

my ignorance of Peshto, which he was continually urging me to speak. During this time my worthy host, the master of the tent, encouraged and abetted my despoiler, and received some pice which were in a pocket of my upper garment. The clothes were detained by the other ruffian, who after a while conducted me to his tent, one much smaller and of mean appearance. He bade me sit down by the fire and warm myself, and in due time spread blankets on the ground by the fire side which were to serve me for a bed, and informed me I might repose myself, cautioning me, as I understood him, not to attempt to escape during the night, for I should certainly be seized by the dogs. I stretched myself on my sorrowful bed, and ruminated on my desperate situation, consoling myself, however, that it did not appear the intention of my friends to despoil me of my pyjamas, in the web cord of which I have before stated was my stock of money, and calculating on certainly reaching the kaffla the next day if suffered to depart in the morning, I should be able to repair my deficiency of raiment. Still my situation was very deplorable, particularly from the prospect of a long journey on foot, to which I had not been accustomed, as I could not hope I should be allowed my horse; yet from the fatigue of the day's march, the power of a naturally strong constitution, the presence of the fire, I shortly fell asleep, and enjoyed uninterrupted repose during the night, and awaking only in the morning when kicked by my host, who called me a Kaffree or infidel for not rising to say prayers, which ceremony he shortly afterwards performed on the very clothes of which he had despoiled me the preceding evening. I was now led into the tent in which I had been originally entertained, where several other men were assembled. Here I was beat with sticks and cords, and had some large stones thrown at me; in short, I made no doubt but it was intended to destroy me. I therefore collected my spirits and resolved to meet my fate with firmness, and betray no marks of weakness or dejection. Thanks be to heaven it was otherwise. I was asked if I was an Usbeck, an Hazarah or Beluche; the latter question was many times repeated, but I persisted in the negative, being conscious that the Beluche tribe were the enemies of these men (the Atchuckzye), and asserted that I was from Cutch Mekran, they not having the least notion of an European. This answer might have proved unfortunate, for I have since learned that the Mekranis are a Beluche tribe; but the geographical information of these savages was probably confined to the knowledge of the name of the districts immediately adjoining their own, and they stumbled over the words Cutch Mekran, without being able to divine what country it could be. At length the sun being considerably elevated, they dismissed me in the state of nakedness to which they had reduced me, telling me "Daggur lor de wurza," or take that road. I walked about thirty paces, a few stones being complaisantly thrown after me, when I was hailed by a man to return, and eat bread before I went. I was compelled reluctantly to comply, as a refusal might have involved my destruction, and the doing so again brought me in contact with the ruffians. Their consultations were again renewed concerning me, and I gathered from their discourse that it was in question to reduce me to slavery and bind me. My case now assumed a very serious aspect. I was not wholly depressed as I reflected that the road to Kandahár was large and well defined, and that any night would convey me to the Durrannee villages, where I knew they would not dare follow me. I therefore made up my mind to make the best of my situation, as to resist was impossible, and if reduced to bondage, to appear resigned and cheerful, by such means to induce my detainers to relax their precautionary measures, and avail myself of the first opportunity to escape. It now happened that I was observed by two or three aged venerable-looking men who were standing before the entrance of the tent on the extreme right of the semi-circle, which was larger than any of the others, and had before it a spear fixed in the ground, the symbol, I presumed, of authority. They beckoned to me, and I went thither accompanied by the men who had so ill-treated me, and several others. A question was

put to one of these aged men, who I found was the Mulláh or priest, if it was not lawful and according to the Korán to detain me as a slave, alleging the singular reason that they had performed rites of hospitality towards me the night before. The Mulláh instantly replied that it was neither just nor lawful, nor according to the Korán, but decidedly to the contrary. Perceiving the Mulláh to be a man of some conscience, I asked him if he understood Persian. On his replying a little, I related to him how I had been treated. He expressed the greatest regret, and severely rebuking the offenders, urged them to restore my horse and clothes. This they were unwilling to do, and much debate ensued, in which being supported by the Mulláh I took a part, and ventured to talk loudly. To one of my questions to the man who had the most ill-treated me and struck me on the cheek if he was a Mussalmán, he replied—béshuk Mussalmán, or that he was one in every respect. I uttered the common eastern exclamation of “tofan” or wonderful, and the English one of “Lord have mercy upon the sinner.” As if my misfortunes were never to cease, my money which until now had escaped observations was seized by one of the men who asked me what I had concealed there; the Mulláh desired him to desist, saying “oh, merely a few surafees or something of that kind, but the fellow wrenched out the net cord from my pyjamas, and with eyes glittering with delight, and a countenance, the expression of savage satisfaction which will never be obliterated from my memory, unfurled it and exposed to view the suratees. The Mulláh now assumed a stern authoritative tone, as did also the other inmates of the tent. He seized the robber by the arms, and ordered him to restore the gold and also my other property. The orders were obeyed, everything was restored, except the horse, concerning which severe contention ensued. Finding it unlikely that I should recover it, and delay being fatal to me, I begged the Mulláh to accept it, when the ruffians who would not deliver it to me felt themselves obliged to yield it to their priest. After receiving the benediction of the Mulláh I made for the high road. I might have proceeded one hundred yards or about when a man came running after me and, sword in hand, demanded my money. Observing two young men approaching with matchlocks, notwithstanding his menaces I refused to deliver it until their arrival. They fortunately understood a little Persian, and asserting that I was a stranger prevailed on the robber to depart. I asked them where they were going in the hopes of finding companions; they replied, fowling. Gaining the high road, I proceeded rather depressed in mind, as I could not conceive the ruffians of the village would suffer me to depart having had a sight of so much money, and with the almost certainty of being followed. For a considerable distance fell in with no one until I arrived at a spot where the road branched off in two directions, where was a grave newly prepared for the reception of a corpse and over which were seated fifteen or twenty men. I would have avoided their observation, but they discovered and hailed me, asking me if I had any snuff or tobacco. I replied in the negative. One of them came taking my arm led me to the grave, when I had to submit to a variety of questions, but was finally dismissed without receiving any injury. The road here gradually ascends for a short distance, and again descends. I had gained the descent when one of the men seated on the grave, who was without doubt one of the inhabitants of the village, as probably they all were, came after me and asked for my money. As he was alone and had no other weapons than stones I might have resisted him, but fearing the other men would come to his assistance, I produced the money and representing, as well as I could, that the road to Shikárpore was long and that food was requisite, I succeeded in preserving ten surafees. Chancing to make use of some expressions in which the word Mussalmán occurred, he took offence, and seizing my neck was about to proceed to acts of violence. I also assumed the defensive, deeming it as well to die fighting as passive before such a wretch, when some camels appeared on the top of the ascent with four or five attendants. He now loosed his hold as I did mine, and was about to depart, when I informed the camel-drivers of the robbery.

These men merely smiled, on seeing which he returned, and was willing to renew hostilities. It being an object with me now to accompany the camels who were going my road, and still having ten surafees and my clothing I used my endeavours to pacify him, which with some ado was accomplished. While a stone is within reach, the Patháns of these countries are never at a loss for offensive weapons. I have seen several severe wounds inflicted by these missiles. They assert that Cain killed Abel with stones, which appears to have established a precedent for their use. One of the camel-drivers told me to mount a camel, but I could not catch one. Learned that they were proceeding to Robát, having conveyed wood to Kandáhár, marched four or five kos, when they halted, and told me that they should go to Robát in the evening. I would have continued my journey, but alas! I was to encounter robbery anew. My clothing and ten surafees were now taken, and I was entirely stripped. In return for my pyjamas they gave me a ragged pair which did not cover the knees. My shoes alone escaped, being either too large or too small for their several feet. I did not part with my apparel or money very willingly or very peaceably; in fact one of the ruffians unsheathed his sword, but the others forbade violence. I appealed to them as men and Mussulmáns, but this only excited their laughter. I was still arguing with them, when two men made their appearance on the road. They now conversed with each other, conjecturing these might be companions of mine, and began looking at their means of defence. They however felt perfectly easy, being five in number and armed. These new men proved to be Hadjees, a name properly belonging to such as have made a pilgrimage to Mecca, but appropriated also by those who are going or pretend they are so. One of them had a smattering of Persian, and endeavoured, but ineffectually, to procure the return of my money, &c. As these men were proceeding to join the kaffla I accompanied them, the camel-drivers much wishing to detain me, wishing as they said to entertain me the night at Robát. I was now without money or clothing, a stranger in the centre of Asia, unacquainted with the language which would have been most useful to me, and from my colour exposed on all occasions to notice, enquiry, ridicule and insult. Still I did not despair, and although I never doubted or questioned divine providence, yet had I done so, my preservation in so many cases of extreme danger, the supply of my wants through so many unexpected channels, the continual birth of circumstances to alleviate or obliterate misery, would have removed my scepticism, and carried to my mind the conviction of the existence of an omniscient and benevolent being, who does not neglect the meanest being of his creation. It was some consolation to find that the kaffla was not far off, and in company with my new friends proceeded without apprehension of further plunder, having nothing to be deprived of, and moreover the satisfaction of being certain that any change in my circumstances must be for the better, as it could not well be for the worse. On the road first met a horseman of the Atchukzye, who desired and received the benediction of the Hadjee. This consisted in turning the back towards the Hadjee, who repeated or rather mumbled something which might or might not be Arabic, but is supposed to be so, in which the words *doneeah* or world, and *Bismillah* or God be praised were the only ones audible. At the close the Hadjee stroked his beard and gave the barbarian two or three slaps on the back, which completed the blessing. The Pathán salamed with much respect and departed well satisfied. In this rencontre I passed unnoticed. A little farther on met two men who came across the hills on foot, but tolerably dressed. They also received the benediction of the Hadjees and discoursed a short time, enquiring news of the Beluche tribes, who it appeared had but a few days before plundered the Atchukzye village. I afforded matter of mirth to these men, and they expressed themselves much surprised at seeing a man who could not speak Peshto. Until now we had been on either side surrounded by hills. They ceased here, and I discovered a plain of large extent bounded on all sides with hills

utterly devoid of anything in the shape of trees, with two or three buildings in the distance, apparently the square forts—if such name they deserve—the common defensive erections of these people, and to which their skill in military architecture is hitherto confined. Beneath us on the high road, whose course being straight is visible for some distance, was a building with arched roofs after the Kandahár mode, which on reaching found to be a *houz* or reservoir of rain water. The building was substantial and the water good; this is a work of utility, as there is no water between the villages. I left in the morning, and reached Robát, a distance I suppose of fifteen or twenty miles. At this *houz* the embers of the fires kindled by the men of the caravan who had halted here were still alive. About two miles farther on approached the assemblage of tents which are called Robát: these covered the plain to a large extent, and must certainly have comprised five or six hundred tents. My companions went to the nearest of these with the view of procuring food and lodging for the night, and directed me to a ruined fort where they told me I should find the *kaffla*. These *Hadjees*, or men representing themselves as such, are men who travel the country subsisting on charity, and as ignorance begets superstition and superstition begets dread, they are looked up to with much awe and respect by these savages, who tremble at the very name. They are given the best of entertainments, in return for which they give blessings, or, if able to write, scraps of paper, which contain, as their credulous clients believe, preservatives, charms, and antidotes against all disasters and diseases. In these countries, where travelling to other individuals is attended with so much danger, and indeed impracticability, they proceed in perfect security and reap a rich harvest. In more civilized countries they are treated with less respect, and although their character for sanctity is not disputed, they are usually answered that Allah or God will supply their wants, and are reduced to sit in the *masjids*, the common resort of the destitute. On my road to the caravan was accosted by one of the *Atchukzye*, who asked me who I was. I replied a *Hadjec*, and he went his way making use of some expressions relative to the wretchedness of my condition. Found the caravan encamped under the fort wall, and joining them, it was no easy matter to satisfy the curiosity of the several individuals composing it, but this accomplished, I became an object of neglect, and I began to fear the possibility of suffering from want. Among these people I went to Kádur Khán, the most opulent man in the company, and stating my case requested his assistance during the journey. He frankly replied he would give me none. Night coming on, the fires were kindled, round which the individuals of the *kaffla* respectively grouped. Having no other clothing than the tattered pyjamas of the camel-drivers, and the cold being so intense that ice was found on water in the morning of thickness of perhaps three-quarters of an inch, I suffered accordingly, and ventured to approach the fires, invitation being out of the question. I did so only to meet repulses. I was rejected from all of them; some alleging I was a *Kaffre*; others, no reason at all. In this desperate state of affairs I was thinking of hazarding a visit to the village of Robát, when a poor but humane fellow came and led me to his bivouac. He said, he was but a poor man and lived coarsely, but that I should partake of his fare during the journey; that he had absolutely no clothing or I should not continue naked. My new friend named Mahomed Ali proved one of four associates who had two or three camels laden with pomegranates. I gladly availed myself of his offer and returned him my acknowledgments. He kindled his fire, and seated me by it, desiring me on no account to be sorrowful; that God was merciful and would provide every thing needful. I now became easy as to subsistence, and considered myself as one of the caravan, whose composition I shall here briefly describe. The principal member was Kádur Khán, one of the *Barrakzye* and son of Jummir Khán, formerly *Hakim* or Governor of *Sirkárpore* and now in the service of the confederated Sind Chiefs. Kádur Khán is engaged in traffic, which had led him to Kandahár, whither he had brought his

women and children. He was now escorting them back with a few horses. He had a number of attendants, and a plentiful show of tent equipage for the accommodation of his ladies. His nephew, Abdoolah Khán, a fine young man of extraordinary height, also accompanied him. Next in importance was one they termed by way of respect Hakumzadah, who, I believe, was what is designated the Kaffla Kabashee, or director of the caravan, although Kádur Khán, or rather Abdoolah Khán, appeared to order the marches. There were also two or three Shikárpore Syeds, well mounted and appalled, and a well fleshed jovial horseman in the employ of the Sind Chiefs; besides these a few poor traffickers who drove camels, asses, &c., laden with fruits, snuff, &c. This system of proceeding in caravans, absolutely necessary in such inhospitable countries as these, appears to have prevailed throughout the East in times of the most remote antiquity, the Patriarch Joseph, according to Moses, having been sold by his brethren to a company of travelling merchants. The same history, and at an antecedent period that of Abraham's connection with his slave Hagar, authenticates the existence of the slave trade in those early times, which is still carried on in all Musulman countries; and slavery in some instances is deemed lawful by the Prophet. These caravans are under the direction of the bashoo, who is generally some substantial man, and whose business it is to regulate the daily marches, and arrange matters with the authorities at several places where muscool or duty is collected. In recompense he receives a donation, more or less according to circumstances, from Saodágars and others benefited by his exertions. In these caravans the attendants on the camels, &c., are generally armed with matchlocks and swords, so as to be able to show face against the mere inhabitants of the countries through which they pass; but it sometimes happens that they are attacked by organized bands, when they are compelled to submit to plunder if nothing worse. A small caravan proceeding from Kandáhar to Herát was attacked by a troop of Ushees, and the whole of its members were carried off and consigned to slavery. I was seated with my new friends, when a youth, who was also travelling without means, came and said he would put me in the way of procuring food for the night. I paid no great attention to him, feeling easy on that account, but my companions told me to go with him. I therefore obeyed and was provided with a formidable long pole, for what purpose I was at a loss to conjecture, the youth and another Durannee destitute, but well dressed, being similarly armed. We then made for the village of Robát nearing which my associates commenced howling Allah, Allah, Allah, and the sticks, I found, were to keep off the dogs while the begging of bread at the several tents was carried on. The appeal for charity at no one tent was ineffectual, the inmates hastening to afford their mites, many even asking if flour or bread was needed. Our begging was carried on systematically, the youth, who appeared perfect in his part and accustomed to such scenes, going towards the entrance of the tents and stating we were Hadjees, while I and the Durannee by plying our long poles had to contend with the dogs who assailed us on all sides as if conscious we were demanding the scraps which they considered their due. About thirty or forty pounds weight of bread was procured, of which I merely received as much as sufficed for the evening meal. The cold increasing as the night advanced I suffered much from the want of clothing. My companions on preparing for sleep furnished me with a quantity of wood to enable me to keep the fire alive during night, over which I was to sit. I did so with my knees drawn up to my chin, nevertheless the severity of the cold was severely felt. Towards morning my situation being observed by a Mogul soldier in the service of Kádur Khán, he came and threw over my shoulders a posteen, or great-coat, if I may so express myself, made of skins of doombas or sheep, the leather excellently prepared and the hair preserved. These are the general winter habits of all classes in Khorásán, and are certainly warm and comfortable. I endeavoured to rise and return my

thanks, when I found what with the heat of the fire in front and the intensity of the cold behind my limbs were contracted and fixed in the cramped position in which I had been so long sitting. I now became alarmed lest I should not be able to accompany the caravan; nor should I, had it started early in the morning, as these caravans generally do, but this with a view to the convenience of the women, did not march until the sun was high above the horizon. This was a fortunate circumstance, as the solar heat gradually relaxed the stiffness of my limbs, and as I became warm in walking, the pain lessened. I know not whether to impute my misfortunes here to the presence of the fire or the cold. My legs and arms were covered with blotches, and at their respective joints were reduced to a state of rawness, while I was also afflicted with an involuntary discharge of urine. The rawness of the joints departed in a few days; the affection of the urine also ceased after some time; but the pains in the limbs continued to distress me seriously for four or five months, and have not wholly left me to this day, and probably never will. This present of the posteen was undoubtedly the means of my preservation, as I never should have been able to have passed another night, especially as for eight or ten marches the cold increased. The marches were not of extreme length, and I contrived tolerably well to keep up with the caravan, starting with the asses, who went on first, when, if unable to keep pace with them, I was sure of having the camels behind, who followed and were always considerably in the rear. In this manner I was secure from the interruption on the road by the inhabitants of the country. We made seven or eight marches, passing two extensive plains and their enclosing hills, the passes through which were none of them difficult, the country sterile and slightly inhabited. In one of our marches passed a body of men, women and children, migrating with their property to some more genial climate during the winter. The men had most of them matchlocks, but I suspect no ammunition, as they begged flints* and powder, and a small quantity of each given them elicited many thanks. Lead bullets with the men of this country, I believe, are generally out of the question, having seen them in many instances making substitutes of mud, which they mould and dry, and with such projectiles they contrive to kill large fowls, &c. During our progress we one day fell in with a large deposit of wheat straw cut into chaff and intended as winter provender for cattle. This deposit was opened, and all the camels, horses and asses of the caravan were laden with its contents, Kádúr Khán, and the basbee directing the operation and remaining with the mounted men while it was carried on. We here saw no inhabitants, although from this deposit, and the existence of water at some distance to the right, it was natural to infer there were some in the neighbourhood. I could not here help drawing a conclusion, that if these kaffias are liable to insult and extortion among these people, they in some measure deserve it. In no instance where plunder could be committed safely was it omitted. The sheep or goats that strayed into their track were invariably made booty, and if they met with but a few tents, they did not fail to procure flour, ghee, akrowt, &c., without payment, which the few inmates gave fearing worse treatment. At one of our halts by a pond of rain-water, a faquir mounted on a small horse without saddle came from an adjacent village which we did not see and demanded alms, expatiating much on the splendour of the tents and the wealth in the caravan. Abdoolláh Khán asked him for his blessing, and while he was giving it, some of the men were engaged in fixing a cord round the neck of a large-sized dog which accompanied the faquir, and they succeeded in purloining it without notice. At this halting place melons of large size were brought to the caravan for sale. The Hadjees as usual when any village was near went into it to pass the night, procuring better entertainment there than among the men of the caravan. Indeed through-

* Flints for the purpose of igniting the matches.

out Khorásán among the Durránees charity appears extinct, as does also, with few exceptions, the existence of any kind of social or benevolent feeling. On passing a third range of hills, on arrival at the intended halting spot, it was discovered that the heat of the season had dried up the water in the places where it was usually found. Kádur Khán was much mortified, there not being any spot so convenient for encampment among these hills, and it was necessary to pass the night among them, as it would take a day's march to clear them. Men were despatched on all sides to search for water, and one returned with a piece of ice which he exhibited as evidence of his discovery, but the water although near trickled from the crevices in the height above us, and would have been useless with respect to the animals, it being found in no place in quantity and losing itself among the rocks; moreover to encamp near it was impossible. In this dilemma two of the Atchukzye appeared; they stated they were acquainted with water very near, but would not discover it unless they received grapes, raisins, snuff, tobacco, &c., in short something of every thing they supposed might be in the caravan. Kádur Khán strove to induce them to moderate their demands, and much parley ensued. The gesticulations of the savages, had I been free from pain, would have sufficiently diverted me, as well as the stress they laid on water or "obo" as they call it, with the enormity of their demands. The Khán being unable to come to terms with them, gave the order to march forward. We now ascended a steep and difficult passage down which the water trickled in numerous rills; there was also much ice and many of the camels slipped, the women had previously been removed and seated on horses. This ascent naturally involved a troublesome descent, and we had to pass another elevation equally precipitous, on gaining which an extensive plain burst upon the sight. At the bottom of this hill we found a good place to halt in, and water from springs tolerably near. This was the only pass that could be termed difficult we had met with in our journey, and we observed another road to the left which it was supposed was more easy. In the morning continued our progress through a durrah or valley, hills on either side of inferior elevation. Here were numerous trees of the species called mimosas, from the trunks and branches of which gum plentifully exuded. This was eaten eagerly by the men of caravan, but I found it unpalatable. Arrived at a small hut constructed of the boughs and branches of trees. From this rushed two or three men who, under the pretence of examination with reference to duty, rifled all the packages carried by the asses, and forbade further progress until their claims were satisfied. These men refused either to give water or to disclose where it could be found, and only after receiving a quantity of tobacco would they give fire to enable the poor drivers to smoke their chilluns. Both parties were still in full debate, when Kádur Khán and the horsemen, hitherto in the rear came up, and instantly ordered an advance, it being nonsense to hear duty talked of in such a place and by such men. I was indeed surprized at the audacity of these fellows, who were nearly naked; nor could it ever have been imagined that such miserable beings were entitled to collect duties. They were without weapons, and probably calculated on the stupidity or timidity of the ass-drivers, who they might also have thought were proceeding alone. During their search a korán received the marks of their respect, being applied to the eyes and lips. On clearing this durrah we entered the plain, to the right of which on rising ground stood a square fort, the residence of Abdulláh Khán, Chief of the Atchukzye. There were two or three trees near it—novelties in these plains—and slight cultivation of wheat and melons. Kádur Khán and his mounted men rode up to the fort for the purpose of arranging duty matters, and wished the whole of the caravan to have accompanied, but the men composing it would not consent, fearing the rapacity of the Atchukzye Chief should they place themselves in his power. We therefore, under the orders of Abdulláh Khán, the nephew, passed on, and crossed a small river, on which was a village, the houses built of mud. We then directed our course to the left making for a village, a circular tower in which was visible far off. Here we halted,

the water-supplied from a pond, the river being considerably distant. Kádur Khán joined us, and expressed anger that the caravan had not accompanied him, as the matter of duty would have been terminated. The men who now came from the village to claim duty were most beggarly dressed, and without shoes. A most contentious scene occurred, their demands being exorbitant, and nothing that evening was settled. These officers of the customs stayed with us during the night, and were most oppressive visitants, admitting no refusal of anything they asked for. The next day passed also in stormy debate, and the evening approached without satisfactory result, when the Kafilaka bashee seized one by the neck and pushed him towards the horses, telling him to count them, it appearing that the number of horses in the caravan was disputed. To count twenty or twenty-five actually exceeded the raffian's numerical ability; it was necessary to count them for him. The spirited conduct of the bashee seemed to have its effect in bringing matters to a close. Money was now paid and matters were considered settled. The men did not leave us, and towards night urged fresh claims as to the asses, and they with their burthens went into the village for inspection. In the morning some fresh altercation ensued, and a well dressed youth made his appearance, who wrote Persian and officiated as secretary; nor was it until the day was considerably advanced that the kaffla was permitted fees having been given to the secretary and others. I could not estimate the degree of danger that attended our stay here, but Kádur Khán who, on the score of his family had the most to stake, was continually walking to and fro in great agitation, and frequently vented fervent ejaculations that he might safely extricate himself from the Atchukzye country. It would have given me much pleasure had I known Peshto to have learned what passed during the debates at this place, for undoubtedly much eloquence was displayed on both sides. I could glean that the Atchukzye ridiculed the menace of forcing a passage without payment of duty, and that they asserted it was much better to have Hindus to deal with, who without parley or hesitation paid five rupees per each ass, whereas they could only procure two from a Musulmán, and that after much dispute. The two evenings we halted here the men of the village assembled in great numbers around us (for curiosity merely), and I noted that none of them had weapons, which perhaps are scarce among them. Abdulláh Khán their Chief had, I was informed, a piece of ordnance at his fort. Leaving this village our course led through a small space of jungle stocked with the jhow tree. Clearing this we halted between a village and a contiguous stream, the same probably we had before passed. The next day's march led us anew among hills, which passing arrived at another river, on the banks of which we halted, two or three villages bearing to the left with a few trees interspersed. These were inhabited by the tribe of Patháns called Alazai. During the night we halted here a robbery was committed on one of our Syeds, who suffered to the amount of one hundred rupees. His korán, which was carried off, was afterwards returned in a mysterious manner. The thieves were not discovered, but the Alazai had the credit of the robbery.

The next march was cheerfully performed, as it removed us from the country of the Patháns and brought us into that of Meeráh Khán, the Chief of Khelát. Here dangers to the same extent do not prevail, but in these semi-barbarous countries where tyranny and misrule prevail, oppression never ceases. This day I was so absolutely exhausted and my pains so severe, that I was utterly unable to keep pace with the caravan, and the camels even passed me. Leaving the river a village occurs, in which the men were employed in winnowing corn; they suffered me to pass unmolested. Beyond this is a karez of good water and a few trees (the barren mulberry), and farther on is the entrance into the small ridge of elevations which separate the Alazai from the valley of Sháll. Among these eminences I was compelled from the acuteness of my sufferings to cast myself on the earth, and truly death at that time would have been hailed as friendly. With much difficulty found my way into the plain, and in progress

to the city, which is distant four or five kos, I replied to all I met that I was a Hadjee. I distributed several benedictions, consisting of a few lines from Shakespeare or any other that first entered into my head, which being unintelligible, was received with due confidence and respect, and arrived at Sháll at the close of day. Learned from one of the soldiers at the gate that the caravan was immediately under the walls of the town, and passing down the bázár, found Gool Mahomed, one of my companions, who conducted me to it. All were glad to see me again, fearing some accident had happened to me, and I amused them by relating my adventures as a Hadjee on the road. I may here observe that my situation in the caravan as regards attention and civility had become very supportable. Kádur Khán, who had refused me assistance, saluted me with congratulations the very next day when he beheld me comfortably clad in a posteen, and never passed me on the road without notice. The Kaffla Kabashoe associated himself with my companions at their meals, I consequently ate with him, and was invariably treated with kindness. This man I afterwards saw at Hyderabad in Sind, where he is engaged in the military service at a salary of Rs. 200 monthly.

Before continuing my narrative I shall note a few remarks on the country and manners of the people we had just left, with some reflections suggested in my progress, which I previously omitted fearing they might break in too much upon the connection of my personal narrative. The tract of country between Kandáhár and Sháll, computed at one hundred and fifty kos of road distance, or perhaps of as many British miles direct distance, is inhabited by a tribe of Patháns called Atchukzye. This tract consists of three distinct extensive plains separated by ranges of hills possessing considerable elevation. These two first plains exhibit a series of sandy undulations, in the hollows of which are the villages or tents of the inhabitants; in the latter and more considerable plain, in which resides the Chief, the soil is more level, and better adapted to agricultural purposes. Trees are not seen in the country, if we accept a very few near the fort of Abdulah. The villages of tents are moveable, their position being governed by the supply of water and food for their cattle. The cold in this country during the winter is much more severe than at Kandáhár, where snow is very rare, yet the climate on the whole may be considered temperate. We found the heat oppressive about noon during two or three marches, but this arose from the local character of the plains we were passing. The Atchukzye have large flocks of doombas or large-tailed sheep and goats with numerous camels and a few horses. These derive their sustenance generally from the stunted herbs, &c., of their plains, among which, one of considerable fragrance, is excellent for the sheep; their horses subsist on grain and the chaff or chopped stalks of wheat, there being no grass whatever. The people themselves live nearly independent of any extraneous supply, meat being furnished by their camels and flocks, from whose milk they make a variety of preparations as ghee, krout, &c. Cheese is not in use. Their bread is made from their own wheat, which they raise only in such quantities as may suffice for their wants. Their tents appear intended as much to protect their stock as for convenience to themselves; their wheat or flour being put into carpet bags of size with reference to the burthen of a camel and piled up on three sides, the space in the centre being occupied by the family, affording but little room, when the tent is small and the family numerous. Their horses are picketed in front of their tents, and their camels, sheep, &c., are lodged for the night in enclosures to the rear defined by prickly herbs, &c. For fuel besides wood, which in some places is scarce, being procured at great distance, they make use of the dung of their camels. The tents are generally arranged in a semi-circle, the musjids or spots made to answer the purpose being always central. With the wool of their sheep and the hair of their camels and goats, they manufacture a variety of articles, such as rugs to repose on, Kashers or great-coats, and numerous articles of clothing made from camel hair. The beating of wool with wooden mallets into a

consistence proper for their woollens is the principal occupation of the women during the day when not engaged in more urgent or culinary duties. These rugs and blankets they carry to the towns and vending them procure linen, loonghees and shoes; their ghee also forms an article for sale as do their sheep and goats. They also barter with the passing caravan for such articles as they stand in need of as snuff, tobacco, &c. The poorer class are very meanly clad, generally with skins of sheep or goats, or the coarsest specimens of their woollens. Their feet are usually naked; indeed they appear not to need shoes, as on a journey walk barefoot, with their shoes carried in their hands. Throughout Khorásán this fashion prevails. The dress of the women consists of gowns or petticoats, the covering for the breasts fancifully decorated with strips of various colours. The hair of the head is braided, and a plait of it hangs immediately down the centre of the face, to which are attached rupees or other trinkets. This has naturally the effect of producing an inversion of the eyes, a defect which may possibly be deemed a grace by the gallants of the Atchukzye. Their domestic utensils are few, the more substantial have ewers of Kaliad copper, serving as drinking vessels or for ablutions preceding prayers, perhaps a dish or two of the same metal, or of wood to contain their food. Their bread is placed in carpet bags. Water is lodged in mussacks or the skins of sheep and goats. Most of the women have their breasts and arms covered with figures traced in with blue lines; I believe indigo is employed. From whatever cause this custom may have had its origin, it appears to have been practised by all savages in all ages, by the ancient inhabitants of Europe, and at the present day by the South Sea Islanders and the colonered natives of America. Among the tribes of Patháns, such as the Atchukzye, Gulzye, Alazai, &c., it is general as regards the female portion of society, and I believe is prevalent in India and China. Owing to their regular and temperate mode of living longevity is general amongst them; the smoking of tobacco and the use of snuff are the only luxuries they allow themselves. My intercourse with them did not afford me an opportunity of ascertaining their diseases or their remedies. I remember an instance of a woman with inveterate sores in the neck, which I take to have been the scrofula or king's evil. In considering the manners of these people attention must be paid to the character of the country in which they reside, and their political situation, both of which have unquestionably an influence on their dispositions. Nature in the Atchukzye country exhibits none but harsh features, the sterile plain, and rugged mountain. Nurtured in these rude scenes of solitude, the mind receives their sullen expression, and from circumstances deprived of the benefit of education to direct the reason, it degenerates into absolute barbarism. The oppression of the Durannees who exact tribute, tends also to exasperate their minds, and the recollection of the devastation occasioned by the march of the armies, induces a spirit of retaliation, which is exercised as occasion offers. The bad conduct of the men of caravans passing keeps alive their resentments, and preserves in full energy an anger become implacable, which might probably by kind and generous treatment have been softened or subdued. Owing to these causes, and poverty, and the lack of instruction, the Atchukzye have become more infamous for robbery and inhospitable manners than any of the other Pathán tribes. In religion, if it consist in matter of faith, they are Mahomedans of the most bigoted description. On no account will they dispense with their daily orisons, the casual omission of one of which through sleep or any other circumstances would be deemed a great misfortune. Punctuality under this head, and observance of the fast prescribed by the Koran, appear to be considered by them sufficient for their salvation and to efface all their crimes of rapine and murder, which never occasion them the least concern, in fact rather furnish matter of triumph and congratulation. This strange reconciliation of crime and prayer, while it denotes a deplorable state of society, is observable in all Moslem countries, and is occasioned by the ignorance of the Mullahs or priests, and the

consequent want of religious instruction. Among the Atchukzye and other Pathán tribes, the learning of the priests amounts to the ability of repeating prayers, and relating legends and traditions of the most extravagant character. No falsehood, however egregious or revolting to reason, is too much for the belief of these poor individuals. Tradition, which has its origin in truth, becomes adulterated in its course as the river which issues clear from its springs loses its purity by the accession of muddy and tributary streams. The narration of the Patriarch Abraham's trial of faith may be adduced as a moderate specimen of traditional distortion. This narration, as given by Moses, is clear and equal to any comprehension. The following is the version received of it in these countries: The Patriarch proceeding to put into execution the divine command, applied a bandage to his eyes, and, as he believed, cut the throat of his son, whom he had previously bound, but in reality that of a sheep which the angel had substituted. In the agony of his mind he flung the bloody knife into the air which struck a locust, descending it glanced on the hump of a camel, and thence fell into a river and wounded a fish. From that day they assert, locusts, camels, and fish became *hakil* or lawful as food, which they were not before. I may also note here, as connected with tradition, the practise of shaving the hair around the circumference of the mouth in commemoration of Abraham's connection with Hagar, the mother of Ishmael.

The Atchukzye, as do all the Pathán tribes, deduce their ancestry from the Patriarch Abraham, and amid their ignorance and barbarism, look down upon all other people with contempt—a species of conceit not peculiar to them. In former times the Jews looked with horror upon the uncircumcised nations around them, the Roman citizen considered the alien as his inferior, and the country of Cyrus was deemed barbarous by the polished inhabitants of Greece. Their language called Peshto, they assert to be coeval with the religion of Mahomed, with which it took its birth. Rejecting this hypothesis I presume it may be referred to the confusion of tongues at the tower of Babel, as it has every sign of being an original one. It possesses, I conceive, some affinity with the ancient Syriac, and is undoubtedly a strong, energetic, and I judged sufficiently copious. A few words have been borrowed from the Persian, the characters of which are employed to express Peshto in writing, it having no peculiar signs or characters. This language is very difficult to acquire. It extends over an immense tract of country from Meshed to the Indus; indeed in the western parts of the Punjab it is the current language, as it is of all the Pathán nations, the Afgháns and the Hazará Tartars towards Balk and Bhokara:—Yuk, one; do, two; drai, three; soloor, four; spinz, five; spa, six; of, seven; ot, eight; no, nine; lus, ten; yolus, eleven; dolus, twelve; drailus, thirteen; soalus, fourteen; spinzalus, fifteen; spalus, sixteen; offalus, seventeen; ottalus, eighteen; nolus, nineteen; shell, twenty; ho, yes; neeteer, no; oar, fire; rora, bring; spind, white; dondee, bread; obe, water; core, home; sind, river; spoc, dog; tumla, wood; ruppie, shoes; horse, horse; willow; push, cat. It is singular that they have the same appellations for a horse and the willow tree as in the English language, and I smiled when the thought struck me that we might be indebted to Peshto for a word to describe that noble animal. The term push for a cat is similar to the English familiar one of puss.

Continuation of Personal Narrative.

The caravan halted two or three days at Sháll to arrange the affair of duty, which is collected there, and to allow men and cattle a little time, having made fifteen marches from Kandáhar. My pains grew intense, so much so that I was unable to accompany my friends, who departed. At Sháll I was very hospitably treated, lodged in a warm apartment, and provided with abundance of good provisions. My afflictions daily became less, and at length announced my ability to proceed whenever the kaffa might arrive. Two or three companies of merchants bringing horses from Khorásán passed, but

I was not allowed to accompany them, it being feared that I could not keep pace with horses. Finally a large multifarious caravan arrived from Kandáhar, which I joined, provided through the bounty of a Biccaneer Brahman with a quantity of flour for the journey. I had also received from the same man a linen dress, of which I had been before entirely destitute. The caravan was directed by one they called Beloche Khán, and consisted entirely of traders bringing fruits, &c. There were no Hindus in this or in any of the caravans I had seen coming from Khorásán. The first day's march, a short of four or five miles, brought us to the extremity of the valley, where to the right we encamped near a kareze of excellent water, but no inhabitants. Here we were joined by a migratory tribe of Beloche who were going to the warmer climate of Harree. To our right here through a pass in the hills led the high road to Mustoong and Khelát, and to our left the high road to Shikárpore, which we were about to trace. The town of Sháll is one of some extent, contains a small bázár of Hindus, and is the place of rendezvous for the caravans coming from Kandáhar and Kábul; hence its traffic is considerable. The town is enclosed with mud walls, and comprises a citadel, or inner fort, erected on a mound of earth of great elevation. The valley may be about ten or twelve miles in length and on an average three miles in breadth. It is well supplied with water, and besides good wheat, produces several kinds of choice grass. The gardens, which are numerous around the town, appear but lately planted, the trees being young. They have the vine, the fig, the plum, and the pomegranate trees, and I believe the apple and pear; they have moreover abundance of melons and mulberries. The town of Mustoong, distant sixteen kos, is particularly famous for the latter fruit. I was much pleased with the climate in this valley, the frosts during the night being gentle, and the heat of the sun being far from oppressive during the day, as is the case in Kandáhar even during the winter. The people told me in another month they might expect snow, which would continue two months, during which time they would be left to their own protection, the garrison retiring to the warmer country of Dardar; and I saw them engaged in repairing the casualties in the town walls. There is some little danger from their troublesome neighbours, particularly from those in the adjacent hills, who are notorious thieves. The outsides of the Mussalman houses in this town were covered with salted sheep, from which they extract the principal bones and extend the carcasses in the air, those serve for the winter consumption. Besides Sháll there is another considerable village on the opposite side of the valley which has also a bázár, and there may be seven or eight other small hamlets, and near the town are two or three forts or rather fortified residences of individuals, which are large. From the kareze the mussacks being duly filled with water, we proceeded for small distance parallel with hills, then striking across a plain approached the bulk of the great range of mountains which spread from China and Tartary to the ocean. We entered a durrah or valley, and after a long march halted at a spot where there was no water. The company here were highly amused by a witty fellow named Shabbadeen, who personated one of the Atchukzye and proffered to show them where obo or water could be found; he imitated their modes of expression exactly and extorted loud peals of laughter from his audience. In our next march from the hills, to our right water gushed in large volumes, and formed a splendid scene; hence the valley became well stocked with streams. We halted this day on a small table ground, opposite to us in graceful majesty stood a solitary date tree, the emblem of our approach to a warmer climate. We had hitherto seen no inhabitants, but occasional tracks across the hills seemed to indicate their existence. During the night the sentinels were particularly alert, keeping up an incessant discharge of matchlocks. Our next march continued through the valley, and after crossing a river brought us to an open space, to the left of which was a small mud village with a square tower and slight cultivation. We passed on to the right and took up our night quarters near the river just mentioned, which flowed in this direction, and was henceforward to be our companion through the valley. The following

day our course through the durrah was rendered troublesome, the river winding from one side to the other, and sometimes filling the entire passage. It continued in this manner during the whole of our progress, nor ceased until we gained the plain of Dadar, where the river takes its course to the left. In this march, being as usual behind the caravan, perceived three men on the hills on a great elevation above me; they discharged their pieces, but their distance was too great to cause me uneasiness. I however received a caution not to lag behind my companions.

The magnificent pass we had now cleared is throughout its whole extent perfectly level, and the scenery in many places of the most sublime kind. It is a singular circumstance connected with it, that in the one-half of it in the cold season intense cold prevails, the standing water being ice-bound, while in the other half at the same season it is so warm that deficiency of clothing is not felt. The men of the caravan asserted the medial extent of this pass to be the point where Hindustán and Khorássán met in this direction. When I reflect on this pass and others that I have met with, I could not forbear the impression that they were intended by nature for the convenience of man, and that the Almighty who has created mountains as boundaries of states and empires, has also in his wisdom decreed these passages of communication to promote the intercourse of their inhabitants, and to afford them the power of mutually contributing to the wants and conveniences of each other.

At a short distance from the hills were seen some large old tombs and other ruinous buildings, in some of which exhibited a style of superior architecture. We passed these the next day, when our march consisted merely of a change of ground, and brought us within a mile from the town of Dadar and near the high road from it to Bhag. My feet being blistered the last day's march through the pass, I did not visit this town. It appeared in the distance to be of some extent and tolerably well built. The Hindus of the bázár resorted to the caravan to traffic. We halted here two days, duty being levied, when our company augmented by some Beloeche traders, we started for Bhag. The hills in this part of the country form a vast semi-circle, the main chain stretching away to the right, while others of equal elevation bear to the left bounding the country of Dadar and approach the Indus in the neighbourhood of Sungáh and Deyráh Gházie Khán. They are inhabited by savage tribes, whose predatory habits render them a great annoyance to this part of the country, as they frequently issue from their fastnesses in great numbers and plunder and devastate the villages. From the one range to the other extends a Jubbul or small rocky chain which encloses the Dadar District. At Dadar there were numerous trees of the date and other species, and this abundance prevails along the entire base of the hills to the left. The heat here is very considerable, so much so that the unburnt bricks of the buildings have become of a red colour. Through the rocky Jubbul just mentioned our road led, the pass being perfectly level, perhaps a mile and a half or two miles in length, the elevations on either side were remarkable as having an artificial aspect. In this march I was seized with vomiting, occasioned, I believe, by the water I had drunk at Dadar. I was constrained to halt on the road, and the caravan passed me. I was lying in the shade produced by a rock when two or three horsemen of the caravan who had remained behind came up. (I may observe we marched during the night on this occasion, the distance to the halting place being considerable, and no water to be met within the intermediate space.) These men kindled a fire and smoked *charas*, an intoxicating composition in general use throughout this part of Asia. I was encouraged by them to proceed and did so for a short distance, when again assailed by my new disorder, I left the road, and found near the dry bed of a nála or small stream, and reposed a while under the shade of its bank. My strength a little renewed again, followed the road, and after four or five kos' march, arrived (being evening) near a village. Here was a river, to which I hastened to appease my thirst, and

on traversing a ravine to regain the road, was attacked by a ruffian with a naked sword, who ordered me to accompany him. Clearing the ravine, he examined my posteen, and the goat skin bag which contained my provisions. Much debate ensued, he insisting I should follow him, and I unwilling to do so. I told him if he was a robber, as he was superior on account of his weapon, to take what he wanted. To this he replied by putting the forefinger between the teeth, and shaking the head, I presume significant that he was not one. I was unable to prevail upon him to suffer my departure, and was reflecting what fresh adventures my compliance might involve, when a Hindu suddenly made his appearance. Neither I nor my oppressor had before seen this man—an angel could not however have more seasonably interposed—the fellow reluctantly yielded to my departure, and I with the Hindu passed over to the other side of the ravine, when the latter made towards the village, and I took the direction of the road. The robber, who had remained stationary, on seeing me again alone called to me to come back and threw stones, a rather singular method of inducing my return. Having the ravine between us and descrying three or four men in a cultivated field adjacent, I paid no attention to him, and he shaped his course across the plain telling me to go on. My escape from this man I consider most fortunate, as he would probably have sacrificed me when at a due distance from the village, or, had he not done so, but taken me to the hills, my life would have become one of painful slavery. He may have had companions at hand, but be this as it may, there were no villages or inhabitants between us and the hills, the plain from the level character of its surface being visible the whole extent, nor could the hills have been nearer than thirty to forty miles. I now went to the men in the field and related to them how I had escaped robbery, when my tattered garments were again explored, and certainly had I had any thing worth the plunder it would have been taken here, as it was, one of the men remarked, what could be taken from you, and in the same breath asked me to exchange my shoes for a pair of chopplas. I refused, as the shoes, although old and absolutely worn out, had become convenient to my feet; yet my refusal was of no avail, and the shoes were taken from me, the men asserting that I gave them with a good will, and I, that they were forcibly taken. It was moreover promised that a youth should conduct me to the caravan which had marched about two kos in advance. On hearing this I became more tractable, intending to have detained my guide until the shoes had been restored. However on putting the shoes on his feet, the man said they were not worth exchanging, and returned them. He now put his fingers on his eyes and assured me that he was a Mussalmán and no thief, and invited me to pass the night at his house, where I should be well entertained. I might have trusted myself with him, as this application of the fingers to the eyes among Mussalmáns is equivalent to a most solemn oath, but it was my object to gain the caravan. Therefore declined, and the road being pointed out, struck into it. Night with its companion darkness coming on, repaired to some old sepulchres or Zeearuts to the right of the road, as well to elude observation if followed by any of the villagers as to await the rising of the moon, the better to find my road. By the light of the moon I proceeded, but in a short time it was evident I had quitted the high road, and being ignorant of its direction, I laid myself down on the ground, and wrapping my posteen around me, resigned myself to sleep. Arose with the break of day, and not far off, perceived a man of respectable appearance, of whom I enquired the road to Bhag, stating that I had gone astray. He lamented that I had been compelled to sleep in the open air, to which however I had become familiar, and going out of his own track conducted me to it. In a short time met a village situated on a river. I had before lost the road, which is very imperfectly defined, but was guided by the prints of the feet of camels and of the caravan. The river flows between high banks, and at this season of the year had a considerable body of water. I descended and followed the direction

of the right bank, which enabled me to pass the village without observation. A little past this, I halted and took my scanty breakfast, soaking my scraps of bread like the barber of Gil Blas in the water of the stream. Here I was accosted by a youth, who also wanted to exchange shoes. He had himself a new pair, and perfectly sound. The exchange would have been to his prejudice, but I declined, and he did not insist. The brother of Meerab Khan with a party of horse was encamped near this village. From the bed of the river passed through a jungle swarming with people—the migratory tribes of Belochistán—who had recently arrived here and taken up quarters for the winter. The town where the caravan had stayed the night contained some good houses, and the domes or goomats of its musjids were seen at some distance. Found the caravan had left it early in the morning and proceeded to Bhag; enquired the road of a Hindu, who directed me, but cautioned me to go alone. I went on, having in fact become indifferent to danger. On the road was passed by three Beluche soldiers mounted on camels. One of them said to me in Persian—Ah! Ah! you are an Usbeck. I told him I was not; but he maintained that I was laughing and in perfect good humour. This was not the first time that I had been taken for one of these Tartars. In the town of Sháll notwithstanding my own asseverations, and their confirmations by some of its inhabitants that I was an European or Ferang, several believed that I was an Usbeck, and the Mullah or priest who officiated in the principal musjeed informed a large company with an air of great self-satisfaction that I was a Turk, nodding his head and winking his eyes, as if his superior penetration had discovered an important secret. At this town I was daily visited by a woman who brought me always some little present as sweetmeats, &c., and implored my blessing. Not wishing to offend her, I went through the forms, but I could not conjecture why she considered me qualified to give benedictions, when one day I heard her tell another woman that I was the idiot from Mustoong. Idiots, who in Europe are lodged in “*lespetites maisons*,” being held in veneration in Mussulmán countries.

Continued my route, and after a march of seven or eight miles passed a deserted fort, and a little farther on, came to a small village enclosed with walls. I passed without notice, and as night drew near came to a cluster of houses and population I presumed to be Bhag. It being perfectly dark, and not wishing unnecessarily to expose myself, I made no enquiry as to the kaffla, but quietly took up my abode for the night in a Zecarat. In the morning found that Bhag was distant about one kos, the latter part of the course led along the banks of the stream I had before seen. The country here was populous and well cultivated; indeed for eight or ten miles round this town cultivation is more or less general. The soil is fertile, producing sugar-cane and many kinds of grain, particularly jowár, of which the major part of the inhabitants make their bread. In a field of jowár there are always two species, the stem or cane of one of them having a saccharine taste little inferior to that of sugarcane. Sweet jowár is recognized by the natives on an inspection of the leaves and is eaten by them in the same manner as sugarcane. I was informed sugar could not be extracted from it. Trees are numerous, consisting chiefly of mimosas, and the tree yielding an inferior fruit called bair. We halted three or four days at Bhag, duty being again levied, and some sales were effected with the Hindu dealers, when crossing the river at a small ford, proceeded on our march to Shikárpore. We made, I believe, three marches and arrived at the last village in the Bhag District, beyond which stretches a barren uninhabited space of eighteen or twenty kos. During this part of our progress we passed immense fields of jowár, but most of the villages were deserted, the inhabitants having fled before the hill marauders who had secured the country. There is considerable danger from these mountaineers in passing the desert track which was now before us. The director of the caravan therefore determined to make one march of it, and we started at the approach of night, continued walking the whole of the

night and next day passing in our track a tomb to the left, the elevation makes it serviceable as a point of direction, there being no beaten road. Once during the day a cloud of dust being observed, the caravan was halted, the men with matchlocks assembled, and the horse-men took up position in front, the dust, being merely the effect of whirlwind, subsided, and the journey was resumed. This space, on many parts of its surface, was strowed with the quills of geese and other fowl, it being during a portion of the year covered with water. Arriving at a wooded jungle and making a course of two kos, we reached Rojan in the evening. This town is subject to Meerab Khán of Khelát, although from its geographical position, and the slight distance between it and Shikárpore it would seem naturally to be dependent on that city. Here was a bázár, and around much cultivation of jowár and cotton; also species of plant yielding oil. Water is here of bad quality and procured from a series of wells of little depth immediately under the walls. The inhabitants of this town, of the Beloche tribe of Magsi, have been lately nearly exterminated by another tribe called Riud. Our next march led us to Jaggem, distant six kos, our course led through jungle interspersed with occasional villages and cultivation. Tagaum is surrounded with walls and has a good bázár. It is under the authority of Shikárpore, one of the governors of which, Cássum Sháh, a Mogal Syed was there on our arrival, and visited the caravan. Duty was paid here for the last time, and the next morning to my great joy we marched for Shikárpore, another six kos. Shikárpore is a city formerly of opulent and commercial note, the ramifications of its connections extending to the most remote parts of Asia. It was particularly celebrated for its numerous bankers and immense money transactions. It is still principally inhabited by Hindus, but the changes in the Government of these countries has injured its importance and sensibly affected its traffic. It will be remembered that the expatriated king of Kábul, Sháh Shujáh, resided here about two years, when through complicated treachery he was compelled to fly, and the city fell into the power of the Sind Chiefs. They now exercise the authority, and their deputy or governor occupies the palace of the Sháh. The annual revenue of Shikárpore and the district surrounding it for about fifteen miles under the regal sway amounted to eight lákhs of rupees; at present about two lákhs and a half can only be raised by the most oppressive extortion. Of this two-thirds is handed over to the rulers of Hyderabad, and the other third to Meer Shrob of Kirepore. The houses of the principal Hindus are distinguished by their loftiness and extent; and indeed in all countries I have seen these people appear to be more attentive to the conveniences and enjoyments of life than the supine Mahomedan, who is content to reside in a wretched dwelling and satisfy himself by stigmatizing his more enlightened neighbours as dogs and infidels. The bázár is extensive and well supplied; the principal parts of it are covered, so as to moderate the heat, which is very powerful. In this town, as common with all Indian cities, is the usual inconvenience of narrow and confined streets; nor is too much attention paid to cleanliness. There are numerous musjids, two or three of which only deserve notice. Numerous wells are interspersed within the walls, and the water is esteemed good. Shikárpore may be considered a city without defences, its dilapidated walls and crumbling bastions being no longer capable of excluding an enemy. It may be observed in all cities, however, of importance which were once subject to the Government of the Afgháns, that the fortifications have been suffered to decay and have never been maintained or repaired. This arises from the natural character of that race of men who despise fortresses and artillery and place their dependence on cavalry and the sword. The town is surrounded with numerous gardens furnishing mangoes, mulberries, bananas, melons and other fruits. Provisions were here formerly remarkably cheap; they are now equally high priced, duty being exacted at the town gates on the most trifling article of consumption. The neighbouring lands produce wheat, jowár, cotton, and an oleaceous plant. The grass is very plentiful and luxuriant, particularly towards Loll

Khonor; hence milk and its preparations are good and abundant. The traffic in linen is still considerable. Shikárpore in former times was celebrated for the number of the caravans that visited or departed from it; at present they are but few, owing to the deteriorated condition of the various countries of Khorásán, and the introduction of base coin in Katoal and Kandáhar. Shikárpore is about eight kos from the Indus in the direction of Kárepore, sixteen kos from the fort of Bukkur and the town of Roree, and twenty-one kos from Loll Khonor. About four kos from Shikárpore on the road to Roree is a considerable town which supplied under the Pathán authority one lálk of rupees to the revenue. It is now absolutely deserted and is the abode of thieves, who infest the vicinity of the city. In the same direction on the borders of the Indus and opposite to Bukkur and Roree is the town of Sukkur, once large and flourishing, but now also deserted and in ruins. It is lamentable to observe the change which a lapse of fifteen or twenty years has occasioned in this district, and whatever may have been the nature of the Dooránee or Afghán Government, it appears to have been sufficiently mild, and to have afforded protection to its subjects, which is vainly looked for from the Sindee sway, robbery and murder being committed under the very walls of Shikárpore. The part of Belochistán traversed in this route is subject to Meeráb Khán, whose capital is Kalort, famous for a citadel erected by Nádir Sháh; it is usually termed Brohee by the inhabitants, and is generally fertile. It formerly appertained to the kings of Khorásán, but was granted in full sovereignty by the Dooránee Ahmed Sháh to one of his generals Nasseer Khán, father of the present ruler, on account of his valour in the field. Khelat, when mentioned by a native, is usually styled the Kalort of Nasseer Khán. The present Chief, inferior to his father in valour and capacity, acknowledges the supremacy of Kandáhar, to which he pays a small tribute. I have heard the revenue estimated at six lálks of rupees, the military force at 5,000 men, principally horse, with six pieces of ordnance stationed at Kalort. This country I shall again more particularly notice in a memoir on Belochistán generally.

(A True Copy.)

(Signed) D. WILSON,
Resident, Persian Gulf.

*Notice on the Countries West of Indus from the City of Deyráh Gházee Khán Collecbat :
by Mr. C. MASSON.*

No. 4.

Deyráh Gházee Khán is a large city, formerly of great commercial note, but its importance has declined owing to the political changes in that quarter. It contains several extensive and lofty dwellings, and many of its musjids have been costly and handsome, numerous gardens are interspersed within the city and in its environs, and it is surrounded on all sides by vast groves of date trees, whose fruit forms one of its principal branches of traffic. There is a square erection in this city designated the fort, but of no consequence as a place of defence. The necessities of life are here abundant and reasonable, as are most of the articles esteemed luxuries by the natives of these countries. The town and district of Deyráh Gházee Khán on the dislocation of the King of Kábul's authority were taken possession of by the Sikhs, who have subsequently let it to the Khán of Bhawalpore for three lálks of rupees per annum; he, it is asserted, procures five lálks; it formerly yielded ten or twelve lálks. The city is seated two kos west of the river. The neighbouring lands are fertile, producing besides wheat, sugarcane and a variety of vegetables, as turnips, carrots, spinach, and even a few potatoes. Milk, ghee and butter are also plentiful, the vicinity of the river and the numerous small channels which flowing from it intersect the country being favourable to the grass of the jungles. From Deyráh Gházee Khán to Sungah, a distance of thirty kos, the road leads

through a jungle, more or less intense, but containing many villages and cultivated spots, Sungah, a town of small extent, has a fort, the residence of Assut Khán (Beloche), who rules this petty state. He has three pieces of ordnance and retains in pay about 1,000 troops, 700 of whom are mounted and reputed brave soldiers. The fort, considered strong in these parts, is in reality of no value as a place of defence, its walls being even falling, and it has no trench. It is built in a rectangular form, the sides containing many bastions; those at the angles are strengthened by outworks; the entrance faces the north, in which direction the town is situated. Besides this fort Assut Khán has another within the hills about five kos distant, also reputed strong. I did not see it, but conclude it is seated near a pass in the hills through which a road leads through the country of Kákur to Kandáhar, sometimes frequented, as I afterwards learned, by caravans coming from Deyráh Gházee Khán. The revenue of the principality of Sungah may be about Rs. 1,50,000 annually, of which 30,000 are paid to the Khan of Bhawalpore, who is however under the necessity of sending an army to procure it. Sungah lies about a kos west of the river. The dependent district extends about twenty-five kos north, where it joins a small tract of country occupied by the Sikhs; to the south towards Deyráh it may embrace ten or twelve kos. The villages throughout this country are numerous, but the dwellings are miserably built of mud. The land sufficiently fertile and the pasture abundant; hence milk and its various preparations are plentiful and cheap. This is the case along the whole course of the Indus, large herds of buffaloes and cows being seen in all directions. The milk of the former is preferred and is procured in larger quantities from the animal. I found it extremely sweet and pleasant, while that of the cow was comparatively insipid. Turnips in these quarters attain an enormous size, and are cultivated generally as food for cattle. Forty kos north of Sungah is the town of Deyráh Futteli Khán, which, with a small portion of country on either side, is held by the Sikhs. The town is small, but the bázár neat and well supplied. About a kos west of Deyráh Futteli Khán is the fort of Gerong. I did not see this structure, but agreeably to report its walls are of considerable thickness and are garrisoned with some pieces of artillery. This is the only tract of country retained in absolute possession by the Sikhs to the west of the river, they appearing generally averse to the establishments on that side, Deyráh Gházee Khán belonging to them being let to the Bhawalpore Chief, while tribute only is exacted from the conquered countries as far north as the Pathán State of Ráwul Pindee. The retention of so strong a fortress as Gerong appears to have caused them to deviate from their general plan. The district moreover is very fertile, and from its flourishing condition affords the evidence of being under a mild and protecting Government. From Deyráh Futteli Khán, tracing the banks of the river, we arrived after forty kos to Deyráh Ismáil Khán, the country, as usual, consisting of jungle and occasional villages; but these are not so numerous, nor is the cultivation so general as in the more southern lands. The ancient town, or we may perhaps say city, of Deyráh Ismáil Khán, was seated on the bank of the river, and is reported to have been very large and to have contained some capital buildings. It was washed away by an inundation two or three years since, and so complete has been the destruction, that scarce a vestige of its existence remains. The new city is built two kos from the river and will probably be of a large size. The bázár is spacious and of convenient breadth—an improvement in the general plan of Indian cities, whose bázárs are usually of all parts the most narrow and confined. On the casualty to the old city, the little village of Morally became of consequence, and the new city being built about two kos from it, it will probably in time be incorporated with it, buildings and serais for merchants and their effects already nearly stretching over the intermediate space. Deyráh Ismáil Khán is one of the greatest marts on the Indus and is the entrepôt for the merchandize of India and Khorásán passing in this direction. The

duties levied on which form the principal part of its Chief's revenue. The new fort is not one of strength, the Sikhs forbidding a substantial erection. It is small, of a rectangular form with circular bastions at the angles, on which are mounted six pieces of ordnance taken in an engagement with the troops of Ták. The walls are lofty without a trench. There is a minor fort which contains the residences of the Chief and his family, protected by a trench, and its faces are defended by jungles. The district immediately dependent on Deyráh Isráíl Khán extends about forty kos in a northerly direction and about twenty-five kos to the southern. Its Chief, moreover, exacts tribute from most of the petty rulers around him, such as Durrahbund or Drabind, as here pronounced, lying off the Deyrah District and between it and the hills Kolychee, also in the same direction north of Durrahbund, and from Esau or Issa Khéte, and Kolybah on the banks of the Indus, as well as from the Patháns of Murwut. The father of the present Chief or Naváb, as he is styled, possessed an extensive tract of country on the opposite or eastern side of the river, to wit, the fertile and populous districts of Monkurah and Ducker, while on the western side his authority extended to Sungah. He was dispossessed of his country by the Sikhs, to whom he made a brave resistance and died shortly after. They have assigned the son, Sheer Mahomed, the present Naváb, a slip of land west of the Indus, for the support of himself and family. His revenue may be about three lakhs of rupees annually, derived principally from the duties collected at Deyráh on the transit of merchandize. This includes also the several sums received from tributary Chiefs. The Sikhs take one-half of the gross amount. I know not the number of troops retained in pay, but on an expedition that it was found necessary to make to Murwut, 2,500 were assembled, of whom 2,000 were horse, furnished, I should suppose, principally by those who hold lands on condition of service. The artillery consists of six cannons, four of them serviceable. Seven kos north-west of Deyráh is the small town and fort of Kooyah, containing a garrison of about fifty men. This is the frontier post on the side of Tak. Twelve kos north is the town of Sarpore, situated under the hills. Besides these there are no other villages deserving the appellation of towns, if we except Morally, which I have before mentioned. The water at the new city is supplied by wells, and but of indifferent quality. Did the ruler of this country possess the means or the spirit requisite for the undertaking, the supply of water from the contiguous river would be highly advantageous to his capital, and its vicinity would become productive and populous. Near Kooyah also are streams which are never dry, whose waters might be conducted through various channels for the benefit of the cultivators of the land. The country in the neighbourhood of the city is extremely level and would yield a luxurious cultivation had it but the necessary supply of water. The jungle is generally slight, consisting principally of the Karectah tree, which with its handsome red flowers assumes a very gay appearance at certain periods. In the vicinity of the villages are invariably a few bair trees, the fruit of which is generally eaten, and occasionally a few trees of the Palma recinus, from the nuts of which castor-oil is extracted. This plant is very ornamental, and its tufts of crimson blossoms are superb. Our garden flower, the stock, is indigenous in these parts, and is found of diminutive size. The district of Durrahbund is subject to the authority of Amir Khán. His revenue I should suppose about 60,000 or 70,000 rupees annually, of which he pays 20,000 to the Naváb of Deyráh. This Pathán Chief generally resides at Gunderpore, a large village, but the capital is Durrahbund, romantically situated on the very elevated banks of a hill stream which flows beneath it. This town has a small bázár and has some large houses, deserted and in decay, the inhabitants (Hindus) having fled. The water of the stream is reputed unwholesome, the townspeople drinking that of a small cut north of the town. The neighbourhood of this town is agreeable, and the heat is not so intense as the Deyráh. The bulk of the hills ~~are~~ ^{now} ~~is~~ ^{are} about two kos distant, ravines or broken ground intervening. A few vines and so

trees are in the gardens of Amir Khán, who has a house here; and apples are produced in some of the adjacent villages, small in size and few in quantity. The cultivation, which is principally wheat, is generally distant from the villages; and at the harvest season the bulk of the inhabitants abandon their dwellings until crops are collected. At such times there is considerable danger from the Vizeerees, who issue from the hills, and murder as well as plunder. Durrahbund has been frequently visited by these marauders. The villages in the district of Durrahbund amount to thirteen; these would not supply the revenue of its Chief, which I have stated at Rs. 60,000 or 70,000 rupees per annum, but as a considerable portion of it is derived from the Loharnee or migratory tribes of Khorásán, who annually visit and remain in these countries during the cold season. These tribes settle more or less along the tract west of the Indus and between it and the hills. In Durrahbund they are particularly numerous, and as in other places, pay a certain sum for the sufferance of their settlement. In this district, at the close of the cold season, all the tribes assemble; their traders who have proceeded to the various parts of India arriving by the routes of Bhawalpore, Multán and Lahore. When in a collective body they proceed through the district of Táik, and paying an impost to its Chief, collected at the fortress of Durburra, they enter the hills, and forcing a passage through the hordes of the Vizeeree that infest them, proceed to their several destinations, when the merchants spread themselves over the adjacent regions, even to Turkistán and Bokhára, vending their merchandize and procuring horses for the ventures of the ensuing year. Omer Khán retains 180 foot soldiers in pay. Kochee district, enclosed by the lands of Táik to the north, by the Deyráh and Durrahbund domains to the east and south, and by the grand chain of mountains to the west, is governed by Muzuffer Khán. The town of Kochee is very commercial and has a large bázár. The revenue of this district may be perhaps a lákh of rupees, of which 20,000 are paid to the Naváb of Deyráh. The number of troops retained in pay I know not, but suppose 200 or 300 men. In the Deyráh Chief's expedition to Murwut, Mozuffur Khán, as his dependant or ally, proceeded with a force of 700 men. This number will not coincide with the amount of his revenue, but he probably on this occasion drew out the strength of his country, in which the major part of the proprietors of land hold it on conditions of service. Moreover, it must be remembered that all the men of these countries consider themselves as the servants of their respective princes, and from their warlike dispositions they are easily assembled. In noting the military strength of these and other Pathán states it must be held in memory that the number of troops retained in pay do not only constitute it, which in fact consist of their levies *en masse*. By these, when speaking of their numbers, the natives always calculated, and their statements usually exaggerated as to the stipendiary soldier, may approach the truth if applied to the levy *en masse*. Kolychee district does not include a great number of villages, the eastern portion of it being scantily supplied with water, and the western extending to the hills consisting of ravines and thick jungle, and liable to incursions from the robbers of the Vizeerees. In these jungles wild hogs are numerous, and are objects of chase to such of the opulent as follow that amusement. Melons, which are common in all these countries, are particularly fine at Kolychee. North of Kolychee, encircled by hills to the west and north and by the lands of Deyráh to the east, is the country swayed by Serwar Khán, the Chief of Táik, who from the amount of his wealth and the extent of his authority, is generally termed a Naváb. This district is well watered, having two or three considerable streams; consequently its produce is abundant. In all these regions the soil being fertile water is the desideratum. The town of Táik is surrounded with a mud wall and has numerous gates; the wall is neither of any height or breadth. Within the walls is a citadel, in which resides the Chief, which is large and protected, or I should say strengthened, by a broad and deep trench. The walls are very high and constructed with bricks; the bastions at the

four angles are ample and provided with twelve or thirteen pieces of artillery. The interior of this fortress is very intricately disposed, and the present Serwar Khán, who planned it, appears to have been determined to place it out of the power of his neighbours to drive him out of his nest. It is the most regular and massive piece of defensive erection in these countries, if Gerong perhaps be excepted, which I have not seen. Tákh is famed for its fruits, which are plentiful and cheap; its gardens furnish large quantities of grass, oranges, citrons, plums, apples, &c. East of the town is an immense grove of Shahtoot trees, which have attained a size superior to any I have elsewhere seen. The bázár of this town is not large, nor is its commerce very extensive. The revenue of Serwar Khán is estimated at one lákh to one lákh and a half of rupees annually, the Sikhs occasionally paying him a visit and exacting a portion of it. He is represented as having hoarded much wealth in coin and jewels during the early part of his reign. He was the sole proprietor of the lands in his country, the peasants being merely his slaves; hence he derived the profit on the whole produce. The history of this Chieftain is singular and may deserve notice. He had scarcely seen the light, when his father, who also ruled at Tákh, was slain by a traitor who usurped the authority, and to confirm himself therein slew all the family of his former prince with the exception of Serwar, who, an infant four or five days old, was placed by his nurse in an earthen jar and carried out of the town on her head, she asserting at the gates that she was conveying a jar of milk. She succeeded in clearing the country, and brought up the young prince as her son. When he arrived at the years of discretion, she informed him as to the circumstances of his birth. He thereupon presented himself to the king of Kábul and demanded an armed force to enable him to recover the possession of the lands of his ancestors. This was granted, and he in turn slew the usurper with all his relatives; then placing their heads in a heap he seated himself thereon, and summoned the several leaders in the country, demanding if they were willing to recognize him as their lawful ruler seated on the musnud. He repaired, or, I may say, rebuilt the town of Tákh, and arranged the fortress with a view both to security and pleasure, and appears to have devoted himself to the amassing of wealth and the gratification of his sensual appetites. His zenana contains about two hundred females, and he and his family freely indulge in the luxury of wine, although he forbids its use by others on the score of morality and obedience to the precepts of the Korán. When I saw the costly decorations of his residence, the disposition of his gardens filled with flowers of a thousand herbs, the lakes of water on which were floating hundreds of geese and whose bosom reflected the image of the orange and citron trees with their glowing fruit waving on their margins, I could not but pay homage to his taste, and there needed but the presence of the ripened beauties of the harem to have presented a complete picture of Eastern magnificence. As it was, my mind was filled with astonishment in beholding such a display in so obscure a part of the world. Serwar is now advanced in years, and his eldest son, Alládát Khán, is useful to him in the direction of affairs. This young man may be considered a drunkard, yet is much beloved in the country for his valour and generosity. In a war with the Doyráh Naváb, four or five years since, Alládát commanded the Tákh troops, about 4,000, the greater portion Vizeerec auxiliaries or mercenaries. These fled at the commencement of the action, leaving the guns exposed, which were captured. Alládát highly distinguished himself, working one of his guns after it had been deserted by its attendants, and standing by it until two cuts of the sword had been made at him by Serin Khán, the commander of hostile force, who recognized him; then only was he induced to mount his horse and provide for safety. Peace was purchased by the payment of one lákh of rupees. Besides Tákh there are two or three large villages and several which have small bázárs. The fortress of Durburra belonging to Tákh is situated in the mouth of a pass of the hills seven kos from the capital; its walls are surprisingly lofty and have a singular effect when seen from the dis-

tanco. In the immediate vicinity of the town the villages are very numerous and the cultivation general. Towards Kooyab and Deyráh they are less so, but the cotton plant is plentifully raised. The country between Koondée, the frontier post on the Bunnoo side, and the hills which immediately divide it from Bunnoo, is uninhabited and consists merely of ravines. The troops retained in pay I should compute 500 men. The artillery, I have before stated, at thirteen pieces, which may be increased, as Alládát Khán has acquired the art of making cannons. Táék is deemed insalubrious, particularly to strangers. The water with which the town is supplied is said to be very pernicious and impure. The Naváb and family make use of that from a stream about two kos distant, which is a good sanative. The insalubrity of Táék may be accounted for by the extreme heat and its local situation, as well as in the quality of its water. The approach to Táék from the Deyráh side for about two miles leads through an avenue of full grown trees, principally mimosas, from which gum is collected. The common fruit-trees called bair are spread over all this country. The inhabitants throughout the space of country here described speak the same languages—a dialect of Hindustáni, here called Indee, and sometimes Peshto or Pathán. Their usages and manners are also nearly similar; those of the north being perhaps more hospitable than their countrymen in the south. In religion devout but ignorant, they entertain a deadly enmity to the Sikhs, whom they regard as their particular antagonists from the circumstances of the *báng* or summons to prayers being indierdicted to Mussalmán, in all countries under Sikh control. Diseases of the eye, particularly cataract, are very prevalent, and arise from the extreme heat and its reverberation from the white surface of the soil. In the Táék country an inflation of the abdomen is frequently imputed to the bad quality of the water. Beyond Deyráh Ismáíl Khán, distant forty-five kos is the town of Issa Khéle, belonging to Ahmed Khán, who pays tribute to Deyráh. This Chief has a few horsemen in pay. The town is seated on the banks of the river and has some fine gardens. Kolybah is also a small town north of Issa Khéle, famous for its mountains of salt. Its Chief pays tribute to the Naváb of Deyráh, and I believe also to the Sikhs.

(A True Copy.)

(Signed) D. WILSON.
Resident, Persian Gulf.

Adventures in a Journey from Táék to Pesháwar through the unfrequented Countries of Murwut and Bunnoo, the Valleys of Angoo, Kivort: by Mr. C. MASSON.

No. 5.

The more secure road from this part of the country to Pesháwar leads along the banks of the Indus to Kolybah, famous for its salt mountains, and from thence to Kivort, or as it is also called Bungush; but as this route had before been traversed by Mr. Elphinstone, I resolved to pass by the dangerous one of Murwut and Bunnoo. Such is the reputation of the Patháns inhabiting these countries, that faquirs even are deterred from entering them. Placing my trust in divine providence I resolved to commit myself among them, and accordingly left Táék alone towards the evening. After a course of about five or six miles northerly, the clouds gathered and threatened rain. I made to a village where I seated myself under the shade afforded by a Kareetah bush. The rain descended and continued more or less until the approach of night, when I left my quarters and entered the village to procure a place to repose in. Repaired to a company of individuals who were seated in a small hut or shed. Entered into discourse with one of them, who questioned me as to my country and religion. I answered him a European (for of an American they have no notion) and a Christian, when he informed the company that our Saviour or Hazrut Esau was an *usseel* or genuine Pathán. This informa-

tion made me an object of much curiosity; a fire was kindled that they might the better observe my features. The best entertainment that the village afforded was produced and in such quantities that I was compelled to cry quarter. The informant, who I found was a Syed, made himself particularly busy, and provided me with a snug place to repose in and plenty of warm clothing. In the morning four or five kos cleared one of the villages of Ták, and I steered direct across the country towards a point in the encircling hills through which I was given to understand the road led to Murwut. Arriving at a cultivated spot with out-houses, where some people were engaged in cutting the corn, and enquiring of them as to the road, they strongly urged me not to proceed, for alone I should infallibly be murdered. Their representations were so forcible that I was induced to take their advice, and proceeded on a westerly direction with the view of gaining a small town and fort called Kundi, which they designated, and from which the high road led to Murwut, and where I might possibly find companions for the journey. In my progress to this place was met by a man who drew his sword and was about to sacrifice me for an infidel or Sikh. I had barely the time to inform him that I was a foreigner or European, when he sheathed his weapon, and placing his arms around my waist conducted me to a village near at hand, where I was hospitably entertained. Learned that Kundi was still a kos distant, to which I continued my route. Near this town an old man tending goats seized a small bundle I carried in my hand; he had merely a stick and I could certainly have vanquished him, but shame deterred me from striking so aged and enfeebled a being. Other persons made their appearance and obviated the necessity of a violence. The old man swore on his faith as a Mussulmán that he did not intend robbery, and alleged that he supposed I was a Hindu. I was now led into the village, and refreshed myself with bread and butter milk. I was here informed to my great satisfaction that a party was then in the village who would proceed in the morning by the route I intended to go, their destination being Pesháwar. I found this party to consist of a Syed of Pesháwar and his attendants with a Munshi of Serwar Khán, the Chief of Ták, who had two fine camels in charge as present to Sultán Mahomed Khán, one of the four brothers of the Barrackzye in authority at Pesháwar. I was politely received and my new companions promised to attend to my wants during the journey. Kundi had a fort, the residence of Ahmed Khán the Governor, who commands a garrison of one hundred men, this being the frontier post on the Bunnoo side. This garrison I found was necessary, for towards evening the alarm was beat and the soldiers hastened to the plain, the marauders of Bunnoo having issued from their hills and approached this place. They however retired, and Ahmed Khán before re-entering his fort exercised his few mounted attendants in firing and throwing the lance. The greater part of his soldiers were on foot—men of small stature and clothed in black. I know not to what race or zát they belong, but they are peculiar to these parts. We were provided with a repast of fowls in the evening and early the next morning proceeded, accompanied by a guide, for Murwut. A march of about seven kos, the road tolerably good, brought us to the mouth of the pass, when our guide solicited his dismissal, urging his dread of proceeding farther. The passage through these hills, which are of small elevation, was generally wide and convenient. About midway were a number of wells, or natural reservoirs of water in the rocks, where numbers of people—men and women—were engaged in filling their mussucks or skins, which they transport on asses and bullocks. They had come hither five and six kos, belonging to the villages on the plain of Murwut. The water may be good and wholesome, but was rendered unpalatable, having imbued a taste from the numerous mussucks continually plunged into it.

On gaining the ascent of the last hill in this range, on which was an extensive burial place, the plains of Murwut and Bunnoo burst upon the sight, the numerous villages marked

by the several groups of trees, the yellow tints of the ripe corn and the fantastic forms of the surrounding mountains in their union presented a splendid scene. The distant mountains to the west surmounting the inferior ranges exhibited a glorious spectacle from their pure whiteness and azure tints. To these must be added the beauty of an unclouded sky. I was lost in rapture on the contemplation of these still and serene beauties of nature, and awoke from my reverie only to lament that villainy of man should make a hell where nature had created a paradise. These moments of real enjoyment belonging exclusively to the man of taste and reflection are one of the benefits derived from intellectual improvement. Such moments I have often experienced in the course of my peregrination, when I have set at defiance the perils that environed me, and exulted in my temerity which has afforded me the opportunity of beholding scenes of beauty and wonder denied to many. Often have I exclaimed in the words of Addison: "My toils repaid by such glorious sight." Three or four kos brought us to the first of the villages which we passed and successively several others. During this part of our route I went to some reapers at a little distance from the road to ask for water. In learning that I was an European, they put themselves to the trouble of fetching some which was cool and lying under the shade. At length entered a village where we found the people in a group seated on an elevation of earth raised near the masjid, engaged in discourse and smoking the chillum. Similar erections are found in all the villages of Murwut and appropriated to the same social purposes. Buttermilk was brought to our party. The houses were neatly constructed, principally of reeds, the heat of the climate and the scarcity of rain rendering more substantial dwellings unnecessary. In each village were two or three Hindu traders. An additional march of two kos, during which we passed a large pond of rain water, brought us to a village where we halted during the heat of the day which was very oppressive. I was here civilly treated, and attracted much notice. I was conveyed to the masjid, which was neatly and commodiously built on an elevation; a cot also was given me to repose on, and large supplies of bread and milk were brought. Moreover the village barber was produced and cut the nails of my fingers and toes, and my friends continued their various attentions, until I signified my wish to take a little rest, when they left me. At noon left this town for Lukkee, a town distant about six kos, to which the plain gradually descends, a river flowing in the hollow. At a small distance from the village descended into a ravine of surprising depth. On this passage so intense was the heat that perspiration was copiously excited, and I could not help thinking that had a Homer or a Virgil been born in these regions, this spot would have been the entrance to their infernal mansions. Arrived at Lukkee towards evening—two or three villages with much cultivation extending to the left. This is a town with a bázár of some extent situated on a fine stream; it may be said to have no fortress, the residence of the chief authority or Mulláh as here called not meriting that appellation. We were here provided with fowls for our evening entertainment, and in the morning were allowed a guide mounted and armed with sword and spear to conduct us to the villages of Bunnoo. Crossing the river, which at this season of the year (I believe about the month of May) was but knee-deep, we ascended the gentle rise of the opposite plain, on which was situated a village, into which our Syed did not think prudent to enter. Our guide however went there to obtain some information relative to our route before we attempted it. This gained, we proceeded across a barren uninhabited plain, in extent about ten kos, speckled with small stunted trees and bushes, generally thorny mimosas. On one spot were two or three holes containing muddy water, sufficient to allay the thirst of the casual passenger, but not so for the wants of large parties. Passed a large burial ground and neared the villages of Bunnoo. It may be noted that in all Mussalmán countries, or at least such as I have visited, the burial-grounds are invariably at a considerable distance from the habitations, and, if possible, eminences are selected for their sites,

Although in general the dwellings of the living are not conspicuous for splendour of decoration or even convenience, the abodes of the dead are often constructed with much expense, and it is on them that their taste in architecture is chiefly displayed. On arrival at a place where were deposits of muddy water, we found six or seven thieves. They did not however attack us, our party being protected by the sanctity of the Syed. I was about helping myself to water from the deposit near to which they were standing, when they pointed out another spot where the water was more pure. The river of Murwut and Bunnoo was again passed; its course was very rapid over a stony bed, the depth shallow, and gained cultivated ground near the villages. We halted at a town called Nuggur, of tolerable size and walled in; but its defences were considerably injured by time. The bázár I did not see, but conclude it pretty large from the number of Hindus I observed. We were duly provided with lodgings, and the Mulláh came and sat with us bringing his musicians and hawks. He was a young man dressed in silk and directed much of his attention to me, and what I would wish to eat in the evening. He further wished that I should write him something that he might wear round his neck as a charm, and on my assuring him that I possess no supernatural power or secret, our Syed scribbled on a scrap of paper probably a verse of the Korán, which was received by the Mulláh with all due reverence. The giving charms and antidotes against diseases is one of the modes employed by Syeds and others in these countries to impose upon the credulity of the ignorant. Matters were going on very amicably when a soldier recognized in the horse of the Ták Munshi or Vakíl an animal that had been stolen from him. Much altercation now ensued, the Bunnoo people insisting upon the delivery of the horse and the Munshi refusing, asserting that his master had purchased it. This dispute detained us the next day, nor were we suffered to pass the following one until papers were given, and it was agreed some one should proceed to Ták to receive the value of the horse. This animal was singular and named by the people the European horse, being branded with numbers and a cross and had been, as they asserted, rejected from the British cavalry service in India. The affair arranged, we again started, and in our progress were saluted by all we met with a cordial shake of the hand, and the Peshto greeting of *Urkorlar rashur*, or are you come happy. I knew not how to reconcile this friendly reception with the character for ferocity I had heard of these people. This day marched I suppose about ten kos, the country well watered and cultivated; the water conducted through artificial channels, and attention to its due distribution appears the principal duty of the agriculturist. In the plains of Bunnoo every house is a fort, and it would appear that the mutual enmity existing among the inhabitants renders it necessary. The advocate of anarchy in contemplating such a lamentable state of society might learn to prize the advantages conferred by a mild and well regulated government, and might be induced to concede a little of his natural right in preference to existing in a state of licentious independence as the savage of Bunnoo, continually dreading and dreaded. Near the houses or forts were generally small gardens of mulberry trees and occasionally a few plum trees and vines. We halted this day at another good-sized town, and were kindly received by the Mulláh. He was very civil to me, and greatly wished me to stay some time with him and repose myself, pointing out the toils which would attend the long march through the hills in front which he thought I should not be able to accomplish, my feet being already blistered. He assured me every attention should be paid me, and a goat should be furnished every day for my food. In the evening he ordered some of his men to practise firing at a target for my diversion. We occupied the principal masjid, in which the effects of the party were lodged, and the saddles of the camels which were plentifully garnished with silver ornaments covered with cloth the better to elude observation. The men of the party had gone to the Mulláh's house, leaving a youth of twelve or fourteen years of age in charge of the property. I was also

reposing there. The youth closed the doors of the masjid and fastened them inside, refusing admittance to some persons, who it proved were weavers of linen, and accustomed to lodge their machinery in the house of God. They insisted an entrance; the youth was stedfast in his denial, and we were assailed by stones ejected through the apertures in the walls for the admission of air. These rained in upon us so plentifully that the urchin opened the door, when the camel saddles were uncovered and the silver decorations exposed. The youth was severally beaten by two or three of them, and he in turn spying the Munshi's sword unsheathed it and compelled his assailants to fly. He followed them into the town. As matters then stood, the Syed and his companions returned, one of whom was instantly despatched to inform the Mulláh of the outrage, but it proving that no offence was intended, the affair terminated. The people were particularly anxious that I being a stranger should be convinced that no robbery was designed, and that the saddles were uncovered merely to satisfy curiosity. The next morning provided with a guide to conduct us through the mountains, a small horse being presented by the Mulláh to our Syed, we continued our journey. Two or three kos brought us to the entrance of the hills where we found natural reservoirs of excellent water. The whole of this day's march was passed in the ascent and descent of mountains of great elevation. We passed two or three houses of the Vizeeree, and halted a while at a spot where were two or three vines hanging over a spring of good water; Here we were joined by several persons, although we did not see their habitations. We did not consider ourselves among these hills in particular danger, having the Syed with us, as the Vizeeree, although notorious robbers in common with other barbarous tribes, look upon the descendants of their Prophet with peculiar awe and respect, and esteem themselves happy to receive their benedictions, which they (the Syed) liberally bestow, as they cost them little. We at length passed under the hill, on which is seated the ancient fortress called in the countries Kaffre Kote, or the fort of the idolaters. Similar edifices exist in the valley of Khyber. On the ascent of the hill opposite to this fortress the rock was so arranged that I was doubtful whether it was the office of art or the sportive hand of nature. They had the appearance of decayed buildings, while on the verge of the hill was a parapet of stones, so regular that I could not absolutely come to a decision as to its origin, and I much regretted my being unable to stay to have satisfied myself. Kaffre Kote is asserted by the natives to have existed before the Mahomedan invasion of India. The stones employed in its structure are represented of immense size. I have been told by a gentleman who visited it that he did not consider it so ancient, as there are embrasures for artillery in the bastions, but this is no evidence of a recent foundation, as the Mussalmáns assure you they have been since added. The fort has been abandoned some years, the water being procured at some distance. Night approached and we were still among the hills. We however cleared them to our great joy and passing perhaps two kos over a broken and stony plain, in which I found the white pink growing abundantly in a state of nature, arrived after the period of the last prayer at a village seated under another range of hills, where we halted and were entertained the night. This march my friends computed at twenty-four kos of road distance, and from its difficult nature my feet became exceedingly painful, although I had occasionally been seated on the horses and camels. At our entrance into this village our guide from Bunnoo took his leave, saying that the people here were his enemies; he hoped we were satisfied with him and shook all our hands in turn. With the break of day ascended the hills, our route over which was visible from the village. We passed three successive grand elevations and crossing a small stream took a northerly course, hitherto our road leading west, and halted at a small village under the hills to the right during the day. In these hills pomegranate and other fruit-trees were general. The valley we were now passing leads to Angoo and Kivort, its scenery extremely diversified, and the

trees, many of them of the flowering species, were numerous. There were two or three villages under the hills to the left, built of stones, as are all the houses in this valley. Fruit-trees were always found near the villages—the vine, the plum and the peach. I was so exhausted this day that I lagged behind the party, the man in charge of the camels having declined to allow me to ride although solicited by the Syed. It may be noticed that on passing the stream this day the party refreshing themselves with the water, a tin vessel was given to me by the Syed, who afterwards replenished it and handed it to one of these camel-drivers, who refused to drink from it as I had used it, asserting I was not a Mussulmán. The Syed smiled. I always found that in all large cities, the low and ignorant, especially such as had visited Inda, would reject any vessel I had touched, alleging that Europeans eat swine and moreover dogs, jackals &c. With men of sense and condition I was always treated with perfect equality and heard of no such indecent remarks. I am speaking of those of the Suni persuasion. The Shooas are more tenacious. The party preceded me, and ignorant of the name of the town in which the night would be passed, followed the main road and arrived at a spot where the road branched off in two directions. I was here directed by a shepherd to take the right direction who had been instructed by my friends to point it out to me. I was soon overtaken by an armed man, but I could understand little of what he said, he making use of the Peshto dialect. In company with him arrived at a village where I found the Syed and his party and where we passed the night. It was named Mudkozah and there were a few Hindus resident. From this village marched in the morning along the level valley, the road bearing parallel to the hills on the left; two or three villages were seated to the right, and the cultivation was more or less general. Along the road passed occasionally small groves of mulberry and other trees where musjids were erected, which had each its dependent well of water, serving at once for places of repose and refreshment to the weary traveller, and for devotion, the union of these two objects I judged extremely decorous and commendable, and as reflecting credit on Mussalmán manners and hospitality. On the extreme summit of a lofty hill was a white tomb, visible at some distance, arriving under which in a recess of the hills was the small town of Angoo with numerous gardens or orchards of fruit-trees in its vicinity. My friends had passed on as I was unable to keep pace with them. I was here conducted to the Chief Suddoo Khán, the son of Summut Khán, who resided at Kábul. He received me courteously and gave orders for my entertainment. I accepted his invitation to repose a day or two, the road not being now so dangerous, and should recover my effects which were with the Syed on arrival at Pesháwar. Angoo has a small bázár, the houses of which are built of mud. The fort was built of stones and defended by a few jinjals. The situation of this little town is very pretty, and it is supplied with water which issues from the rocks contiguous and forms a stream which winds through the valley in the direction of Kivort. Here were the apple, the plum, the peach, the mulberry and sheettoot trees. I also descried the bramble or blackberry bush scrambling over the hedges. Suddoo Khán had a small flower garden, which he tended himself. The young man was a devout Mussulmán, and one of the few that I have met with that I could consider sincere in his devotions. My entertainment was of the best description. Two or three days after my arrival intelligence was received of the approach of a hostile force from Pesháwar. Suddoo Khán collected the revenue of his country and proceeded to Kivort, where his elder brother Ismáil Khán resided, but finding it impossible effectually to resist, he returned with the brother to Angoo, and taking all his effects, jinjals, &c., with him, evacuated the country and proceeded by a mountain route to Kábul. With Ismáil Khán were two or three elephants, and a numerous zenana. I now left Angoo, and proceeded along the valley. The scenery was extremely beautiful and diversified with large quantities of mulberry trees in all directions. Villages occasionally occurred, in all of which I was kindly received. Met a reconnoitring party

from the Pesháwar force; was asked a few questions, but the Chief politely assured me he had no intention to molest me, being a stranger. At a small village called Lo was induced to stay a day by a Syed who would not admit refusal. Here were abundance of springs of excellent water and gardens of plums and vines. In this as in all the other villages the Hindus had deserted their dwellings, having paid the year's impost to their former ruler and fearful of being compelled to pay it anew. From this village continued my route and meeting with another party of mounted men was searched so roughly that my linen was torn. I appealed in strong terms against such usage, and addressed myself to the Chief, who expressed his regret that my linen had been rent. He ordered his foot attendants to escort me to Peer Mahomed Khán, one of the four brothers in authority at Pesháwar, and who commanded the invading force. The Dooranee troops were encamped near at hand under the shade of the mulberry trees, and I was led before the Chief, who returned my salute, the man with me informing him that I had been met on the road and had no papers. This man was dismissed, and I was taken to the Darbár. Peer Mahomed appeared very sulky and did not address a word to me, but at times taking a minute survey of me. The various Sirdárs however were very civil and supplied me with fruits. During the audience several messengers arrived, all announcing the departure of the two brothers from Angoo. Peer Mahomed hypocritically expressed his satisfaction that they had taken to the prudent part and declined a battle, observing that they were his relatives and Mussalmáns. Shukloor Khán, the second in command, a frank young man and a good soldier, seated me by his side and gave me his hookah to smoke. The darbár being closed, a repast being announced in the tent of Peer Mahomed, the son of Abdoolah Khán, a principal Chief, seized my hand and led me to his bivouac, telling me I must spend the day with him. I did so and was treated with much attention. Next morning the troops marched for Angoo, artillery being discharged in honor of the conquest of the country, and took the direction of Kivort. This spot was situated midway between the two towns, being six kos distant from each. There was a petty village seated round an eminence in the midst of the small valley, on the summit of which was a well-built tomb. After about three kos the valley opened and discharged a large plain, in which stands the town of Kivort. Here I was received at the house of a Mulláh or priest. This town is seated principally on a lofty eminence, and is walled in. Its appearance is very ancient. The citadel is small and weak, serving for the abode of the Chief. The bázár is pretty considerable. There were many vines in the neighbourhood, and in a garden was a mango tree, the only one of its species so far north on this side of the Indus. The principal masjid is a handsome edifice, and adjacent to it are public baths, the water pure and delightful, issuing from the rock on which the masjid stands. The water of Kivort is particularly esteemed for its sanative qualities; that of Angoo, although beautifully clear, reputed unwholesome. The districts of Kivort and Angoo belonged to Summoo Khán of the family of the Barrackzye, who resided at Kábul, and his two sons exercised the authority. The revenue of Kivort is estimated at Rs. 80,000, that of Angoo at Rs. 20,000, annually. About this time the Chiefs of Kandáhar and Pesháwar jealous of the prosperity and growing power of Dost Mahomed, their brother in Kábul, had concerted a plan to attack him on either side. In furtherance of the combination the Pesháwar troops were to seize Kivort, the proprietor, Jummut Khán, being in the Kábul interest, after which they were to march on that city by the Jallálábád road, while the more considerable army from Kandáhar advanced on Ghiznee. The plains of Kivort and valley of Angoo are well cultivated and populous, producing besides rice and wheat a species of excellent jowár, from which excellent white bread is prepared. Large quantities of melons are raised, and fruit is particularly plentiful. There are few streams of water, and the scenery of the Angoo Valley is extremely picturesque. The climate appeared genial and temperate. The plain of Kivort appears on all sides surrounded by hills, on the

summit of one of which to the left is seen a tower by which the road to Pesháwar leads. The ascent to this is long and difficult and said to be dangerous, the adjacent hills being inhabited by desperate tribes who are not Mussalmáns. I however started from Kivort alone, and passing a durrah in which the Pesháwar troops had encamped, ascended the hill and arrived in safety at the tower, leaving which the descent leads into a small valley. Down this road was overtaken by a man, who said nothing but walked by my side. He offered me a piece of bread, which, fearful of giving offence, I accepted. He then picked up a blade or two of grass which he twisted, and still preserving silence repaired a casualty in one of my shoes. We arrived at a pond of water which I was passing when my companion, who I had begun suspect dumb, asked me if I could not drink. I did so and went on alone, he taking another course. Arrived at a village built on the ascent of the hills to the left, went up to it and reposed a while. The water here is procured from wells in the rocks at a still higher elevation. Then passing through a confined passage across which a once substantial bund, now in decay, made an open space, to the left of which, under the encircling hills, stands a village with three or four towers. Thither I repaired and found a Dooranee soldier with his servant. He informed me the village I had passed belonged to him. I was here hospitably entertained, and the Patháns of the village invited me to stay a day or two. I was lodged in a house which serves for the accommodation of travellers, and where in the evening the old and young assemble to converse and smoke the chillum. Here was hung up a musical instrument for the use of such as possessed skill enough to set its strings in motion. This circumstance reminded me of the stanza of Moore :

When the light of my song is o'er,
Oh take my harp to yon ancient hall,
Hang it up at that friendly door,
Where weary travellers love to call, &c., &c.

The water of this village was excellent, but procured at some distance. The hills here produce a kind of flax, which is beaten, and of this the people construct chappias, or a substitute for shoes. Ropes and baskets, and other trifling articles are also made from this plant. The men of the village who were employed in the harvest went out fully armed with matchlocks, sword, and shield. The plain was rocky, but generally cultivated with wheat. From hence the road winding through a small stony passage leads into another plain, in the extreme right and left of which is respectively situated a village with numerous assemblage of trees. I was proceeding along the high road when two horsemen galloped towards me issuing from a small grove at some distance, and while I was considering what might be their intention, one of them dismounted his horse and embraced my feet. I found in him a Dooranee of Pesháwar who had formerly been in my service when travelling under more prosperous circumstances in the countries of Tárbát and Herát. He much lamented to see me in so sad a plight and on foot, and insisted so strenuously that I should return with him to Kivort, that I was induced to do so. A day or two residing here, Peer Mahomed Khán returned from Angoo, and as I was taking my evening walk, he observed me and rode towards me. He was now extremely civil, having learned, I presume at Angoo, that I had no further connection with Suddoo Khán than as a stranger partaking of his hospitality. He ordered that I should be brought to the darbár in the morning, and promised me that all and everything I might need should be supplied. The brother of my former servant proved to be the master of the horse to Peer Mahomed. I was accommodated at his quarters, was as comfortable as I could wish for the present. Two or three days had passed when news arrived that the Syed Ahmed Sháh, of great notoriety in these countries, had come from the hills of the Subzee and advanced on Hírrar, a fort ten or eleven kos from Pesháwar. The troops were instantly in motion, and

marched in the evening. I was assigned a place on the elephant of Peer Mahomed, and on the back of that animal arrived at Pesháwar in the morning, having marched twenty-four kos. As it was night I could not make such observations on the country as I could have wished. However on leaving the plain, on which I have mentioned I met my old servant, we passed a ruined fort of some extent to the left, beyond which for about ten or twelve kos stretches a barren uninhabitable space intersected with ravines, to the west of which is the great plain of the Afreedee Patháns. To the east the hills are nearer, but the intermediate tract alike barren and uninhabited. Passing this, villages and cultivation occur successively and generally until our arrival at the city.

The country of Murwut cannot justly be considered independent, its inhabitants being compelled to pay tribute by the Naváb of Deyráh, whose right of supremacy is not however acknowledged. Wheat appeared to be the only grain cultivated, and goats their principal stock, there being few sheep or cows. Horses are very few. The heat is very intense and the climate more forward than that of Pesháwar. A great evil in this country is the want of a due supply of water, being procured at great distance from the villages, and inapplicable to the purposes of irrigation of the land. There is no single authority in Murwut, the several villages being independent of each other, although they combine in cases of invasion. Runjit Sing, the Rájá of Lahore, invaded Bunnoo with an army of 25,000 men; he encamped at Lukkee, and exacted 30,000 rupees, but did not think it prudent to attempt a permanent retention of the country as he had originally contemplated. The country of Bunnoo from its advantages of water might be rendered very productive, the soil being also capable of yielding any kind of produce. As it is, wheat, rice and a little sugar with melons constitute its produce. To the north of the plain are large groves of date, indubitable evidences of fertility in these countries. The people of Bunnoo are remarkable for entertaining what the French call "esprit de pays", and the exclamation of my own dear Bunnoo is frequently heard among them. The authority in their two towns is vested in a Malik, whose revenue is derived from the duties levied on the Hindus, who are the only traders of the country. Without the towns each occupier of a fort is his own master and neither pays or acknowledges submission to any one. The hills surrounding Bunnoo to the west are inhabited by a race of savages called the Vizeeree who occupy the range of mountains for about sixty kos; their country also extends considerably inwards. They are lawless depredators, and the Loharnee, or migratory tribes of Khorássán who proceed through their country, are frequently compelled to fight their way. They are represented as very numerous; their weapon chiefly swords and spears, fire-arms being very scarce amongst them. Some of them I have seen in the various towns on the banks of the Indus were men of gigantic proportions, and I learned that many of them possess this uncommon stature. I once fell in with a party of them near Kolychi; they were all mounted with swords and long lances, clothed in red frocks lined with yellow, and had a gay appearance. They have immense flocks of sheep and goats, and a fine breed of hardy horses. These men acknowledge no supremacy, and live in a state of savage independence. I am not certain whether they have any town. I have heard of one called Nanni, which occurs in a route from Ták to Kábul, and am inclined to suppose it belongs to them. In many parts of their country considerable cold prevails; hence their complexions are sufficiently blanched as to bear comparisons with Europeans. It is singular that among these hills Hindus are to be found; these wretched people, for the sake of gain, being contented to submit to all kinds of scorn and contumely.

(A True Copy.)

(Signed) D. WILSON,
Resident, Persian Gulf.

Notice on the Province of Jallálábád and on the Seeaposh : by Mr. C. Masson.

JALLA'LA'BA'D.

No. 6.

The district or province of Jallálábád is situated between Pesháwar and Kábul, bounded to the north and west by the mountains of the Seeaposh and of Luckman, and to the south and east by the hills of Khyber and the plains of the Shinwári. It is divided into nine *par-ganás*, which denote as many towns of some consequence. Its extent from east to west may be estimated at sixty kos, from north to south continually varies, but in no instance exceeds twenty kos. It consists of a beautiful valley through which flows a fine stream, and from the variety of mountain, foot and water scenery, it may with some propriety be denominated the Switzerland of Khorássán. It is extremely fertile, producing abundant crops of rice and sugarcane of great sweetness. The date-tree occurs in this valley and is not seen farther west. Grapes, figs, plums, and excellent pomegranates are plentiful. The climate, however, is not so forward as that of Pesháwar, as the fig which had passed out of season before I left had not attained maturity here. Some is produced in this country in small quantities. Its towns are generally a collection of square forts, in which the agriculturists and Hindu dealers reside. The capital Jallálábád is not large and is surrounded with walls of considerable thickness ; but their defences have been neglected, and are in a ruinous state. Among the small elevations to the south of the valley copper ore of excellent quality is abundant ; in fact the hills absolutely consist entirely of it ; yet no advantage is taken of this metallic treasure, and the Government so far from suspecting the existence of copper ridiculously impute the yellow appearance of the ore to the presence of sulphur. Indeed such is the supine disposition, and total absence of active enterprize in the Mussulmán, that were the mountain bursting with gold he would not take the trouble to extract it. If he observed the pure substance lying at his feet, he might possibly condescend to pick it up. The political condition of this country is very deplorable ; the nominal Chief Mahomed Zummer Khán is far from popular, nor is his authority universally acknowledged. Within a mile from the city of Jallálábád are several forts and villages, the occupiers of which are wholly independent of him, and in case of warfare side with his relatives and enemies of Pesháwar. He is represented as wealthy, and in his political views is an ally of Dost Mahomed Khán of Kábul. Ten kos from Jallálábád is the fortified town of Ballabang, perhaps more flourishing than it. Here the artillery, I believe six pieces of ordnance, is stationed. South of this place are hills of a semi-transparent white stone, which yields easily to the knife. The only use I discovered to which it was applied was the formations of cups and topees or tops for chillums. The mountains in this part, as indeed generally throughout Khorássán, are extremely rich in metallic and mineral substances ; but their treasures are neglected, and will continue to be so while these countries are under Mussalmán sway. The immense and inexhaustible stores of coloured marbles, jasper and porphyry are resorted to merely by the solitary mechanic, who with his little hammer supplies himself with sufficient quantity to make a *tusbee* or string of beads. An enlightened ruler in these countries might have it in his power to make the boast of Augustus that he found "his cities wood and left them marble." In noting the produce of this country, indigo and tobacco must be included. The pomegranates called *Beedanas* are particularly esteemed, and remarkable as containing no stones or seeds. The revenue of this province is generally estimated at twelve *lákhs* of rupees, but in its distracted condition the half of it I should suppose is not collected. A long passage through the heart of the hills which confine the river on its southern side about the midst of the valley may be mentioned as a natural curiosity. Among the various species of trees here the willow is abundant and bears the same name in the Peshto or natural dialect of the country. It also occurs in the plain of Pesháwar, and from thence is seen all over Khorássán. Lizards of immense size, but esteemed innoxious, are frequent among the hills and mud buildings.

The inhabitants employ their fat or grease medicinally. The hills immediately north of Jallálábád are inhabited by a race of men who on many accounts deserve notice. They are here called Seeaposh, alluding to the nature of their costume, or sometimes in the Hindi dialect *bhitta kaffres*, white infidels. These people from the traditions in these countries, and I understood also from their own accounts, are descendants of some of Alexander's soldiers who settled in these parts. The character given of them is various: the Mussulmán, to whom they are decidedly hostile, it would seem on the score of circumcision particularly, asserting them to be a most ferocious race, binding their prisoners and placing their food behind them. The Hindus who resort during the month of Tir to the boundary of their country for the purpose of traffic and barter, and who have therefore more claims to credence, assuring that they are perfectly gentle and that the Mussulmáns belie them. From what I could learn of their customs they appear to have preserved many of the usages of their ancestors. They are represented as assembling towards evening in companies, each bringing his stool (for they do not sit on the ground), and amusing themselves with singing, while the bowl freely circulates. Their wine is stated of excellent quality and is sometimes procurable. Their grapes are said to be of large size. Their bowls or basins the Hindus represent to be of gold. Their houses are built of wood, and reported to be highly decorated. The males lead a life of indolence, all the toils, even of agriculture, devolving on the female portion of society. The men shave their heads, leaving a tuft on the crown. Their weapon, principally bows and arrows. The Hindus assert they perform poojah on altars; it would be singular if the ancient Yoagan mythological rites should have been preserved by the people. The houses of the Mussulmáns are contiguous to the dwellings of the Seeaposh, whose women are sometimes carried off; their beauty is the theme of much praise. The same reputation for fine forms and beautiful countenances is allowed the men. They have no salt in their country, for which they are indebted to the Hindus, who during the month of Tir proceed to their frontier. During other periods the route is represented as inaccessible from the quantity of water collected in the approaches. They clothe themselves principally with skins of sheep dyed black; hence their name Seeaposh. The more wealthy avail themselves of linen and longees. I could gain no information as to the nature of their government or extent of country. This stretches nevertheless a considerable distance, as I have heard that the Patháns of Rawul Pindi who inhabit the two sides of the Indus north of Attock are in the habit of making incursions among them and carrying off their men and women as slaves. A Syed now dead who resided in Khonah, one of the eastern divisions of Jallálábád, became possessed of one of their women, and he was held in high reputation amongst them. I was told that the people of Lakhman who live in the country west of them could understand the Seeaposh. The people at Jallálábád assert it would occupy three days to gain the dwellings of the infidels.

(A True Copy.)

(Signed) D. WILSON,
Resident, Persian Gulf.

Passage through the Pass of Khyber, and Notice on the Countries West of the Indus from Deyráh Gházi Khán to Koltibah or Kolibah.—Passed through Khyber in July.—Was in the countries West of the Indus from Christmas, I suspect, to April: by Mr. O. Masson.

No. 7.

From Pesháwar to Kábul there are three distinct routes, all of them leading through the vast chain of mountains to the west, viz., those of Khyber, Abkonnur and Krapper, the former decidedly the preferable from its level character and directness, but the most dangerous from the predatory habits of the lawless tribes who inhabit it. It is therefore seldom frequented,

and only by faquirs or bodies of troops who march in force, the caravans of merchants and others passing by the more difficult and tedious, but at the same time the more secure routes of Alkonur and Krapper. Having determined to attempt the Khyber passage I divested myself of my clothes and other property, and clad myself in garments of little worth, as did also a Pathán of Momunzye who volunteered to accompany me. This man was serviceable and indeed necessary from his knowledge of the Peshto or Pathán dialect. I took leave of my friends at Pesháwar, who strove to induce me to change my determination by setting forth the dangers of the road, the ferocity of the inhabitants and the inevitable fate that awaited me, being a European. But as I had taken my resolution and the spirit of adventure having got the better of prudential calculation, moreover of opinion that my European birth which I intended not to conceal would not operate to my prejudice, I started with my companion before the break of day, taking with me besides my mean apparel nothing but a small book, and a few pice or half-pence which were put in a small earthen water vessel, the better to escape observation. My Pathán had two or three cakes of bread and a knife which he concealed in the bands of his pyjammás or trousers. From Pesháwar marching about three kos we cleared the villages in its neighbourhood, and struck across a large space of ground overspread with stones; perhaps five kos in breadth, though this barren tract was the bed of streams at this time without water, and midway was a small Dooranee Chauki or guard. To the right was a large artificial elevation of earth called the Pádsha's topee, near which the last battle was fought between Sháh Sujáh and Azam Khán, the brother of the Vazir Futtoh Khán, where the former being defeated fled to the hills of Khyber. Nearing the hills approached the small town or village of Jum, which has a wall of stones cemented with mud but no bázár. We did not deem it prudent to enter this town, but halted during the heat of the day at an enclosed zecarat or burial-place of a Syed or some other saintly character which we found a little to the right. Here was a musjid, a grateful shade from the trees and a well of indifferent water. When the fervour of the sun abated, we continued our march and entered the hills, taking a foot-path, the main road, which is practicable for artillery, bearing to our left. Ascending and descending a variety of hills we fell in with the high road leading through a valley supplied with a fine stream of clear water. Hitherto we had neither met nor seen any person. Arrived at a spot, where the water gushes from the rock to the left, which supplies the stream just mentioned, I slaked my thirst in the living springs, and such was the delicious and refreshing coldness of their waters that I envied not the gods of Homer their nectar. Immediately adjoining this spot were assembled under the shade of the rocks about twenty men, most of them elderly and of venerable appearance. Our salutes were acknowledged, and after replying to their enquiries as to who we were, where we were going, and on what business, they invited us to pass the night with them, telling us that we should find a village a little farther on, but nearly bare of inhabitants who had come hither with their flocks, as is their custom during a certain portion of the year, to this village they belonged. I became an object of much curiosity, and as I had conjectured on leaving Pesháwar my European birth did not prove to my disadvantage. These men spoke nothing but Peshto. I therefore was compelled to keep up my conversation with them through the medium of my Pathán or interpreter. The news of the arrival of a European or Firangi soon spread and several persons came who were afflicted with disorders or wounds, many with ophthalmia. I could not forbear regretting that I had no knowledge of medicinal remedies, as it would have afforded me the highest satisfaction to have administered to the wants of these poor people whose reception of me had so fully belied the reports of their neighbours. I asserted my ignorance of the art of healing, but was not credited, and finding it impossible to avoid prescribing or to be considered unkind, I took upon myself to recommend in the ophthalmic cases ablutions with lukewarm

milk and water in the morning and during the day frequent splashes of old spring water. I moreover arranged a shade, which simple contrivance was much admired and esteemed a singular effect of ingenuity. In the cases of wounds, which were three or four in number and inflicted with the sword, I proposed injection of sweet oil, or, in default of which, butter or honey, strongly urging cleanliness and absolutely forbidding the use of cotton rags, which have the tendency to irritate and influence the sores, and directed leaves to be applied in their stead. It is the custom in these countries to apply to wounds a mixture of mud and salt. I know not whether this be judicious, but conclude not from the number of accidents of this kind I have seen in which the wounds were still open owing, as I supposed, to the repulsive agency of the dirt and cotton bandages.

I received many thanks for my advice and sat with my Khyber friends until the approach of night, smoking the hookah and listening to their conversation, at which I appeared to be much pleased although I understood but little of it. They pointed to an eminence above the springs, on which they assured me Sháh Sujáh passed the night after his defeat in the plains of Pesháwar. We now ascended the mountains, and on the tabular summit of one of them found the inhabitants of the village in a bivouac. There were but three cots or bedsteads of these countries among them, and one was provided for me, it being alleged that I was an European and had prescribed medicines; my companion received a mat. As night advanced, bread was brought with the addition of ghee and milk. The chillum also was furnished, and three or four young men came to sit with me until I felt disposed to sleep, and on receiving their leave of departure asked me if during the night they should bring the chillum. Such was the attention I received from these savages, and I am gratified to relate it as it affords an opportunity of doing justice to hospitality and kindness, and opposes a pleasing contrast to the treatment I have experienced among the barbarous and inhospitable tribes. Awakening in the morning I beheld my friends anxious to anticipate my wants ready with the never-failing chillum and a bowl of fine butter-milk. My departure that day was moreover very unwillingly permitted. Proceeding through the valley or durrah met two men of the wildest appearance running armed with matchlocks, the matches of which were lighted. They were without covering to their heads and were in search, as they said, of their enemies who had paid them a visit during the night. Passing these we were soon overtaken by another man, also armed with a matchlock, who came running after us. We were at first dubious as to his intentions, but it proved that he was come to beg me to look at a sister who was lying ill in the village, to which we were now very near. I could not but consent, and found a miserable being in the last stage of declining nature; learned that she had been three years in that state. All I could do was to recommend attention to her regimen and obedience to her wishes whatever they might be, that the few days of her earthly existence might pass serenely as possible under the circumstances of her case. This village was small and had a tower substantially built of large stones. Leaving it we entered a plain, of perhaps two miles in circumference, on which I counted twenty-four circular towers, which denote as many family residences, each house having its dependent defensive erection, for such I understood was the nature of society among the inhabitants of the Khyber valley, that when not united for any foreign excursion or plunder, they carry on an internal warfare from tower to tower, and that they consider each other as enemies. They may serve to secure their properties and families in case of invasion on the march of troops. In our road from the village we were accosted by two youths who accompanied us and begged to proceed to a house to the left of the road. We were there civilly received by a sturdy young man, who immediately produced a cake or two of bread and as usual the chillum or hookah. He also had heard of my arrival in Khyber, and was overjoyed that I had come to his house. My medical skill was again put

into practice. The skin of my new client was plentifully covered with eruptive blotches of pimples. He appeared extremely anxious for my advice, yet had manifestly a delicacy in asking it, fearing I should not confer upon him so great a favor. After an inspection of his disorder, and telling him that I thought something might be done for him, he was almost frantic with joy, and expressed his gratitude with much earnestness and eloquence. His father now arrived—a man of respectable appearance and benign features: he was glad to see me, and asked what I considered the nature of his son's disease. I replied that the eruption on the skin was probably occasioned by the heat and impurity of the blood, and that his son must take medicines to purify it when the blotches would gradually disappear, to which also a hot application might be serviceable. The old man seized my hand and asked me if I was certain of his son's disease. I told him nearly so. He was extremely delighted, informing that it was believed in the valley that his son had the bad Firang or venereal distemper; that he was shunned as unclean by his neighbours, who would neither associate with him nor smoke the same chillum, and that his wife, the daughter of the occupier of an adjacent tower, had been taken from him. I positively assured him that the disease was not the bad Firang and recommended the use of brimstone internally and externally. I had to prepare on the spot a mixture of ghee and powdered brimstone, and directed my companion (the Pathán of Pesháwar) to anoint the patient. He did so, and rather roughly, for he tore down the skin with his nails and then rubbed in the ointment. I asked for some honey, which is plentiful among the hills, and mingled with it a proportion of brimstone, directing it to be taken night and morning. I further ordered him to drink water impregnated with the same substance, and ventured to promise him a speedy cure. We were treated with the greatest kindness by the old man, whose name was Khair Mahomed, and after taking a comfortable repast of good bread and fine butter took our leave about noon. We had scarcely gained the road when we were hailed by some people seated under a tower to the right. We repaired thither, and my advice was solicited for a pain in the abdomen by one of the hailers. This exceeded my Æsculapian ability; nevertheless I directed the use of the seeds of paneer, a plant which grows in large quantity among these hills and is much prized for its medicinal qualities in many countries I had visited. I had also found it serviceable in a similar affliction. A man was despatched to procure some seeds and soon returned; these people, I discovered, were ignorant of its virtues. We again took the road, and approached the last house in the plain which had no tower, but was enclosed with mud walls and had a somewhat better appearance than any of the others. Observing three or four persons seated at the entrance, we went towards them, deeming it advisable that it might not be supposed we were clandestinely passing. We saluted with the customary *Salám Aleekum* and received the invariable responsive greeting of *Aleekum Salám*. We found this to be the abode of Aládát Khán, one of the most influential men in Khyber. He said he recognized me to be a European in the distance by my step. He farther asserted that his country would some day be under European control, and he begged to remember of it if it so happen in his or my time. I had here to officiate as a physician for the last time. My patient was either the wife or the sister (I know not which) of Aládát Khán; she was lying in a deplorable state of decline. I was asked if I thought it probable she would recover. I replied in the negative as the disorder had become superior to medicinal remedies, and the vital principle was nearly extinct. My host, who was a man of sense, agreed with me, and after smoking the chillum I took my leave. At a small distance from this house were met by a man, who observing the water vessel of my companion asked for water (it will be remembered in this vessel were the few pice we carried with us). My Pathán first told him that his people were near, and that we had a distance to go in which we might not possibly find water; but he insisted on drinking. Other reasons were urged, and finally that the water belonged to me,

who was a Kaffre or infidel; he then swore he would drink if it killed him. My Pathán desired him to place his hand under the mouth, into which he poured the fluid, and with such care that the money was not discovered. The fellow drank and went satisfied away. I know not however how this water, in which thirty or forty pice had been lying for above thirty hours, may have afterwards agreed with his stomach or digestive powers. In this small plain is another of those monuments called the Pádasháh's Topee; it is in good preservation and consists of a solid rectangular base surmounted with a dome, erected on the summit of an eminence. I have noticed the existence of another in the plain of Pesháwar, and I have heard of another in the Punjáb. The inhabitants here refer the structure of these edifices to Ahmed Sháh, but I judge their antiquity to be more remote. The stones employed in the Khyber monument are of very large dimensions, and the whole has a grand and striking aspect.

From this plain passed through a burial-place and a little broken ground, then making a turn in the hills, we entered another plain, of much the same extent inhabited by the Sheenwáree tribe of Patháns, the former being occupied by the A'fredee tribe. The houses here were enclosed with walls of cemented stones, these being substituted for the circular stone towers of their neighbours. We left these houses to the right and were proceeding down a descent which leads from the plain into the valley beneath, when two men rushed from the rocks and stopped our progress; our clothes were searched, and a chadder or long piece of linen I wore loosely hanging on my shoulders was taken, in one corner of which was my book tied; this I asked them to return, asserting it was religious book or kitáb of the Mulláh. They did so. From my Pathán they took a small pocket knife. The earthen vessel which contained our pice had been placed on the ground. One of the ruffians who was particularly exact in his search took out a twist of grass, which inserted in its mouth served as a stopper, and actually examined it minutely; finding nothing he replaced it and the pice escaped. This fellow put me to a severe search, and contented with stroking his hands down the various parts of my body, he untied the strings of my trousers. My companion expressing his anger, rather too honestly, and comparing our treatment with that received from the A'fredee, swords were drawn; but I desired the Pathán to cease compliments as they were useless, and we departed. I was tolerably satisfied with this mishap as my book was preserved, and our loss was trifling. I was however much surprised, as from all previous accounts the A'fredee were most to be dreaded, it being asserted that the Shinwáree from their commercial pursuits were not so savage as their neighbours. These people breed a vast quantity of mules, and are engaged in the carrying on of trade. We had not gained the valley when we were hailed by another armed man tending goats, and had we not been plundered before, we must have resisted or submitted to it here. In our course along the durrah arrived at a spot where a little rice was cultivated. Here was excellent spring water. We were ordered to halt by some fellows on the top of the hills to our left, but they were too distant to cause us apprehension or induce us to comply. About this spot the valley considerably widens, and we passed the ruins of a fort built on an elevation in the midst of it; it appears to have been a very solid structure. Near it are a quantity of wells of slight depth, or reservoirs of water, in two or three of which only we found a little water. Throughout the whole extent of the valley or pass of Khyber, on the crests of the enclosing hills, are the remains of ancient forts, whose neatness and solidity of structure evince their founders to have been much more enlightened and opulent than the present inhabitants of these countries. The usual reply to any question as to their origin is that they were built by infidels, or sometimes that they were raised by demons. There are some of them of very large extent, and must in their periods have been very important works. I regretted much the impossibility of a close inspection of some of them. There are also among these hills a great number of artificial

cavities which may have served as places of refuge, or may have been the abode of human beings in the rude and infant state of society. The latter part of our route through the valley was sandy and so continued until our arrival at Dakkar, a small fort and town dependent on Jallálábád, and seated on a fine stream. The pass of Khyber I suppose to be about fifteen kos or nearly twenty-five British miles in extent; the intermediate passage, it will be observed, is slightly inhabited. I know not however to what degree the hills may be so, which enclose it in either side. The two tribes of Khyberi Patháns, the Afreedee and Shinwáree, formerly considered themselves in the employ of the kings of Kábul, from whom they received an annual stipend on conditions of service. On the destruction of the regal authority and the consequent convulsion of the Dooranee empire, these tribes have assumed independence; and the several Chiefs of the Barrackzye being either unwilling or unable to continue their former allowance, they have become absolute robbers and decided enemies to those countries they once served. It is Pesháwar where the predatory habits cause most mischief, for they not only are prone to plunder, caravans passing through their valley, but have sometimes intercepted those passing by the other routes of Abkhonnur and Krapper. In some instances, when some arrangement can be made, caravans passing pay a duty of two rupees for each mounted and one rupee for each dismounted member. Yet such is the dread entertained of these savages and the distrust of their good faith, that no halt is made even to cook their victuals. In the march of troops they evacuate their houses and retire to their hills. I have heard that the Afreedee tribe could muster forty thousand fighting men: this may be true if into the calculation be taken the number of males among them capable of bearing arms; but on two or three occasions when they have assembled in force, their numbers have not exceeded three to four thousand men. Their weapons are matchlocks, swords and shields. Many of them carry knives of a foot and half or two feet in length. It must be understood that the inhabitants of the valley form but a small portion of the tribe of Afreedec, the bulk of them residing under the hills to the south-west of Pesháwar, where, from the number of trees visible in the distance, I should suppose their residences are more convenient and the cultivation cheap and general. In the valley wheat is raised only in sufficient quantities for the immediate wants of its inhabitants. The water is excellent and I believe procured at some distance from the houses, as it is preserved in mussacks or the prepared skins of sheep or goats. It may be noted also that the bulk of Shoenwáree tribe reside on the western or Kábul side of the hills, where their rectangular forts are very numerous, and have a fine effect seen from the Jallálábád district, the ground gradually ascending until it unites itself with the hills to the south.

(A True Copy.)
(Signed) D. WILSON,
Resident, Persian Gulf.

Discovery of the sites of the ancient Cities of Bucephalia and the presented Tomb of Bucephalus, the Charger of Alexander the Great: by Mr. C. MASSON.

No. 8.

Among the events connected with the early history of Hindustán and the adjacent countries to the west, the invasion of Alexander the Great deserves particular notice, and is a subject to which the attention of any traveller visiting those countries should be particularly directed. Of the expeditions of Bacchus and Sesostris we merely know that they occurred. Indeed they are so mysteriously announced that we may be excused if we doubt the testimony concerning them. It is far different with the gifted warrior of Macedon. His exploits are related in detailed and authentic records, and he has left behind him in all countries that he visited the imperishable evidences of his progress by the foundation of cities and monuments from the Egyptian Sea to the banks of the Hydaspes. Had the poet and historian been silent respecting him, his genius would have secured immortality, as he has bequeathed us ocular proofs of his victories and conquests, and in those regions his memory is consecrated by tradition. His historians have been very precise in their relations of his progress, even to the detail of his marches; but as the names, which are almost always invariably Grecian, differ so essentially from those current amongst the natives, the grand object is to recognize and identify them. It is well known that his progress in the East terminated on the banks of the Hydaspes, which river I believe is supposed by Major Rennell, and all others who have written on the geography of India, to be the present Ravee. I arrived in the Punjáb under unfortunate circumstances, having lost all my books and other property some time before, and my memory, although it retained the grand features of Alexander's memorable expedition, failed me as to the minute details which would have been most serviceable in conducting an investigation. Nevertheless I was so fortunate as to make a discovery which may be interesting to the lovers of antiquities and important as elucidating the ancient geography of the Punjáb. On the bank (the western) of the river Jhelum is a monument which the people there suppose to have been constructed by demons, as they usually suppose all such with whose origin they are not acquainted. It struck me that its architecture, although I could not refer it to any known species, was assuredly foreign, and that its antiquity must be remote. In the course of my enquiries among the oldest people in a small village near, I learned that there had formerly existed two cities, one on each bank of the river. I repaired to the spot pointed out as the site of one of them and found abundant vestiges of a once large city, but so complete had been the devastation of time, that no distinct idea of its form or architecture could be gleaned. I set people to work in the ruins, and their exertions were rewarded by the discovery of coins in gold, silver and copper of Alexander the Great, in all twenty-seven, with the same figures and inscriptions, excepting one. On the one side was the bust of Alexander and on the reverse a dismounted lancer with the inscription BUCEPHALIA. The coin that differed had an inscription on which were plainly observed the letters NERO. I could not suppose this to be a coin of the Roman Emperor, but if my small knowledge of Greek does not mislead me the word *neros* has reference to the confluence of waters. It was evident that there were other letters obliterated by time. I now remembered that in an action on the banks of the Hydaspes Bucephalus was wounded and died in consequence thereof, and that Alexander in commemoration of his much-prized charger founded two cities which he named after him, at least so writes Plutarch. I therefore had no difficulty in supposing the cities which once stood here to be the ancient cities of Bucephalia, and that the present river Jhelum is the Hydaspes of the Greek historians. The monument I moreover conjectured to be the tomb of the favourite horse, into which I found it impossible to penetrate, it being closed on all sides without any appearance or sign of an entrance.

Encouraged by this discovery I began considering other points connected with this expedition and remembered that Major Rennell is at a loss to account for the position of Oornus, a fortress particularly designated by Alexander's historians, that veteran geographer asserting that there is no place in the Punjáb that coincides with the description given of it.

The fortress is represented as having been built upon an isolated and almost inaccessible mountain with no other hills near it, and in those days enjoyed a reputation for impregnability. The Grecian hero ever for glory, and anxious to undertake what others deemed impossible, quitted the high road which was the course of his march, and marching I believe seven or eight days presented himself before it and summoned it to surrender. He received for reply that had his soldiers wings, he had done well in bringing them there. Alexander formed the siege and in fifteen days became the master of the place by assault.

Having made particular enquiries if such a position could be now found, I was led to believe that the hill named at present Gun-Ghur is the identical Oornus of the ancients, with whose description it exactly agrees, if it should appear that Alexander quitted the course of his march soon after his conquest of Porus. The high road I make no doubt was the same in the days of Alexander as at the present time, its course and position being dictated by the natural character of the country. The intelligent Mr. Forster who has published an account of his travels in these countries, will probably have made some remarks on the marches of Alexander. I have read the first volume only of his works which brings him to Cashmere, and in hazarding an opinion as to the course of that march, I do so with all deference and humility should I differ from so respectable an authority. It appears to me that proceeding on the high road from Persia to Hindustán he struck to the north to destroy the murderers of Darius who had collected an army, and having vanquished them passed by Balk, the ancient Paropisarmus, and passed by the route of Kundooz to Kábul, when descending by Jallálábád passed through the valley of Khyber and crossed the Indus at Attock, in fact following the high road which was the same then as at the present day. The evidence of his progress through the valley of Jallálábád is confirmed at this day by the existence of a white people who inhabit the hills which bound the valley to the north, and who agreeably to their own accounts and tradition of the country are the descendants of some of his soldiers who settled here, probably in the valley, whose situation is very delightful and the soil fertile, and on the Mahomedan invasion of that country were compelled to resort to the hills, where they maintain their independence and appear to have preserved many of the customs of their ancestors. I shall mention these people again in another notice. In the valley of Khyber is a monument named the Pádsháh's Topce and others are in the plain of Pesháwar and the Punjáb. These, though referred to Ahmed Sháh, are obviously more ancient, and I indulge the idea of their connection with the expedition of Alexander.

From the tradition also in the Punjáb it would seem almost certain that Alexander visited the fortress called at present Kangrah in the hills north of Lahore, where they have a hill which retains his name, but I must inform myself more particularly on the details of his historians before I venture to credit this tradition which is, I think, at variance with their accounts, which agree in fixing his progress to the banks of the Hydaspes.

There is a history of Alexander or Secunder Zoolkurna, or Alexander with the one horn in the Persian language, entitled Secunder Náme, but its relations are grossly exaggerated and fabulous. I know not whether the appellation of Zoolkurua had any connection with the typi-

N.B.—Gunghur is about seventy or eighty miles from the city of Attock, and was brought under subjection by Ranjit Sing of Lahore about four or five years since. The Patháns who inhabited it repulsed his generals twice or thrice owing to the strength of their position.

fication of Alexander by the Prophet Daniel, who designates him as the ram with one horn, that destroys the beast with many heads, or the king of Persia.

(A True Copy.)

(Signed) D. WILSON,
Resident, Persian Gulf.

Memoranda on Lahore, the Sikhs and their Kingdom and Dependencies : by Mr. C. MASSON.

No. 9.

Lahore, the capital of the Punjáb and of the territories of Runjit Sing, is a city of undoubted antiquity, and has been long celebrated for its extent and magnificence. The extravagant praises bestowed upon it by the historians of Hindustán must, however, be understood as applicable to a former city, of which now only the ruins are seen, to which also must be referred the current proverb which asserts that, Isfáhán and Shiráz united would not equal the whole of Lahore. The present city, is nevertheless very spacious and comprizes many elegant and important buildings. Among these the Masjid Pádisháh and the Masjid Vazier Khán are particularly splendid ; the Sonara Masjid also commands attention from the attraction of its gilded cupolas. The Masjid Pádisháh is substantially built of a red friable sandstone, and from its size, the loftiness of its minarets, the dimensions of its cupolas, and the general grandeur of the whole, is an edifice worthy of its founder, the mighty Aurangzebe. Lahore is indebted for this building to the following circumstance : the Emperor commanded the Vazier to raise a masjid for his (the Emperor's) own devotions which was to surpass all others then known ; the minister accordingly at an immense expense erected a masjid, and having announced its completion, the Emperor proceeded to inspect it, and as well to pray. On approaching it he heard it circulated among the crowd—"Behold the Emperor who is going to the Masjid of Vazier Khán." The emperor retraced his steps, observing that his design had been frustrated, inasmuch as the masjid had acquired not his name but that of his minister, and then personally commanded the construction of another, superintended its progress during the building, and succeeded in connecting his name with it. The masjid of Vazier Khán is a sumptuous building, distinguished by minarets of great height, and entirely covered with painted tiles, which present a gorgeous appearance ; it is said that the whole of the Korán is written on the walls and various parts of this building. Contiguous is a small bázár, the house-rents of which were formerly allotted to the repairs of the masjid, and to support the necessitous who frequented it. These funds the Sikhs have otherwise appropriated. The Sonara Masjid, independently of its gilded cupolas, is a handsome and extensive edifice. There are also many other masjids and serais deserving attention, and many Hindu temples very splendid. The streets are very narrow, as are the bázárs, which are numerous and distinguished by the names of the occupations chiefly carried on in them ; hence the Goldsmith's Bázár, the Cloth Bázár, &c. There are some exceedingly lofty, bulky mansions, well built of burnt bricks (of which the entire city is generally built), many of them recently erected. These have no exterior decorations, exposing their vast extent of dead walls, in which are inserted a few apertures scarcely observable. Among the most conspicuous of these for size is the abode of a Sikh Khoosial Sing, a Bráhmín renegade, raised by Runjit Sing from the rank of scullion in the kitchen to that of a general. The sons of Runjit Sing have each of them a large palace within the city, and Runjit Sing in his occasional visits to Lahore resides in the inner fort or citadel, which, as well as his residence, contains extensive magazines of warlike stores and manufactures of muskets, cannon ball, &c. Lahore

seated near the Ravee, is not dependent on that river for water, which she obtains from numerous wells within her walls, and I believe of very good quality. Lahore is surrounded with a substantial brick wall of fair height, say twenty-five feet, and of such thickness that a piece of ordnance may turn on it. It has bastions circular, and bastions of many sides inserted at regular distances, and is provided with many gates, as the Moorchee Derwáza, the Delhi Derwáza, the Láhore Derwáza, the Attack Derwáza, &c. Runjit Sing has moreover surrounded the city with a good trench, and carried handsome works and redoubts along the entire line of circumference, which are plentifully garrisoned with heavy artillery. At the Láhore Derwáza is a large piece of brass ordnance termed the Bungee, much prized for its dimensions. A traveller at Lahore, had he never before seen tigers, might gratify his curiosity by going to the gate to the right of the Moorchee Derwáza, where some three or four are enclosed in sufficient cages; and at the inner fort, where Runjit Sing resides, is a numerous collection of animals, and among them one presented by an Ara envoy, which may or may not be supposed to be the mysterious unicorn. This animal has a graceful head resembling the horse, with a beautiful straight spiral horn issuing from the forehead. The body is alike of just proportions, but unfortunately its legs are preposterous and clumsy and have more analogy to those of an elephant than to the horse. Without the walls are scattered on all sides, the ruins of the ancient city, which although in many places cleared away by the express orders of Runjit Sing, and also for the construction of cantonments and exercising ground for the troops of the French Camp, and the constant diminution of their bulk in furnishing materials for new erections, are still wonderful, and convey a vast idea of the extent of ancient Lahore. Numerous tombs and other buildings are still standing, some of them nearly entire, and such is their solidity that they seem if not to baffle old time, to give ground very slowly. North-west of Lahore, perhaps half a mile distant, is the very beautiful and far-famed Mokubberah Jehangier, or tomb of the Emperor Jehangier. This superb edifice is seated immediately on the western banks of the Ravee and is classed among the four objects of wonder which adorn their country by the natives of Hindustán. Under the domination of the barbarous and tasteless Sikhs this delightful specimen of Indian skill, labour and ingenuity is neglected and falling into decay, and its fine gardens are waste and desolate. It will be remembered that the Táj Mahál at Agra was built by Jehangier, and although I have not seen this building, yet from a print I have met with, the advantage in exterior appearance decidedly lies with the Mokubberah at Lahore. The interior decorations I believe are on the same principle, therefore he only who has seen both structures can testify as to the superiority of either. Runjit Sing assigned this building as a residence to a French gentleman in his service, who caused its chambers to be cleared of their accumulated filth; the alleys of the garden were swept, and the Mokubberah was assuming a gay appearance, when alas he died. The Mussalmáns did not fail to attribute his death to his temerity and impiety in daring to profane so sacred a spot by the presence of an infidel, and asserted that the Emperor actually appeared to him and announced his death as the punishment for his crime. Another building towards the west of the city and east of the river some few yards is the tomb of Anarkullee, remarkable for its appearance and solidity, and for the unfortunate fate of the person it covers. Anarkullee was a youth of extreme personal beauty, and the favourite and the constant attendant of an Emperor of Hindustán. On occasions when the prince would be in company with the ladies of his harem, the favourite page would not be excluded. It happened that one day the Emperor seated with his women in an apartment lined with looking glasses, beheld from the reflected appearance of Anarkullee who was behind him, that he was smiling. The Emperor's construction of the intent of a smile proved so melancholy to the smiler that he was ordered forthwith to be interred alive. This command was obeyed by building around

him with bricks, and an immense superstructure was raised, the expense of which was defrayed, as the tradition relates, by the produce of one of the bangles or ornaments which were bound on his legs. There were formerly extensive gardens, and several buildings connected with the sepulchre or mausoleum, of which not a vestige can now be traced. This tomb was formerly occupied by Kurruk Sing, the eldest son of Runjit Sing, but has been subsequently given to a French officer, who has converted it into a harem. Adjacent to Anarkullee's tomb is the magnificent house of the two principal French officers of Runjit Sing's service, on the left and front of which are the well built cantonments of the regular troops, that is to say, a portion of them. Around Lahore are many large and delightful gardens. The fruit trees and flowering shrubs and plants are such as are probably general in Hindustán and the East, not being of characters and species prevalent in the West. The fruit trees here are the mango (*mangifera*), the plantain (*musa*), the apple (*pomus*) of indifferent quality and small size, the peach (*persica*), the jaman (*eugenia jambolana*), the fig (*ficus agustis*), the karonda (*carissa carandas*), the quince, the orange, the lime, both acid and sweet; date trees are pretty numerous but the fruit so bad as to be scarcely eatable. Pomegranates are moreover plentiful, but not prized, and occasionally may be seen a few vines. The flowers are in no great variety, but cultivated chiefly with reference to the odour. Chaplets are made of the blossoms and sold in the bázárs. The jasmine (white) is very common. The gardens here, as in all eastern countries, are not closed to the admission of individuals, who may, preserving due respect for the fruits, &c., freely enter and stroll about them; but the mean practice prevails of selling the fruits and flowers, from which sale the proprietor of a garden, be he king or subject, derives a profit. About three or four miles east of Lahore is the extensive and once delightful garden of Shalimar. Here are still the marble tombs and dry fountains with splendid machinery which once ejected water in every direction. The gay summer houses and other buildings which directed this immense garden have suffered not so much from the dilapidations of time as from the depredations of Runjit Sing, who has removed the greater quantity of the marble and stone of which they were composed to employ them in his new constructions at the favoured city of Umritsur and also at Govindghar. Still in its decline of splendour, Shalimar has sufficient beauties to interest and delight a visitor, whose regret will be powerfully excited that desolation should be suffered to destroy the noblest garden which belonged to the imperial family of Timur. Among other gardens surrounding Lahore at near distances and deserving notice are those of the sons of Runjit Sing, the one of the late Diván Misser Chund, General of Artillery, and which retains his name, with those of the two principal French gentlemen. In describing Lahore, a small village, or it may perhaps be styled a town, as it contains a bázár and is tolerably sized, named Noa Kote, should be noticed, as well from being very ancient as from its connection with the capture of Lahore by Runjit Sing. The city and destined capital of a powerful Sikh kingdom, was then occupied by four Sikh Chiefs, each perfectly independent of the other, and engaged in internal warfare. While affairs thus stood, Runjit presented himself before the place with 700 horse. The common danger united the four Chiefs of the city, which they prepared to defend. The young invader, unable from the description of his troops to make any impression upon a town defended with a substantial wall, took up a position at Noa Kote, whence he harassed the vicinity, and prevented the egress or ingress. He remained some months, adhering to the plan he had adopted, when the cultivators of the garden grounds which immediately surround Lahore, and whose operations were necessarily suspended, became reduced to extremities to procure subsistence, and seeing no probability of a termination to the evil, they applied to Runjit Sing and volunteered to conduct him into the city by some unguarded or neglected entrance. This was effected at night, and after the usual slaughter on such occasions, Runjit became master of Lahore.

and hence may be dated the downfall of the independent Sikh Chiefs, and the consequent supreme authority of their conqueror. Noa Kote has been granted by Runjit Sing as a provision for Yacoob Sháh, the brother of the unfortunate Sháh Sujáh. I shall leave Lahore with a plan of its situation, which will be very imperfect as drawn from memory, and very deficient, as I have only noted such places of whose positions I am certain.

To mention the Sikh, as relates to their sect and opinions as sectaries, might be deemed superfluous, as the subject has been before treated by Sir John Malcolm, who not only (I believe) has visited the Punjáb, but could procure information of the very best description from the Sikh seminaries at Benáres. My notice of these points will therefore be brief. The sect is new and originated with one Nánnock. This person lived contemporary with the famous Aurangzebe, by whom he was persecuted, and to whom (as the Sikh's say) he predicted, that his empire would be wrenched from his successors by the men who visited Hindustán in large ships. Nánnock, in the foundation of his new sect, appears to have contemplated the restoration of Hindu power by removing the causes which have unquestionably produced its decline, and which as certainly as long as they exist must prevent its revival. His doctrines, therefore, completely destroy the distinction of caste, inasmuch as Brahmins are admitted to be Sikhs. He has further instituted a new military race of Hindus, and by permitting conversion (another attack on the principle of caste), he has opened a road to their unlimited increase. He plainly saw the evident decrease of the Hindu population of India through the exercise of Mahomedan power, and the calls of interest and convenience, which must have induced so many to abandon the faith of their ancestors, which had become a reproach and ridicule, to embrace that of their rulers and secure worldly advantages and security from insult and contumely. Although he may not have hoped to convert the fierce and bigoted Mahomedan, he may have expected or intended his system to operate among the other classes of Hindus, who would of necessity become soldiers and ultimately be enabled to reject the imposed sway and to assert their independence and supremacy. By removing the various prohibitions of the orthodox Hindus, and allowing a reasonable latitude in articles of food, in fact forbidding nothing but actually the cow, and allowing the unqualified indulgence of wine, he may be considered to have had in view the improvement of the physical force and energies of his followers, an object of primary importance to the military man. Whether absolutely owing to this or other natural causes the Sikhs of the present day are remarkable for their capabilities of supporting excessive toil and fatiguing expeditions. Nánnock, like most founders of new religions or sects (for all generally adopt the same principle but differ in their modes of doing it), must needs forbid something; he has therefore proscribed tobacco, which none of his adherents are permitted to smoke, nay, not so much as touch; but as he equally well knew that the practise of smoking the ill-fated herb was general among Hindus, and aware that tenacity of old customs, and reluctance to dispense with established enjoyments were characteristics in human nature, he wisely enacted that such circumstances might not prove obstacles to his favorite plan of conversion, that any Hindu on being admitted a Sikh who had previously been accustomed to drink wine and smoke tobacco might still employ, according to his pleasure, the glass or the hookáh. In his character as a prophet it became him to prophesy; he has done so, and in his various prophetic legacies, his followers view the predictions of the capture of Multán, Kashmere, Monkurah, Pesháwar, in short of every success that has happened to them. What yet remains to be fulfilled is their subjection to British authority for one hundred and forty years (which they suppose will commence on the demise of Runjit Sing), after which they are to repel it, become masters of Hindustán, and carrying on the war beyond seas, to destroy the famous fort of Lunká. The books I have seen containing these prophecies are decorated with many uncouth pictures, and this event is depicted by a number of monstrous-looking men with maces

knocking off the towers placed on the head of another man equally disgusting in appearance. Agreeably to my intention of brevity as regards their religious ceremonies and opinions, I close my notice of them in observing that they employ the rosary or string of beads in common with the most rigid Mussalmán or most devout Catholic.

It was long since foretold by a celebrated traveller (Mr. Forster) in the reign of Timur Sháh of Kábul that the Sikhs would become a powerful nation so soon as some chief more enterprising than the rest should unite them in one body by destroying the independence of the very numerous petty chieftains who respectively governed them. This has been accomplished by Runjit Sing, and the Sikhs under his sway have become, as predicted, an independent and powerful nation. The system of numerous and independent chiefs was agreeable to the sanction of their Guru Nánnoek, with whom I believe it even originated; his notions of government appear to have been purely patriarchal, and he merely enjoined them, when their faith should be attacked, or, in any particular crisis, to assemble their collected forces at the holy city of Umritsur. Hence the assumed authority of Runjit Sing must be considered as an usurpation and infraction of the sacred and fundamental laws of the Sikhs; and although that authority has been rendered agreeable to the majority of the community by advancing them to wealth, power, and command, in consequence of his numerous and splendid conquests, yet its establishment was long strenuously opposed, and was effected only by the destruction of the chiefs attached to the old system. Runjit's policy has led him to make an entirely new creation of chiefs and leaders, selecting them generally from the low classes, thereby subverting every principle of aristocracy, and forming a set of men attached to himself and the new order of things to which they owe their elevation. That the usurpation of Runjit Sing has been favorable to the increase of Sikh power no one can doubt, for anterior to that period, so far from having any common object or bond of union, they appear to have been engaged in perpetual strife with each other. That the condensation of their power and subjecting them individually to the operation of acknowledged laws has improved the state of society among them and excited a regard for reputation which did not before exist, is equally undeniable. Time was, that a Sikh and a robber were synonymous terms. At this period few thefts are heard of, and if the inclination still remains, the restraints of justice prevent its indulgence. At this day the operation of the laws is so effectual, that there are few eastern countries in which the solitary traveller might pass with more safety than in the Punjáb.

In the reign of the celebrated Doorannee Ahmed Sháh the Sikhs were prodigiously increasing the number of their converts, and were excited by all the phrenzy and confidence of new sectaries. That great prince gave it as his opinion that it were prudent not to attack the Sikhs until the fervor of their religious zeal had abated. Zemáun Sháh, in pursuance of his determination to invade Hindustán, several times entered the Punjáb, and was extremely anxious to reduce the Sikhs under his authority. He appears to have adopted conciliatory measures, and was so far successful, that the several chiefs, and even Runjit Sing, who was then powerful and pursuing his plans of sole rule, were finally induced to visit Lahore and acknowledge the supremacy of the Kábul Government. In one of the expeditions of Zemáun Sháh, Runjit Sing with numerous troops sought refuge at Putteeála, and repaid the Rájáh for his asylum by the seizure of many of his guns, implements of warfare, with which he was before unprovided. During the reign of Máhmud Sháh the Government of Kábul were too much occupied at home to attend to the Sikhs or the affairs of the Punjáb; they appear to have been engaged in intestine conflicts, while Runjit was steadily and successfully pursuing his ambitious plans, and the capture of Lahore about this period would seem to have been followed by the submission of his countrymen and the universal acknowledgment of

his authority. It is certain that in the early part of the following reign of Sháh Sujáh the Sikhs called him Pádisháh or king. The confusion in the countries west of the Indus and the expulsion of the king presented opportunities of aggrandisement too favorable to be neglected by Runjit Sing. He accordingly possessed himself of Attock and the countries west of the Indus, and after many attempts succeeded in reducing Kashmere, the fairest province under the Dooranee sway. Elated by this conquest, and full of zeal, and the desire of retaliation on Mahomedans, he proceeded to Multán, which after two or three repulses he carried by storm, the city was delivered to plunder, and the treasures, represented immense, of the Chief Mozuffer Khán, fell into the hands of the conqueror. He next successively reduced the town and country of Monkirah, which was, as well as Multán, tributary and dependent on Kábul, and took possession of Deyráh Ghází Khán, which formed an integral portion of the Dooranee country. While he was thus employed in the south and west, he was equally industrious and successful in the north and north-east among the native and independent Hindu states, subjecting Jammu, and establishing his claim to tribute from the several hill Rájás as Mundoye, &c. He moreover obtained the strong hill fort of Kote Kangrah from the illustrious Rájáh Sensar Chund of Sujauhanpore, previously driving away an army of Gurkás that besieged it. On the demise of this prince, about two years since, he invaded the dominions of Sujauhanpore on the most unjustifiable plea and annexed them to his own, the son of Sensar Chund seeking an asylum in British Hindustán. Runjit has also invaded Bháwulpore under pretence that the chief had assisted his enemy Sháh Sujáh, and exacted a tribute of nine lákhs of rupees per annum, or one-half of the entire revenue of the country. The fertile province of Pesháwar has also been devastated by the Sikhs, who not only require annual tributes of horses and rice, but send large bodies of troops to ravage the country, apparently with the view to prevent its ever reassuming political importance. The country of the Eusofzye Patháns has alike been ravaged by Runjit Sing, who ordered an indiscriminate slaughter of the inhabitants. From this devastated country annual supplies of horses as tribute are enforced. Among the Eusofzye resides the notorious fanatic named Syed Ahmed Sháh. This man announced himself as the Imám Mehdi predicted in the Korán, and that he had arrived from Mecca with orders from heaven to take possession of the Punjáb, Hindustán and China, and that either he would make Runjit Sing a Mussulmán or cut off his head. He was enthusiastically received among the wild, ignorant and barbarous tribes of Patháns, and assembled immense numbers, some say 150,000 men; but as they were badly armed and acted under no kind of order, they were easily defeated by 15,000 Sikhs commanded by a gallant old veteran Boodh Sing, since dead. The Syed persisted that success would ultimately crown his views, and being unable to wage direct war with the Sikhs from his scanty means and resources, directs his hostilities against the Dooranee Chiefs of Pesháwar, whom he stigmatizes as infidels, they having moved to the rear in his action with the Sikhs. Yar Mahomed the elder brother, he speaks of with the Hindu appellation of Yaru Sing. He keeps these chiefs in perpetual alarm by inroads into their possessions; and I heard on leaving the Punjáb that he had succeeded in the capture of Hissar or Hasannuggur and Pesháwar, and having seduced Yar Mahomed to an audience, he cut off his head and those of the Sirdárs who attended him. He would not however be able to maintain himself in Pesháwar, as the Chief of Kábul, Dost Mahomed and brother of Yar Mahomed, immediately marched on Pesháwar with a powerful force, while Runjit Sing marched 50,000 men from Lahore. If he escaped being taken, he is still probably a vagabond in the mountains of the Eusofzye.

Reverting to the countries tributary to Runjit Sing must be included the whole of the petty states between the Indus and the range of Soliman west of it and on the banks of that river to the north of Attock. The mode of collecting their several tributes is peculiarly vexatious

and appears intended as an insolent display of power and to impoverish the countries. The tribute does not appear even to be fixed, but to be perfectly arbitrary; and in the instance of the petty states I have mentioned, dependent upon the will of Hurri Sing, who commands for Runjit in the countries east of the Indus. A numerous body of horsemen, say 60 to 100 men, without any previous notice, arrive at the residence of a chief and demand 40,000, 50,000, 60,000 rupees, as the case may be, and while this sum, which to such men is excessive, will be preparing, these men are living perhaps six months at the expense of the state. At Pesháwar this evil is seriously felt, where 10,000 or 20,000 men sometimes march and destroy the whole cultivation. On the eastern side Runjit Sing cannot pass the Sutledje without violating his treaty with the British Government in Hindustan; on all other sides he is at liberty to act, and contemplates the conquest of Kábul and Sind. From the latter country he has been in the habit of receiving annual presents since his invasion of Bháwalpur, when he advanced as far as Subseldah Kote, the frontier town of the Sindee or Serai States. The amount of his revenue I believe accurately estimated at two crores and a half of rupees. This sum is small, viewing the very large and fertile countries belonging to him, but from the barbarous policy of the Sikh conqueror in carrying fire and sword through all vanquished countries, the value of his conquests has much diminished; and the beautiful province of Kashmere, the very commercial Suba of Multán, as well as Monkira, &c., by no means supply the revenue they contributed to their former masters. Neither is the revenue I have mentioned to be considered the whole absolute revenue of the country at large, which would produce much more, but a large portion of it is held in jághirs by his officers and troops, there being scarcely a Sikh who is not a jághirdár; and from lands so granted no benefit accrues to the king's treasury. Shaum Sing, a considerable chief, holds one hundred and fifty towns and villages in jághír, which yield a revenue of three lákhs of rupees. This is not the largest of the Sikh jághírs, those held by the minister Dyan Sing, Hurri Sing, Futteh Sing, Khusial Sing, &c., Sirdárs of high consideration, are probably much more important. I suppose four crores of rupees annually would not fall short of the annual revenue of the Punjáb were the amount of the jághírs carried into the computation, which perhaps it should strictly be, as the king receives the benefit of it in the pay and maintenance of the larger portion of his troops. Of the two crores and a half revenue actually coming into the king's possession, it is supposed that after paying the charges of Government and foreign troops, as natives of Hindustán proper, Gurkhás, Patháns, &c., he is enabled to place in deposit one crore of rupees. It is further believed that he has already in his treasury ten crores of rupees in money, and his various magazines of musquets and military stores are annually increased in a certain ratio.

The military force of Runjit Sing next demands attention, and the number of men I believe may, in round numbers, be estimated at 70,000, of which perhaps 20,000 are disciplined after the French mode. The Sikhs themselves universally assert, in their manner of expressing the number of bunduks or matchlocks among them, to be at least equal to three lákhs, which supposes 300,000 men; but this is obviously an enormous exaggeration, for we are only to ask the question where are these men to be found, to be convinced of the fallacy of the assertion. I do not pretend to speak positively as to the position and numbers of the Sikh troops, but generally speaking the following particulars may be depended on:—

	Rs.	
In Kashmere	10,000	Under orders of Shivprasad. Bráhmín.
With the King	3,000	
Kurrak Sing	2,000	
Sheer Sing	3,000	
Tarsh Sing	1,000	

			Ra.	
	Rájáh Dyan Sing	...	5,000	Prime Minister.
	Hurree, Sing including various Sikh Chiefs under his orders.	...	10,000	In command of the frontier on the Indus.
	Khusial Sing	...	3,000	Renegade Bráhmín generally near the King
	Shaum Sing	...	800	One of the ancient Chiefs.
	Futteh Sing	...	500	In authority towards the Satledje, I believe at Alloo.
	Gundee Sing, commanding troops at Multán.	...	1,000	
	Officer commanding troops at Monkira	...	500	
	Runjit Nujjibs	...	1,000	First raised Regiment of Runjit's.
	Chevalier Allard's Cavalry	...	3,000	Comprising 1 Regiment Lancers, 2 Regiments Dragoons.
	Monsieur Ventura's Infantry	...	4,000	Comprising 2 Battalion Regiments, 1 Regiment Light Infantry, and 1 Regiment Gurkhas.
	Monsieur Court's do.	...	1,000	Battalion Regiment.
	Monsieur Avitabile's do.	...	1,000	Do.
	Mr. Mevires's do.	...	1,500	Do.
	Mr. Campbell's Cavalry	...	1,200	This officer dismissed Regiment Light Cavalry.
	Mr. Garron's do.	...	600	Do. do.
	Dowkul Sing's Pultan	...	1,000	Battalion Regiment.
	New raised Regiment Infantry	...	1,000	Not yet provided with muskets; marching about with sticks.
	Troops forming the Camp of the late Monsieur Amise Infantry	...	4,000	These Battalion Regiment.
	Cavalry	...	2,000	These Light Cavalry.
	Artillery men, reckoning broadly 10 men to every gun, supposing 200 guns, principally Horse Artillery	...	2,000	
	Allowance for troops of Rájáh Guláb Sing of Jammu and the various petty Sikh Chiefs who entertain from 10 to 200 followers on a liberal computation	...	10,000	
	Total	...	73,600	

Regulars.

The disciplined troops of Runjit Sing have a highly respectable appearance, are well clothed and equipped, and appear to be in want of no necessities. Their value in the field remains yet to be ascertained. On the few occasions they have seen service, their enemies have been too contemptible to establish a criterion. The regiments are indiscriminately filled with Mussalmáns and Sikhs, and wear for head dress the puggree of the Punjáb, each regiment adopting a distinguishing and particular color, as red, blue, green, &c. ; in other respects they are clothed similarly to the native troops in the British Indian service. The regiments of Gurkhas alone wear caps. As soldiers, the natives of the Punjáb are extremely patient of fatigue and capable of making prodigious marches with apparent ease, of which indeed they pride themselves, and evince not only willingness, but pleasure, and mutual emulation in learning military exercises. But they are much addicted to plunder, and it is invariably their custom at the close of a march to asperate over the country (even in their own territories) for four or five miles armed with short sticks or cudgels, and make booty of any thing

that comes into their way. They have frequently been known to employ violence. As men, physically speaking, the natives of the Punjáb have a much more manly aspect than the natives that I have seen of Hindustán proper. Their limbs are muscular and well proportioned, and they have a stoutness in the leg and solidity of calf seldom seen, in the Hindustán. Instances of tall stature are rare, the general standard being the middle size. These observations apply particularly to the more considerable or Mussalmán portion of the population. The Sikhs taken collectively are certainly a fine race of men, and many of them have a fairness of complexion not discoverable among the Mussalmáns, their neighbours. Many of their men are remarkable for stature and a majestic gait, and models of masculine beauty may frequently be met with among them. Their women being not permitted to go abroad I can scarcely speak decidedly concerning them, but the some five or six I have by chance met with would justify the supposition that the Sikh ladies were not deficient in personal charms. They wear extraordinary high conical caps which produce a most curious effect; they also wear trowsers. The dress of the men is peculiar, but not inelegant, consisting of the Punjáb puggree for the head, a vest or jacket made to fit close to the body and arms, and large bulky trowsers terminating and gradually lessening beneath the knee, the legs from the calves being naked. Chiefs however occasionally wear full trowsers. Over the shoulders a scarf is usually thrown. Generally speaking these articles are white, and I never saw a Sikh with dirty linen. The scarf will be trimmed with some colored silk, or sometimes shawls of scarlet or other showy colors are employed. A mounted and gaily dressed Sikh, well armed, riding against the wind with his scarlet scarf streaming behind him, has a fine effect. Such a sight has often reminded me of the first line of a popular song—"A knight of a gay and gallant mien." The Sikhs, I have before said, are almost exclusively a military race, few of them applying to agriculture, and such as do, considering themselves in a double capacity. They pay much attention to the breed of horses, and there is scarcely any Sikh who has not one or more of these valuable animals. Hence among the irregular cavalry, to which service they are most partial, every man's horse is *bona fide* his own property; and even in the regular cavalry a very trifling proportion of the horses is the property of the king. The Sikhs, it must be confessed, are barbarous as far as the want of information and intelligence can make them; yet they have not that savage character which makes demons of the wild tribes of western Asia. They are frank, generous, social and lively. The cruelties they have practised towards the Mahomedans in the countries they have subdued ought not, I think, to be alledged against them as a proof of ferocity. They were urged to them through a spirit of retaliation. Heaven knows, the fury of the begottd Mahomedan is terrible, and the unhappy and persecuted Sikhs had been literally hunted like beasts of the field. At present flushed by a series of victories and conquests, the Sikhs have a high buoyancy of spirit, and a zeal almost amounting to fanaticism. Morality, I believe, is scarcely recognized amongst them; and chastity, I have been told, is neither observed nor expected to be observed by their women. But the infringements on the rules of propriety must be made by themselves and among themselves when they are not thought criminal. Liberties taken with strangers would be esteemed as crimes and punished accordingly. Should the Sikhs continue an independent nation, when it may be supposed that civilization will gradually remove those features of barbarism which are now visible, the Sikh will become a very amiable nation. Though professed converters, they are perfectly tolerant, and though singular in some of their customs, they never require you to imitate them. On the whole having been long among the ferocious tribes of Khorásán, or the degraded race of Sindees and Daoudpootres, I was much pleased with the Sikhs; and the general ignorance which prevails among them is more a misfortune than a crime, and to that I conceive their deviations from decorum and other foibles are chiefly imputable.

The Sikhs I have mentioned are principally cavalry, and they have a peculiar kind of exercise, at which they are very expert. In action their reliance is not so much upon the charge, it is upon a desultory species of warfare, to which they are well trained. It consists in advancing on their enemies until their matchlocks can take effect, discharging them, and immediately precipitately retreating, then reloading and again advancing. They are considered sure shots; and their plan has hitherto answered, as they have had to encounter no opponents provided with strong divisions of artillery. Among the irregulars they have a peculiar set of fanatics called Byarulleah, who clothe themselves in black and carry round the head a circular stool ring with a rim, perhaps an inch broad, the edge of which is very sharp. I at first supposed this appendage to the head dress was intended to frustrate the stroke of a sword, but afterwards learned that it was an offensive weapon thrown by the hand, and was assured that these men could eject it with such force, and that too at a great distance, that they would cut off the leg of a horse or even of an elephant.

The pay of the troops holding fights is of course very variable, and no standard can be fixed. The pay of the regular infantry is professed to be (to the private soldier) one rupee more than is given by the British in Hindustán. The pay of the officers is also fixed, but is not regular, as those made by king himself receive extravagant allowances, while those promoted by the officers commanding troops receive only the fixed stipend, which is comparatively trifling. The forces are not regularly paid, but they are certain of receiving all arrears once during the year. The Sikhs are allowed every year the indulgence of leave for three months to visit their homes, and on their return at the period of Dussera, the king reviews the assembled force of his empire. Umritsur is usually the spot selected for this review. The Sikhs being permitted the free use of wine, it is much to their credit that during the nine months they are present with their regiments the greater part of them religiously abstain from it, and make up for their forbearance during the revelry of the liberty season.

I shall terminate this brief notice with a few remarks on Runjit Sing and his personal character. Runjit was the son of one Maha Sing, and was born at a small town, I believe about sixty kos from Lahore on the road to Pesháwar. In his early infancy he manifested a predilection for war, and all his amusements had reference to that art. Such was the barbarity of the Sikhs at this period, that the young son of a chief was not taught to read or write—accomplishments which he has never since acquired. On the demise of his father he became possessed of two thousand horse and the town of his birth. He immediately commenced the grand object of aggrandizement. It was one of his first objects to raise a foreign regiment of foot, a singular proof of sagacity in a country where every one was a horseman; this battalion, called the Nujjib Pultan, was of eminent service to him, is still kept up by him, and enjoys peculiar privileges. He was some years employed in the reduction of his own countrymen, and finally by taking advantage of the disorders in Kábul, he has become a powerful prince and the only absolutely independent one that exists in what may be called Hindustán. Runjit owes his elevation entirely to his own ability and energy. He has always acted on the impulse of his own mind and never consulted a second person. Although at present surrounded with ministers and officers, he takes no opinion on important state affairs. As a general, setting aside his good fortune, he has exhibited decisive proofs of great personal valor, quickness of conception, and promptitude of execution; he exemplified in the investment of Multán an acquaintance with stratagem, and in the siege of Monkira remarkable perseverance and a possession of resources to meet difficulties, which would have done honour to any General. In his relation with his troops he appears to great advantage, enjoying the general esteem which his kindness and generosity have secured. Not a day passes without thousands of fervent aspirations for the continuance of his life. He is equally popular among the generality of his subjects, and rules with an equal hand both Mussalmáns and Hindus. The only hardship of which the

former can justly complain is the interdiction of *báng* or summons to prayer; but they should recollect that the sceptre has passed from the princes of Islám and flourishes in the hands of the sons of Brahma. His devastation of countries on their first subjection, a measure injurious to his own interest, would not seem to originate in a wanton delight of cruelty, or callosity of feeling, but in obedience to a barbarous system of warfare long established in those regions. The annual terrific visit to Pesháwar and other dependent tributary states is evidently with the political view of keeping those states depressed and preventing the possibility of a reaction. Although himself illiterate, on the only occasion which ever presented itself to him of showing his respect for literature, during his first entry into Pesháwar, he availed himself of it, and issued positive orders as to the preservation of the extensive library of the Mussalmán Saint at Chumkunnee. That the library was afterwards injured, and by the Sikhs, was not the fault of Runjit Sing. This prince must be deemed charitable, if we may judge from the large sums daily lavished upon Fakeers and others. He is doubtlessly extremely liberal in his actions, as evinced in his behaviour to his Mussalmán subjects; they are admitted to all posts and ranks, and his favored physician is Fakeer Assizuldeen. Although he has elevated some of his menial servants to the highest commands in the state and army, it must be admitted they have proved men of high merit: Witness Hurri Sing, and Khusial Sing. His Minister Meer Dyan Sing was found a stripling in the jungle on some ravaging expedition; he has not proved deficient in talents, although much so in moral excellence, unless he be belied. Runjit Sing has three sons. The eldest, Kurruk Sing, is of a placid and quiet disposition, much inclined to justice, and has often remonstrated against some of his father's violent measures, particularly the occupation of Sujauhanpur. Shir Sing the second, partakes of the warlike character of his father, and is very popular with the army. The third, Tarra Sing, is still young. These sons are by different mothers. It is foreseen already, even by the Sikhs, that the succession will be disputed; and on the death of Runjit this circumstance, and the inevitable revolt of the Mussalmáns, will involve the Punjáb in all the horrors of anarchy. In person Runjit Sing is a little above the middle size, and very thin; his complexion fair; his features regular and nose aquiline; he carries a long white beard, and wants the left eye. Though apparently far advanced in years, I believe he has not completed sixty. On the right side of his neck a large scar is visible, probably the effect of a wound. In his diet he is represented as abstemious. For some supposed ailment he makes daily use of laudanum. Simple in his dress, which is white linen, he wears on his arm the celebrated diamond Kohinoor, of which he deprived Sháh Sujáh. His attendants, I mean his domestics, &c., are clad splendidly, and display a profusion of gold and ornaments. Although Runjit in his political relations with the Mussalmáns to the west assumes a high tone and the name of Pádisháh, yet at home he simply styles himself Sircar. The principal fault of this prince is ambition, "the glorious vice of kings," which sometimes leads him into unjustifiable measures, of which the most flagrant was the expulsion of the rája of Sujauhanpore, on no better plea than that he would not consent to disgrace his rank and descent by giving his sister in marriage to the Minister Dyan Sing, a man of low caste and questionable character. To sum up his character, he is a prince of consummate ability, a warrior brave and skilful, possessed of many shining virtues, and his few vices are rather the consequence of the barbarous period at which he was born than inherent in his nature. If there be a prince of antiquity to whom he may be compared, I think it might be Philip of Macedon, and perhaps on a comparison of their actions, their means and advantages of birth, it may be conceded that the more splendid course has been run by the conqueror of the Punjáb.

(A True Copy.)

(Signed) D. WILSON,
Resident, Persian Gulf.