippuck basheh, a shickreh, a beyserah, a dhonee, and such like, each,	} 2 ditto.

In the latter part of the afternoon they let all these birds loose upon sparrows. A baz, a jurah, and a behry, are each allowed to catch and eat seven. A lacheen is permitted to have five; a basheh three; and

the other kinds two each. The chergh and the luckeh have flesh given them at this time. The shahbaz, the shunkar, and the purkut are each allowed a seer of flesh daily. Frequently they feed them with the game that they take.

PRICES OF FALCONS.

Frequently men, through eagerness to possess a particular bird, or from ignorance of its worth, paying much beyond their proper value, his majesty has enquired out the prices of each kind, in order that the buyer may not be imposed upon, nor the feller be deprived of a reasonable profit.

	Prices.			
A baz,	—	from 5	rs.	to 12 mrs.
A bashch,	—	— 5	do.	— 3 do.
A shaheen,	—	— 3	do.	— 1 do.
A behry, a jurah, or a behry butchch,	} —	1	mr.	— 2 do.
A kehleh,	—	—	$\frac{1}{2}$ do.	— 1 do.
A chergh,	—	—	$1\frac{1}{2}$ rs.	— $2\frac{1}{2}$ rs.
A chippuck bashch,	—	—	$\frac{1}{4}$ do.	— 1 do.
Shikreh,	—	—	$\frac{1}{2}$ do.	— $1\frac{1}{2}$ do.
A beyferah,	—	—	$\frac{1}{2}$ do.	— 2 do.
A chippuck lucker,	—	—	$\frac{1}{4}$ do.	— 1 do.

And each of the above are of three kinds, viz. 1st, Those that have moulted once since taken; 2d, Chicks who have not yet cast their feathers; 3d, Those who had moulted before they were taken.

The master falconers are rewarded according to the number of game that their birds take. The settled rewards are, from a dam to a mohur. If they bring a bird alive, they are paid according to its size and value. Half the reward goes to the bazdar, or him who

who holds the falcon ; and when he brings the game to the presence, he has a further donation of a twentieth part of the whole. If a falcon is sent in a present to his majesty, the koshbeghy and the mushreff receive as follows :

Names of the Birds.	Koshbeghy's Fee.	Mushreff's Fee.
Baz, —	—	1 ½ — ½ rupee
Surah, —	—	1 chern, 1 chern
Basheh, —	—	do. 1 ashet
Chergh, lacheen, chergoleh kheleh, or berry butcheh, }	—	1 ashet, 1 deffy
A chippuck, —	—	1 deffeh, 1 fuky.

In the royal aviary there are never less than twenty bazees, and the like number of shaheens, thirty jurahs, one hundred bashehs ; behrehs and cherghs, twenty each ; luckers and shikras, twelve each ; but it is impossible to say how many more there may be.

THE MANNER OF CATCHING WATER-FOWL.

This is done after several ways ; but the most curious is the following : They make an artificial bird with the skin and feathers of a water-fowl, the body of which is hollow, so that a man may put his head into it ; and two apertures are made for him to see through : The man having put his head therein, stands in the water up to his neck, and, getting among the birds, pulls them very dexterously under the water by the legs ; but sometimes they are cunning enough to escape. In Cashmeer they teach a hawk to seize the birds whilst swimming, and to bring them to the man, who attends in a little boat : those that are too large for the hawk to carry, he sits upon till the boat comes to him.

THE MANNER OF CATCHING PARTRIDGES.

This is also done after various ways; but the following is the most extraordinary: Tame partridges are taught, at the ringing of a little bell, to fight with wild ones; during which the fowler throws a net over them. They are also put in a cage, which is hung round with snares of horse-hair, and, upon a signal given them by the fowler, they call the wild ones to them, who are taken in the snares.

THE MANNER OF CATCHING THE BOODENEH.

In the night they take an earthen vessel with a narrow neck, and, blowing into it, make a noise like an owl; the boodenehs, frightened by the noise, assemble together, when another man sets fire to some straw, the light of which dazzles their eyes; then the fowlers take them one by one, and put them in a cage, or else throw a net over them.

THE MANNER OF TAKING THE LUCKER.

This bird is about the size of the chergh, but in plumage resembles the jurah. They fix snares about his body, and fill his claws with feathers; when the other birds of prey, thinking he has caught some game, come to seize it from him, and, being entangled in the snares, they struggle and come tumbling together to the ground.

THE MANNER OF CATCHING THE GHOWGHIEY.

They fasten together upon a cross-stick a ghowghiey and an owl, surrounding them with snares; both the birds being frightened, set up a noise, and the wild owls and ghowghies coming to their assistance, are taken in the snares.

It would run me into prolixity to describe all the different methods of hunting and fowling; I shall therefore pass on to another subject.

OF GAMES.

His majesty, who is an excellent judge of mankind, uses these sports as a latent means of discovering their merits. They are of various kinds, of which a few particulars shall here be given.

THE GAME OF CHOWGAN.

Those who consult only appearances consider this merely as a piece of diversion; but the wise, reflecting upon the great exertions that it requires, regard it as the touchstone of a man's strength and courage, and esteem it an excellent method of exercising and training for action both the man and his horse. When his majesty enters the lists at this game, he pitches upon a fit person to be his adversary, and ten others are selected, and then divided into pairs by the cast of the die. Each couple play together for twenty-five minutes continuance. This game is played after several ways. First, one of the parties places the ball in the hollow of his bat, and trundles it gently towards the chal or pit. This manner of ejecting the ball is called in the Hindoovee language rowl. Then the adversary, with great skill and activity, catches up the ball in his bat, and flings it forcibly away before the other can come up with him. This found motion is called in the Hindoovee language beyleh. It is performed several ways, either by throwing the ball towards the right or to the left; and the other frequently snatches it from between his horse's legs or from under his belly; and sometimes when it comes in front, he catches it upon the spike of of his bat. His majesty performs all these feats with great address, frequently catching the ball in the air.

When

When the ball is flung into the pit, a kettle-drum is beat to apprize every one of the game being concluded. In order to increase the ardour of the combatants, the players lay bets upon the game. Whoever throws the ball into the pit wins the game. If the ball is caught on the spike of the bat, it is called a forced game; and when one is going to catch the ball upon the spike, all the others crowd about him, striving who shall carry it off; and in this contest astonishing feats of dexterity are exhibited. His majesty is so dexterous, that he will catch the ball upon the spike in a dark night. For playing at night they use balls of palafs; which wood burns for a considerable time, and is not heavy. The ends of the bats are ornamented with rings of gold and silver, and whenever they break off, whoever can catch them has them.

THE MANNER OF TRAINING PIGEONS.

His majesty is very fond of this amusement, and has brought pigeons into high esteem. The monarchs of Iran and Turan have sent him some very rare kinds; and the merchants also bring capital collections. A very fine green pigeon, named meheneh, that belonged to Kookultash Khan, having fallen into his majesty's hands, became the chief of the royal pigeons, and from him descended ashky, pereezad, almas, and shahowdee, who were the progenitors of the choicest pigeons in the world. The pigeon-houses of Omar Sheikh Mirza and Sultan Hussein Mirza, are now forgotten; and such improvements have been made in the art of training pigeons, as astonish the pigeon-trainers of Iran and Turan. His majesty, by crossing the breeds, which method was never practised before, has improved them astonishingly. The hen generally lays her eggs from twelve to twenty days after coupling; but some who are weak

weak and sickly couple in the month of Mehr *, and do not deposit their eggs before Ferwerdeen †. The cock sits upon the eggs in the day-time, and the hen during the night. In winter they incubate twenty days, or if the weather be remarkably temperate, seventeen or eighteen days. For the first six days the pigeons feed their young with fuleh, which is grain macerated in their crops till it almost resembles water; from that period till the expiration of a month, they feed them from their crops with grain half digested; after which they are themselves able to eat raw grain, when they are taken away from their dams and given to the pigeon-trainers. At first the trainers give them only a fourth of their allowance of grain, till they have taken forty flights; then they are taught to make circular flights, and to tumble in the air. In the royal pigeon-houses each pigeon before he receives his full allowance of grain, performs fifteen circular flights and seventy tumbles; and they are also taught to do this, and to fly to a great height in the night. On a journey or a march they fly the whole way, bearers carrying their houses; and when the birds are fatigued they rest themselves for a short time, and then pursue their flight. There are never less than twenty thousand pigeons with the court, out of which five hundred are khafch. Formerly, they did not know how to judge of pigeons by twisting their feet, or flitting their eye-lids, or opening their nostrils; but his majesty has discovered these and other infallible criterions. He has appointed separate servants to this department, and has fixed the prices of pigeons after nine rates.

* September.

† March.

CLASSES.

CLASSES.

Prices per Pair.

Class 1 has no determinate price.

2	—	—	3 rupees
3	—	—	2½
4	—	—	2
5	—	—	1½
6	—	—	1
7	—	—	$\frac{3}{4}$
8	—	—	$\frac{1}{2}$
9	—	—	3 ashets.

When the pigeons are brought to be reviewed by his majesty, they begin with the flock of meheneh; then follow the ashky, which, although they be also of the offspring of meheneh, are considered as a distinct species. Next, come those called charjeshee, being of the stock of a pigeon that belonged to Hajee Aly of Samarcand, which coupled with an Oodee hen. After these, they are brought in tribes, according to their number or time of being bred. The following are the names of the colours of the khafeh pigeons: Zurreen, emera, zomiera, cheenee, nuftee, shefekee, oodee, furmai, kishmishee, hulwai, fundely, jiggery, nebaty, doghee, ushkee, hullanee, neluferree, kooreh, azruk, ateshee, shuftaloo, gul gugger, kagheezee, aguree, mohrekee, and khezree. There are also many other beautiful pigeons, which, although they neither wheel nor tumble in the air, yet perform many pleasing tricks. Amongst them are the following: The kowkh, which seems to say the word yakroo—the luckeh, whose cooing is very agreeable, and he carries his head with astonishing pride and stateliness—the lowtun, who, upon being shaken and then put upon the ground, jumps about with strange convulsive motions—the kehrnee, who has such amazing affection for its hen, that when he has flown out of sight, if she is exposed in a cage, he instantly drops

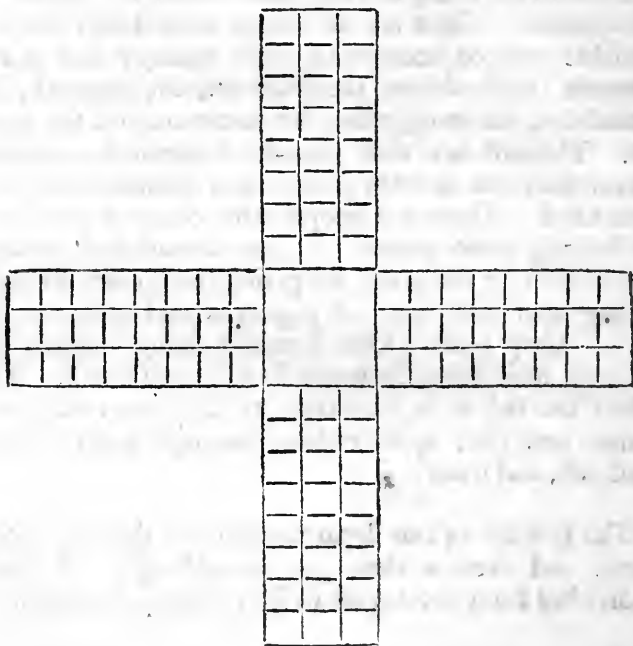
drops down upon it. They descend either with both wings spread, or with one open, or else with both shut. The ruhteh is a pigeon famous for carrying letters; but any pigeon may be taught to do this. The neshwaree ascends in the air till he is out of sight, and remains so for a day or two, after which he alights on the ground. There are also many other kinds that are valuable only on account of their beauty; such as the sherazee, the shushtree, the shashenu, the jougeeah, the rezhdehn, the muggeffee, the komeree, and the gowlah. This last is a wild pigeon, of whom if a few are taken, they are speedily joined by a thousand others of their kind. There are people who obtain a livelihood by sending these pigeons to feed abroad and making them vomit up the grain, by giving them water strongly impregnated with salt. A pigeon is said to live to the age of thirty years. One hundred flying pigeons require for their daily allowance four seers of arzen. The others are fed with a mixture of the seven following grains, *viz.* rice, split vetches, moug, arzen, korer, lehdereh, and jewar.

The servants of this department are on the rolls of the army, and receive their pay accordingly. A foot-soldier has from two rupees to sixty dams *per mensem*.

THE GAME OF CHOWPER.

This is a very ancient Hindostany game. There are sixteen pieces of one form, but of four different colours, and they all move in the same direction. Frequently four people sit down together at this game, each having his respective adversary, and playing with four pieces of the same colour. There are three dice, having on one side one spot, on another two, on the third five, and on the fourth side six spots.

The table is composed of two parallelograms, intersecting each other at right angles; and each of the four sides of this cross is divided into twenty-four equal parts, a square space being left in the centre of the whole, as is shewn in the following figure.



Each player places a piece on the sixth, and another on the seventh square of the middle line of the division which fronts him; and one piece on the seventh, and another on the eighth square of the lower line of the division on his right. The pieces begin moving to the right, and proceed all round the table on the outer line till they come to the middle line again. When the pieces are brought round to the sixth and seventh squares of the middle line, it is called a sure game, and from that situation he must throw the number that will exactly

exactly carry his pieces into the space in the centre, which concludes the game.

CHUNDEL MUNDEL.

This game was invented by his majesty. The table resembles that for chowper, only that it is circular, and has sixteen sides for as many people to play at. There are four dice, and the pieces move the same as in the game of chowper. Whoever gets his pieces up first, is paid by the other fifteen players, and the next by fourteen, and so on till the last, who pays every one.

CARDS.

This is a well-known game. At first the pack consisted of twelve kings, with eleven cards dependent upon each, in the following order:—

1st, Ashweput, the king of the horses. He is painted on horseback, like the king of Dehly, with the chutter, the alum, and other ensigns of royalty. On another card is his vezeer mounted on horseback; and the other cards of this suit have representations of horses, from one to ten each. 2d, Gujput, the king of the elephants, is mounted on an elephant, like the king of Orissa. His vezeer is also on an elephant, and on the ten other cards are elephants. 3d, Nurput, the king of men. Like the king of Bejjahpoor, he is seated on a throne, and has different kinds of soldiers attending him on foot. The vezeer is seated on a sendely (or chair); and the ten other cards have foot-soldiers, from one to ten each. 4th, Gurhput, the king of the castles. He is sitting on a throne on the top of a castle; his vezeer on a sendely; and the other cards have castles. 5th, Dehnput, the king of the treasures. Under his throne are bags of gold and silver coins. His vezeer is seated

seated on a fendely in like manner; and on the other ten cards are vases of gold and silver. 6th, Dulphut, the king of the warriors. He is seated on his throne clad in armour, and surrounded by soldiers in coats of mail. His vezeer is in armour on a fendely; and the other ten cards have men in armour. 7th, Newaput, the king of the boats. He is seated on a throne in a boat; his vezeer in like manner on a fendely; and the ten other cards have figures of boats. 8th, Typut is the figure of a queen seated on a throne, and surrounded by her handmaids. Her vezeeres is on a fendely; and the other cards have the figures of women. 9th, Surput, the king of the dewtahs (or celestials) whom they call Inder, seated on a throne. His vezeer on a fendely; and on the ten other cards are figures of dewtahs. 10th, Assurput, the king of the genii, is represented by Solomon the son of David, seated on a throne. The vezeer is on a fendely; and on the other ten cards are figures of genii. 11th, Bunput, king of the wild beasts, is the figure of a lion, with other beasts of prey. His vezeer is represented by a tiger; and on the other ten cards are different kinds of wild beasts. 12th, Ihput, the king of the snakes, is a large snake riding upon a dragon. The vezeer is a snake mounted on another of its kind; and on the other ten cards are snakes. Of these twelve suits the first six are called beeshour, and the last six kumbur. His majesty has made considerable alterations and improvements in this game. The pack of cards now consists of eight suits. 1st, The king of the gold coins is depicted in such a manner, that he seems to be bestowing the money upon those who stand round the throne. His vezeer is seated on a fendely looking at the treasure; and on the other ten cards are represented the different officers of the mint. 2d, The king of the berats (or grants) is seated on a throne, with his attendants presenting grants of different kinds for his ratification. The vezeer is seated on a fendely with a register-book before him; and on the other ten cards

cards are the officers who are employed in drawing out these papers. 3d, The king of the manufactures is looking at a katafs-ox loaded with raw silk and filken stuffs. The vezeer, on a sendely, is examining what goods are in store; and on the other ten cards are different animals loaded with goods. 4th, The king of the chung, or harp, is listening to a concert. The vezeer, on a sendely, is trying the abilities of some musicians; and on the other ten cards are different kinds of musical performers. 5th, The king of the silver coins is giving away rupees and other pieces of silver. The vezeer, on a sendely, is examining the coins; and on the other ten cards are the officers employed in the silver coinage. 6th, The king of the swords is trying the temper of a blade. His vezeer is examining the arsenal; and on the other ten cards are different artificers employed in working iron. 7th, The king of the diadems is bestowing a crown. His vezeer is preparing a crown; and on the other ten cards are taylors, and such like. 8th, The king of the slaves is mounted on an elephant. His vezeer is in a chariot; and on the other ten cards are different kinds of slaves, some sitting, others falling down, some drunk, and others sober. These, with the ordinary kinds of cards, chess, and other delightful games, serve to recreate the paradifical assembly.

END OF THE SECOND PART.

...the officers who are employed in duty...
...the king of ...
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AYEEN AKBERY.

PART III.

CONTAINING

*REGULATIONS FOR THE REVENUE
DEPARTMENT.*

OF ÆRAS.

HAVING given a summary account of his majesty's new arrangements in the household, and in the military department, I shall now say something of the management of the revenues, beginning with æras, all public transactions being regulated thereby.

Every nation forms an æra from some memorable event; such as a change in religion; the accession of one family to the throne upon the extinction or expulsion of another; a great earthquake, or a flood. But as a multiplicity of æras occasions confusion in public transactions, his majesty in the twenty-ninth year of his reign, ordered that all old dates should be discontinued, and substituted a new one in their stead, as will be hereafter particularly explained.

By the joint exertions of the ancient philosophers, wonderful observatories have been erected, from whence, with the assistance of astronomical instruments, they ascertained the situations and motions of the heavenly bodies, and determined the latitudes and longitudes of places, with many other useful discoveries. But these grand objects cannot be obtained solely by means of the wealth of individuals, they require also the patronage and encouragement of monarchs, and moreover demand thirty years observation to be informed of the revolutions of the planets. So that the more time and the greater pains are bestowed upon these studies, the more effectually will they be brought to perfection. Numbers, by their skill and assiduity in these researches, have left their names to posterity.

Down to this present year, which is the fortieth of the reign, the following spaces of time have elapsed from the periods in which the most famous observatories were constructed.

OBSERVATORIES.

	Years since.
Those of Archimedes, Arastarcus, and Aberk- hus, in Egypt, — — —	} 1769
That of Ptolemy in Alexandria, —	} 1410
That of the Khalif Mamoon in Baghdad,	} 798
That of Syed Ben Aly, and Khaled Ben Ab- dulmalek, at Damascus, — —	} 764
That of Nebatee in Raca, — —	} 654
That of Naffereddeen Toufee, which was erected in Maragha, — —	} 362
That of Mirza Ulugh Beg in Sumerkund, and which is esteemed the best of all,	} 156

There are different astronomical tables, to the number of two hundred and upwards. Whatever particular motions

motions happen to the heavenly bodies in the course of a year, being collected together, are called an almanac. The almanac contains the diurnal progression of the planets from the time of the sun's entering the sign Aries till his return to that point of the zodiac. The Hindoos call such an almanac *puttereh*.

The sages of Hindostan say, that the science of astronomy is from divine revelation; for that when a man is endowed with purity and sanctity of character, he is made acquainted with the various forms of existence in the superior and in the lower regions, and becomes privy to whatever has happened or that will come to pass; and all these myteries are written in a book called *Sedhant*. They have at this day nine such books: 1st, *Brahma Sedhant*, dictated by Brahma. 2d, *Soorej Sedhant*, dictated by the sun. 3d, *Soam Sedhant*, dictated by the moon. 4th, *Berispot Sedhant*, dictated by the planet Jupiter. And the revelation of these four is placed at an immense distance of time. The other five they consider as having been dictated by mortals. 5th, *Gurg Sedhant*. 6th, *Narud Sedhant*. 7th, *Parafer Sedhant*. 8th, *Poolust Sedhant*, 9th, *Bee-shishteh Sedhant*.

All nations compute time by days and nights. The natural day in Turan and in Europe, is computed from noon to noon. In China and Chinese Tartary, they reckon it from midnight to midnight; but the generality of people reckon from sunset to sunset. According to the Hindoo philosophers, the natural day is thus computed. In *Jumkote*, which they make to be the eastern extremity of the globe, from sunrise to sunrise—in *Roomak*, the western extremity, from sunset to sunset—in *Lunka*, the southern extremity, from midnight to midnight; and in *Dehly* they also reckon after this manner—in *Suddapoor*, the northern extremity, from noon to noon. The artificial day consists of a complete

revolution of the sun round the earth, without making any allowance for its retrograde motion. Summarily, all nations, for the ease of calculation, reckon by artificial days, which they divide into equal parts. In the astronomical tables of Nebatee, the difference between a natural and an artificial day is made to be fifty-nine minutes, eight seconds, eight thirds, and forty-six fourths. The Ilkhanian tables make the difference the same in the minutes and seconds, but say nineteen thirds, forty-four fourths, two-fifths, and thirty-seven sixths. Ulugh Beg and Nassereddeen agree with Ilkhan in minutes, seconds, and thirds, but make forty-seven fourths, and forty-three fifths. In Ptolemy's tables, and in his *Almagestum*, the minutes and seconds are the same as those; but he says seventeen thirds, twelve fifths, and thirty-one sixths. These disagreements must have arisen from the difference of skill, or the defects of instruments.

The year and the seasons are computed from the sun's revolution round the zodiac. From his quitting one point till his return to the same again, is a year. The time that he remains in one sign is called a solar month. The time that the moon takes in going from one conjunction with the sun to another, or from one opposition to another, or such like, is called a lunar month. Twelve monthly revolutions of the moon being nearly equal to one annual revolution of the sun, twelve lunar months are called a lunar year. Thus both the year and month are solar and lunar, natural and artificial.

The natural year and month, are when the revolution is complete; and the artificial is when the computation is made in days, and not in revolutions.

The Hindovee astronomers divide the year into four parts, allotting each for a particular purpose.

Having

Having now given a general idea of years, months, and days, I shall proceed to say something of ancient æras.

THE ÆRA OF THE HINDOOS.

The epocha of this æra is the creation of Brahma, and every one of his days is the commencement of a new æra. Every one of his days consists of fourteen munooos, or sons of his will, who are his coadjutors in the works of creation. Every munoo comprises seventy kulebs, each containing four jowgs, or forty-three lacks and twenty thousand years. On this, which is the first day of the fifty-first year of the age of Brahma, there have been six munooos; and of the seventh munoo there have elapsed twenty-seven kulebs, and three jowgs of the twenty-eighth kuleb, and four thousand seven hundred years of the fourth jowg.

In the beginning of the fourth, or present jowg, Rajah Joodishter was universal monarch, and the commencement of his reign became the epocha of an æra, of which to this time (being the fortieth year of the reign) there have elapsed 4696 years. After him Bickermajeet reckoned from his own accession to the throne, and reigned 135 years. Of this æra there have elapsed 1652 years. It is said, that a youth named Salbahin made war upon Bickermajeet, and, after having taken him prisoner in battle, asked him what boon he had to request? Bickermajeet answered, "My only desire is, that my æra may not be discontinued in public transactions." Salbahin granted his request, but at the same time made use of another æra from his own accession. Of the æra of Salbahin there have elapsed 1517 years. The Hindoos believe that this æra will continue in use for the space of 18000 years, after which they say that Rajah Bidjeeabundun

will introduce a new æra from his own accession to the throne, which will last 10000 years. Then Nake Arjen will sit on the throne and establish another æra, which will continue for four lacks of years. And lastly, Kalkee Otar will institute an æra, which will remain in use for 821 years. And all the six æras now mentioned, excepting that of Bickermajeet, are metaphorically called by them Saka, and held in the greatest veneration. Besides these six, there are many others, including that of Bickermajeet, and which they call Sumbut. The æra of Bickermajeet was changed from faka into sumbut upon the invasion of Salbahin. After the expiration of these six æras the sut jowg will commence, and give rise to a new æra. The Hindoo astronomers reckon the months and years after four kinds: 1st, Soormafs, which is the time that the sun is in one sign of the zodiac, and this year consists of 365 days fifteen ghurries thirty puls and twenty-two bepuls and a half. 2d, Chundermafs, which is computed from Purwa to Amavus, and its year consists of 354 days twenty-two ghurries and one pul. They reckon the commencement of the year from the sun's entering the sign Aries. This month consists of thirty *tith's*, each containing twelve degrees of the moon's circuit, reckoning from her conjunction with the sun; and according to the quickness or slowness of the moon's progress, the *tith's* differ in the number of ghurries; but no *tith* is of more than sixty-five ghurries, nor less than fifty-four ghurries. The first *tith* is called Purwa—the second Dooj—the third Teej—the fourth Chowt'h—the fifth Punchedec—the sixth Chut'h—the seventh Sutmeen—the eighth Ashomeen—the ninth Nowmeen—the tenth Dusmeen—the eleventh Ekaduffy—the twelfth Duaduffy—the thirteenth Teroduffy—the fourteenth Chowdus—the fifteenth Pooran Massée (or full moon); and from the sixteenth to the twenty-ninth, the same names are used, excepting for the thirtieth, which is called Amavus. The first half of this month is called Shookulputch,

and

and the last half Kishenputch; and they begin the month from Kishenputch. In most of their almanacs the year is solar, and the months lunar.

The artificial lunar year is less than the solar by ten days fifty-three ghurries twenty-nine puls and two bepuls and a half; and this difference in the course of two solar years eight months and fifteen days, amounts to one month. And according to the calculations in the ephemerides, this difference happens in the course of three years, or in two years and one month. After the first method of calculation, in every twelve months there is this excess; and in the year when it amounts to one month, they reckon one month twice. According to the second way, the solar month, wherein there are two conjunctions of the sun and moon, is reckoned twice; and this double calculation never happens but from Chyte to Kenwar or Assin. This intercalary month the astronomers call Adhick Mafs, and the vulgar Lound. The third kind of month is that which they call Sawon Mafs. This they begin at any day they please, and make the months to consist of thirty days each, or the year of 360 days. The fourth kind, Nechutter Mafs, is reckoned from the moon's quitting any mansion till her return to it again. This month consists of twenty-seven days, and the year of 324 days.

The Hindoos reckon six seasons, each of which they call Rittoo. The first, called Bussunt, is the time that the sun is in the signs Pisces and Aries; and this is the temperate season. Second, Gercykhun, whilst the sun is in the signs Taurus and Gemini, is the hot season. The third, Beekha, whilst the sun is in Cancer and Leo, is the rainy season. The fourth, Surd, when the sun is in Virgo and Libra, which is the end of the rains, and the commencement of the winter. The fifth, Keymunt, when the sun is in Scorpio and Sagittarius, which is the winter. The sixth, Shishra, when the sun

is

is in Capricornius and Aquarius, which is the season between winter and spring. They also divide the year into three parts, which they name Kall, beginning with the month of Phagun. The four hot months they call Dhopkall; the four rainy months Berkhakall; and the four cold months Seetkall; and throughout Hindostan they do not reckon more than three seasons of the year. Thus, Pisces, Aries, Taurus, and Gemini are the summer; Cancer, Leo, Virgo, and Libra, are the rains; Scorpio, Sagittarius, Capricornius, and Aquarius, are the winter.

They also divide the solar year into two parts, the first commencing with Aries and ending with Virgo; and this half they call Ootergole, or the sun's course to the north of the equinoctial. The other half commences with Libra and ends with Pisces, and is called Decangole, or the sun's course to the south of the equinoctial.—Also, from the first of Capricorn to the end of Gemini they call Ooterayin, or the sun's northern declination; and from the commencement of Cancer to the end of Sagittarius, Dutchenayin, or the sun's southern declination. And according to their belief, many affairs are particularly dependent on these two divisions; and to die in the first is esteemed very fortunate.

They divide the day and night into sixty equal parts, each of which they call Ghuttee, or more commonly Ghurry. Each ghurry is subdivided into sixty puls, and each pul consists of sixty narys, which are sometimes called bepul. The nary contains six respirations of a man of a temperate habit, who is in perfect health and at rest. They say that a man of a temperate habit in full health, respire 360 times in the space of a ghurry, or 21600 times in the course of a day and night. The breath which is respired they call Sowafs, and that which is inspired Pursowafs; and collectively they are called Purran. Six purrans make one pul, and sixty puls are

are an astronomical ghurry, or fat (hour) which is the twenty-fourth part of a day and night. One of these ghurries is equal to two and a half of the ordinary ghurries before described. They likewise divide the day and night into four equal parts, which they call *p'hars*.

THE KATHAIN ÆRA.

They reckon from the creation of the world, which they place at the distance of 8884 vuns and sixty years. A vun consists of 10000 years; and they believe that the world will exist for the space of 300,000 vuns. Their year is a natural solar one, and their months natural lunar. They begin their year from the sun's entering the fifteenth degree of Aquarius; but Mohyeddeen Meghreby says, they reckon from the sixteenth degree; and others make it to be the eighteenth degree.

They divide the day and night into twelve chaghs, each of which is subdivided into eight khos, every one of which has a different name. They also divide the day and night into 10000 feneks.

They have three cycles for their months and years, *vis.* Shangvun, joongvun, and khavun, each comprising sixty years; and the years that compose the cycle bear its name. They also make use of cycles of ten and twelve. The first is applied to years and days, and the other to months and the subdivision of days; and by compounding these cycles after a multiplicity of calculations, they form the cycle of sixty years.

THE TURKISH ÆRA, CALLED ALSO IGHUREE,

Is like that of khatai, excepting that this has only the cycle of twelve. They reckon their years and days
after

after the same manner. In some astronomical tables it is asserted, that they also make use of the cycle of ten.

It is not known from what event they commence their æra. Abu Rihan says, that the Turks add nine to the common years of the Syromacedonian æra, and dividing the amount by twelve, the remainder shews the year of the cycle, commencing with the mouse, and reckoning on to the animal of that number. However, upon trial, this will be found to be erroneous by one year, therefore it seems that the reckoning should commence with the ox. Although we are ignorant of the commencement of this æra, yet we know sufficient to determine the cycle and year, compared with the Syromacedonian æra; and if seven be added to the common years of the Mulliky æra, and the amount divided by twelve, whatever is the remainder will be the number of the year, reckoning from the mouse.

Names of the twelve Years that form the Cycle.

1st, Sitchkan, the mouse. 2d, Oud, the ox. 3d, Pars, the tiger. 4th, Tewish Kan, the hare. 5th, Lowey, the crocodile. 6th, Ilan, the snake. 7th, Yoont, the horse. 8th, Ku, the sheep. 9th, Beetch, the monkey. 10th, Tekhaka, the cock. 11th, Eyt, the dog. 12th, Tunkooz, the hog. At the end of each of these names they add the word *il*, which signifies year.

THE ASTROLOGICAL ÆRA.

Astrologers reckon this from the commencement of the world, at which time they say all the planets were in the first sign of Aries. The year is solar; and by their calculation there have elapsed 104,696 years.

THE ÆRA OF ADAM

Commences with his creation. The years are solar, and the months lunar. According to the Ilkhanian, and some other astronomical tables, there have elapsed of this æra 5353 solar years. Some historians say 6346 solar years; others make it 6938; and others again say, 6920 solar years, and from the learned amongst the Christians, I have heard that it is 6793 years.

THE JEWISH ÆRA

Commenced from the creation of the world. The years are natural solar, and the months artificial lunar. They reckon their months and days like the Arabians. Their year is of two kinds, simple, in which there is no intercalation, and abur, which is intercalary. Like the Hindoos, they intercalate a month every three years.

THE ÆRA OF THE FLOOD

Is computed from that calamity. The years are natural solar, and the months natural lunar. The year commences when the sun enters the sign Aries. Abul Mather of Balkh, having calculated the regression of the planets, places the commencement of this æra at the distance of 4696 years.

THE ÆRA OF BUKHTNASSER, OR NEBUCHAD-NEZZAR.

This prince instituted an æra from the commencement of his reign. It is an artificial solar year of 365 days. The twelve months have thirty days each, which making only 360 days, five days are added at the end of the year. Ptolemy, in his *Almagestum*, calculating from the revolutions of the planets, makes this æra to have commenced 2341 years since.

THE ÆRA OF ALEXANDER

Begins from the death of that monarch. The year and month are artificial solar. According to Tawoon of Alexandria, and Ptolemy, in his *Almagestum*, there have elapsed of this period 1917 years.

THE COPTIC ÆRA.

It begins from the creation. Nab'batty says it is an artificial solar year of 395 days. In the Zeetch Sultany the years and months are said to resemble the Syromacedonian, and that the intercalations differ only in that the intercalary days of the Egyptians are placed six months before those of the Syromacedonians.

THE SYROMACEDONIAN ÆRA.

The years and months are artificial solar, of 365 days and six hours exactly; and in some astronomical tables the excess is made to be something less than six hours. Thus, Ptolemy says it is less by fourteen minutes and forty-eight seconds. Ilkhan makes the minutes the same as Ptolemy, but says thirty-two seconds and thirty thirds. According to the Khathain calculation, the minutes are the same, but thirty-six seconds and fifty-seven thirds. Ulugh Beg agrees in minutes, but says thirty-three seconds. Mohyeddeen Meghreby calculates twelve minutes. Nab'batty says thirteen minutes and thirty-six seconds. Mohyeddeen adds, that by some of the Syromacedonian calculations it is made to be something more; and according to others amongst them, something less than six hours; so that a quarter of a day is about the medium. Others assert that the Syromacedonian observations have determined it to be exactly six hours. Consequently it is a natural solar year, although Mulla Aly Kowshekee makes a solar
year

year to be something less than 365 days six hours. This æra begins from the death of Alexander, although it was not brought into use till twelve years after that event. Others say that he established this æra in the seventh year of his reign, when he left Macedonia to make conquests. But, according to Mohyeddeen Meghreby, this æra commenced with the reign of Seleucus, who founded the city of Antioch. Both the Jews and Syrians make use of this æra. They say, that when Alexander, the son of Philip, marched from Greece to subdue the Persian empire, he came to Jerusalem; when, assembling together the principal Jews of Syria, he commanded them to discontinue the Mosaical æra, and to compute from the commencement of his reign. They answering, said, "Our forefathers never continued any æra for above a thousand years; and, behold, this year will complete such a period; so that from the next year we will do as thou commandest us:" and they did accordingly. This happened in the twenty-ninth year of Alexander's age. Some say that the Syromacedonian year was originally Hebrew. Gouwtheear, in his Astronomical Tables, says, that the Syromacedonian and the Syrian year are the same, excepting that they differ in the names of the months. The Syrian year begins on the first day of the month Teshreen-ul-ewwel, which at first happened when the sun was in the fourth degree of Libra, but now falls on the sixteenth. The Syromacedonian year commences on the first of Kanoon-ul-Sany, when the sun is near the twentieth degree of Capricorn. Nabatty says this æra began under the reign of Philip, but that he named it after his son, to increase his fame: and, calculating from the regression of the planets, he makes 1905 years to have elapsed.

THE ÆRA OF AUGUSTUS.

He was the first of the Cæsars *; and the birth of Jesus Christ happened under his reign. It began from his accession to the throne. The year is like the Syromacedonian, and the months are the same as the Coptic. The last month in the common years has thirty-one days, and thirty-five days in the leap-year. Of this æra there have elapsed 1623 years.

THE CHRISTIAN ÆRA

Commences from the birth of Jesus Christ. The year consists of 365 days and five hours. Like the Syromacedonians, they add one day at the end of every four years. They begin reckoning their day from midnight. Like the Arabians, they have different names for the days of the week, and begin with Sunday. Their year commences from the sun entering the sign of Capricorn, or, according to others, from the seventh degree.

THE ÆRA OF ANTONINUS OF ROME.

It begins from his accession to the throne. The years are the same as the Syromacedonian, and the months like the Egyptian. According to Ptolemy's calculations of the situations of the fixed stars, it appears that 1457 years have elapsed of this æra.

THE ÆRA OF CONSTANTINE.

He was the first Christian emperor; and this æra commences with his reign. The years are Syromace-

* The Persian historians always confound together Julius and Augustus.

donian, and the months Egyptian. This is the 7410th year of the Constantine æra.

THE ÆRA OF THE HIJERA.

The Arabians, before the time of Mahommed, had various æras; such as from the building of the Caaba, and the commencement of the reign of Omar Ben Rebeyaa in Hejaz, where he introduced idolatry: and this æra continued in use till the year of the elephants; which incident produced a new one. Every tribe of Arabs had its æra from some particular event that had happened to them. In the time of the prophet, very little attention was paid to dates, till the Hijera; from which period every year had a different name. Thus, the year that he fled from Mecca to Medina was called *Amul Isun*, the year of permission (to go from Mecca to Medina). The second year, *Amul Emr*, the year of command (to combat the infidels). When Omar ascended the throne of the Khalifat, Abu Mufa Asheree, governor of Yemen, made the following representation: "I have received your mandate, written in the month of Shaban; but am not able to discover the date of the year." The khalif assembled together the learned of all nations, to consult them upon the subject. The Jews recommended their own æra; and the magi explained the Persian method of computation, called Mahroze. But as they both had intercalations, the calculations of which would have been found difficult, the æra of the Hijera was adopted in preference. According to it, the month is reckoned from one new moon to another. It never consists of more than thirty, nor less than twenty-nine days. It sometimes happens, that four successive months are of thirty days, and three following months of twenty-nine days each. Astronomers reckon the lunar month after three ways: 1st, Natural,

appointed aspect with the sun, such as a conjunction, or an opposition, till her return to the same point. 2d, Artificial. The motion of the moon varying, and the calculating of the difference being attended with difficulty, they reckon by artificial months. According to the tables of Ulugh Beg, the artificial lunar month consists of twenty-nine days, twelve hours, and forty-four minutes. 3d, In the Ephemeris the rule is, that if the excess is more than half a day, they reckon it as one day. Thus, in common years, they make the month of Moherrém thirty days, and the next month twenty-nine days, and so on alternately. The artificial lunar year consists of 354 days, eight hours, and forty-eight minutes; being less than an artificial solar year by ten days, twenty hours, and twelve minutes. Mirza Ulugh Beg, in his new astronomical tables, makes 1002 years to have elapsed of this æra down to the present time.

THE ÆRA OF YEZDIJURD, THE SON OF SHERIAR,
THE SON OF HORMUZ, THE SON OF NOORSHIRVAN.

It began from the accession of Gemshedd to the throne of Persia. Every succeeding monarch gave his own name to it, so that Yezdijurd only followed the example of his predecessors. The years are like the Syromacedonian, but they intercalate only once in one hundred and twenty years, when they make the year to consist of thirteen months. The first intercalation was the month Ferverdeen, which was reckoned twice under the same name. The second was Ardebehest, and so on. Scarcely had Yezdijurd given his name to the æra than he was dethroned, and the accounts of intercalations were entirely neglected.

THE ÆRA OF MULLIK SHAH

Is also called Jilalee. Before his time they used the Persian-æra; but by having neglected to make the intercalations,

tercalations, the year began improperly. By the command of Sultan Jilaleddeen Mullik Shah Siljuckee, the efforts of Omar Kheyam, and several other learned men, formed this æra, and made the year to begin from the sun's entering the sign Aries. At first the years and months were both natural; now the month is an artificial one of thirty days; and at the end of Isfendiari they add five or six days. Of this period there have elapsed five hundred and fifteen years.

THE KHANEEAN ÆRA

Begins with the reign of Ghazan Khan, and is founded upon the astronomical table of Il Khan. The years and months are natural solar. Before his time they dated all public deeds from the Hijera; but the lunar year was in common use. This method of computation was the occasion of much oppression, because thirty-one lunar years are only equal to thirty solar ones; and the revenues being demanded in lunar years, whilst the harvests kept pace with the sun, the husbandman suffered a grievous loss. Ghazan Khan immortalized his reign for justice, by abolishing that mode, and introducing this æra. The names of the months are the same as the Turkish, with the addition of the word Khanee at the end of each. Of this period there have elapsed two hundred and ninety-three years.

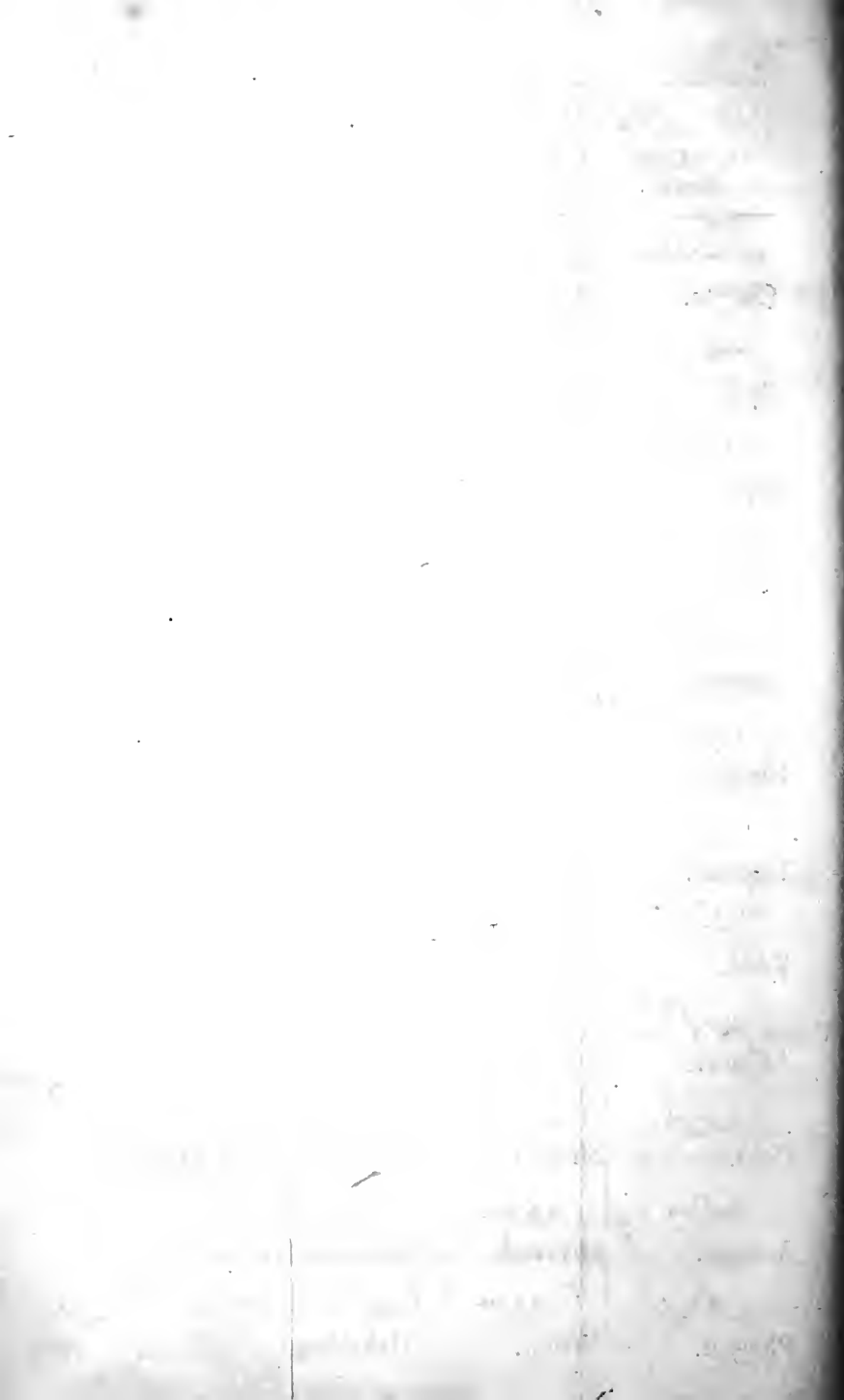
THE EMPEROR AKBER'S ÆRA, CALLED ILAHEE.

His majesty had long been desirous of establishing a new æra in Hindostan, in order to remove the perplexity that a variety of dates unavoidably occasion. He disliked the word Hijera*, but was apprehensive of offending ignorant men, who superstitiously imagine that this æra and the Mahomedan faith are inseparable; altho'

* Flight.

it be evident to the sensible part of mankind, that dates are only of use in worldly transactions, and can have no connection with religion. But as the world abounds with ignorant people, whilst the number of the wise and discerning is but small, he delayed carrying his intention into execution till the 992d year of the Hijera, when his light having shone upon mankind, and enlarged their understandings, he embraced that opportunity for accomplishing this purpose. The illustrious Emeer Futtah Ullah Sheerazy corrected the calendar from the astronomical tables of Ulugh Beg, making this æra to begin with his majesty's reign; and contemplating the character of the monarch, named it *Tarikh Ilahee* (or the mighty æra). The years and months are both natural solar, without any intercalations. The names of the months and days correspond with the ancient Persian. The months are from twenty-nine to thirty days each. There is not any week in the Persian month, thirty days being distinguished by different names; and in those months which have thirty-two days, the two last are named *Rozo' Shub* (day and night); and, in order to distinguish one from the other, are called first and second.

ماه‌های فارسی	ماه‌های هجری	ماه‌های نصاری	ماه‌های رومی	ماه‌های قبطی	ماه‌های چینی	ماه‌های یغور	ماه‌های هند
The Persian Months.	The Arabian Months.	The Christian Months.	The Syro-Macedonian Months.	The Egyptian Months.	The Jewish Month.	The Indian Month.	The Chinese Months.
فروردین	محرم	جانواری	تشرین الاول	توت	تسری	آرام ای	چنوه
Ferverdeen.	Moherrem.	January.	Teihreen I.	Toot.	Tehy.	Aram Iy.	Arch.
اردیبهشت	سفر	فبرواری	تشرین الآخر	فارفی	مردیسوان	ایندی ای	زروه
Ardebehest.	Sefer.	February.	Teihreen II.	Farfi.	Mardiswan.	Kandy Iy.	Arch.
خرداد	ربیع الاول	مارچ	کانون الاول	اثور	کدلیو	اوجنچ ای	ساموه
Khordad.	Reby I.	March.	Kanoon I.	Athor.	Kadliu.	Ojenz Iy.	Arch.
تیر	ربیع الآخر	اپریل	کانون الآخر	خواق	طیبت	درونج ای	هتروه
Teer.	Reby II.	April.	Kanoon II.	Khwaq.	Tebet.	Derowj Iy.	Arch.
امرداد	جهدی الاولی	مئی	شباط	طوبی	شباط	پنسنج ای	اوره
Amerdad.	Jemad I.	May.	Shebat.	Tuba.	Shebat.	Pintsanz Iy.	Arch.
شهریور	جهدی الآخر	جون	ازار	ماخیر	ازار	بهرمانج ای	لور
Sheriyur.	Jemad II.	June.	Azar.	Makher.	Azar.	Bermakretch Iy.	Arch.
مهر	رجب	جولای	نیسان	فمانوت	نیسان	اویج ای	چنوه
Mehr.	Rejeb.	July.	Nifan.	Famenoos.	Nifan.	Oowetch Iy.	Arch.
آبان	شعبان	اگست	ایار	فرموتی	ایار	توکتنج ای	باوه
Aban.	Shaban.	August.	Iyer.	Farauttee.	Iyer.	Tokitetch Iy.	Arch.
آذر	رمضان	سپتمبر	حزیران	فاخون	سیوان	سکسپج ای	کروه
Azer.	Ramzan.	September.	Hezeron.	Fakhoon.	Sivan.	Sukfeetch Iy.	Kleweh.
دی	شوال	اکتوبر	تهوز	فاونی	تهوز	بتسپج ای	شبهوه
Diy.	Shewal.	October.	Temuz.	Faveny.	Temuz.	Bitfeetch Iy.	Shubwch.
بهمن	زوالقعد	نومبر	آب	اپیغی	آب	السیج ای	شیاوه
Behmen.	Zulkaad.	November.	Ab.	Epiefee.	Ab.	Alftech Iy.	Shyeweh.
اسفندیار	زوالحج	دی سنبر	ایلول	ماسوری	ایلول	حقسابات ای	سروه
Isfendiar.	Zulhejz.	December.	Elul.	Mefooree.	Elul.	Hokfabat Iy.	Sirweh.



OF TRIBUTE AND TAXES.

Seeing that without a sufficiency of food to recruit the animal strength, no one can exert himself so as to deserve a subsistence; and as this is to be merited either by corporeal or intellectual labour, it is incumbent on all ranks of people to employ themselves to the same end. But the success of these operations, which tends to the ease and comfort of every condition of life, depends upon the justice of monarchs, and the integrity and ability of their ministers; for every country has something peculiar to itself. Some soils produce crops almost spontaneously, whilst others require the greatest exertions of labour and skill. Much depends upon the vicinity or distance of water; and the neighbourhood of cities ought also to be a matter of consideration. So that it behoveth the officers of government, in their respective districts, to attend to every one of those circumstances, that the demands of the state may be fixed accordingly. In former times, the monarchs of Hindostan exacted the sixth of the produce of the lands; in the Turkish empire, the husbandman paid the fifth; in Turan, the sixth; and in Iran, the tenth. But at the same time there was levied a general poll-tax, which was called Kheraj. Cobad* disapproved of this arbitrary mode, and intended to have made a measurement of all the arable land in his empire, for the purpose of ascertaining an equitable fixed revenue. He however died before he could carry this intention into execution: but his son † Noorsheervan adopted his plans, and instituted a land-measure of sixty square kissery guz; and, computing the produce of such a quantity of land to be a kefeez, valued at three dirhems, he determined that a

* King of Persia.

† Under whose reign Mahommed was born.

third part should be the proportion of revenue. The kefeez is a measure, which is also called Saa *, consisting, some say, of eight retels; whilst others make it to be something more. The dirhem was equal in weight to a miskal. When the khalifat descended to Omar, he approved of the wisdom of Noorsheneen, but introduced a few innovations, which may be learnt by consulting ancient books. Latterly in Iran and Turan, government has taken a tenth of the produce of the soil; but, at the same time, the husbandman is loaded with a number of other taxes, which altogether exceed half the produce. In Egypt, the proportion of revenue is as follows:

From a kodan of the best soil,	3	Ibraheemees
	2	Middling,
	1	Worst,

The kodan is a measure of land, containing one hundred square reeds, each of which is equal to one ba (or perch). The ibraheemee passes current for forty kebeers, fourteen of which are equivalent to a rupee of Akber Shah. In many parts of the Turkish empire they exact from the husbandman thirty okchehs for every yoke of oxen, besides forty-two okchehs for the exchequer, together with twenty-one okchehs for the army, and fifteen okchehs for the soobahdar (or viceroy). The okcheh is a small coin, eighty of which are equivalent to one ibraheemee. In other places of the same empire, for every yoke of oxen, twenty-seven okchehs for the troops, and six for the viceroy. In other parts, twenty-seven okchehs for the fengiakbegy, and twelve for the soobashy or cootwal. There are also other rates of collection in that empire, the relation of which would run me into prolixity. The Mahommedans make three

* A pound of twelve ounces.

distinctions in conquered lands; Asheree, Kherajee, and Sulhee. The asheree and kherajee are each subdivided into five kinds; and the sulhee into two. Asheree, 1st kind, The lands of Tehama, including Mecca, Taif, Yemen, Oman, Bahrein, and Reyeh. 2d kind, Land whose proprietor has voluntarily embraced the faith. 3d kind, Land that has been conquered and divided amongst the victors. 4th kind, Land on which a moslem has built a house, or planted a garden. 5th kind, Waste land which has been brought into cultivation by order of the ruler. Kherajee, 1st kind, The lands of Persia Proper, and of Kerman. 2d kind, Land on which a zimmee has built a house, or planted a garden. 3d kind, Waste land which a moslem has made arable, by means of water brought thither at the public expence. 4th, Land which has surrendered upon terms of capitulation. 5th, Land which is cultivated by the means of water that pays revenue. Sulhee, 1st kind, The lands of the tribe of Beny Behran. 2d kind, The lands of the tribe of Beny Saleb; the explanations of each of which may be learnt from ancient books. Likewise, according to some authors, land is made to be of four kinds: 1st, Land cultivated by moslems, and which is called Asheree. 2d, The land of a person who embraces Islamism. Some make this to be Asheree, and others Kherajee. 3d, Conquered land, which some make Asheree, and others Kherajee. 4th, Land which has surrendered upon terms of capitulation; and this is accounted Kherajee. Kheraj is made to be of three kinds: 1st, Kheraj Mokoffimeh (or divided) is the fifth or sixth of the produce of the soil. 2d, Kheraj Wezeefeh, which is settled according to the ability of the inhabitants. 3d, according to some ancient books, Kheraj implies the whole produce of the soil; and after a share has been allowed to the husbandman, under certain stipulations, the remainder taken by government is called Zekat and Asher: but, regarding every one of the cases above mentioned, there are many contradictory

accounts. The Khalif Omar laid an annual tax upon every one who was not of the Mahommedan religion. A person of high condition paid forty-eight dirhems; a middling person twenty-four dirhems; and one in an inferior station twelve dirhems: and this tax was called Jezeeyeh. In every kingdom, besides the land-tax, government exacts something from the property of every individual; which extraordinary levy is called Tumgha. In Iran and Turan they collect land-tax from some; from others jehat; a number pay syerjehat; and others voojoohat and feroohat. Summarily, the quit-rent is called Mal; the taxes upon manufactures Jehat; and all other imposts are in general named Syerjehat. Of the charges of collections, the proportion taken by the revenue-officers is called Voojoohat; and all other expences are named Feroohat.

But this mode of collection is destructive to the country, and vexatious to the people. His majesty abolished all arbitrary taxes; he settled the guz, the tenab, and the beegah; after which he ascertained the value of the lands, and fixed the revenue accordingly.

THE ILAHEE GUZ

Is a measure used in Hindoostan. Formerly the guz was of three kinds, long, middling, and short. Each was divided into twenty-four equal parts, called Tesuj. A tesuj of the long guz was equal to the breadth of eight ordinary barley-corns; and a tesuj of the last measured six barley-corns. The long guz was used for measuring cultivated lands, roads, forts, reservoirs, and mud-walls. The middling guz served for measuring buildings of stone and wood, thatches, religious houses, wells, and gardens; and the short guz was employed for measuring cloth, armour, beds, palkees, chairs, carts, &c. In some other countries the guz consists of twenty-four tesujes; but they divide it after the following manner:—

12	Weheemahs	} make one	} Hebbah ;	
8	Hebbahs			Zerrah ;
12	Zerrahs			Kitmeer ;
8	Kitmeers			Nekeer ;
6	Nekeers			Feteel ;
6	Feteels			Ful ;
6	Mustard-seeds			Barley-corn ;
2	Barley-corns			Hubbah ;

or,

4	Tefuj	} make one	} Dang ;
6	Dangs		

Others make the guz consist of twenty-four fingers, each measuring the breadth of six barley-corns, and each of the latter being equal to the thickness of six hairs taken from the mane of a Yabu horse. In some ancient books the guz is said to consist of two spans and two inches ; and this guz was divided into sixteen equal parts, each of which was subdivided into quarters, called P'her ; so that the p'her was the sixty-fourth part of a guz. Other ancient authors say the guz was of seven kinds : 1st, The guz sowdah, consisting of twenty-four fingers, and two-thirds of a finger, which Haroon Rashed measured from the hand of one of his Abyssinian slaves. The nilometer of Egypt is made after this measure, which is also used for measuring cloths and buildings. 2d, The Kusbeh guz, called also Aameh and Dowr, consists of twenty-four fingers, and was invented by Ebn Abyliclah. 3d, The Yousefy guz consists of twenty-five fingers, and is used at Baghdad for measuring buildings. 4th, The little Hasheemeeah guz, of twenty-eight fingers and a third, was invented by Belal, the son of Abeebirdeh ; altho' some attribute it to Abu Musa Asharee. 5th, The long Hasheemeeah guz, of twenty-nine fingers and two-thirds, was invented by Mansoor Abbassy. Both the Hesheemeeah guzes are called

called Guz Mullik and Guz Zeeadeeah, because Zeead, the adopted son of Abu Sofian, made use of them for measuring the Arabian irak. 6th, The Omareeah guz, of thirty-one fingers, was invented by the Khalif Omar. Having added together the contents of the long, middle, and short guz, he took a third of the aggregate sum, and added four fingers to it. He closed both ends of the measure with tin, and sent it to Hezeefeh, and Osman the son of Hanif, in order that they might measure with it the Babylonian irak. 7th, The Ma-mooneeah guz of sixty-nine fingers and a half, Maamon Abassy invented and used it in measuring rivers, cultivated lands, and roads.

There was also formerly a guz consisting of twenty fingers, used for measuring cloths. The guz Mefahet, according to some, was also of twenty-eight fingers, whilst others make it of different lengths.

Sultan Secunder Loedee invented a guz in Hindostan, consisting of the breadth of forty-one iscunderees and a half, which was a round silver coin adulterated with copper: Hemaioon made it complete forty-two iscunderees. This guz is equal to thirty-two fingers; but, according to some ancient authors, this guz was in use before the time of Loedee. Sheer Khan and Selim Khan, who abolished the custom of dividing the crops, and made a measurement of the cultivated lands, used this guz for that purpose.

Till the thirty-first year of the present reign, although the guz of Akber Shah, consisting of forty-six fingers, was used as a cloth-measure, yet the secunderee guz was employed for every other purpose. His majesty taking into consideration the inconveniences arising from a multiplicity of measures, commanded that for all purposes there should be used only one guz, consisting of forty-one fingers, and named it the Ilahee guz.

THE TENAB.

His majesty adopted Noorfheervan's measurement of sixty squares, which he made to consist of that number of the llahee guz. The tenab, formerly used in Hindostan, was made of rope, which, being subject to great variations from twisting, or from the dryness or moisture of the air, his majesty, in the nineteenth year of his reign, commanded that it should be composed of bamboos, joined together by iron rings.

THE BEEGAH, OR JEREEB,

Are names applied indifferently to the measure itself, as well as to such a quantity of land. It consists of 3600 square guz. If a piece of ground be unequal in length and breadth, it is brought into square measure.

20 Unswanfeh	} make one {	Pitwanfeh ;
20 Pitwanfeh		Tifwanfeh ;
20 Tifwanfeh		Bifwanfeh ;
20 Bifwanfeh		Bifwah ;
20 Bifwah		Beegah.

All the divisions below the tifwanfeh are imaginary.

No revenue is required from nine bifwanfeh ; but ten bifwanfehs are accounted one bifwah.

Of the Division of the Lands ; together with some Account of the Revenues of Hindostan.

When his majesty had settled the guz, the tenab, and the beegah, he next divided the lands into different kinds, and fixed a different revenue to be paid by each.

Poolej is that land which is cultivated for every harvest, being never allowed to lie fallow.

Perowty is that which is kept out of cultivation for a short time, in order that the soil may recover its strength.

Checher is that which had lain fallow three or four years.

Bunjer is that which has not been cultivated for five years and upwards.

Both of the two first mentioned kinds of land, namely, poolej and perowty, are of three sorts, *viz.* best, middling, and bad. They add together the produce of a beegah of each sort, and a third of that aggregate sum is the medium produce of one beegah of poolej-land, one third part of which is the revenue settled by his majesty. What was exacted by Sheer Khan exceeded the present produce of lands.

POOLEJ LAND.

The Spring Harvest, called in Hindostan Affudhy.

		The produce of a beegah of the best sort of poolej.		The produce of a beegah of the middling sort of poolej.		The produce of a beegah of the worst sort of poolej.		The aggregate produce of three beegahs of different sorts.		One-third of the preceding, being the medium produce of a beegah of poolej.		One-third of the medium produce of a beegah, being the proportion fixed for the revenue.	
		Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.
Wheat,	—	18	0	12	0	8	35	38	35	12	38 $\frac{1}{4}$	4	12 $\frac{3}{4}$
Vetches,	—	13	0	10	20	7	20	31	0	10	13 $\frac{1}{3}$	3	18
Adefs,	—	8	10	6	20	4	25	19	15	6	18 $\frac{1}{3}$	2	6
Barley,	—	18	0	12	20	8	15	38	35	12	38 $\frac{1}{4}$	4	12 $\frac{3}{4}$
Linsfeed,	—	6	20	5	10	3	30	15	20	5	7	1	29
Maasfer,	—	8	30	6	30	5	10	20	30	6	36	2	12
Arzen,	—	10	20	8	20	5	5	24	5	8	1 $\frac{1}{2}$	2	27 $\frac{1}{2}$
Mustard,	—	10	20	8	20	5	5	24	5	8	1 $\frac{1}{3}$	2	27 $\frac{1}{3}$
Peas,	—	13	0	10	20	8	25	32	5	10	23	3	23
Fenugreek,	—	14	0	11	0	9	35	34	35	11	25	3	35
Shalykowr,	—	24	0	18	0	14	10	56	10	18	30	6	10

For musk-melons, ajwain, onions, and other greens, the revenue was ordered to be paid in ready money, at the rates set forth in the subjoined tables.

POOLEJ LAND.

The Autumn Harvest, called in Hindostan Sawoney.

	The produce of a beegah of the best sort of poolej.		The produce of a beegah of the middling sort of poolej.		The produce of a beegah of the worst sort of poolej.		The aggregate produce of three beegahs of different sorts.		One-third of the preceding, being the medium produce of a beegah of poolej.		One-third of the medium produce of a beegah, being the proportion fixed for the revenue.	
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.
Molasses, —	13	0	10	20	7	20	31	0	10	13 $\frac{1}{2}$	3	18
Cotton, —	10	0	7	20	5	0	22	20	7	20	2	20
Shaly muskheen,	24	0	18	0	14	10	56	10	18	30	6	10
Common rice,	17	0	12	20	9	15	38	35	12	38 $\frac{1}{2}$	4	13
Mash, —	10	20	7	20	5	10	23	10	7	30	2	23 $\frac{1}{2}$
Mowng, —	6	20	5	10	3	30	15	20	5	6 $\frac{1}{2}$	1	20
Jewar, —	13	0	10	20	7	20	31	0	10	13 $\frac{1}{2}$	3	18
Shamakh, —	10	20	8	20	5	5	24	5	8	1 $\frac{1}{2}$	2	27 $\frac{1}{2}$
Koderem, —	18	0	12	20	8	15	38	35	12	38 $\frac{1}{2}$	4	12 $\frac{1}{2}$
Sesame, —	8	0	6	0	4	0	18	0	6	0	2	0
Gall, —	6	20	5	10	3	30	15	20	5	7	1	29
Turyeh, —	6	20	5	10	3	30	15	20	5	7	1	29
Arzen, —	16	10	13	20	10	25	40	5	13	1 $\frac{1}{2}$	4	18 $\frac{1}{2}$
Lehdereh, —	10	20	7	20	5	10	23	10	7	30	2	23 $\frac{1}{2}$
Mendow, —	11	20	9	0	6	20	27	0	9	0	3	0
Lubyeh, —	10	20	7	20	5	10	23	10	7	30	2	20 $\frac{1}{2}$
Kowdery, —	6	20	5	10	3	30	15	20	5	7	1	29
Kelet, —	10	20	7	20	5	10	23	10	17	30	2	20 $\frac{1}{2}$
Berty, —	6	20	5	10	3	30	15	20	5	7	1	29

The people who watch the crops, are allowed by government in some places a quarter of a seer per maund, and in others more.

The revenue arising from indigo, kuknar, pan, turmeric, singarhar, hemp, kutchalu, kuddoo, henna, cucumbers, badinjan, radishes, carrots, kerela, tyndus, and ketcherah, was ordered to be paid in ready money, at the rates set forth in the subjoined tables.

Perowty-land when cultivated, pays the same revenue as poolej.

His majesty, out of his wisdom, having settled the revenues in the above favourable manner, also ordered that the jehat, or duties on manufactures, which used to be ten *per cent.* should be reduced to five *per cent.*

The suddu-ey putwary* used to be equally divided between the putwary and the canoongoo. The putwary is employed on the part of the husbandman, to keep an account of his receipts and disbursements; and no village is without one of these. The canoongoo is the protector of the husbandman; and there is one in every pergunnah. Now the canoongoo's share of one *per cent.* is remitted; and these officers are paid by government according to their rank. The first has fifty rupees; the second thirty rupees, and the third twenty rupees *per mensem*; and they have a jageer tun equivalent thereto. Formerly it was a rule, that the gomastahs of the shekdar of the karkun, and those belonging to the aumien, should receive daily fifty-eight dams zabe-taneh, or custom, provided that in spring they did not measure less than two hundred, nor in autumn less than two hundred and fifty beegahs.

* Or two *per cent.* for the putwary.

His majesty, whose bounty is boundless as the sea, ordered the above custom to be discontinued, and that in lieu thereof only one dam per beegah should be collected. He also remitted a variety of vexatious taxes, which used to equal the quit-rent of Hindostan. Of the number of these taxes were the following, *viz.*

Jezyeh (1)	Teseeldary (8)
Meer Behry (2)	Fotedary (8)
Kereea (3)	Wejeh Keryeh (9)
Gawshemary (4)	Kherytyteh (10)
Sirderukhty (5)	Serafy (11)
Pishcush (6)	Hassil Bazar (12)
Feruk Akfam Peehseh (7)	Nekafs (13)
Daroghaneh (8).	

(1) Capitation tax, paid by the Hindoos.

(2) Port duties.

(3) When a number of people were gathered together to perform any religious ceremony, they exacted something from every person.

(4) A tax upon oxen.

(5) A tax upon every tree.

(6) Presents.

(7) A Poll-tax collected from every workman.

(8) Taxes made for those officers of government.

(9) Lodging-charges for the above officers.

(10) For money bags.

(11) For trying and exchanging money.

(12) Market duties.

(13) A tax on the sale of cattle.

together with taxes on the following articles: Hemp, blankets, oil, and raw hides. There were likewise taxes upon measuring and weighing, and for killing cattle, for dressing hides, for playing at dice, and for sawing timbers.—Likewise,

Rahdary, or passport ;

Pug, which was a kind of poll-tax ;

Hearth-money ;

A tax both on the buyer and on the feller of a house ;

A tax on salt made from earth ;

Bilkutty, or permission to reap the harvest, for which something was exacted ;

A tax on putty (nemed *) ;

A tax on lime ;

A tax on spirituous liquors ;

A tax on brokerage ;

A tax on fishermen ;

A tax on storax.

In short, all those articles which the natives of Hindostan comprehend under the description of Syerjehat.

OF CHECHER LAND.

When land, either from excessive rain or by reason of inundation, has suffered so much that the husband-

* Felt.

man finds difficulty in cultivating it, he is allowed to pay the revenue in the following proportions :—

The first year two-fifths of the produce ; the second year three-fifths ; the third and fourth years four-fifths each ; and the fifth year as poolej ; and according to circumstances, the revenue is received either in money or in kind. In the third year the charges of five *per cent.* and the duty of one dam per beegah are collected.

OF BUNJER LAND.

When the land has been greatly injured by inundation, the revenues are collected in the following proportions :—

SPRING HARVEST.

The Proportions in which the Revenues are collected from a Beegah of Bunjer Land for Four Years ; after which it becomes Poolej.

	1st Year.		2d Year.		3d Year.		4th Year.	
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.
Wheat,	0	20	1	0	2	0	3	0
Mustard, R.	0	5	0	25	0	35	1	10
Nakhud, I.	0	10	0	30	1	10	2	10
Ditto, R.	0	5	0	30	1	10	2	20
Barley, I.	0	20	1	0	2	0	5	0
Ditto, R.	0	5	0	30	1	20	2	20
Adefs, I.	0	10	0	30	1	10	1	30
Ditto, R.	0	5	0	30	1	10	1	30
Arzen, I.	0	10	0	25	0	35	1	0
Ditto, R.	0	5	0	25	0	35	1	0
Linseed, I.	0	5	0	20	0	30	1	10
Ditto, R.	0	5	0	5	0	30	1	10

I. stands for inundated land, and *R.* for that which has suffered from rain.

AUTUMN HARVEST.

The Proportions in which the Revenues are collected from a Beegah of Bunjer Land for Four Years; after which it becomes Poolej.

		1st Year.		2d Year.		3d Year.		4th Year.	
		Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.
Mash,	I.	0	20	1	0	1	20	2	10
Ditto,	R.	0	5	0	20	1	0	1	20
Jewar,	I.	0	20	1	0	2	0	3	0
Ditto,	R.	0	5	0	20	1	0	2	0
Mowth,	R.	0	5	0	20	0	30	1	10
Lehdereh,	R.	0	5	0	20	1	10	2	0
Koderem,	I.	0	20	1	0	2	0	3	0
Ditto,	R.	0	5	0	20	1	20	2	20
Mendeweh,	I.	0	20	1	0	2	0	3	0
Ditto,	R.	0	5	0	30	1	20	2	20
Kodery,	I.	0	10	0	25	0	35	1	10
Ditto,	R.	0	5	0	25	0	35	1	10
Gall,	I.	0	10	0	25	0	35	1	10
Ditto,	R.	0	5	0	25	0	35	1	10
Turyeh,	I.	0	20	1	0	1	10	1	20
Ditto,	R.	0	5	0	25	0	35	1	10
Shamakh,	I.	0	10	0	25	0	35	1	10
Ditto,	R.	0	5	0	25	0	35	1	10
Arzen,	I.	0	10	0	30	1	0	1	10
Ditto,	R.	0	5	0	30	1	0	1	10
Sefame,	R.	0	5	0	20	0	30	1	10

Now it is ordered, that in Bunjer there shall be taken from each beegah the first year only one or two seers—the second year five seers—the third year the sixth of the produce, together with one dam—the fourth year a fourth of the produce, and after that period as poolej. But this indulgence differs according to circumstances. The husbandman may always pay his revenue

revenue in money or in kind, as he may find most convenient.

The bunjer land at the foot of mountains, and that in the pergunnahs of Sembeleh and Beratch, do not continue in that state; for such a quantity of new earth is brought with the inundation, that when the water subsides, the soil is better than most poolej. However, his majesty, out of the abundance of his beneficence, reckons it only as common bunjer.

The husbandman has his choice to pay the revenue either in ready money, or by kunkoot, or by behawely.

Of the Nineteen Years Collections.*

Careful and intelligent people have been continually employed in learning the current prices of every province of the empire; and, agreeably thereto, grain has been received by government.

The rates at which the revenue of a beegah of poolej-land was fixed, commencing at the sixth year, or A. H. 968, and concluding with the twenty-fourth year of the reign, are particularized in the annexed tables, which were made after the most diligent investigation †.

Of the Ten Years Settlement.

From the commencement of the immortal reign, persons of integrity and experience have been annually employed in preparing the current prices for his majesty's information, and by which the rates of collection were

* Nineteen years is a cycle of the moon, during which period the seasons are supposed to undergo a complete revolution.

† *Vide Appendix.*

determined; but this mode was attended with great difficulties.

When Khajeh Abdul Majeed Afof Khan was raised to the vizaret *, the jumma of the lands was only computed, and he increased the tunkhas just as he thought fit. As at that time the empire was but of small extent, the exigencies of the servants of the crown were accumulating daily; and the tunkhas were levied partially, according to the particular views of corrupt and self-interested people.

But when this great office was intrusted to the joint management of Rajah Tudermull and Mozeffer Khan, in the fifteenth year of the reign, they appointed ten canoongoos to collect the accounts of the provincial canoongoos, and which were brought to the royal exchequer. Then having taken from the canoongoos the tukfeem mulk, or divisions of the empire, they estimated the produce of the lands, and formed a new jumma †.

This settlement is somewhat less than the former one; however, there had hitherto been a wide difference between the settlement and the receipts.

When, through his majesty's prudent management, the bounds of the empire were greatly enlarged, it was found very difficult to procure the current prices every year from all parts of the kingdom; and the delays that this occasioned in making the settlement, were productive of many inconveniences. Sometimes the husbandmen would cry out against the exorbitancy of the demands that were made upon them; and, on the other

* In the fourth year of the reign.

† This Tukfeem jumma, or assessment of the lands, is particularized in the second volume, which contains the history of the twelve soobahs, or viceroyalties of Hindostan.

side, those who had tunkhas to collect would complain of balances. His majesty, in order to remedy these evils effectually, directed that a settlement should be concluded for ten years; by which resolution, giving ease to the people, he procured for himself their daily blessings.

For the above purpose, having formed an aggregate of the rates of collection from the commencement of the fifteenth year of the reign to the twenty-fourth, inclusive, they took a tenth part of that total as the annual rate for ten years to come.

From the twentieth to the twenty-fourth year, the collections were made upon grounds of certainty; but the five former ones were taken from the representations of persons of integrity; and, moreover, during that period the harvests were uncommonly plentiful, as may be seen in the tables of the nineteenth year's rates.

INSTRUCTIONS FOR THE OFFICERS.

The Sepahfillar, or Viceroy.

He is his majesty's vicerent. The troops and subjects of the soobah are under his orders; and the prosperity thereof depends upon his impartial distribution of justice. In all his actions he must strive to please the Deity, to whose throne it is his duty to be incessantly offering up supplication and praise. He must constantly keep in view the happiness of the people, and never suffer himself to be negligent in business. He must not talk idly, nor shew an unpleasant countenance. He must be circumspect in his conduct, and pay due regard to the rank of every one, shewing particular complacency towards them who are nearest him in office, nor neglecting those whose duty engages them at a distance from his person. Whatever can be transacted by his servants

he shall not commit to the care of his sons ; neither shall he employ himself upon a business which can be performed by his children. On all occasions he shall consult with a person wiser than himself ; or if such an one is not to be found, he shall associate together several of approved wisdom, and deliberate with them, listening with attention to the opinion of each, and determining with caution.

VERSE.

“ Sometimes an old wise man may counsel foolishly ;
 “ and an ignorant boy may, through mistake, drive
 “ the arrow into the butt.”

He must not admit every one to his counsel, nor low people in particular, since few advise from motives of friendship and disinterestedness. Considering his office to be that of a guardian, let him act with the utmost caution. He must regard the knowledge of the dispositions of men as the firmest basis of his power, and, having obtained that, he will live in perfect security. Let him keep under the command of reason, both his favour and his displeasure. The disobedient he shall strive to reclaim by good advice. If that fail, let him punish with reprimands, threats, imprisonment, stripes, or even amputation of limbs ; but he shall not take away life till after the most mature deliberation. He must not stain his tongue with abuse, for foul language belongeth to low and inconsiderate people. Let him not make a practice of affirming his words with an oath, for he will thereby make himself suspected for a liar, and fill his hearers with distrust. In judicial investigations, let him not be satisfied with witnesses and oaths, but make repeated and various inquiries, and pay due attention to physiognomy. He must not intrust these investigations so entirely to another as to consider himself freed from all responsibility therein.

VERSE.

“ Refer not his cause to the investigation of the
“ dewan, for possibly his complaint is against the
“ dewan.”

Those who apply for justice, let them not be afflicted with delay and expectation. Let him shut his eyes against offences, and accept the excuse of the penitent. Let him behave himself with befitting state and munificence. Let him object to no one on account of his religion or sect. Let him intrust each division of the country to the care of an honest upright man. Let the roads be made safe by stationing proper guards for the protection of the traveller, and let him continually receive information thereof. Let him appoint to offices men of worth, foresight, and integrity, and not such as are avaricious; and if a sufficient number of such people are not to be found, he shall join in office several who are not acquainted or connected together; and writing down the representation of each, he must endeavour to discover the truth. Let his expences always be less than his income; and of what remains he should give some part to the needy, particularly those who do not set forth their wants. Let him be always attentive to the discipline of the troops, and see that their arms be kept in good order. And he shall constantly exercise himself and his men in riding, and in shooting with the bow and the matchlock. Let him be circumspect and deliberate in placing confidence, for many who are evil-minded carry a fair outside, and use the language of friendship; but as their professions are void of sincerity, they conclude with acting a vicious part. Let him strive to increase cultivation and population, and gain the hearts of all our subjects by a faithful performance of his engagements; and let him consider it is his duty to befriend the industrious husbandman. Let him be careful to appoint impartial collectors of the revenues,

and be always watchful over their conduct. He must give attention to the digging of reservoirs, wells, and water-courses; to the planting of gardens; to the erecting serais, and other pious and useful foundations; and see that such as have fallen into decay be repaired. He must not be fond of retirement, nor indulge himself in melancholy; neither ought he to be familiar with the populace, nor always in a crowd,

VERSE.

“ Neither associate with every one; nor separate
 “ yourself from every one. Go in the road of wisdom,
 “ and be neither a fly nor a phoenix.”

Let him venerate those who devote their lives to the service of God, and respect the dervishes and truly pious mendicants. Let him not consider imploring blessings from the sun and venerating lamps as ignicolous. Let him accustom himself to watching, and sleep and eat with moderation. Let him employ himself in prayer at sunrise, noon, evening, and midnight. When he is at leisure from religious and worldly duties, he should peruse books of philosophy, and guide his actions by their precepts. If he is not in a temper of mind to relish this study, he may read the *Musneevy*, regardless of the letter, but considering the spirit of the author. He ought also to cultivate his mind with the approved tales of the *Keleilah Dumnah*, thus making the experience of ancient times his own. Let him listen to true theology, and not give attention to idle tales. Let him associate with the wise, and those of good and friendly disposition, and having selected from amongst them a man of truth and integrity, direct him to give due attention to all his actions, in order that whatever appears improper to him may be represented by him in private. If at any time he misconceives a motive or action, he shall not therefore be displeas'd at him, for

it has long been matter of complaint that people are backward in speaking any thing that may be disagreeable to their superiors, and that it is difficult to find one who will benefit another to his own injury. Let him not be hurried away by the representations of slanderers, but exert his own circumspection on all occasions, because men of bad character forge stories, and passing themselves off for men of integrity and disinterestedness, labour to injure others. Let him not be revengeful, but behave with modesty and kindness to every one. He must not slight the descendants of ancient families, but consider the glorious actions of their ancestors as the recommendation of their less deserving posterity. Let him observe that at meals every person says *Allah Akber*, and that the principal man amongst them answers *Jelle-jelalehoo*. Let him see that neither a goat nor a sheep be killed that is not a twelve-month old. For a month following the anniversary of his birth-day, he shall abstain from eating flesh; neither shall he eat of any thing that himself hath slain. Let him not addict himself to sensual gratifications; nor have commerce with a pregnant woman. The food which is usually given away after the death of a person, he shall prepare every year on his own birth-day, and bestow upon the needy.

Upon the sun's entering a sign of the zodiac, let him employ himself in prayer, and discharge cannon and musketry, to apprize the populace thereof. And let him order the kettle-drum to be beat at sunrise and midnight. Let him not consider himself as stationary, but hold himself and family in readiness to repair to the presence at the shortest summons.

THE FOUJDAR.

For the further prosperity of the empire, his majesty, in the same manner as he has appointed a Sepahissar for

for every soobah, has nominated one of his intelligent and disinterested servants to the charge of several pergunnahs, who is stiled Foujdar; he is under the orders of the Sepahfillar, to whom he is to give every assistance in his power.

Whenever a zemeendar, or a collector of the royal or Jageer lands is disobedient, he shall endeavour to bring him back to his duty by fair words; and if they fail of producing the desired effect, he shall take down in writing an account of his proceedings, in the presence of the principal officers of government, and then inflict a proper punishment. If a number confederate together, let him fix his quarters near to their abode, and possess himself of their men and property by degrees, without hazarding a general engagement. For a service which can be effected by infantry, he shall not employ cavalry. He must not be precipitate in attacking a fort, but encamp his troops beyond the reach of its guns, and block up all the avenues thereto. He must be guarded against their nightly sallies; and he ought to provide a safe retreat for himself. Let him be careful that the troops are relieved regularly. When he has possessed himself of the strong hold of the rebels, he must act with fidelity in the division of the plunder, a fifth part of which he shall send to the royal exchequer; and if after making the division there be any remainder, that shall also be the property of the state. Let him pay constant attention to the horses and accoutrements of the troops. If a trooper be without a horse, his comrades shall provide him with one at their joint expence. If a horse is killed in battle, the trooper is to be mounted again at the expence of government. He must send regularly to the presence a roll of the troops who are present, and of those who are absent. In all instances he must exert himself in carrying into execution the royal regulations.

THE MEER ADUL AND THE CAZY.

Although it be the immediate duty of a monarch to receive complaints and administer justice, yet, seeing that it is not possible for one person to do every thing, it necessarily follows that he must delegate his power to another. This delegate must not be satisfied with witness and oaths, but make diligent investigation; because it is very difficult to come at the truth without painful search and minute enquiry. Considering the depravity of human nature, he ought not to place much reliance on depositions and solemn asseverations. Diverging himself of partiality and avarice, let him distinguish the oppressed from the oppressor; and when he has discovered the truth, act accordingly. He shall begin with asking the circumstances of the case, and then try it in all its parts. He must examine each witness separately upon the same point, and write down their respective evidences. Since these objects can only be effectually obtained by deliberateness, intelligence, and deep reflection, they will sometimes require that the cause should be tried again from the beginning; and, from the similarity or disagreement, he may be enabled to arrive at the truth. The Cazy tries the cause; and the person who passes sentence and orders punishment, is called the Meer Adul.

THE COOTWAL.

This office requires one who is courageous, experienced, active, and of quick comprehension. He must be particularly attentive to the nightly patrols, that, from a confidence in his vigilance, the inhabitants of the city may sleep at ease, and every attempt of the wicked be prevented or frustrated. It is his duty to keep a register of all the houses and frequented roads.

And

And he shall cause the inhabitants to enter into engagements to aid and assist, and to be partakers in the joy or sorrow of each other. And he shall divide the city into mehals (or quarters) and nominate a proper person to the superintendance thereof, under whose seal he shall receive a journal of whatever comes in or goes out of that quarter, together with every other information regarding it. He shall also appoint for spies over the conduct of the Meer Mehal, a person of that quarter, and another who is unknown to him; and keeping their reports in writing, be guided thereby. Travellers, whose persons are not known, he shall cause to alight at a separate serai; and he shall employ intelligent people to discover who they are. He must carefully attend to the income and expences of every man. His own conduct must be upright and strictly honest; and he must make himself acquainted with every transaction. Out of each class of artificers he shall select one to be at their head, and appoint another their broker for buying and selling, and regulate the business of the class by their reports: and they shall regularly furnish him with journals attested by their respective seals. He shall endeavour to keep free from obstructions the small avenues and lanes, fix barriers at the entrances, and see that the streets are kept clean. When night is a little advanced, he shall hinder people from coming in and going out of the city. The idle he shall oblige to learn some art. He shall not permit any one forcibly to enter the house of another. He shall discover the thief and the stolen goods, or be himself answerable for the loss. He shall not suffer any one to levy baj or tumgha, excepting upon arms, elephants, horses, goats, and manufactures; upon each of which something is taken, in every soobah, at one appointed place. He shall cause old coins to be melted at the mint, or pay them into the treasury as bullion. He shall be careful that the gold and silver coins of the present reign do not pass current at different rates; and upon coins short of weight, he shall take exactly the deficiency.

iciency. He shall see that the market-prices are moderate ; and not suffer any one to go out of the city to purchase grain ; neither shall he allow the rich to buy more than is necessary for their own consumption. He shall examine the weights, and see that the seer be exactly thirty dams ; and shall not suffer any other measure than the Ilahee guz to be used. He shall prohibit the making, drinking, selling, and buying of spirituous liquors ; but need not take pains to discover what men do in secret. If any one die or disappear and leave no heir, he shall make an inventory of his effects, and take care of them. He shall see that particular ferries and wells are kept separate for the use of women only. He shall take care to employ trusty people in drawing water for supplying the public water-courses. He shall not permit women to ride on horse-back. He shall take care that neither an ox, a horse, a buffaloe, or a camel be slaughtered. He must not allow private people to confine the person of any one, nor admit of people being sold for slaves. He shall not allow a woman to be burnt contrary to her inclination. He shall not suffer any one to be empaled. He shall not permit any one to be circumcised under the age of twelve years ; but after that period, they may be left to their own discretion. Let him expel from the city all hypocritical mallungees and calendars, or make them quit that course of life ; but he must be careful not to molest recluse worshippers of the Deity, nor to offer violence to those who resign themselves to poverty through religious principles. Let him see that butchers, those who wash dead bodies, and others who perform unclean offices, have their dwelling separate from other men, who should avoid the society of such stony-hearted dark-minded wretches. Whosoever drinketh out of the same cup with an executioner, let one of his hands be cut off ; or if he eateth of his kettle, deprive him of one of his fingers. Let him see that the cemetery be withoutside the city, in the western quarter.

quarter. Let him prohibit the disciples from mourning in blue vestments, ordering them to wear red cloths upon such occasions. From the first till the nineteenth of the month Ferverdeen, during the whole of Aban, on the first day of every solar month, on festivals, on days of eclipses of the sun and moon, and on Sundays, let him prohibit men from slaying beasts; except it be for feeding animals used in hunting, or for sick people, as necessity may require. Let him have the place of execution withoutside the city. Let him see that the Ilahee festivals are duly observed; and on the night of the new year, and the 19th night of the month Ferverdeen be celebrated with illuminations. On the eve of a festival, as well as on the festival itself, let him order a kettle-drum to be beat every three hours. He shall cause the Ilahee tarikh to be used in the Persian and Hindovee almanacs, observing that in the latter the month be made to begin from Kishenputch.

THE AMILGUZZAR (OR COLLECTOR OF THE REVENUES.)

He must consider himself the immediate friend of the husbandman, be diligent in business, and a strict observer of truth, being the representative of the chief magistrate. He must transact his business in a place where every one may find easy access, without requiring any mediator. The crafty and disobedient he shall strive to reform by reprehension; and if that produce not the desired effect, he shall inflict other punishment. Let him not be discouraged at the lands having fallen waste, but exert himself to bring them back again into cultivation. He shall not be satisfied with receiving pecuniary fines in exculpation for murders and other capital offences: his conduct must be such as to give no cause for complaint. He must assist the needy husbandman
with

with loans of money, and receive payment at distant and convenient periods. When any village is cultivated to the highest degree of perfection by the skilful management of the chief thereof, there shall be bestowed upon him half a biswah out of every beegah of land, or some other reward proportionate to his merit. Let him endeavour to ascertain the quantity of land in cultivation, and make trial of different portions, in order to gain a competent knowledge of its various properties, for there is a great difference in the value of land; and some soils are only capable of being cultivated for particular purposes. Let him learn the character of every husbandman, and be the immediate protector of that class of our subjects. He shall acquaint himself with and maturely consider the conduct of former Aumils; and if they appear to have been guilty of inconsiderateness or dishonesty towards the husbandman, he must strive to remedy the evils they may have occasioned. Let him endeavour to bring the waste lands into cultivation, and be careful that the arable lands are not neglected. Let him promote the cultivation of such articles as will produce general profit and utility, with a view to which he may allow some remission from the general rate of collection. If an husbandman cultivates a less quantity of land than he engaged for, but produces a good excuse for so doing, let it be accepted. If an husbandman is able to cultivate more bunjer land than may happen to be in his own particular village, he shall be allowed land in some other place. Let him use the utmost circumspection and impartiality in measuring the lands. He shall annually assist the husbandman with loans of money. Let him see that his demands do not exceed his agreements. If in the same place some want to engage by measurement, and others desire to pay their proportion of the revenues from an estimate of the crops, such contrary proposals shall not be accepted. As soon as the agreements are concluded and executed, let them be sent to the presence. Let him not be covetous of receiving

ing money only, but likewise take grain. The manner of receiving grain is after four ways:—First, *Kunkoot*. *Kun*, in the Hindovee language, signifies grain; and the meaning of *Koot* is conjecture or estimate. The way is this: The land is measured with the crops standing, and which are estimated by inspection. Those who are conversant in the business say that the calculation can be made with the greatest exactness. If any doubt arise, they weigh the produce of a given quantity of land, consisting of equal proportions of good, middling, and bad, and form a comparative estimate therefrom. Second, *Buttiey*, and which is also called *Bhawweley*, is after the following manner: They reap the harvest, and, collecting the grain into barns, there divide it according to agreement. But both these methods are liable to imposition, if the crops are not carefully watched. Third, *Kheyt Buttiey*, when they divide the field as soon as it is sown. Fourth, *Lang Buttiey*. They form the grain into heaps, of which they make a division. Whenever it will not be oppressive to the subject, let the value of the grain be taken in ready money at the market-price.

If an husbandman sows his land with the best kinds of grain, let there be remitted the first year a fourth part of the rate for poolej land. If upon making the measurement the kinds of grain appear to be better, although the quantity of land be less than was agreed for, so that the difference causes no deficiency in the revenues, the aumil shall not express any displeasure thereat; and in every instance he must endeavour to act to the satisfaction of the husbandman. Let him not entrust the principal men of the village with making the estimates of kunkoot; for such a measure, by giving room for oppression, would create disgust, and consequently occasion indolence and neglect. But, on the contrary, let him transact his business with each husbandman separately; and see that the revenues are demanded and
received

received with affability and complacency. He must take securities for the conduct of the land-measurers, weighmen, and other officers in this department.

Extra Daily Allowance whilst employed in making the Measurements.

Officers.	Flour. Seer.	Oil. Seer.	Rice. Seer.	For Pot-herbs. Dams.
Tepukchy,	— 5	$\frac{1}{2}$	7	4
Measurer of land,	4	$\frac{1}{2}$	$\frac{1}{2}$	4
Four tannahdars,	8	1	—	5

And besides the above, he shall pay them their monthly salaries. They shall fix a mark upon the land they have measured.

The aumil shall take a written obligation from the principal inhabitants, to discover any difference that may happen in the crops. If at the time of making the measurement he meets with a parcel of bad land, he shall immediately make an estimate of the quantity and quality, and give the paper to the husbandman, by way of certificate. If such discovery be made after gathering the harvest, he shall collect information from the neighbours of that place, as well as from the putwaree's accounts, and allow what may appear to be the medium.

The mohurur and the putwary shall keep their respective accounts of the produce of the soil, in the same manner as the karkun. When the aumil has compared these accounts together, he shall put his seal to them, and give the karkun, mohurur, and putwary, copies of their respective papers. When the accounts of the crops of a village are completed, they shall be subjoined to the montijee (or account of assets) and again authenticated by the karkun and putwary. This paper

ought to be sent to the presence weekly, and must on no account be delayed beyond a fortnight. If after sending the *nesukh* (estimate of assets of revenue) any calamity befalls the crops, the *aumil* shall immediately investigate the circumstances, make an exact calculation of the loss, and transmit the same to the presence, in order that it may either be approved of, or an *aumeen* sent to make further inquiry. Let him collect the revenues with kindness, and never make any demands before they become due. He shall commence the collections of the spring harvest from the *Hooly*. This is an Hindoo festival which falls out differently between the time of the sun's arriving at the end of *Aquarius* to the fifteenth of *Pisces*. The autumn harvest he shall begin to collect from the *Desphereh*, which is another Hindoo festival that also happens differently, from the beginning of *Virgo* to the commencement of *Libra*. Let him be careful that the treasurers do not require any particular species of coin, but that whenever there be any deficiency in fineness or weight, the exact deficiency be taken, and an account thereof given in writing. Let him agree with the husbandman to bring his rents himself at stated periods, that there may be no plea for employing intermediate mercenaries. Whenever there is a plentiful harvest let him collect the full amount of revenue, and not leave any balances to be realized from future crops. If any one does not cultivate *kherajee-land*, but keeps it for pasturage, let there be taken yearly from a buffaloe six dams, and from an ox three dams; but calves shall be permitted to graze without paying any duty. For every plough there shall be allowed four oxen, two cows, and one buffaloe; from whom likewise no duty shall be taken for pasturage.

He shall himself keep an exact account of whatever is paid into the treasury; and having compared it with the journal of the *karkun*, cause it to be authenticated by

by the treasurer. Having fastened and sealed up the money-bags, let them be deposited in a safe place, on the door of which there shall be several locks of different constructions; he shall keep one of the keys himself, and the others are to be in the charge of the officers of the treasury. At the end of every month he shall take from the tepukchy an account of receipts and disbursements, and send it to the presence. Whenever two lacks of dams are collected together, they are to be sent to the principal treasury, under charge of a trusty person. Let him give directions to the putwary of every village, that whenever there be any balance in favour of the subject, he be furnished with a memorandum specifying the particulars thereof; and he shall also be directed to draw out an exact account of the balances due to government, with the names of the persons indebted, which shall be signed by the principal part of them. Let the balances be collected without oppression from the next harvest. He shall attentively examine the grants of seyurghal, and, taking copies thereof, send them to the registry to be compared. Let him carefully scrutinize the chucknameh, and resume the share of the defunct, the absentee, and those who are removed from offices. Let him be cautious that resumed lands are not suffered to remain uncultivated. He shall mind to take proper care of the effects of absentees, and of those who die without heirs, and represent the circumstances to the presence. Let him see that no jezeyeh be collected, and that whatever taxes former monarchs thought proper to remit, do continue to be excused. The charges attending travelling, feasting, or mourning, shall not furnish pretences for exactions; neither is he permitted to receive salamees of any kind. The mokuddem and putwary, whenever they came with treasure or to the courts of justice, used to present a salamy of a dam each; which custom is ordered to be discontinued. Also bilkutty,

meer behry, rahdary, duties upon blankets, wool, leather, and ghee, and various other vexatious taxes, which the avarice of men who feared not God had introduced, to the oppression of mankind, he shall by no means suffer to be exacted. He shall appoint one who is perfectly acquainted with the districts under his charge to reside at the presence, for giving the most minute information that may be required. He shall make a monthly report to the presence of the condition of the subjects, jageerdars, neighbours, and rebels, together with the market-prices of goods, the rent of houses and shops, the state of dervishes and artificers, and every other remarkable occurrence.

If there be not any cootwal within his district, the aumil shall execute that office in the manner prescribed by the regulations for that department.

THE TEPUKCHY

Must be of an upright disposition, a good writer, skilful in accounts, and industrious, as the aumil depends solely upon him for just information. His duty is this: He shall take from the canoongoo an account of the medium state of the revenues for ten years in money and in kind, and having thereby made himself acquainted with the nature and capacity of the country, satisfy the aumil in every particular. He shall write down whatever engagements are made with the husbandman. He shall keep a separate account of the boundaries of the villages. He shall draw out a statement of the waste and arable lands, to which he shall subjoin the names of the munshif; the measurer, and tanahdar, together with those of the husbandmen and niyaks (or chiefs of the village) the articles of cultivation, villages pergunnah and harvest; and subtracting the deficiency, leave the amount of affets. When the measurement

measurement of a village is completed, let him draw out the proportion of assessment of each husbandman, and specify the revenue to be paid by that place, to serve as a rule for the aumil's collections. The account of measurement, which in the Hindovee language is called *kheffereh*, shall be sent to the presence. At the time of drawing out the towjee (or account of demands) if former statements thereof are not procurable, let him obtain information, by taking from the putwary an account of the land cultivated by each husbandman. The towjee, together with the accounts of receipts and disbursements, shall be sent to the presence regularly. The name of the collector shall be written in the journal at the bottom of the account of each place. When an husbandman brings his revenue, let him have a receipt for it, signed by the treasurer. He shall receive from the putwary and mokeddem copies of their towjee accounts, as a guidance for making the collections, together with copies of the firkhut, or receipts, which are given to the husbandmen. These he shall carefully compare together, and if he discovers any fraud or collusion, inflict a fine upon the offenders. He shall daily report to the aumil the receipts and balances of every village, and stimulate him to the performance of his duty. Whenever a husbandman comes to settle his account, let it be done immediately. At the end of every harvest, he shall prepare accounts of receipts and balances, and compare them with the putwaree's books. He shall keep a journal of receipts and disbursements under every name and form, and which shall be every day authenticated by the seals and signatures of the aumil and treasurer. At the end of the month he shall inclose the above account in a *khereetch* (or silken bag) under the seal of the aumil, and send it to the presence; whither he shall also daily transmit, under the seals of the principal officers, the rates of exchange of mohurs and rupees, together with

the market-prices of every article. At the end of every harvest, he shall draw out a particular account of the treasurer's receipts and disbursements, and send it to him for his signature : and at the end of the year let there be sent to the presence, under the seal of the aumil, the mujemmel (or abstract) and the jumwabundy (or particular account of assessment). If any place has been attacked and plundered, let a calculation be made of the loss sustained in cattle and effects, which is to be entered in the journal, and the circumstances represented to the presence. When the season for making the collections is concluded, he shall draw out an account of what remains due from the country, which he shall deliver to the aumil, and send a copy to the presence. In case of dismissal from office, he shall deliver over to the new aumil an account of the balances of revenue and tekavy, and, after having satisfied him regarding those particulars, take an abstract thereof, and repair to the presence.

THE TREASURER.

The treasury shall be situated near the residence of the principal officer of government. The treasurer shall not demand from the husbandman any particular kind of coin, but receive mohurs, rupees, and copper of every species. No serf shall be taken upon the coins of the present reign that are of full weight ; and if any of them are short in weight, the deficiency only is to be made up. The coins of former reigns shall be received as bullion. The money shall be carefully kept, with the knowledge of the shekdar and karkun ; it shall be counted every evening, and a memorandum thereof signed by the aumil. His accounts are to correspond with those of the karkun, who is to countersign them. He is to have one of the keys of the treasury ; and whenever it is to be opened, he shall apprise the aumil
and

and karkun thereof. He shall not receive any money without the knowledge of the aumil and karkun; and he shall give the husbandman receipts for his payments. To the book, which in the Hindovee language is called Bihee, the putwary shall affix his signature, in order that there may not be any disagreement in their accounts. No disbursements shall be made without the approbation of the dewan, excepting in cases of absolute necessity which will not admit of delay, when he may act from the orders of the shekdar and karkun, but must afterwards represent the case to his superiors.

END OF THE FIRST VOLUME.

and karkun thereof. He shall not receive any money without the knowledge of the amil and karkun; and he shall give the husbandman receipts for his payments. To the book, which in the Hindoo language is called Bice, the purwar shall affix his signature in order that there may not be any disagreement in their accounts. No disputes shall be made with or the approbation of the chowd, excepting in cases of absolute necessity which will not admit of delay. And he may not from the orders of the thekdar and karkun, or from any other authority, report the case to his superior.

T A B L E S

OF

Nineteen Years Rates of Revenue,

COLLECTED FROM

A BEEGAH OF POOLEJ LAND,

CALCULATED IN DAMS.

T A B L E S

OF

Nineteen Years Rates of Revenue

Rent
 Land
 Labour
 Capital
 Profit
 Interest
 Tax
 Duty
 ...

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The Spring Harvest of the Soobah of Agra. — Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	90	86 to 90	90	50 to 60	56	56 to 60
Cabul Vetches,	—	—	—	—	—	—
Indian do.	80	— 80	80	44	44	— 56
Barley,	80	— 70	60	38	38	— 52
Pot-herbs,	80	80	80	80	80	80
Kooknar,	160	160	160	140	140	140
Maaster Flowers,	$\frac{1}{2}$ maund	do.	do.	80	80	80
Linfeed,	—	—	80	60	60	60
Mustard,	80	80	80	80	80	80
Adefs,	60	— 68	50	32	32	— 50
Arzen,	44	44	20	30	30	30
Peas,	—	60	do.	do.	do.	do.
European Musk Melons,	—	—	—	—	—	—
Indian do. do.	10	10	do.	do.	8	8
Shalykowlr,	60	60	60	50	54	60
Ajwain,	80	80	80	80	80	80
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	—	do.	do.	do.	do.	do.
Keyu,	1 maund	—	—	—	—	—

The Spring Harvest of the Soobah of Agra, continued. — Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Wheat,	56	52	38	36	36	43
Cabul Vetches,	to	to	to	52	to	to
Indian do.	—	—	33	33	36	36
Barley,	—	32	20	20	20	19
Pot-herbs,	54	40	21	21	21	28
Pot-herbs,	80	80	52	50	50	40
Kooknar,	140	140	130	100	100	100
Maasfer Flowers,	80	70	60	60	52	50
Linfeed,	60	50	24	18	23	23
Mustard,	60	50	22	20	24	22
Adafs,	32	26	15	15	15	15
Arzen,	30	26	14	15	15	14
Peas,	44	15	15	15	15	19
European Musk Melons,	—	26	42	42	42	42
Indian do.	8	120	86	86	86	86
Shalykowl,	—	16	16	15	15	15
Ajwain,	54	40	36	36	36	32
Onions,	80	70	70	70	70	60
Fenugreek,	—	—	70	54	70	70
Carrots,	do.	do.	20	70	50	40
Keyu,	—	—	24	24	24	24
	—	—	25	25	25	25

The Spring Harvest of the Soobah of Agra, continued. — Nineteen Years Rates.

	19th Year.		20th Year.		21st Year.		22d Year.		23d Year.		24th Year.	
Wheat,	32	to 50	40	to 58	42½	to 80	64	to 94	40	to 58	52	to 116
Cabul Vetches,	33	— 57	33	— 57	33	— 57	33	— 57	26	— 52	50	— 85
Indian do	19	— 20	21	— 38	19	— 44½	26½	— 40	22	— 37	40	— 86
Barley,	20	— 40	26	— 40	28	— 52½	26	— 54	23	— 36	40	— 90
Pot-herbs,	40	— 60	44	— 62	44	— 60	44	— 60	46	— 60	46	— 60
Kooknar,	100	— 130	100	— 130	100	— 130	100	— 130	100	— 130	100	— 130
Maasfer Flowers,	40	— 73	54	— 73	54	— 73	54	— 73	54	— 73	54	— 73
Linfeed,	24	— 28	24	— 26	16	— 31½	16	— 34½	18	— 26	24	— 42
Mustard,	22	— 26	19½	— 30	19	— 32	20½	— 32	18½	— 26	30	— 48
Adafs,	15	— 23	17	— 25	17	— 40½	16	— 20½	16	— 24	25	— 50
Arzen,	14	— 17	16	— 19	15½	— 25	12½	— 24	12	— 24	16	— 34
Peas,	17	— 28	17	— 30	17	— 30	17	— 30	18	— 28	32½	— 56
European Musk Melons,	86	— 120	86	— 120	80	— 120	80	— 120	80	— 120	80	— 120
Indian do. do.	15	— 16	15	— 16	15	— 16	10	— 16	12	— 16	12	— 16
Shalykowlr,	32	— 42	32	— 54	34	— 56	34	— 46	34	— 48	50	— 70
Ajwain,	70	— 70	50	— 80	70	— 90	70	— 90	70	— 74	72	— 74
Onions,	70	— 80	70	— 80	70	— 80	70	— 80	70	— 80	70	— 80
Fenugreek,	20	— 40	50	— 80	60	— 70	28	— 80	32	— 80	40	— 80
Carrots,	24	— 25	16	— 26	16	— 26	18	— 25	18	— 25	22	— 40
Keyu,	24	— 25	25	— 25	25	— 25	25	— 25	16	— 16	22	— 16

The Autumn Harvest of the Soobah of Agra. — Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	—	180 to 200	180 to 200	180 to 200
Common Sugar-cane,	180	180	180	140 — 160	140 — 160	140 — 160
Shaly Mufhkeen,	—	—	—	70 — 80	70 — 80	70 — 80
Common Rice,	80	70	70	60 —	52 —	52 — 60
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	120	120	130	110	110	110
Pot-herbs,	80	80	80	80	80	80
Sefame-feed,	60	60	80	70	70	70
Mowth,	48	48	54	36 — 44	40 — 50	40 — 48
Mash,	48	48	54	36 — 44	44 — 44	44 — 50
Mowing,	48	48	48	44	44	44
Jewar,	50	50	60	40 — 48	40 — 48	40 — 48
Lehdereh,	48	48	46	36 — 44	36 — 50	36 — 44
Lubya,	—	—	—	—	—	—
Koderem,	44	44	50	44	40 — 44	40 — 48

The Autumn Harvest of the Soobah of Agra, continued. — Nineteen Years Rates.

	6th & 7th Years.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Korey,	40	40	50	24	24	24
Shamakh,	36	36	50	—	—	—
Gall,	44	44	50	30	30	30
Arzen,	44	44	50	—	—	—
Mundeweh,	48	48	50	40	40	40
Indigo,	140	140	160	40	40	40
Hemp,	80	80	80	140	140	130
Tureyeh,	80	80	do.	80	80	80
Turmeric,	80	80	do.	do.	do.	do.
Cutchalu,	—	—	—	—	—	—
Kulet,	—	—	—	—	—	—
Henna,	—	—	—	—	—	—
Water Melons,	—	—	—	—	—	—
Pan,	—	—	—	—	—	—
Singharch,	—	—	—	—	—	—

The Autumn Harvest of the Soobah of Agra, continued.—Nineteen Years Rates.

	13th Year.		14th Year.		15th Year.		16th Year.		17th Year.		18th Year.	
Sugar-cane, called Powndeh,	180	to 200	180	to 200	150	to 200	150	to 200	180	to 200	170	to 200
Common Sugar-cane,	140	— 160	134	— 154	112	— 174	150	— 190	90	— 140	96	— 134
Shaly Muftkeen,	70	— 80	64	— 70	52	— 64	29	— 74	40	— 64	52	— 70
Common Rice,	56	— 65	44	— 50	36	— 45	36	— 52	36	— 45	36	— 42
Shaly Moonjee,					48	— 48	48	— 65	48	— 65	48	— 65
Cotton,	110	— 110	70	— 90	90	— 90	85	— 90	70	— 90	62	— 90
Pot-herbs,	80	— 80	80	— 80	70	— 70	70	— 70	60	— 70	50	— 70
Sefame Seed,	70	— 70	60	— 64	50	— 50	50	— 50	40	— 50	28	— 50
Mowth,	30	— 36	20	— 28	19	— 36	19	— 26	14	— 22	18	— 23 $\frac{1}{2}$
Mash,	40	— 44	32	— 36	28	— 32	25 $\frac{1}{2}$	— 32	26	— 32	25	— 36
Mowing,	44	— 44	32	— 40	32	— 40	32	— 40	32	— 40	26	— 40
Jewar,	40	— 48	30	— 40	26	— 30	24	— 38	24	— 30	24	— 34
Lehdereh,	20	— 24	20	— 36	20	— 24	20	— 36	18	— 24	18	— 21
Lubya,					20	— 32	15	— 42	20	— 32	14	— 32
Koderem,	30	— 36	20	— 23	20	— 32	21	— 22 $\frac{1}{2}$	19	— 24	16	— 32

The Autumn Harvest of the Soobah of Agra, continued.—Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Korey,	24	16 to 20	10 to 23	8 to 23 $\frac{1}{2}$	8 to 23	10 to 23
Shamakh,	26 to 34	18 to 20	10 to 12	10 to 20	10 to 12	7 to 12
Gall,	40	22 to 28	13 to 14	13 to 28	13 to 14	18 to 14
Arzen,	36	34 to 36	15 to 24	15 to 36	11 to 24	15 to 36
Mundeweh,	36	34 to 36	15 to 24	15 to 36	11 to 24	11 to 36
Indigo,	126	126 to 136	124 to 132	116 to 140	116 to 136	130 to 160
Hemp,	80	70 to 78	70 to 76	70 to 78	70 to 76	60 to 40
Tureyeh,	do.	do.	32 to 40	30 to 40	32 to 40	24 to 40
Turmeric,	—	—	100	100	100	100
Cutchalu,	—	—	70	70	60	54
Kulet,	—	—	28	26	26	22
Henna,	—	—	58	58	58	58
Water Melons,	—	—	10	10	10	9
Pan,	—	—	180	10	10	11
Singhareh,	—	—	100	—	—	—

The Autumn Harvest of the Soobah of Agra, continued.—Nineteen Years Rates.

	19th Year.	20th Year.	21st Year.	22d Year.	23d Year.	24th Year.
Sugar-cane, called Powndeh,	160 to 200	180 to 200	180 to 200	180 to 200	180 to 200	180 to 200
Common Sugar-cane,	90 — 134	94 — 139	104 — 170	100 — 140	76 — 100	88 — 126
Shaly Muskhkeen,	42 — 70	47 — 87	47 — 80	47 — 80	56 — 80	60 — 80
Common Rice,	34 — 50	29 — 50	25 — 58	40 — 74	38 — 66	46 — 48
Shaly Moonjee,	48 — 65	48 — 65	48 — 65	48 — 65	48 — 65	48 — 65
Cotton,	70 — 90	50 — 94	76 — 102	60 — 90	44 — 58	44 — 60
Pot-herbs,	50 — 70	60 — 80	60 — 80	60 — 80	56 — 70	56 — 76
Sefanie Seed,	25½ — 50	21 — 38	21 — 32½	19 — 36½	24 — 37	24 — 42
Mowth,	18 — 21	13 — 25	19 — 26	13 — 28	13 — 25	16 — 32
Mash,	22 — 40	25½ — 45	22 — 40	22 — 39½	27 — 47½	26 — 50
Mowng,	22 — 34	27 — 48	20 — 65½	22 — 50	28 — 44	32 — 50
Jewar,	22 — 34	20 — 34½	22½ — 46½	26 — 47	34 — 48	34 — 53
Lehdereli,	17 — 31½	17 — 31½	18 — 33	18 — 33	20 — 30	24 — 40
Lubya,	19 — 32	19 — 37	16 — 36½	20 — 36½	19 — 27	22 — 37
Koderem,	18½ — 35	18½ — 35	21 — 41	21 — 42½	21 — 39½	24 — 50

The Autumn Harvest of the Soobah of Agra, continued. — Nineteen Years Rates.

	19th Year.	20th Year.	21st Year.	22d Year.	23d Year.	24th Year.
Korey,	7	5	5	7	7	7
Shamakh,	8	6½	6½	7	7	9
Gall,	8	9	9	8½	8½	12
Arzen,	13	13	13	12	12	18½
Mundeweh,	13	13	13	12	12	18
Indigo,	136	136	137	12	12	26
Hemp,	60	70	140	130	130	26
Tureyeh,	23½	29	74	68	60	136
Turmeric,	100	40	17½	17½	29	84
Cutchalu,	54	100	100	100	40	40
Kulet,	22	60	60	60	100	100
Henna,	58	28	24	24	60	60
Water Melons,	9½	60	24	53	20	26
Pan,	15	10	10	10	53	53
Singbareh,	—	—	—	—	10	10
	—	—	—	—	—	—

The Spring Harvest of the Soobah of Allahabad.—Nineteen Years Rates.

	6th & 7th Year	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	90	90	90	60	80	80
Cabul Vetches,	—	—	—	—	—	—
Indian do.	80	80	80	56	76	76
Barley,	70	80	80	80	80	80
Pot-herbs,	80	80	80	80	80	80
Kooknar,	160	160	160	140	140	140
Maasfer Flowers,	$\frac{1}{2}$ Maund,	do.	do.	70	80	80
Linfeed,	80	80	80	70	80	80
Mustard,	80	80	80	70	80	80
Adafs,	60	60	50	40	54	54
Arzen,	44	44	20	—	—	—
Peas,	—	—	—	—	—	—
European Musk Melons,	—	—	—	—	—	—
Indian do.	10	—	—	—	—	—
Shalykowlr,	60	60	60	—	—	—
Ajwain,	80	80	80	60	54	60
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	—	—	—	—	—	—
Keyu,	1 Maund,	do.	do.	do.	do.	do.

The Spring Harvest of the Soobah of Allahabad, continued. — Nineteen Years Rates.

	13th Year.		14th Year.		15th Year.		16th Year.		17th Year.		18th Year.		
Wheat,	70		62		48	to	80	42	to	100	48	to	70
Cabul Vetches,					38½		50			50			50
Indian do.	76	90		90	24		80	13		45	20		45
Barley,	80		70	76	50		106	50		100	40		100
Pot-herbs,	70	86		70	44			28		50	30		50
Kooknar,	140		130		100		130	100		130	100		130
Maaster Flowers,	80		76		60		70	60		70	52		70
Linseed,	80		64		30		80	26		64	18		64
Mustard,	80		20	60	30		80	26		44	22		44
Adafs,	54	60	42		17		60	18		40	15		40
Arzen,	36	56	19	36	17		36	17		36	16		36
Peas,			15	60	18		43	17		40	15		40
European Musk Melons,			120 dams		120		160	120		160	80		160
Indian do.	10		10	12	12		16	12		16	8		16
Shalykowl,	60	70	40	60	44		46	40		48	36		46
Ajwain,	80		80		70		100	70		100	60		100
Onions,					70		100	70		100	70		100
Fenugreek,					36		70	36		70	36		70
Carrots,	do.		do.		24		30	24		30	23		40
Keyu,					24		24	24		24	24		24

The Spring Harvest of the Soobah of Allahabad, continued. — Nineteen Years Rates

	19th Year.		20th Year.		21st Year.		22d Year.		23d Year.		24th Year.	
Wheat,	40	to 70	42½	to 62½	48½	to 86	62½	to 86	40	to 62	40	to 75
Cabul Vetches,	50		33	— 50	—		36	— 75	26	— 75	40	— 63½
Indian do.	20	45	30	— 74½	43½	— 57½	33	— 50	22½	— 44	24	— 43
Barley,	40	100	40	— 100	44	— 60	46	— 60	43	— 60	37	— 60
Pot-herbs,	21	50	22	— 50	22½	— 47	45	— 83	38	— 56	24	— 56
Kooknar,	100	130	100	— 130	100	— 130	100	— 130	100	— 130	100	— 130
Maaser-Flowers,	50	70	43	— 70	56	— 70	56	— 70	56	— 70	56	— 70
Linseed,	20	64	22	— 31	23	— 28	20	— 27	18	— 22	18	— 24
Mustard,	24	44	25	— 43	26½	— 46½	28	— 36	22	— 30	22	— 44
Adefs,	15	40	18	— 43	24	— 36	21	— 35½	25	— 28	17	— 38½
Arzen,	16	23	14	— 23	16	— 23	14	— 23	14	— 23	14	— 30½
Peas,	17	34	17	— 44	18	— 44	18	— 44	17	— 28	18	— 41½
European Musk Melons,	66	160	43	— 160	86	— 120	86	— 120	86	— 120	86	— 120
Indian do: do.	9	16	12	— 42	12	— 16	12	— 16	12	— 16	12	— 16
Shalykowlr,	38	46	22	— 42	36	— 42	32	— 42	40	— 42	40	— 50
Ajwain,	52	100	52	— 70	52	— 73	70	— 73	52	— 73	52	— 73
Onions,	70	100	70	— 76	62	— 76	72	— 76	72	— 76	70	— 95½
Fenugreek,	36	70	50	— 73	52	— 82	52	— 72	28	— 80	40	— 80
Carrots,	20	40	20	— 39	20	— 26	20	— 25	14	— 16	16	— 25
Keyu,	25		25	— 25	25	— 25	25	— 25	16	— 16	25	— 25

The Autumn Harvest of the Soobah of Allahabad. — Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	—	—	200	200
Common Sugar-cane,	180	180	180	160	180	180
Shaly Muskkeen,	—	—	—	80	80	80
Common Rice,	70	70	70	60	90	90
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	120	120	130	110	120	120
Pot-herbs,	80	80	80	80	80	80
Sesame-feed,	60	60	80	70	80	80
Mowth,	48	48	54	44	54	50
Mash,	48	48	54	44	54	50
Mowng,	48	48	48	44	44	44
Jewar,	50	50	60	48	60	48
Lehdereh,	48	48	48	44	50	48
Lubya,	—	—	—	—	—	—
Koderem,	44	44	44	44	64	—
Korey,	40	40	50	24	30	30

The Autumn Harvest of the Soobah of Allahabad, continued.—Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Shamakb,	36	36	50	30	36	54
Gall,	44	44	50	40	50	50
Arzen,	44	44	50	40	40	40
Mundeweh,	46	46	50	40	40	52
Indigo,	140	140	160	140	110	140
Hemp,	80	80	80	80	80	80
Tureyeh,	80	80	80	—	—	—
Turmeric,	—	—	—	—	—	—
Cutchalu,	—	—	—	—	—	—
Kulet,	—	—	—	—	—	—
Henna,	—	—	—	—	—	—
Water-Melons,	—	—	—	—	—	—
Pat,	—	—	—	—	—	—
Singharch,	—	—	—	—	—	—
Arber,	—	—	—	—	—	—

The Autumn Harvest of the Soobah of Allahabad, continued. — Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Sugar-cane, called Poondah,	200	200	200	200	200	200
Common Sugar-cane,	180	170	174	100	144	110
Shaly Muhskeen,	80	80	56	56	76½	76
Common Rice,	70	48	36	36	50	58½
Shaly Moonjee,	—	—	48	48	—	48
Cotton,	120	96	90	90	120	120
Pot-herbs,	80	80	70	70	100	100
Sesame-feed,	80	64	50	30	50	40
Mowth,	50	36	22	29	46	46
Math,	48	36	28	28	42	42
Mowing,	44	44	32	32	46	46
Jewar,	48	40	26	26	26	28
Lehderch,	50	40	—	20	20	22
Lubya,	—	56	—	—	—	—
Koderem,	—	64	—	—	—	—
Korey,	30	20	21	10	20	10

The Autumn Harvest of the Soobah of Allahabad, continued. — Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Shamakh,	36	30	30	20	10	10
Gall,	50	28	13	13	13	10
Arizen,	40	36	20	20	20	10
Mundeweh,	52	34	22	22	22	20
Indigo,	140	136	150	130	120	17
Hemp,	80	78	70	70	70	130
Tureyeh,	—	—	30	30	32	76
Turmeric,	—	—	100	100	100	24
Cutchalu,	—	—	70	70	60	100
Kulet,	—	—	20	36	36	60
Henna,	—	—	58	58	58	36
Water-Melons,	—	—	10	10	10	58
Pan,	—	—	180	180	180	12
Singhareh,	—	—	100	—	100	180
Arher,	—	—	—	—	—	100
	—	—	—	—	—	—

The Autumn Harvest of the Soobah of Allahabad, continued.—Nineteen Years Rates.

	19th Year.		20th Year.		21st Year.		22d Year.		23d Year.		24th Year.	
Sugar-cane, called Powndeh,	170	to 200	160	to 200	180	to 200	180	to 200	180	to 200	180 ⁷	to 200
Common Sugar-cane, .	100	— 130	86 $\frac{1}{2}$	— 134	86 $\frac{1}{2}$	— 165 $\frac{1}{2}$	86	— 170	76	— 170	70	— 126
Shaly Muftkeen, .	50	— 76	54 $\frac{1}{2}$	— 78	49	— 77	49	— 77	56	— 76	36	— 76
Common Rice, .	37	— 57 $\frac{1}{2}$	37	— 58	42	— 59	40	— 50	36	— 44	30	— 61
Shaly Moonjee, .	48	— 48	60	— 60	44 $\frac{1}{2}$	— 44 $\frac{1}{2}$	65	— 65	65	— 65	65	— 65
Cotton, .	70	— 120	70	— 120	70	— 123	80 $\frac{1}{2}$	— 102 $\frac{1}{2}$	70	— 102 $\frac{1}{2}$	50	— 70
Pot-herbs, .	50	— 100	60	— 94	60	— 94	60	— 94	60	— 86	60	— 99 $\frac{1}{2}$
Sefame-feed, .	28	— 40	26 $\frac{1}{2}$	— 38	22	— 32	24	— 32	24	— 52	24	— 46
Mowth, .	18	— 46	13	— 30	22	— 28	16 $\frac{1}{2}$	— 20	16	— 27	16 $\frac{1}{2}$	— 38
Mash, .	25	— 42	27	— 44	21	— 44	21	— 40	24	— 45	24	— 45
Mowng, .	38	— 46	32 $\frac{1}{2}$	— 48	28 $\frac{1}{2}$	— 56	34	— 56	30	— 50	26	— 56
Jewar, .	22	— 26	29	— 46 $\frac{1}{2}$	22 $\frac{1}{2}$	— 54	30	— 54	32	— 40	24	— 44
Lehdereh, .	16	— 40	20	— 48	20	— 48	20	— 48	24	— 40	23	— 61
Lubya, .												
Koderem, .	16	— 36 $\frac{1}{2}$	21 $\frac{1}{2}$	— 38	26	— 48	31	— 48	22	— 30	21	— 39 $\frac{1}{2}$

The Autumn Harvest of the Soobah of Allahabad, continued.—Nineteen Years Rates.

	19th Year.	20th Year.	21st Year.	22d Year.	23d Year.	24th Year.
Korey,	7 to 22	7 to 14	7 to 14	7 to 14	10 to 18	7 to 14
Shamakh,	10 — 22	7 — 22	8 —	7 —	10½ to 18	7 —
Gall,	8 — 24	10½ — 21½	11 — 23	15 — 23	14½ — 24	12 — 22½
Arzen,	18 — 36	20 — 38	14 — 28	14 — 28	14 — 28	14 — 30
Mundeweh,	13 — 29	19 — 39½	25 — 32	25 — 32	22 — 28	18 — 28
Indigo,	130 — 180	132 — 140	132 — 140	132 — 140	132 — 140	132 — 160
Hemp,	76 — 80	60 — 88	60 — 90½	80 — 90½	80 — 100	80 — 100
Tureyeh,	24 — 44	32 — 40	26 — 40	26½ — 40	26½ — 40	26½ — 40
Tumeric,	100 — 60	100 — 60	100 — 60	100 — 60	100 — 60	100 — 60
Cutchalu,	36 — 58	24 — 80	24 — 80	24 — 80	18 — 80	29½ — 80
Kulet,	12 — 19½	10 — 14	10 — 15	10 — 14	10 — 14	10 — 14
Henna,	180 — 100	160 — 100	200 — 100	200 — 100	240 — 100	240 — 100
Water-Melons,	—	20 Dams	20	20	20	20
Par,	—	—	—	—	—	—
Singhareh,	—	—	—	—	—	—
Ather,	—	—	—	—	—	—

The Spring Harvest of the Soobah of Owdh.—Nineteen Years Rates.

	6th & 7th Years.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	90	90	90	52	52	52
Cabul Vetches,	—	—	—	—	—	—
Indian do.	80	80	80	40	48	48
Barley,	80	70	60	42	42	52
Pot-herbs,	80	80	80	80	80	80
Kooknar,	160	160	160	140	140	140
Maaser Flowers,	$\frac{1}{2}$ Maund,	do.	do.	80	80	80
Linfeed,	80	80	80	68	68	68
Mullard,	80	80	80	68	68	68
Adefs,	60	60	50	40	40	40
Arzen,	44	44	20	30	30	30
Peas,	—	—	—	—	—	—
Edropean Musk Melons,	—	—	—	—	—	—
Indian do.	10	10	10	10	8	8
Shatykowlr,	66	66	66	50	60	60
Ajwain,	80	80	80	80	80	80
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	1 Maund,	do.	do.	—	—	—
Keyu,	—	—	—	—	—	—

The Spring Harvest of the Soobah of Oudh, continued.—Nineteen Years Rates.

	13th Year.		14th Year.		15th Year.		16th Year.		17th Year.		18th Year.	
Wheat,	52	to 70	46	— 65	48	42	to 50	50	to 52	33	to 46	
Cabul Vetches,	—	—	—	—	50 Dams	50	50	50	50	33	50	
Indian do.	48	— 74	34	— 58	24	26	33	26	33	20	27	
Barley,	48	— 50	36	— 44	28	30	32	32	61	20	27	
Pot-herbs,	80	— 80	62	— 72	56	50	60	50	60	40	60	
Kooknar,	140	— 130	130	— 130	130	130	130	100	130	100	130	
Maaster Flowers,	80	— 80	60	— 72	70	60	70	60	70	52	70	
Lunfeed,	68	— 80	50	— 68	30	26	31	26	31	30	31	
Mustard,	68	— 80	54	— 60	30	28	33	26	33	22	33	
Adafs,	50	— 54	32	— 40	18	19	20	20	20	14	19	
Arzen,	30	— 40	—	— 26	15	17	20	17	20	14	18	
Peas,	—	—	—	—	—	—	—	—	—	16	28	
European Muik Melons,	—	—	—	—	—	—	—	—	—	120	180	
Indian do.	8	— 10	8	— 10	16	8	16	16	16	13	16	
Shalykowi,	60	— 72	52	— 60	44	36	46	36	46	36	46	
Ajwain,	80	— 80	70	— 70	70	70	70	70	71	60	70	
Onions,	—	—	—	—	70	70	73	70	73	70	73	
Fenugreek,	—	—	—	—	—	—	—	—	—	—	—	
Carrots,	—	—	—	—	30	24	24	24	24	50	90	
Keyu,	—	—	—	—	24	24	24	24	24	24	24	

The Spring Harvest of the Soobah of Owdh, continued. — Nineteen Years Rates.

	19th Year.		20th Year.		21st Year.		22d Year.		23d Year.		24th Year.	
Wheat,	33	to 43	46	to 50½	46	to 70	54	to 71½	32	to 44	38	to 46
Cabul Vetches,		50		50		50		50		50		50
Indian do.	20	— 28	30	— 41	40	— 47	30	— 57½	19	— 44	21	— 40
Barley,	20	— 28	29	— 45	43	— 62	34	— 56½	22	— 30	24	— 40
Pot-herbs,	40	— 60	40	— 52	40	— 52	40	— 52	44	— 60	24	— 60
Kooknar,	100	— 130	100	— 130	100	— 130	100	— 130	100	— 130	100	— 130
Maasier-Flowers,	52	— 70	54	— 60	54	— 60	54	— 70	54	— 70	54	— 70
Linfeed,	18	— 31	20	— 27	21	— 31	27½	— 28	17	— 22	17	— 24
Mustard,	22	— 23	25	— 39	19	— 31	25	— 31	20	— 28	21	— 22
Adcis,	14	— 18	17	— 24	20	— 24	19	— 28	19	— 22	18	— 25
Arzen,	14	— 16	16	— 18	14	— 17	16	— 17	14	— 16	14	— 17
Peas,	15	— 31½	15	— 15	16	— 28	17	— 22	16	— 24	16	— 31
European Musk Melons,	66	— 120	86	— 120	86	— 120	86	— 120	86	— 120	86	— 120
Indian do. do.	8	— 16	15	— 16	12	— 16	12	— 16	12	— 16	12	— 16
Shalykowlr,	23	— 46	22	— 42	32	— 42	35	— 42	35	— 42	36	— 50
Ajwain,		70	52	— 70	52	— 73	70	— 73	52	— 73	52	— 73
Onions,		70	70	— 74	70	— 74	70	— 74	70	— 74	70	— 74
Fenugreek,		70	52	— 80	52	— 80	50	— 80	52	— 80	52	— 80
Carrots,		24	20	— 25	20	— 28	20	— 28	14	— 28	16	— 28
Keyu,		25	25	— 25	25	— 25	25	— 25	16	— 25	16	— 25

The Autumn Harvest of the Soobah of Orwih. — Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	—	200	200	200
Common Sugar-cane,	180	180	180	160	160	160
Shaly Mufhkeen,	—	—	—	80	80	80
Common Rice,	70	70	70	70	60	60
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	120	120	130	110	110	120
Pot-herbs,	80	80	80	80	80	80
Sesame-feed,	60	60	80	70	70	80
Mowth,	48	48	54	44	44	44
Mafh,	48	48	54	44	44	44
Mowng,	48	48	48	44	44	44
Jewar,	50	50	60	48	48	60
Lehdereh,	48	48	48	44	44	44
Lubyay,	—	—	48	44	44	44
Koderem,	44	44	44	44	44	44
Korey,	40	40	50	24	30	30

The Autumn Harvest of the Soobah of Owdh, continued. — Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Shamakh,	36	36	50	30	30	30
Gall,	44	44	50	40	40	40
Aizen,	44	44	50	40	40	40
Mundeweh,	48	48	50	40	40	40
Indigo,	140	140	160	140	140	140
Hemp,	80	80	80	80	80	80
Tureyeh,	80	80	80	—	—	—
Turmeric,	80	80	—	—	—	—
Cutchalu,	—	—	—	—	—	—
Kulet,	—	—	—	—	—	—
Henna,	—	—	—	—	—	—
Water-Melons,	—	—	—	—	—	—
Pan,	—	—	—	—	—	—
Singhareh,	—	—	—	—	—	—
Arber,	—	—	—	—	—	—

The Autumn Harvest of the Soobah of Owdh, continued.—Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Shamakh,	36	20	10	10 to 20	10	9 to 10
Gall,	44 to 50	26	13	13 — 28	13	10 — 13
Arzen,	40	34	20	20	20	20
Mundeweh,	50	34	22	22 — 23	22	16 — 22
Indigo,	140	136	132	130 — 136	130	136
Hemp,	80	70	70	70 — 78	70	70
Tureyeh,	—	—	32	32	32	24 — 32
Turmeric,	—	—	100	100	100	100
Cutchalu,	—	—	60	70	60	60
Kulet,	—	—	20	36	36	36
Henna,	—	—	58	58	58	58
Water Melons,	—	—	10	16 — 18	10	10
Pan,	—	—	180	180	180	180
Singhareh,	—	—	100	100	100	100
Arker,	—	—	—	—	—	—

The Autumn Harvest of the Soobah of Owdh, continued.—Nineteen Years Rates.

	19th Year.		20th Year.		21st Year.		22d Year.		23d Year.		24th Year.		
Sugar-cane, called Powndeh,	100	to 101	90	to 106	200	70	to 100	200	64	to 80	200	64	to 107
Common Sugar-cane,	50	—	54	—	70	49½	—	44	—	76	—	36	—
Shaly Muthkeen,	28	—	36	—	38	22	—	36	—	40	—	22	—
Common Rice,	48	—	48	—	48	60	—	44½	—	40	—	65	—
Shaly-Moonjee,	72	—	130	—	130	65	—	64	—	70	—	46	—
Cotton,	60	—	64	—	94	64	—	64	—	94	—	60	—
Pot-herbs,	14	—	50	—	32	29	—	21½	—	33	—	26	—
Sefame Seed,	20	—	22	—	21½	18	—	16	—	21½	—	30	—
Mowth,	26	—	28	—	35	28	—	28	—	19	—	12	—
Mash,	32	—	40	—	43	28½	—	30	—	36	—	13	—
Mowng,	24	—	26	—	40	23	—	25½	—	46	—	25	—
Jewar,	18	—	48	—	40	18	—	48	—	30	—	40	—
Lehdereh,	30	—	30	—	40	35	—	30	—	18	—	18	—
Lubya,	16	—	22	—	30	28	—	20	—	20	—	20	—
Koderem,	—	—	24	—	30	41	—	34	—	28	—	15	—

The Autumn Harvest of the Soobah of Owdh, continued. — Nineteen Years Rates.

	19th Year.	20th Year.	21st Year.	22d Year.	23d Year.	24th Year.
Korey,	10	9 to 10	9 to 12½	9 to 12	9 to 12½	10½ to 18½
Shamakh,	9	9	8½	10	8	11
Gall,	10	11	12	12	14	12
Arzen,	18	20	14	11	14	14
Mundeweh,	18	18	22	18	14	14
Indigo,	130	160	31	18	14	14
Hemp,	70	140	140	140	140	140
Tureyeh,	24	70	80	80	60	60
Turmeric,	100	21	18	20	20	14½
Cutchalu,	60	100	100	100	100	100
Kulet,	36	60	60	60	60	60
Henna,	58	24	24	24	18	29½
Water Melons,	10	58	58	60	60	60
Pan,	180	10	10	10	10	10
Singhareh,	100	300	200	200	240	240
Arber,	100	100	100	100	100	100
	—	20	20	20	20	20

The Spring Harvest of the Soobah of Dehly. — Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	90	84 to 90	90	44 to 60	48 to 56	56
Cabul Vetches,	—	—	—	—	—	—
Indian do.	70	— 86	80	44	44	40
Barley,	80	— 70	60	32	— 40	40
Pot-herbs,	80	80	80	80	80	80
Kooknar,	108	108	108	108	140	140
Maasfer Flowers,	$\frac{1}{2}$ maund	do.	do.	80	80	80
Linfeed,	—	80	80	60	60	—
Mustard,	80	— 70	80	60	60	70
Adafs,	60	60	50	34	— 36	36
Arzen,	44	44	20	30	30	30
Peas,	—	66	—	—	—	—
European Musk Melons,	—	—	—	—	—	—
Indian do.	10	10	60	—	8	10
Shalykowlr,	60	60	60	40	— 60	60
Ajwain,	80	80	—	70	— 80	70
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	—	—	—	—	—	—
Keyu,	—	—	—	—	—	—

The Spring Harvest of the Soobah of Dehly, continued. — Nineteen Years Rates.

	13th Year.		14th Year.		15th Year.		16th Year.		17th Year.		18th Year.	
Wheat,	56	—	52	to 56	37	to 44	36	to 48	37	to 64	40	to 48½
Cabul Vetches,	—	—	—	—	20	—	20	—	20	—	20	—
Indian do.	40	50	30	44	16	30	16	31	20	54	54	40
Barley,	40	—	—	36	40	—	37	39	20	—	12	37
Pot-herbs,	80	—	70	—	40	70	40	70	40	—	40	54
Kooknar,	140	—	130	140	100	—	100	130	100	—	100	130
Maaser Flowers,	80	—	76	—	60	—	60	70	60	—	50	70
Linfeed,	60	70	50	50	20	—	20	30	20	—	19	30
Mustard,	60	70	48	60	22	30	19	30	27	—	19	26
Adafs,	36	40	26	28	19	—	19	24½	19	—	15	18
Arzen,	30	—	24	—	15	—	15	20	15	—	12	30
Peas,	—	—	—	—	15	—	15	24	15	—	15	44
European Musk Melons,	—	—	—	—	80	—	80	120	80	—	80	120
Indian do. do.	8	10	11	120	11	—	11	16	10½	—	11	16
Shalykowi,	—	—	40	—	36	—	34	45	34	—	28	52
Ajwain,	70	80	70	70	70	70	70	70	70	70	70	70
Onions,	—	—	—	—	—	—	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—	—	—	—	—	—	—
Carrots,	—	—	19	24	19	26	19	26	19	24	19	25
Keyu,	—	—	24	25	24	25	24	25	24	—	19	25

The Spring Harvest of the Soobah of Dehly, continued. — Nineteen Years Rates.

	19th Year.		20th Year.		21st Year.		22d Year.		23d Year.		24th Year.	
Wheat,	24	to 40	31	to 50	45	to 83	$36\frac{1}{2}$	to 82	20	to 56	65	to 102
Cabul Vetches,	33	— 58	19	54	54	— 57	$54\frac{1}{2}$	— 57	50	— 57	57	— 60 $\frac{1}{2}$
Indian do.	19	— 30	19	— 50	19	— 24	21	— 30 $\frac{1}{2}$	24	— 38	19	— 37
Barley,	12	— 13	12	— 30	20	— 34	19	— 37	26	— 42	40	— 72 $\frac{1}{2}$
Pot-herbs,	40	— 60	40	— 60	40	— 60	40	— 60	40	— 60	40	— 60
Kooknar,	100	— 130	100	— 130	100	— 130	100	— 130	100	— 130	100	— 130
Maaser Flowers,	50	— 70	50	— 70	54	— 70	54	— 70	54	— 70	54	— 70
Linseed,	19	— 30	19	— 30	28	— 70	$14\frac{1}{2}$	— 28	8	— 19	26	— 30
Mustard,	19	— 27	19	— 27	$14\frac{1}{2}$	— 24	$19\frac{1}{2}$	— 30	$19\frac{1}{2}$	— 24	28	— 48
Adefs,	15	— 18	15	— 18	14	— 30	16	— 25	16	— 25	30	— 44
Arzen,	12	— 17	12	— 17	12	— 18	12	— 18	12	— 20	16	— 30
Peas,	15	— 24	15	— 24	15	— 25	17	— 32	17	— 24	20	— 56
European Musk Melons,	80	— 120	66	— 130	80	— 120	80	— 120	80	— 120	80	— 120
Indian do.	11	— 16	10	— 16	12	— 16	12	— 16	12	— 16	12	— 16
Shalykowl,	24	— 54	24	— 54	30	— 56	30	— 56	30	— 56	30	— 70
Ajwain,	70	— 73	70	— 74	70	— 73	70	— 73	70	— 73	70	— 73
Onions,	70	— 73	70	— 74	70	— 74	70	— 74	70	— 74	70	— 74
Fenugreek,	22	— 25	30	— 70	22	— 70	30	— 40	42	— 60	42	— 60
Carrots,	22	— 25	16	— 25	16	— 25	16	— 25	28	— 40	28	— 40
Keyu,	25	— 25	25	— 25	16	— 25	16	— 25	16	— 18	24	— 25

The Autumn Harveß of the Soobah of Dehly.—Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	—	200	180 to 200	180 to 200
Common Sugar-cane,	180	180	180	106 — 140	106 — 140	106 — 140
Shaly Mufhkeen,	—	—	—	70 — 80	70 — 80	70 — 80
Common Rice,	70	70	70	70	52 — 60	52 — 60
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	120	120	130	110	110	110
Pot-herbs,	80	80	80	80	80	80
Sefame-feed,	60	60	80	80	80	80
Mowth,	48	48	54	— 44	40	40
Mafh,	48	48	44	— 44	— 44	44
Mowng,	48	48	48	44	44	44
Jewar,	50	50	60	40	40	40
Lehdereh,	48	48	50	40	36	36
Lubyä,	—	—	—	—	—	—

The Autumn Harvest of the Soobah of Dehly, continued. — Nineteen Years Rates.

	6th & 7th Years.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Koderem,	44	44	50	44	40 to 44	40 to 44
Korey,	40	40	50	24	24	24
Shamakh,	56	36	50	30	26	30
Gall,	44	44	50	—	—	—
A ze1,	44	44	50	32	32	36
Mun leweh,	48	48	50	—	—	—
Indigo,	140	140	160	36	36	36
Heap,	80	80	80	140	140	140
Tureyeh,	80	80	do.	80	80	80
Turmeric,	80	80	—	—	—	—
Cutchalu,	—	—	—	—	—	—
Kulet,	—	—	—	—	—	—
Henna,	—	—	—	—	—	—
Water Melons,	—	—	—	—	—	—

The Autumn Harvest of the Soobah of Dehly, continued. — Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Sugar-cane, called Poondeh,	180 to 200	178	180 to 200	180 to 200	180 to 200	180 to 200
Common Sugar-cane,	106 — 140	106 — 140	112 — 164	104 — 130	90 — 134	96 — 134
Shaly Muskkeen,	70 — 72	64	47 — 57	48 — 57	47 — 57	48 — 57
Common Rice,	52 — 60	56	44 — 48	32 — 45	31 — 45	30 — 49
Shaly Moonjee,	—	—	47 — 65	48 — 65	43 — 65	48 — 65
Cotton,	110	90	90	75	70	60
Pot-herbs,	80	80	70	70	44	54
Sesame-seed,	80	80	64	50	32	35
Mowth,	32	20	—	18	19	16
Mash,	40	32	22	25 $\frac{1}{2}$	26	22
Mowng,	44	44	—	28	28	28
Jewar,	40	32	26	22	22	22
Lehdereh,	36	28	20	22	22	18
Lubya,	—	—	20	20	20	20
	—	—	32	32	30	32

The Autumn Harvest of the Soobah of Dehly, continued. — Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Koderem,	40	30	20	21	21	16
Korey,	24	16	10	9½	10	10
Shamakh,	26	—	—	—	—	—
Gall,	36	16	10	9½	9½	9½
Arzen,	36	34	20	20	16	16
Mundeweh,	40	34	20	20	20	20
Indigo,	140	30	22	22	22	16
Hemp,	80	136	120	126	120	124
Tureyeh,	—	78	70	65	67	67
Turmeric,	—	—	32	—	32	28
Cutthalu,	—	—	100	100	100	100
Kulet,	—	—	70	70	60	54
Henna,	—	—	28	26	26	22
Water-Melons,	—	—	58	58	58	58
	—	—	10	10	10	10

The Autumn Harvest of the Soobah of Dehly, continued. — Nineteen Years Rates.

	19th Year.		20th Year.		21st Year.		22d Year.		23d Year.		24th Year.	
Sugar-cane, called Powndeh,	100	to 200	180	to 200	180	to 200	180	to 200	180	to 200	180	to 200
Common Sugar-cane,	90	— 134	90	— 106	90	— 123½	94	— 140	60	— 100	80	— 110
Shaly Mufhkeen,	44	— 57	64	— 77	47½	— 70	47½	— 78	54	— 78	42	— 90
Common Rice,	28	— 50	18	— 50	32	— 57	20	— 58	36	— 64	34	— 66
Shaly Moonjee,	40	— 65	50	— 65	41½	— 65	43	— 65	43	— 60	38	— 65
Cotton,	70	— 90	76	— 112	88	— 150	56	— 120	44	— 68	45	— 70
Pot-herbs,	54	— 70	54	— 70	54	— 70	57	— 60	57	— 60	57	— 60
Sefame-feed,	35	— 50	23	— 50	21	— 43	19½	— 45½	19½	— 36½	20	— 36
Mowth,	19½	— 22	10	— 19½	10	— 13	13	— 21	19	— 36	19	— 36
Mash,	19	— 31	22	— 36	19	— 29½	13	— 22	25	— 44	28	— 54
Mowng,	22	— 45	24	— 40	22	— 40½	23	— 36	30	— 44	30	— 55
Jewar,	18	— 26	20	— 42	19	— 42	19	— 42	25	— 32	26	— 53
Lehdereh,	16	— 21	19	— 27	17	— 22	19	— 28	18	— 31	18	— 44
Lubya,	14	— 23	19	— 33	20	— 33	20	— 33	20	— 33	20	— 33

The Autumn Harvest of the Sobah of Dehly, continued.—Nineteen Years Rates.

	19th Year.		20th Year.		21st Year.		22d Year.		23d Year.		24th Year.	
Koderem,	14	to 24	17½	to 35	17½	to 36	19½	to 43	20	to 39	29	to 50
Korey,	6	— 10	4	— 10	5	— 10½	5	— 14	5	— 12½	10½	— 15
Shamakh,	6½	— 11	6½	— 11½	5½	— 11½	12	— 28	7	— 13	10½	— 15
Gall,	13	— 20	12	— 22	8½	— 21	12½	— 22	16½	— 25	14½	— 25
Arzen,	13	— 20	12	— 22	8½	— 21	10½	— 22	14	— 25	14½	— 25
Mundeweh,	14	— 22	14½	— 25	13	— 22	17½	— 33	24	— 35	23	— 44
Indigo,	126	— 136	126	— 136	134	— 136	136	— 150	136	— 150	130	— 150
Hemp,	60	— 70	66	— 70	50	— 66	66	— 70	60	— 80	60	— 70
Tureyeh,	32	— 70	19½	— 40	17½	— 40	18½	— 38	18½	— 40	18½	— 38
Turneric,	100	— 100	100	— 100	100	— 100	100	— 100	100	— 100	100	— 100
Cutchalu,	54	— 70	57	— 60	57	— 60	57	— 60	52	— 60	54	— 60
Kulet,	22	— 28	28	— 28	24	— 24	24	— 24	20	— 20	26	— 26
Henna,	58	— 60	60	— 70	60	— 70	60	— 70	60	— 70	60	— 70
Water Melons,	9½	— 15	10	— 12	10	— 12	12½	— 15	10	— 12½	10	— 12½

The Spring Harvest of the Soobah of Lahoore.—Nineteen Years Rates.

	6th & 7th Year	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	90	80	90	50	56	56
Cabul Vetches,	—	—	—	—	—	—
Indian do.	80	74	80	48	48	48
Barley,	70	70	60	40	40	40
Pot-herbs,	80	80	80	80	80	80
Kooknar,	160	160	160	—	—	—
Maaser Flowers,	$\frac{1}{2}$ Maund,	do.	do.	80	80	80
Linfeed,	—	—	50	60	60	60
Mustard,	80	80	80	60	60	60
Adefs,	60	60	50	36	36	36
Arzen,	44	44	20	30	30	30
Peas,	—	—	—	—	—	—
European Musk Melons,	—	—	—	—	—	—
Indian do.	10	10	—	—	8	8
Shalykowr,	60	60	60	54	54	60
Ajwain,	80	80	80	80	80	80
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	—	—	—	—	—	—
Keyu,	1 Maund,	do.	do.	—	—	—

The Spring Harvest of the Soobah of Lahore, continued.—Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Wheat,	60	60	44 to 52	48 to 52	40	24
Cabul Vetches,	—	—	43½ — 53	43½ — 57½	— 57½	— 16
Indian do,	50	50	26 — 30	32 — 33	25	16
Barley,	40	40	— 34	— 36	24	12
Pot-herbs,	80	80	60 — 70	50 — 60	60	50
Kooknar,	—	130	120	100	100	100
Maaster Flowers,	80	80	76	70	60	60
Linfeed,	50	50	— 30	28 — 30	25	19
Mustard,	60	60	— 30	25	19	30
Adefs,	40	40	— 28	24	20	12
Arzen,	30	24	— 22	20 — 22	16	13
Peas,	—	—	15	15	— 28	— 36
European Musk Melons,	—	—	50 — 100	200	120	120
Indian do.	12	12	13	13	13	15
Shalykowi,	54	40	— 44	24	24	27
Ajwan,	80	70	70	70	70	70
Onions,	—	—	73	73	73	73
Fenugreek,	—	—	70	70	70	70
Carrots,	—	—	24	24	24	24
Keyu,	—	—	25	25	25	25

The Spring Harvest of the Soobah of Lahoor, continued. — Nineteen Years Rates.

	19th Year.		20th Year.		21st Year.		22d Year.		23d Year.		24th Year.		
Wheat,	30	40	43	28	38	44	55	64	38	to	64	52	68
Cabul Vetches,	57	57	3 $\frac{1}{2}$	16	57	57	28	63	57 $\frac{1}{2}$	—	63	57 $\frac{1}{2}$	63
Indian do.	20	24 $\frac{1}{2}$	28	18	21	28	34	44	28	—	44	40	53
Barley,	21	22	27	18	—	24	40	51	30	—	51	40	51
Pot-herbs,	50	50	54	54	54	54	54	74	54	—	74	54	74
Kooknar,	104	104	104	104	104	104	104	104	54	104	74	54	74
Maasfer Flowers,	70	64	64	64	64	64	64	64	64	64	64	64	64
Linseed,	24	20	23	14	23	15	30	30	16	—	30	25	40
Mustard,	22	16	23	18	28	18	28	26	20	—	26	30	42
Adefs,	16	12 $\frac{1}{2}$	19	13	16 $\frac{1}{2}$	19	26	42	26	—	42	29	42
Arzen,	20	16	18	7 $\frac{1}{2}$	10 $\frac{1}{2}$	7 $\frac{1}{2}$	14	20	12	—	20	18	24
Peas,	15	19	23	19	19	19	28	30	19	—	30	28	36
European Musk Melons,	120	80	80	66	66	66	86	86	19	86	86	86	86
Indian do. do.	15	12	15	26	12	12	12	50	12	12	50	36	50
Shalykowl,	27	26	27	70	—	34	76	74	36	—	74	73	74
Ajwain,	70	70	74	70	76	70	74	74	73	—	74	70	74
Onions,	73	70	74	72	74	70	74	74	70	—	74	70	74
Fenugreek,	70	42	54	20	74	20	32	64	30	—	64	40	64
Carrots,	20	20	21	20	21	20	21	26	18	—	26	21	32
Keyu,	21	21	18 $\frac{1}{2}$	18 $\frac{1}{2}$	18 $\frac{1}{2}$	18 $\frac{1}{2}$	18 $\frac{1}{2}$	20	16	—	20	20	50

The Autumn Harvest of the Soobah of Lahoor.—Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	200	200	200	200
Common Sugar-cane,	180	180	180	160	160	160
Shaly Mushkeen,	—	—	—	80	80	80
Common Rice,	80	70	70	60	60	60
Shaly Moonjce,	—	—	—	—	—	—
Cotton,	120	120	130	110	110	110
Pot-herbs,	80	80	80	80	80	80
Sesame-feed,	60	60	80	70	70	70
Mowth,	48	48	54	44	44	44
Mash,	48	48	54	44	44	44
Mowng,	48	48	48	44	44	44
Jewar,	50	50	60	48	48	48
Lehdereh,	48	48	50	44	44	44
Luby3,	—	—	—	—	—	—

The Autumn Harvest of the Soobah of Lahoor, continued.—Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Koderem,	44	44	50	44	44	44
Korey,	40	40	50	24	24	24
Shamakh,	36	36	50	30	30	30
Gall,	44	44	50	40	40	40
Arzen,	44	44	50	40	40	40
Mundeweh,	48	48	50	40	40	40
Indigo,	140	140	160	140	140	140
Hemp,	80	80	80	80	80	80
Tureyeh,	80	80	do,	—	—	—
Turmeric,	—	—	—	—	—	—
Cutchalu,	—	—	—	—	—	—
Kulet,	—	—	—	—	—	—
Henna,	—	—	—	—	—	—
Water-Melons,	—	—	—	—	—	—
Pan,	—	—	—	—	—	—

The Autumn Harvest of the Soobah of Lahoor.—Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Sugar-cane, called Powndeh,	200	200	200 to 120	200 to 120	200 to 120	200 to 120
Common Sugar-cane,	160	150	100 to 60	100 to 46	100 to 46	100 to 42
Shaly Mushkeen,	80	60	45	36	36	32
Common Rice,	60	44	50	40	40	36
Shaly Moonjee,	—	—	65	65	65	65
Cotton,	110	99	120	96	70	64
Pot-herbs,	80	80	76	70	60	50
Sesame-feed,	80	64	50	48	40	36
Mowth,	46	30	36	28	30	25
Mash,	46	36	28	36	24	25
Mowng,	44	30	28	26	20	26
Jewar,	44	32	30	32	32	27
Lehdeteh,	44	30	30	26	20	24
Lubya,	—	—	30	30	30	30
Koderem,	44	30	30	32	30	30

The Autumn Harvest of the Soobah of Lahoo, continued. — Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Korey,	24	16	16	10	10	10
Shamakh,	30	16	16	10	10	10
Gall,	40	20	10 20	17	10 17	12 10 24
Arzen,	40	36	18 20	10 20	20 24	16 20
Mundeweh,	40	30	28 30	26 28	26 28	26 28
Indigo,	140	136	136	136	136	120
Hemp,	80	78	78	78	78	70
Tureyeh,	—	—	120	120	120	104
Turmeric,	—	—	32	32	32	32
Cutchalu,	—	—	76	70	70	60
Kulet,	—	—	28	26	26	22
Henna,	—	—	58	58	58	68
Water-Melons,	—	—	10	10	10	71
Pan,	—	—	—	—	—	—

The Autumn Harvest of the Soobah of Lahoar, continued. — Nineteen Years Rates.

	19th Year.	20th Year.	21st Year.	22d Year.	23d Year.	24th Year.
Sugar-cane, called Poondeh,	200 117½ to 120	200 40 to 107½	200 94 to 131	200 94 to 130	200 70 to 130	200 105 to 130
Common Sugar-cane,	40	50	40½	44	43	60
Shaly Muskkeen,	26	32½	22	24	30	45
Common Rice,	65	50	50	43	30	50
Shaly Moonjee,	80	95½	120	80	44	55
Cotton,	50	60	70	60	60	60
Pot-herbs,	36	25	22	18	26	32
Sefame-feed,	20	20	18½	12	10½	14
Mowth,	34	20	18	22	39	39
Mash,	21	21	20	15½	16	26
Mowng,	25	38½	30	23	18	40
Jewar,	21	23	15	15½	16	24
Lehdereh,	30	23	23	23	23	24
Lubya,	26	24	14	12½	20	24
Koderem,	26	30	18½	18½	18½	26

The Autumn Harvest of the Soobah of Lahoer, continued. — Nineteen Years Rates.

	19th Year.	20th Year.	21st Year.	22d Year.	23d Year.	24th Year.
Korey,	5	10 to 10½	5 to 12	6½ to 10	8 to 10	5 to 14½
Shamakh,	7	7 to 7½	7 to 10	8 to 10	9 to 12	12 to 18
Gall,	13 to 14½	15½ to 16	11½ to 15	10 to 14	10 to 14½	12½ to 20
Arzen,	14	21½	6½	8 to 11	10 to 20	15 to 20
Mundeweh,	22	21	25	18 to 25	20 to 26	26 to 36½
Indigo,	120	130	134	60 to 134	60 to 134	60 to 134
Hemp,	72	82	104	104	104	104
Tureyeh,	104	104	104	104	104	104
Turmeric,	34	34	34	34 to 70	24 to 68	23 to 70
Cutchalu,	60	68	70	68 to 70	68 to 70	26 to 70
Kulet,	22	24	24	24 to 70	48 to 67	26 to 67
Henna,	67	67	67	67 to 70	67 to 70	67 to 70
Water Melons,	10	11	11	11 to 363	11 to 363	11 to 363
Pan,	—	—	—	—	—	—

The Spring Harvest of the Soobah of Multan.—Nineteen Years Rates.

	15th Year.		16th Year.		17th Year.		18th Year.		19th Year.	
Wheat,	52	16	52	16	36	16	44	16	30	16
Cabul Vetches,	57	16	57	16	57	16	57	16	57	16
Indian do.	30		32		23		12		20	
Barley,	34		36		22		12		21	
Pot-herbs,	70		60		56	60	50		50	
Kooknar,	130		120		100		100		100	
Maaser Flowers,	76		70		60		60		70	
Linfeed,	30		30		20		19		24	
Mustard,	30		30		25		19		30	
Adefs,	28		28		19		12		16	
Arzen,	22		22		16		13		20	
Peas,	15		15		19	20	26	30	15½	
European Musk Melons,	120		120		120		82		66	
Indian do.	13		13		13		11		11	
Shalykowl,	44		44		44		24		27	
Ajwain,	70		70		70		70		70	
Onions,	70		70		70		70		70	
Fenugreek,	70		70		70		70		70	
Carrots,	24		24		24		24		20	21
Keyu,	25		25		25		25		25	

The Spring Harvest of the Soobah of Multan, continued. — Nineteen Years Rates.

	20th Year.		21st Year.		22d Year.		23d Year.		24th Year.		
Wheat,	36	to 60	21½	to 40	—	16	40	10	52	46	to 64
Cabul Vetches,	57	— 16	57	— 16	57	1½	— 40	57	16	57	— 16
Indian do.	—	— 40	13½	— 42	20½	— 40	— 40	20	48	26	— 48
Barley,	20½	— 40	16	— 40	20½	— 40	— 40	20	48	26	— 48
Pot-herbs,	53	— 60	44	— 50	34	— 40	— 40	52	60	52	— 60
Kooknar,	60	— 104	40	— 104	100	— 104	— 104	100	104	100	— 104
Maaster-Flowers,	66	— 64	60	— 64	64	— 70	— 70	64	70	60	— 70
Linseed,	—	24	—	23	—	23	—	16	30	28	— 30
Mustard,	18	— 60	15½	— 40	14½	— 28	— 28	20	36	—	36
Adafs,	6	— 20½	12½	— 40	18½	— 40	— 40	20	42	27½	— 42
Arzen,	16	— 37	18½	— 40	10	— 16	— 16	13	20	17	— 24
Peas,	—	19	—	19	—	18½	—	19	22	26	— 30
European Musk Melons,	60	— 80	—	86	—	86	—	19	86	—	86
Indian do.	12	— 19	12	— 40	11	— 12	— 12	11	16	—	12
Shalykowi,	—	26	—	36	—	40	— 40	—	40	—	40
Ajwain,	64	— 70	44	— 70	52	— 74	— 74	56	74	44	— 60
Onions,	60	— 74	40	— 74	52	— 74	— 74	56	74	44	— 60
Fenugreek,	—	60	—	40	—	52	— 52	—	70	—	70½
Carrots,	20	— 21	25	— 21	14½	— 20	— 20	40	16	24	— 26
Keyu,	—	20	—	18½	—	18½	—	20	20	—	25

The Autumn Harvest of the Soobah of Multan.—Nineteen Years Rates.

	15th Year.	16th Year.	17th Year.	18th Year.	19th Year.
Sugar-cane, called Powndeh,	200	200	200	200	200
Common Sugar-cane,	150	120	100 to 120	100 to 120	100 to 120
Shaly Muskkeen,	60	46	46	40	40
Common Rice,	50	40	40	32	32
Shaly Moonjee,	65	65	65	65	65
Cotton,	120	104	70	64	80
Pot-herbs,	76	70	60 — 70	60	50
Sesame-feed,	58	48	40	36	36
Mowth,	31	25	25	21	20
Mash,	36	30	30	25	24 — 25
Mowing,	32	32	32	32	27
Jewar,	39	32	32	27	25
Lehderch,	30	28	28	26	21
Lubya,	32	32	32	32	32
Koderem,	32	32	32	32	32
Korey,	32	32	32	32	26

The Autumn Harvest of the Soobah of Multan, continued.—Nineteen Years Rates.

	15th Year.	16th Year.	17th Year.	18th Year.	19th Year.
Shamak,	18	10	10	10	5
Gall,	16	10	10	10	7
Arzen,	20	24	24	24	14
Mundeweh,	30	28	28	24	21
Indigo,	136	136	136	120	120
Hemp,	78	78	78	70	70
Tureyeh,	32	32	32	32	32
Turmeric,	120	120	120	104	104
Cutchalu,	76	70	70	60	60
Kulet,	28	26	26	22	22
Henna,	58	58	58	58	58
Water Melons,	10	10	10	10	10
Pan,	180	64	64	64	64
Singhareh,	100	100	100	100	100
Arher,	—	—	—	—	—

The Autumn Harvest of the Soobah of Multan, continued.—Nineteen Years Rates.

	20th Year.		21st Year.		22d Year.		23d Year.		24th Year.	
Sugar-cane, called Powndeh,	200	110 to 120	200	100	200	100 to 110	200	70 to 100	200	65 to 100
Common Sugar-cane,	60	48	45 to 62	62	45	62	54	62	100	72
Shaly Muslikeen,	46½	48	28	40	28	40	32½	40	—	38
Common Rice,	50	50	50	50	50	50	50	50	52	48
Shaly Moonjee,	70	96	40	95½	70	86	44	90	56	90
Cotton,	40	78	40	70	40	70	60	70	60	70
Pot-herbs,	40	48	19½	40	24	26	20	26	26	40
Sesame Seed,	23	40	13	40	13	40	14	15	24	26
Mowth,	34	48	18	40	20	32	20	26	26	40
Madi,	34	48	34	40	26	36	32	33	32	50
Mowing,	39	48	15½	40	24	26	25	32	32	48
Jewar,	23	48	23	40	13	27	16	26	26	30
Lehdereh,	23	36	22	40	26	27	22	26	26	38
Lubya,	23	36	22	40	26	27½	22	26	26	38
Koderem,	23	36	22	40	18½	30	22	26	26	38
Korey,	23	30	18½	30	18½	30	16	26	26	26

The Spring Harvest of the Soobah of Malwah. — Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	50	50	50	50	50	50
Cabul Vetches,						
Indian do.	50	50	50	50	50	50
Barley,	70	50	50	50	50	50
Pot-herbs,	75	75	75	75	75	75
Kooknar,	50	50	50	50	50	50
Maasfer Flowers,						
Linfeed,	50	50	50	50	50	50
Mustard,						
Adefs,	50	50	50	50	50	50
Arzen,	50	50	50	50	50	50
Peas,						
European Musk Melons,						
Indian do.	10	10	10	10	50	50
Shalykowlr,	60	60	60	54	54	60
Ajwain,	70	80	80	80	80	80
Onions,						
Fenugreek,						
Carrots,						
Keyu,						

The Spring Harvest of the Soobah of Malwah, continued. — Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Wheat,	50	50	50	50	50	50
Cabul Vetches,	—	—	43½	43½	43½	43½
Indian do.	50	50	50	50	50	50
Barley,	50	50	50	50	50	50
Pot-herbs,	75	75	75	70	75	75
Kooknar,	50	50	75	75	75	75
Maasfer Flowers,	—	—	75	75	75	75
Linfeed,	50	50	50	50	50	50
Mustard,	—	—	50	50	50	50
Adafs,	50	50	50	50	50	50
Arzen,	50	50	50	50	50	50
Peas,	—	—	50	50	50	50
European Musk Melons,	—	—	50	50	50	50
Indian do.	50	50	50	50	50	50
Shalykowlr,	54	70	—	—	—	—
Ajwain,	—	—	—	—	—	—
Onions,	—	—	75	75	75	75
Fenugreek,	—	—	50	50	50	50
Carrots,	—	—	50	50	50	50
Keyu,	—	—	50	50	50	50

The Spring Harvest of the Soobah of Malwah, continued. — Nineteen Years Rates.

	19th Year.	20th Year.	21st Year.	22d Year.	23d Year.	24th Year.
Wheat,	50	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$
Cabul Vetches,	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$	43	$43\frac{1}{2}$
Indian do.	50	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$
Barley,	50	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$	$43\frac{1}{2}$
Pot-herbs,	75	75	75	75	75	75
Kooknar,	75	100	100	100	100	100
Maaser-Flowers,	75	75	75	75	75	75
Linfeed,	50	$43\frac{1}{2}$	$43\frac{1}{2}$	43	$43\frac{1}{2}$	$43\frac{1}{2}$
Mustard,	50	43	43	43	43	$43\frac{1}{2}$
Adafs,	50	43	43	43	43	43
Arzen,	50	43	43	43	43	43
Peas,	50	43	43	43	43	43
European Muik Melons,	50	43	43	43	43	43
Indian do. do.	50	43	43	43	43	43
Shalykowi,	50	43	43	43	43	43
Ajwain,	75	55	50	50	55	55
Onions,	50	50	43	43	43	43
Fenugreek,	50	43	43	43	43	43
Carrots,	50	43	43	43	43	43
Keyu,	50	43	43	43	43	43

The Autumn Harvest of the Soobah of Malwah. — Nineteen Years Rates.

	6th & 7th Years.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Pwndeh,	—	—	—	150	150	150
Common Sugar-cane, . . .	150	150	150	150	150	150
Shaly Mushkeen, . . .	—	—	—	62	62½	62½
Common Rice, . . .	50	50	50	50	50	50
Shaly Moonjee, . . .	—	—	—	—	—	—
Cotton, . . .	50	50	50	50	50	50
Pot-herbs, . . .	75	75	75	75	75	75
Sesame Seed, . . .	50	50	50	50	50	50
Mowth, . . .	50	50	50	50	50	50
Math, . . .	50	50	50	50	50	50
Mowng, . . .	50	50	50	50	50	50
Jewar, . . .	50	50	50	50	50	50
Lehdereh, . . .	50	50	50	50	50	50
Lubya, . . .	50	50	50	50	50	50
Koderem, . . .	50	50	50	50	50	50
Korey, . . .	50	50	50	50	50	50
Shamakh, . . .	50	50	50	50	50	50
Gall, . . .	50	50	50	50	50	50
Arzen, . . .	50	50	50	50	50	50
Mundeweb, . . .	50	50	50	50	50	50
Indigo, . . .	150	150	150	150	150	150
Hemp, . . .	50	50	50	50	50	50
Tureyeh, . . .	50	50	50	50	50	50

The Autumn Harvest of the Soobah of Matruh, continued. — Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Sugar-cane, called Poundeh,	150	150	150	150	150	150
Common Sugar-cane,	150	150	150	150	150	150
Shaly Mufhkeen,	62½	62½	62½	62½	62½	62½
Common Rice,	50	50	50	50	50	50
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	50	50	50	50	50	50
Pot-herbs,	75	75	75	75	75	75
Sefame Seed,	50	50	50	50	50	50
Mowth,	50	50	50	50	50	50
Mafh,	50	50	50	50	50	50
Mowng,	50	50	50	50	50	50
Jewar,	50	50	50	50	50	50
Lehdereh,	50	50	50	50	50	50
Lubya,	50	50	50	50	50	50
Koderen,	50	50	50	50	50	50
Korey,	50	50	50	50	50	50
Shamakh,	50	50	50	50	50	50
Gall,	50	50	50	50	50	50
Arzen,	50	50	50	50	50	50
Mundeweh,	50	50	50	50	50	50
Indigo,	150	150	150	150	150	150
Hemp,	50	50	50	50	50	50
Tureyeh,	50	50	50	50	50	50

The Autumn Harvest of the Soobah of Malwah, continued.—Nineteen Years Rates.

	19th Year.	20th Year.	21st Year.	22d Year.	23d Year.	24th Year.
Sugar cane, called Powndeh,	150	175	175	175	175	175
Common Sugar-cane,	175	175	175	175	175	175
Shaly Mufhkeen,	62½	75	75	75	75	75
Common Rice,	50	43½	43½	43½	43½	43½
Shaly Moonjee,	50	50	50	43½	43½	43½
Cotton,	50	62½	62½	62½	62½	62½
Pot-herbs,	75	75	75	75	75	75
Sefame Seed,	50	43½	43½	43½	43½	43½
Mowth,	50	43½	43½	43½	43½	43½
Mafh,	50	43½	43½	43½	43½	43½
Mowng,	50	43½	43½	43½	43½	43½
Jewar,	50	43½	43½	43½	43½	43½
Lehderch,	50	43½	43½	43½	43½	43½
Lubya,	50	43½	43½	43½	43½	43½
Koderem,	50	43½	43½	43½	43½	43½
Korey,	50	43½	43½	43½	43½	43½
Shamakh,	50	43½	43½	43½	43½	43½
Gall,	50	43½	43½	43½	43½	43½
Arzen,	50	43½	43½	43½	43½	43½
Mundeweh,	50	43½	43½	43½	43½	43½
Indigo,	150	150	150	150	150	150
Hemp,	50	43½	43½	43½	43½	43½
Tureyeh,	50	43½	43½	43½	43½	43½

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I N D E X,

REFERRING TO THE PART WHERE THE FOLLOWING ARABIC, PERSIAN, AND HINDOVEE WORDS ARE EXPLAINED.

ABYR Mayeh, -	μ. 81	Aka, which is frequently, but improperly, written Aga, signifies Lord or Master, μ. 210
Abjed, -	192	Akafeah, - 52
Abwabulmal, -	215	Akhir, - 238
Abur, -	269	Akhlak Naffery, a Treatise of Ethics, - 102
Abyrakyfir, -	82	Akhshechy, - 138
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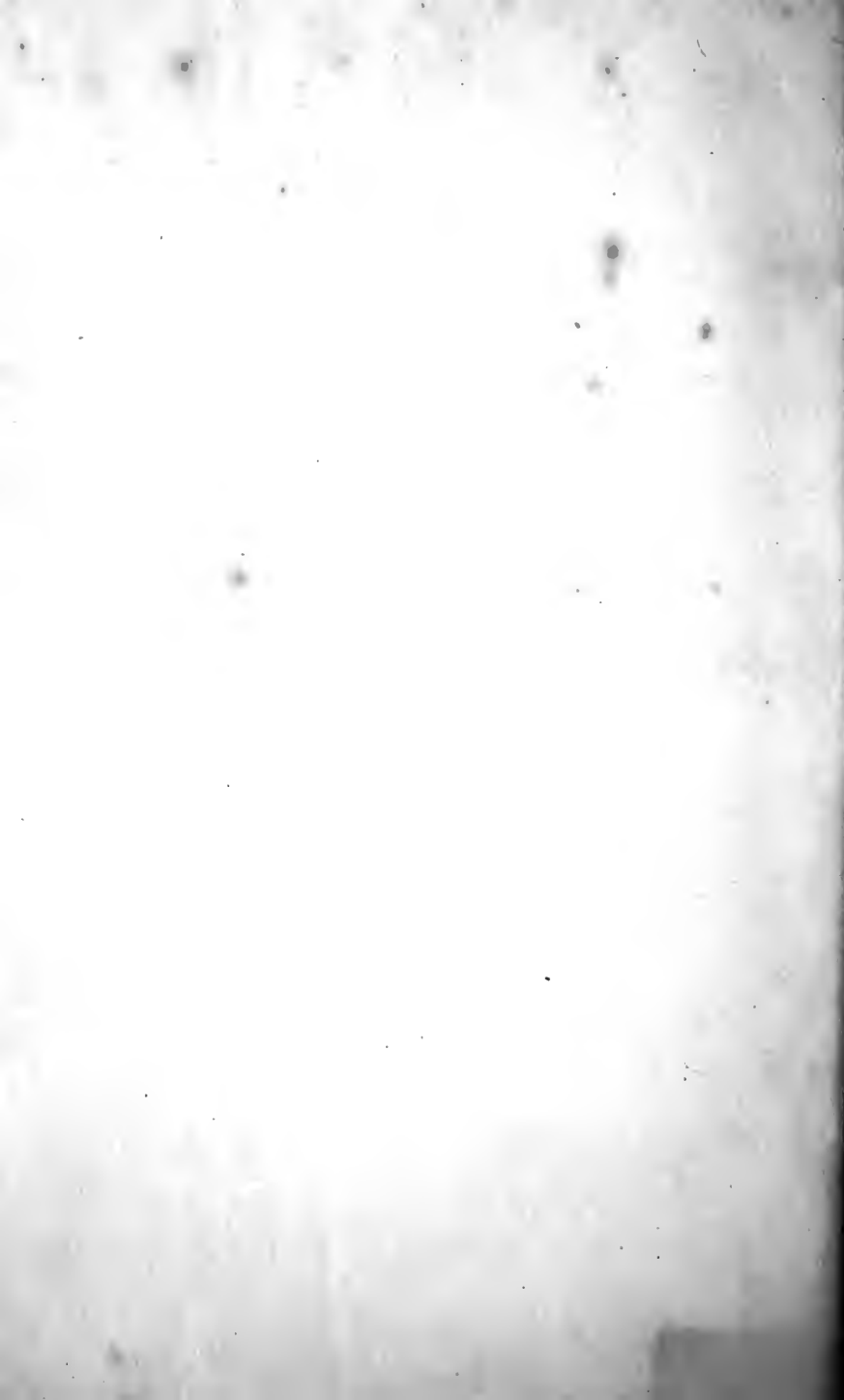
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