the amount called for. By a similar process Harí Singh collects tribute from the petty chiefs west of the Indus; and simultaneously another party, of equal strength, was dispatched on an analogous mission to Sirwar Khân, the nawâb of Ták. During Máhá Singh's stay the Hindú festival of the Hulí occurred. It had not before been publicly celebrated by the Hindús, but this year they had not only permission, but the nawâb gave a largess of two hundred rupees to his own Hindú soldiers to enable them to divert themselves worthily—only enjoining them to refrain from their joyous demonstrations within the precincts of the citadel, in respect to the feelings of his aged mother. Máhá Singh invited me to witness the festivities at his quarters, and was very courteous, although on his arrival he had pronounced me to be an agent of the Company.

It will have been seen, that Déra afforded no lack of amusements,—the bazar, with its large concourse of strangers, was itself perhaps the most interesting spectacle. Here were to be found numerous visitors from the rude tribes of the hills, clad in their felt cloaks and uncouth sandals. Many were gigantic men, and curiosity was powerfully excited to know the lands from which they came, and the races to which they belonged. From Déra, moreover, is seen, to the west, the magnificent hill Khaisa Ghar, or the Takht Súlimân, famed in traditionary lore as the spot on which the ark rested,

and for being the parent seat of the Afghân races. Its habitable parts are occupied by the Shiránís, a lawless tribe, who also hold the inferior hills between it and the plains. They have for neighbours, the Míhránís, their colleagues in marauding expeditions, and of equally infamous reputation. The vegetable productions of Khaisa Ghar are much vaunted, and it is remarked that whatever plant or tree may be found in other countries, will be certainly met with here. Firs and olives are abundant on its sides, as generally over the minor hills of the range. The weather beginning to grow sultry, and inactivity becoming irksome, my thoughts turned towards Kâbal and its cool climate. I was scarcely competent to appreciate the information I acquired as to the better mode of reaching it, but finally decided to gain Ták, and endeavour to find companions on the route followed by the Lohání merchants. I accordingly took leave of the good nawâb of Déra and passed on to Kúyah, a small bazar village, with castle, seven cosses distant. I then entered the Ták territory at Pote, and successively leaving Ottára and numerous villages behind me, reached the town of that name, computed to be thirty cosses distant from Déra Ismael Khân. The country from Kuyah to Pote was barren enough, but afterwards it was well cultivated, as water abounds; and in addition to the various kinds of grain, much cotton is produced. I was civilly received at all the villages, and had

no difficulty in procuring entertainment and lodging. The approach to Tâk from the east, is distinguished by an avenue of full-grown mimosas, extending perhaps three miles. The town itself is surrounded by a mud wall, of tolerable height and solidity; it has numerous towers, and two or three gates. Within the town is a citadel, where resides the chief; the walls are lofty, and strengthened with a broad and deep trench. It is built of kiln-burnt bricks, and at the four angles are ample towers, provided with twelve or thirteen pieces of artillery. The interior of this fortress is very intricately disposed; and Sirwar Khân, 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 massive piece of defensive erection I have seen in these parts, if Girong be excepted, which I have not seen. Sirwar Khân, the nawâb, is constantly employed in building. No one knows what he does, but every one witnesses the egress and ingress of labourers, laden with bricks and rubbish, from and into the gates of his citadel. It is believed that a fâquír predicted to him that the duration of his rule and prosperity depended upon his never ceasing to build.

Tâk is famed for its fruits, which are plentiful and cheap. Its gardens yield grapes, oranges, pomegranates, citrons, plums, apples, &c. East of the town is an immense grove of shâhtût, or long mulberry trees, which have attained a size superior to

any I have elsewhere observed. The bazar of the town is not extensive, nor do I believe the commerce to be large, or so much so as to allure the residence of wealthy Hindús, as at Kalaichí and at Déra. The revenue of Sirwar Khân is estimated at one and a half lakh of rupees, of which the Síkhs exact a portion, I believe sixty thousand rupees. Being at enmity with his neighbours on the plain, he retains about a thousand men in pay, mostly Rohillas, on small stipends. These, however, in consequence of some misunderstanding, left him while I was in these quarters, and I believe he did not think it worth while to replace them. He is represented as having much wealth in coin and jewels. During the early part of his reign he constituted himself sole proprietor of the lands in his country, and declared the peasants to be his slaves; hence he derived the profit on the whole of their produce.

The history of this chieftain is singular enough to merit notice. He had scarcely seen the light, when his father, who also ruled at Ták, was slain by a traitor, who usurped the authority. To confirm himself therein he put to death the family of his ancient prince, with the exception of Sirwar, who, an infant, was concealed by his nurse in an earthen jar, and carried out of the town on her head. The good woman affirmed at the gates that she was conveying a jar of milk. She gained a place of safety, and brought up the young khân as her own son. When

he arrived at the years of discretion she informed him of the circumstances of his birth. He thereupon presented himself to Ahmed Shâh, the first Dúráni prince, and requested his assistance to recover possession of the lands of his ancestors. It was granted, and Sirwar Khân, in turn, slew the usurper, with his relatives. He then placed their heads in a heap, and sitting on them, summoned the chiefs and elders of the country to his presence. He demanded, whether they were willing to acknowledge him as their ruler. An affirmative reply being given, he announced, that in virtue of his authority, he resumed all lands, and that they were not his subjects but his slaves. I believe that an attempt to infringe upon the liberties of his people, cost the father of Sirwar Khân his life; the son may therefore have felt justified in this energetic vindication of his father's memory. Seated on the masnad, he repaired the town of Ták, and constructed the capacious citadel with a view both to security and pleasure, and seems to have devoted himself to the amassing of treasure, and to the gratification of his sensual appetites. His zenána, or female establishment, contains above two hundred females, and he, with his family, freely indulge in the illicit pleasures of wine, although he prohibits its use to others on the score of morality, and because it is contrary to the precepts of the Korân.

Sirwar Khân is now advanced in years, and has three sons, Alladád, Khodâdád, and Sáhibdád. The

eldest, Alladád, is called the vazír, and, ostensibly, has the direction of public business, holding darbárs, and relieving his father from all details. The young man is a drunkard, yet he is beloved in the country for his valour and generosity. In a war with the Nawáb of Déra, some four or five years since, he commanded the Ták troops, about four thousand in number, the greater portion of them Vazírí auxiliaries, or mercenaries. These banditti fled at the commencement of the action, leaving the guns exposed, which were captured. Alladád highly distinguished himself, dismounting, and working one of the guns, after it had been deserted by its attendants. He remained by it until he had received two sword cuts from Sherín Khân, the commander of the hostile forces, who recognized him. Then only was he induced to remount his horse and provide for his safety. Peace was purchased by the payment of one lakh of rupees to Sherín Khân.

Besides Ták, there are other two or three small towns or large villages, and many inferior ones, which have bazars. The fortress of Darbarra is situated at the mouth of a pass into the hills, seven cosses from the capital. There fees are levied from such of the Lohání merchants who select that route. Its walls are said to be very lofty, and had a most singular appearance when seen at a distance; but I am not certain that the miraj, which is constant here, did not produce the effect. In walking from Darraband to Ták I could have almost fancied that I was tra-

velling in fairyland, from the fantastic character of the landscape, owing to this phenomenon. In the immediate vicinity of Ták villages are numerous. About Kúndí, the frontier post on the north, towards Bannú, they occur less frequently, and thence to the hills the space is uninhabited, and broken up by ravines.

Ták is insalubrious, particularly to strangers, the water with which it is supplied being supposed pernicious and impure. The nawâb and his family make use of that derived from a stream about two cosses distant, which is good and wholesome. The insalubrity of Ták may be accounted for by the extreme heat, and by its locality, as well as from the quality of its water. The common fruit-trees, called bér, are spread over the country, and distinguish all the villages.

I had no sooner reached Ták than my presence was reported to the nawâb, and by his orders, or those of his son Alladád, I was accommodated within the citadel, and informed, that during the day I should not be interrupted, but that on the morrow I should have an audience of the nawâb, which I was glad to hear, having been told so much about him, and that he did not generally receive visitors.

Early the next morning I was called to attend upon the old chief, and after being conducted through many gates and passages, was brought into a garden, sufficiently attractive to claim all my atten-

tion, and to fill my mind with astonishment at beholding so perfect a display in so obscure a part of the world. The flowers of a thousand hues, the lakes, whose bosoms reflected the image of the orange and pomegranate-trees, with their glowing fruits waving on their margins, and on whose tranquil waters were floating hundreds of white geese, were objects so unexpected and delighful that I could not but pay homage to the taste of Sirwar Khân; and there needed but the presence of the ripened beauties of the harem to have presented a complete picture of eastern magnificence. In unison with the splendid scene, was the costly decorated apartment of the nawâb, into which I was ushered, and found him seated with his three sons. On the right side were about a dozen attendants, kneeling, with their firelocks in their hands. He was corpulent, and his countenance bore the impress of that energy for which his subjects and neighbours give him credit. To me he was courteous; and, amongst other things, inquired if it were true that London had a bazar three hundred cosses in length, telling his sons that one Máhomed Khân had told him so. Alladád Khân was by no means well dressed, neither was the second son, but the youngest, Sáhibdád, who was a very handsome youth, and probably therefore the favourite, was superbly attired. Sirwar Khân expressed pleasure at seeing me, and said I was at liberty to continue his guest as long as I pleased. When I rose to leave,

Alladád whispered to a person to lead me to his darbár, and thither I went and waited a short time for him. When he rejoined me, his object proved to be to show me a gun he had lately cast, and a number of gun-carriages in preparation. I discovered that he had acquired the art of casting cannon, and that he was a very good carpenter, for certainly his workshops did him no little credit. He was wonderfully civil, bade me enjoy myself at Ták; and we parted.

I found that my journey to Ták was not likely to increase my chances of making my way to Kâbal, for I could gain no information on which I could act, and when I mentioned the subject to Alladád Khân, he told me, if I stayed a year with him, he would then give me trustworthy companions, and guarantee my arrival at Kândahár. To this proposal I would not consent, but he was in no wise offended at my refusal. One evening he returned home so inebriated that it was necessary to hold him on his horse. He was attended by a numerous cavalcade, and passing my apartments, happened to think of me, and sent for me. He insisted that I should take a cup with him, and called to his people to produce the flagons, which were concealed beneath their cloaks. An objection was started, that it was not right I should use the same cup as the khân, on the plea of my being no Mussulman, but he would not admit it. He then made me accompany him to his quarters; and on the road, as he held my hand, and I

was on foot, I was in no small dread of being trampled on by his horse's hoofs. There was, luckily, not far to go, and when we gained his apartments the crowd was dismissed, and only two or three persons, with his musicians, remained. He was very elate, and much pressed me to remain with him, to make, as he said, shells, and cross the river, and attack the Síkhs. He then produced some pictures, and afterwards sang songs from Hafiz, but for a short time; as his renewed potations disqualified him, and he became insensible. Another evening I was sent for to a fáquír's takkía, or shrine, without the town, where, it seemed, that the khân had a party, but it fortunately happened, before I reached, he had fallen, overpowered, and the riotous assembly had broken up.

While I was a guest here, Immat Khân, a vakíl from the court of Mír Rústam, of Khairpúr in Upper Sind, arrived. It appeared, the object of his mission was of no higher importance than to procure a few hawks and camels, but the ceremony of his introduction gave me an opportunity of witnessing how such matters were arranged, as Alladád Khân invited me to be present. It took place in the darbár room, a spacious apartment, around which were seated files of matchlock-men, with their pieces in their hands. At the upper part the officers and others were duly arranged, and a seat was provided me on the left of the khân, who entered after the

preliminary dispositions had been completed. He was followed by the vakíl, who was embraced by Alladád, and seated on his right hand. A package was deposited in front of the chief, consisting of the presents sent by Mír Rústam. It was opened, and a letter taken therefrom, which was read by Alladád, and drew from him many protestations of respect and friendship for the rulers of Sind. The presents were ordinary shawls, muslins, kimkâbs, pieces of chintz, &c. I was introduced to the vákil as being a Feringhí, or European. He seemed very astonished, and no doubt marvelled what could have brought me there. During the conference the musicians exercised their skill, and in very good taste, as they did not allow their instruments to drown the conversation. The shâhghâssís, or masters of ceremony, had been busy in arranging the visitors; now, on their departure they were careful to announce, in loud and pompous tones, their names, family, and rank. Alladád Khân was well dressed on this occasion, and his attendants obsequiously fanned him with bunches of peacocks' feathers. He sat with the vakíl until the room was cleared, when they again embraced, and the introduction terminated.

I found at Ták the party of Síkh horsemen deputed by Harí Singh to receive a sum of tribute money from the nawâb. They were in no respect so boisterous as their countrymen at Déra; apparently, in so retired a place and so near the hills, deeming

it prudent to be quiet. Their claim was admitted, and they were entertained by the nawâb, but the townspeople were prohibited to hold communication with them.

The Nawâb Sirwar Khân seldom left his citadel but on hunting excursions, when he would be attended by an escort of about one hundred and fifty horse. When he left, and when he re-entered its walls, a piece of artillery was discharged. He has a great notion of the superiority of agricultural over commercial pursuits, and an anecdote is related of his practical mode of proving his argument, which may be cited. In conversation with a Lohání on his favourite theme, he directed an ear of wheat to be brought, which he rubbed between his hands, and then counted the grains. He observed that the Lohání travelled to Delhí and Juânpúr, amid scorching heat and privations of every kind, and if on his return home he had made one rupee two rupees, he gave his turban an extra hitch, thrust his hands into his ribs, and conceited himself a great man. "I," said Sirwar, "remain quietly at home with my family; for one grain of wheat put into the earth I receive forty—or for one rupee I obtain forty rupees. Is my traffic or yours the better one?"

I was beginning to be weary of my stay at Ták, when I accidentally saw a fáquír, who, learning that I wished to go to Kâbal, proffered to put me in

the way of doing so. I liked the appearance of the man, and my acquaintance telling me I might confide in him, I immediately made up my mind to accompany him, and left Ták with him the same evening, hardly knowing whither he would take me, but trusting all was right.

## CHAPTER V.

My companion's tale. — Máhomed Rezza.—Month of Ramazân.— The fáquír's brother. — Incident. — Deputation from Déra. — Cross the Indus. — Bakkar. — Múr Singh. — Lashkar Khân. — Take leave of Múr Singh. — Depart for Kúndí. — Insufficient guide.—Reception at a gharrí.— Return.—Meeting with Lohání merchants. — Their inquiries. — Regain Déra. — Departure for Darraband. — Encounter with peasants. — Find a companion.— Reach Gandapúr. — District of Darraband. — The Lohánís. — Town of Darraband.—Departure for Ták.—Incident in route.— Kalaichí—Mozafar Khân—his troops &c.—Meeting with Vazíris. —Accompany them to the hills. — Return with them. — Regain Ták.

My strange friend and guide led me over the country, without troubling himself about a path, pleading the privilege and nonchalance of a fáquír; and I was well tired before, late at night, we reached an assemblage of tents, where I was pleased to find my companion well known. We were very well received and entertained, but the people strove to persuade the fáquír that he did wrong to encumber himself with me.

The next morning we again traversed the country, with the same disregard to the mediums of civilization, and at evening gained a village near Kúyah, where we passed the night. My companion had informed me *en route* that he was a hájí, and but

a dependent on a more important personage, the Fáquír Máhomed Rezza, whom he described as wealthy and influential, being the pír of a large portion of the Lohání tribes. The pír would, in the course of a month, proceed to Khorasân by the Gomal route, and the hâjí felt certain that he would gladly take charge of me throughout the journey. He farther explained, that he had been deputed on a mission to Sirwar Khân, who had promised to send a horse to his master, being willing by such an offering to secure the benefit of his prayers and benedictions.

Leaving the village, a short march of three or four miles brought us to another circle of black tents, where resided the Fáquír Máhomed Rezza. He was no sooner apprised of my arrival than he came to welcome me, and the cordiality of his reception fully justified the anticipations of the hâjí. He engaged to conduct me to his home at Shilghar, when, after resting his cattle a few days, he would take me to Kâbal, and place my hand in that of Dost Máhomed Khân. Máhomed Rezza was a man of tall stature, and rude in appearance, but of considerable suavity of manner. He was held in unbounded veneration by his countrymen and dependents, who, while they vaunted his wealth, were no less eager to extol his liberality. Generally, in the morning a carpet would be spread for him on the ground without his circle of tents, where he would seat himself, the company being arranged

around him, and write tavézes, breathe on beads, or strings of thread, whose virtues seemed to require frequent renewal. A youth would sometimes be brought forward, who, commencing by sobbing, gradually worked himself into the most hideous convulsions, when the pious man would clasp him in his arms, and the evil spirit, or other exciting cause, would be instantly hushed. Such exhibitions were conducted with perfect solemnity; and, although I managed to preserve gravity, I fancied, as I caught the fáquír's eye directed towards me, that he hardly expected I should be so credulous as the crowd about him.

The month of Rámazân came on, observed rigidly by all good Máhomedans as a fast; and as we were to start for Khorasân after the celebration of the íd, or festival, at its close the fáquír left for some days, to settle business he had in the country, probably the collection of offerings from his disciples. Before going, he sent for me, and calling his younger brother, told me, in his absence to consider him as my slave, and to beat him at discretion. While he was talking, a child from the tents came to say my breakfast was ready. I was not asked to fast, and the brother hastened to bring it. He returned with some very nice cakes and butter, when the fáquír gave him a terrible slap on the cheek, as it proved, because he had not brought sugar. I pitied the young man, but could not help the accident, and received additional authority to use him as a

slave, and to beat and kick him as I pleased. It may be gleaned from this anecdote that the situation of dependent relatives is not very enviable in Máhomedan families; indeed, it is one reproach of their social system that they are treated as menials.

On another day during this month, I had strolled to a neighbouring fixed village, where was a grove of bér-trees. I endeavoured to bring down some of the fruit by casting sticks and stones, when a woman, observing me, pulled a stout stick from a hedge, and without mercy employed it upon me, reviling me as an infidel for breaking my fast. Expostulation seemed but to increase her fury, and I was perplexed how to act, for it was awkward to return violence, when saying, "Why be angry? I am a Feringhí," she dropped her weapon, expressed great sorrow at her mistake, and helped me to bring down the fruit, at which she was much more expert than I had been. We were living within six or seven miles of Déra Ismael Khân, and one day being near the high road, I met the nawâb, who was returning from a hunting excursion. He was civil, and I told him I was going to Khorasân with the fáquír. Whether he mentioned the circumstance I know not, but it became known at Déra that I was residing near at hand, and a deputation came to me, praying me to give up the idea of the penible route by the Gomal river, and to take the easier and safer one of Peshawer, in which my Síkh acquaintance offered to assist me, if I would cross the river, and

go up its eastern bank within their territory. I refused, but my Déra friends returned the following day, and were so earnest in their arguments that I consented, and accompanied them back to the town, where I passed the night at the Síkh quarters.

The next morning I crossed the Indus, attended with a Síkh, Júár Singh, and after passing the sands and marshy land immediately skirting the stream, entered upon a fine rich country, covered with villages and cultivation. This tract, seated between the river and the desert on the east, formerly belonged to the family of the nawâb of Déra Ismael Khân, but its fertility, and the expediency of bringing their frontiers to the Indus, were sufficient motives for its occupation by the Síkhs. Leaving village after village behind us, we reached the larger town of Bakkar with a handsome kiln-burnt brick fortress. There I was introduced to the killádar, a well-dressed Síkh, who regretted we passed so speedily, as he was willing to have given me an entertainment. We finally gained Béla, where I found another Síkh, Múr Singh, the chief of one hundred men, who civilly welcomed me, and I became his guest for a few days. My course, so far from being to the north or towards Peshâwer, had been to the south, or from it, but Júár Singh, my companion, was attached to the party of Múr Singh, who, it was arranged, should send me, in good hands, to Kúndí, the present head-quarters of Sirdár Harí Singh, whence I could easily make my way to

Peshâwer, either by following the course of the river to Atak, or by crossing it to Kâlabâgh. The delay in gaining my object was, perhaps, compensated by the pleasure of surveying a beautiful and luxuriant country, and it was a great satisfaction to escape the heat of the day in the shade of the groves and gardens, which here accompany and embellish the towns and villages. Múr Singh was a venerable aged Síkh, of truly patriarchal aspect. I passed a few days very agreeably with him at Béla, which forms part of his jághír. I was well pleased also with the Síkhs generally, and could grant that in many points they have the advantage over the Máhomedans, particularly in cleanliness, for it was rare indeed to see one of them deficient in this respect, whereas the Máhomedan would seem, from principle, to be careless in his apparel. In this part of the country I became acquainted with Lashkar Khân, formerly of more importance, but now a servant of the Máhárájá Ranjit Singh. He entreated me, as a favour, to write something in his book, that he might show to any other European he might chance to meet.

Múr Singh at length announced that he was prepared to expedite me towards Kúndí, and that he proposed I should accompany Bowání Dás, a Hindú Díwân of the Sirdá Harí Singh, who was about to return to his master to account for the collection of moneys he had made. The old chief took leave of me very kindly, asked me if I was satisfied with

him, and many times entreated me to accept money, clothes, and anything I needed. I declined his offers, and we parted.

We returned by the same road we had come, repassing Bakkar. I happened, with my attendant, to miss Bowáni Dâs, who stayed at some village where accounts were to be settled, and which perhaps he had not expected. At the village where we had preceded him we had therefore to wait three or four days, until he joined us. When he did so, I found he was very far from having settled his collections, and I intimated my desire to proceed at once; to which he assented, and gave me a person, but an insufficient one, as I afterwards found, to accompany me to Kúndí, which I understood to be forty cosses distant from our position.

We started, however, and made a long march of twenty cosses, much of it over the desert, which was succeeded by a fertile and populous tract, over which were dispersed groves of a species of tree new to me, and resembling aspens. Síkhs were located in most of the villages, and I met with many interruptions from them, from which I had been secured if Bowáni Dâs had given me a competent companion. He turned out to be a weaver, and employed by the Díwân contrary to his will—while weavers, it seems, in these parts, for some reason or other, are but little regarded. At night we reached a well-built gharri, surrounded with a trench, but my arrival exceedingly terrified the

killadár, or he affected to be so, and closed his gates, as if he expected attack. About two hours elapsed, when, finding I was very quiet, some Hindústání soldiers ventured to leave the fort and approach me. I explained, that I was proceeding to Harí Singh's camp, and that there was slight cause for alarm, when they returned to the killadár, and presently again came, saying, he wished to provide me with supper; which I refused.

In the morning, considering the nature of my adventures the past day, and the inefficiency of my guide, which would expose me to fresh ones if I proceeded, I decided to retrace my steps while I had the power, and to rejoin Bowáni Dâs. I accordingly returned, but not exactly by the same road, in this instance avoiding the desert, or only skirting its edges. At evening we reached a large village, where was a Síkh party, hardly disposed to be civil, but I fell in with two Lohání merchants, who the moment they recognized me to be a Feringhí, invited me to their lodgings, and to be their guest. These men had travelled in India, vending their fruits and horses, and were consequently in some degree cognizant of Europeans. They were loud in their eulogiums of European justice and liberality, and professed themselves happy to be friendly to any one of the nation they met with. They informed me, that they had sold mares to Fatí Singh Alúawâla, that he had given them an order on the village, which is held by him, for the money,

and that they were awaiting its receipt. These men entertained me very bounteously, and were very anxious that I should explain what my countrymen did with dog's heads, as they had observed in India that men killed those animals for the sake of selling their heads to the gentlemen. I could not conceive to what they alluded, and they suggested the heads might be used to make medicine, and slily asserted they could not be intended for food.

I could neither solve the mystery nor satisfy them that I did not conceal my knowledge from them. On subsequently thinking what fact could have made so great an impression on the imaginations of these Lohánís, I recollected the practice of shooting stray dogs in military stations during certain seasons, under the apprehension they may be mad, or become so. The same men had noticed the practice of firing at military funerals, and gravely asked whether it was not meant as a menace to heaven if the souls of the interred were not received.

The next day I found Bowání Dâs at the village where I had left him, and making over his weaver guide to him, I recrossed the river and regained Déra.

I now determined to proceed straight to the hills, taking a break in them which had been always pointed out to me as denoting the pass of Darraband as my point of direction. I was in

hopes of again meeting the Fáquír Máhomed Rezza, although a little more than a month might have elapsed since I had left his tents. I started before sunrise, and the morning was cool and agreeable. I struck over the country, having learned from my friend the Hâjí to despise paths, and walked in high spirits. There is little jangal near Déra, and the few karíta bushes sprinkled over the plain were now laden with their beautiful red flowers. This delightful scenery did not, however, last long, and I came upon a naked surface, with scarcely a plant or shrub to diversify it, while the heat grew intense, as it always does in this country soon after sunrise. Still I did not relax in my pace, and had made considerable way when I was tempted to strike for two or three bushes, larger than usual, where, to my satisfaction I found as I had barely expected but yet wished, a small pool of water. It was very muddy, but palatable. I had walked much farther on, when I descried in the distance two youths, and some camels browsing. I made towards them; and as I neared them they were evidently surprised both at my presence and appearance. The younger was inclined to run, but the elder stayed him, and awaited me. I could not very well understand them, but saw that my colour was the cause of terror. The younger lad seemed to think I was a dév, and would by no means approach me, although assured by the other that I was only a man, and there

was no reason to fear. The latter asked me to extend my arm, and, as I thought he did so with a view of assuring his companion, I complied, when he seized my wrist, and wrenching it round, brought me, without power of resistance, to the ground. He called upon his friend to come and examine the bundle I carried on my back, but no persuasion could remove the fear of the lad, and he kept aloof. The fellow wrenched my wrist more and more, until I roared out that I was the nawâb's núkar, or servant; at which he suddenly relinquished his hold and retired, allowing me to recover my feet. Seeing the mention of the nawâb terrified him, I denounced all vengeance on him, when he pointed to his camels, and asked me if I would drink some milk. I asked whether he had a píála, or bowl, and found that he intended to milk into my hands, which I declined, as I should have placed myself in a position which might have disposed him to take another advantage. I had not gone much farther, when a little jangal occurred, and I presently came to a village, which I had understood I should find on my road, and which was satisfactory, as proving I had not deviated from the right course. I did not halt at it, and again came upon a level surface, which I traversed until evening, without meeting any one, or seeing a vestige of habitation. I was still walking, when I perceived, at a great distance, a man walking, and obviously armed. He was crossing

my route, yet I made towards him, and ultimately approached without his ever having noticed me. I startled him when I accosted him with "Salám Alíkám," but he speedily recovered his surprise, and returned my salutation. I found that he was a stranger, and although going to some village, scarcely knew if he was in the road for it; therefore, as we were both in the same predicament, we readily agreed to seek it together. I told him at once that I was a Feringhí, which did not affect his civility. We came upon the nest of some large fowl, in which were two or three eggs. My companion took up one of them, regarded it attentively, uttered some pious exclamations, and then carefully replaced it. On reaching a group of tall trees he ascended one of them, to ascertain if the village he sought was in view, which we did not reach until dark. He had an acquaintance there, at whose house we were both accommodated for the night.

In the morning I accompanied two Lohánís, who were going to Gandapúr, which we reached after a short but difficult march. Here resides Omar Khân, a chief, of Lohání descent. His revenue is about sixty thousand rupees, of which he pays twenty thousand to the nawâb of Déra. The ancient capital of the district is Darraband, romantically situated on the elevated bank of a hill-stream. The villages belonging to Omar Khân are thirteen in number. These would not supply

his revenue, sixty thousand rupees; but the greater portion is derived from the Lohání tribes, who annually visit, and remain in this part of the country during the cold season. They settle, more or less, along the tract west of the Indus, and between the river and the hills. In Darraband they are particularly numerous, and, as in other places, pay a certain sum for the sufferance of settlement, and for the privilege of grazing their camels. In this district, at the opening of spring, the various tribes assemble; their traders, who have dispersed over the Panjâb and India, return; when, in collective bodies, they proceed through the district of Ták, and paying an impost to its chief at the fortress of Darbarra, they enter the hills, and, forcing a passage through the Vazírí hordes infesting them, proceed towards Khorasân. The merchants then spread themselves over the contiguous regions, even to Bokhára, disposing of their merchandize and wares, and purchasing horses, fruits, and dye-stuffs, for the ventures of the ensuing year. Omar Khân retains in pay one hundred and eighty foot soldiers.

The Lohánís conducted me to their khél, or collection of tents, where I was well received, but learned, to my regret, that Máhomed Rezza had departed some days before. A wealthy merchant, Jehân Khân, took charge of my entertainment, and I remained a few days at Gandapúr; but finding there was little chance of the speedy

march of the party, as it was awaiting some of its friends from Hindústân, I proceeded to Darraband, about three or four cosses distant, which I was anxious to see. This town has a small bazar, and there are some large old houses, but deserted and in decay, their ancient Hindú owners having fled. The water of the hill rivulet is reputed unwholesome, and the inhabitants supply themselves from a small canal, flowing north of the town. The neighbourhood is agreeable, and the heat, although severe, did not seem to me so oppressive as at Déra. The hills are about two cosses distant, ravines and broken ground filling the intervening space. In the garden of Omar Khân are a few vines and fig-trees, and small inferior apples are produced in some of the adjacent villages. The cultivation, which is principally wheat, is generally remote from the villages; and at the harvest season the inhabitants abandon their dwellings until their crops are collected. At such times there is considerable danger from the Vazíris, which term here seems given to all the hill tribes, who descend and murder as well as plunder. Darraband has been frequently visited by these marauders. During my stay here every one slept on the roofs of the houses, as a precautionary measure, taking care to draw the ladders, by which they ascended, up after them.

Músa Khân, an inhabitant of Darraband, received me at his house, and I sojourned a few days

under his roof; but hearing no tidings of the approach of the Lohání merchants, I resolved again to proceed to Ták, if with no other object, that I might see the intermediate country, having found it was quite practicable to move freely about. My route skirted the hills, and I found villages at four, five, and six cosses distance from each other. I was always welcomed, but at one of them I was told that God must be with me or I could never have reached it, as no man of the place would have ventured to march as I had done, alone, from fear of the Vazíris. The road to this particular village had been very lonely, leading over deep ravines and chasms, covered with long thick grass and jangals. I felt no apprehension from men as I journeyed along it, but sometimes ruminated on the dilemma I should be in if I encountered wild boars, and other ferocious animals, which I knew were numerous enough. At another village I was requested by a young man to give him a charm to secure the affections of a fair maid of whom he was enamoured; or, as he expressed it, to compel her to follow him like a dog. I found it necessary to write something on a paper to satisfy him, with which he was so well pleased, that he was not only very obliging while I stayed, but accompanied me two or three miles on the road when I left.

I at length reached a village dependent on Kalaichí, a small district situate between the lands

of Darraband and Ták, and governed by a chief, Mozafar Khân. The town of Kalaichí was about six cosses to the north, and I had some desire to have visited it, but circumstances prevented. It is said to be commercial, and to have a large bazar, and that commodities bear more reasonable prices there than at Déra. The revenue of Mozafar Khân is reckoned at eighty thousand rupees, of which twenty thousand are paid to the nawâb of Déra. In an expedition against Marwat, set on foot from Déra, at the instigation of the Síkhs, he attended with a quota of seven hundred men. He can hardly, however, retain in pay so great a number, and probably drew out on the occasion the strength of his country, in which the proprietors of lands hold them on conditions of military service. Moreover, it must be remembered, that the men of these countries consider themselves the servants of their respective princes, and, from their warlike dispositions, are easily assembled. The district of Kalaichí does not include a great number of villages, the eastern portion of it being scantily supplied with water, and the western portion, extending to the hills, consisting of ravines and thick jangal, besides being liable to the incursions of the Vazírí robbers. Wild hogs abound in the jangals, and their chase is the chief pastime of the khân. Melons, common in all these countries, are particularly fine at Kalaichí.

Early one morning I reached a village, where I found a large party of men seated on chahárpâhís, or cots, and apparently strangers. I joined them, and although I could not understand the dialect they spoke, they invited me to sit down, and handed to me some fragments of cakes, on which they had just made a repast. One of them, who spoke Hindústání, addressed me, and took away the fragments of cakes placed before me, telling his companions, as I could comprehend, that such fare was not proper for me, who was a Feringhí. The consequence was, that fresh cakes were prepared, and served, with the addition of butter and sugar. Many of the party were disposed to be merry, and made motions as if cutting a man's throat, and shooting with arrows, at which I had only to laugh as they did themselves. The man who spoke Hindústání seemed a busy personage amongst them, and was continually on the move; therefore I saw little of him; but when they prepared to depart,—and some of them I could make out, asked me to accompany them,—I desired him to tell me who they were, and where they were going. He replied that they lived in the hills, but would return to the village. I had some inclination to go with them, which increased when I saw their appearance when mounted, for I found all of them had a kind of frock, or surtout of red quilted linen, lined with yellow, and being armed only with lances, swords, and

shields, the effect was far from bad, and I wondered where such people could come from. I mixed in, therefore, with the few people on foot, and we had a most fatiguing march amongst the hills until evening, when we halted at a spot where there was a rivulet. There we remained, most of the party separating, and passed the next day. A chahárpâhí had been brought, and placed under a projecting rock for one of them, and excellent cakes and butter were produced, so that habitations were probably near, but I saw none of them. As the sun became perpendicular I complained of the heat, and the person who had the chahárpâhí resigned it to me, and I was left alone. The next morning I was beckoned to rise, and I found we were to return, which we did, and regained the village we had started from. I had before noticed how attentive were the villagers to these men, and now they supplied chahárpâhís with great alacrity. They were not, however, long needed, for the party making a short halt, started for Kalaichí, leaving me to resume my journey towards Ták. When they had gone, the villagers told me they were thieves and Vazíris, so their civility proceeded from dread. They further informed me, that some days ago, a party of them had endeavoured to intercept Mozafar Khân on a hunting excursion, but that the collision had proved unfortunate to them, the khân having made two or three of their number prisoners. The men I had seen were on a mission to recover their

companions who were detained at Kalaichí. The villagers inquired, how I, a man of sense, could have accompanied them into the hills, and I told them that my sense instructed me that they would not harm me, and therefore I accompanied them.

I remained the day at this village, and the next morning entered the district dependent on Ták, here I proceeded from village to village and again found myself in the capital of Sirwar Khân, although I did not make my arrival known to him, or to his son Alladád Khân, as I purposed to make no stay.

## CHAPTER VI.

Remarks.—Different routes.—Leave Ták.—Reception at village.—Incident.—Attempt at plunder.—Saiyad of Pesháwer.—Kúndí.—The governor.—Alarm.—Hills of Marwat.—Fine view.—The Seféd Koh.—Village of Marwat.—Construction of houses.—Good reception.—Lakkí.—Robbers.—Naggar.—The Malek—his behaviour.—Dispute.—Cordiality of the people.—State of society.—Civility of Malek.—He wishes me to stay.—Fracas.—Mír Kamaradín's agents.—Opportunity lost.—Political relations of Marwat.—Cultivation, &c.—Character of people.—State of authority.—Advantages of Bannú.—Postures.—Costume.—Love of country.—Government.—Adapted to state of society.—Former state of Bannú.—Vestiges of ancient prosperity.—Manufactures.—Máhárájá Ranjit Singh.

I HAD now become so completely satisfied that I could freely range amongst the rude tribes and people of this part of the country, that I was careless about seeking for companions. I had, moreover, found that there was no necessity to conceal that I was a Feringhí, but that, on the contrary, the avowal procured me better treatment. The inhabitants of the villages were orderly and peaceable, while they made it a duty to relieve the wants of the stranger and traveller. Amongst them there was no danger to be apprehended, and any little interruption occurring, was from the accidental encounter of individuals on the road. I therefore now made

inquiries at Ták merely as to the several routes by which I might reach Pesháwer; and from what I heard of that of Bannú, I inclined to take it, notwithstanding the dangers pointed out, as I had learned to appreciate them, and had acquired confidence, which alone greatly lessens them.

The usual route from this part of the country to Pesháwer leads along the banks of the Indus to Kâla Bâgh, famous for its salt mountains, and thence by Shakr Darra to Kohât, in Bangash. I had been recommended to follow this route, both that it was considered the safer, and that it was likely I should receive every assistance from Ahmed Khân, the chief of Isá Khél, a town on the road south of Kâla Bâgh, who had so great a predilection for Feringhís, that the fame thereof was bruited throughout the country. As Mr. Elphinstone's mission in 1809 had traversed this route, I decided to follow the unfrequented one of Marwat and Bannú.

Such is the reputation of the Patáns inhabiting these countries, that fáquírs or mendicants are deterred from entering them. Placing my trust in Divine Providence, I resolved to commit myself amongst them, and accordingly one evening I turned my back upon the town of Ták, and, alone, took the road. A northernly course of some five or six miles brought me near a village, when the clouds gathered and threatened rain. I seated myself under a karíta bush while the shower fell, which

continued until the approach of night. I then left my quarters and entered the village to find out a place of shelter and repose. I found a company of individuals, seated in a small hut, or shed. One of them conversed with me, and questioned me as to my country and religion. On being answered, an European and Christian, he informed his companions that Házarat Isá, or our Saviour, was an assíl or genuine Patán. This agreeable communication ensured for me a hearty reception, and excited a little curiosity, to gratify which a fire was kindled that my features might be the better observed. The best entertainment the village afforded was produced, and in such quantities that I was compelled to cry quarter. The assertor of our Saviour's Patán lineage, who proved to be a Saiyad, made himself particularly busy, and provided me with a snug place to sleep in, and plenty of warm clothing.

In the morning, a march of four or five cosses cleared me of the villages of Ták, and I moved direct across the country, towards a break in the encircling hills, through which I was given to understand the road led to Marwat.

On reaching a cultivated spot, without habitations, but where some people were engaged in reaping the corn, I inquired of them as to the road. They strongly urged me not to venture alone, for I should infallibly be murdered. Their representations were so forcible, and so earnestly made, that I was in-

duced to take their advice, and turned off in a western direction, with the view of gaining a small town and fort, called Kúndí, which they had designated, and where, as the high road led from it to Marwat, it was possible I might find companions for the journey. In my progress to this place I encountered a man, who drew his sword, and was about to sacrifice me as an infidel Síkh. I had barely the time to apprise him that I was a Feringhí, when he instantly sheathed his weapon, and, placing his arm around my waist in a friendly mode, conducted me to a village near at hand, where I was hospitably entertained. I here learned that Kúndí was a coss distant, and therefore resumed my route. As I approached it an old man, tending goats, seized a small bundle I carried. I expostulated with him as well as I could, and prayed him not to compel me to employ force to make him let go his hold, assuring him at the same time that I did not intend he should make the bundle booty; but he seemed obstinate in his design. He had merely a stick, and I could easily 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 contest. They asked who I was, and on my replying a Feringhí, they pushed the old man away, and rebuked him for his audacity. He swore on his faith as a Mússulmân, that he had not intended robbery, and that he supposed I was a Hindú. I was led into the

village, and regaled with bread and buttermilk. I was here informed, to my great satisfaction, that a party was then in the village that would proceed in the morning by the route I intended to follow; its destination being Peshâwer. I found the party to consist of a Saiyad of Peshâwer, and his attendants, with a múnshí of Sirwar Khân, the chief of Ták, who had, besides other articles, two fine camels in charge, as presents to Súltân Máhomed Khân, one of the Peshâwer sirdárs. I had heard of this Saiyad at Ták, but understood that he was on a mission from Ahmed Shâh, the pretended champion of Islám, in the Yusef Zai country, and that his object was to procure funds from old Sirwar in aid of the good cause. I now became instructed that he was an agent of Súltân Máhomed Khân, which did not, however, militate against his using his exertions to advance the pugnacious Saiyad's views, although in doing so he was consulting neither the wishes nor advantage of his liege lord and master. The great, in these countries, are but indifferently served.

On paying my respects to the Saiyad, I was most civilly received, and assured of assistance and protection during the journey. I esteemed my fortune great in meeting with this man, as in his society all doubts and misgivings as to the perils of the route vanished. Kúndí had a fort, the residence of Ahmed Khân, the governor, a respectable man, who might be allowed to be, what he himself told

the Saiyad he was, a good Patán, and a faithful vassal of Sirwar Khân. He had a garrison of one hundred men, Kúndí being a frontier post on the Bannú side. We had an opportunity of observing it was necessary; for towards evening the alarm was beat, and the soldiers hastened to the plain, the marauders of Bannú having issued from their hills and approached the place. They, however, retired, and Ahmed Khân, before re-entering his fort, exercised his few mounted attendants in firing their matchlocks, and in practice with their lances. The greater part of his soldiers were on foot, men of small stature, and clothed in black or dark dresses. They were Rohillas, or Afghân mountaineers. We were provided with a repast of fowls in the evening, Ahmed Khân having received the party as guests; and early on the next morning we started, accompanied by a guide, for Marwat.

A march of about seven cosses, the road tolerably good, brought us to the mouth of the pass through the hills; when our guide solicited his dismissal, urging his fear to attend us farther. The passage through these hills, which are of small elevation, was generally wide and convenient. About midway were a number of natural wells, or cavities in the rocks, where numbers of people, men and women, were busy in filling their massaks, or skins, with water. These they transport on asses and bullocks. They had come hither from a distance of five and six cosses, belonging to the villages on

the plain of Marwat. The water may be good and wholesome, but was unpalatable, having been strongly imbued with a flavour from the numerous skins continually plunged into it. A woman recognized me to be a Feringhí from the cap I wore;—the recognition was productive only of a little innocent mirth.

On gaining the ascent of the last hill in this small range of elevations, on which was an extensive burial place, the plains of Marwat and Bannú burst upon the sight. The numerous villages, marked by their several groups of trees, the yellow tints of the ripe corn-fields, and the fantastic forms of the surrounding mountains, presented, in their union and contrast, a splendid scene. In front and to the west, the distant ranges exhibited a glorious spectacle, from their pure whiteness, diversified by streaks of azure, red and pearly grey. These beautiful and commanding features of the landscape were enhanced by the charm of an unclouded sky. I was lost in wonder and rapture on contemplating this serene yet gorgeous display of nature, and awoke from my reverie but to lament that the villany of man should make a hell where the Creator had designed a paradise,—a train of thought forced upon my mind when I thought of the lawless tribes who dwell in, or wander over these delightful scenes.

The distant hills, which here appeared to so much advantage, were, I presume, the snowy range of

Seféd Koh, which separates Khúram, or the country of the Jájís and Túris, from the valleys of Jellálabád, together with the variously coloured hills, which stretch westward from Kâla Bâgh, and in which the salt-mines are found.

Three or four cosses brought us to the first of the villages on the plain, which we passed, and then successively several others. In this part of our route I went to some reapers, at a little distance from the road, to ask for water. On learning that I was a Feringhí, they put themselves to the trouble of fetching some, which was cool, and had been lying in the shade. At length we entered a village, where we found the people in a group, sitting on a prepared mound of earth, raised close to the masjít, or place of prayers, engaged in discourse, and smoking the chillam. Similar mounds are found in all the villages of Marwat, and appropriated to the same social purposes, while they have the same location, viz. near to the masjíts. Our Saiyad explained to the assembly the objects of his journey, which had made him their visitor; and buttermilk was brought for the party. The houses were neatly constructed, principally of reeds, the climate and lack of rain rendering more substantial dwellings unnecessary. In this, as in every other village, were two or three Hindú banyas. A farther march of two cosses, during which we passed a large pond of muddy rain-water, brought us to a village, where we

halted to escape the heat of the day, which had become very oppressive.

I was here well received, and attracted much notice. I was lodged in the masjít by myself, my friends of the party being elsewhere accommodated. This erection was neatly and commodiously built on an elevation; a chahárpáhí, or cot, was furnished me to repose upon, and large supplies of bread and milk were brought for my repast. Moreover, the village barber was produced, and cut the nails of my fingers and toes, which were deemed to require an operation; and my friends of the village continued their various attentions, shampooing me against my will, but convinced I must like what they liked themselves, until I signified my wish to take a little rest.

In the afternoon we left this village for Lakkí, a town distant about six cosses, to which the plain gradually descends, the river of Khúram flowing in the hollow. A little beyond the village we descended into an enormous ravine, of great depth; in crossing it, so intense was the heat that perspiration was copiously excited. This fracture appeared to extend across the country from east to west. In the evening we arrived at Lakkí; two or three villages, with much cultivation, stretching to the left. This is a town with pretty good bazar, and is seated on the river of Khúram, a fine stream. It may be said to be defenceless; the residence of the chief

authority, here called the malek, although styled the killa, or fort, not meriting that appellation.

Our party was entertained by the malek, and we supped on fowls and pillau. In the morning we were allowed a mounted guide, armed with sword and spear, to conduct us to the villages of Bannú. 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 seated a village. Our Saiyad did not think prudent to enter it, but the guide went there to obtain some information relative to our route, before we attempted it. The result being, I presume, satisfactory, we started across a barren, uninhabited plain, in extent about ten cosses, and chequered occasionally with small stunted bushes and dwarf trees, mostly mimosas. In one spot were two or three holes, containing muddy water, sufficient to allay the thirst of the casual passenger, but not adequate to supply the wants of large parties. Passing a large burial ground, we neared the villages of Bannú. On reaching a place where we found deposits of muddy rain-water, we fell in with six or seven robbers, armed to the teeth. They did not, however, attack us, although on the look out for spoil, the party being protected by the sanctity of the Saiyad, whose holy character was made known to them. They were also told that I was a Feringhí; and as I was about helping myself to water from the deposit near to which they were

standing, they obligingly pointed out another place, where the water was clearer or less muddy. From this spot the surface of the plain was a little more wooded, but still slightly. On our road we met a man with an axe in his hand, who, on being told of the party we had just left at the water, retraced his steps; he was very thankful for the information, and said that he should have lost his axe. Where the plain ceased, we again crossed the river of Khúram. Its course was here rapid and over a stony bed, but the depth was shallow. We then came upon cultivated ground, and the villages and castles. As we passed by these, the inhabitants, who were generally sitting outside the gates, would rise and pay their respects and salutations, judging, from the demure aspect of the Saiyad, as well as from his white turban, that he was a descendant of the Prophet, or, like one, had saintly pretensions; perhaps also conscious that no strangers but those armed with a sacred character would venture amongst them. We halted at a town called Naggar, of tolerable size, and walled in; but its defences, much injured by time, were neglected. The bazar I did not see, but conclude it was pretty large, from the number of Hindús I noticed. Before we reached Naggar we passed a large encampment of Vazírís, who had come here for the sake of pasture, which was abundant. We were duly provided with lodgings, and the malek came and sat with us, bringing his musicians and falconers—the latter to display his state,

and the former to beguile our tedium. He was a young man, dressed gaily in silks of gaudy colours, and rather trifling in his manners. He directed his attention to me, and, amongst many questions, inquired what I would wish prepared for my evening's meal. He was surprised to find that anything prepared for himself would be agreeable to me. He farther desired me to write him something that he might wear, as a charm, around his neck. Not wishing to take the trade of my companion, the Saiyad, out of his hands, I protested that I possessed no supernatural power or secret. On which the Saiyad scribbled something on a scrap of paper, which was reverentially received by the malek. Conferring charms and antidotes against accidents and diseases is one of the means employed by Saiyads and others to impose upon the credulity of the ignorant, who, however, are very willingly imposed upon.

Matters were going on very amicably, when a soldier recognized in the horse of the Ták múnshí, or vakíl, as he now announced himself, an animal that had been stolen from himself. Much altercation ensued, the Naggar people insisting upon the delivery of the horse, and the múnshí refusing to comply, maintaining that his master, the nawâb, had purchased it. This dispute detained us the next day; nor were we suffered to proceed the following one until papers were given, and it was agreed that some one should go to Ták to receive the value of the horse. A singularity attended this horse, as it

was named by the people the Feringhí horse, being branded with numbers and a cross. It had been, as they asserted, rejected from the cavalry service in India. On this account they often referred to me, and urged, that the marks did not allow them to be mistaken as to the animal.

This affair arranged, we resumed our journey; and in our progress this day over a well-cultivated country, were saluted by nearly every individual we met with a cordial shake of the hand, and the Pashto greeting of "Urkalah rází," or "You are welcome." I knew not how to reconcile this friendly behaviour with the character for ferocity I had heard of these people, and was gratified to discover that, if implacable abroad, they were possessed of urbanity at home. Every house here on the plain, without the towns, where numbers impart a feeling of security, is indeed a castle and fortified; and it would appear that the feuds existing in the community render it imperative that every individual should adopt precautionary measures for his safety. The advocate of anarchy, in contemplating so precarious a state of society, might learn to prize the advantages conferred by a mild and well-regulated government, as he might be induced to concede a little of his natural right, in preference to existing in a state of licentious independence, as the savage inhabitant of Bannú, continually dreading and dreaded.

Near the houses, or castles, were generally small copses of mulberry trees, and occasionally a few

plum-trees, and vines, were intermingled with them. Water was most plentiful, and conducted over the soil in numberless canals. We halted this day at another good-sized town, and were kindly received by the malek. He was very civil to me, and wished me to stay some time with him, and rest myself, pointing out the toils attendant upon the long march through the hills in front, which he said I should not be able to accomplish, as my feet were already blistered. He assured me that I should be paid every attention, and that a goat should be furnished every day for my food. He seemed to think that Feringhís ate voraciously of animal food. In the evening he ordered some of his men to practise firing at a target, for my diversion; and one of his reasons for wishing my stay, I believe, was, that I might teach his men always to hit the mark, which, from what I observed of their dexterity now, they never contrived to do.

This malek was superior to his brother chief of Naggar both in years and wisdom, and he was so frank and courteous, that we were glad to stay a day in the town as his guests. We occupied the principal masjít, in which the effects of the party were lodged—and the camel saddles, which were plentifully garnished with silver ornaments, were covered with linen, the better to elude observation. The men of the party had gone to the malek's house, his family, no doubt, having ample need of many of the Saiyad's charms, leaving a youth, of twelve to fourteen years of age, in charge of the property. I

was also reposing there. The youth closed the doors of the masjít, and fastened them inside, refusing admittance to persons, who, it proved, were weavers of cotton stuffs, and accustomed to lodge their machinery, when their labour was over, in the house of God. They insisted upon being allowed entrance. The youth was stedfast in denial; and we were assailed by stones, ejected through apertures in the walls. They rained in upon us so copiously that the urchin, apprehensive of the result of a siege, became bewildered, and opened the doors, when the assailants poured in; and the covers of the camel-saddles being removed, the silver ornaments were exposed to observation. The youth was smartly beaten by two or three of them; and he, in turn, espying the múnshí's sword, unsheathed it, and compelled his opponents to fly. He pursued them, sword in hand and bursting with rage, into the town. At this stage of the business the Saiyad and his companions returned. One of them was despatched to inform the malek of the outrage; but, it proving that no offence had been intended, the affair terminated. The people were particularly anxious that I, being a stranger, should be convinced that no robbery had been designed, and that the saddles were uncovered merely to satisfy curiosity. The Hindús even seemed so concerned for the good repute of the place that many of them came to me upon the subject, and they assured me, that had I wealth not to be counted it would be

secure in this town. There was an impression here, and I had noted it also at Naggar, that the property with the party belonged to me: indeed, that my companions were my servants, and that my poverty was assumed the better to pass through the country.

The next morning we were provided with a guide to conduct us through the mountains, and a small horse was presented by the malek to our Saiyad. As we took leave, the malek, with apparent sincerity, again urged me to stay with him some time, and let my feet get well. He pointed to the hills I had to cross, and seemed seriously to think I should break down on the road. We were not far, or more than three or four miles from the skirt of the hill, to which we directed our course. At a village near the town we had just left I was accosted by three or four persons, who told me they were sent by Mír Kammaradín, with his salám and request that I would wait for him, as he would be at the town from which we had started, on the morrow. I asked, who is Mír Kammaradín, and was told a fáquír. I reasoned, what have I to do with a fáquir, or why should I on his account delay my journey. The messengers, while testifying extreme anxiety that I should wait for their master, were unable to advance a better motive for my doing so than the wish of the Mír. I had preceded my companions; when they came up, I inquired of them who Mír Kammaradín was, and they said, slightingly, "A fáquír

who has been to Delhí." This answer did not increase my desire to see him, and I dismissed his messengers. Subsequently, when I reached Pesháwer, I found that the Mír was a highly respected pír, who had been very useful to Mr. Moorcroft, and that the Vazíris were his morids, and looked up to him as their spiritual guide—that on this occasion he was about to make his annual progress amongst them, to receive their offerings and his dues. In conversation with his son at Chamkanni the young man observed truly, that I had lost an excellent opportunity of visiting the Vazíris, under the protection of his father; that I might have seen what no Feringhí had ever seen, and have filled my book with extraordinary things. To obviate the chagrin experienced when I became apprised of the chance I had suffered to slip away, I endeavoured to persuade myself that "whatever is is best;" yet I have often felt regret, although aware that the case was one in which regret was useless.

The country of Marwat can scarcely be considered independent, revenue, or tribute, being occasionally exacted from it by the nawâb of Déra, whose supremacy is not, however, acknowledged. None of his officers reside in the country, the inhabitants being left to their own control; and any demands he makes upon them, require to be supported by force.

Wheat appeared to be the only grain cultivated, and goats their principal stock. Horses were few,

as were sheep and horned cattle, while asses were more numerous. The heat was very intense, and the season was more forward than at Peshâwer. The great evil of this country is the want of a due supply of water. For the crops, dependence is placed upon rain; and bands, or mounds, are constructed to collect and to divert upon the lands the bounty of the clouds. It is clear that in dry seasons the agriculturist will be distressed. Water for domestic purposes is brought from long distances; the few pools of rain-water, being judged unfit for such use, are set aside for cattle.

The villages of Marwat have a cleanly appearance, and the inhabitants, if rude, are yet frank and manly in their manners. They are one of the races,—and there are many such amongst the Afghâns, although all are not so,—who have nothing frivolous in their character. If not altogether amiable, they are at least steady and respectable. There is no single authority established in Marwat, the several villages being governed by their own maleks, or rather influenced by them. They are independent of each other, but combine in cases of invasion, or other matters affecting the interests of the community at large.

The country of Bannú has great advantages in a large extent of fertile soil, and in an abundant supply of water, which can be turned with facility upon the lands. Favoured by climate, its capability of yielding a variety of produce is very

great. The good people who hold it are not, however, enterprizing or experimental agriculturists, and besides wheat, rice, múng, and a little sugar-cane, zir-chób, or turmeric, is the only plant, of foreign growth originally, which has been introduced. There is so much pasture-land in Bannú that, without inconvenience to their own cattle, the natives can allow their neighbours, the Vazírís, to graze their flocks and horses upon it. There are many groves of date-trees in one portion of the plain, regarded, perhaps justly, in these countries as evidences of fertility. The reason may be, that they are sure indications of water, it being observed, that without that desideratum being at hand, they cannot thrive. Cattle, of course, are plentiful in Bannú, and in all kinds of rural wealth the inhabitants may be pronounced rich.

On the same plain as Marwat the Bannú people have, besides a difference in their costume, a smaller stature than the inhabitants of the former place. The Marwatí is generally clad in coarse white linen, in much the same manner as the Patáns on the banks of the Indus. The people of Bannú wear dark clothing, and are fond of lúnghís, with ornamental borders. Both in dress and appearance they assimilate with the mountain tribes. They are very brave, and remarkable for entertaining an *esprit de pays*. They are eloquent in eulogiums upon their country, and the exclamation, "My own dear Bannú!" is frequently

uttered by them. The authority is vested in the respective maleks, some of whom, those living in towns, are enabled to retain followers in pay, as they derive a money revenue from the Hindús residing in them. They have, however, little or no power without their towns, every occupant of a fort being his own master, while he neither pays tribute nor acknowledges submission to any one. This state of things, while opposed to the ambition of an individual, is favourable to cherishing that spirit which preserves the independence of the society at large; and the more powerful do not think their interests would be served by altering it. The system of equality, while productive of more or less internal commotion, is admirably effective when circumstances call for mutual exertion; and all parties, laying aside their private animosities, in such cases, heartily unite in defence of the public freedom; in the advantages of which all participate.

It is possible that Bannú may formerly have been much more populous, and that its government was better regulated; for it will be remembered, that three or four centuries ago the high road, followed from Kâbal to India, led through it, as we find in the history of Taimúr's expedition. That this route was open at a much earlier period is evident from the notices of the Máhomedan invasion of the country, the armies of the Caliphs having clearly advanced through

Bannú and Khúram, upon Ghazní, then, it would appear, the capital of the country. Hurreeou, where a great battle is noted to have been fought between the prince of Ghazní and the Mússulmân invaders, is plainly the modern Harí-âb, (the Iryab of some maps,) in Khúram. Of a prior state of prosperity, the actual towns in Bannú may be accepted as testimonies — for it is more natural to consider them as feeble vestiges of the past than as creations of recent days. They even yet carry on a considerable traffic, and nearly engross that with the mountain Vazíris. In every village of Marwat and of Bannú there are weavers of coarse cottons, called karbâs, but in the towns of Bannú are looms employed in the fabric of finer goods, both of cotton and silk, particularly lúnghís. The Hindús in the two towns I visited were too cheerful to allow me to suppose that they were harshly treated, or that they lived in insecurity.

Máhárájá Ranjit Singh once marched with an army of twenty-five thousand men to Lakkí, on the Khúram river. He exacted thirty thousand rupees, but did not judge it prudent or convenient to make a permanent settlement in the country, as, it is said, he had contemplated.

## CHAPTER VII.

Vazírí huts. — Vazíris venerate Saiyads. — Kâfr Kot. — Its construction. — Remarks on similar localities. — Entertainment at village. — Incident. — Scenery. — Ahmed Kozah. — Masjíts. — Hângú. — Sadú Khân. — Preceded by Saiyad. — Situation of Hângú. — Orchards. — Character of Sadú Khân. — Approach of Pesháwer army. — Hângú evacuated. — Proceed to Kohât. — Reconnoitring party. — Lo. — Encounter with Faizúlah Khân. — Pír Máhomed Khân. — His coolness. — Shákur Khân. — Abdúl Wâhab Khân's son. — Village. — Kohât. — Trade and manufactures. — Gardens. — Springs. — Provinces of Kohât and Hângú. — Cultivation. — Minerals. — Coal. — Asbestus. — Fuel. — Climate. — Inhabitants. — Túrís. — Politics. — Leave Kohât. — Mountain pass. — Rencounter. — Bangí Khél. — Detained a guest. — Incident. — An old acquaintance. — Return to Kohât. — Altered behaviour of Pír Máhomed Khân. — Sâleh Máhomed. — Messenger from Pesháwer. — Army marches. — Reach Pesháwer. — Country passed. — Elephant.

We soon arrived at the entrance into the hills, where we found capacious reservoirs of excellent water. The whole of the day was occupied in the ascent and descent of mountains, of great elevation. A few Vazírí huts, of miserable appearance, occurred in some of the water courses. Our people procured fire from the inhabitants; and did not wish me to make myself too conspicuous. We halted awhile at a spot where two or three vines were hanging

over a spring of water, and were joined by several persons, although we did not see their habitations.

I did not consider we were in any particular danger amongst these hills; indeed, so far as I could judge, in none. The Vazíris, although notorious robbers, in common with other lawless tribes, regard the descendants of their Prophet with awe, and a feeling of respectful reverence, and esteem themselves fortunate to receive their benedictions, and other little aids their superstition teaches them to think essential, which they (the Saiyads) liberally bestow, as they cost them little. We had, moreover, the Bannú guide with us, whose protection would probably have availed us more, in case of need, than the hallowed character of the Saiyad; the Vazíris and people of Bannú being on a good understanding, one party would consequently be careful not to invalidate a safe conduct afforded by the other. It was clear also, that the malek, a prudent man, had given us a steady and trustworthy guide. While it was yet daylight we passed around the brow of a hill, opposite to which, and separated by a water-course, was a much higher one, on whose summit were a series of walls, describing the ancient fortress, named in these parts, Kâfr Kót, or the infidel's fortress. Above the path we were following, the rocks were so arranged, that I was doubtful whether the peculiarity of structure was the effect of art or of the sportive hand of nature. They wore the appearance of decayed

buildings, while on the verge of the hill was a parapet, or what so nearly resembled it that, in the cursory view my time permitted me to take, I did not dare make up my mind respecting it, and I would have been very glad, had not the fear of losing my company prevented me from staying, to have satisfied myself.

Kâfr Kót is believed by the natives to have existed before the Máhomedan invasion of India. The stones employed in its construction are represented to be of wonderful dimensions. I have been told by a gentleman who has visited it, that he did not consider it so ancient, as there are embrasures for artillery in the towers. The natives, in reply to this objection, affirm that the embrasures are modern additions. The fortress has long since been abandoned, owing, it is said, to water being distant. This is one of those places which deserved a more rigid inspection. A line of massive wall, wherever found, is styled by the present inhabitants of these regions, Kâfr Kót, or Killa Kâfr, equivalent and general terms, which, in most instances, ill explain the nature of the remains of antiquity on which they are conferred. So far from having been originally places of defence, the greater number of them denote the sepulchral localities of by-gone races. In the remote and sequestered sites in which they are found, it is inconceivable that large towns and fortresses should

have been fixed; the former could not have flourished, and the latter would have been of no utility. Whatever may be the character of Kâfr Kót, it would have afforded me pleasure to have visited it, particularly as, with reference to its adaptation as a fortress in modern times, it has sometimes occurred to me, that it may be the Naggar mentioned by the historians of Amúr Taimúr as in the vicinity of Bannú, although it will have been noted that there is a Naggar in the district of Bannú itself.

Night overtook us amongst the hills, and our guide was desirous that we should rest and await the morn; to which the Saiyad would not consent. At length, to our great joy, we cleared them, and traversing for about two cosses a broken and stony plain, where the white pink grew abundantly in a state of nature, we arrived, after the period of the last prayers, at a village, seated on the skirt of another and smaller range of hills. Here we occupied the masjít; and the malek, notwithstanding the late hour, ordered his people to make ready a repast of rice, deeming it incumbent to show attention to the Pír Sáhib who had honoured him with his company. A távíz, as usual, repaid the hospitality. This march my friends computed at twenty-four cosses of road distance; and from its difficult nature, my feet became exceedingly painful, although I had occasionally been seated on the horses and camels. As we entered this village our guide from Bannú took his

leave, saying, that the people here were his enemies. He hoped that we were satisfied with him, and shook all our hands in turn.

At daybreak next morning we ascended the hills, our route over which was visible from the village. We crossed three successive ranges, of considerable altitude, although very inferior in that respect to the great mountains of the former march. Our route led westernly, until we crossed a small but rapid stream, after which we turned to the north. The hills since leaving Bannú had been tolerably well-wooded, although they produced no timber trees. In these smaller ranges the quantity of wood increased, and pomegranate, with other wild fruit-trees, were abundant. In the valleys and water courses a variety of aloe was constantly seen. We at length came into a valley of considerable extent, and halted during the heat of the day in a small copse, where weavers were occupied with their labours, and close to a village, at the skirt of the hills to the right hand. Our morning's repast was provided by these weavers, who set before us cakes of bread, beautifully white, which I found were prepared from júárí flour. On crossing the stream just mentioned, the party refreshed themselves with the water. A tin vessel was given to me by the Saiyad, who afterwards replenished it, and handed it to one of the Ták camel-drivers. The man refused to drink from it, as I had used it, asserting, that I was

not a Mússulmân. The Saiyad smiled. I had often found that in towns the low and ignorant, especially such as had visited India, would reject any vessel I had touched, alleging that Europeans ate swine, and, moreover, dogs, jackals, &c. Men of sense and condition were not troubled with like scruples, and from them I heard of no such indecent remarks. Europeans have certainly an evil reputation for not being very choice in their food. There is a saying, that a Mússulmân may eat with a Jew, but should never sleep in his house; with a Christian, on the contrary, he should never eat, but may sleep beneath his roof. It is supposed that the Jew rises many times during the night, with the intent to slay his guest.

In the afternoon our party resumed their journey, proceeding up the valley which leads to Hângú and Kohât. The scenery is extremely diversified, and many of the trees were charged with flowers, unknown to me. Beneath the hills, on the opposite side of the valley, were two or three villages with houses built of stones, as the structures here universally are. Small copses of fruit-trees were always seen near the villages, the vine, the plum, and the peach. I was so exhausted this day that I lagged behind the party. The camel drivers also, having discovered that I was not a Mússulmân, declined to allow me to ride their animals, although requested to do so by the Saiyad. I did not re-

member the name of the place where it was intended to pass the night, but I followed the high road until it branched off into two directions. I might have been perplexed, but a shepherd hailed me, and told me to take the road to the right. He 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, his dialect being Pashto. I saw, however, that he intended to be very civil. In his company I arrived at a village, where I found the Saiyad and his party, and where we passed the night. The village was called Ahmed Kozah, and had a small bazar.

In the morning, we traced a road skirting the hills to the left, the valley to the right having considerable expansion, with two or three villages, and much cultivation. In the course of our progress we passed many small groves of mulberry and other trees, where masjíts were erected, with dependent and contiguous wells of water, serving at once as places of repose and refreshment to the weary passenger, and for devotion. The union of these objects I judged extremely decorous and commendable, and as reflecting credit on Mússulmân manners and hospitality. I often availed myself of them on this day, for the sad state of my feet did not allow me to keep pace with my friends. I had long descried, on the summit of a lofty hill, a white tomb, arriving parallel to which was the small town of Hângú, in a recess of the hills, with numerous

gardens, or orchards of fruit-trees, in its vicinity. It was said, I believe, to be eight cosses distant from Ahmed Kozah.

I was here conducted to the chief, Sadú Khân, a son of the Nawâb Samad Khân, who resides at Kâbal. He received me courteously, and invited me to stay some days with him; to which I had no difficulty in consenting, as the road was not now so dangerous, and companions could at all times be procured. The Saiyad and his party had, I found, passed on without halting here, the reason for which, although I knew not at the time, became manifest in a few days by the events which developed themselves. I was utterly incapable of keeping up with them, and felt no anxiety for the few effects in charge of the good man, which I was certain to recover whenever I reached Peshâwer.

Hângú comprises perhaps three hundred houses, and has a small bazar, the Hindú houses in which are built of mud. The fort, in which the chief dwelt, was built of stones, and defended by jinjáls. The situation of this little town is very pretty, and it is bounteously provided with water, many fine springs issuing from the adjacent rocks, and forming a rivulet, which winds through the valley in the direction of Kohât. In its numerous orchards were the vine, the apple, the plum, the peach, the common mulberry, and the shâhtút, or royal mulberry, as here called. It may be

noted, that the common mulberry of these countries is not that of Great Britain (the morus nigra), the latter being what is called the shâh-tút, or royal mulberry, at Kâbal. This term, as at Hângú, and the countries to the south and east, is applied to a very different tree, which is not known at Kâbal, and produces long taper fruit, of colours both red and white. I also observed the bramble, or blackberry-bush, scrambling over the hedges. Sadú Khân had a small flower-garden, which he tended himself. This young chief was far more respectable in appearance and behaviour than the great men I had been, of late, accustomed to see; he was indeed a well-bred Dúráni. He was allowed by his people to be of amiable disposition, and was considered a devout Mússulmân, which meant, I presume, that he was punctual in the observance of prayers and fasting. Yet he had, like most men, his foible—also a common one in the east,—he was addicted to kímía, and had expended much time and treasure in the idle search of the great secret, which would, it is believed, enable the discoverer to make gold at discretion.

A few day's after my abode here, intelligence was suddenly received of the approach of a hostile force from Peshâwer. Sadú Khân immediately collected the revenue due to him, and proceeded with his followers to Kohât, where his elder brother, Máhomed Osmân Khân resided. The brothers, in consultation, concluding it was impossible to repel the

invasion, returned to Hângú; and taking all their property with them, evacuated the country, and retired, by a mountain route, to Kâbal, which I was told they would reach in eight days. With Máhomed Osmân Khân were two or three elephants, and a numerous zenána. I now understood why the Saiyad had not halted here; he must have heard of the expected movement, and was aware that, as an agent of Sultân Máhomed Khân, he would have been liable to detention, and that the presents he was conveying would, in all probability, have been taken from him.

I had a good opportunity of passing on to Kâbal, had my feet justified the thought that I could have kept company with the retiring host. Although improved by rest, they were not yet quite well, so I scarcely entertained the idea. I had also a few papers amongst my effects in the Saiyad's charge, to which I attached a value at the time, and did not wish to lose, although it subsequently proved that I was unable to preserve them.

Hângú having been abandoned by its chief, I had no inducement to remain there, and accordingly proceeded up the valley on the road to Kohât. The scenery was extremely beautiful, the valley never very broad, in turn contracting and expanding, but always well filled with trees, generally mulberry-trees, I presume indigenous, whose fruits were now ripe. Villages occasionally occurred, in all of which I was kindly received. Near one of these I met

a small reconnoitring party from the Peshâwer force. The leader asked me a few questions, but at the same time assured me that he had no intention to molest, or interfere with me, a stranger. At a village called Lo, a saiyad made me his guest, under the idea that, as a Feringhí, I must be acquainted with some secret, which he hoped I would impart to him. Here were a profusion of springs of water, and many gardens of plum-trees and vines, the latter supporting themselves on the branches of the former. In this village, as in the other ones I had passed, the Hindús had deserted their dwellings, having paid the year's impost to their old rulers, and being fearful to be compelled to pay it over again to their new rulers.

From Lo I continued my route up the valley, delighted with its picturesque appearance. At length I met a second party of mounted men, attended by two or three fellows, running on foot. The latter stopped me, and searched me so roughly that my shirt was rent. Addressing myself to the leader, who told me his name was Faizúlah Khân, I remonstrated in strong language against such cowardly treatment, and asked him if he did not think he ought to be ashamed of himself. He expressed regret that my shirt had been rent, but directed one of the men to escort me to Pír Máhomed Khân, the commander of the invading force. The fellow instantly seized my shirt collar; on which I bestowed a few imprecations on Faizúlah Khân,

who rebuked his myrmidon, and told him to conduct me decently, and not as a prisoner. The fellow then took me by the hand. Pír Máhomed Khân was the youngest of the four brother Sirdárs of Pesháwer, and I found, with his troops, was close at hand. We soon came to the camp, located beneath the shade of mulberry-trees, and I was led before the chief, who happened to be passing along in a pálkí. He silently acknowledged my salutation, and was told by the man who brought me, that I had been met on the road, but had no papers. The man was dismissed, and I was taken to the darbár, which the Sirdár was now proceeding to hold. He was very sulky, and did not address a word to me, although at times he took a minute survey of me. The various minor chiefs were very civil, and supplied me with fruit, unripe plums, which, by the avidity with which they devoured them, they seemed to prize more than I did. During this audience several messengers arrived, all announcing the departure of the two brothers from Hângú. Pír Máhomed Khân hypocritically expressed his satisfaction that they had adopted the prudent part and declined battle; observing, that they were his relations (nephews), and Mússulmâns. I had been seated by the side of Shákúr Khân, a cousin of the Sirdárs, the second in rank in the camp, and of high reputation as a soldier. He was young, frank, and ingenuous, and his manly deportment testified that his character for valour was not

exaggerated or undeserved. When the darbár closed, he took me with him to his quarters, and we were engaged in conversation and smoking the húhak, which he freely gave to me, until he was summoned to the noon repast in Pír Máhomed Khân's tent; on which a young man, the son of Abdúl Wâhab Khân, a chief of consequence, took me by the hand, and led me to his quarters, telling me I must be his guest while in the camp. My new acquaintance, I found, had but lately returned from Lúdiána, where he had been in the service of the ex-king Súja al Múlkh. He there had become, in some degree, familiar with Feringhís, and hence the cause of his civility to me.

On the following morning the troops marched for Hângú, a salute of artillery being first discharged, in honour of the conquest of the country. I bade farewell to my friend, and took the road to Kohât. This place was situated mid-way between the two towns, being six cosses from either. There was a pretty village seated at the foot of an eminence in the midst of the valley, on whose summit was a well-built tomb. After proceeding about three cosses the valley considerably widened, and disclosed a large plain, at the upper end of which was the town of Kohât. The villages in this part were not so numerous.

On reaching Kohât, I was entertained at the house of a múllá, being conducted there by a young man, with whom I had joined company on

the road. The town is seated on and about an eminence, and is walled in. On a superior mound is the citadel, not very formidable in appearance, and much dilapidated. It serves for the abode of the chief, and is furnished with a garrison. The *coup d'œil* of the place is agreeable, and the whole has an aspect of antiquity, which Hângú has not. The bazar is considerable, and the Hindús have a brisk domestic trade. There are some manufactures carried on, and that of rifle barrels is extensive, and of good reputation. There are many gardens in the neighbourhood, where the fruits, although neither very abundant nor particularly esteemed, are those both of cold and warm climates. The fruits of Kâbal are seen mingled with those of India — a mango tree, the only one, indeed, of its species so far north on the western side of the Indus, flourishes and bears fruit, in company with apple and walnut trees. The principal masjít in Kohât is a handsome edifice, comparatively speaking only. It is more distinguished by the baths belonging to it, which are commodious, and filled by springs of water gushing from the rock on which the masjít is built. The water of Kohât is much vaunted for its sanative properties; that of Hângú, although beautifully transparent, is reputed to be unwholesome. Kohât, the capital of a province, is but small; I question whether it contains five hundred houses.

The province of Kohât, of which Hângú is a dependency, belonged to the Nawâb Samad Khân, one of the numerous sons of the celebrated Sarfaráz, or Páhíndar Khân, and therefore half-brother to the present rulers at Peshâwer, Kâbal, and Kândahar. Possessed of great wealth, he resided at Kâbal, and committed the government of Kohât to his sons. The revenue derived by Máhomed Osmân Khân from Kohât, and its annexed lands and villages, was said to be eighty thousand rupees; while that enjoyed by Sadú Khân from Hângú and its vicinity, was asserted to be twenty thousand rupees.

The plain of Kohât and the valley of Hângú are well cultivated and populous. Wheat is grown, but the stony soil in many parts seems more adapted to the culture of maize, or júárí, as here called, the quality of which is excellent, and the returns large, while the flour makes admirable bread, and is the general food of the inhabitants. The great command of water, in many situations, is made available for the irrigation of rice lands, the produce of which is ample and good. There is reason to believe that the mountains of this province contain many curious mineral substances, as well as useful ones. Indifferent coal is found generally on the surface, the country being included in the great coal formation, which, whatever may be its value, evidently extends for some distance west of the Indus in these latitudes. I

fear the mountainous character of the country about Kohât, and thence to the Indus, will scarcely authorize the hope that this useful mineral will ever be found but in veins too thin to repay the labour of extracting it. Perhaps it may be in greater quantity at Kânígoram, where it is found in conjunction with iron, which is constantly worked. But from this place to the Indus the transport would be difficult. I have procured specimens of asbestus, said to occur in veins parallel with the coal strata at Kânígoram; and both are stated to be in a hill. Jet, and other bituminous products, are also brought from the neighbourhood of Kohât, as well as fluid bitumen, or múmía. We are told of lapis lazulí, or a stone resembling it, and of indications of copper, to be found in the rocks between Kohât and Hângú. It will have been noted, that the mountains of Bangash are well-wooded, therefore there is abundance of fuel, but there are no large timber trees. The climate appeared to be temperate, and I should have supposed genial; but it is complained that Hângú is unhealthy, the cause whereof is referred to the water. It is, in truth, buried, as it were, in the hills; and the circumstances which contribute to the picturesque effect of its location may impair the salubrity of its atmosphere.

The inhabitants of the villages in the valley leading from Hângú to Kohât I discovered were principally Shías, as are all the tribes of the

Túrís, their neighbours, although not so bigoted as these; or, being under control, they are compelled to conceal their fervour. The Túrís are very particular, and accustomed when they see a stranger, to ask him if he is straight or crooked, putting at the same time the fore-finger to their foreheads, and holding it, first in a perpendicular position, and then in a contorted one. If desirous to be civilly received, the stranger had better reply that he is straight, by which they understand he is a Shía.

As the government of Kohât and Hângú is on all sides surrounded by turbulent and predatory tribes, it is always necessary to have a sufficient body of troops in it, both to ensure internal peace and to collect tribute from the dependent villages, who withhold it, if not enforced. The little village of Ahmed Kozah had been but recently, I was informed, compelled to pay tribute by Sadú Khân.

About this time, or a little previous to my visit, the Sirdárs of Kândahár and Peshâwer, jealous of the prosperity and growing power of their brother Dost Máhomed Khân at Kâbal, had concerted a plan to attack him on either side. In furtherance of this combination, the Peshâwer army was to have marched upon Jelálabád, while that of Kândahár was to advance upon Ghazní. In anticipation of the simultaneous movement, Pír Máhomed Khân had now possessed himself of Kohât,

as the Nawâb Samad Khân, although their brother was, from his residence at Kâbal, considered in the interest of Dost Máhomed Khân. Whether he was so or not,—and it did not follow that he was,—the opportunity to acquire an accession of territory, so conveniently situated, was too tempting to be neglected. It struck me, that the approach of Pír Máhomed Khân was entirely unexpected; and Sadú Khân spoke of the whole business as a most flagitious one.

The plain of Kohât appears on all sides surrounded with hills; on the summit of one of which, to the north, is seen a watch-tower, by which the road to Peshâwer leads. The ascent to this is long and difficult, and said to be dangerous, the adjacent hills to the west being inhabited by lawless tribes, who are not Mússulmâns. They may be Shiás, who would not be considered Mússulmâns by the orthodox Súní inhabitants of the town of Kohât. I, however, having little to apprehend, as I had nothing to lose, started alone, and made for the hills. Where the plain ceased, a long and open darra, or valley, commenced, where it was evident the Peshâwer troops had been for some time encamped, prior to the retreat of Máhomed Osmân Khân from Kohât; and this valley continued to the foot of the kotal, or pass. I ascended the mountain, and safely reached the summit, on which stood the tower, having met no one on the road. The tower was deserted. From this