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“It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish if such communications shall be long intermitted: and it will die away, if they shall entirely cease.”

SIR WM. JONES.

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No. III. 1864.

Remarks on the date of the Pehewa Inscription of Raja Bhoja.—*
By Major-General A. CUNNINGHAM.

The age of the Pehewa Inscription of Raja Bhoja has been a subject of difference between Babu Rajendra Lal and myself, for some years past. When he first published the inscription in 1853 (J. A. S. Bengal, p. 674) he read the date as 179 Samvat, to which I demurred at the time. He again referred to the subject in 1858, (J. A. S. Bengal, p. 76) and his remarks lead me to believe that at that time he still adhered to his original reading. But in an article just now published, he has finally come round to my view of the subject by candidly admitting that the forms of the alphabetical characters may be "a good test to some extent," and that we are fully justified in placing the date of the Pehewa Inscription in the 9th, 10th, or 11th century, (see J. A. S. Bengal, 1863, pp. 100, 101).

With this happy conclusion I should have been contented to let the matter drop; but as, during the discussion, several erroneous statements have been put forth by the Babu, some of which affect me personally, I think it right, in justice to myself, to correct these errors at once, lest others should be misled by the Babu's authority to believe that they are actually my opinions.

When the Babu first published his translation of the Pehewa Inscription, I objected to his placing Col. Tod's first Bhoja in the year 179 *Samvat* according to his reading of the Pehewa inscription. When I made this objection I knew nothing more of this inscription than what Rajendra had himself published. But as I knew that two

* For Bábu Rájendralála Mitra's reply to these Remarks vide the Proceedings of the Society for September last (Ante, vol. XXXII, p. 437).—Eds.

English.	Si-áh-pos'h.	Kásh-kári.	Kohistání.
Sword	tar-wáí	kongur	
Iron			chamún
Axe	cha-wí		wáttí
Shield	karai	huri	
Soldier	as-tah		
Chief	sal-manash		
Troop	kat-kai		
Wall	bar-kán		
Matchlock			to-bákh

Some Persian Inscriptions found in Srinagar, Kashmír.—By the late
Rev. I. LOEWENTHAL.

I. THE MOSQUE OF SHAHI HAMADÁN.

As the traveller glides up the placid Jelum from Báramula, and passes under the cedarn bridges of Srinagar, wondering at the tall, gable-roofed, many-storied houses on the banks, with their unoriental profusion of windows, his attention is arrested by a curious building on the right bank between the Fateh Kadal and the Zaina Kadal (bridges), which, if he enters Kashmír from the west, he will not readily guess to be a mosque, having probably passed by unnoticed similar buildings at Shádarra and Báramula. The pyramidal roof, broken into three equal portions, ending in a most curious steeple resembling a belfry, with gilt bell and heart-shaped ornaments at the top, the four corners of the roof adorned by wood tassels, the projection of the roof beyond the walls of the building;—all this reminds one more of a Chinese pagoda than of a Mohamedan place of prayer. The impression one receives from the structure leads to the idea that the period of the erection of the building may have been one in which an older form of building, that of the Hindu temple peculiar to the valley, was still influencing the architects to whom Mohamedanism was as yet comparatively new.

The building may be said to be constructed entirely of wood. Massive beams of the indestructible Himalayan cedar placed upon one another, the interstices being filled up by small bricks, form a solid square whose sides are relieved by well-proportioned balconies in the upper story, the floors and roofs of which are supported by light and graceful carved wooden pillars.

Curious as is the appearance of the building, its history seems as curious. At every turn in Kashmir one meets with evidences of the policy of the Mohamedans to turn idol-temples into mosques, tombs, and shrines. This place is an instance. There was on that spot a famous spring sacred to Káli with (probably) buildings over and around it. Sikandar called Butshikan (idol-breaker), the grandson of the first Mohamedan king of Kashmir, built the present structure with the rich property belonging to the Hindu temple, as a خانقاہ for the numerous Sayids who are said to have come into the country with Sháhi Hamadán, and who were adopting a monastic form of life. After the death of Sháhi Hamadán, a shrine in his memory was erected over the very spot where formerly the sacred spring welled up. It is not uninteresting to compare with this the practice of other countries, such as the tradition which existed in Rome concerning the sacred well under the Capitol, and that under the temple of Apollo at Delphi; or the fact that in the time of Hadrian a temple of Jupiter-Serapis was erected on the place of the crucifixion, and one sacred to Venus-Astarte over the real Holy Sepulchre.

For five centuries now have the Mohamedans of Kashmir been in possession of this spot consecrated to the memory of the Hamadán Sayid. Shall any one dispute their right to hold it now? Yes. The Hindus of Kashmir—they are almost all Brahmans—whatever else they have forgotten of the history of their country, have not forgotten this spring of Káli. The Dharm Ráj—the rule of a Hindu king—has been restored to them; the present ruler moreover is a *devout* Hindu; and they are claiming their sacred spring. Twice already have the Mohamedans had to redeem their shrine, but this has not saved them from a great indignity. On the wall fronting the river, which wall really belongs to the mosque, the Brahmans have put a large red ochre mark as the symbol of Káli, and Hindus may be seen rubbing their foreheads and employing the forms of idolatry but a step or two

from the spot where the Mohamedan is now only allowed to whisper :
" God is great !"

The news that a Mohamedan had usurped the throne of Kashmir reaching the countries to the West caused a large influx of Sayids and other holy characters into Kashmir. Mír Sayid Alí Hamadání, subsequently known as Sháhi Hamadán, came to Kashmir a *number of times*. This consideration reconciles the discrepant statements of the native historians that he came from Bokhara, that he came direct from Hamadán in Persia, and that he came from Baghdad. Bírbar Pandit Káchrú states that he came to Kashmir in 782 H. (A. D. 1380) for the third time. This date appears to be more correct than that given by Captain Newall in the Journal for 1854, p. 414. He mentions, on native authority, the year 790 H. (1388) as the date of his *first* arrival apparently. This cannot be true, if the inscription over the door of the mosque Sháhi Hamadán is correct, which gives as the date of his *death* the year 786 H. (1384). There is, however, great confusion in all the dates of Kashmirian history. Thus, Captain Newall, on the authority of Kashmiri historians, places the first usurpation by a Mohamedan of legal power in Kashmir in 1341, whilst Baron Hügel, following Abul Fazl, mentions 1311 as the year of Shamsuddín's accession to the throne. Haidar Malik Chadwaria gives the titles of two books, the *شمعة مذوق* and the *شرح سراجي*, which the Sayid wrote at the request of Sikandar Butshikan. He died, during one of his journeys, in Pakli, a beautiful valley now belonging to the British district of Hazára. There is a mysterious-looking structure about halfway between Abbottabad and Mánсилhra, which we may, in default of any information concerning it, fix upon as the tomb of Sháhi Hamadán.

The readiness with which a people forcibly severed from idolatry passes over to hagiolatry, may be seen from three inscriptions at the entrance of the mosque of Sháhi Hamadán, copies of which are sub-joined.

1. Large letters on a ground of gold.

هر فيض كه در سابقه هردو جهان است
در پيروئي حضرت شاه همدان است
شاه همدان بلکه شهنشاه جهان است
اي خاک بران ديده كه در ريب و گمان است

Translation.

Every advantage existing before either world
 Is obtained by the followers of Hazrat Sháh of Hamadán ;
 Sháh (king) of Hamadán, or rather Sháhansháh (emperor) of the world.
 A curse on the eye which looks on with doubt and suspicion !

2. In Arabic characters on a ground of gold.

تاریخ و فات وی
 چو شد از گلا احمد خاتم دین ز شجرت هفتصد و سته و ثمانین
 برفت از عالم فانی بباقی امیر هر دو عالم آل یاسین

*Translation.**Date of his death.*

In the year 786 from the time of Ahmad, the seal of religion (that is) from the Hijra, there went from the transitory to the eternal world the prince of both worlds, the descendant of Yásín.

Note. "The descendant of Yásín," آل یاسین, a curious expression to denote the descendants of the prophet. *Yá Sín* یاسین is the name of the thirty-sixth Sura of the Koran, which is so called from the fact that these two letters mysteriously stand at its head. Their meaning is uncertain. The Sura itself is considered particularly sacred by the Mohamedans, and is read by them over dying persons: they say that Mohamed called it "the heart of the Koran."

3. Inscription in crimson characters.

ایدل اگرک مطلب فیض دوجہانست رو بردر شاهنشہ شاع ہمدانست
 مقرون اجابت زدر اوست دعا را عرش است درش بلکہ از عرش نشانست

Translation.

Oh heart, if thou desirest the benefit of both worlds,
 Go, it is at the gate of the emperor Sháh of Hamadán.
 At his gate prayer obtains an answer ;
 His gate is the heavenly pavilion ; nay, the pavilion is a type of it.

II. THE TOMB OF ZAINUL'ÁBIDÍN.

Some little distance from the Sháhi Hamadán mosque down the bank of the river there are some remarkable massive remains of the outer wall of a Hindu temple—mentioned by Col. Cunningham in his *Essay on the Aryan Style of Architecture*—with its trefoil arches and sculptured Hindu divinities. The temple itself disappeared before the fanatical zeal of the early Mohamedan kings, and the inner space was

converted into a graveyard for royalty. There is only one *large* tomb (or rather the ruins of one) in this inclosure, and this is said to be the tomb of Zainul'ábidín, called Jaina-laba-dina in the Sanskrit history of Kashmir which forms the sequel to the Raja Tarangini. The tomb somewhat resembles in its general outlines, though on a much smaller scale, that of Anárkalí at Lahor. It is now used as a Government granary. It is surrounded by a large number of smaller tombs. Over a postern gate there is the following inscription :

در زیارت روضهٔ اجداد خود سلطان حبیب
دیدوگفت این جای شاهان تنگ گردد عنقریب
صفه و دروازهٔ دیگر بپهلویش فزود
تا ازین روضه نگرود هیچ شاهی بی نصیب
گلا تعمیر بنای نو شنیدم از سرورش
سال تاریخش مزار ثانی سلطان حبیب

Translation.

On visiting the sepulchre of his forefathers, Sultán Habíb
Saw it and said : This royal place will soon become too narrow.
He erected another daís and door by its side,
So that no king might fail of the blessing of this Sepulchre.
At the time of erecting the new building I heard by inspiration
The year of its date: "The second sepulchre of Sultán Habíb"—981.

Note. This date also evinces the uncertainty of the dates in Kashmirian history ; for according to Captain Newall (A Sketch of the Mohammedan History of Cashmere, J. A. S. 1854, p. 426.) Habíb was killed long before this date, in A. D. 1557. The native historians, at all events, put his deposition nearly twenty years before the date of the inscription. Narayan Kol states that Habíb Khán became king of Kashmir in H. 960. In 961 he committed great mistakes in the administration of justice, so that the pillars of the state became ashamed of him. Hence Alí Khan put the crown on the head of Ghází Khan, his brother (both being uncles of Habíb by his mother's side) ; this was the beginning of the Chak dynaty. Hügel gives Chak as an abbreviation of Chaghatai. 'Azam, another historian of Kashmir, puts the beginning of the Chak dynasty in the year H. 962 ; he calls Habíb the son of Ismaíl Sháh, whilst Narayan Kol gives Shamsuddín (Ismaíl's brother) as the name of his father.

In a corner of this same graveyard there is a large slab with an inscription which is remarkable as being connected with the first recorded visit of an Indian Officer to the valley of Kashmir.

Inscription.

میرزا حیدر کورگان ابن میرزا محمد حسین کورگان ونواسه یونس خان
خانہ زادہ بابر پادشاه ویزنہ ابو سعید خان بادشاه یارکند و مغلوستان این
یونس خان مذکور از اولاد توغلوک تیمور خان از نسل چغتائی این چنگیز خان
مولد میرزا وقت محمود سال نہدہ صد و پنچ ۹۰۵ در شہر اوراتبہ و بعد تصاریف
زمان بحکم ابو سعید خان از یارکند برآمدہ پس از تسخیر تبت در همان سال
با چہار ہزار سوار بتاریخ روز چہارم از ماہ شعبان سنہ ۹۳۵ فتح کشمیر کردہ باز
بعحمد شاہ کہ بادشاہ کشمیر بود دادہ نزد ابو سعید خان کہ تبت مانده بود
رفت خان اورا مامور لاسہ نمود خون بیارکند کوچ کردہ در راہ مرد تفرقہ
کلی بمیرزا رودادہ بدخشان رفت باز بہند نزد ہمایون بادشاہ رسید رحینہ
کہ پادشاہ منہزم با یران میرفت میرزا با چہار صد و پنچاچہ سوار از لاهور برآمدہ
در بیست و دوم رجب سنہ ۹۷۴ دوبارہ کشمیر را گرفتہ نادہ سال حکمران بود
از قضای الہی سنہ ۹۸۷ بغلط از دست احد الناس شہادت یافت میرزا بلاد
توران و مغلوستان و ہند دیدہ و خدمت بزرگان رسیدہ باہر اکثر ہنر و سخنور
و جوان دلیر و صاحب تدبیر بود تاریخ رشیدی تالیف اوست بموجب فرمایش
ولیم مورکرافت صاحب بہادر میر آخور باشی دولت انگلشیہ باہتمام سید
عزت اللہ خان صورت احوال ہا سنہ ۱۲۳۸ از روی طو امیر بتکریر تاریخ سنہ
۱۲۳۸ یازدہم جمادی الثانی سنہ ۱۲۳۸ یونٹ ٹیل دیباچہ اثبات شدہ

Translation.

Mirzá Haidar Gúrgán, the son of Mirzá Mohamed Husain Gúrgán and grandson of Yúna Khan (who was born in the house of Baber the king), and brother-in-law to Abú Sa'íd Khan, king of Yárkand and Moghulistán, the son of Sultán Ahmad Khan, the son of the above-mentioned Yúnas Khan, of the progeny of Toghlúq Taimúr Khan, of the race of Chaghatai, the son of Changíz Khan. The Mirza was born in the time of Mahmúd, in the year 905, in the city of Orátapa. After various vicissitudes he, at the command of Abú Sa'íd Khan, made an incursion from Yárkand. After subduing Tibet he conquered Kashmir with 4000 horse, in the same year, on the 4th Sha'bán 935. He then gave it back to Mohamed Shah, who was the king of Kashmir, and went to Abú Sa'íd Khan, who had remained in Tibet. The Khan ordered him to Lása. He himself having set out for Yárkand, died on the road. As there appeared to be general dis-

cord, the Mirza went to Badakhshán, and then to Hindustan. He came to the Emperor Humáyún as the latter having been defeated was proceeding to Iran. The Mirza went on another expedition with 450 horse from Lahor, took Kashmir again on the 22nd Rajab 974 and ruled Kashmir for ten years. He was accidentally killed by some man in the year 987. The Mirza had seen the cities of Túrán, Moghulistan, and India, and been engaged in the service of the great. He was skilled in most sciences, eloquent, brave, and wise in counsel. The Táríkhi Rashídí was composed by him. By the order of Mr. William Moorcroft, Vety. Surgeon under the British Government, Sayid Izzat Ullah Khan compiled from records an account of the events to the year 1238. The preface was written on the 11th Jamádussáni 1238 Yúnt I'.

Note 1. The expression "Yúnt I'" denotes the seventh year of the cycle of twelve, current in the chronology of the Arabians, the Persians, and the Turks (or Moghuls), though each nation has its own denominations for the different years. The Ayíni Akbarí gives a full account of these cycles, which were employed for the adjustment of intercalary periods necessitated by the disagreement between lunar and solar years. The Turki cycle was also called I'ghúrí (Oighur is the Russian spelling of the word). The names of the different years are the names of certain animals. They are as follows :

- | | |
|---------------------|----------------------|
| 1. Sijqán—a mouse. | 2. U'd—a cow. |
| 3. Páras—a panther. | 4. Tawishqán—a hare. |
| 5. Lúí—a crocodile. | 6. Yílán—a snake. |
| 7. Yúnt—a horse. | 8. Qú—a sheep. |
| 9. Bích—a monkey. | 10. Takháqú—a fowl. |
| 11. I't—a dog. | 12. Tankúz—a hog. |

To each of these names the word *I'* was added, which denotes "year." In Kashmir and Afghanistan, though this calendar is now obsolete, the memorial verses containing these twelve names, are still remembered. The present year is Tankúz. The verses are as follows :

سپچقان و اود پارس توشقان ولوی ئیل است
 ایلان و یونت وقوی بود نام های سال
 بیچ ئیل پس تخاقوی ایت ئیل بعد ازان
 تنکوز را حساب کن ای صاحب کمال

Note 2. The dates of this inscription also do not agree with those given by the native historians. The inscription places Haidar's first invasion in the year 935. Bírbar gives as the date 939, though he agrees with the inscription in the number of horse, 4000; Captain Newall gives the less probable amount of 14,000 cavalry. Hügel (following principally Abul Fazl) gives 930 (A. D. 1523) as the year of the invasion, and 10,000 as the size of the army. It is possible to reconcile these statements by assuming that the army of invasion consisted of 10,000 foot and 4,000 horse. The second invasion the inscription places in 974; Captain Newall (who does not seem to recognise the invader as the Mirza Haidar of the former invasion from the north) gives its date as 947, which is in general agreement with the above-mentioned Pandit, and with Hügel, both of whom give 948 (1541); the latter, however, speaks of "a considerable force." The statement of the inscription must probably be understood to mean that he set out from Lahor with 450 horse; he probably gathered an army of adventurers and malcontents as he proceeded. The confusion is very great in that part of the histories of Kashmir, which relates to the decade of Haidar's *rule*,—it does not seem to have been *reign*—principally because he who was at one time Haidar's nominal sovereign, was soon afterwards his nominal opponent. The name of this individual, evidently a puppet, so common in all Asiatic histories, was doubtless تاريك but whether this should be read *Tárik* Sháh, as Bírbar reads, or *Názik* Sháh, as Hügel reads, appears uncertain; Captain Newall gives the name *Tarkh* Shah, which is undoubtedly wrong. In this period also falls the first recorded attempt on the part of the Moghul emperors to take possession of the valley. For Haidar, much harassed by the rising Chak family, offered the sovereignty of the country to Humáyún, when it was really no longer in his power to offer it. The Mirza's embassy found Humáyún encamped at Atok, on his return from Persia to Hindustan. Humáyún set out immediately for Kashmir; but the expedition failed, as the army mutinied at or near Mozufferabad. Haidar's death the inscription places in 987, Bírbar in 959. The latter relates that during his war with *Tárik* Shah, Haidar went alone into the fort of Avantipúr; a butcher asked him who he was; he could not reply in Kashmiri, whereupon the butcher killed him with the axe which he happened to have in his hand. Newall says that his death took place (in 1551

A. D.) as he had issued from the fort of Indrakoul to reconnoitre the enemy's position.

Note 3. A question remains whether Moorcroft had this inscription cut, as appears most probable, and if so, why. The reply has been suggested that he did it in order to put on record the feasibility of an invasion of Kashmir by *cavalry* from the north as well as from the south. It is not unworthy of remark that many a tourist, misled by the name of William Moorcroft upon the tombstone, has stated, in print and out of it, that Srinagar contains the grave of the enterprising traveller.

III. Inscriptions on and near the Great Mosque.

Opposite the principal entrance of the Jami Masjid, a building most remarkable for its numerous tall cedar pillars, there is a *bauli* with the following inscription :

بر آمد چشمه فیض الهی	بمحسن سعی مشتی خاکساران
بتوفیق خدا این کار محمود	گرفت انجام و مشکل گشت آسان
خلوص نیت و صدق ارادت	شده صرف بنفایش از دل و جان
پی دنیا و دین این آب رو بس	که شوید روی خود زو هر مسلمان
ازین چشمه بانی چشم دارد	که یابد شست و شو طومار عصیان
گناه خلق گردد شسته زین آب	که باشد مینعش دریای عرفان
بود وجه کرایه از دکاکین	پی ترمیم حوض فیض جریان
خدا یا بانیش را از تفضل	بدست خود بده تشریف ایمان
که دارد ورد خود این بیت اوستاد	ز روی التجا با چشم گریان
چونامم در ازل محمود کردی	الهی عاقبت محمود گردان
بدریای تفکر رفته آگه	پی تاریخ این فرخنده بنیان
خضر گفتا که جاری فیض ماباد	همین تاریخ بنویس ای سخن دان

الهم اغفر لبانیة ولوالدة یا غفار سنة ۱۰۵۲

Translation.

The fountain of God's favour came forth through the laudable efforts of a handful of humble men.

By the grace of God Mahmúd began this work, and the difficult became easy.

The fund for its construction was purity of intention and sincerity of aim, with earnest hearts.

Of worldly and religious glory this is enough that every Musulman * may wash his face in *it*.

From this fountain he (the builder) looks for that in which the record of transgression finds cleansing.

People's sin is washed away by this water whose source is the sea of knowledge.

Let the amount of the rent of the shops be for the repairs of the tank flowing with blessing.

Oh God, with thine own hand give graciously to its builder the ennobling faith.

For this, the teacher's verse, has its own task ; he takes refuge with weeping eye (and says) :

As thou at the beginning hast given me the name of Mahmúd, oh God, make it Mahmúd in the goal !

Into the sea of thought the Intelligent Man (*i. e.* the composer of the inscription) went for the date of this auspicious building.

Khizt said, Let my favour flow on ; write this date, oh poet :

Oh God, pardon its builder and his father,—Oh Pardoner!—1056.

At the entrance of the Great Mosque itself, there is the following decree of the Emperor Sháh Jehán :

شاه جهان بادشاه غازی

نقل فرمان سعادت نشان حضرت سلیمان مکانی صاحب قران ثانی
 که بتاریخ هفتم اسفند از صد مائة الهی حسب الالتماس کمترین خانزادان
 احسن الله المخاطب بظفر خان در باب برطرف نمودن بدعت هائیکه در زمان
 صوبه داران سابق در بلده دلپذیر کشمیر شده بود و باعث خرابی رعایا و سکنه
 این دیار بود شرف ورود یافته *

فرمان

چون همگی همت والانهت مصروف و معطوف بر رفاهیت خلق است بنابراین
 بعضی امور که در خطه دلپذیر کشمیر باعث آزار سکنه اندیاری می شد حکم
 فرمودیم که برطرف باشند از جمله آنمقدمان یکی آنست که وقت چیدن
 زعفران مردم را به عنف میبردند که زعفران بچینند و قلیلی نمک بعلت اجوره
 آن بانمردم میدادند و این جهت بانجماع آزار بسیار میرسد حکم فرمودیم
 که تکلیف چیدن زعفران اصلا بکسی نکنند و آنچه تعلق بخالصه شریفه داشته
 باشد مزدوران را راضی ساخته اجوره واقعی بدهند و آنچه تعلق بچاکر دار

داشته باشد کل زعفران بچنس حواله جاگیر دار نمایند تا بهر طریقی که خواهند بچینند مقدمه دیگر آنست که در زمان بعضی از صاحب صوبه‌های کشمیر برسر خوارشالی دودام بعلت هیزم می‌گرفته اند در عمل اعتقاد خان چهار دام بان علت برسر خوراری گرفته میشد چون ازینجهت ازار بسیار نیز برعایا میرسید بنا برین حکم فرمودیم که بالکل رعایارا از طلب این وجه معاف دارند و بعلت هیزم هیچ چیز نگیرند مقدمه دیگر آنست که دهی که جمع آن زیاده از چهار صد خوارشالی بوده باشد از آن دیبه دو گوسفند حکام انجا هر ساله می‌گرفته اند و اعتقاد خان در ایام صاحب صوبگی خود بجای گوسفند برسر هر گوسفند شصت وشش دام می‌گرفته چون ازین جهت نیز برعایا ازار تمام میرسید بالکلیه حکم فرمودیم که بطرف باشد نه گوسفند بگیرند و نه نقد باینعلت رعایا را از گرفتن آن معاف دارند دیگر اعتقاد خان در ایام صاحب صوبگی خود سرا سري نموده برسر هر ملاحی خواجه جوان و خواجه پیر خواجه خورد سال هفتاد و پنج دام می‌گرفت و معمول قدیم آن بوده که برسر جوانی شصت دام برسر پیری دوازده دام برسر خورد سالی سی وشش دام می‌گرفته اند حکم فرمودیم که دستور سابق را معمول داشته بدعتیکه اعتقاد خان کرده بطرف داند بمقتضای آن عمل نکنند مقدمه دیگر آنست که صاحب صوبه‌ها در وقت میوه در هر باغ و در هر باغچه که میوه خوبی که گمان داشته اند کسان خود را تعیین می نمودند اند که آن میوه را بجهت آنها محافظت نمایند و نمیگذاشته اند که صاحبان آن باغ‌ها و باغچه‌ها آن میوه را متصرف شوند ازین جهت ازار بسیاری بانجماعه میرسید چنانچه از آن مردم درختها میوه را دور ساخته اند حکم فرمودیم که هیچ صاحب صوبه قرق میوه باغ و باغچه کسی نکند می باید که حکام کرام و دیوانیان کفایت فرجام و اعمال حال و استقبال صوبه کشمیر این احکام جهان مطاع را مستمر و ابدي داند تغییر و تبدیل بقواعد آن راه ندهند هر کسکه که تغییر و تبدیل را راه دهد بلعنث خدا و بغضب پادشاهی گرفتار خواهد شد تحریر فی التاریخ ۲۶ آور ماه آلہی *

Translation.

GOD IS GREAT.

Shāhi Jahān the King, Defender of the Faith.

Copy of the auspicious order of his Majesty who occupies the place of Solomon, the Lord of the Conjunction, the Second, which was recorded on the 7th of Isfandārmuz (February), according to Akbar's calendar, on account of the petition of the least of slaves (may God be gracious to him who is known by the name of Zafar Khan), with reference to the removal of the oppressions which were practised in the time of former Súbadárs in the beautiful city of Kashmir, and

were the cause of the ruin of the subjects and inhabitants of these regions.

Firmán.

Since all our exalted desire is turned and bent on the contentedness of the people, hence we gave the order for the repeal of some acts which in the beautiful country of Kashmir became a cause of distress to the inhabitants of the land. Of the number of those matters one is this that, at the time of collecting the saffron, men used to be impressed for this work without any wages except a little salt, and hence the people are suffering much distress. We ordered that no man should by any means be molested as to gathering the saffron; and as to saffron grown on crown-lands, the labourers must be satisfied and receive proper wages; and whatever grows on lands granted in *jágír*, let the whole saffron in kind be delivered to the *jágírdár* that he may gather it as he pleases. Another grievance is this that in the time of some of the *Súbadárs* of Kashmir they used to levy two *dám* for wood on each *Kharwár* (about 180 pounds) of rice, and during the government of *I'tiqád Khan* four *dám* for the same purpose were levied on each *Khárwár*. Since on this account also the people were much distressed, hence we ruled that the people should be entirely relieved of this tax, and nothing should be taken on account of wood. Another grievance is this, that a village whose rental was more than 400 *Kharwár* of rice, was obliged to furnish to the rulers of the place two sheep annually. *I'tiqád Khan*, during his rule, took 66 *dám* in the place of each sheep. Since on this account also the people were much annoyed, we gave a strict order that it should cease; neither should the sheep be taken nor money in their place; the people shall be held excused from paying this impost. Moreover, *I'tiqád Khan*, during his incumbency, levied a summary poll-tax of 75 *dám* on each boatman, whether a young, or an old man, or a boy, whilst it was the established custom formerly to levy 60 *dám* on a young man, 12 on an old man, and 36 on a boy. We ordered that the former custom should be re-established, that the oppression of *I'tiqád Khan* be stopped, and that people should not act in accordance with it. Another grievance is this that the *Subadárs*, in the fruit season, placed their own men in each garden, large and small, which appeared to contain good fruit, to watch the fruit for themselves and did not allow the owners of those gardens to use the fruit; hence much annoyance

was caused to these people, so that some of these men have destroyed the fruit trees. We ordered that no Subadár should lay an embargo on the fruit of the orchard or garden of any one. It is proper that noble governors and useful collectors and the tax-gatherers of this and future times in the province of Kashmir should consider these orders as lasting and eternal, nor should they admit any change or alteration in these regulations. Whoever admits any change or alteration, will fall under the curse of God, and the anger of the king. Written on the 26th Adar (March) according to Akbar's calendar.

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*On the Vegetation of the Jhelum District of the Punjab.*—By  
J. E. TIERNEY AITCHISON, M. D., F. R. C. S., F. L. S.,  
*Assistant Surgeon Bengal Army, &c., &c., &c.*

To systematise a description of the vegetation, it will be as well to divide the district into several portions, giving a leading and particularised description of what may be considered the principal divisions, and then, comparing the other divisions with those already described, pointing out any characteristic features that may belong exclusively to that under our immediate notice.

For the ready comprehension of the several divisions or tracts, the accompanying diagrammatic map is attached, shewing the district to be divided into

The Jhelum Tract,  
The Jelalipore Tract,  
The Salt Plains,  
Plains upon the Salt Range,  
The Tract of the low ranges of Hills,  
The Tract of Ravines,  
Hills of the Salt Range,  
Tract of Mount Tilla.

#### THE JHELUM TRACT.

The town of Jhelum, consisting of about 500 houses, is the head quarters of the Civil Station, and hence is looked upon as the chief town, although it is in truth but the fourth or fifth as regards number of inhabitants, trade, &c., in comparison with the other towns of this