

HISTORY OF SIND.

VOLUME II.

(IN TWO PARTS.)

Part I.—Giving the Mussulman period from the Arab Conquest to the beginning of the reign of the Kalhórahś.

Part II.—Giving the reigns of the Kalhórahś and the Tálpurs down to the British Conquest.

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TRANSLATED FROM PERSIAN BOOKS

BY

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PREFACE.

In the translation of the 'Chachnámah,' which I have lately written, will be found the ancient history of Sind up to the close of the Hindú period and the Arab conquest. That book may be taken as the first volume of the history of Sind, the present book being a continuation of the same, and so the second volume of it.

This volume is divided into two parts. Part I. gives an account of the lieutenants of the Khalífahs or successors of Muhammad, the rulers of the Súmrah, Sammah, Arghún and Tarkhán dynasties, and finally of the governors or agents of the Emperors of Dehlí. This brings us to the rule of the Kalhórah, an account of whom, together with that of their successors, the Tálpurs, is given in Part II.

The first part is entirely based on the information supplied by the 'Tárikh Maasúmí' and the 'Tuhfatulkítám,'* to which a reference has been made in the preface of 'the Chachnámah.' In fact these were the only two Persian books which gave a full account of this period. For the sake of distinctness and easy reference, I have made a note at the beginning of each chapter, stating from which of the above two books the account has been taken. I considered it necessary to draw from the two books in this manner, as in some respects one was deficient and in some, the other; and so by a judicious use and mixture of the two I have filled up the deficiencies of both. Taking one book as my text for that chapter, I have added foot-notes to give the different versions, if any, of the other book. I have also given some other interesting referential notes, as I have done in the translation of 'the Chachnámah.'†

* The author of the former book is Mír Maasúm Sháh of Bakhar, and the latter Alishor Kancí of Tattá.

duction to the above-mentioned two Persian books, the "Tárikh Maasumí" of the dynasties of the rulers given in this part of the
already literally translated into English by Captain
of the Bombay Light Infantry, in 1855. But
ever names and the style is puzzling, any
history through these periods and bri-
tical facts in an easy language, J
udent translation of this book,
books on the subject.

The second part of the book deals with the whole period of the Kalhórah and Tálpur dynasties of the rulers of Sind, up to the advent of British rule. The account of the former dynasty is taken from the Tuhfatulkirám and that of the latter dynasty from the Fatehnámah and Frerenámah. The Fatehnámah is a metrical history written about 1783 A.D., by Muhammad Azím, a respectable person of Tattá, who lived in the reign of Mír Fatéh Ali Khán, to whom the book was dedicated; while the Frerenámah was written in 1837 A.D., by Mír Yár Muhammad Khán, Tálpur, son of Mír Murád Ali Khán, and was dedicated to Mr. (afterwards Sir Bartle) Frere, the then Commissioner in Sind. The first portion of this book (the Frerenámah) is entirely taken from the Fatehnámah, and the last portion is written by the author of the Frerenámah from his own experience, as he was an eye-witness of the period, being the son of a ruling Mír, and subsequently one of the unfortunate Mírs who were taken to Calcutta by the English as State prisoners.

This part too is written on the same principle adopted in the first part; namely, I have given a free translation of the Persian books from which the account is taken, adding as many explanatory and historical notes from other books as I considered necessary. If the language and style of the book appear strange and unhistorical, that is because I have tried to follow the Persian original closely, and at the same time avoided the redundant words and phrases, and sometimes passages, which being superfluities of the Persian language and imagination, were very common in the books. The readers may, however, be sure that I have given them all the facts on the subject that are recorded in the Persian books.

The division of the book into chapters and the head-notes of paragraphs will be found of great assistance to them in grasping the subject; I experienced much difficulty in that respect while going through the Persian book.

In Appendices I have given copies of acts (with head-notes) from the correspondence relative to Sind Parliament, and from se

borate the facts related in the texts about the connection of the British Government with Sind from early times to the conquest.

I have also added biographical sketches of some noteworthy persons mentioned in the book, and genealogical trees of the ruling tribes and some other important persons referred to in the book.

In transliterating proper names I have adopted the system followed in the First Volume (The Chachnámah).

In conclusion, it may be mentioned that as a rule, in writing the history of a country, it is necessary to give a detailed account of the system of government or administration, as well as other important geographical, physical and social features of the same. But in this volume I have given bare historical facts, as found in the Persian books from which they were taken, reserving the above information for the concluding part of the last volume, in which, it is hoped that after the history of the British rule up to the present day, the subject will be discussed and the states of things in the different periods compared

KALICHBEG

*Hyderabad,
November 1901.*

Note.

I am highly obliged to Rev. J. Redman, C.M., L. W. Seymour, Esq., for going through the first second parts of the book, respectively, and to Day Gidumal, Esq., B.A., LL.B., C.S., for writing an induction for the book.

K. F

INTRODUCTION.

We know very little about the aborigines of Sindh, but we may fairly infer that they were a race inferior to the Aryans. Omitting the aborigines, the history of Sindh before the advent of the English may be divided into three broad periods—the Aryan (Brahminical and Buddhist), the Semitic, and the Mongol. The invasion by Alexander, the inroads of the Scythians, the irruption of the King of Nimroz mentioned in the Chachnamah, the hurricane blasts of Nadir Shah and Ahmad Shah, the internecine feuds of rival princes in the Province itself, and their various ups and downs, may well be treated as so many interludes. The present volume deals with the Semitic and Mongol periods, while the first was concerned with the last days of the Aryan period.

The aborigines fell before the Eastern Aryans, the Eastern Aryans before the Arabs, the Arabs before the Mongols, and these last again before the Western Aryan represented by the English. At the present day, the world is mainly governed by the Western Aryans, and no reader of this modest volume can fail to see why they are in the ascendant, for it supplies materials for a safe historic generalisation.

That generalisation is that neither mere Efficiency (Lord Rosebery's watchword) nor mere Righteousness is enough: there must be a combination of both in order to ensure a nation's Solidarity, and the nation that is blessed with Solidarity is always superior to that not so blessed. The aborigines lacked Solidarity and so they fell. The Eastern Aryans had it for numerous centuries, but eventually both their branches—the Hindu and the Persian degenerated and lost their sovereignty. Any one who reads Muir's History of the Khalifate cannot but see that the Arabs, when they appeared on the world's stage as conquerors, were superior to the peoples they conquered in Efficiency and Righteousness. It was due to Solidarity, based upon these virtues, that while Muhammad *bin* Kasim was winning Sindh for the Khalif, Alfonso the general was winning Spain in Europe, and laying the foundation for Arab domination in that country.

Sakifi chief ever succeeded in laying in our Province. Sir Henry Elliot has shown that the Arabs had no great hold upon Sindh after the first few years, but the Arab conquest is nevertheless of great importance in history, as it gave rise to a large population, different in faith from the Hindus, though not different in race and language.*

The Arab, however, failed to maintain the standard of Efficiency and Righteousness necessary for survival as a sovereign power, and the Mongol had, then, his turn. The world was out of joint, and Genghis, as Amiel says, in commenting upon ‘La Banniere Bleue,’ “proclaimed himself the scourge of God, and he did, in fact, realise the vastest empire known to history, stretching from the Blue Sea to the Baltic, and from the vast plains of Siberia to the banks of the sacred Ganges. The most solid empires of the ancient world were overthrown by the tramp of his horsemen and the shafts of his archers. From the tumult in which he threw the Western Continent, there issued certain vast results: the fall of the Byzantine Empire, involving the Renaissance, the voyages of discovery in Asia, undertaken from both sides of the globe—that is to say, Gama and Columbus; the formation of the Turkish Empire; and the preparation of the Russian Empire. This tremendous hurricane, starting from the high Asiatic table-lands, felled the decaying trees and worm-eaten buildings of the whole ancient world. The descent of the yellow, flat-nosed Mongols upon Europe is a historical cyclone which devastated and bifid our thirteenth century, and broke, at the two ends of the known world, through two great Chinese Walls—which protected the ancient Empire of the Centre, and that which made a barrier of ignorance and superstition to the little world of Christendom. Attila, Genghis, erlane ought to range in the memory of men with Charlemagne, and Napoleon. They roused whole peoples into action, and stirred the depths of human life, powerfully affected ethnography, they let loose rivers of blood, and renewed the face of things.” The Eastern and the Western Aryans as well as the Semitic race found

Sumras and the Sammas, as Elliot has shown, were originally Hindus, and what is, therefore, said about their Musalman origin is purely fanciful to the psychologist, but not to the historian. The Rao of Sindh descended from the Sindhi Sammas.

themselves in the clutches of vast hordes of nomads, brave, simple and truthful, who have been called the scavengers of the corruptions of civilisation, but who gave India an Akbar, and to Sindh the Arghun and Tarkhan dynasties. When, in 1162, in a small tent on the banks of the distant Onon, Yesukai saw the clenched fist of the new-born Genghis holding a clot of coagulated blood like a red stone, it never occurred to him that his infant son would live to illustrate what has been rightly called "the law of tempests in history," and would become the ancestor of heroes and emperors. It has been truly said: "No civilisation can bear more than a certain proportion of abuses, injustice, corruption, shame and crime. When this proportion has been reached the boiler bursts, the palace falls, the scaffolding breaks down; institutions, cities, states, empires sink into ruin. The evil contained in an organism is a virus which preys upon it, and if it is not eliminated ends by destroying it." That is the lesson taught by the fall of the two great Aryan powers in the West—the Greek and the Roman; that is the lesson taught by the fall of the two great Aryan powers in the East—the Hindu and the Persian; and that is the lesson taught by the fall of the Arabs, and by the fall of the Mongols themselves. The wheel of Divine law has now given a fresh turn to the Aryan, and so long as he remains true to God, to himself and to his brothers, he may well expect a sovereignty mightier than that of the Arab or of the Mongol.

This volume helps us to realize the terrible law of retribution, which has, one after another, set aside kingdoms once great and glorious, but which, after they were past their heyday, lacked Righteousness and Efficiency. It helps us to realize how the present is connected with the past, how many a king in this unfortunate land came in vanity and departed in darkness, how those who rebelled against the moral law were brought low, how "light is sown for the righteous and gladness for the upright in heart." It is also useful as a commentary upon that pregnant Sindhi word *raj*, which contains the whole history of Sindh in a nutshell, a pure Sanskrit word which once meant a Hindu kingdom or the Hindu subjects of a Raja, but which, in Sindh, now means a Muhammadan village community. Muhammad Maasum,

whose history, first literally translated by Capt. G. Malet, has been in this volume freely rendered, wrote it for the benefit of his son Mir Buzurg, "in order that by reading it he might learn what good men of old did ; that he might discriminate between right and wrong, between that which is useful and the reverse ; and might learn to follow the paths of virtuous men" ; and the translator's labour will not be fruitless if this volume enables even a single young man to accomplish the old Sayad's object.

DAYARAM GIDUMAL.

Dhulia, 14th March 1902.

CONTENTS.

PART I.

	Page
Chapter I.—Khalífahs or successors of Muhammad ...	1
Chapter II.—Ghazní, Ghórí and Khiljí kings of Dehlí and their lieutenants in Sind	7
Chapter III.—Taghlak kings of Dehlí, and their lieutenants in Sind	17
Chapter IV.—Sind Tribes, descended from the Arabs ...	28
Chapter V.—Rise and Fall of the Súmrahs in Sind ...	34
Chapter VI.—The Sammah Dynasty in Sind ...	41
Chapter VII.—The Arghún Dynasty ...	54
Chapter VIII.—The reigns of Jám Feróz Sammah and Mirzá Sháh Beg Arghún	64
Chapter IX.—The reign of Mírzá Sháh Hasan son of Sháh Beg Arghún	71
Chapter X.—The reign of Mirzá Sháh Hasan (continued)...	80
Chapter XI.—The Tarkhán Dynasty in Sind; the reign of Mirzá I'sá Tarkhán	93
Chapter XII.—The reign of Mirzá Muhammad Bákí Tarkhán	98
Chapter XIII.—The reign of Mirzá Jání Beg Tarkhán ...	103
Chapter XIV.—The reign of Mirzá Gházi Beg Tarkhán ...	114
Chapter XV.—The Súbahdárs or Governors sent by the Emperors of Dehlí	126

PART II.

Chapter I.—Origin and ancestry of the Kalhórahns or Ab-básis	135
Chapter II.—Mián Sháhal Muhammad and Mián Nasír Muhammad	137
Chapter III.—Mián Dín Muhammad and Mián Yár Muhammad	140
Chapter IV.—The rule of Mián Núr Muhammad in Sind... ...	145
Chapter V.—The rule of Mián Muhammad Murádyáb Khán	153

	Page.
Chapter VI.—The rule of Mián Muhammad Atur Khán ...	156
Chapter VII.—The rule of Mián Ghulám Sháh ...	161
Chapter VIII.—The rule of Mián Muhammad Sarafraz Khán	164
Chapter IX.—The rule of Mián Ghulám Nabí Khán ...	170
Chapter X.—The rule of Mián Abdunnabí Khán ...	174
Chapter XI.—The rule of Mian Sádik Alí Khán ...	181
Chapter XII.—The rule of Mián Abdunnabí, again ...	191
Chapter XIII.—The ascendancy of Mír Fatch Alí Khán, Talpur	195
Chapter XIV.—The rule of Mír Fateh Ali Khán ...	202
Chapter XV.—The rule of Mír Ghulam Ali Khán ...	208
Chapter XVI.—The rule of Mír Karam Alí Khán ...	212
Chapter XVII.—The rule of Mír Murad Alí Khán ...	219
Chapter XVIII.—The rule of Mír Núr Muhammad Khán. ...	221
Chapter XIX.—The rule of Mír Muhammad Nasír Khán ...	227
Chapter XX.—Mírs as prisoners ...	236

Appendix I—Extracts—

A—Extracts from the Blue Book of the British Parlia- ment	241
B—Extracts from Dr. James Burnes' "Visit to the Court of Sind."	277
C—Extracts from Outram's Commentary on Napier's "Conquest of Sind"	282

Appendix II—Biographical Sketches—

(1) Shekh Baháuddín Zakariyyá of Multán ...	287
(2) Kalandar Lál Shahbáz of Sehwán ...	288
(3) Makhdúm Núh of Háláh ...	288
(4) Sayyed Abdul Karim (Sháh Karím) of Bulrí ...	289
(5) Sháh Abdul Latíf Bhitái ...	290
(6) Diwán Gidúmal ...	291
(7) Sábit Alí Sháh ...	292

Page.

Appendix II—Biographical Sketches—*contd.*

(8) A'ghás Ibráhím Sháh and Ismáíl Sháh	...	298
(9) Mírzá Khusró Beg	...	298
(10) Mírzá Muhammad Bákar	...	295
(11) Mirzá Fredún Beg	...	296

Appendix III—Genealogical Trees—

(1) Genealogical Tree of the Tribes of Sammahs	...	298
(2) Do. of the Kalhórahs or Abbásís	...	302
(3) Do. of the Tálpurs (Mírs)	...	303
(4) Do. of Sháh Karím and Sháh Abdul Latíf Bhitái	...	310
(5) Do. of Diwán Gidúmal	...	311
(6) Do. of Nawábs Walí Muhammad Khán, Laghárí, and Muhammad Khán, Thóró	...	312
(7) Do. of A'ghás Ibráhím Sháh and Ismáíl Sháh	...	314
(8) Do. of Mirzá Khusró Beg and other Georgian Mirzás	...	316
Index of Part I	...	318
Index of Part II	...	335

ERRATA.

<i>Page.</i>	<i>Line.</i>	<i>Incorrect.</i>	<i>Correct.</i>
135	21	defendants.	dependents.
138	15	tim.	time.
141	10	ad.	and.
151	16	Khans.	Khan's.
153	16	Shawali.	Shámlú.
165	17	Mian.	the Mian.
„	29	Mír Fateh Khan.	Mír Fateh Ali Khán.
169	41	Mehrahpur.	Mehrabpur.
173	10	Mihrab.	Mehráb.
179	38	Frerenamah.	The Frerenamah.
180	9	Mír Fateh Khan.	Mír Fateh Ali Khan.
190	27	bring out.	bring about.
195	16	fight.	flight.
204	34	fled in.	fled to.
213	last line	Appendix III.	Appendix II.
214	last line	Do.	Do.
215	18	Muhammad Shah.	Mahmúd Sháh.
216	last line	Appendix III.	Appendix II.
218		For footnote about Munshi Partábrai, see footnote on page 233.	
221	20	was divided.	his country was divided.
230	5	arrived.	received.
233		The footnote about Munshi Partábrai is for page 218.	

—

INDEX OF PART I.

A	Page.	Page
Abábakr Mírzá ...	56	Abú Tálíb ... 2
Abá Káán ...	54	Abú Turáb (Shekh) ... 5
Abáká Khán ...	54	Adak ... 35
Abún ...	80	Ádíl ... 105
Abbás ...	4, 19	Ádíl Khán ... 25
Abbúsí (s) ...	3, 29, 34	Ádíl Khwájah ... 64
Abbaside (s) ...	2, 3, 4, 5, 7, 28	Ádíl Khwájah (Isfahání) ... 105
Abd Manáf ...	2	Ádíl Sháh ... 82
Abd Shams ...	2	Affán ... 2
Abdul Azíz ...	1, 3	Afghán (s) ... 106, 122
Abdul Fattáh ...	73	Africa ... 51
Abdul Khattáb ...	2	Agham ... 70, 71
Abdulláh ...	1, 2, 3, 14, 30	Agham Két ... 70
Abdulláh Mírzá ...	56	Agham Lúhánah ... 70
Abdullatíf ...	124	A'grah ... 28, 108, 120, 121, 127
Abdullatíf Mírzá ...	56	Agrí ... 50
Abdul Malik ...	2, 3, 20	Ahmad Beg ... 115
Abdul Mutlib ...	2, 30	Ahmad (Beg) Sultan. 115, 118, 121, 122
Abdul Wahháb Puráuí ...	101	Ahmadkhán ... 55
Abdurrahím ...	30	Ahmad Khwájah ... 105
Abdurrahím Khán ...	111	Ahmad Tarkhán ... 66
Abdurrashíd ...	8, 36	Ahnaf ... 1
Abdurraúf Mírzá ...	59	Ajepár ... 31
Abdurrazák ...	7, 29	Ajmer ... 107
Abdussamía Khán ...	133	Akbar ... 51, 86, 100, 101, 105—114, 118, 120, 121, 126
Abrah ...	33, 34, 40	Akhel ... 31
Abrah Sammah ...	40	A'kil ... 105
Abrejah ...	34	Akramah ... 31
Abík (or I'bák) ...	9	Alabtagín ... 8
Abí Sífián ...	2	Alabábád... 127
Abú Bakr ...	2, 17	Alah Kulí ... 118
Abúbakrsháh ...	22, 23, 24	Alahyár Khán ... 131
Abú Hafas Kutaibiah ...	1	Aláuddaoláh Mírzá ... 56
Abú Jahl ...	31	Aláuddín... 8, 9, 15—18, 24, 37, 40, 75
Abul Abbás ...	5, 6	Alexander ... 74
Abú Lahab ...	31	Aljáitó Khán ... 54, 55
Abulás ...	2	Al Himár ... 3
Abul Kásim Arghún ...	113, 121	Alí ... 2—5, 8, 29
Abul Kásim (Sultán) 115—		Altiján ... 116, 131
	119, 124, 127	Alí Khán... 74
Abul Mansúr ...	93	Alí Khán Kúkah... 101, 104
Abú Muhammad Mírzá ...	50, 51	Alípótó ... 91
Abú Muslim ...	3, 4	
Abú Saíd Bahádurkhán ...	54	
Abú Saíd Mírza ...	59	

	Page.		Page.
Alí Sháh ...	42	Astrabád ...	... 57, 58
Alí Shakar Beg ...	87	Atat ...	... 32
Alíshér ...	18, 45, 99	A'zárbaíján ...	... 56
Alór ... 1, 28, 29, 37,			
	38, 46, 69, 107		
A'mar ...	45		
A'mín ...	4, 73, 74, 106	Bábá Ahmad ...	... 73
A'mir ...	1, 3	Babarló ...	... 73, 82, 83, 89
Amir (s) ...	25	Báber ...	54, 59—63, 71,
A'mir Amráni ...	67, 79, 94		74, 79—83, 87, 93
Amír Hasan ...	13, 14	Báber Mirzá ...	... 56, 59, 60
Amír Khán ...	134	Bábínáh ...	34, 41—43, 49
Amír Khusró ...	13—15	Bábrah ...	... 32
Amír Láchín ...	13	Badah ...	... 31
Amírpur ...	128	Badakhshán ...	62, 87, 88
Amír Taimúr ... 27, (Kúr-		Badín ...	53, 101, 103, 104, 111
kán) 46, 54—56, 64, 93,		Badí-ul-Jamál ...	... 98
105, (Sáhib Kirán) 54, 71, 93		Badí-uzzamán Mírzá ...	56—60
Amír Zunnún ...	57—60, 66	Bághbán ...	64, 66, 68, 74
Amrah ...	31	Baghdád ...	4—6, 28, 38
Amúyah ...	60	Bahádúr Khán ...	... 23, 24
Andalusia ...	5	Bahádúr Náhir ...	... 24
Ansári ...	30	Bahádúr Sháh ...	... 131
Aoliá ...	13	Bahár ...	... 25, 127
Aórangzeb ... 128 (A'lám-		Bahárlú ...	... 87
gír) 129—131		Bahá-uddín ...	13, 14, 21, 45
Aótár ...	31	Bahlúdí ...	... 86
Arab (s) ...	7, 28—31, 38, 74	Bahlúl (Khán) Lódhí ...	75
Arabí Gáhí ...	89, 90	Bahrój ...	... 12
Arab Kúkah ...	118, 119	Bahrám Karmatí ...	75
A'rám Sháh ...	10, 28	Bahrám Mírza ...	... 126
Arghún (s) ...	53, 54,	Bahrámpur ...	42, 128
	57, 59, 60, 67, 74—79,	Bahrám Sháh ...	... 8, 10
	81, 89—91, 94—99, 106,	Bahriah (s) ...	... 33, 34
	118, 118, 123, 124, 134	Bahúpat ...	... 32
Arghún Khán ...	54, 55, 57	Bájdú Khán ...	... 54
Arkalí Khán ...	15, 16	Bairam Khán ...	87, 100, 106
Armanbelah ...	30	Bá:sankar ...	... 56
Armel ...	36	Bájár ...	... 29
Arór ...	69	Bakár ...	... 5
Arsalán Sháh ...	8	Bakhar 11, 12, 16, 18, 20,	
Arshad Khán ...	130		21, 29, 42, 46, 47, 49, 52,
A's ...	2		
As-ad ...	11, 29		64, 66, 69—70, 73—79,
As-adí ...	1		
As-adiah ...	29		81—101, 105—111,
Asám ...	31		
Ashrafís ...	105		120, 122, 127—129, 132, 134
Asna Ashriah ...	61	Bakhshó Lángáh ...	88, 87, 88
		Bakr ...	... 3
		Bakrá Khán ...	... 10
		Balban ...	... 10, 13

INDEX OF PART I.

321

Page.		Page.	
Balkh ...	18, 59	Chaghdaḥ ...	32
Balóch ...	47, 61	Chanah ...	28
Balóch (es) 30, 34, 70, 73,	74, 76, 77, 87, 96	Chándiás ...	77
Balóch Jats ...	73	Chándikó ...	68, 70, 111
Balóchís ...	19	Chándúkah ...	50
Balój (or Balóch)	30	Chanesar ...	33, 36, 37
Baní Mughairah ...	29	Chanesar Námah ...	117
Baní Tamím ...	29	Changez Khán ...	11, 15,
Baní Ummiah ...	2, 3	17, 54, 55, 59, 126	
Baní Utbah ...	29	Chanón ...	28
Banwális ...	29	Chárah Hingórah ...	33
Bárah ...	132	Cháraín (s) ...	40
Barkal ...	55	Chárará ...	32
Bar Karrah ...	32	Charkas Khán ...	126
Barlás ...	131	Chár-Hazáří ...	128
Bart ...	31, 32	Chatrkan ...	31, 32
Bathórah ...	83, 86, 89, 128, 132	Chattah Amráni ...	38
Batí ...	73, 74	Chelšriah ...	33
Bátú Khán ...	55	Chhuttah ...	32
Bayánah ...	25	Chíghatá Khán ...	54, 55
Bazír ...	31	Chuchak Begum ...	88, 93
Beg Oghlí ...	107	D	
Bekánír ...	85	Dádú ...	66
Bengál ...	16, 21, 24, 25, 81, 82	Dadú Phattú ...	35
Besúká Bahádur ...	11	Dahar ...	73
Bhágrat ...	31	Dáhar Náhiah ...	33
Bhái Khan (Arab Kúkah)		Dahoris ...	73
114, 116, 118, 122, 126, 128		Dahkah ...	35
Bhág Nai ...	28	Dakhan ...	32
Bhanbhór ...	5, 28	Dalúr ...	37
Bhanbhórái ...	5, 28	Dalúrái ...	28, 37, 38
Bhanbrá ...	38	Damík ...	9
Bhattí (s) ...	25, 26, 32	Dankanah ...	32
Bhayahparía ...	34	Daólatábád ...	18
Bhúngar ...	35, 36	Daólat Katah ...	61
Bishkal ...	21	Daólat Sháh ...	64
Brahmanábád ...	28, 38	Daólatrái ...	115
Brahmin ...	39	Dará Shikóh ...	129
Budhá ...	31	Dara Siví ...	28
Bulghár ...	54	Darak ...	41
Bulrá ...	132	Darbelah ...	28, 72, 97, 111
Burhán ...	29	Dariah ...	28
Buthí Chárah ...	82	Dariáhí ...	102
C		Darweshes ...	29
Cháchik ...	53	Daryá Khán ...	50—54,
Cháchikán ...	53, 72, 83, 101	63—67, 118, 119	
Chachnámah ...	29	Dasrat ...	31

Page.	Page.	
David 31	Fatehpur... ... 29, 61, 64, 106	
Dáwar ... 57—60, 126	Fátimah 30	
Dayárbakar 56	Fazlulláh 26	
Debálpur ... 1, 17, 25, 26	Feróz 15	
Dehlí ... 7, 9—27, 35, 37, 40—47, 75, 76, 80, 93, 100, 105, 126, 129	Ferázábád ... 22, 23, 26	
Derá Gházi Khán ... 78	Ferázábád Dehlí... ... 22	
Derah ... 28, 31, 33	Feróz Khán 26	
Derah Sammáh 33	Feróz Khán Láungah ... 76	
Desar 34	Ferózsháh ... 17, 20—26, 43, 44	
Dethah 28	Ferózsháhí rupees ... 81	
Dhamách 28	Ferózuddín 12	
Dhárejab (s) 68, 69	Firdósí 6	
Dhórhás 33	G	
Dhóriah Hingórah ... 33	Gájjiáh 132	
Diláwar 78, 85	Gandráh 44	
Dilshád 49	Gangá 87	
Dípalpur... ... 1	Ganjábah 64, 108	
Díván 20, 115	Gháró 77	
Dódá 35, 36	Chayásuddín... 8—10, 13—18, 35	
Dódáis 77	Gházán Khán 55	
Duábh 23	Gháziáh 132	
Du-Hazári 127	Ghází Beg 114—117, 119, 120, 122	
E		
Egypt 19	Ghází Khán 78	
Ejal Núyán 55	Ghází Malak ... 17, 18, 35	
Elankar Bahádúr 55	Ghazní ... 6—10, 28, 35, 36, 60, 75, 88, 131	
El Khán 54	Ghór ... 6—8, 11, 35, 57, 58	
Eltamish 10—13	Góbartáj Khánúm ... 106	
Erómjí Barlás 55	Gujar 87	
Europeans 95	Gujrát ... 16, 19, 21, 24, 43—45, 51, 67, 68, 70—72, 80—83, 87, 92, 107	
F		
Fakhr Malak 17, 18	Gulbarg Begum 74, 93	
Fakír (s) 132, 133	Guáliár 25	
Faójdár 127, 129, 131	H	
Faríd 82	Hádf 4	
Faríduddín 12	Haft-Hazári 129	
Farrukh 94	Hadíkatul-áoliá 44	
Farrukh Siyar ... 132, 133	Haibat Alf Khán 67	
Farrukhzád 8	Haidar 121, 123	
Fárükis 29	Hajj 89	
Fatehpur... 111, 113, 118—120	Hájí 52, 53	
Fateh Khán ... 22, 45, 105	Hajjáj 1	

	Page.		Page.
Hakam ...	...	2	
Hákím ...	...	29	Iatimád Khán ...
Hálah ...	...	33, 34	122
Hálá (h) ...	...	72, 112	Iatimád Khán Khwájah ...
Hálá (h) kandí ...	35, 72,		109
	83, 112, 124, 133		Ibáká Khán ...
Halákú (or Halágú)			55
Khán ...	5, 54, 55		Ibráhím ...
Hálání ...	...	29	3, 8, 56, 75
Halúkhár ...	...	50	Ibráhím Mírzá ...
Hamahr ...	...	31	56
Hamal Jat ...	...	132	Idrákí Beg ...
Hámán ...	...	5	117
Hamídah Bánú Begum ...	86		Ikhláṣ Khán ...
Hamímah ...	...	4	20
Hamír ...	...	86	Imám (s) ...
Hamzah ...	...	30	61
Hápar ...	...	33	India ...
Háris ...	...	29	8
Harún ...	...	30	Indus ...
Harún Makrání ...	...	30	12
Harún Rashíd ...	... 4, 5, 28		Irák ...
Hasan ...	...	2, 13	1, 3, 56, 61, 88
Hashám ...	...	1, 3	Irák Ajam ...
Háshim ...	...	2, 31	127
Hawwá ...	...	30	Irán ...
Hazárah ...	13, 57, 59, 74, 88		55, 56
Hímah Kót ...	...	28	Ísa ...
Hímmat ...	...	182	5
Hímú ...	...	35	Ísaí ...
Hind ...	...	1, 6, 72	105
Hindú (s) ...	16, 102, 114, 123, 128		Ísa Tarkhán ...
Hindú Khán ...	...	123—126	117
Hindustán ...	7, 9, 10, 15,		Isfahán ...
	28, 43, 70, 74, 75, 93,		105
	96, 100, 106, 110, 117		Is-hák ...
Hingórah ...	...	33, 34	5
Hingórah Kaónr ...	...	34	Islám ...
Hingórás ...	...	33	1, 55
Hirát ...	52, 57—59, 73, 105, 128		Islámism ...
Hisámuddín Mírak ...	...	74	130
Hispat ...	...	32	Ismáil ...
Hóthí ...	...	33	3, 8, 13, 29, 52
Humairáh ...	...	30	Ispán ...
Humairí ...	...	30	64
Humáyún ...	17, 80—88, 93, 100		Izzat Pír ...
Humáyún Khán ...	...	24	129
Hunrut ...	...	32	
Husain ...	...	8	
			J
			Jaafr Alí ...
			119
			Jabriah (s) ...
			29
			Jádam ...
			32
			Jégír (s) ...
			96, 106,
			110—114, 122, 125, 126,
			128, 134
			Jahánábád ...
			23
			Jahándárháh ...
			132
			Jahángír ...
			120, 125—128
			Jahánsóz ...
			9
			Jajah ...
			28
			Jakhrah ...
			32, 33
			Jaksiah (s) ...
			33
			Jálál ...
			30
			Jálál Jahánián ...
			14
			Jáláluddín ...
			12, 15, 16
			Jáláluddín Muhammád
			Akbar ...
			86
			Jáláluddín Muhammád
			Duábi ...
			50
			Jám (s) ...
			21, 31, 41,
			44—48, 51, 53, 64, 74,
			117, 118, 128

Page.		Page.
Jám Alí Sher ...	... 45	Jhódó 67
Jám Bábináh ...	... 43, 44	Jhódó Sódhó 79
Jám Dáud ...	... 118	Jódhpur 85, 86
Jám Desar ...	... 99, 117	Jorá-Sammah 32
Jám Fateh Khán ...	46, 47	Júji Khán 54, 55
Jám Feróz ...	51—53, 63—68, 70—72	Jún ... 22, 23, 67, 82, 86, 87, 111
Jám Hálah ...	117, 118	Júnah 21, 34, 42
Jám Hápar ...	... 33	Júnpur 82, 86, 87
Jám Hóthí ...	... 33	K
Jám Júnah ...	21, 33, 34, 42	Kabáchah 10, 11, 28
Jám Karn ...	... 46	Kabád Khán 129
Jám Khairuddín ...	21, 43, 51	Kabchák 54—57, 126
Jám Mubárak ...	... 47	Kából ... 59—61, 63, 74, 82, 88, 93, 122
Jám Nindó ...	49, 50, 62, 65	Kachh ... 30, 35, 39—41, 44, 47, 72, 79, 80, 96, 104, 115
Jám Nizámuddín ...	45, 49—51	Kádir Billáh 5—7
Jám Ráinah ...	... 47, 48	Kádriah-pótás 33
Jám Saláhuddín ...	44, 45, 52, 53, 67	Káhah 33, 34, 41, 42
Jám Sanjar ...	48, 49, 51	Káhán 52
Jám Sárang ...	... 66	Káhir Billáh 5
Jám Sikandar ...	... 47, 48	Kaikabíd 10
Jám Tamáchí ...	42—46	Kai Khusro 15
Jám Taghlak ...	... 47	Kais 1
Jám Unar ...	... 41—43	Kajpat 32
Jamádí-al-awwal ...	23—25, 48, 84, 86, 108	Kajrelí 48
Jamádissání ...	... 13, 88	Kájuli Babádur 55
Jamáluddín ...	... 114	Kák 33
Jamshed ...	... 31	Káká 37
Jamún ...	... 25	Kákar 32, 33
Ján Bábá ...	96, 97, 99, 100	Kákejah-pótás 33
Janejah ...	... 33	Kákepotás 33
Jání Beg ...	101, 103, 109—113	Kékír 108
Jánspá ...	... 32	Kakrálah ... 99, 100, 117, 118, 128
Jérah ...	... 33	Kákri 111
Járeháj (s) ...	19, 20, 67, 81, 96	Kalah 32
Jarímah ...	... 30	Kalandar 14, 20
Jasódhan ...	... 28	Kalán Kót 34, 113
Jat (s) ...	... 30, 77	Kalánúr 21
Jesalmer ...	... 86, 96, 107	Kalhórah (s) 29, 134
Jesar ...	... 28, 34	Kalich Khán 12
Jetpur ...	... 80	Kalmátí Jatóis 81
Jhángár ...	... 29	Kandal 19
Jhim ...	... 28	Kandelí (or Kandí) ... 48
Jhók ...	... 132	Kandhár ... 50, 57—63, 73, 82, 87, 88, 93, 121—126
Jim ...	... 53	
Jítór ...	... 80, 81	
Jiyah ...	... 28	

Page.		Page.	
Kanúj ...	25	Khizir Khán ...	26, 75, 81
Kaórejah Sammah ...	28	Khókhár (s) ...	9, 25
Kárah ...	33	Khóriah ...	34
Karhíjár Núyán ...	55	Khudá Bandah ...	54
Karámatiah ...	75	Khudáyár Khán (Abbásí).	
Kári ...	125		132, 133
Karn ...	45	Khurásán ...	1, 3, 7–11, 54, 56, 57, 59–61, 121,
Karnál ...	19, 32, 128		122, 126
Kar Rahú ...	33	Khurásáne ...	60
Kaselá ...	31	Khusháb ...	70, 131
Káshghar ...	55	Khusró ...	18, 120
Kásim Alí Sultán Sárbán ...	101	Khusró Khán ...	17, 18, 35, 111
Kásim Arghún ...	102	Khusró Khán Charkas,	
Kásim Kúkah ...	93	114–115, 118, 121–126	
Kátiar ...	116	Khusró Malik ...	8
Kází (s) ...	29, 49, 71, 92	Khusró Sháh ...	8, 114
Kází Abdulláh ...	51	Khwájah Bákí ...	92
Kází Burhán ...	29	Khwájah Khatír ...	18
Kází Dittó ...	92	Khwájah Shamsuddín	
Kází Kázan ...	65, 66, 68, 69, 71	Khaófi ...	79
Kází Maarúf ...	49	Kíbak Argún ...	53, 60, 64, 94
Kázim ...	133	Kin ...	32
Keliah ...	31	Kínjhur ...	44
Kesú Khán ...	107	Kírór ...	106
Kewak Khán ...	54, 55	Kishwar Khán ...	18, 19
Khaíf ...	36	Kót Máchián ...	50
Khairó ...	36	Kóráis ...	77
Khairpur ...	73	Kórán ...	7, 12, 71, 130
Khairuddín ...	21, 43	Kórejah ...	32
Khalífah (s) 1–7, 19, 28, 34, 74		Kórejas ...	33
Khalífah Hisámuddín		Kóriah ...	33
Mírák ...	74	Kótlah ...	24
Khalífate ...	2	Kublí Khán ...	55
Khalil Mírzá ...	56	Kúfah ...	3, 4
Khaljí Khán ...	15	Kúl ...	86
Khán ...	106	Kunjátó Khán ...	54
Khán Jahón ...	22, 24, 25, 83	Kúrchí ...	102
Khán Khánán.	87, 106, 111–114, 133	Kurráh Khán ...	121
Khánazád Khán ...	130	Kutbuddín ...	9, 10, 17, 18, 27
Khanbhát ...	19	Kutlugh ...	15
Khangúr ...	37, 67		L
Khánwáh... ...	64	Láhór ...	8–15, 23, 25, 26, 82, 83 110, 122, 131, 132
Kharár (s) ...	83	Láhri ...	95
Khúskhelís ...	52	Lakallawí ...	38
Kházán Khán ...	54	Lákbah ...	32–34
Khiljí (s)... ...	10, 11, 15, 17, 25		
Khiukár ...	67		
Khinráh ...	36		

	Páge.		Page.
Lákhah Jám	... ... 33	Maklí Hill	... 44, 51,
Lákhatiáh	... ... 33	91, 97, 99, 102, 114, 128, 133	
Lákhiár	... ... 32	Malak Ahmad	... ... 102
Lakhman	... ... 31, 32	Malak Aláuddín Márwal	... 25
Lakhnao	... ... 10, 12	Malak Ali	... ... 27
Lakí	... 38, 64,	Malak Alisher	... ... 18, 20
	66, 91, 100, 110, 111	Malak Bahrám	... ... 20
Lál Shahbáz	... ... 13, 14	Malak Feróz	... ... 42
Langáh (s)	... 47, 75—78, 87, 88	Malak Khán	... ... 11
Lanjár (s)	... ... 33	Malak Khandú	... ... 25
Lank Nishín	... ... 58	Malak Rajúr	... ... 25
Lér	... ... 77	Malak Ratan	... ... 41, 42
Ládkáná (Lárkáná)	... 68	Malak Ruknuddín	... 22
Lilá	... ... 37	Malak Tájuddín Káfúrí	20, 27, 42
Lódahs	... ... 31	Malak Mubárik Khán	... 22
Lódhí	... ... 75	Maledew	... ... 85, 86
Lóhrí	... 68, 69, 75, 83—	Mális	... ... 74
	85, 88, 107, 108, 113,	Málí Sthán	... ... 74
	114, 120, 126	Malúr	... ... 25
Lalias	... ... 31	Mámún	... 4, 5, 28, 34
Luhári Gate	... ... 79	Manáhish	... 32—34
Lutfulláh	... ... 126	Mandrah	... ... 33
M			
Máchhí	... ... 68, 73	Mangar	... ... 34
Machhí Sólangi	... 28	Mangchá	... ... 108
Maddí	... ... 30	Mangís	... ... 29
Mádhandás	... ... 109	Mániká	... ... 72
Maghfíruddín	... ... 9	Mánikchand	... ... 124
Magsí	... ... 74	Mániktárah	... ... 28
Mahar	... ... 32, 73	Mankú (Mangú) Káán	5, 54, 55
Máh Begum	... 60, 61,	Mansúr	... ... 4, 8, 56
	74, 90—93, 97, 99, 100, 106	Mañódúd	... ... 8
Mahdí	... ... 4	Maoláná Asíruddín Abharí	52
Mahmúd	... 6—13, 17, 28, 36, 66	Maoláná Muhammad	52
Mahmúdábád	... ... 81	Mariam	... ... 29
Mahmúd Khán	... ... 64	Máruí	... ... 37
Mahmúd Khán Lángáh	... 77	Mérús	... ... 37
Mahmúd Sháh	... ... 25, 26	Marw	... ... 58
Majdúd	... ... 8	Marwán	... ... 1—4
Makhdúm	... ... 14, 112	Marwandí	... ... 13
Makhdúm Abdul Azíz		Masnad Ali Fateh Khán	
Abharí	... ... 52	Bahádur	... ... 109
Makhdúm Bilál	... ... 66	Masrak	... ... 33
Makhdúm Rahmatulláh	... 133	Mastong	... ... 57, 106
Makhdúm Núh	... ... 112	Mas-úd	... ... 8
Makrán	... ... 29	Mas-úd Sháh	... ... 10—12

Page.		Page.
Meccá	14, 71, 85, 89, 91, 92	Míránszáh Mirzá... ... 56
Mehtar Sanbul	... ... 62	Mírf 105
Men Takar	... ... 28	Mirzá ... 46, 56, 87, 91,
Mewát	... ... 23, 24	118, 120, 122, 128
Mián Dín Muhammad Siráí	130	Mirzá Abdul Alí Tar-
Mián Núr Muhammad		khán 94
Kalhórah Abbásí	... 134	Mirzá Abul Fateh. 113—115
Mír Abdulláh Sultán	... 123	Mirzá Askári ... 82, 88
Mír Abdurrazák	120, 128	Mirzá Bákí 93, 99—105, 115
Mír Abdul Baká ...	128	(See Mirzá Muhammad Bákí.)
Mír Abdul Baká Amír		Mirzá Ghází Beg... 114—127
Khán ...	... 131	Mirzá Hindái ... 84
Mír Abul Khair	... 92	Mirzá I'sá (Tarkhan) 67,
Mír Adl ...	... 108	77, 80, 87, 90—97, 105,
Mír Ahmad Wálí	... 91	115, 125—127
Mír Ali Arghún...	... 77	Mirzá Ján Bábá ... 98—100
Mír Alíkah Arghún	... 66,	Mirzá Jání (Beg) (Tar-
	67, 80, 82, 84	khan) 108—116
Mír Báyazíd Buhkárí	127, 128	Mirzá Kamráón... 79, 82, 88, 89, 93
Mír Farrukh	... 72, 77, 80, 81	Mirzá Kásim 98
Mír Fázil	... 68—70	Mirzá Kásim Beg ... 81
Mír Fázil Kókaltásh...	64,	Mirzá Kúchak 98
	66—70, 73, 105	Mirzá Kurrah Khán ... 121
Mír Ghazanfar Ali	... 132	Mirzá Muhammad (Tar-
Mír Ghulám Alí Belgrámí	130	khán) 94, 101
Mír Hamíd Sárbán	... 92	Mírzá Muhammad Amán
Mír Hasan Basír (or Mis-		Tarkhán 122
rí)	... 57, 64, 105	Mirzá Muhammad Bákí
Mír Kásim (Kibákí)	... 64, 73	(Tarkhán) ... 95—103, 108, 116
Mír Khalífah	... ... 93	Mirzá Muhammad Mómin. 57
Mír Khán	... ... 123	Mirzá Muhammad Mukím
Mír Lutfáli Khan	... 132	Arghún 59, 93
Mír Lutfí	... ... 90	Mirzá Muhammad Sálíh ... 92—96
Mír Maasúm (Sháh)	70, 92, 111	Mirzá Muhammad Záhid... 110
Mír Malak Muhammad	... 90	Mirzá Muzaffar (Beg) 96, 103, 104
Mír Muhammad Sárbán.	70, 77, 84	Mírzá Muzaffar (Tar-
Mír Muhammad Shafíá	... 132	khán) 101, 103, 115
Mír Muhammad Yusuf		Mirzá Násir 85
Mahdi Razawí	... 132	Mirzá Murád 127
Mír Muín	... ... 50	Mirzá Mustafá Khán ... 127
Mír Sadah Sámánah	... 22, 23	Mirzá Páindah (Beg) 101, 113
Mír Sháh Hasan Takdirí...	92	Mirzá Pír Muhammad 27, 46, 47
Mír Sháh Mahmúd Ar-		Mirzá Rustam ... 126, 127
ghún ...	... 89, 90	Mirzá Saadulláh 120
Mír Shamsuddín...	... 50	Mirzá Sálíh ... 96, 99, 101
Mír Sultán Alí (Beg)	... 57, 84	Mírzá Sháhbeg (Ar-
Mír Zulfikár Alí...	... 132	ghún) 64, 94, 106
Mír Zunnún Arghún	... 105	Mirzá Sháh Hasan 67, 68,
Míránpur...	... ... 132	71—94, 100

Page.	Page.
Mirzá Sháh Mas-úd ... 92	Muharram ... 12, 19, 20, 27, 65, 67, 85, 87, 89, 90
Mirzá Yádgár Miskín Tar- khán 100	Muhib Alí Khán... 93, 106—108
Mirzá Yádgár Násir ... 84, 85	Muhib Tarkhán ... 77
Miskáls 87	Muhtadí 4
Mória 29	Muizzuddín ... 9, 10, 130, 131
Mótan Khán 64, 66	Mujáhid Khán ... 101, 106—108
Muatamid... ... 4	Mukarrab Khán 25, 26
Muatasim... ... 4	Mukim Sultán 124
Muatazid 4, 5	Muktadir... ... 4, 5
Muáwiyah... ... 2	Muktáfi 5
Mubárák (Khán)... 25, 47, 106, 107	Múlah 115
Mubárák Kabír 22	Mullá Tardí Beg... ... 100
Mubárák Sháh 15	Mullá Yaakúb 115
Mughairah 29	Multán 7, 9—19, 23—28, 35, 42, 46, 79, 87, 88, 94, 106, 122, 125, 128, 131
Mughul(s) ... 11, 12, 15—17, 50, 53, 63—69, 72, 73, 75, 77, 80—82, 90, 96, 100, 104	Multánís 19
Mughul-wárah 53	Múmal 37
Muhammad ... 1—4, 8, 11, 12, 15, 17, 20, 29, 30, 46	Muntakhib Tawárikh ... 36
Muhammad A'bád ... 24	Muntasir... ... 4
Muhammad Alí Sultán Kábulí 115, 117	Murádiah... ... 34
Muhammad Amán Tar- khán 112	Muríd Balóch 96
Muhammad Bábar (Mirzá). 60, 70	Músá 29
Muhammad Bákí... ... 95—99	Músá Barmakí 5
Muhammad Beg 123	Músá'l 3
Muhammad Hasan ... 132	Muslihuddín 14
Muhammad Kásim (Sakífi) 1, 29, 30, 74	Muslim 1
Muhammad Khan Shaibání (Uzbak) 59—61	Mustaa'ím Billáh 5
Muhammad Kulí... ... 107	Musta-ín 4
Muhammad Mískín Tar- khán 77, 79	Mustakfí 5
Muhammad Mukím. 57—60, 174	Muta-izz 4
Muhammad Mun-im Khán 133	Mutawakkil 4
Muhammad Muzaffar ... 26	Mutií 5
Muhammad Sádik Khán 105, 109, 110	Nuttakí 5
Muhammad Sháh. 18—22, 24, 25, 43, 51, 75, 133	Muzaffar Beg 103
Muhammad Tarkhán ... 70	Muzaffar Husain Mirzá 56—58, 66
Muhammad Túr 35, 36, 40, 41	Muijzzuddín 9
Muhammad Yaakúb Khán Kashmírí 132	 N
	Nagar Kót 22
	Nágór 107
	Náhah 32
	Náhíah 33
	Náhíd Begum ... 61, 74, 93, 99, 100, 106
	Náhir (s) ... 26, 77, 87, 109
	Nakúdár 54

Page.		Page.	
Nának Nai	35	Nawáb Yúsuf Khán Tarí.	131
Nárganat	32	Nawáb Zabardast Khán...	130
Nasarpúr...35, 47, 71, 81, 100—102, 111, 115, 116, 121, 124		Nawáb Zafar Khán ...	128
Nás'r	20	Nawákás	32
Násiruddín ...8—13, 17, 25, 26, 28, 60		Nayyát	32
Násiruddín Mírzá ...	60	Nazránahs	25
Nasratábád	89	Nerún Kít ... 101, 113, 123	
Nasrat Khán	15, 16	Níjálát Khán	99
Nasrat Sháh	26	Nile	3
Nawáb ..109, 118, 120, 128, 131, 134		Nizámuddín ... 13, 51, 63	
Nawáb Aazam Khán ...	132	Nizámul-mulk 41, 21	
Nawáb Abú Nasrat Khán 129, 130		Neah	31
Nawáb Ahmad Yár Khán.	131	Nórái	128
Nawáb Amír Khán ...	128	Natiár	33
Nawáb Atr Khán ...131, 132		Núraim	44
Nawáb Dilerdil Khán ...	134	Núh	31
Nawáb Himmat Dilerdil Khan	134	Núrgáhí	64
Nawáb Hifzulláh Khán ...	130	Núr Muhammad Kalhórah.	132
Nawáb Ismáíl Kulí Khán.	110	Núr Muhammad Palejah.	132
Nawáb Kásim Khán ...	128	Núruddín 11—13	
Nawáb Khánazád Khán...	129	Núruddín Muhammad Salím	120
Nawáb Khán Khánán ...	111		
Nawáb Khudá Yár Khán.	134	O	
Nawáb Khwájáh Muham- mad Khalil Khán ...131, 132		O'dhár	32
Nawáb Lashkar Khán ...	129	Oktái Káán	55
Nawáb Mahábat Khán ...	133	Oktái Khán	54
Nawáb Mihín Khán ...	131	O'thah	34
Nawáb Mír Amíneddín Khán Husain	131	O'thah Saminah	34
Nawáb Mughul Khán ...	128	Oudh	32
Nawáb Murid Khán ...	130		
Nawáb Muzaffar Khán ...	128	P	
Nawáb Muhammad Sádik Khán 109, 110		Páindah Beg	103
Nawáb Saádat Khán ...	129	Palejah	128
Nawáb Sádik Ali Khán... 134		Palli	33, 34
Nawáb Saifulláh Khán 133, 134		Panjáb	27
Nawáb Saíd Khán ...118, 120		Panj-hazárí	126
Nawáb Sardá Khán ...	130	Panwhárs	29
Nawáb Sayyed Izzat Khán.	129	Parganahs	106, 111
Nawáb Shákir Khán ...	131	Parhár	32
Nawáb Sharíful Mulk ...	127	Parindah Beg	58
		Púrkár	92
		Pát ... 74, 84, 88, 109	
		Patan	81
		Pátná	127
		Perár	65
		Persia ...31, 50, 55, 61, 64, 105, 106, 120, 126	
		Phul Lákháh	32

	Page.		Page.
Phul Náhiyah ...	33	Ráná Wírsal ...	86
Phul Sammáhs ...	34	Ránk ...	114, 123
Pír Muhammád ...	27	Ránó Tyárá ...	32
Pír Wálí Barlás ...	61	Rashíd ...	4, 10
Pishang ...	58	Ráthár ...	28, 31
Punhún ...	28, 36	Rawáh ...	1
R		Rází ...	5
Rabí-ul-A'khar ...	23, 85, 87	Rází Muhammad Khán ...	133
Rabí-ul-Awwal ...	23, 24, 26, 27, 49, 82, 85, 91, 109, 110	Rel ...	29
Rabí-u-sáni ...	79, 95	Rind (s) ...	74, 77
Rádanpur ...	81	Rímal Sódhó ...	66, 67
Rafí Malak ...	19	Risálai Kutbiyyah ...	51
Rahmán ...	72	Rizíyah Begum ...	10
Rahmán Kuli Beg ...	110	Róhri ...	29, 68, 73
Ráhújah ...	33	Rópáh ...	28
Rahúmá ...	33	Rukan ...	34
Rái ...	72	Ruknuddín. 10, 13, 16, 19, 20, 22	
Rádan ...	33, 34	Rustam Beg ...	123
Rái Díj ...	82	S	
Rái Sahará ...	71, 76	Saadat Khán ...	25, 26
Ráidinah ...	47	Saadí ...	14
Ráiíhah Begum ...	99	Saadulláh Khán ...	150
Rái Khangár ...	67, 79, 80, 96	Sabaktagín ...	8
Rái Khóriah ...	123	Sád ...	35
Rái Mánikchand ...	123	Sádhw Pelo ...	89
Ráinah ...	47, 48	Sádíkalí Khán ...	133
Ráising ...	124	Sádík Muhammad Khán ...	109
Rájah (s) ...	25, 81, 85, 86	Safawí ...	61
Rajah Máldew ...	85, 86	Saffáh ...	3—5
Rájab Sankdilán ...	127	Saffar ...	20, 22, 27, 65, 108, 132
Rajjib 20, 21, 78, 83, 84, 86, 114		Safi Mirzá ...	123
Rájá Parmánand ...	109	Sáhah Sammáh ...	34
Rájá Taonrmal ...	109	Sáhár ...	33
Rájputs ...	104	Sáhár Sammáh ...	33
Rakík ...	89, 90	Sáhejáhs ...	34
Rém ...	31, 32	Sáhib Kirán ...	27, 46, 54, 112
Ramazán ...	7, 21—23, 26, 53, 71, 83	Sáhibi Sútah ...	126
Ramazán I'd ...	53	Sahtah ...	31, 66
Rámdeh ...	33	Sáid Khán ...	130—132
Ráná Bhanar Sahtah Ráthór	28	Saifuddín ...	9
Ráná Mánikchand ...	124	Saiful Malük ...	9, 38
Ráná Mendrah ...	37	Sáindinah Hindú Khán ...	124
Ráná Sinjár ...	28	Sókórah ...	5
		Sakhar ...	69, 108
		Sakífi ...	29
		Saláhuddín ...	49, 51, 52, 53, 68
		Sálár Khán ...	40

Page.	Page.
Sálih Khán ...	132
Sám ...	31, 32
Sámánah ...	23
Sámánís ...	8
Samarkand ...	56, 57, 59
Samejá ...	33
Samejahs ...	98, 99, 115
Samia ...	31
Sammah (s) 20, 22, 27, 31—36, 39, 41, 42, 47, 54, 64, 65, 67, 69, 134	
Sámrah ...	6, 28, 38
Sámui ...	34, 41, 44, 51
Sambul Khán ...	78
Sanbut Rájá ...	32
Sánd ...	32, 33
Sangá ...	31
Sanghár ...	35, 36
Sángrah ...	20
Sanjar ...	8, 12, 48
Sann ...	43, 90, 113
Sáuwariah ...	133
Sapar Sammah ...	40
Sárang Khán ...	25—27
Sarmór ...	22
Sasúi ...	28
Satiah ...	32
Sátílmer ...	86
Sayyed (s) 38, 46, 58, 68, 69, 71, 75, 92, 100, 108, 131, 132	
Sayyed Abul Fazl ...	108
Sayyed Abulghais ...	46
Sayyed Abul Makáram ...	131
Sayyed Alí Músawí ...	38
Sayyed Alí Shírází ...	101
Sayyed Baháuddín ...	111
Sayyed Ibráhím ...	128
Sayyed Jalál ...	101
Sayyed Mír Adl ...	108
Sayyed Mír Kalán ...	92, 95
Scythia ...	55
Sehwán ...	7, 14, 16, 18, 21, 29, 41, 42, 43, 47, 52, 64, 68—70, 72, 82, 84, 85, 86, 91, 92, 95—97, 101, 103, 109, 111, 112, 114, 120, 122, 125, 128, 130, 134
Sekhát Sammah ...	34
Sewrni ...	73, 76
Sháát Alí Khán ...	132
Sháh ...	32
Sháh Abbás ...	61, 123
Sháh Abdulghafúr ...	133
Sháh Alam Bahádúr	
Sháh ...	133
Sháhal Náhir ...	26
Shahábuddín (Ghérí) ...	9, 75
Sháhbandar ...	95
Shahbáz ...	14, 20
Shahbází ...	115
Shahbáz Khán ...	115, 124
Sháhbeg ...	50, 61, 62—63
Sháhhég Arzhún 53—63, 65—84	
Sháh Beg Khán ...	111, 113, 121, 123
Sháh Beló ...	88
Sháhburdí Beg ...	106
Sháh Hasan 71, 72, 76—93, 97	
Sháh Hasan Takdirí ...	80, 92
Sháhgarh ...	111, 113
Sháh Ináyat Súfi ...	132, 133
Sháh Ismáíl Safawí ...	61, 62, 123, 126
Sháh Jahán ...	127, 128, 130
Sháh Juned ...	61
Sháh Kásim (Arghún) 99, 114, 115, 124	
Sháh Mahmúd Mirzá ...	56
Sháhnámah ...	6
Sháhrukh ...	101, 102
Sháhrukh Mirzá ...	56
Sháh Sáfi ...	123
Sháh Tahmásb (or Tah- masp) ...	61, 87, 106, 123
Shaibán ...	29
Shaibániah ...	55
Shakarganj ...	13, 14
Shál ...	57, 61, 63, 66, 67, 106
Shám ...	2
Shams Gate ...	78
Shams Kashmírí ...	101
Shamsuddín ...	10—14
Shanbah ...	89, 90
Sharíf Khán ...	127, 128
Sharíful Mulk ...	127
Shawwál ...	12, 16, 27, 111

Page.	Page.
Shekh (s) ... 5, 13, 14, 16, 21, 29, 58, 76	Sodiári Sammah... ... 34
Shekhá Khókhar ... 25	Solomon 31
Shekh Abdul Ghafúr ... 100	Sórah 31
Shekh Alí Tághái ... 57	Sórath 32
Sh-kh Azízul'áh... ... 134	Spain 5
Shekh Bahádúín Zá- kariyá (Mu.tání) .. 13, 14, 21, 75	Súbah ... 120, 122, 126, 127
Shekh Ghulám Muhammád ... 134	Súbahdárs 126
Shekh Himád Jamálí ... 44, 51	Sulhán Kuli (Arghún) ... 109
Shekh Ibráhím 72	Súfis 29
Shekh Kutbuddín Bakht- yár Kákí 27	Sútí Fakírs 132
Shekh Mírák 101	Sukkur 69
Sh-kh Ruknuddín ... 16, 19	Sulaimán... ... 1, 3
Shekh Saíruddín... 13, 14, 21	Sulaimán Sháh 123
Sh-kh Saff Maṣnawí ... 61	Sultán ... 6, 7, 13, 14, 28, 34, 36, 40, 41, 58
Shekh Sáhar Lanjár ... 33	Sultán Abúsáíd Mirzá ... 56, 57
Shekh Tuvíáb 29	Sultán Aláuddín ... 42
Shekh-ul-Islám 21	Sultán Alí Arghún ... 59
Shekh Yusuf Kuraishí ... 75, 76	Sultán Ferózsháh ... 43
Sher Alí Kúkah 101	Sultán Haidar 61
Sher Beg 104	Sultán Husain ... 6, 123 (Mirza), 56—59, 126
Sheróyah Sultan... ... 110	Sultán Husain Langáh ... 77, 78
Shersháh (Súrí Alghán)... 83, 85	Sultán Kutbuddín ... 76
Shíah (s) 61, 133	Sultán Mahmúd 55, 74
Shíráz 14, 50	Sultán Mahmúd Bahádúr... 80
Shíráz 8	Sultán Mahmád Khán Kókaltásh ... 66, 76, 77
Shórah 119	Sultán Mahmúd Lángáh... 79
Shuabán 11, 23, 25, 71	Sultán Muhammad ... 123
Sidélikís 29	Sultán Muhammad Khan (Bakharí)... 64, 64—70, 80—87, 90—92, 95— 100, 105—108, 132
Síkádar 45, 46, 47	Sultán Muhammad Mirzá ... 56
Sikandar Lódhí 175	Sultán Muhammad Sháh Taghlak 43
Sind ... 1—7, 9—18, 25, 27—39, 34—44, 48, 50, 61, 63—66, 68—70, 72, 74, 83, 86, 97, 105, 107, 110, 120, 126, 127, 130	Sultán Mukím Beg Lá... 66
Sindicháh 50	Sultan Kuli Beg... ... 67
Sípáh Shikóh 129	Sultán Muizzuddín ... 75
Sípiáh 30	Sultán Muzaffar ... 51, 52, 67
Sistán 16, 58 59, 63	Sultán O'th 34
Siwí ... 28, 50, 61, 63, 64, 67, 74, 70	Sultán Sanjar 70
Siwistán 30	Sultánusharaf 25
Sóar-eján... ... 55	Sultán Yádgár Mirzá ... 56, 57
Sódhá (s) ... 66, 81, 86, 115	Súmráh (s) ... 6, 18, 20, 28, 38—41
Sódhá Khangárs... ... 67	Syria 2, 3, 56

	Page.		Page.
T			
Tághí ...	19, 20	Túdarast ...	31
Taghák ...	17, 47, 75	Tálí Khán ...	54, 55
Taghlakábád ...	34, 72, 113, 130	Túrán ...	55, 56
Taghlak Sháh ...	13, 18, 22, 35	Turcomania ...	55
Tái ...	29, 36	Turkistán ...	9, 11, 54
Taimúr ...	15, 27, 54, 55, 93	Turks ...	69
Taimúr Káán ...	55	Tús ...	6
Tájiah ...	34		
Tájuddín Malak ...	18	U	
Tajuddíl Yeldóz ...	10	Ubáorah ...	48, 73, 101
Takdari ...	57, 59	Uch ...	7—12, 15—17, 27, 42, 46, 75—78, 82—85, 106
Tálpurs ...	134	Udhah ...	32, 33
Taltí ...	42, 64, 66, 67	Udhejás ...	33
Tamáchí ...	41, 45, 49	Ulugh Beg Mirzá ...	56, 59
Tamerlane ...	55 (<i>see Taimúr</i>)	Ulugh Khán ...	16, 42
Tamím ...	1, 6, 21, 35	Ulugh Yurat ...	55
Tamími (s) ...	29, 37	Uk ...	59
Tamóchín ...	11	Umar ...	1—3, 31, 36, 37
Taríghái ...	55	Umarkót ...	36, 86, 96, 115
Tári ...	35	Umar Mirzá ...	56
Tárikh Maasúmí ...	92, 111	Umar Shekh Mirzá ...	56
Tarkhán (s) ...	59, 60, 67, 81, 89—94, 113, 116, 118, 123, 125, 127, 134	Ummeide (s) ...	1—5, 28, 29
Tarkhún ...	94	Ummiah ...	2
Tarsú Muhammad Khán ...	100	Unar ...	32, 34, 36, 41, 49
Tarsú Muhammad Tar- khán ...	108	Unarpur ...	112
Tartar (s) ...	27, 42	Usman ...	2, 13, 14, 29
Tátár Khán ...	42	Usmáni ...	29
Tat at ...	32	Utbah ...	32, 33
Tattá ...	7, 16—21, 29, 43, 47—50, 52, 53, 63— 72, 74, 80—97, 100, 101, 104—109, 111—120, 122—134	Uzbak (s) ...	55, 60, 126
Táyei ...	5	Uzbakiah ...	55
Tháhim (s) ...	6, 29, 35	Uzbek Khán ...	55
Thar ...	37		
Tharí ...	19	W	
Tharráh ...	5	Wábil ...	3
Tharrí ...	35	Wáditar-Páthári ...	32
Tóelá Khán ...	54	Wakhiah ...	28
Tomnah Khán ...	55	Walíd ...	2, 3
Tóng ...	28	Wangó ...	96
Transoxania ...	54, 56, 62	Wárhá ...	32
		Wásik ...	4
		Wazír ...	7, 11, 28, 37, 72
		Wirah ...	33

INDEX OF PART I.

	Page.		Page.
		Z	
		Zabdatí ...	... 32
		Zafar ...	... 62
		Zafar Khán ...	... 21, 22
		Zahhák ...	... 3
Y		Zá'd ...	... 1
Yaakúb ...	... 29	Zakariyyá ...	13, 14, 21
Yaakúb Alí Kúkah ...	115	Zí-hajj ...	... 133
Yádgár M skín ...	100	Zí-kaad ...	... 25, 63
Yádgár Muhammad Mirzá ...	56	Zul-hajj ...	... 22
Yazíd ...	2, 3	Zunnún ...	... 57—60, 64
Yúsif Alí Beg ...	87		

INDEX OF PART II.

	Page.		Page.
A			
Aazzuddín A'lamgír ...	152	Alahyár Khán ...	140, 141, 165
A'bed ...	160, 223	A'lamgír ...	138, 152
Abbás ...	125	Ali Baksh ...	215
Abbási (s)...	135, 175, 176, 300	Altás (Khán) Bróhí ...	142
Abdunnabí (Khán) 170,		Amers ...	217
174—176, 186, 187—		Amír ...	140
194, 203—206		Amír Dóst Muhammad	
Abdurrahím Khán ...	126	Khán ...	226
Abjad ...	168, 195	Amír Shekh Jahán ...	140
Abrah ...	137, 138	Arangzeb ...	138, 140, 152
Abyssinian ...	200, 218, 235	A'rí Dádní ...	136
A'damsháh ...	136, 137	A'imenian ...	233
Afghán (s)...	140, 141,	Arzí ...	167
146, 148, 152, 158—		Ashrafís ...	210
160, 166, 173, 176—178,		A'shúrah ...	155
184—187, 194, 204, 205,		A'sú Súmráh ...	149
215, 216, 222, 223		Atái Khán ...	158
A'ghá (s)...	199	Atur Khár...	150, 151,
A'ghá Ibráhím Sháh 215,		155—162, 174	
293, 308, (see Sayyed		Ayyúb Klán ...	205
Ibrahim Shah)		Ayyub Sháh ...	215, 216
A'ghá Ismáil Sháh 222,		Az m ...	165
239, 280, 293, 308 (see		Azímábéd ...	228
Sayyed Ismail Shah		Azím Khán ...	215
A'ghá Khán ...	260		
A'ghá Sháh Muhammad ...	137	B	
Agham ...	149	Bábá Fríd ...	146
Aghímádí ...	227	Bábarí (Afghárs) ...	175, 186
Abmad Khán Lighárí 227, 231		Bad'n ...	150
Ahmad Khán (Núrzáí) 203, 204		Bágah (or Bágħah) Fakír	
Ahmad Sháh (Dúráví)		182, 183, 189, 194, 195, 198, 203	
151, 152, 158, 164, 175,		Bahádor ...	158
206, 215		Bahádor Khán ...	160
Ahmadyár Khán ...	155—159	Bahádor Sháh Sháhi A'lám	
Aká Muhammád Khán Is-		140, 141	
tahání ...	149	Bahár Khán Amrání ...	146
Aká Muhammád Sálih ..	153	Bahár Sháh ...	141, 150, 155
Aktar ...	136	Baháwal Khán ...	210, 211
Akhtiar Khán ...	199, 200	Baháwalpur ...	146, 156,
A'khund Bachal ...	227, 230	157, 176, 184, 210	
Alahábád ...	155, 157, 238	Bahrám ...	193
Alah Baksh ...	167, 168	Bairam Khán ...	136
Alah Baksh Jhinjan 169,		Bajesing ...	181, 182, 195
171—175, 194		Bajham ...	164
Alahdád (Líkhí) ...	186, 188, 198	Bákar ...	194

Page.	Page.
Bakhar ... 138—147, 165, 246	Captain Wade ... 217
Bakhtár 141	Captain Whitelock ... 224—226
Bakhtáwar Khán ... 142, 143	Cháshikán ... 144, 149, 158
Balkh 205	Chákár Hálah ... 149
Balóch (es) ... 137, 146, 168, 170—180, 182, 184, 192—197, 200— 208, 211, 216—221, 223, 224, 229—236	Chálak ... 183
Bandír 163	Chánah ... 131
Barlás 135	Chándah ... 136
Basásar 150	Chándkó ... 136
Bazár (s) ... 213, 215, 221	Chándúkah ... 136, 138
Bázói 146	Chatróbár ... 137
Beglarbegi 143	Chhipri ... 225
Bengal 152, 234, 237	Cuinah ... 135
Bhág Nári ... 146, 210	Cinah Leli ... 136
Bhál 135	Chálah ... 135
Bhiráló 136	Colonel Ledge ... 225
Bhuj 161, 211, 218	Colonel Macpherson ... 234
Bibi Khaří 205	Colonel Outram ... 227—234
Bígah 163	Colonel Patole ... 233—235
Bijár Jókhiah 151	Colonel Pottinger ... 223, 224, 243, 249
Bijráñ Mírs 207	Colonel Wright ... 235
Biláwal Fakír Náij ... 150	Czar ... 213
Biláwal (Likhí) ... 184, 194, 195	D
Blue Book ... 241	Dabah ... 136
Brandesbury Regiment ... 234	Dabbah ... 235, 235, 258
British Government ... 214, 216, 217, 223—225, 228, 249	Dablí ... 146
Bóstán Khán ... 201, 203, 204	Dao at Khán Píní ... 144
Budah 184	Dai'bé'h ... 143
Bú ah Khán Na'mardiah Jakhrah 150	Dasahrah ... 217
Búla Khán 150	Dáúd ... 136, 137
Busta (Bandar) ... 161, 163	Dáúdjí ... 105
C	Dáúd Khán ... 145
Calcutta ... 217, 234, 237, 238	Dáudpótah (s) 136, 144— 149, 153, 160, 161, 176 184, 191, 199—204, 210, 211
Captain Brown ... 234, 236, 237	Dehlí ... 138, 140, 147, 151, 152, 159, 238
Captain Eastwick ... 226	Derah (s) 143, 162—164, 169, 176, 192, 198— 202, 216, 217, 236
Captain Ennis ... 226, 238	Derah Ghází Khán ... 143, 162, 176, 203
Captain Gordon 237	Derah Ismáil Khán 143, 162, 176
Captain Harding 231	Derah Kulí ... 140
Captain Leckie 226	Dethali ... 135
Captain Mylne ... 227, 228	Dhádar ... 146
Captain Pelly 234	Dhand Chhattí ... 163
Captain Stanley 228	

INDEX OF PART II.

337

Page.		Page.		
Dharablál Sammah	... 135	Frerenámah	... 167,	
Dhárájah	... 148, 150	169, 171, 174, 193, 200,		
Dherí	... 137	202, 220, 239		
Dhingánah (Jatói)	183, 194, 195	Fulelí	... 199 (see Phulelí)	
Díngarh	... 189, 190, 193	G		
Dín Muhammad	... 146, 142	Gacherah	... ... 142
Dípál Kángrah	... 135	Gáhí Jámshéd	... ... 142
Dittah	... 236	Gáj	... ... 141
Díwán	... 152, 163, 199, 218	Gandáwáh	... ... 146
Diwán Gídúmal	... 151— 154, 166, 199, 206, 291, 306	Ganjábah	... ... 146
Diwán Jaspatrái	... 206	Ganjah	... ... 146
Dooránee	... 187	Gárhí	... ... 139
Dr. James Burnes	... 217	General Keane	... 228, 226	
Dúráni (Afgháns)	... 176	General Napier	... 231, 233, 235, 239	
Durbár	... ... 226	Georgia	... ... 213
E			Gerelah 140
East India Company	170, 238, 242, 243	Ghází Khún	... 143, 165	
Egypt	... ... 227	Ghází Khán Dédái	... 143
England	... ... 228	Ghazní	... ... 135
English	217, 223, 229—239, 261	Ghórí	... ... 135
European	... 214, 225	Ghulám Álí (Nizámání)	199, 229	
F			Ghulám Álí Khán Tálpur.	218
Fakir (s)	... 138, 140, 150, 164, 181	Ghulám Haidar Mirzáni...	200	
Fakírah Khizmatgár	211, 215	Ghulám Hasan (Jhinjan).	194	
Fakíre-jó-Pir	... 211	Ghulám Husain	... 193	
Faojah Fakír	... 138	Ghulám Muhammad Lí- ghári	... 230, 232	
Farid Bhágat	... 139	Ghulám Mubammad Su- kháni	... ... 143
Faríd Khán Lakhwírah	... 146	Ghulám Sháh	... 148, 151, 159	
Farrukh Siyar	... 145	Gídú Bandar	... 223, 239	
Fateh Ali	... 165, 188	Gídú-jo-Tándó	... 152	
Fateh Ali Sháh (Kájár)	201, 212, 215, 220	Gidwaní	... ... 152
Fatehgárh	... ... 205	Gólab Sháh	... ... 222
Fateh Khán	... 188, 209	Guhrám Lashári	... ... 146
Fatehnámah	... 152, 155, 164, 167, 168, 195, 202	Gujar	... ... 135
Fateh Muhammad	... 220	Gujrát	... ... 164, 165
Fatehpur	... 140, 142	Gul Muhammad (Khan)		
Fázil Beg	... 150	Khurásáni	... 151, 153, 163	
Fazl Álí Khán	... 191, 199, 200	Gurgín Khán	... ... 213
Feróz Khán (Tálpur)	... 218	H		
Feróz Wírah	... 139, 140	Habíbání	... ... 138
Frere, Mr.	... ... 239	Habíb (Fakír Nájj)	... ... 163
		Háfíz Sher Muhammad Khán	... ... ... 209

Page.		Page.
Haidarábád ...	162—164, 168, 169, 174, 186, 197—200, 205—238	I'sar 179
Haidarábád (Mírs) ...	165, 168	Is-hák Khán 194
Hájí 171	Ishámgarh 205	
Hájí Ahmad (Kizmatgár) ...	199, 200	Ishám Khán 143
Hájí Mír Khán 211	Ishám Kót 205	
Hájí Muhammad Makáí ...	163	Ismáil Khán Bróhí ... 147
Hálah 175, 232	Ismáil Khán Piní ... 153	
Hálah Kandí 175	Ispán 213	
Háláni 194	Izzatyár Khán ... 175—177	
Hálár Mountain 195	 J	
Hánas Sammáh 146	Jacob's Horse 234	
Harans ... 214, 218, 236, 238	Jádah 1+1	
Hardaijí 160	Jágir ... 144, 145, 165, 218	
Hasan 179	Jaláir 149	
Hattí ... 136, 137, 142, 198	Jaláláhád ... 203, 215	
Hazárbágh ... 237, 238	Jalál Khán 137	
Hercáleus 213	Jám ... 135, 148, 154, 160	
Hind 148	Jám Chínah 136	
Hindi 179	Jám Desar 160	
Hindú (s) ... 150, 161, 178, 179, 182, 190, 195, 199	Jám Hóthí 150	
Hindstáni 151, 152	Jam Máhar 150	
Hingórjah 155	Jám Siddík 137	
Hósh Muhammad Habishí	218, 235	Jamádár Alahrakhiah ... 224
Hótak Khán ... 165, 168	Jamádilawá ... 164, 237	
Hót Khán Dáúdpotáh ... 143	Jamádi-sáni 212, 219, 220, 226, 227, 238	
Hewdab 206	Jamális 182	
Hund 149	Jandehar 147	
Hurs 213	Járah 161	
Husain 179	Jár-jah 165, 281	
Hyderabad 152	Jatói (s) 145, 169, 172, 180, 183	
 I	Jesalmer 152, 203, 220	
Ibráhím ... 136, 137	Jhana 161	
I'd 157, 159	Jhinjan (s) ... 172, 180, 183	
Ikhláś Khán 201	Jhók 144	
Imám (s) ... 213, 220	Jhól 144	
Imámgarh 252	Jóbpur 178—182, 195, 198, 200	
Imám Husain 232	Jókhiah 159	
Imámuddín Jóyah ... 146	Jóyah 159	
Ináyet Sháh 138	Júnejah (s) ... 170, 174	
India 223	Júnpur 136	
Indus ... 214, 223, 226, 234, 237, 246	 K	
Inverarity, Mr. 239	Kabrá Barhah 136	
	Kábul ... 205, 206, 209, 215, 220, 223, 225, 226	
	Kachah 154	

Page.	Page.
Kácherah... ... 142	Kázim Sháh 222
Káchh... 100, 161, 163— 165, 203, 211, 214, 215, 218, 220, 223, 226	Kech Makrán 135
Káchhí (s) ... 146, 161, 211	Kháhah 169
Káchhah... ... 138, 147, 197	Khaipur... 136, 171, 216, 220—222, 225—229, 232
Kaciúah... ... 142	Khairpuri... ... 165, 207
Káhah 142, 149	Khamal 141
Káhrah Bolah 155	Khamibháth 135, 136
Káim Khán Náhar ... 143	Khán ... 136, 145—147, 171, 183, 202, 204, 206, 210
Kaisar Fakir Nizámání 197, 199	Khán Muhammad Khán (Tálpur) 218
Kaisar Khán 146	Khánpur 143, 145, 161
Kaisar Panwhár 142	Kharelah... ... 140
Kajan 136	Khári 138—142
Kakar Bróhí 147	Khát 148, 181
Kakar Taluka 139	Kháthrí 231
Kakó Khán 165	Kherí 137
Kakrúlah 148, 150, 154, 160, 199	Khíar 147
Kálá Khán 146	Khífr 149
Kalandar Lal Shahbáz ... 288	Khór 141
Kalát 142, 144, 146, 147, 157, 170, 171, 176, 180, 184, 196, 197, 203, 206, 210, 226	Khósah (s) ... 159, 160, 169, 172, 173, 176, 177, 183, 194, 281
Kalátis 183	Khudábád ... 142, 144, 155, 156, 159, 165— 169, 174, 175, 182, 184— 185, 192, 197—199, 205,
Kalhórah (s) ... 135, 136, 139, 140, 165, 170, 174, 181, 200, 206, 281, 300	207, 219
Kamruddín 175	Khudádíd Khán... ... 147
Kanáts 215	Khudáyár Khán... 143, 145, 164, 170, 176
Kanbar Khán Bróhí ... 140	Khuháwar 194
Kand 149	Kburásáu... 164, 175, 213, 225
Kandhár 148, 204, 209	Khwájah Husáiín Khán ... 143
Kandiárah 142	Kingrí 213
Kandiára Taluká... 169, 196	Kódíárah... 154
Kanganí 146	Kóhítrah 129
Kaniérá Kót 165	Kóhistán... 146
Kánjí 150	Kóráh (rupees) 211
Kankór 180	Koran ... 154, 167, 173, 180, 185, 190, 191, 192, 201, 2 3, 204
Karáchí ... 149, 171, 206, 223, 224, 227, 228, 246	Kótái Sayyeds 139
Kárdár 208	Kótí 225
Karnál 216	Kótawál 137, 215, 225
Kartah 147	Kótawlí 234
Kashmír 216	Kubá Shahdád 165
Kashmír... ... 210	Kútis 232
Kásim 141	
Kázi 153	
Kází Muhammad Mahfúz	
153	

	Page.		Page.
Kújah	158	Máí Khairí	205
Kús	206	Máí Za'ab	210
L		Major Outram ...	226, 253
		Major Pottinger ...	218, 220, 224, 225
Lal daryá Táluka ...	140	Major Skeene ...	214, 215
Ládkánah ...	137, 142, 147—149, 159, 183, 209	Major Wright ...	235
Lahná Máchhí ...	146	Makan Méráh ...	139
Láhór ...	141	Makhdúm Núh ...	176— 178, 184, 200, 202
Lákhát ...	139	Maklí Hill ...	150
Lakhpát ...	161, 163	Maksúdah ...	141
Laknálli ...	160	Maksúdah (Fakír) ...	155— 158, 160, 162
Lál I'san ...	136	Malabár Hill ...	237
Lál Shahbáz Kalándar ...	288	Malak Alah Baksh ...	142, 143
Lár ...	218	Manabrah ...	224
Lárkana ...	136, 137	Manání Aresar ...	14
Láshár ...	136	Manechhar ...	142
Langári ...	154	Mánikání Mírs ...	165, 207
Lányári ...	173	Mánik Khán ...	165, 168
Lieut. Brown ...	230, 234	Manora ...	224
Lieut.-Col. Outram ...	282	Márapur ...	140, 142
Lieut.-Col. Pöttinger ...	242	Maranéhah ...	138
Lieut.-Col. Spiller ...	249	Markhpur ...	140
Lieut. Johnson ...	231	Másás ...	224
Lieut. Mollison ...	234	Mash-hálf ...	231
Ligháris ...	182	Masnad ...	202
Líkhís ...	172, 175	Masti Khán Jóyah ...	140
Lóhri ...	136, 156, 157, 177, 178, 189, 190, 201, 203	Mazú Fakír ...	150
Lord Auckland ...	223	Máthelah ...	141
Lord Dalhousie ...	238	Matiání ...	232
Lord Ellenborough ...	234	Mazáris ...	217
Lord Elphinstone ...	217	Meeea ...	167, 170, 171, 215, 220
Ludhiana ...	216, 217, 222	Mehráb (Jatái) ...	169, 173, 174, 183, 184, 195
Lukmán Tálpur ...	230	Mián 136, 138, 140—155, 160—166, 168, 170— 177, 180, 192, 196, 201, 203	
Lurs ...	213	Mián Abdunnábí (Khán) 174—184, 191—198, 200, 201	
M		Mián A'dam Sháh ...	136
Madad Khán ...	184—187, 191	Mián Dín Mubammad ...	140, 141
Maharájáh ...	179, 217	Mián Ghulám Nabí ...	169—174
Mahtíz Khán ...	176— 178, 184, 200, 202	Mián Ghulám Sháh 155— 167, 205	
Mahmudání Mírs ...	207	Mián Iliás ...	137
Mahmíd Khán ...	169, 170, 174, 204, 209, 210	(Mián) Muhammad Atur Khán ...	... 156—159, 166
Mahmúd Sháh ...	215		
Máhyán Eri ...	146		

Page.	Page.
Mán Mihád Márád (Yáb Khán) ... 133—165	Mír Ghulám Sháh Sháh-wáj ... 280, 232
Mán (Muhammad) Sárafráz (Khán) 156, 158, 164, 166—169, 174, 175	Mír Hasan Álí Khán 221, 236, 238
Mán Nasr Málí mál 138—140	Mír Husain Álí Khán 221 227, 230, 232—234, 237, 238
Mán Núr Mihád ... 145—153, 161, 170	Mír Ján Muhammad (Khán Tálpur) ... 231, 232
Mán Odhánah ... 126	Mír Karam Álí Khán 168 205, 212, 214, 216, 218, 219, 241, 277
Mán Sádik Álí Khán 181—183	Mír Khán Muhammad
Mán Sháhal Muhammad ... 137, 188	Khán (Mániákání) ... 221, 230
Mán Yár Muhammad ... 140—144, 165	Mír Mahmíd Khán ... 207, 208
Miánah ... 227, 231	Mír Áz-sú Khán ... 168
Miání ... 231—233, 255	Mír Mír Muhammad (Khán) ... 211, 212, 218, 219, 226, 230, 234, 237
Mír (s) ... 144, 165—180, 185, 186, 190, 191, 195, 198—253, 254—301	Mír Muhtarak Khán ... 221
Mír Abbás Álí Khán 221, 227, 236, 238	Mír Muhammad 141, 142, 144, 174
(Mír) Abduláh (Khán) ... 157, 171, 179, 181—193, 201	Mír Muhammad Álí Khán ... 236
Mír Ahdul Wásá Khán ... 145	Mír Muhammad Hasan Khán ... 221, 229
Mír Alabakhsh ... 237	Mír Muhammád Nasr Khán ... 220, 226, 234, 237, 238
Mír Alahyár 168, 171, 192—195	Mír Muhammad Nasr Khán 220, 221, 226— 238, 243, 262, 278
Mír Alí Málád (Khán) ... 221, 228, 229, 233	Mír Murád Álí Khán ...
Mír Anímáddín Khán ... 143	168, 205, 209, 212, 214—221, 227, 237, 241, 242
Mír Bárám (Khán) (Tálpur) ... 152, 155, 158, 165—168, 191, 207	Mír Nasr Khán ... 221, 237
Mír Bijár (Khán) 166—180, 195	Mír Núr Muhammad Khán ... 220, 221—228, 237, 243, 249, 273
Mír Chakar (Khán) (Tálpch) ... 186, 165, 171	Mír Panwhár ... 138, 140
Mír Fateh Álí Khán (Tálpur) ... 165, 168, 171, 182—187, 189—208, 212, 218, 236, 238	Mír Rustam Khán 221, 228, 229, 232, 237, 252
Mír Fateh Khán ... 168— 171, 179—194, 201	Mír Sháh Álí Khán ... 171
Mír Ghulám Álí Khán ... 168, 171, 183, 185, 187, 189, 192—195, 199, 203, 206—212, 218, 241	Mír Shahdád Khán 221, 227, 229—233, 236—238
Mír Ghulám Haidar Khán 221	Mír Shahdád Khán Baléch Tálpur ... 143, 165, 168
Mír Ghulám Husain Khan 207	Mír Sháh Muhammad Khán ... 221, 235, 237, 238
Mír Ghulám Muhammad 196	Mír Sher Muhammad Khán ... 221, 224, 235

Page.	Page.
Mír Sóbárá (Khán) 108, 167, 168, 171, 208, 218, 219, 226—230, 233—238, 278	Muhammad Husain ... 163
Mír Suhráb (Khán) 171, 180, 182—187, 192— 196, 203—209, 216, 221, 228	Muhammad Káim ... 160, 163
Mír Thárah (Khán) 191, 192—195, 207, 208, 209, 221	Muhammad Khán 142, 144, 213
Mír Yákúb Khán ... 139	Muhammad Khán Ligháří 230
Mír Yár Muhammad Khán 167, 220, 237, 238	Muhammad Khán Tálpur. 230
Míran 154	Muhammad Kudádád
Mírán Muhammad ... 136	Khán 150
Mírán Sháh 140	Muhammad Muizzuddín... 141, 143, 165
Míró Buldí 146	Muhammad Murádyáb
Mírpur (Káhás) 165, 171, 207—209, 220, 221, 224, 225	Khán)... 147, 148, 151—157 (see Míán
Mírpuris 168	Muhammad Nasir (Khán)
Míru Kódri Rind ... 146	157, 171, 181, 183, 186, 196—198, 203—206, 210
Mirzá Fredún Beg 214, 296, 297, 309	Muhammad Sád k Khán... 210
Mirzá Ghulám Álí ... 199	Muhammad Sháh 145,
Mirzá Khán Piní 138, 140	148, 151, 215
Mirzá Kurbán Álí Beg ... 309	Muhammad Sidd k Wais... 160
Mirzá Khusrú Beg 214, 229, 261, 271, 276, 280, 293, 294, 296, 297, 309	Mubarraim ... 149,
Mirzá Muhammad Bákár 214, 295, 309	152, 155, 160, 163, 207, 208, 229, 230, 232, 237, 238
Mirzó Fakír 182—185, 191—193	Muizzuddín ... 145, 165
Mithan Kót ... 216, 217	Mukhtiárkár 230
Mohars 220	Múlah Talalití 159
Móró Táluka 142	Mullá Jiand Abrah ... 145
Morú 161	Mullá Rahmatulláh ... 205
Mótí 135	Múlráj 239
Mubárak Khán ... 143, 147	Multán ... 135—137, 141, 143, 146, 162, 176, 204, 216, 217, 239, 287
Mughul (s) ... 138, 139, 141	Munshí 233
Muhammad ... 135, 136, 236	Munshí Ambratrái ... 186
Muhammadábád ... 151—155, 157	Munshí Á'watíái ... 233
Muhammad Atur Khán ... 153, 158, 159, 160, 162	Munshí Partábrái ... 218, 233
Muhammad Azím Khán 215, 216	Murádábád 154
Muhammad Baháwá'l (Khán) 184, 191, 200, 203, 204	Murád Álí Khán ... 147
Muhammad Beg Shámlú. 153	Murád Fakír Nizámání ... 163
Muhammad Dáúd Kbán... 144	Murád Kalerí 146
Muhammad Hasan (Khu- háwar)... 173, 174, 189, 194	Murádyáb Khán 151 (see Muhammad Murádyáb).
	Muríds 213
	Musá Armaní 233
	Muscat (or Mascat) 151,
	154, 167, 220
	Muta-Allawí 232
	Muzaffar Ali (Khán Ba- yát) 149

N

Nádīr Sháh	...147—149, 151
Náhárš	... ... 116
Náib	... ... 223
Náiñ	... ... 146
Naoábd	... 230, 234
Naošahráh	...139, 152, 156, 158, 159, 195
Nasarpur	...148, 154, 158, 159, 197, 198
Nasír Muhammad	... 137
Nasrat	... ... 132
Náthahjí	... ... 163
Nathan Crowe	... ... 207
Naušahró Fe.óz	... 139, 195
Nawáb	... ... 231
Nawáb Abmad Khán Li- ghári	... ... 231
Nawáb Khán Khánán	... 136
Nawáb Khudáyár Khán	... 145
Nawáb Muhammad Khán Thóró	... ... 397
Nawáb Sád-k Alí Khán	... 147
Nawáb Sarbuland Khán	... 133
Nawáb Sháh Kuli Khán	... 149
Nawáb Shákir Khán	... 144
Nawah Wali Muhammad (Khán) (Lighári)	...214 220, 279, 307
Názim	... ... 222
Nazuáuh	... ... 223
Nenak	... ... 142
Nerúkót	... ... 162
Nihál sing	... 216, 217
Nimod	... ... 237
Nindah	... 194, 208
Nizámání (s)	... 182, 183, 185
Nuhmardí (s)	... 180, 181, 185—187, 194, 196, 199
Númría (s)	... 180, 183
Núr Muhammad	... 144
O	
O'chtah	... ... 154
Orangá	... ... 158
O'thwál	... ... 141
Outram	249, 282. (See Major and Lieut.-Col. Outram)

Pahlí	... ... 146
Páinul Khán	... 205, 206
Palestine	... ... 213
Panjáb (or Punjáb)	216, 235, 238
Panwhárs	... 138, 140, 142
Parganah (s)	144, 145, 146, 218
Púrkár (Nagar)	... ... 165
Parkaran	... ... 165
Pársí	... ... 236
Patan	... ... 146
Pat Báráu	... 144, 165
Pátuá	... ... 238
Paul	... ... 213
Peróz Kalerí	... ... 194
Peróz Pitáí	... 169, 171, 173
Peróz Tálpur	... ... 194
Persia	...148, 151, 209, 213, 215, 220
Pesháwar	... ... 216
Phuleli	...215, 232, 236, (see Fuleli).
Piní (s)	... ... 141, 144
Pir	... ... 213
Pitáffí	... ... 169, 173
Poona	... 227, 237, 276
Portuguese	... ... 215
Pottinger	249 (see Major Pottinger).
Pringle Mr.	... ... 239
Púnah	... ... 227, 237

R

Rabí-ul-awwal	... 236—238
Rabí-ússání	...156, 158, 161, 162, 164, 227, 237, 238
Raffuddaolah Sháh Jahán	... 145
Raffuddaraját	... ... 145
Rahím Khán Práunk	... 144
Rái Bhárah	... ... 211
Rájah (s)	... 178—182, 195—198, 205, 217, 221
Rájah Fakír	... ... 144
Rájah Kájsing Bhattí	...
Rójah Líkhí	...156, 166—171 194
(Rájah) Ranjitsing	216, 217, 220

Raijib	Per, 230	Sardár Khan	191, 194
Rajpút (s)	178, 182, 183, 195—198, 281	Sardár Madad Khán Aghan	184—189, 191
Ramazán...	157, 159, 228	Sardar Nawáb Jang	189
Ramazán Id	... 157	Sasúr	... 237
Rána (s) ...	135, 150, 151	Sáwanval	... 217
Rána Ajmal	... 148	Sayed (s)	146, 161, 210, 216, 217, 224
Rána Chanah	... 135	Sayyed Abdul Karim	289, 305
Ránah ...	... 136	Sayed (Aghá) Ibrahim Sháh	199, 203, 216, 241, (see Aghá Ibrahim Shah).
Ráe ...	161, 163, 164, 211, 229	Sayyed (Aghá) Ismáil Sháh	216, 217, 222, 224, 225, 245
Ráthór (s)	178, 182	Sayyed Jiandal Sháh	225
Razábeg ...	150	Sayyed Kázim Sháh	222
Reu	... 218	Sayyed Muhammad Rá- shid Sháh	... 213
Róh	... 138	Sayyed Shah Muhammad	153
Róh Káichbah	... 136	Sayyed Zainulabdín Sháh	222
Róhri ...	136, 139, 157, 177, 213	Sayyed Zuufikár Sháh	211
Rójhán ...	217	Dehwán	141, 147, 157, 213, 229, 231, 235
Rójah ...	144	Sháh Abdullatíf Bhiái	161, 290, 305
Ross Bell, Mr.	... 225	Sháh Alf ...	... 137
Rus-sia ...	213	Sháhát Muhammad	... 137
S		Sháham ...	... 126
Sábit Alí (Sháh) ...	213, 292	Shahbandar	... 158
Sabzalgarh	210, 211	Shah Edpur	169, 173, 179, 192
Sabzal Kot	210, 228	Shahgárt	158, 160, 173, 204
Sálík Alí Fakír ...	181	Sháh Kárim	289, 305
Saffar ...	152, 156, 160, 165, 235	Sháh Küli Khán ...	148, 149
Sahab ...	136	Sháh Mubámmad	134, 137, 143
Sáhtí ...	139	Sháh Murád Khán	205
Sájan Ramah	150	Sháh Nawáz Khán	151
Sakhar ...	137, 152, 228	Sháhpur	160—1, 2, 155, 181, 199, 200
Sakrand Táluka ...	165, 181	Sháh Shujá	213, 216, (see Shuja-ul-Mulk)
Sálih Kuán ...	153	Sháh Wali Khán	164
Sálíh Khán Bayát	149	Sháh Werdi Khán (Karát)	149, 161
Sammahs ...	209	Shálmín ...	... 200
Samsúmuddaolah	152	Shamáwátí ...	144
Sám-táni ...	142	Sháhó Khán	... 165
Sám-táhs ...	195	Sharif ...	... 220
Sanad ...	161, 164, 201, 202, 206		
Sángí ...	137		
Sángrah ...	136		
Saujar Khán ...	143		
M Sánóh ...	142		
Sárdár ...	162, 184—190		
Sárdár Ghulám Haidar Khán ...	226		
Sárdár Jahán Khán	151, 162, 163		

ing that the slaughter of Shere Mea' was practicable, was it necessary, des-
Surely, enough of blood had alrea
Meerpur chief had done nothing i
treaty or international law. The
tion had compelled him to collect ^{the}
appeal to him been made, the ^{the}
would have caused him to disban
Amirs who, not personally in ^{the}
fear nothing, were captives and ^{the}
had Shere Mahomed to imagine ^{the}
promises made to himself would
regarded? . . . — . . . ^{reports}
^{reports} of *treachery* and contemn ^{agents}
(Sir C. Napier) was made the tool d
agents, who, trembling for the stab ^{power}
power, while a chance of the Ameer's rest ^{susp}
sought to exasperate the General against them
degree. . . . The battle of Dubba followed,
defy any impartial man to deny that it was the resu
our conduct to the other Ameers after our first victo
not of any sincerity on the part of Meer Shere Mahom
It issued in further slaughter, and in the seizure of Sh
Mahomed's town and territory. . . . —
The Ameers of Sindh were, as men, singularly free from
the vices which prevail in Mahomedan communities;
more intellectual than their compeers in other eastern
countries,—temperate, and strongly averse to bloodshed,
—affectionate, kind, and gentle almost to effeminacy. As
sovereigns they were mild and little oppressive in their
sway, and ruled with an unity of design.

General's advance compelled the
 Rajah out in defence of the capital; a
 preliminary was to expel me from their
 residence adduced by Sir C. Napier against
 Ramaz expulsion was all that they desired.
 Rána (shew: but if they run away, never
 Ráni Arthirsty instructions issued by those
 Rána Ch' had resolved to "massacre" my
 Rána. Farther, not the most frivolous
 Ráthór (s) adduced to prove that Meer Sobdar
 Razábeg .e, or was even privy to its
 Ren . . . No mention is made of the
 Róh ossein Ali. The deed was too dark
 Róh Kast have originated in Sir C. Napier's
 Róhri like no exception—but to involve in
 Rójhán, the aged Roostum, the youthful
 Róma, the peace-loving Meer Mahomed, the
 Rógh intriguing Meor Nusseer, and the old and
 Róal ally of the British Government, the bed-ridden
 Róar, and his youthful sons, for whom marriage pre-
 Róions were actually in progress in the hall of their
 Róers, when Sir C. Napier advanced towards the capital
 Rónostile array. The Talpoor dynasty of Sinde was to be
 Rextminated, root and branch—never was a vow more
 Religiously fulfilled—nor does any allusion to Hoosein
 Rappear in the parliamentary papers, beyond the insertion
 of his petition. To that petition no reply is given.
 R None of the prize agents reply
 Rto these complaints, and Major M'Pherson makes no
 Rmention of the assault on him by Meerza Khoosroo,
 R a venerable old man, most highly respe ed by all the
 Rameers, as having been the confidential friend of their
 Rgrandfather the late Meer Kuram Ali. . . . No
 R wonder! Would not the Duke of Wellington feel, and
 R perhaps give vent to, indignation, were similar occur-
 Rrences to be transacted before his eyes in Windsor Castle?
 R The Ameer's faithful followers have feelings as well as
 Rthe most faithful of Her Majesty's servants. . . .
 R . . . Shere Mahomed sought not to molest us;
 R ut assuredly he would have fought, if attacked by us,
 R gallantly as he did fight when subsequently assailed.
 R s strength my reader has just seen; his own valour,
 R ! the devotion of his warriors, are imperishably recorded
 R the bloody records of Dubba. . . . But even assum-

with all our demands: their repeat approach of the British army to the Beloochees to hostilities: they the treaty by deputy, when first 8th February, and their solemn in person on the day promised was still in the power of Sir collision,—all prove how eager battle—how confident of victory the British General—his *aversion* equally apparent by his steady measures he had been assured Beloochees of the nation to assemble continued advance against the capital they had congregated—his disregard pliance with the treaty—of the warnings of advancing further when they had done so Ameers' solemn protestations! The reader whether the *acts and words* of Sir Charles Napier of the Ameers of Sind were most considerant. . . . The punishment which had been inflicted at the Am the battle of Meeanee, and the lesson it lead to the hopelessness of any attempt of resistance, was adequate for the emergency, even had any guilt attached to them; and they, at least the majority of the Ameers, were guiltless of aught save culpable forbearance. Had we remained satisfied with our success, and restored the Ameers to their thrones, we should now be holding Sind in as peaceable subjection as any other province in India; and with little, if any, expense. Nay, more—our forbearing to enhance, by spoliation, the guilt of our repeated acts of injustice, might have been accepted by the world as magnanimity! Such a course I recommended Sir Charles Napier to adopt; and I had little doubt that, by his representations, such was the course which the Governor General would have been inclined to adopt. . . . Had the Ameers not been induced, by Sir Charles Napier's assurances, to expect a far different fate from that which has overtaken them, they would not have surrendered. They would, like all Asiatics of their creed, rank and character, rather have buried themselves and their wives beneath the ruins of their fortress . . . —. . . I have, I trust, already satisfied the reader that no intention of massacring myself or my escort ever entered the minds

atrocities charged upon them, but
 a to be innocent, their treatment
 Rajjib necessarily harsh and contrasted
 Rajput (s) the family of Tippoo Sultan on
 I was
 Ramazán... Rámádol, not to subvert, the Ameers
 Ramazán (s)... ars. Sir Charles Napier had
 Rána (s)... Rána Ajmal o perform for his Government;
 Rána Chanaonths he picked a quarrel with
 Rána... hostilities; drove them from their
 Ráo... them until compelled to resist;
 Ráthór (s)... thrones; sacked their capital; and
 Razábeg... Little did he
 Ren... now of Ali Morad's character, if he
 Róh... could wait till his brother's death,
 Róberí showed him how it might be earlier
 flattered himself that, by detaching Ali
 the other Ameers, he had diminished the
 bloodshed! Grievous and fatal delusion! while he
 cied he was treading the highway of an honourable
 peaceful diplomacy, he had been beguiled into the
 paths which ultimately led to the bloody fields
 Jnee and Dubba! Not a
 single act of the Ameers, from the commencement of his
 adroit and firm policy, gave him the slightest grounds
 for suspecting that the Ameers could have been guilty of
 such foul treachery. Men who had, from an overwhelming
 sense of their utter helplessness, submitted to all our
 aggressions, were little likely to invoke destructions on
 themselves by the assassination of the English General.
 The Ameers *did not delay* to
 sign the draft treaty; they signed it on the 12th, and subsequently I made known to him that they had done so, still it availed them nought—it did not relieve them at once, or at all, from the presence of the troops, but they were “confident of victory,” and “wanted to fight.” The refusal of aid or refuge to the fugitives of Khyrpoor until compelled by Sir Charles Napier to admit them: their vakeels deputed to accept the treaty long before the British army entered their territory, thereby obviating the necessity for its coming in contact with the stiff Beloochees, and depriving the British General of any plea for war: their repeated protestations against the advance of the British troops when they were ready to comply

Page.		Page.
Shawwál ... 148, 157, 159, 165, 223, 226		Suhrábánís 207
Shekh Baháuddín (Zaka- riyyá) Multání ... 137, 287		Suhrápur 222
Shekh Ghulám Muham- mad 147, 151		Sukkur ... 137 (<i>see</i> Sakhar)
Shekh Hámíd 146		Sulaimán Sháh ... 164, 175
Shekh Jahán ... 140, 141		Sulemán Khán 165
Shekh Shukrulláh 149—151		Sultán Jang 182
Shekh Usmán Rónkah ... 146		Sultán Sámíyah ... 149, 150
Shekh Zafarulláh ... 154		Súrijmal 141
Shersing 235		T
Shíkárgáhs 249		Táhar 136
Shíkárpur ... 141—148, 175, 176, 178, 204, 205, 209, 215—217, 220, 222, 228		Táhar (Khizmatgár) 208, 210, 211
Shórah 149		Tahmasb I plí Khán ... 149, 150
Shóran 146		Tahsídárs 184
Shuabán 164, 227, 238		Taimúr Sháh ... 164, 175, 178, 199, 200, 203—206, 211
Shujá-ul-Mulk ... 209, 215, 216, 220, 222, 423, 226		Tájah 141
Shukrulláh Khán ... 151		Tájah Fakír Jatőí ... 195
Sikh (s) 216, 235		Tájah Líkhí ... 169—175, 184, 186, 195
Silah 149		Tájah Sámíyah ... 184, 194
Sind 136, 141, 144— 166, 170—178, 181, 184, 187, 196, 201—223, 226—229, 235, 238, 239		Talhár 148
Sind Gazetteer ... 161, 170, 206, 207, 212, 223		Tálib Sháh 205
Sindís 187		Táló Khán 165
Sindrí 161		Tálpur (s) ... 165, 168, 171, 181, 207, 219, 238, 301
Siráí (s) ... 139—148, 154—157, 216		Tálukah ... 144—146, 149, 173, 213
Sir Bartle Frere 239		Tamáchí 149
Sir Charles Napier 227— 229, 234—239, 250— 258, 273, 275		Tandah 211, 214, 215
Sir John (or Lord) Keane 223—226		Tandó 199, 208, 223
Sir John Malcolm 214—217		Tando Kaisar 197
Sir William Maenaughten. 223		Tandrah (or Tandah) ... 208, 236
Siwí ... 137—146, 148		Tattá ... 147—160, 162, 170, 199
Siwistáu ... 139—147, 157—159, 198		Thal 135
Sóbdár 167		Thar ... 153, 205, 209, 228
Sobdár Khán 208		Thárijah 145
Síbahdár... ... 205		Tháru 149
Suhráb 188		Tógháchí... ... 149
		Tuhfátul-Kirám 165
		Turcomans 205
		Turkey 213
		U
		Ubáorah 158, 160, 190
		Uch 141, 161, 210

Page.	Page.
	Y
Udhejah 135	Yakhtiar Khán Lighári 230, 232
Udhepur 141, 158	Yár Muhammad ... 141, 142, 144
Umarkas... ... 157	Yazíd ... 167, 213
Umarkót ... 148, 149, 153, 154, 171, 172, 180, 186—189, 196, 228, 236	Yúsif (Khizmatgár) ... 229, 236
Upper Sind Frontier ... 139	
	Z
	Zaidí 142
W	Zarak (Khán) 183, 184, 204, 206
Wálá Góhar ... 152	Zamán Khán (or Sháh) ... 205, 206, 209, 215
Wangah ... 149, 194, 197, 198	Zamíndárs 145
Waugah Walásah ... 194	Zí-Hajj 155, 162
Wankár 147	Zí-Kaad ... 144, 148, 149, 162, 226, 228, 244
Wazír ... 209, 220	Zul Hajj... 163, 164, 207, 229
Wesújí 163	

Page.	Page.
	Y
Udhejah 135	Yakhtiar Khán Lighári 230, 232
Udhepur 141, 156	Yár Muhammad ... 141, 142, 144
Umarkas... ... 157	Yazíd 167, 213
Umarkót ... 148, 149, 153, 154, 171, 172, 180, 186—189, 196, 228, 236	Yúsif (Khizmatgár) ... 229, 236
Upper Sind Frontier ... 139	
	Z
	Zaidí 142
W	Zarak (Khán) 183, 184, 204, 206
Wálá Góhar 152	Zamán Khán (or Sháh) ...
Wangah ... 149, 194, 197, 198	205, 206, 209, 215
Waogah Walásah ... 194	Zamíndárs 145
Wankár 147	Zi-Hajj 155, 162
Wazír 209, 220	Zi-Kaad ... 144, 148, 149, 162, 226, 228, 244
Wesújí 163	Zul Hajj... 163, 164, 207, 229

REFERRED TO IN ENCLOSURE
TO P.W.D. PUNJAB NO 2057 22-4-97
PROCEEDING NO 38

SKETCH NO 2

RIVER 1895-96

MAIN STREAM
1894 TO 1896

RIVER 1896-97

Burden 6 7 8 9 10 11 12 miles

REFERENCES

Roads _____

Bunds _____

Canals _____

Contour _____

Heads No 1 and 2 made in 1895-96 T

Do. No 3 and 4 made in 1896-97 T

Scale 1 inch = 1 mile.

MAIN STREAM
RIVER 1896-97

RIVER 1895-96

STEAMER POINT

BANK NOV 1894

BANK SEPT 1895

BANK NOV 1896

BANK NOV 1897

BANK NOV 1898

BANK NOV 1899

BANK NOV 1900

BANK NOV 1901

BANK NOV 1902

BANK NOV 1903

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BANK NOV 1907

BANK NOV 1908

BANK NOV 1909

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BANK NOV 1912

BANK NOV 1913

BANK NOV 1914

BANK NOV 1915

BANK NOV 1916

BANK NOV 1917

BANK NOV 1918

BANK NOV 1919

BANK NOV 1920

PIRADIL CREEK

EXISTING RIVER BANK

408

407

406

PIRADIL BUND

SHORIA CANAL

ROTIA BUND

OLD KASTURI

NEW KASTURI

CITY BUND

D.G.KHAN CITY

CITY BUND

D.G.KHAN CANT.

CANT. BUND

from D.I.K.

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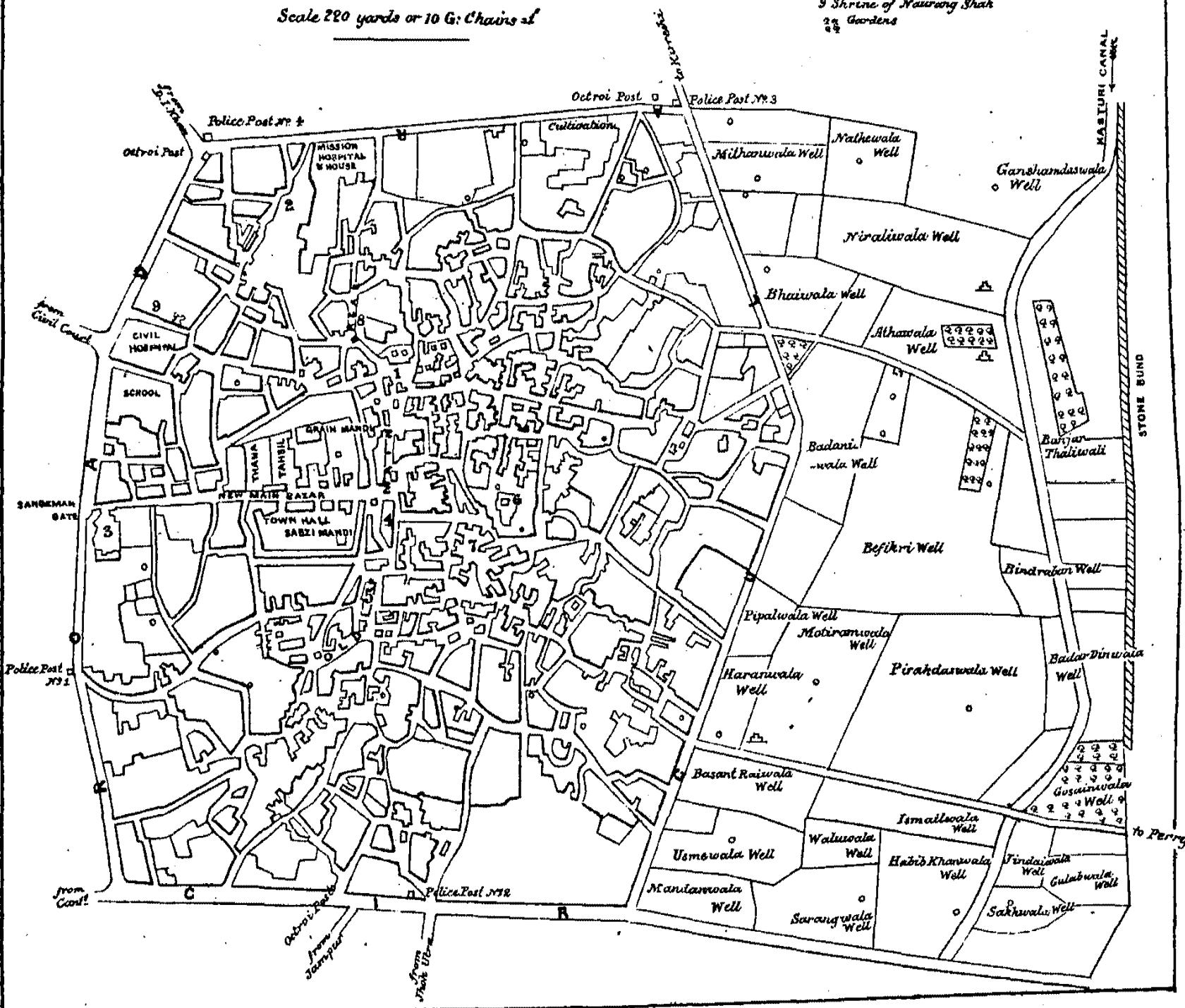
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**CITY
OF
DERA GHAZI KHAN**

Scale 220 yards or 10 G: Chains at

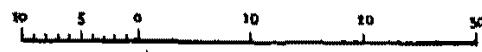
- 1908

 - 1 Ghazi Khan's Mosque. (founder of D.G.Khan)
 - 2 Shrine of Lal Kosal
 - 3 Municipal Sarai
 - 4 Jabar Khan's Mosque
 - 5 Gulabewali Mosque
 - 6 Lalji Temple or Gopi nath
 - 7 Shamji Temple
 - 8 Tomb of Shaikh Farid
 - 9 Shrine of Nauroong Shah
 - 2^a Gardens



District
OF
DERA GHAZI KHAN

Scale 1 Inch=16 Miles



NOTE

The boundary in the hills between the Distt.
and Billechistan is a rough approximation
only.

District Boundary ——————
Tahsil Do. ——————
Main Road ——————

