capacity of Wazir in his expedition to Bengal. The governor of Allahabad readily consented, and at the same time wrote to his cousin Shujá-ud-daula, and invited him to co-operate. The latter, however, not placing much reliance in the ultimate success of the scheme, had recourse to an artifice, and under pretence of not possessing so secure a fortress as that of Allahabad, within which to leave his family and possessions during his absence, promised to accompany his cousin if he would temporarily give up to him the fort of Allahabad. The latter, unsuspicous of any treacherous designs, at once acceded to Shujá-ud-daula’s proposal, and set off with Shah Alam for Bengal. No sooner was his back turned than Shujá-ud-daula, already master of the fort, lost no time in making himself master of the surrounding country. After a few months his cousin returned defeated and dispirited, and accompanied by only five or six horsemen. Shujá-ud-daula seized the opportunity, and sent him a prisoner to Oudh (Fyzabad).*

**Advance of the Mahrattas into Oudh.**—The next year, 1173 Hijri, Almagir II., was assassinated, and Shah Alam, though absent, was now the rightful sovereign; Shujá-ud-daula had therefore to support his pretensions against the latter. In 1174 Hijri, Najaf Khan and Ismáil Beg Khan came into the Mánikpur Sarkar, in order to make terms with the Rajput chiefs. Matters were in train towards an amicable settlement, when Shujá-ud-daula refused to actively support the Mahrattas, now suffering all the horrors of a protracted siege in Pánipat. In consequence of this refusal, Biswás Ráo, the Mahratta Grand Wazir, sent word to Gopál Pandit, faujdar of Fatehpur Haswa, and Kishná Nand Pandit, faujdar of Karra, to harry the territory of Shujá-ud-daula. These officers, however, were not possessed of sufficient power to carry out these orders, as the bulk of their forces had been drawn off to reinforce the Mahratta army. They found themselves speedily relieved from this difficulty, as, no sooner were the Rajput taluqdars made aware of the nature of Biswás Ráo’s message, than they sent word to the two faujdars to cross the Ganges at once into Oudh, where troops to any extent would be placed at their disposal, and, at the same time, they signified their readiness to take part in the enterprise.

**Mánikpur plundered.**—Accordingly Gopál, faujdar, crossed at Dalmau in the Rae Bareli district, while his colleague crossed at Mánikpur. At both places they found large forces in readiness to receive them. At Dalmau a general massacre of the inhabitants, who were chiefly Muhammadans, took place, but at Mánikpur, owing it is asserted to the more humane disposition of Kishná Nand, no such horrors were enacted. Nevertheless the place was gutted, and the property of many fugitives, who were attempting to escape, was plundered from the boats as they were going down the river. Then commenced a series of raids and petty engagements throughout this and the adjoining districts, in which Shujá-ud-daula’s lieutenants had to hold their own against the combined forces of the taluqdars and the Mahratta agents.

* For a full account of this unfortunate attempt against the Subahdar of Bengal, vide Nolan’s History of the British Empire in India, Vol. II., pp. 267-68. He writes—“The Nawáb of Oudh had proved treacherous, and had seized the capital of his ally, the Nawáb of Allahabad, who withdrew his forces from before Patna to save his own territories.”
End of the Rajput rebellion.—Suddenly news arrived of the final overthrow of the Mahrattas, and, in consequence Gopál and Kishná Nand were obliged to effect a hasty retreat. They were hotly pursued by Ráe Súrat Singh and Rája Boni Bahádur, two of Shujá-ud-daula's officers, and by Najaf Khan and Ismáil Beg, and were finally driven out of the sarkárs of Karra and Kora, which thereupon came into the possession of the viceroy of Oudh. The Rája of Tiloi, Balbhaddar Singh, was driven into exile across the Gogra, and we have no further account of him. Rája Hindúpat of Partabgarh also became a fugitive, and, it is asserted, subsequently embraced the Musalmán religion. He was brother to Pir-thápat, who was murdered at Gutni in 1164 Hijri, and this period under Hindúpat supplies another link in the history of the Partabgarh family.

Hindúpat probably succeeded his nephew Duniápat, who was killed at Badwal in pargana Sikandra in 1165-66 Hijri, and it is clear that he was sufficiently powerful to unite in the Rajput combination against the Government officials, and that he was in possession of the estate for another eight or nine years—i.e., till 1174 Hijri, when he was driven into exile by Shujá-ud-daula's lieutenant. Ráe Kusal Singh, Taluqdar of Rámpur, alone of all the insurgent chiefs succeeded in making his peace with the Government.

Sarkár Mánikpur included in Oudh.—In 1175 Hijri (A.D. 1762), Shujá-ud-daula included the sarkár of Mánikpur within his dominions in Oudh, and since that time the component muháls have formed a part of this province.

Karámát Khan of Gutni.—In the year 1176 Hijri (A.D. 1763), when Shah Álam having succeeded to the sovereignty of Delhi, came to Allahabad on his return from his fruitless expedition to Bengal, and had conferred on Shujá-ud-daula the post of wazir. All the Hindu chieftains, with the exception of the Rájas of Aorchha, Datia, Jhánsi, Chhatarpur, Panna, and Ajeagarh tendered their submission, and sent handsome presents. The absence in darbár of the representatives of the chieftains abovementioned was too conspicuous to be passed over without notice. Accordingly the emperor with his wazir sallied forth to chastise them. On this occasion he was materially assisted by one Karámát Khan, son-in-law of Sherzámán Khan, risáldár and resident of Gutni. This man was, it is said, so powerful that he could separate two fighting elephants, and he was very handsome withal. Possessed of such attractions, it is not difficult to understand that he commanded a large body of followers. These he placed at the disposal of his sovereign, and led them in person. In the engagement with the forces of Hindúpat of Panna which ensued, our hero, after displaying prodigies of valour, unfortunately lost his life. His name is still remembered and proudly spoken of in Gutni and its neighbourhood.

Gurdezi settlements.—At this time the Gardezis, although their fortunes had much decayed, were still in possession of more than 300 villages. The chief settlement was as heretofore in Mánikpur, but they had also established colonies in Mustafabad, Bázidpur, Rasúlpur, and Úncha-gáon.
The former extent of Mánikpur.—What was formerly Mánikpur, and known as such in the days of its pristine glory, comprised the following areas which have since been demarcated as separate villages, while for some unaccountable and most extraordinary reason (best known to the boundary settlement officer), the very name of Mánikpur has been wiped off the collector’s register, and has been replaced by the somewhat modest and unpretentious title of Pūraî Ali Nāqī. The founder of the purwa was a comparatively obscure individual, without any claims to the remembrance of posterity:

<table>
<thead>
<tr>
<th>Name</th>
<th>Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pūraî Ali Nāqī</td>
<td>259</td>
</tr>
<tr>
<td>Almāl Rāja Muhammad Hayāt</td>
<td>506</td>
</tr>
<tr>
<td>Chakchānda</td>
<td>31</td>
</tr>
<tr>
<td>Jordoman *</td>
<td>286</td>
</tr>
<tr>
<td>Chaukāpārur</td>
<td>775</td>
</tr>
<tr>
<td>Kachhipattī</td>
<td>90</td>
</tr>
<tr>
<td>Hānapattī</td>
<td>45</td>
</tr>
<tr>
<td>Sultanpur</td>
<td>167</td>
</tr>
<tr>
<td>Pahārī</td>
<td>87</td>
</tr>
<tr>
<td>Baĵā Bhit</td>
<td>256</td>
</tr>
<tr>
<td>Mīrgarva</td>
<td>801</td>
</tr>
<tr>
<td>Ahātai Khan Qāh</td>
<td>29</td>
</tr>
<tr>
<td>Bāmaqpur</td>
<td>238</td>
</tr>
<tr>
<td>Pūraî Moiz-ud-dīn</td>
<td>8</td>
</tr>
<tr>
<td>Khemāra</td>
<td>749</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,894</strong></td>
</tr>
</tbody>
</table>

Ultimate position of Mánikpur.—From the time the sarkār Mánikpur came into Oudh, it retained during the lifetime of Shujā-ud-daula—i.e., until 1187 Hijri (A. D. 1774)—its former dimensions entire, and was governed by a chaklādar. On the assumption of the sovereignty by ʿAlīf-ud-daula, the latter assigned to his mother, the widowed Queen, the parganas of Salon, Jāis, and Nasirābad (according to the distribution of the Aín-i-Akbari) in jagī. ; while about the same time parganas Rāe Bareli, Dalmāu, Thulendi, and Kasút (now Khiron) were detached and placed under the Chaklādar of Baiswāra, and parganas Aror and Bahlol (now Partabgarh) and Jalālpur Bilkhar (now Patī Dalippur) were attached to the Sultanpur Nizāmat. The remainder was called “Chakla Mánikpur,” and so continued until 1244 Hijri (A. D. 1829) when the chakla was absorbed in the Salon Nizāmat. An official was occasionally deputed by the Nāzīm under the title of Chaklādar of Ahlādganj, whose jurisdiction extended to the limits of the present parganas of Mánikpur, Bihār, and Dhingwas.

Gutni.—Five miles to the south of Mánikpur and also on the Ganges is the village of Gutni. Its chief notoriety is in connection with the murder bore of Rāja Pirthipāt Singh, of Pārtabgarh, by Nawab Mansūr Ali Khan (Saifdar Jang) in 1184 Hijri (A. D. 1751). It is currently believed that the village of Gutni was founded about four centuries ago by an influential and wealthy Ahir, who owned large flocks and herds. This Iadān Labān discovered that the pasturage in this particular locality was sweet and good, and he accordingly determined to take up his abode here.

* A certain Murkā, named Domen, it is alleged, increased his holding to such an extent that it became in course of time a separate village under the name “Jordoman.”
few houses were built and the place was named Gutni, which, it is alleged, is a combination of the Sanskrit words “gau” (cow) and “tarn” (grass). However this may have been, and there seems no reason why we should reject the story, it was not until some two centuries ago that Gutni rose to be a place of any importance. At that time one Shaháb Khan Pathán, a Cabul merchant and horse-dealer, came to Hindustan. He settled first at Jahánabad in the district of Rae Bareli. He subsequently came to Mánikpur, and shortly after purchased Gutni from the Gardezis. He took up his residence in the place, and his descendants are the present proprietors of the village. One of his successors, Muhammad Hayát Khan, attained to great celebrity, and obtained the lofty title of Haft Hazári. Gutni was a prosperous place under the Pathán; about 25 years ago it, too, declined with the falling fortunes of Asad Khan, an officer formerly high in the service of the Oudh Government.

MÁNIKPUR Town — Pargana MÁNIKPUR — Tahsil KUNDA — District Partabgarh.—This town lies in latitude 25°46' north and longitude 81°26' east, at a distance of 36 miles from Partabgarh, 16 miles from Salon, 36 from Rae Bareli, and 36 from Allahabad. The inhabited portion is chiefly on the bank of the Ganges. The population is divided as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Hindus</th>
<th>Musalmans</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>811</td>
<td>835</td>
<td>805</td>
<td>841</td>
</tr>
<tr>
<td></td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Total</td>
<td>1,646</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

There are 180 masonry houses, twenty-two mosques, six temples to Mahádeo, one to Jwála Mukhi, and a private religious institution bearing the name of Kallu, a Dámghání, tombs of Ráje Sayyad Núr and Shah Hisám-ud-dín, one vernacular school called “Kála Madarsa” from the mildewed tower, and a police station.

There are two fairs in honour of Jwála Mukhi—one in Chait, the second in Asád, on the 8th of the dark halves of the months; they are attended by 30,000 people. The gathering does not last long. The commodities have no peculiarity worthy of mention. A third fair called “Bataunka” or “Nataunka” is held in Aghan every Thursday, and has a concourse of 5,000 souls; a large portion being females.

The roads that pass through the town are the following:—

1. From Bihár to Rae Bareli.
2. To Gutni.
3. To Saráthúr bridge.
4. To Partabgarh via Dhárúpur.
5. To Salon.

It is a picturesque ruin of an ancient city where palm trees cluster round numerous mosques and minar in all stages of decay.

The history of the place is given under that of the pargana. The derivation of the name and the history of the foundation are variously described:—

1. That Rája Mán Deo, son of Rája Bál Deo, of Kanauj, founded this town and named it after him, and his descendant, Mánik Chand, when he got the throne as his inheritance, changed the name to Mánikpur.
2. The "Tazkirat-ul-aulia" recites that at a very ancient time there were two brothers, Mánik Ráj, and Súraj Ráj. Súraj Ráj caught hold of a pious woman with an evil intention, and so his hand withered ("khushko ho gaya"). He resorted to medical aid but in vain. They then applied to a saintly darvash, who directed them to go to a place near the bank of the Ganges (where Karra now stands), where they would find a stone, and the guilty man would have his hand restored by touching the marvellous stone. Both the brothers advanced to the spot, and found the direction true. Súraj Ráj touched the stone and his hand was restored. Súraj Ráj then constructed a fort at the spot, and founded a city there calling it Karra, originating the name from "kar," in Sanskrit meaning hand. The stone still preserved in the fort is styled "Qadam-i-Adam" (or the footprint of Adam), and is an object of devotion.

Mánik Ráj then founded another town on the opposite bank of the river calling it after himself.

3. To attribute the foundation of Mánikpur to Rája Mánik Chand Gharwár is quite a mistake, for underneath the bottom of the fort of Mánikpur the remnants of the decayed masonry houses are visible, and attest to the town having been founded at a much anterior date than that of Mánik Chand.

4. A fourth story is that Rája Bál Deo, of Kanauj, had three sons—Rám Deo, Dál Deo, and Mán Deo. Rán Deo succeeded him at Kanauj, Dál Deo inherited the Rae Bareli estate, and Mán Deo, an iláqa named by him Mánpur. Rája Mánik Chand on coming to the throne changed Mánpur to Mánikpur.

MÁNJHGÁON*—Pargana Sándýla—Tahsil Sándýla.—District Har-dói.—Population, 1,238.—A Bais village of 246 mud houses, fourteen miles north-east from Sándýla. This was the ancestral home and fort of the Bais taluqdars of Mánjhgáon, who resided here for centuries until, five generations ago, they killed Fateh Singh, the Bais Rája of Bhárawan, and removed thither. Thákur Bariár Singh and Koli Singh, the uncle and cousin of Rája Randhír Singh of Bháráwan, live at Mánjhgáon.

MÁNJHIA*—Pargana Gopamau—Tahsil Har-dói—District Har-dói.—A prosperous little country-town of 749 mud houses, four miles to the south-east of Piháni on the road to Gopamau. Market days are Tuesdays and Saturdays. A mud school-house was built in 1865. Octroi is levied for the support of a small body of town police. Manjhipa is mainly inhabited by Chamárs, but belongs to the Chauhéns. The Chauhéns acquired it about 1619 A.D. by gift to their ancestor Rúp Sáh of Mainpuri, who entered the service of Nawab Mehndi Quli Khan of Piháni, and received from him this village in recognition of his services. In 1777 A.D., Man- jhipa was attacked and laid waste by Rája Sital Parshád, the rám of Khairabad, of evil memory. It lay desolated and deserted for six years. In 1784 A.D., Mansa Rám, Chakladar of Gopamau, restored the Chau-
hans.

* By Mr. A. H. Harington, C.S., Assistant Commissioner.
MANKAPUR—Pargana BHAGWANTNAGAR—Tahsil PURWA—District UNAO.—This village lies thirteen miles south-west from tahsil and twenty-seven miles south-east from Unao; an unmetalled road passes through from Bakasar. Bhagwantnagar is two miles south. It was founded by one Mān Kewal Bais, about 600 years ago; and his descendants still possess it. The founder of this village was of the same line as the ancestors of the late Bābu Rām Bakhsh, of Daundia Khera, but he left his brethren, and coming from Daundia Khera founded it. It is situated on a plain and has a tolerable appearance. The soil is clay and sand mixed; water good and climate healthy. Not many trees, and no jungle, no bazar or fair; no manufactures excepting goldsmiths' and carpenters' works.

The total population amounts to 2,153, Hindus number 1,989, and Moslems 164.

There are 507 mud-built houses and one temple to Debi.

MANSURNAGAR Pargana*—Tahsil SHAHABAD—District HARDOI—A small and backward pargana of twenty-five villages lying in the south-eastern corner of the Shahabad tahsil. It is bounded on the north by parganas Alamnagar and Pihāni, on the east by Gopamau, and on the south and west by north and south Sara. Its greatest length is six and breadth seven miles. Its area is 26 square miles, only 9 of which are cultivated.

The Bhainsta stream, called lower down in its course the Sai, flows through it, but is too shallow, and dries up too quickly to be used for irrigation. The west of the pargana is watered from a large jhīl called Gurrū, which stretches for about three miles north and south of the little town of Mansurnagar. Occasionally it overflows and damages the adjacent lands. The main natural features of the pargana are the absence of sandy soil (bhūr), and the quantity of uncleared jungle. To 6,060 cultivated acres there are 7,740 acres of culturable waste. The pargana is crossed by the unmetalled roads from Hardoi to Pihāni and from Pihāni to Shahabad.

It is a backward but very improvable tract. The soil is almost everywhere good, though not so rich as in the adjacent pargana of Sara. Cultivators are somewhat scarce. Nil-gāe, wild hogs, and here and there wild cattle infest the jungle and ravage the crops. The country is level. Rather more than two-fifths of the cultivated area is irrigated. Three-fourths of the area irrigated is watered from tanks and ponds, of which there are 190; mud wells are dug all over the pargana, but rarely last for more than three years. The cost of the large wells worked by bullocks varies from four to ten rupees. The hand-wells (dhenkli) are dug here from two to four rupees.

The village is fair, especially in the Chaubhān villages, whose proprietors are industrious and enterprising. Wheat, barley, and millet are the great staples, and occupy more than three-fifths of the crop area. Gram, bāja, and mash cover rather more than another fifth. Indigo, tobacco, and

* By Mr A W. Harington, C.S., Assistant Commissioner.
opium are scarcely known, and sugarcane is very sparingly planted. Kau-
khar is found at Mansurnagar.

Fifteen of the villages are held in zamindari tenure; one is taluqdari
and nine are imperfect pattidari. The Chauháns hold four villages, the
Chandhri Gaur six, the Gautams a half village, Sayyads four, Patháns
three and a half, Brahmins four, and Káyaths two. One, a jungle, has
been decreed to Government.

The Government demand, excluding cesses, amounts to Rs. 11,128, and
falls at Re. 1-13-5 per cultivated acre; Re. 0-10-8 per acre of total area;
Rs. 12-13-1 per plough; Rs. 2-6-5 per head of the agricultural, and
Re. 1-12-4 per head of the total population.

The pargana is more sparsely populated than any in the district. It
contains a population of only 6,286 or 242 to the square mile. Of these
5,965 are Hindus and 321 Mnhammadans. Páis, Chamárs, and Ahirs
in almost equal numbers make up nearly a half of the Hindu popula-
tion. The Rajputs are only a sixteenth of the whole. Males to females
are 3,437 to 2,849, and agriculturists to non-agriculturists 4,636 to 1,650.

There are no markets or fairs. The only school is a village one, with
an average of 43 pupils at Mansurnagar.

The pargana is named from the little town of Mansurnagar. The ear-
liest inhabitants, of whom tradition preserves the memory, were Thatheras,
whose stronghold was at Simaurgarh, three miles north of Mansurnagar.
At some uncertain period before the fall of Kanauj, the Gaur, under the
leadership of Kuber Sáh, expelled the Thatheras from Simaurgarh, and,
it is said, from forty-one other strongholds, the most notable being
Kalhaur in pargana Báwan. During the reign of Akbar, Rája Lakhmi
Sén, Gaur, removed his headquarters from Kalhaur to Simaurgarh, and
built there (on the ruins of the old Thathera castle) a large and lofty fort, the
outer enclosure of which measured a mile each way. Towards the end
of Akbar's reign the Gaur of Simaurgarh became troublesome, and
Nawab Sadr Jahan stormed their fort, and reduced them to obedience
while the power of the Gaur lasted. The present town of Mansurnagar
was a little village called Nagar; Murid Khan, the grandson of Nawab Sadr
Jahan, built a brick fort there. In 1702 A.D., Rája Ibádulla Khan, the
converted Sombansi, possessed himself of the whole jágir of the Pibáni
Sayyads, and rebuilt Muríd Khan's fort, and named the place Mansur-
nagar, after Nawab Mansur Ali Khan (Safdar Jang). In 1806 A.D., Ráj
Mansa Rám, Chakladar of Muhamdi, took some villages out of parganas
Sara and Gopamau, and made them into pargana Mansurnagar.

**MANWÁN Pargana**—Tahsil Bári—District Sitápur.—This pargana is
bounded on the north by Bári, on the east and south by the district of
Lucknow, and on the west by the rivers Gumti and Sáríyan.

* By M1 M. L. Ferriol, C.S. Assistant Commissioner.
Its area is 69 square miles, of which 46 are cultivated, and the acreage is thus distributed:—

| Cultivated land | ... | ... | ... | Acres. | 29,028 |
| Culturable land | ... | ... | ... | ...    |  5,674 |
| **Total**       | ... | ... | ... | ...    | **34,602 assessed.** |
| Rent-free       | ... | ... | ... | ...    |  2,476 |
| Barren          | ... | ... | ... | ...    |   497  |
| **Total**       | ... | ... | ... | ...    | **2,973 unassessed.** |
| **Total area**  | ... | ... | ... | ...    | **44,075** |

The incidence of the revised assessment is as follows:—

| On cultivation | ... | ... | ... | ... | 2 0 7 |
| " assessed area| ... | ... | ... | ... | 110 8 |
| " total area   | ... | ... | ... | ... | 1 5 10 |

The population numbered 30,553 at the Census of 1868, and may be divided thus:—

| Hindus, agricultural | ... | ... | ... | ... | 18,452 |
| Ditto, non-agricultural| ... | ... | ... | ... | 10,228 |
| **Total**            | ... | ... | ... | ... | **28,680** |

| Musalmans, agricultural | ... | ... | ... | ... | 265 |
| Ditto, non-agricultural | ... | ... | ... | ... | 1,868 |
| **Total**              | ... | ... | ... | ... | **2,133** |

The 30,553 live in 5,659 houses.

There are 443 souls to the square mile and 5.3 to each house. The Musalmans are 6 per cent. only of the entire population, which is much below the average of the whole district.

To each head of the agricultural population there are 1.5 acres of cultivation and 1.9 acres of assessed land, the smallest average in the district.

The pargana consists of 69 Had basti villages which are thus held. taluqdari 39, zamindari 30. The Panwār Chhatris, whose chief men are Bhawāndīn of Nilgāon, and Ganga Bakhsh of Saraura, sanad taluqdars, own 65 villages. Two are held by a Musalman family, and two, including Manwān Khas, by the qānūngoes.

The Panwārs are said to have come from Gwalior at the close of the 16th century in king Akbar's reign, under the chieftainship of three brothers,—Malhan Deo, Phūl Deo, and Māl Deo. They invaded and seized Itaujia and Mahona in the Lucknow district, and Sarasura Nilgāon, of Sitapur, and, with the exception of Mahona which was confiscated for complicity in the rising of 1857, their descendants still hold these estates. Māl Deo's taluqa was divided by the two brothers—Binda Dās and Hari Dēs—in the third generation from him, the former taking Sarasura, the latter Nilgāon.
The soil in this pargana varies from the bhúr (sandy) and kankar land in the vicinity of the Saráyan to the rich and productive dumát (loam) in the north-east. The irrigation is chiefly from tanks and jhils, wells being scarce. The cultivators on the whole belong to the more industrious classes. Rents are paid generally in kind. The productive powers of the soil are good, but nothing remarkable is produced: nor are there any manufactures special to the district carried on. No mines or quarries are to be met with. There are no mountains, valleys, or forests.

The pargana as such was formed by Todar Mal, who called it after the town Manwán which already existed there, and the lands round which had been constituted into Tappa Manwán by king Vikramájít, 16 centuries prior to Todar Mal’s time.

Neither pargana nor town is historically famous for anything which has occurred in modern times. For the legend which identifies it with the Mánipur of the Mahábhárata, the reader is referred to the history of the town. Suffice it to say here, that the former name of the place was Mán- pur, and that to the present day the inhabitants point out the spot one mile from the town where Arjun was slain by his son, Babarabhán, in the village of Ranáparsa, which is being interpreted “the place of the battle.”

The only remains of antiquity existing are the old fort ruins, near which are a dargáh and ídgáh, built about 200 years ago, all of which are at Manwán itself, and within two miles of the main road connecting Lucknow with Sitapur. No malás or fairs take place in the district.

This pargana with that of Bári were included by the settlement department of the emperor Akbar in sarkár Lucknow.

**MANWÁN**—**Pargana MANWÁN—Tahsil BÁRI—District SITAPUR.**—

Though possessing a population of only 1,069 souls, deserves notice on account of its great antiquity and its legendary connection with the Mahábhárata. It lies four miles south of Bári still on the Saráyan stream, and is one mile west of the Lucknow and Sitapur high road. The present town is a very wretched place, and altogether without interest for the trader or the artisan. It is said to have been founded 5,000 years ago by Rája Mándháta of the Ajothya Solar race, but to have fallen away on his death and become waste. Subsequently, the exact date is not known, one man (an Ahir) took the eastern portion, and a Musulman, Mustafa Khan by name, the western. The old town was rebuilt, and was known by the double name Mánpur Mustafabad. The remains of old king Mándháta’s fort are still extant. It was apparently a massive structure, and was placed on high ground overlooking the river, covering an area of 90 bighas. The bricks are used by the villagers for building in the town which thus presents a curious appearance, being like neither a qasba, nor an ordinary Hindu village, but something between the two.

The local legend runs thus:

**Before the days when the Pandavás fought with the Kauravás, Rája Mándháta lived in great state in his castle at Manwa (or Manwán).** But

*By Mr. M L Ferrar, C.S., Assistant Commissioner.*
there came against him a Rákshas from the city of Muttra, by name Lon, who fought with the raja and prevailed against him, so the raja died.

"This was 4,975 years ago, and Gandrak, who was the son of Lon, sat upon the throne in the raja’s stead, and he waxed mighty. And he had a lovely daughter, whose gait was undulating like that of a young elephant, fair as the moon, and with the form of a Damayanti. And the princes of the earth sought her hand in marriage. But the great Arjun of the Pandavás,—who had performed the Ashwamed Jagg, and who was of exceeding strength and manly comeliness, found favour in her eyes and they were espoused, and she bore him a son whose name was called Babarbâhan; and it came to pass, many years afterwards, that Arjun and his son fought hard by Manwán, and Arjun was slain by his son; so he died, and the place of the battle was Ranuâpurâ, half a kos from Manwán, where a village of that name still exists."

This legend agrees in all points with that related in the Mahábhárath.
But this Mánipur of the Mahábhárath is generally considered to be the Mánipur in the east of Bengal, and not Mánpur, now Manwán in Oudh, and yet the people in the latter place still point out the remains of Babarbâhan’s fort, close to the elder one of Mándhâta.

There can be no doubt as to the ruins being of great antiquity. And on this account alone Manwán or Manwa deserves a place in the local Gazetteer.

MATHURA*—Pargana Balrampur—Tahsil Utraula—District Gonda.
—A small village of about 1,500 inhabitants, two miles north of the Rápti, which is crossed on the Ikauna road at Mathura, and in the Balrampur direction at the Kondari ghât; the former town being six, and the latter fifteen miles from Mathura. This village is only remarkable as the chief seat of the retail trade of the neighbourhood. A bazar of rather over a hundred shops is held every day. A large double-storied brick house belonging to the Mahárája of Balrampur, in the courtyard of which some 30 boys gain the rudiments of Hindi and Urdu, and a lofty shiwála, are conspicuous from afar. Rather more than a mile to the north is a handsome Muhammadan dargáh consecrated to Mr Hanifa, and erected by Nawab Asif-ud-daula. A faqir of peculiar sanctity occupies, with his followers, the surrounding buildings, and at the Baqar Id collects the tribute of several thousand devotees.

MAURÁNWÁN Pargana—Tahsil Purwa—District Unao.—This is the most easterly pargana in Unao, and is separated from the Rae Bareli district by the river Sai. The soil is good, and excellent rice crops are produced. Water is found at a distance of 30 feet to the south, and at 22 feet near the Sai. The area of the pargana is 110,538 acres, which are held as follows:

<table>
<thead>
<tr>
<th>Taxation</th>
<th>Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taluqdari</td>
<td>69,863</td>
</tr>
<tr>
<td>Zamindari</td>
<td>18,355</td>
</tr>
<tr>
<td>Pattidari</td>
<td>25,820</td>
</tr>
</tbody>
</table>

* By Mr. W. C Benett, C.S., Assistant Commissioner.
The land revenue is Rs. 1,25,029, which falls at the rate of Re. 1-2-0 per acre. It is well wooded, having 7,899 acres of groves and orchards. The population is 90,464, being at the rate of 523 to the square mile.

The town is said to have been founded by Múraj Dhuj, a Súrajbansi Chhattri; it afterwards passed into the hands of the Bais, one of whose chiefs, Chet Ræ, built a fort at Pachhimgåon.* The history of the great estate of MAÚNÁN is thus told by Elliott:—

"Oonao has far fewer talookdsars than any other district in Oudh, and its chronicles contain few stories of the way in which talookas were amassed. It will be well, however, to give the history of one great family of this class, Rája Gowrie Shunkura of Morawun.

"In 1721 Sadut Khan, Burhan-ool-mulk, was made Governor of Agra, and after two years he was translated to the more important Soobah of Oudh. Just before he left Agra his private Munshi died, and he took into his service a Seth of the place, named Goorun Mul, and brought him with him to Oudh. This Goorun Mul was the ancestor of the present Raja. It is not clear whether he retained his post till Sadut Khan's death in 1739, or whether he lost it at an earlier period; but whenever it was, he was persuaded by Rao Murdan Singh, of Doondea Khera, to come and reside there under his protection, fetching his family from Agra, and to act as the family banker, and keep the accounts of the estate. In 1740 Rao Murdan divided his talooka among his three sons, giving Doondea Khera to his eldest son, Rugho Nath Singh, who bears a very bad character in native tradition. Murdan Singh retired from public life, but lived at Doondea Khera, and during his lifetime his son abstained from any of the graver crimes and meannesses which subsequently stained his reputation. Goorun Mul lived peaceably at Doondea Khera, but soon after Murdan Singh's death, Goorun Mul's son, Hirdéram, had a bitter quarrel with the Rao on the fertile subject of accounts. The custom is that the payment of the Government revenue when it falls due on the patron's estate is always effected by the family banker. If the talookdsar cannot supply him with the necessary funds, the banker pays it from his own resources, and debits the advance against the estate, to be paid with interest as rents come in.

"Rao Rugho Nath refused to pay more than 12 per cent. on such advances. The banker, Hirdéram, declared that he received 36 per cent. from all other customers, and that he was treating the Rao very handsomely in charging him only 24 per cent., and in short, he would not abate one jot of his claim. The dispute went so far, that Hirdéram thought it safer to leave Doondea Khera secretly by night, and take refuge with Dyaram, Chukladar, who gave him leave to build on a little patch of masee land close to Morawun, known as Dyaram's Kutra—a name which is quite forgotten now. Here Hirdéram,† in addition to his banking and money-lending business, set up as a merchant of cotton, Mirasmorne cloth, and spices. He also got the appointment of treasurer to the

* "Elliott's Chronicles of Oonao," page 73.
† Page 186—137, "Elliott's Chronicles of Oonao."
Nazim of Baiswara, which, under the old régime, was a very lucrative post.

"The principal profits were these:—The treasurer received two per cent commission on all revenue paid into his charge. When there was not money enough in the chest to meet the Government demand on quarter day, the treasurer was bound to advance it to the Nazim at 12 per cent. interest. It was the custom to issue from the mint new rupees every year, coining them in the month of Mohurrum; and the way they were forced into circulation was by a declaration that those were the only coins which would be received at par; a discount of 1 rupee 9 annas per cent. being charged on rupees of every other year and mint. It was of course impossible for the rupees to get so rapidly into circulation in remote districts, and hence this discount came to be considered as a regular cess upon the zamindars, and was always included in their kuboolyuts.

"The zamindars, therefore, paid their revenue with this additional percentage in the rupees current in their locality, and as those rupees very often ranked as high in the market as the new current rupee of the year, the treasurer could change them without any loss, and the discount of 1 rupee 9 annas per cent. became his perquisite. To these profits it is almost needless to add the influence which he obtained from his position as treasurer; and being always at hand to offer an advance at 36 per cent. to any helpless defaulter who might fall into the hands of the Nazim, he was able to extend his operations very widely.

"After this wise Hirdéram increased and multiplied. His son, Lalmun, carried on his father’s business, and educated his grandson, Chundun Lal, who took the management of the house at his grandfather’s death. Chundun Lal had two brothers; the second, Moona Lal, set up for himself at Cawnpore, and there has never been a good feeling between the two branches of the family. The third son, Gunga Pershad, remained at Morawun as a partner of his eldest brother’s house.

†"In 1810 A.D., when Fuzl Ali Khan was Nazim of Baiswara, Chundun Lal first appears as the owner of three villages in different parts of the district. From this he went on gradually increasing his possessions till, in 1825 A.D., when Raja Durshun Singh was Nazim, his estate had risen to two and a half lacs, and it continued to fluctuate between this amount and a minimum of one and a half lacs (with only one considerable exception to be mentioned afterwards) till 1850 A.D. In that year Hamid Ali Khan, a Delhi Prince, was Nazim, and his agent and actual manager was Gholam Ali Khan. He thought Chundun Lal was a squeezable man, and required him to pay more by half a lac than he had done last year. Chundun Lal flatly refused, and declared the estate was not worth more. ‘At any rate’ said the Naib, ‘every one does not think that, for Rumbux will give Rs. 30,000 more any day.’ This was adding fuel to Chundun Lal’s anger, to think that he should not only lose his estate, but also that his old enemy

*The Nazim had to pay the total sum bid by him, to obtain the contract of the Nizamat, in four instalments, which fell due on fixed days.
†This discount was known by the name of “Bhatta Ghun.”
‡ Pages 138–148, “Elliott’s Chronicles of Oonau.”
the Rao of Doondea Khera was to get it. He answered him angrily, and went away without taking leave. Next day the Naib sent for him again, and he came to his tent, and sat down unattended. Presently Rao Rambux entered, followed by three armed men, and he also sat down. After a little time Gholam Ali called to a servant to fill his lota with water, saying—‘I shall have to leave you for a few minutes.’ A servant of Chundun Lal was standing outside, and knew what the order meant, for the moment Gholam Ali’s feet were off the carpet, Rambux’s followers would murder Chundun Lal;* so he set off as hard as he could to his master’s tent, a quarter of a mile off, where was his nephew, Sheopershad, with 200 men, headed by the redoubtable Juba Singh. They instantly hurried to the durbar tent, throwing aside their guns, since the work before them, if it came to fighting, would be a mêlée in which they could trust to nothing but their own good swords. Fortunately they arrived in time, burst into the tent in spite of all the Naib Nazim’s guards could do to stop them, and Juba Singh, standing with his drawn sword over the Naib, swore he would cut him down if he attempted to stir. The camp was at Nugur, and Rana Rughonath Singh and Raja Drighbijie, who were with the Naib, soon heard of the disturbance. They both of them banked with Chundun Lal, and were hearty friends of his. Rao Rambux, on the other hand, was hated in the country, and they rejoiced in this opportunity of defeating his murderous intentions. They came with their forces, and brought Chundun Lal safely off, and he instantly threw up his charge of the treasury, and went to his home. His estate was given to Rambux, but his followers resisted the order in every village, and successfully prevented the Rao† from getting possession. In the meanwhile the banker sent to Lucknow, and got the king to order the Nazim to restore him his whole estate, which was accordingly done, he having only been out of possession of it for two and a half months.

“In the year 1822 A.D., when Lalmun Tewaree was Chukladar, Chundun Lal had refused to serve as his treasurer, and had taken charge of the Huzoor Tahseel treasury at Lucknow, at the instance of Hakeem Mehdie Ali, the great Vizier. This had produced a quarrel between them, which became a feud, when a party of the followers of each side fought at Rai Bareilly, and some men were killed. In 1853, the grandson of this Lalmun, Kasheepershad Tewaree, of Sissendie, became Chukladar of Poorwa, and the old feud was again at work. Kasheepershad swore on the Ganges to forget it entirely, and to bear no malice, and his oath at first lulled suspicion. But when he demanded an increase on the revenue, the fears of the family were soon awakened again. He summoned them to attend his court, but they did not think it safe to trust

* It was in this same year that Mahomed Hussun, the Nazim of Bahrajch, had murdered Ramdut Pandé, the banker (who stood to him in much the same relation that Chundun Lal did to the Baiswara Nazim), in a very similar way, and this event had perhaps made Chundun Lal’s people more watchful and suspicious.
† Many readers will recollect the name of Rao Rambux as the leader of the murderous attack on Captains Thomson and Delafosse, and other fugitives from the Cawnpore massacre, at Buxar close to Doondea Khera. Raja Drighbijie Singh, of Moramun, six miles lower down the Ganges, was the man who preserved their lives, and sent them in to General Havelock’s camp. Rao Rambux was hanged over against the Buxar temple—a fit retribution for his cowardly treachery.
themselves in his hands, and sent a wretched vaekel instead, who was instantly thrown into prison and ironed, as a gentle hint of what his masters might expect. About this time Chuddun Lal’s younger brother, Gungapershad, and his grandson, Balgobind, came from Cawnpore, to Morawun, crossing the Ganges at Nujjufghur. Kasheepershad got intimation of this and sent his agent, Shunker Lal, a Hurha man, with a few hundred followers, to intercept them. Gungapershad was shot dead with a ball through his chest, and Balgobind was knocked down by a shot which struck the handle of his sword. Thinking they had done their work, the assassins plundered their victims of a large sum of money they had with them (about Rs. 25,000), and went off leaving Balgobind, who, with the rest of his followers, reached Morawun safely. Old Chuddun Lal was not the man to sit down quietly under such an insult as that. He first applied for redress to the Vizier Nuwab Ali Nukee Khan, and being refused justice there went to Mr. Greatedh, Magistrate of Cawnpore. He had a house and a good deal of landed property in the Cawnpore district, and could thus claim protection as a British subject, though residing in Oudh. Mr. Greatedh wrote to the Resident, Colonel Sleeman, who at once took up the case and insisted on justice being done. The king at first was very much offended with Chuddun Lal for appealing to the Company’s authority to get him redress for an injury done in Oudh, and banished him from the country, but subsequently this order was denied when the Resident interfered, and it never was carried out. After a delay of about nine months, Kasheepershad was dismissed from his chukladsarship, ordered to repay the Rs. 25,000 which he had plundered from Gungapershad, banished the kingdom for two years, and declared incapable of entering the Government service again. This was a very severe sentence, and nothing but the pressure steadily exerted by the Resident would have secured it.

“Chuddun Lal died in 1854 A.D. at the great age of 82. He retained his faculties to the last, but during the later years of his life the business was chiefly carried on by his favourite son, Gowrie Shunker, the present Raja. Though Kasheepershad was punished, Gowrie Shunker did not recover the estate he had lost. After annexation a portion of it was settled with him, and in the talookdaree settlement which followed the rebellion he recovered all he had ever possessed. During the rebellion he behaved with the most unshaken loyalty; both at Cawnpore, at Lucknow, and at the Alumbagh, his agents and relations were indefatigable in providing supplies and information, and no act of complicity with the rebel leaders has ever been brought home to him. As a reward for this, he was one of the six talookdars whom Lord Canning’s famous proclamation of March, 1858, exempted from the universal confiscation, and he has subsequently received the title of Raja.”

MAURÁNWÁN—Pargana MAURÁNWÁN—Tahsil PURWA—District UNAO.
—Lies in latitude 26°30’ north, and longitude 80°58’ east, and is six miles east of the tahsil, and twenty-six from the sadr station. The Basha lake

* The Naib, Shunker Lal, was also imprisoned for life in the Agra Jail, and escaped when the mutineers let the prisoners out. He was caught lately hiding near his home in Hurha, but bribed his police guard and escaped.
MÁW

is about two miles south-west. Two unmetalled roads run through the town—one leads to the sadar station Unao, and the other to Rae Bareli, besides the cart-track joining the main road to Lucknow. Mauránwán is noted for its jewellery and carpentry; rafters and door-frames of good workmanship are to be met with here. Markets are held twice a week, at which about 2,000 people attend. The town is surrounded with mango groves and Mahua trees. The climate is good, and the water sweet. There is a police station, a sarāf, and a school.

This place was founded by Múraj Dluj, a Súrajbansi Chhattiri. The Káyaths—Rúkha Rán, qánúnqo, and Dayá Rám, chakladr, and Chandan Lal, Khattri—were persons of great influence and reputation here. The history of the last-named gentleman is fully given under the pargana article. The population amounts to 7,997, of whom Hindus number 6,185 and Moslems 1812. There are two mosques and nine Hindu temples. The annual amount of sales at the fair of Chaudhriganj is Rs. 70,000.

MAWAI—Pargana MAURÁNWÁN—Tahsil PURWA—District UNAO.—This place is of little importance: it was founded by Mán Singh, a Dikhit Chhattiri, an immigrant from Simauri, district Buda, North-Western Provinces. This man was a servant of the Delhi king, and got the land as jágir when he succeeded in conquering a Bhar fort that stood on the site of it. Mán Singh razed the fort to the ground, and founded this village calling it after himself. Various kheras (hamlets) were founded on the adjacent land by the descendants of Mán, and they for a long time held qubuliats of the village also. The Dikhit Chhattiris made a gift of the village to the ancestors of Shekh Manúr. The permanent settlement was made with Bhúp Singh, Bais Sibasí. The annual assessment fixed is at Rs. 5,850. The Dikhits were made under-proppers; population 3,995

<table>
<thead>
<tr>
<th>Hindus</th>
<th>...</th>
<th>...</th>
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<th>...</th>
<th>3,802</th>
</tr>
</thead>
<tbody>
<tr>
<td>Musulmans</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>193</td>
</tr>
</tbody>
</table>

Number of houses 847

There is no bazar or manufacture peculiar to the place.

MAWAI—Pargana MAWAI MAHOLÁRA—Tahsil RÁM SANEARI GHAH—District BARA BANKI.—This village was founded by the Bhars many years ago. It was afterwards in the possession of Brahman, but they were expropriated by Imám Zinda Khan, who came here as risáldár with Tátár Khan, the governor of Oudh. The cause of the fight was that the Hindus had insulted one Sayyad Jalál, whose tomb is at Basorhi, during the Holi festival. The latter appealed to the risáldár, who in fighting the Brahman lost his brother, and to console him was granted the parganas of Mawai and Basorhi by Alá-ud-dín Ghori. The village now pays a Government revenue of Rs. 1,700, and is in the possession of the descendants of the conqueror. It is held under the imperfect pattidari tenure. There are 27 wells and 24 ponds for irrigation purposes. A mud well fit to be worked with a pur (leathem bucket) can be made at a cost of Rs. 15 to 16, and a masonry well at Rs. 250. The river Kalyáni is one of the boundaries of this village.

The Government has charged the villagers with the cost of an additional police force, for a period of twelve months, on “account of the turbulent character of the zamindars.”
MAWA MAHOLÂRA Pargana—Talshil RAM SANHÐI GHAT—District BABA BANKI.—This pargana is bounded on the north by parganas Rudauli and Basrhi, on the east by Khandânsa of the Fyzabad district, on the south by the Gumti, and on the west by the Kalyâni. It is 17 miles from east to west, and 16 from north to south. Its area is 71 square miles or 45,039 acres, 23,897 acres are cultivated and 21,070 acres uncultivated. The irrigated portion amounts to 8,467 acres, and the unirrigated to 15,430. The river Kalyâni flows through the pargana. The Gumti skirts it for a distance of 17 miles. The soil is for the most part dumat (loam). The average rainfall for the last three years amounted to 40 inches. Water is met with at 23 feet from the surface. Irrigation is chiefly carried on from wells, the irrigation from which gives an outturn of 15 maunds per bigha, that from ponds 10 maunds per bigha. The chief article of traffic is grain which is in times of scarcity exported to Kaithi Ghat, &c. Richh Ghát on the Gumti is 4 miles distant from Maholâra, Kaiti and Sihor Ghâts on the Gogra, 16 and 22 miles respectively. There are four schools in the pargana; at Sahondra there is a registry office, and at Mawai a police post. There is a temple in honour of Richh Mahâdeo at Richh. Mawai has a market attended by 1,000 people. The Government revenue amount to Rs. 56,212. The tenure is as follows:

| Talâqârdari | ... | ... | ... | ... | 1 village. |
| Zamindari, Bhayyachâra | ... | ... | ... | 46 | |
| Pattidari | ... | ... | ... | 4 | |
| **Total** | ... | ... | ... | 51 | 

The population is 43,048 or 603 persons per square mile, who inhabit 8,923 houses. The higher caste Brahmans, Kâyaths, Chhattris, Sayyâds, and Pathâns number as many as 17,639. There are five villages with a population of above 2,000.

This pargana is believed to have been from early times in the possession of Chhattris, and as they were defaulters of the Government revenue, Akbar stationed an officer to check the irregularity, at Maholâra, which village owes its origin to a Bhar Chief. The pargana has since then been called Maholâra.

MAWA—Pargana MANGALSI—Talshil FYZABAD—District FYZABAD.—This village is seven miles from Fyzabad, the origin of the name is ascribed to Mûl Singh Bais, who cleared the jungle and founded the village about 600 years ago. The Begamganj was founded, and a kotwâli (police office) established here by the Bahû Begam. The population consists of 1,480 Hindus and 180 Sunni Muhammadans, of whom 41 are Wahibis. There are 49 houses and a masonry temple. At Begamganj the bazar is held on Sundays and Wednesdays. There is a police station in this village.

MIâNGANJ Town—Pargana ASIYÂN RASULABAD—Talshil MOHÂN—District UNAO.—This town lies 12 miles west of talshil Mohân, and 18 miles north-east of Unao, upon an unmetalled road from Lucknow to Saipur, here crossed by another from Sandîla to Unao. It is 77 miles south-east of Fatehgarh, 34 west of Lucknow; it was formerly called Bhopatpur, and it was built in 1185 A.H. (1771 A.D.) by Mian Almas Ali Khan, a cunuch, and finance minister under Asif-ud-daula and Saâdat
Ali Khan. Lord Valentia in 1803 found it prosperous, Heber in 1823 found "trees, towers, gates, and palaces sinking fast into rubbish and forgetfulness." A fine bridge was built here over the Sai by Mián Almás. The mutineers were defeated here in 1857. There are two masjid sarâhs for travellers. Population 3,555, of whom 2,451 are Hindus, 1,104 Musalmans. There are 4 temples and 13 mosques.

Colonel Sleeman writes as follows (Tour in Oude, Vol. I., pages 320 to 322):—

"Meean Almas, after whom this place Meeangunge takes its name, was an eunuch. He had a brother, Rahmut, after whom the town of Rahmutganj, which we passed some days ago, took its name. Meean Almas was the greatest and best man of any note that Oudh has produced. He held for about forty years this and other districts, yielding to the Oude Government an annual revenue of about eighty lacs of rupees. During all this time he kept the people secure in life and property, and as happy as people in such a state of society can be, and the whole country under his charge was during his lifetime a garden. He lived here in a style of great magnificence, and was often visited by his sovereign, who used occasionally to spend a month at a time with him at Meeangunge. A great portion of the lands held by him were among those made over to the British Government on the division of the Oude territory by the treaty of 1801, concluded between Saadut Allee Khan and the then Governor-General, Lord Wellesley.

"The country was then divided into equal shares according to the rent-roll at the time. The half made over to the British Government has been ever since yielding more revenue to us, while that retained by the sovereign of Oude has been yielding less and less to him; and ours now yields in land-revenue, stamp-duty, and the tax on spirits, two crores and twelve lacs a year, while the reserved half now yields to Oude only about one crore, or one crore and ten lacs. When the cession took place, each half was estimated at one crore and thirty-three lacs. Under good management the Oude share might in a few years be made equal to ours and perhaps better, for the greater part of the lands in our share have been a good deal impoverished by over-cropping, while those of the Oude share have been improved by long fallows. Lands of the same natural quality in Oude, under good tillage, now pay a much higher rate of rent than they do in our half of the estate.

"Almas Allee Khan, at the close of his life, was supposed to have accumulated immense wealth, but when he died he was found to have nothing, to the great mortification of his sovereign, who seized upon all. Large sums of money had been lent by him to the European merchants at Lucknow, as well as to native merchants all over the country. When he found his end approaching, he called for all their bonds and destroyed them. Mr Ousely and Mr. Paul were said to have at that time owed him more than three lacs of rupees each. His immense income he had expended in useful works, liberal hospitality, and charity. He systematically kept in check the talookdars, or great landholders, fostered the smaller, and encouraged and protected the better classes of cultivators, such as Lodhies, Koor-
micas, and Kachies whom he called and considered his children. His reign over the large extent of country under his jurisdiction is considered to have been its golden age. Many of the districts which he held were among those transferred to the British Government by the treaty of 1801, and they were estimated at the revenue which he had paid for them to the Oude Government. This was much less than any other servant of the Oude Government would have been made to pay for them, and this accounts, in some measure, for the now increased rate they yield to us. Others pledged themselves to pay rates which they never did or could pay; and the nominal rates in the accounts were always greater than the real rates. He never pledged himself to pay higher rates than he could and really did pay."

MIRAKPUR OR AKBARPUR—Pargana AKBARPUR—Tahsil AKBARPUR—District FYZABAD—The history and description of this town are related under pargana Akbarpur; the fort and bridge over the Tons are objects of attraction. It is on the road and railroad from Fyzabad to Jaunpur 36 miles from the former; there are also roads to Azamgarh and Gorakhnur. The population consists of 902 Hindus, and 807 Muslims of whom 40 are Shiias. There are 13 mosques and other religious edifices of the Musalmans, including one fine imambara, and two Hindu temples. There are also tahsil and a police station, a post-office, and a school. There are two sarais. Market days are Mondays and Fridays.

MIRPUR KATHA—Pargana MANGALS—Tahsil FYZABAD—District FYZABAD.—This village is 12 miles from Fyzabad. Its population is 2,500, of whom 42 are Musalmans. There are 437 houses and one temple to Mahadeo. It is not on any line of road.

MISRIKH Pargana*—Tahsil MISRIKH—District SITAPUR.—Pargana Misrikh is bounded on the north by pargana Maholi, on the east by parganas Sitapur, Runkot, and Machhrehta, on the south by parganas Kurauna and Aurangabad, and on the west by the rivers Kathna and Gumti. In area it is 121 square miles, of which only 66 are cultivated.

The acreage is given thus—

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<td>2,770</td>
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The incidence of the Government demand is as follows :

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<tbody>
<tr>
<td>On cultivated area</td>
<td></td>
<td>Rs. 1</td>
<td>9</td>
</tr>
<tr>
<td>On assessed</td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>On total</td>
<td></td>
<td></td>
<td>13</td>
</tr>
</tbody>
</table>

The population is thus classified :

<table>
<thead>
<tr>
<th></th>
<th>零件</th>
<th>零件</th>
<th>零件</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus, agricultural</td>
<td></td>
<td>21,900</td>
<td></td>
</tr>
<tr>
<td>&quot; non-agricultural</td>
<td></td>
<td>16,076</td>
<td></td>
</tr>
<tr>
<td>Musalmans, agricultural</td>
<td></td>
<td>798</td>
<td></td>
</tr>
<tr>
<td>&quot; non-agricultural</td>
<td></td>
<td>2,547</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>41,319</td>
<td></td>
</tr>
</tbody>
</table>

* By Mr. M. L. Ferrar, C.S., Assistant Commissioner.
And these live in 7,946 houses, to each of which there are thus 5·1 individuals. To every square mile there are 328 souls. Each head of the agricultural population has 1·5 acres of cultivated, against 3 acres of assessed area. From which facts it is seen that there is very considerable room for extension of cultivation.

The Mosalmans are 8 per cent. of the entire population. With the exception of a sandy tract to the east of, and adjoining the Kathna and Gumti rivers, the soil of the pargana is on the whole good. It is like the rest of this district, well wooded. There are no lakes, mountains, or forests to be met with.

Two roads cross it, both from Sitapur. One passes on to Nimkhār, the other further north to Dūdhanma on the Gumti, and there is a cross-country road joining Miserkh to Machhretha. With these and the Gumti the pargana is well provided with means of communication.

Bi-weekly bazaars are held at Miserkh, which is the headquarters of a tahsil, at Qutubnagar, the residence of Taluqdar Mirza Ahmad Beg, at Àūt, the residence of Rāja Shamsher Bahādur, and at Wazīrnagar, the Sitapur residence of the Gaur Rāja of Pawāyan in Shāljahānpur.

The pargana derives its name from that of the town. The original lords of the soil were Ahban Chhattris, whose dynasty expired 200 years ago on the death of Rāja Mān Singh. The founder of the rāj was Sopi Chand, whose brother, Copi Chand, founded Gopamau in the Hardoi district; Sopi made his headquarters at Patanja, three miles west of Miserkh, now an inconsiderable village, but in his days a very extensive city. To the present day the site of one of its gates is pointed out three miles to the north-west in the village of Sultannagar, where there is an ancient temple marking the spot.

The Aḥbans were succeeded by Panwārs, Kāyathis, Mosalmans, and others, including Brahmans, whose descendants are still in possession of their forefathers' acquisitions.

The pargana contains 139 demarcated villages, of which 108 are zamindari, and are thus distributed,—35 Panwār, 45 Gaur, 10 Kāyath, 6 Brahmans (Dichhits), 3 Gosháins, 8 Musalmans, 1 Ahban. The taluqdaris (31) are held by Mirza Ahmad Beg of Qutubnagar and Rāja Shamsher Bahādur of Àūt; an account of the former has been given under the Aurangabad pargana. The Àūt Rāja is commonly styled a Mughal, but is in reality a Yūsuf Zai Pathān; his ancestor having come to Delhi in 1739 A.D. with Nādir Shah's invading army. Subsequently the rāja's great grandfather, Mirza Ágha Muhammad Ali Beg, being sent in command of troops to Oudh, was rewarded for good service by the grant of a landed estate. The title of rāja is inherited by the taluqdar from his father, Muhammad Akbar Beg, upon whom, Wājid Ali Shah, of Oudh, conferred it.

Down to 1210 fasli, or 74 years ago, the pargana consisted of 1,009 villages. In that year 466 were put into Maholi, and 159 into Nimkhār. The remaining 384 were increased by 5 from Machhretha; and thus the number remained until we took the country, when 50 were put into the neighbouring parganas, and 2 were added from Gopamau, making up 341.
Under the description of the town of Misrikh will be found particulars of the sacred tank Saraset and Dadhích temple in that town, and of the fairs held there. These fairs are parts of the holy pilgrimages or parvārma which begins at Nimkhār, and after passing through 8 or 10 holy places ends at Misrikh.

The chief community of the non-sanad holding zamindars is the Gaur brotherhood which owns the Bihaṭ īlāqa. The rāja of Pawáyan who owns Wazīrnagar is also a Gaur-Chhattī. The pargana is not famous in history, nor is it remarkable for anything in the present day. Any notoriety it may possess is acquired from the facts that it is the headquarters of a tahsildar, and that the town is a very holy one in the eyes of the people.

**MISRIKH**—Pargana MISRIKH—Tahsil MISRIKH—District SITAPUR.—

Misrikh is a very ancient town, indeed, and there are numerous legends connecting its foundation with the mythological Rāja Dadhích. The name is said to be derived from the Sanskrit participle nisārita, which means mixed; because in the large tank which is here the waters of all the holy places in India are supposed to have been mixed.

The town contains a population of 2,113, of whom only 226 belong to the creed of Islām, the rest being chiefly Brahmins. It is 13 miles south from Sitapur, the Haroī road running through it; and it is also connected by an unmetalled road six miles in length, with Machhrehta on the east. It lies in 27°26' north and 80°34' east. The tank abovementioned is apparently of very ancient construction. Local tradition asserts that it was built by Bikramājīt 10 centuries ago, before which time the holy springs had not been surrounded by any masonry protection. In more modern times, 125 years ago, it is said, a Mahratta princess, Ahilya Bāl by name, repaired the damages which time had occasioned in the ghātās: and it is now a very fine specimen of the Hindus' sacred tank. On one brink of it is a very old temple sacred to Dadhích abovementioned, who seems to have been not only a secular rāja but also a spiritual leader—a great Rīkh (Mahā-rishi). He was probably the Rishi, Rīkh Dadhiānch of the Rig Veda.

The town is but a poor one; it has 472 mud-built and only three masonry houses, two insignificant mosques, and no manufactures.

It is the headquarters however of a tahsildar, and has consequently a police station, a post-office, a registry office, distillery, and schools. There is no sārā, as the Brahmins entertain all strangers. The bazar is held twice a week, and requires no notice. But at the large fair held during the Holi, and at which 5,000 sinners flock to purify their bodies in the holy waters of the tank, a brisk trade is carried on; the annual value of all the sales being put down at Rs. 39,428. There is a smaller fair held in the autumn. The schools deserve more than a passing notice, for there is not only the usual boys' school, with 69 scholars, but there are also separate schools for the instruction of girls, the aggregate attendance of

* By Mr. M. L. Forster, C.S., Assistant Commissioner.
whom is 98. This is a very remarkable feature of the place, which is a very hot-bed of Brahmanism.

The tank above described has in its centre a well called Sarnset, and it is here that the parkarma or "round of pilgrimages" ends.

The pilgrims commence their journey at Nimkhár; the route being as follows:—

Nimkhár
Parayya, in Hardoi district.
Sákin ditto.
Dahi ditto.
Qutubnagar and Deogán in Sitapur.
Mitúra ditto.
Kurauna ditto.
Surgawán ditto.
Nimkhár (again).
Barothi.

and finally to Misrikh, where they halt six days and then go home.

The camping ground at Misrikh is good, though the monkeys are annoying.

"Misrik, a few miles from this, and one of the places thus consecrated, is celebrated as the residence of a very holy sage named Dudej. In a great battle between the deotas and the giants the deotas were defeated. They went to implore the aid of the drowsy god Brimha, upon his snowy mountain top. He told them to go to Misrik and arm themselves with the bones of the old sage Dudej. They found Dudej alive, and in excellent health; but they thought it their duty to explain to him their orders. He told them that he should be very proud indeed to have his bones used as arms in so holy a cause; but he had unfortunately vowed to bathe at all the sacred shrines in India before he died, and must perform his vow. Grievously perplexed, the deotas all went and submitted their case to their leader, the god Indur. Indur consulted his chaplain, Brisput, who told him that there was really no difficulty whatever in the case; that the angels of all the holy shrines in India had been established at and around Neemsar by Brimha himself, and the deotas had only to take water from all the sacred places over which they presided and pour it over the old sage to get both him and themselves out of the dilemma. They did so, and the old sage, expressing himself satisfied, gave up his life. In what mode it was taken no one can tell me. The deotas armed themselves with his bones, attacked the giants forthwith, and gained an easy and complete victory. The wisdom of the orders of drowsy old Brimha in this case is as little questioned by the Hindoos of the present day as that of the orders of drunken old Jupiter was in the case of Troy by the ancient Greeks and Romans. Millions, 'wise in their generation,' have spent their lives in the reverence of both."—Sleeman's Tour in Oudh, Volume 2, pages 5-6.

MITAULI—Pargana Kasta—Tahsil Muhamdi—District Khuri.—This village is situated on the left of the road from Lakhimpur to Maikalganj, and at a distance of about two miles to the east of the Kathua, being surrounded by large groves of mango trees and by cultivated land. There are
two Hindu temples and the remains of a mud fort. It has a market in which articles of country consumption are sold and exchanged.

Mitauli was the residence of the late Rája Lone Singh, for whose rebellion during the year 1857-58 it was confiscated under a judicial sentence. In reward for good services during that period, Government conferred the proprietary rights in this and other villages on Captain Orr, who sold them to Rája Amír Hasan Khan, taluqdar of Mahmudabád. The fort was a very strong one, but was abandoned without opposition by the raja on the approach of the English troops.

<table>
<thead>
<tr>
<th>Population</th>
<th>Hindu</th>
<th>Mussalmans</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2,006</td>
<td>1,889</td>
</tr>
<tr>
<td></td>
<td>147</td>
<td></td>
</tr>
</tbody>
</table>

The following is from Sleeman’s Tour in Oudh:

"Lonee Sing’s estate of Mitholee is in the Mahomdee district, and under the jurisdiction of the Amil; and it is only the portion consisting of one hundred and four recently acquired villages which he holds in the Pyla estate, in the Khyrabad district, that has been made over to the Huzoor Tahsíel.* He offered an increased rate for these villages to the then Amil, Bhow-oob-Dowlah, in the year A. D. 1840. It was accepted, and he attacked, plundered, and murdered a good many of the old proprietors, and established such a dread among them, that he now manages them with little difficulty. Basdoó held fourteen of these villages under mortgage, and sixteen more under lease. He had his brother, maternal uncle, and a servant killed by Lonee Sing and is now reduced to beggary. Lonee Sing took the lease in March, 1840, and commenced his attack in May."—Page 121, Volumn II., Sleeman’s Tour through Oudh.

MOHÁN—Pargana Mohán Auras—Tahsil Mohán—District Unao.—This is a Muhammadan town of considerable size and importance, and was in the Nawabi on the highway between Lucknow and Cawnpore. It is twenty-four miles north-west from Unao. Its distance from Lucknow with which it is connected by a good though unmetalled road is eighteen miles. In addition to this it has other roads running through it from Auras and Malihabad to Bani Bridge on the Lucknow and Cawnpore road, crossing the Cawnpore railway at Haruni station, and others which proceed west over the Sai into Unao. The town is picturesquely situated on the banks of the Sai, which is crossed a little below the town by a fine and massive bridge built by Maharája Newal Ráce, Káyath, the minister of Safdar Jang. The town consists of 1,117 houses, and contains one or two good streets paved with brick. The inhabitants number 4,627, half of whom are Muhammadans, and many of them are of respectable families, who in the Nawabi found service in the city or at court, but now live on the produce of their groves. But for two professions the town has always been celebrated—its learned Muhammadan doctors of physic, and its mimics and actors of the Muhammadan class, who have returned here to live on the fortunes they have earned.

* "Anrod Sing holds twenty-eight villages in the Pyla estate, acquired in the same way as those held by Lonee Sing."
The town is said to derive its name from a pious Gosháin named Mohan Gir, who cut a passage for the Ganges, and gathering his disciples around him passed his time in prayer. But it probably possesses more history than this, or it would not have become Muhammadan, and the centre of administration for the pargana. Near the bridge already mentioned is a high mound which seems to have been the site of a fort. It is not certainly natural, a well has been sunk through its centre, and at several places on its steep side may be seen the remains of pipes in a good state of preservation through which water was apparently drawn from a reservoir supplied from the river. The piping is the work of potters, the separate pipes are some twenty inches in diameter, four inches in depth, and curved to enable one to lap over the other. The workmanship is of no mean order, and they doubtless belong to a time when the dik (deserted site) was inhabited; but no one knows its history. On the summit is an old tomb raised to one Shah Modan, a reputed saint. The town is now of no importance for trade, and not even a market is held here; but it is the seat of the tahsil from which the parganas of Mohán Aurás, Asíván Rasúlabad, Jhalotar Aigain, Gorinda, Parsandan, are administered. Of the population 1,766 are Musalmans and 3,054 are Hindus.

MOHÁN—District KHERI.—A river which separates the district of Kheri from Naipál. It is originally a rivulet flowing from swamps; its channel is much below the surface of the country; it receives, however, a number of tributaries, among which may be mentioned the Kati and Gandhra; the latter a mountain stream. The river's volume increases, and below Chandan Chauki it is a considerable stream; the minimum discharge is 140 cubic feet per second; the depth in the centre about two feet on the average; the breadth about 90 feet; the banks are steep, and from 20 to 30 feet above the water. It joins the Kauríula immediately above Rámnagar, district Kheri. It is one of the few streams in Oudh in which good Mahsir fishing can be got.

MOHÁN AURÁS Pargana—Tahsil MOHÁN—District LUCKNOW.—This pargana is bounded on the north by the districts of Lucknow and Hardoi, on the east by Lucknow, on the south by the pargana of Jhalotar Aigain, and on the west by the Asíván Rasúlabad pargana of the Unão district. It lies north-west by south-east across the meridian. Its shape is oblong, its length from end to end being about 22 miles and breadth from 8 to 9; latitude 26°70' and longitude 80°45' would about cross at the centre of pargana. The area of the pargana is 196 square miles. The number of villages is 205, with an average of 611 acres to a village. The river Sai runs through the pargana from north-west to south-east passing under the town of Mohán. The bed of this river lies low, and the land on either side is generally poor, but in many parts of its course the country slopes gently down towards the stream, and more cultivation is carried on on its banks, and more irrigation is derived from it than is usual from rivers. The river itself is narrow, shallow during the dry mouths of the year, and never used for navigation.

On the north side of the river the country is crossed by extensive sar (barren) plains, which are completely bare of trees and all vegetation,
but to the south of the river the pargana is more cultivated and fertile. The total amount of barren is 26 per cent. which is high. The cultivable is only 21 per cent., which is low, and 6,600 acres or 13 per cent. of this is under groves. Except round large villages, the pargana is not generally well wooded. Irrigation is fair amounting to 48 per. cent., but three-fourths of this is from jhils and rivers. Water lies no more than 13 feet from the surface. The Nagwa stream divides the pargana for a short distance from Kákori. It dries up during the hot weather; its banks are high and precipitous, and the land on either side is unculturable. The cultivated land of the pargana is up to the usual average being 52.5 per cent., and the average holdings of the cultivators are from 3 to 4 acres.

The pargana is well provided with roads; a road connects the two principal towns of Mohán and Aurás; and the latter is again connected with the large town of Miánganj by a road which crosses the Sai to the south of Aurás by a handsome bridge built by the British Government. Other roads lead from Mohán (1) to Malihabad to the north, (2) to Lucknow lying east, (3) to Bani bridge (built by Ráj Daulat Ráé of Lucknow) on the Lucknow and Cawnpore road, crossing the Cawnpore Railway at Harauni, and (4) to Rasúlabad and Nawabganj to the west in this district.

The revenue rate falls at Rs. 2-1-0 on the cultivated area, Re. 1-8-0 on the cultivated and culturable, and Re. 1-1-0 throughout. The population is 96,525, and falls at the rate of 502 per square mile on the whole area, and 937 per square mile of cultivated area. The following figures will show how the population is divided:—

| Musalmans  | ... | ... | 7:2 per cent. |
| Hindus     | ... | ... | 92:8 ''      |
| Agriculturists | ... | ... | 59:5 ''      |
| Non-Agriculturists | ... | ... | 40:5 ''      |

The largest towns are—Mohán (4,627); Neotni (3,809); Ajgán (3,481); Mahráíganj cum Newalgañj (3,728). All of these are separately noticed. The tahsil, post-office, and police station have been fixed at Mohán, and government schools have been established at Mohán and other large towns of the pargana.

For a long time the pargana seems to have been inhabited by Hindus. The only Muhammadan centres were at Mohán and Neotni, and no extensive colonies took place. Originally only some 25 out of 205 villages belonged to Musalmans, though of late years the Muhammadan taluqdars have acquired some 27. The remaining villages are held by independent zamindars, chiefly Chhattris and Brahmins. The former held 77½ villages, the latter 34. These with 38 taluqdari villages, and 26 belonging to Musalmans almost divide the villages of the pargana. A tappa of 22 villages to the north of Mohan called Pachwára, sometimes Pachisi, was colonized by Janwárs, and another of 52 villages in the centre of the pargana was held by Raikwárs. Later the northern half of the pargana was formed into the new pargana of Aurás, and was ruled from Sádula, while Mohán was in chakla Safipur.

MOHANGANJ Pargana—Tahsil DIGBIAIGANJ—District RAE BARELI.—
This pargana is bounded on the north by pargana Simrauta of this dis-
strict and Jagdís pur of Sultanpur, on the east by Gaura Jámn of the
district of Sultanpur, on the south by pargana Rokha Jáis of this
district, and on the west by the Hardoi pargana. Its area is 80 square miles and its
population 47,281, being at the rate of 591 per square mile. Of the soil
24,696 acres are cultivated, 5,925 fit for cultivation, and 20,334 are barren.
The soil is more appropriated by taluqdar than by the zamindars; there
being 40 villages owned by the former and 35 by the latter. The Govern-
ment revenue is Rs. 54,165, being at the rate of Re. 1-12-4 per arable acre.
The landed property is thus divided:—

<table>
<thead>
<tr>
<th>Village</th>
<th>Taluqdar</th>
<th>Zamindar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kanhpuria</td>
<td>40</td>
<td>27</td>
</tr>
<tr>
<td>Other castes</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>35</td>
</tr>
</tbody>
</table>

The history of the Kanhpuria Chhattri may conveniently be given
under this pargana which contains their earliest settlements. It is as
follows by Mr. Millet, C.S.:

The only family which require any notice are the Kanhpurias, whose
ancestor, Parshád Singh, acquired possession of a large tract of country to
the north-east of the district in Tilok Chand’s time,

These trace their descent from the celebrated Rishi Bhárat Dwáj, and
their blood is enriche by the piety of 83 generations of saints and ancho-
rites. The birth of Kánh, their first Chhattri ancestor, is involved in
much obscurity.

The common tradition is shortly as follows:

Suchh, a saint of distinction, lived at Mánikpur in the reign of the great
Mánik Chand. A fable of Brahmanical invention describes and accounts
for his marriage with the daughter of that raja.*

From this marriage two sons were born, one of whom turned Brahman
and the other Chhattri.

The Chhattri was Kánh, the eponymous hero of his tribe, who married
into a† Bais family, abandoned Mánikpur, where he had succeeded as his
mother’s heir to the throne of Mánik Chand to his wife’s relations, and
founded the village of Kánhpur on the road from Salon to Partabgarh.
The present tribe deity of the Kanhpurias is the Bhainsaha Rákshasa
(buffalo demon) to whom they offer one buffalo at every third Bijai Das-
mi, and another for every wedding or birth which has occurred in
their chief’s family since the last sacrifice. I regard this tradition as
extremely important.

All the leading tribes of whose immigration there can be no doubt
retain distinct legends of their former homes.

Here it is admitted that the founder of the tribe in these parts was also
the first of his people who was admitted into the Hindu caste system, as

*This princess, the only daughter of Mánik Chand, seems to have contracted several
alliances, and to have transmitted the raja and the Gharwar blood by each.
†The raja of Tiloi says a Bisun of Mannboli. The moral is the same.
his father the Rishi, and his ancestors, the 83 preceding anchorites, were of course of no caste at all. The connection with the Bais is more important than that with Manik Chand, as the latter is introduced into legends of every date from Mahmud Ghaznavi down to Husen Shah Sharqi.

Kahu’s sons, Sahu and Rahu, completed the conquest of the territory to the north-west of Kanhpur by inflicting a decisive defeat on the Bhars, whose kings, the brothers Tiloki and Biloki, were left dead on the battle field. Their names are preserved in the neighbouring villages of Tiloi and Biloi.

I am averse to ignorant etymological speculations, but think that the following remarks may not be wholly valueless.

The identity of the stories in all their leading features, as well as the similarity of the names, makes it probable that Tiloki and Biloki, of the Kanhpuria legend, are no other than the Dāl and Bāl of the nearly contemporaneous Bais and of the Muhammadans of the next century; and this conjecture is strengthened by the constant recurrence of the termination oī in places undeniably connected with the Bhar rule. The central village of the Hardoi district, which has the remains of a Bhar fort, the pargana of Hardoi in this district, close under a great Bhar centre, and the pargana of Bhadohi, in the Mirzapur district, mentioned by Mr. Carnegy in his report on the races of Oudh, all perhaps originally bore one name—Bhardoi.

It may be added that the local pronunciation of Barcli is Baroli; the introduction of a liquid between the two vowels is easily intelligible, and the original name may have been Baroi or Baloi, by which it is at once etymologically connected with its reputed founder Bāl. Comparing these results with the Kanhpuria tradition, I venture most diffidently to conjecture that oī in the words Tiloi and Biloi is a mere affix, and that the roots are Til and Bil, which are identical with Dāl and Bāl, the roots of Dalmau and Bareli. The termination oī was probably a later invention, founded on the old names of the two villages, and in Tiloki and Biloki we recognize the two chiefs who fell at Pakhrauli resisting the Jaunpur emperor. I refrain from pushing this train of conjecture further to what might be an unwarrantable conclusion. The line of the Kanhpurias was maintained through a series of five inglorious chieftains down to the times of Parshad Singh.

While these events had been going on in Baiswa, the Kanhpurias had not been ingloriously quiet. Jagat Singh, of Simrauta, acquired a name, though it is now difficult to say what for. His descendants state that the emperor of Delhi presented him with a robe of honour, a drum and a spear, for clearing the high road of Bhars. His cousin of Tiloi, Khanda Rāc, led his clansmen nominally on a pilgrimage to Dalmau, but actually on a raid for plunder and extended territory. He was resisted successfully by the Pathans of Pahremau, whose leader, Muin Khan, a name which does not occur in any pedigree, wounded the Kanhpuria chieftain, but purchased his success with his life.
Khānde Rā́e was succeeded on the throne of Tiloī by Ďodehán, who verified the statements of the Tiloī Kanhpurias, that every other of their rājas was a faindant. Under his weak Government the Kurmi, who occupied forty-two villages in Jagdispur,* rose in arms.

Their leader was a Dāśi Rā́m who embraced the Musalman faith, and procured assistance from his co-religionists on the banks of the Ganges. With a body of seven hundred Mughal cavalry he plundered and burnt the villages of the Chhattī zamindars whose rāja could do nothing to protect them.

Fraud was successful where force failed, and a Gautam in the Kanhpuria’s pay gained Dāśi Rā́m’s confidence, and treacherously assassinated him out hunting.

For this service he was granted the Kurmi’s villages, some of which are still held by his descendant Mahipāl Singh, taluqdar of Bāra.

The suppression of this Kurmi insurrection is with probability referred to the commencement of the vigorous reign of Sūrat Singh, who succeeded to the throne between 1670 and 1680 A.D.

This prince though blind was distinguished for his ability and enterprise, and uniting the scattered branches of his clan under one banner was the first of the powerful chiefs of Tiloī, who ruled with semi-regal authority over a district which at one time comprised fourteen entire parganas.

A prince of Sūrat Singh’s energy was not likely to remain long at peace with his neighbours, and a friendly interview afforded him the desired pretext for invading the contiguous domains of the Sombānsīs.† Partāb Singh was lame, and, on asking after Sūrat Singh’s health, received the ordinary polite reply “āpe kadaṁ dekhne se,” to which angrily retorted with reference to Sūrat Singh’s blindness, I too am well “āpe chashm dekhne se.” The personal insult was eagerly welcomed, and Sūrat Singh marched at the head of his clansmen against Partāgarh.

He was met at Hindaur and an obstinate battle resulted in the defeat of the Kanhpurias. As their chieftain was being carried from the field he felt the wind strike on his sightless eyes and asked from which quarter it came, and the answer, from the west, conveyed the first information of his defeat. His retreating forces were covered by a zamindar of Nāín, who commanded the then unusual arm of a hundred matchlockmen, and who for this received the grant of thirteen villages in the Salon pargana, which formed the root of the present large Nāín taluqas.

* Bealisas are perhaps exceptionally common in this neighbourhood; the tehsil of Hadārdargarh in Bara Bankī alone has the three Amethia bealisas of Rāmkagar, Sonakpur and Bāra, the Pāndes Bealis of Shinaur, the Kursis of Sehargaon, the Sombānsīs of Bāni, the Shekus of Bhillīwāl, and the Dubēs of Kisīhā.

† The term seems to denote any small collection of villages held by one coparcenary body.

The present territories of the Kanhpurias and Sombānsīs are separated by the wide estate of the Bisnus, but it does not appear that at the time of Sūrat Singh the leaders of that tribe had attained the dignity of independent sovereigns. A very large part of their present property was under the rule of the Musalmans of Māṅkpur, and of their three principal houses we find Rākapur ranged with the Kanhpurias and Bēs and Dīlingwās with the Sombānsī. It is probable that they respectively owned the nominal supremacy of the chieftain in whose army they fought.
Sūrat Singh was succeeded at Tiloī by Gopāl Singh, who had two sons, Mohan and Newal.

The latter, though the youngest, held the first place in his father's affections, who formed the design of presenting him to the clan as their chieftain instead of his elder brother, who was one-eyed. Mohan Singh was not the man to permit the quiet transfer of his own rights to another, and he disappointed his father by accelerating his death.

The whole force of the tribe was collected round Tiloī, and it was intended that Newal Singh should be proclaimed publicly the heir to the rāj. Mohan Singh immediately took steps to prevent this occurrence.

He first went to his mother, and compelled her to disclose the place where the treasure was buried; and then taking a faithful Bahelia, whose descendants are still in honourable employ at Tiloī, proceeded to his father's room. The servant took aim from the doorstep, and Gopāl Singh fell shot through the back. Mohan then rushed forward, cut the old man's head off, and stooping over the body made the royal tilak on his forehead in his father's hot blood. He then put on the ornaments of his new rank and went to the army. The news of the parricide had gone before him, and he found the soldiers on the verge of mutiny: nor was subordination restored till he assured them that the death of the old rāja would not affect their pay or injure any one but the murderer himself, who took on his own head the wrath of the gods. He deemed it wise, however, to distract their attention from the horrid event, and inaugurated his rule by leading them against the rich Sāyyads of the south, where the plunder of Mustafābad confirmed the wavering in their allegiance.

On his return to Tiloī he was besieged by the Diwān of Hasanpur, who had collected a large force to punish the son who had murdered his father, and the feudatory who had affixed the royal mark with his own hands and without the consent of his suzerain. The fort was beleaguered for seven days, and on each day the Diwān created a new rāja from the leading Kanhpurias, who stood aloof from their chieftain.

Finally Mohan Singh gave in, consented to recognize the Diwān as his liege lord, and received the tilak afresh at his hands.

Inheriting the aggressive policy of his grandfather, and carrying it out with greater success, he next set the whole forces of his clan in motion against the Bais of Dalmau. Amar Singh, the rāna, met him with nearly equal forces, and the boundaries of Baiswara and Kanhpuria land were fixed in the very centre of Rae Bareli, along the line of the Jahānabad muhalla. The invader is still remembered at Rae Bareli as the founder of the Rājghāt on the river Sai. Turning northward, and reducing in succession the Musalman villages of Pahremau, Amāwan, Oiah, Kathwāra, Rāhi, Rasente, Bāwan Buzurg, and Balla, he marched through the Jagdispur pargana where he was met by the *Bhāle Sultāns, whom he forced to recognize his supremacy, and completed his circle of conquest by marching through Inhauna and Subcha to Mānikpur, whence he returned to his home at Tiloī.

* He appears to have been called in by Rāja Nihāl Khan of Jagdispur, who was on bad terms with his leading feudatories.
The season of his repose was occupied by the celebration of his marriages first into the family of the old allies of his house, the Bisens of Rámpur in Partabgarh, and secondly with a daughter of the Bahrelas of Súrajpur in Bāra Banki.

After a short breathing time he started on a fresh expedition with extended views. Marching through the recently conquered pargana of Hardoi he encountered the Naihsthas of Bachhiráwán under the command of the gallant young bastard of Sidhauli, and his total discomfiture deterred him from ever again attacking the two powerful chieftains of Baiswára.

He might find some consolation in the easy conquest of the eastern parts of Nawabganj and south of Fyzabad, and when he finally returned to Tiloí, he was the acknowledged master of 14 parganas. When Saádat Khán came back from the reduction of Bhagwant Ráé Khichár, he marched against Tiloí. The Rája was old and feeble, and, when a sally led by his younger brother Néwal Singh, had failed, he submitted unconditionally, and the next year saw his death.

With the commencement of the Nawabi the intricate task of fixing dates and synchronisms ceases, and there is no further difficulty in carrying the history down to the present day. Pem Singh succeeded his father Mohan Singh at Tiloí, and is only famous for having married a princess of the Gharwárs of Bijaipur. The lady is represented to have fallen in love with him and compelled the match, but the brilliancy of this chieftain's position dispenses with the necessity of so improbable an explanation. Power and wealth regulate Chhatri marriages almost as frequently as caste, and to take an instance from this very family, Tiloí alone of all the Kangpurias refuses to give its daughters to the Bais.

After a reign of five years Pem Singh was succeeded by Balbhaddar Singh, the last of the great chieftains of this house. A child at the time of this father's death (it is said of him, as of almost all distinguished Hindus, that he was posthumous) his whole life was spent in arms.

When quite young he led his forces to the defence of his faith at Benares and is said to have chased back to Mirzapur, the Mughals who wished to profane a Hindu temple. His next exploit was the protection of the Rája of Bánsí against the Súrajbansís of Amorha and the Patháns of Sattási. On two distinct occasions he served in the armies of Dehli against the Rája of Bhartpur and the Mahurrás; and the exaggeration of his chronicler relates that unaided he captured the raja of Sattara, and brought him in an iron cage to the presence of his imperial master.

For these services he was invested in succession with mansabs of four thousand and five thousand men, and was presented with a band of honour.

It is said that in the intoxication of victory his drummer beat a roll in the emperor's Darbár. The grave impropriety was only punished by a
mild rebuke, and the descendants of the forward musician still beat the drum for the rajas of Tiloi. It is possible that the possession of Mohan Singh's fourteen parganas was confirmed at Delhi, but the grant if made was not long recognized at Lucknow.*

The remainder of his life was spent in an unavailing struggle with the wazir, whose absence in Bengal enabled him to drive out the officials who had been left in charge of Jagdispur and Parshádepur, and temporarily to attain something like the power of his predecessors.

On the return of the Nawab he was hunted from place to place, and he was finally surprised at his devotions and cut down before an image of Mahádeo in the Kándu-ka-nála in Jagdispur.

The Muhammadan trooper who brought his head to the king was rewarded for his valuable tribute by the grant of two villages free of revenue in Gonda. It was at this time that the Chob or Chuab Nadi was finally recognized as the boundary of Baiswâra and Kanhpuria land.

Balbhadhadr was childless, and his death, which took place in the summer of 1784 A. D., was followed by a long interregnum. Of his two widowed rânis one was immolated, and from the pyre formally invested Chhatardhâri Singh of Shahmau with the raja's cap. The adoption was not recognized by the whole tribe, and the living râni adopted Shankar Singh, the ancestor of the present raja. For fifteen years a war of succession was waged without any decisive result, and a compromise was eventually effected, by which both competitors received the style of raja, and neither the throne of Tiloi. Shankar Singh took his title from Asni and Chhatardhâri from Shahmau; and it was not till sometime afterwards that the former, a prudent and peaceful prince, recovered the centre of the traditions of his tribe. Tiloi has since descended quietly to the present owner, Raja Jagpâl Singh, Chhatardhâri's grandson. Dirgoj Singh died without offspring, and was succeeded at Shahmau by his adopted son Râja Sukhmangal Singh.

At the time of Saadat Khan's invasion Simrauta was held by Mándhâta Singh. He was left in possession of his ancestral pargana and conciliated by the honorary distinction of a drum and the titular mansab of seven thousand men. His great grandson was without children, and adopted his first cousin Raghu Nâth Singh, the Bâbu of Chaudâpur, who was succeeded by his son Sliudarshan Singh, a fine specimen of the Rajput, cele-

*The only documentary evidence which the present raja could produce on the subject is a Wâjib-ul-azr of several heads addressed by Balbhaddar Singh to Abul Mansür Khan. One head is as follows:—

I am the old zamindâr of fourteen parganas inherited from Mohan Singh (namely Jâis, Nasirabad, Salûn, Ilâe Bâreali, Mánikpur, Hardoi, Inhauna, Subâba, Takia, Basorhi, Radauli Saidanpur, Bîlawan); this zamindar has been reduced; let me again hold it on the payment of 24 lakhs revenue.

This is crossed with the ambiguous order "Badastur-i-qadim."

Another curious head is—

"Let me deduct the expenses of my army from my revenue, or have them paid in full by Government."

The order on this is—"deduct from revenue." It is obvious that this proves very little but consciousness of power in the petitioner.
brated all over the district for a rare combination of bodily and mental vigour; and to whom I am under considerable obligations for the intelligent and even learned assistance he afforded me in collecting materials for this report. He has retired from the management of his estate, which is held by his grandson, Raja Jagmohan Singh.

**MOHANLALGANJ Pargana**—_Tahsil Mohanlalganj—District Lucknow._—The pargana of Mohanlalganj is one of the two into which the tahsil of this name is divided; it takes its name from a large _ganj_ built by the Taluqdar, Raja Kashi Parshad. It is situated to the south-east of Lucknow, with which it is connected by two good unmetalled roads. The most northern of these runs east through the pargana to Sultanpur, the capital town of a neighbouring district. It passes through the bazar of Goshainganj and skirts the old pargana towns of Amethi and Salempur. The point where it enters the pargana is about six miles from Lucknow. The other road runs south-east from Lucknow to Rae Bareli, but has not much of its course in this pargana, for shortly after passing through the tahsil station of Mohanlalganj, it reaches the pargana of Nigohan Sissaindi. There is also a third road which connects Goshainganj with Mohanlalganj and continues south, joining the Lucknow and Cawnpore imperial road at Bani bridge on the river Sai. These roads are unmetalled, but are kept in good repair and bridged throughout. In addition to this, a system of country roads has been projected which is to connect all the principal bazars with each other.

The pargana is bounded on the west by the parganas of Bijnaur and Lucknow, on the north by the district of Bara Banki—from which it is separated by the river Gumti,—on the east by the Rae Bareli district, and on the south by its fellow-pargana of Nigohan.

It is compact and square-shaped, and contains an area of 200 square miles. Its greatest length from its northernmost corner on the Gumti to its southernmost, where the boundary line between Nigohan and Mohanlalganj ends, is fifteen miles, and its average breadth is twelve miles.

Its population is 1,13,659 or 568 to the square mile. Of this 9.8 per cent is Muslim and 90.2 per cent. Hindu.

The proportion of barren land in the district is large, being so much as 31.6 per cent. This is due to úsar (barren) plains, which cross it from east to west, running through the centre of the pargana. The pargana is drained by a line of jhils that commences with the large Kurâla jhils in Hulas Khera, and takes a south-easterly direction towards Nagrâm and by the Loni stream, which rising in a jhil near Parahta flows, east and joins the Gumti near Salempur; all the northern parts are drained by the Gumti itself. The height at this point above mean sea level is 372 feet.

The country along the Gumti is rough and broken, alternating with sandy tracts and wide ravines, and lowering as it approaches the bed of the river. But little irrigation is carried on from this river. In all other respects the country is fertile and well wooded. Its jhils, with seasonable rains, afford an ample supply of water. Wells can everywhere

*By Mr. H. H. Butte, Assistant Commissioner.*
be dug, water lying not more than twenty feet from the surface, with an average depth of ten feet of water. The percentage of irrigation is fair; it amounts to forty-five per cent. of cultivated land, but a great deal of this is from jhils, being nearly three-fourths. All the principal cereals are grown with sugarcane and poppy, and the usual vegetables immediately round the villages. The rice crops grown round the jhils near Nagrám are specially fine.

The area still culturable is said to be 27 per cent, but of this 14.6 are groves, and the rest is not of a good quality, being largely mixed with úsar.

The population applies to the cultivated area at an average density of 1,103 per square mile, which is greater than in any other pargana, save Lucknow, of the district.

The average holdings are from three and a quarter to five and a half acres, and rents vary from Rs. 4-14 to Rs. 5-6; strange to say the latter rate is paid by the Brahmans, who are usually treated with leniency. They are in considerable numbers, but Ahírs, Kurnis, and Pásis—paying rents of Rs. 5 to Rs. 6-10, and Rs. 4-14 per acre,—furnish the great bulk of the cultivators. The two former castes hold from four to four and a half acres, the latter hold on an average little more than three acres. The Káchhis, who however are not very numerous, pay the high rate of Rs. 13-14 per acre. The high rates paid by the Brahmans may be partly due to the proprietorship of so many villages by Musalmans. As will be seen in other parganas, Musalmans generally exact higher rents than Hindus. The former hold eighty villages while the latter hold ninety.

The summary assessment of this pargana was Rs. 1,56,510, that now fixed is Rs 1,79,740. The revenue rate will fall:

Rs. 2 12 0 on the cultivated
" 1 14 0 on cultivated and culturable.
" 1 7 0 throughout.

The proportion of non-agriculturists in this pargana is high. It amounts to 46-2 per cent., and is due to the large villages and towns which the pargana contains and where they chiefly reside.

In addition to Amethi, the population of which is 7,128, there are six other towns and villages, with a population from two to five thousand. They are:

<table>
<thead>
<tr>
<th>Village</th>
<th>Inhabitants number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goshainganj, whose</td>
<td>3,691</td>
</tr>
<tr>
<td>Mohanlalganj, with</td>
<td>3,674</td>
</tr>
<tr>
<td>Nagrám</td>
<td>4,978</td>
</tr>
<tr>
<td>Miraknagar</td>
<td>2,210</td>
</tr>
<tr>
<td>Salempur</td>
<td>2,385</td>
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<tr>
<td>Samei</td>
<td>4,928</td>
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and seventeen villages with a population of one to two thousand. They are Naiya Khurkápur, Adampur, Naubasta, Utráwán, Bakás, Bharaulí,
Parahta, Parseui, Jokhundi, Sarāe Gundauli, Qāsimpur, Khujauli, and Karora, and large bazars are held in Amethi, Goshainganj, Mohaulalganj, and Nagrām. All these four are separately noticed.

Manufactures and mechanical arts are at a low ebb, the former comprise the weaver class and cotton spinners (Jūlāha and Dhuniya). The weavers are thickest in Amethi, at which place the trade formerly flourished, but native stuffs have given place to the piece-goods imported from Europe.

The pargana was once known as the Amethi pargana, and was one of those into which the sarkār of Lucknow was divided (A'in-i-Akbari). It was colonized by the Amethi Rajputs of the Chamar-Gaur tribe, and under Rāja Dīngur, the most powerful of their leaders, became known as the pargana of Amethi Dīngur. They were expelled at about the close of the fifteenth century by a family of Shekhs who became masters of the whole pargana. Salempur, to the north of the pargana was founded by this family, and the present Taluqdar, Chaudhri Nawāb Ali, who holds the estate of Salempur, is descended from it.

Of its early history it is hard to state anything with confidence. It is unanimously asserted to have been held by an aboriginal tribe of Bhars, and the country abounds in old Bhar dīhs, which appear to be the sites of their old villages and forts. They are sometimes of great elevation and extent. They are quite deserted, and the only signs of the ancient habitations are the broken bricks which lie scattered over the mounds, and sometimes a hut on the summit devoted to some deified hero who is worshipped under the title of Bīr. There are no less than twenty of these Bhar dīhs in the pargana. The Bhars are said to have ruled from Bahraich, and Amethi was one of their outposts. Common tradition asserts that the Hindu monarch of Kanauj in vain tried to wrest the country from them. He sent his two celebrated captains, Ālha and Údal, who entrenched a camp first under Lachhman Tila, once the heart of the modern city of Lucknow; and next in Pahārnagar Tikuria near which is a large well said to have been built by them. The high dīh in the village is said to be the remains of their camp. This natural feature (Tekra or Pahār), a hill, seems to have given its name to the village. It lies on the borders of the Lucknow pargana, not far from Bakās, and it is from here that the plain of Lohganjar, the battle field, the field of blood, or of iron, is said to begin. This name was presently extended to the whole of the plain lying between this and the Gogra which became known as Ganjarai. But Ālha and Údal effected nothing. It was after this that the Amethias came into this pargana, which became named after them.

Another of the Bhar centres seems to have been Nagrām, which was held by Rāja Nal. It was these strong posts that the Muhammadans attacked in their first crescentade of A.D. 1030, under Sayyad Sālūr Masātūd, nephew of Mahmūd of Ghazni. They swept through Nagrām and Amethi, leaving their shāhīds and tombs, and perhaps a few families who maintained their hold in the village till the arrival of more of their sect at a later date. There is a family of Maliks in Amethi to this day,
and of Sayyads in Nagrám, who assert that they are descended from Malik Yúsuf and Sayyad Miran of the early invasion.

But the Bhars closed up again, and the Musalman wave swept on, and they do not seem to have been finally driven out till the invasion of the future Amethi Rajputs, who came under Ráepál Singh at the end of the fourteenth century. This family was itself expelled at the end of the fifteenth century, as has already been stated by Shekh Abul Husen, the founder of the Salempur family; but another branch of Amethias, who had established themselves at Nagrám, suffered later; for according to the accounts given by the Sayyads, and documents still in their possession, their ancestor, Habibulla, who they assert dispossessed them, could not have come till about A.D. 1600. Other facts render this probable. Nagrám was till a late date known as a separate pargana, and it can only have been their separate proprietorship of it by this branch of Amethi that made it one.

The Shekhs pretended to a right to the whole pargana, and it seems that it was more or less recognized. For at a later date came a family of Janwárs from Ikauka in Bahrach, who settled at the west end of the pargana in Mau and Khujauli, and allow that they derive their title from the Shekhs. This family at one time produced a further division in the pargana, and a new pargana was formed in 1218 fasli (1811 A.D.) and called Khujauli.

Khujauli was in the jurisdiction of the Baiswára Nayágáon chakla. Nagrám was ruled from Kumhráwa in Rae Bareli, and Amothi, the headquarters of which were in A.D. 1757 transferred to Gosaínanganj,—so called from a Gosháin commander of some Nága troopers in the time of Shujá-ud-daula, who was granted the pargana of Amethi in jágir, and built a ganj here, which subsequently gave its name to the pargana,—was made Huzúr Tahsil. After the introduction of British rule, Mohanlalganj, on the road from Lucknow to Rae Bareli—at which place Rája Kásí Parshéd, one of the loyal taluqdar, had built a handsome ganj and temple,—was selected as the best place for the centre of administration of the tahsil, and the pargana became henceforth known by its own name.

A good deal of the tenure in this pargana is taluqdari. There are in all 171 villages, and taluqdars hold some sixty. The rest are held by smaller separate communities. The taluqdars who are proper to this pargana are:—Chaudhri Nawab Ali of Salempur, Musammá² Qub-un-nisa of Gauria, Shekh Abú Turáib Khan of Dhaúrahra, and Thákur Baldeo Bakhsb of Parseeni. The principal remaining zamindars are Shekhs, Chhattris, and Kurnis; the presence of the two former has already been accounted for. The Chhattris are mostly of the Janwár tribe. The Kurnis have always mustered strong in this pargana, and having risen to a state of great prosperity have become possessed of a spirit of very sturdy independence, which they showed both in the Nawabi and on the occasion of the mutiny in our own time.

Pargana families.—Chaudhri Nawab Ali, Taluqdar of Salempur. The ancestors of Chaudhri Nawab Ali, Taluqdar of Salempur, on the female
side, are said to have come from Madīna, and to have entered the pargana fifteen generations ago about the year 1550, under Shekh Abūl Hasan Ansārī, who drove out the Amethi Rajputs from Amethi Dīngur, and earned for himself the title of Shekh-ul-Īslām.

Some one or more generations after Shekh Abūl Hasan came Abūl-Hasan Sānī, who had two sons, Shekh Salem and Ali Gauhar. Shekh Salem founded Salempur; and ten generations later his descendant, Moizz-ud-dīn, had a daughter who married Hidāyat Ali, a Sayyad of Kākori. His two sons, Saādat Ali and Mansūr Ali, lived in Salempur, and inherited their father’s estate.


This family pretend to have a right to the whole pargana by title of conquest, and they are said to hold two farms—one dated 1026 Hijri (1617 A.D.) from Jahāngīr, in the name of Mohi-ud-dīn, fifth in descent from Abūl-Hasan Sānī, and another from Farrukh Siār in the 2nd year of his reign (1128 Hijri, 1715 A.D.), in the name of Muhammad Āsaf, confirming them in the office of chaudhri and zamindar of the pargana. However vague and uncertain this title may have been, they seem to be traditionally looked upon as the owners of the soil. Thus the Janwārs of Mau, at the extreme south-west of the pargana, relate that they received their villages from the Shekhs of Amethi; and the owners of Bakās at the extreme west, and the Bais of Karora in the centre assert the Shekhs to have been the original zamindars, and we find also Shekh Abūl Husan’s descendants founding villages at scattered intervals throughout the whole pargana. Shekh Salem himself founds Salempur on the lands of Kheoli in the north-east of the pargana, and Salempur Uchāka on the other boundary directly south.

Chaudhri Nawab Ali holds all the villages founded by his ancestors and others, of which he acquired possession from the original inhabitants. Many of the double names involved show a prior Hindu origin and tradition still remembers the names of the original villages on the lands of which the Shekhs founded their own villages. The Trans-Gumti villages mentioned belonged to the pargana of Ibrāhīmabad which was also held by the Amethis, and which they lost at the same time with Amethi. The Chaudhri taluqdar holds half the village of Ibrāhīmabad in his zamind with others of the pargana. This estate amounts to 36 villages, of which 29 are in this district, and are assessed at Rs. 44,293.

Musammāt Qutb-un-nisa, taluqdar of Gauria, is the widow of Jahāngīr Bakhsh Siddīqī Shekh, old pargana qānūngo of Amethi. This family is said to have come from Madīna, and to have settled in Delhi in the time of Bābār Khān. From thence they were probably called by the family of the Ansārī Shekhs,—from whom the taluqdar, Chaudhri Nawab Ali, has
sprung,—who preceded them in the occupation of the pargana, and had also come from Madīna. They date their settlement from the time of their ancestor Shah Rāfi-ud-dīn, under whom they migrated from Delhi, and settled in Mohanlalganj to the north of the pargana near Amethi.

Shah Rāfi-ud-dīn had a son, Nizām, who founded Nizāmpur, and married a daughter of the house of Malik Yūsuf, one of the officers of Sayyad Māsamūd's army of A. D., 1030, who had escaped the annihilation that befell the rest of the invading force, and had maintained his residence in the town of Amethi, which had fallen into the Musalmans' hands.

Shekh Nizām had three sons:—

(1.) Shekh Tāhir, who founded Tāhirpur, attained to wealth and the qanūngship of the pargana, and added Gauria and other villages to his ancestral property. The present representative, Musammāt Qutub-un-nisa, is descended from this branch of the family, and holds Gauria and four other villages.

(2.) Shekh Ibrāhīm, whose descendants—Māshūq Ali and others—hold Mahmudabad, in which their ancestor, Shah Rahīm-ud-dīn, first settled, and four other villages.

(3.) From the third son, Shekh Husen, was descended Musāhib Ali, who played too conspicuous and persistent a part in the rebellion of A.D., 1857, and lost his ancestral estate, the taluqa of Dhauraḥra, of six villages lying on the banks of the Gumti, which was confiscated and conferred on Abdul Ali, who made a gift of it to the taluqdar Abū Turāb Khan, an account of whom will be presently given. Only one of the descendants of Shekh Husen, Tufail Ali, holds Fatehpur, which his ancestors founded.

Musammāt Qutub-un-nisa holds five villages assessed at Rs. 4,595.

Mirza Abū Turāb Khan, Mughal, Taluqdar of Dhauraḥra.—This taluqdar has no history that belongs to this pargana. He was a son-in-law of Munnawar-ud-daula, and the estate of six villages that he holds belonged to Musāhib Ali, of the pargana qanūngo’s family. This latter was a persistent rebel, and with a strong band of Kurmīs and local bad characters kept the rebellion alive on his own account, but he and the Kurmi leader Khushal Chand were slain in a fight at Salempur, and his villages confiscated. They were conferred nominally on Abdul Ali, a chela (slave) of Munnawar-ud-daula, but this was an arrangement made to suit the Nawab. Abdul Ali soon went on a pilgrimage to the Karbala, and the estate was transferred under a deed of ḥiba (gift) by Abdul Ali to Mirza Abū Turāb Khan, the present taluqdar. His villages in this pargana are assessed at Rs. 4,091.

Chaudhri Aẓam Ali of Nagrām.—Chaudhri Aẓam Ali is said to have come from Khijid in Arabia, twelve generations ago, under Shekh Habīb-ulla, and to have driven out the Amethias, who then held the pargana of Nagrām, under Jāipāl Singh. This Musalmān family was probably con-
nected with the invading force which, under Sheikh Abúl Hasan, in the middle of the 16th century, took the Amethi pargana. But it was probably a later arrival; for in the third and fourth generation after Habib-ulla, we find Aurangzeb granting a farmān dated 1096 Hijri (1675 A.D.) to Shekhs Dáúd and Salem confirming them in the zamindari of Nagrám which their ancestors had held. They early acquired three or four villages, which they still hold in addition to a turaif (portion) of Nagrám. But the Amethias did not entirely acquiesce in their deposition, and there is good written evidence that about the year 1130 Hijri or A.D. 1791, they attacked and possessed themselves of the qasba. And it was not till about this time that the Musalmans were made chaudhris of the pargana. These Amethias, who belong to Kumhráwán, never forgot their old rights, and when the rebellion of 1857-58 broke out, the Kurnis of Nagrám invited them to put themselves at their head.

The Churha Junwârs of Mau (Gautam Kaunâik).—According to their family history, the Janwârs of Mau came twelve generations ago from Ikauna in Bahraich under two leaders, Deo Ráé and Sohan Ráé; they must have come at about the commencement of the 17th century; they settled in Mau and Khujauli, which they received from the Amethi Shekhs. Sohan Ráé died without issue, but the descendants of Deo Ráé grew and multiplied and colonized in all 22 villages, which, with the exception of two—Mau being one—they hold to this day.

Deo Ráé had two sons—one of whom, Sení Sáh, was the founder of Parseni (Senipur), and the ancestor of Thákur Baldeo Baksh, taluqdar, whose estate takes its name from this village. His second son was Bánke Ráé, and four generations after him were born Híra and Jáchi. The descendants of the former hold sixteen, and the latter three villages. But it is probable that at this time they did not hold more than their ancestral villages of Mau and Khujauli: for three villages, held by Jáchi's descendants, were founded one and two and three generations after his death, and he does not, indeed, seem to have held a share in any village but Mau. A great deal of the country they colonized must have been jungle-land, for they seem to have newly settled nearly all their villages. Híra's descendants founded Púranpur, Baldi Khera, Indarjít Khera, Dharmáwat Khera, and Dharmangat Khera, and Jáchi's descendants Hulás Khera, Atrauli and Rábán Khera, which villages embrace a considerable tract of country lying on all sides of Mau but the west.

But it seems not unlikely from its name that Atrauli must have been originally a Bhar village. In Hulás Khera itself there are unmistakable Bhar remains in the large fort that lies in the middle of the Karella jhil. Nothing of the fort now remains but its old site, but it was of considerable strength to judge by the size of the old dhíh, and must have been formed from the excavations of the large jhil which surrounds it on all sides in the form of a moat. On the dhíh is a small temple to Káleshuri Debi, attributed to the Bhars. The remaining fourteen villages held by these Janwârs are said to have been old townships, but there seems to be no trace of their original owners, except that Dáúdnagar is clearly Musalmam.
Their history would show these Janwârs to have been an aggressive and enterprising family, and on one occasion they carried their natural proclivities so far as to attack and plunder some of the king’s treasure that was being conveyed to Delhi, and to have earned by this their cognom- men of the chorahas or ‘plunderers.’ One of the family, Niwâz Sâh, grandson of Hîra, rose in the latter days of the Delhi empire to command of a considerable body of troops, but their history is otherwise entirely local.

Thâkôr Baldeo Baksh, Taluqdâr of Parseni—This taluqdâr is a Janwâr of the Mau family, and descended from Seni Sâh, one of the two sons of Deo Râe, the leader under whom the Janwârs migrated from Ikauna, twelve generations ago. Seni Sâh seems to have separated from Mau, and to have founded Parseni or Senipur for himself. An offshoot of this branch are the Janwârs of Jabrauli in Nighân Sissândi.

The family did not rise to any importance till the time of Râm Singh, five generations later. Râm Singh took to money-lending, and made himself useful to the Chakkldars. But the family again declined till the time of Jhabba Singh, his grandson, who became agent and manager for Chandan Lâl, the Khattri banker of Mauârâwân, in the Unao district. During the mutinies he rendered valuable assistance to the British force stationed at Kâlambâgh in forwarding supplies and information. He was rewarded with one of Hindpâl Singh’s confiscated estates of Akohri, Sidhâuli in Unao, and a remission of ten per cent. on his land tax as one of the six loyal taluqdars.

MOHANLALGANJ—Pargana MOHANLALGANJ—Tahsil MOHANLALGANJ—District LUCKNOW.—Mohanlalganj is situated at the 14th milestone from Lucknow on the road from Lucknow to Rae Bareli. Mau, or as it is generally called “Chorhan-kâ-Mau,” is the old village on the land of which Mohanlalganj has been built, and is noteworthy on that account rather than for any history of its own. Mau was founded and inhabited by a tribe of Chorhâ Janwârs, who colonized this and some of the neighbouring villages, and in the Nawabi held an undisturbed and undisputed possession. But this did not always include engagement for the Government revenue, and the village was eventually conferred on the taluqdâr, Râja Kâshi Parshâd, who in 1859 A.D. built a ganj, which he called after his bygone ancestor Mohanlâl, and erected a temple of Mahâdeo. The ganj is now a thriving centre of traffic. In addition to the Lucknow and Rae Bareli road which passes through it, it is crossed by the road from Goshainganj, which joins the imperial road to Cawnpore and Bani Bridge. The yearly bazar sales amounted to Rs. 45,200, consisting chiefly of grain and country cotton stuffs. The population consists of 3,674, and is almost entirely Hindu. A great proportion is agricultural. One of the three tahsil stations in the Lucknow district is situated here, and, since the founding of the Râja Kâshi Parshâd’s bazar, it has given its name to the tahsil. Outside the ganj is the police station at which a police force is kept of one inspector, three subordinate officials, and eighteen constables, to guard an area amounting to 175 square miles, and a population of 568 to the square mile. Inside the ganj is a
fine saracé, and outside is an encamping ground for the troops. Two Government schools are established, one at the ganj and one in the village, and attendance of pupils is 90. The ganj bears a clear and prosperous appearance, and is approached on either side by two fine archways. Close to the entrance the raja has built an imposing shiwaal to Mahádeo, and has had influence enough to establish the Jalbehar festival, which is held in the month of Bhadon. There are other small Hindu temples to Doh and Mahádeo in the village, and to a deified hero called Káre Bár (the black hero), worshipped by the Janwárs.

MOHI—Pargana MAUrÁNwÁN—Tahsil PURWA—District UNAO—Lies fifteen miles south-east of its tahsil Purwa, and thirty-five from the sad station (Unao) in the same direction. There is no large town or river near this village, nor is there any road. About 500 years ago one Mán Singh Chhatrri, came from the west and peopled this village. Kánh Singh, descendant of Mán Singh's, was a noted man here. Hindus and Muhammadans live together peaceably. There is a school, with 21 pupils, lately established. The soil is loam. No jungle near; climate and water good.

Populatio

| Hindus | ... | 4,40 |
| Muhammadans | ... | 10 |
| **Total** | ... | **450** |

Temples two, both to Mahádeo. There are 946 mud-walled houses.

| Latitude | ... | 26°36' nort |
| Longitude | ... | ... |

MUHAMDÍ Pargana—Tahsil MUHAMDÍ—District KHERI—This pargana contains 136 villages, and covers 116 square miles. It has natural boundaries on the west and south. The Gumti on the west separates it from Magdapur and Atva Piparia, and a tributary of the same river on the south divides it from Passignawon. Along the bank of the Gumti the land is high and sandy for about half a mile; it then rather suddenly sinks into a loamy flat of high fertility and fair cultivation. The wells in this part generally bear the use of the bucket without tumbling in; water is from 12 to 20 feet from the surface. Fine crops of sugarcane and cereals are produced. The population is 49,016, which gives an average of 422 to the square mile; this mass is constituted as follows:

<table>
<thead>
<tr>
<th>Caste or sect.</th>
<th>Musalman</th>
<th>Brahman</th>
<th>Chatri</th>
<th>Káyath</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Percentage</strong></td>
<td>...</td>
<td>11*3</td>
<td>6*8</td>
<td>5*4</td>
<td>1*4</td>
</tr>
</tbody>
</table>

No cultivating caste exists in unusual numbers.
Muhamdi is owned principally by small proprietors, the different castes hold as follows:

<table>
<thead>
<tr>
<th>Name of caste</th>
<th>Number of villages</th>
</tr>
</thead>
</table>
| Brahman       | ...                | 21
| Musalman      | ...                | 49
| Kasyth        | ...                | 61
| Europeans     | ...                | 0
| Chhatiri      | ...                | 36
| Abir          | ...                | 24
| Kurmi         | ...                | 6

<table>
<thead>
<tr>
<th>Name of caste</th>
<th>Number of villages</th>
</tr>
</thead>
</table>
| Kisan                            | ...                | 1
| Khattri                          | ...                | 1
| Jat                              | ...                | 3
| Banián                           | ...                | 14
| Nának Sháhí faqr                   | ...                | 1
| Gaddi                            | ...                | 1
| Government                        | ...                | 10

**History**—Muhamdi was settled as a pargana centuries ago. The town which bears that name was not founded it is true in 1693 A.D.; only the country was inhabited, and fiscally organized by the Sayyads of Barwar long before that date. Their history is given in the Kheri district article. They held Muhamdi and seventeen other parganas in a position of some independence during the break up of the Mughal empire. They paid no regular Government revenue; numerous large and well-built forts enabled them to collect their own and the zamindari bodics of Muhamdi, and the other parganas were principally settled by them as their retainers. Some four or five generations back their representative was displaced by a Sombansi Rajput of Hardoi, who had been captured and converted to the faith, and married to a slave girl of the Sayyad chief: he ousted his master’s son from the engagement, estate, and title about 1743 A.D. This family retained possession of eighteen parganas until 1793 A.D., when the then representative was seized as a rebel and defaulter and the taluqa broken up.

The capital of the taluqa was originally Barwar then Aurangabad, and lastly Muhamdi. The family held parganas Muhamdi, Magdapur, and Atwa Piparia from about 1673 A.D., and Haidarabad and northern Paila from 1693 A.D. The old zamindars, if any, existed in Muhamdi and Magdapur disappeared, but the Báchhil in Atwa Piparia and the Ahbans in Haidarabad and northern Paila emerged about 1793 A.D. from under the pressure to which they had been subjected, aided in overthrowing the taluqdar, and founded a number of new taluqas, most of which exist to this day.

Colonel Sleeman writes as follows of the governor of Muhamdi on January 31, 1850:—

"The Amil of the Mahomdee district, Krishun Sahae, had come out so far as Para to meet me, and have my camp supplied. He had earned good reputation as a native collector of long standing in the Shajehanpore
district under Mr. Buller; but being ambitious to rise more rapidly than he could hope to do under our settled government, he came to Lucknow with a letter of introduction from Mr. Buller to the Resident, Colonel Richmond; paid his court to the Durbar, got appointed Amil of the Mahomdee district under the amanee system, paid his nazurnanas on his investiture in October last, and entered upon his charge. A few days ago it pleased the minister to appoint to his place Aboo Toorab Khan, the nephew and son-in-law of Moonowur-ood-dowla; and orders were sent out immediately, by a camel-messenger, to the commandants of the corps on duty with Krishun Sahae to seize and send him, his family, and all his relations and dependents, with all his property to be found upon them, to Lucknow. The wakeel, whom he kept at court for such occasions, heard of the order for the supersession and arrest, and forthwith sent off a note to his master by the fastest foot-messenger he could get. The camel-messenger found that the Amil had left Mahomdee, and gone out two stages to Para to meet the resident. He waited to deliver his message to the commandants and subordinate civil officers of the district, and see that they secured all the relatives, dependents, and property of the Amil that could be found. The foot-messenger, more wise, went on and delivered his letter to Krishun Sahae at Para on the evening of the Tuesday, the 29th. He ordered his elephant very quietly, and mounting told the driver to take him to a village on the road to Shajeihanpore.

"On reaching the village about midnight, the driver asked him whither he was going. ‘I am flying from my enemies,’ said Krishun Sahae, ‘and we must make all haste, or we shall be overtaken before we reach the boundary.’ But,’ said the driver, ‘my house and family are at Lucknow, and the one will be pulled to the ground, and the other put into gaol if I fly with you,’ Krishun Sahae drew out a pistol and threatened to shoot him if he did not drive on as told. They were near a field of sugarcane, and the driver hedged away towards it, without the Amil’s perceiving his intention. When they got near the field the elephant dashed in among the cane to have a feast, and the driver in his seeming effort to bring him out, fell off and disappeared under the high cane. The Amil did all he could to get out his elephant, but the animal felt that he was no longer in danger of severe treatment from above, and had a very comfortable meal before him in the fine ripe cane, and would not move. The poor Amil was obliged to descend, and make all possible haste on foot across the border, attended by one servant, who had accompanied him in his flight. The driver ran to the village and got the people to join him in the pursuit of his master, saying that he was making off with a good deal of the king’s money. With an elephant load of the king’s money in prospect, they made all the haste they could; but the poor Amil got safely over the border into British territory. They found the elephant dining very comfortably on the sugarcane. After abusing the drivers and all his female relations for deluding them with the hope of a rich booty, they permitted him to take the empty elephant to the new Amil at Mahomdee. News of all this reached my camp last night."—Pages 57-59, Vol. II, Tour through Oudh.
The following is an administrative sketch from Colonel Sleeman's Tour through Oudh:

"The late Hakeem Mehndee took the contract of the Mahomdee district, as already stated, in the year A.D. 1804, when it was in its present bad state, at 3,11,000 rupees a year; and he held it till the year 1819, or for sixteen years. He had been employed in the Azimgurh district under Boo Allee Hakeem, the contractor; and during the negotiations for the transfer of that district with the other territories to the British Government, which took place in 1801, he lost his place and returned to Lucknow, where he paid his court to the then Dewan or Chancellor of the Exchequer, who offered him the contract of the Mahomdee district at three lacs and eleven thousand rupees a year, on condition of his depositing in the treasury a security bond for thirty-two thousand rupees. There had been a liaison between him and a beautiful dancing girl named Peeajoo, who had saved a good deal of money. She advanced the money, and Hakeem Mehndee deposited the bond, and got the contract. The greater part of the district was then as now a waste, and did not yield more than enough to cover the Government demand, gratuities to courtiers, and cost of management. The Hakeem remained to support his influence at court, while his brother, Hadee Allee Khan, resided at Mahomdee, and managed the district. The Hakeem and his fair friend were married, and lived happily together till her death, which took place before that of her husband, while she was on a pilgrimage to Mecca. While she lived he married no other woman; but on her death he took to himself another who survived him; but he had no child by either. His vast property was left to Monowood-dowlah, the only son of his brother, Hadee Allee Khan, and to his widow and dependants. The district improved rapidly under the care of the two brothers, and in a few years yielded them about seven lacs of rupees a year. The Government demand increased with the rent-roll to the extent of four lacs of rupees a year. This left a large income for Hakeem Mehndee and his family, who had made the district a garden, and gained the universal respect and affection of the people.

• "In the year 1807, Hakeem Mehndee added to the contract of Mahomdee that of the adjoining district of Khyrabad at five lacs of rupees a year, making his contract nine lacs. In 1816, he added the contract for the Bahraftch district at seven lacs and seventy-five thousand; but he resigned this in 1819, after having held it for two years, with no great credit to himself. In 1819 he lost the contract for Mahomdee and Khyrabad from the jealousy of the prime minister, Aga Meer. In April, 1818, the Governor-General, the Marquis of Hastings, passed through his district of Khyrabad, on his way to the Tarac forest on a sporting excursion after the Marhatta war. Hakeem Mehndee attended him during this excursion, and the Governor-General was so much pleased with his attentions, courteous manners, and sporting propensities, and treated him with so much consideration and kindness, that the minister took the alarm, and determined to get rid of so formidable a rival. He in consequence made the most of the charge preferred against him of the murder of Amur Sing, and demanded an increase of five lacs of rupees a year, or fourteen lacs of rupees a year instead of nine. This Hakeem Mehndee would not consent
to give; and Sheikh Imam Buksh was, in 1819, sent to supersede him as a temporary arrangement.

"In 1820, Poorun Dhun and Govurdhun Dass, merchants of Lucknow, took the contract of the two districts at twelve lacs of rupees a year, or an increase of three lacs; and from that time, under a system of rack-renting, these districts have been falling off. Mahomdee is now in a worse state than Khyrabad, because it has had the bad luck to get a worse set of contractors. Hakeem Mehndee retired with his family first to Shajehanpore, and then to Futtahgurh on the Ganges, and resided there with his family till June, 1830, when he was invited back by Nusseer-oold-deen Hyder to assume the office of prime minister. He held the office till August, 1832, when he was removed by the intrigues of the Kumboos, Taj-oold-deen Hoseyn and Sobhan Allee Khan, who persuaded the king that he was trying to get him removed from the throne by reporting to the British Government the murder of some females, which had, it is said, actually taken place in the palace. Hakeem Mehndee was invited from his retirement by Mahomed Allee Shah, and again appointed minister in 1837; but he died three months after, on the 24th of December, 1837.

"During the thirty years which have elapsed since Hakeem Mehndee lost the contract of Mahomdee, there have been no less than seventeen governors, fifteen of whom have been contractors; and the district has gradually declined from what it was when he left it, to what it was when he took it—that is, from a rent-roll of seven lacs of rupees a year, under which all the people were happy and prosperous to one of three, under which all the people are wretched. The manager, Krishun Sahac, who has been treated as already described, would, in a few years, have made it what it was when the Hakeem left it, had he been made to feel secure in his tenure of office, and properly encouraged and supported. He had, in the three months he had charge, invited back from our bordering districts hundreds of the best classes of landholders and cultivators, who had been driven off by the rapacity of his predecessors, re-established them in their villages, and set them to work in good spirit, to restore the lands which had lain waste from the time they deserted them; and induced hundreds to convert to sugarcane cultivation the lands which they had destined for humbler crops, in the assurance of the security which they were to enjoy under his rule. The one class tells me they must suspend all labours upon the waste lands till they can learn the character of his successor; and the other, that they must content themselves with the humbler crops till they can see whether the richer and more costly will be safe from his grasp, or that of the agents, whom he may employ to manage the district for him. No man is safe for a moment under such a government, either in his person, his character, his office, or his possession; and with such a feeling of insecurity among all classes, it is impossible for a country to prosper.*

"I may here mention one among the numerous causes of the decline of the district. The contract for it was held for a year and half, in A.D. 1847-48, by Ahmed Allee. Feeling insecure in his tenure of office, he wanted to make as much as possible out of things as they were, and resumed

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* Krishun Sahac has been restored, but does not feel secure in his tenure of office.
Gahooa, a small rent-free village, yielding four hundred rupees a year, held by Bahadur Sing, the talookdar of Peepareea, who resides at Pursur. He had recourse to the usual mode of indiscriminate murder and plunder to reduce Ahmed Allée to terms. At the same time, he resumed the small village of Kombee, yielding three hundred rupees a year, held rent-free by Bhoder Singh, talookdar of Magdapore, who resided in Kombee; and, in consequence, he united his band of marauders to that of Bahadur Singh, and together they plundered and burnt to the ground some dozen villages, and laid waste the pargana of Peepareea, which had yielded to Government twenty-five thousand rupees a year, and contained the sites of one hundred and eight villages, of which, however, only twenty-five were occupied.”—Pages 74-79, Vol. II., Sleeman’s Tour in Oudh.

MUHAMDI—Pargana MUHAMDI—Tahsil MUHAMDI—District KHERI—

Lies on the road from Lakhimpur to Shahjahānpur, three miles west of the Gumti, in latitude 27°58' north, longitude 80°19' east. It is on a level plain of fine soil, and has on every side groves and single trees of the best kind. There is an old brick-built fort, having two oblong courtyards. It is now in a decayed state. Within the town there is an imāmbāra, which after being repaired is occupied by the tahsil office. The main part of the fort was built in the beginning of the reign of Aurangzeb by the great-grandson of Nawab Sadr Jahān; and the outer works and the imāmbāra were built in the time of Saádat Khan, Governor of Oudh, by the ancestor of Rāja Musharraf Ali Khan. Hakim Mehndi Ali Khan, during his chakladarship of the Muhamdi district, which lasted from A.D. 1799 to 1820, lived here. He made a garden to the west of the town, and he built a sarāe, a mosque, and a ganj within the town. He called the garden Mehndi Bāgh and the ganj Saádatganj, after the name of Saádat Ali Khan, the then Governor of Oudh. The sarāe could accommodate at one time about 200 travellers of ordinary description; and the ganj has 60 shops. Saádat Ali Khan was fond of this place, and used to reside here for many months every year. In A.D. 1815, he made a garden about a mile to the east of the town on a fine open place of good soil, and planted an avenue all the way. The trees are now in perfection, but the garden has been neglected, and the bungalow in the centre in which he resided is entirely in ruins. He kept here a large establishment of men and cattle. Within this garden Government has built a bungalow for European travellers. There is a tank to the west of the town which flights of brick-built stairs were made in A.D. 1863 by subscription.

The town of Muhamdi was established by Sayyad Muqtadi, and improved and enlarged by Ali Akbar Khan, ancestor of Rāja Musharraf Ali Khan. It has been Government property since A.D. 1784, and declared as such under a judicial decree dated 2nd September, 1868. For a detailed historical account see district article Kheri, historical chapter.

Muhamdi is not remarkable for any fair at which trade is carried on. It has a daily market, and a special market twice a week on Tuesdays and Thursdays in which articles of country consumption are sold. The annual sales of European and native cotton fabrics in Muhamdi are
estimated at about Rs. 12,000, and of silk at Rs. 4,000. There are 14 sugar manufactories and one Government manufactory of country liquor.

Muhamdi was the sadr station of the district, now known by the name of Kheri, in 1855-56, and the said district was then and until lately called the Muhamdi district. There is now a tahsil station, a thana, an anglovernacular school, and a charitable dispensary here. There are no brick-built houses owing to a superstition of the inhabitants; the town therefore is meanly built, although the vicinity is healthy and picturesque.

Population 4,729 :-

<table>
<thead>
<tr>
<th></th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>1,919</td>
<td>3,614</td>
</tr>
<tr>
<td>Musalmans</td>
<td>1,103</td>
<td>1,215</td>
</tr>
</tbody>
</table>

MUHAMMADPUR Pargana—Tahsil Fatehpur—District Bara Banki.

—This pargana is bounded on the east by the Chauka, on the west by pargana Fatehpur, and some villages of district Sitapur; on the south by Râmmagar, and the north by the Sitapur district. Its area is 62 square miles, or 39,568 acres divided into 83 villages. The cultivated land is 27,634, and the uncultivated 11,934 acres; only 4,092 acres of the former are irrigated. The soil is mostly loam. The river Chauka flows on the east, and there is a little stream (the Simli) near the centre; both these take a southward course, and do great damage to the bordering villages which are about 13 in number.

The land revenue amounts to Rs. 40,702, the tenure is as follows:—

<table>
<thead>
<tr>
<th>Taluqdari</th>
<th>Zamindari</th>
<th>Pattidari</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>46 villages</td>
<td>3</td>
<td>34</td>
<td>83</td>
</tr>
</tbody>
</table>

The population is 32,629; the number of the higher castes is 7,000. There is a registry office at the chief town (Muhammadpur).

During the Nawabi Muhammadpur formed the centre of a district of the same name, but now it merely gives its name to a pargana.

The taluqdari villages are held as follows:—

| Lamb Sarabjit Singh | 32 villages. |
| Ditto of Kapurthala | 5            |
| Thâkur Gumân Singh  | 3            |
| Râja Fazal Ali Khan | 2            |
| Dân Bahâdur Singh   | 2            |
| Râja Amir Hassan Khan| 1           |
| Kâzim Hosen Khan     | 1            |

Total ... 46

MUHAMMADPUR—Pargana Muhammadpur—Tahsil Fatehpur—District Bara Banki—Lies 23 miles north of the sadr, and 14 miles southwest of Bahramghat. It was founded by one Madan Singh about 400
years ago on the land of Chandaura, and named after Muhammad Shah, a faqir. There is a bazaar, a registry office, and a school. Water is met with at 27 feet. The number of houses is 302, and that of inhabitants 1,332; the higher castes number as many as 710.

MUHAMMADPUR—Pargana Khandansa—Tahsil Bykapur—District Fyzabad.—This place was founded by Shekh Muhammad who got the site from the Khars; it is 24 miles west of Fyzabad. The road from the police station of Milkipur to Rudauli, in district Bara Banki, passes through it. The population consists of 2,507 Hindus and 108 Musalmans. Amāniganj bazar was established here by Nawab Aṣif-ud-daula, whose army used to encamp here on the road to Fyzabad. There is a temple to Mahādeo and one thākurdāra.

MURĀDABAD—Pargana Bāngarmau—Tahsil Safipur—District Unao.—This town is distant 19 miles north-west from the tahsil, and 36 miles in the same direction from the sādr station (Unao), the road from which to Hardoi passes through it. The date of its foundation is not known. It is said to have been peopled by Murād Sher Khan, about 300 years ago, in the reign of Ḍālamgīr, and takes its name from the founder. It is on tolerably level ground, the scenery is pleasant, and climate healthy. Water good. Kāmāta Parshūd, Brahman, minister of Jaipur, was a noted resident here; there are no particular events to note. There is neither sarā, thāna, or tahsil here. A vernacular school has been established by Government, and is attended by about 90 boys. A market is held twice a week attended by 200 people; there is also a daily market. There are three fairs during the year—one in March in honour of Debi, one in September-October, and the 3rd in June, in honour of the eighth incarnation of the deity. The population amounts to 4,901, of which Hindus are 3,534 and Musalmans 1,367. Among the Hindus Brahmans predominate. There are 930 mud-walled and 50 masonry houses, 12 mosques, and two temples.

MURASSAPUR—Pargana Mānikpur—Tahsil Kunda—District Partagarh.—This is on the road from Mānikpur to Raś Bareli, four miles from the former, 46 miles from the sādr station (Bela). Nawab Aṣif-ud-daula built a fort here through an officer, Rāja Bhawānī Singh.

<table>
<thead>
<tr>
<th>Population</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>4,335</td>
</tr>
<tr>
<td>Musalmans</td>
<td>1,194</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5,427</td>
</tr>
</tbody>
</table>

There are ten masonry houses, two temples to Mahādeo, two mosques, and a school; there is also a girls’ school. The bazar of Nawabganj, Bāwan Burji, adjoins this place; it is a flourishing grain mart; the annual sales amount to Rs. 44,000; there is a fair on the Dasahra, at which 30,000 people assemble, and another fair called Ganesh mēla in Kūrtik. Cotton-printing is carried on here to a considerable extent.

MUSTAFABAD—Pargana Mangalsi—Tahsil Fyzabad—District Fyzabad.—This village was founded by one Sayyad Mustāfā in the middle of
forest, now the railway passes through it. It is 19 miles from Fyzabad. The population consists of 1,581 Hindus and 1,004 Musalmans, of whom 293 are Shias. There is one mosque and two temples, to Mahadeo.

just safabad "purana salon—taluk salon—district raer bapli"

This village was founded 300 years ago; it is on the road from Salon to Munkind, the Ganges flows three miles to the south, it is forty miles from Bela and twenty from Rae Barch. Abdul-Khalique, who lived here 250 years ago, and Mu. Momindun, attained great reputation and power. This was a flourishing village and the above family left many fine buildings, tombs, minarets of stone, and a zamána mahalsuáne (palace). Raj Dushan Singh plundered the place, and since then it has declined. The population consists of 1,576 Hindus and 897 Musalmans—a total of 2,473. There are fifty-four mosque houses, four Musalman religious built houses, and a Madanging market adjoins the town; the annual sale is Rs. 10,000. There is a fair in honour of Shah Núr, attended by 30,000 pilgrims.