

uddin. At the latter date he is displaced by Hajji Iliyas under the name of

9. SHAMS-UD-DÍN ILIYAS SHAH. This chief had coined money at Firuzabád (at or near Pandua) as early as 740 ; about 746-7 (1345-6) he had killed and succeeded 'Alá-uddin in Laknaoti, and now he conquered Sunarganw, so that he appears to have ruled all Bengal. His reign extends to the end of 759 (1358). We are not concerned to follow these sovereigns further.

P. 467, Note 1. *Javaku* is a term applied to the Malays generally, in the Singhalese Chronicles. See *Turnour's Epitome*, p. 45.

P. 487. *Offerings for the Shaikh Abu Ishak of Kazerún*. This shaikh was a sort of patron saint of the mariners in the India and China trade, who made vows of offerings to his shrine when in trouble at sea, and agents were employed at the different ports to board the vessels as they entered, and claim the amounts vowed, which generally came to large sums. Applicants to the shrine for charity also used to receive circular notes payable by parties who had vowed. When the recipient of such a note met anyone owing an offering to the shrine he received the amount on presenting his bill endorsed with a discharge (*Ibn Batuta*, ii, 90-91).

P. 541, Note ; *Talikhan*. There were in fact *three* places so called ; that in Badakhshan, that in Khorasán, and a third in Dailam, the hill-country adjoining Kazbin. This *last* is the duplicate of Nasiruddin's Tables and not that in Khorasan. (See *Quatremère's Rashid*, pp. 214, 278).

P. 562. *Tangi-Badakhshan*. This precise expression is used in the *Akbar-Namah* as quoted by Quatremère (*Not. et Extr.* xiv, Pt. i, 222).