

Journal of a Tour through parts of the Panjab and Affghanistan, in the year 1837. By Agha Abbas of Shiraz, arranged and translated by Major. R LERCH, by whom the tour was planned and instructions furnished. From the Secretariat of the Government of India.

INTRODUCTION.

In the summer of 1837, leaving my late chief (then) Captain Alexander Burnes at Dera Ghazee Khan, and accompanied by my fellow-traveller Dr. Lord, I paid a visit to Multan, for the purpose of collecting information of a commercial nature.

There Agha Abbas was introduced to me by my servants, as a man Meeting with Agha Abbas. professing some knowledge of Farriery. He undertook the cure of one of my horses, and on our departure from Multan, followed me with it to Karabagh, where having no further occasion for his services, I wished to discharge him. He however made such offers of unrequitable services, talked in Persian phrase of "spilling his blood at my stirrup," and detailed such a list of varied accomplishments he was the possessor of, (reading and writing not included,) that I was induced to keep him on. To one of these accomplishments he knew I could bear witness, besides the cure of the horse; this was his causing loud explosions in water, by igniting a white powder on its surface, with a drop of liquid from a vial, much to the astonishment of the idlers of Multan.

At different subsequent periods, I gained from him the following abstract of his previous history :—

He was originally an inhabitant of Shiraz, the place of his birth, His previous History. and was employed by Prince Hasan Alee Meerza, governor of Kirman. On the seizure of that prince by his elder brother Abbas Meerza, Agha Abbas fled, and travelled viá Bamm, Narmasher, Seistan, Candahar and Cabool to Peshawur, where he met an old acquaintance, Naib Abdu Samad, who was raising an infantry regiment for Sirdar Sultan Mahommed Khan, and took service under him.

He afterwards accompanied the naib on his being obliged precipitately to leave Peshawur, on account of one of Sultan Mahommed Khan's brothers conceiving an enmity against him, to Cabool, where

he became adjutant of the regiment Abdu Samad raised for Dost Mahommad Khan; and as such, was present in the action fought at Candahar on the 2nd July 1834, with Shah Shuja-ul-Mulk.

On his return to Cabool, he quarrelled with his patron and commandant on the subject of the uniform of the regiment, which he refused to wear, threw up his appointment in disgust, and retired from the service.

Quitting Cabool, he proceeded viâ Peshawur to Attock, where a display of his "*patakahs*," or crackers, procured him for a time employment with Cashmeeree Singh, one of the sons of Maharajah Runjeet Singh, whom he accompanied to Lahore, from which place he requested leave to return home to Persia, the value of his services not being fully appreciated, and I therefore, according to his account, encountered him on his road to Persia viâ Scinde.

From Karabagh we proceeded viâ Rawal Pindee to Attock. At this latter place, I planned and proposed to Agha Abbas this tour, which he agreed to attempt. Furnishing him with minute instructions, a small advance of money, a Persian writer and a guide, I dismissed him; and again separated from Captain Burnes and proceeded up the river Indus to explore the fords.

On my return to Peshawur from this trip, Agha Abbas, to my astonishment, again presented himself, with a doleful story of his two companions having deserted him at Rawal Pindee.

Leaving the choice of fresh men to his own discretion, and making him a further advance of money, I again dismissed him; and did not see or hear of him, until on the completion of his journey, he joined me at Candahar in the early part of 1838, with the following account of

his labours and adventures, which has been translated, partly from his original account written by his companion from his own dictation; and partly from his answers to questions put by myself, on subjects he had at first either entirely omitted, or only slightly touched on.

N. B.—It must be borne in mind, that as only the four cardinal points of the compass are used as bearing: a "North" bearing has a range from "North-West" to "North-East," and in like manner the other three points.

FORMAL.

On getting my dismissal from Major Leech, an advance of twenty-five Preparation. Nanakshye rupees, and being furnished by Mr. Lord's native doctor with a number of small packages labelled in English, containing the commonest medicines, to enable me to act at times as a *hakeem*, I proceeded to organize my party. This consisted of myself, a Party. Persian writer, two guides, and a servant; all habited and equipped as fakeers.

As some compensation for the disappointment felt by my employer at finding me at Peshawur, instead of hearing of me well on my journey, I subjoin the following information, gained during my detention at that city:—

Number of jarebs in the province of Peshawur according to the Land estimate of division of Sultan Mahmood of Ghuznee 15,76,000 Peshawur. jarebs, at the rate of 3,94,000 jarebs for each of the following four divisions; viz.

1st Division.—Yusafzyes, Bajour, Mandour, Chagharzyes, Byán.

2nd Division.—Teera, Bangash-i-Bala, Bangash-i-Paeen, Bannoo Daman, Khost, Murwat.

3rd Division.—Khattak-i-Bala, Khattak-i-Paeen, Wazeeree, Too-rees, Jajees.

4th Division.—Khaleels, Momands, Daoodzyes, Khalisa-i-Shareefa, Duabah, Hashnagar, Baghayat-i-Bagram.

The revenue of Peshawur under the Sadozye kings was 9,51,000 Revenue. rupees, 2,40,000 of which was distributed in church lands to the Mullahs; and the remainder, 7,11,000 reached the royal treasury.

Peshawur is said to contain 7,761 houses, of this number 5,566 are Number of Houses. private dwellings, and 2,195 shops.

On the 7th of Jamadee-ussanee left Peshawur, and passing the Barah rivulet, reached Pabbee, a distance of 6 kos.

8th Jamadee-ussanee.—Travelled eleven kos to Akorah, passing at Akorah. five kos Nosherah, where there is a garrison of one hundred Sikhs, as well as at a Baolee, (well) on the road. At Nosherah I witnessed an act of Sikh tyranny: three of the Sikh tyranny. country people, Mahommadans, had been pressed to labour the day before, and at night had been shot on a pretended suspicion of being thieves. Their bodies were hung

on a gallows, and a fire had evidently been lit underneath, from the dreadful manner in which they were scorched.

9th Jamadee-ussanee.—Proceeded to Attock five kos through the Gidar galee (jackall defile) and across the river Indus; saw the body of a Khatak, suspended over the gate of the town of Khyrabad, which

Another act of ty- is opposite to that of Attock, and on the right bank, in
ranny. company with a dog, and scorched like the body at

Nosherah. He had been killed by a Sikh on some false pretence. I

Wreck on the Indus. also witnessed the wreck of two boats when crossing the river: they contained a wedding party, who were conveying a bride to her husband; four men of the crew alone escaped.

I remained four days at Attock.

13th Jamadee-ussanee.—Reached Haidaro (Hazro,) a distance of

Haidaro. eight kos, passing at three kos the village of Daman, and at three and a half kos, that of Furmul-

liyan. There is a noted robber in these parts, by name Sher Zaman, who lives in the Gungar hills. He is in rebellion

Famous Robber.

against the Sikhs, and one of their most deadly enemies. He seldom plunders a caffila unless he finds a Sikh in it, a single soul of which caste he never spares.

15th Jamadee-ussanee.—Proceeded four kos to Burhan, crossing the Haro river.

16th Jamadee-ussanee.—Travelled three kos to Phattargad, a dependency of Hasan Abdal. There are one hundred

Phattargad.

houses on the mound, and fifty below. There are two Hindoo shops. The inhabitants have large herds and flocks, and are of the tribe of Gujar. Their supply of water is half kos distant, where there is a water mill, and forty or fifty trees. The head of the village, Malik Raheemdad. In the evening I was prevented from sleeping in the mosque, and had to content myself with the roof of the mill.

Inhospitality.

I could only account for this inhospitality by supposing, that my wearing my mustachios untrimmed, betrayed me as a Sheeah. To the west is the district of Futteh Jung.

17th Jamadee-ussanee.—Reached Pindi Nousheree, a distance of

Nousheree.

seven kos over a bad road, intercepted by ravines. There are 150 houses. The inhabitants are chiefly weavers of coarse cotton and woollen cloths. Their cultivation de-

pende on the rains. The head of the place is Malik Ghulam Rasool, by tribe a Katar. The governor, a Sikh, by name Mán Singh, had that day forced the daughter of a Musselman goldsmith. The inhabitants rose and took to arms, killed one of Mán Singh's attendants, and severely beat the governor himself, forcing him to flee, and then took away their families to the hills, as did all the neighbouring villagers, coming down at night and watching their fields and houses, armed. The village was so deserted, that I did not think it safe to put up in the mosque, but spent the night with one of these armed parties in a house in the purlieus. I afterwards heard that the outrage here mentioned was brought to the knowledge of Runjeet Singh, but I know not whether the aggrieved obtained redress or not.

Sikh tyranny.

18th Jamadee-ussanee.—Made a stage of eight kos, over a road much broken with ascents and descents, and ravines.

Tahlan.

Tahlan, a place consisting of seventy houses, and containing two Hindoos shops; fourteen Cashmeer dancing boys had also taken up their residence here. The name of the head man is Allanoor, by tribe a Jat. This place is dependent on Rawul Pindee. I spent the night with the Cashmeerees.

19th Jamadee-ussanee.—Proceeded seven kos over ascents and descents, and through ravines and jungle, in which I lost my road, and had to wait at a tank, until a herdsman coming to water his cattle, set me right to Talan, a village on a rising ground,

Talan.

containing two hundred houses, fifteen Hindoo shops, and four of shoemakers. The inhabitants are weavers of coarse cotton and woollen cloths, and pay a revenue of 1000 rupees. There are eight wells. The name of the head man is Nasarulla. Here I was detained two nights on account of the indisposition of the Persian writer.

21st Jamadee-ussanee.—Three kos to Chotra, which is a place containing 300 houses of Musselmans, and forty of

Chotra.

Hindoos, situated partly on an eminence, and partly on the bank of the river Sawan. There are forty weavers, partly Cashmeerians and partly natives of Patwar. The revenue is 1,200 rupees. The river is very deep, and not used in cultivation, which is carried on by means of forty wells. There are two head men named Habo khan, by tribe a Budhar,

River Sawan.

and Shamee Khan, by tribe an Awan. There are no shops; the Hindoos transact business in their houses. One of my party going to make a purchase, entered into a quarrel with a Sikh, and came home wounded.

22nd Jamadee-ussanee.—Travelled nine kos to Bher, a place containing seventy houses, but no shops. The road uneven. The name of the head man Habeebulla, by tribe a Ratyal. Revenue 200 rupees.

23rd Jamadee-ussanee.—Proceeded three kos to Doulatana, a place containing two hundred houses of Musselmans and eighty of Hindoos: seven shops and three weavers. Revenue 600 Rupees. The inhabitants are of the caste Alpyals, and the head men are Kareemdeen, Nizamodeen, and Walee Mahommed.

24th Jamadee-ussanee.—Travelled six kos over bad ravines to Kamtareela, containing two hundred houses, eight Hindoo shops and twenty weavers. The place however is much dilapidated. Its revenue is 1000 rupees. The cultivation depends on the rain. There are two dilapidated mosques in the suburbs. The head man is Hadayatulla, by tribe an Awan. At this place my fakeer's habiliments attracted charity.

25th Jamadee-ussanee.—Travelled five kos to Peer Janjoot, containing two houses of Mullahs, styled "Myan," three shops of Hindoos, and twenty houses of weavers, cotton cleaners, and gardeners. The "Myans" farm the place for a yearly nazarana of two hundred rupees. This is a neat, pleasantly situated place surrounded by trees, and having a fine tank stocked with fish. I stopped here another day, and my appearance attracted suspicion of my being an alchymist: many would-be smatterers in the art came to prove me, and fortunately, I found them more ignorant on the subject than myself; as I had not, when first asked, wisely denied all acquaintance with it. One man more foolish than the rest, catching at some dark hint I purposely let drop to confuse them, followed me a whole stage, intreating me to impart something of my invaluable secret to him. This I faithfully promised to do on my return, which I pretended would be very speedy.

27th Jamadee-ussanee.—Proceeded six kos, passing for three kos over estony pass to Dumbelee, a village situated on an eminence, and containing five hundred houses,

and a new bazar of one hundred shops, laid out in two streets, at right angles to and intersecting each other, the residence of Rajah Fazldad Khan, who is by tribe a Bagyal. There are eight wells with Persian wheels, and the revenue is one thousand rupees.

28th Jamadee-ussanee.—Travelled five kos to Rotas, the head man of which place is Fazldad Khan, by caste a Bagyal. He formerly furnished a contingent of 500 horse; and enjoyed the whole of Rotas, now under the rule of Rajah Gulab Sing. He enjoys 7,000 rupees, 1300 from Dumbleee and 5,700 rupees from other districts, and has no power. He has now retired to Dumbleee, where he resides. Rotas contains one thousand houses, and one hundred shops; has twelve gates, three to the East, five to the West, two to the North and two to the South: four of which alone are open. The district of Rotas is divided into fourteen tappas, one of which, Taliyala, under Waleedad Khan, is in jagire to Shah Zadah Karak Singh; one Shah Jahenee, under Shah Ahmed to Mishur Jesah, keeper of the royal toshakhanah; and the remaining twelve are in jagire to Rajah Gulab Singh. The revenue of Rotas was formerly three lakhs of rupees, now it only amounts to one lakh.

The twelve tappas of Rajah Gulab Singh are as follows: 1st. Tappa Shakra, under Choudree Ghulam Husen, by caste a Gujar; 2nd. Tappa Salama, under Abdulla Khan Gujar; 3rd. Tappa Doulatalee, under Azeemulla Khan Bagyal; 4th. Tappa Sikandar, under Azeemulla and Imam Bakhsh Bagyal; 5th. Tappa Choutlee, under Walo Khan Malyar; 6th. Tappa Rajoo, under Choudree Suleman Gujar; 7th. Tappa Sangoee, under Mahdee Khan Bagyal; 8th. Tappa Tirhala, under Fazaldad Khan Bagyal; 9th. Tappa Shibalee, under Mado Khan Bagyal; 10th. Tappa Eesyala, under Khuda Bakhsh, and Khuda Yar Jat; 11th. Tappa Kunar, under Lal Beg and Meerza Khan Moghuls; 12th. Tappa Pidree, under Yoosaf Khan Bagyal.

29th Jamadee-ussanee.—Travelled six kos to Sangoee, passing half way a river, the remaining half over sand through cultivation. The place contains six hundred houses and seventeen shops of Hindoos. Here Mishur Jesah has built a fine upper-storied house for his own accommodation. Outside the village, to the North, is a fort with four towers, garrisoned by twelve of Rajah Gulab

Singh's sepoy. There are eight wells. The head men are Khuda Bukhsh and Khuda Yar, by tribe Bagyala. The revenue is two thousand rupees.

1st Rajab.—Proceeded seven kos over a plain, and through cultivation to Koohar, a place containing one thousand and five hundred houses and eighty shops. Within town to the South is a small mud fort that commands it, garrisoned by eight sepoy. There are twenty wells. The head man is Noor Alam Khan, a Kutubhye Awan. The revenue formerly was 2,500 rupees; it is now 8,000 rupees.

On arriving I put up in the mosque, where soon after Noor Alam Khan and his son came to prayers. Observing an excrescence on the temple of the latter, I offered my services to remove it. This was done in a few hours after the application of a liquid I had with me. For this piece of service, Noor Alam invited me to his house and entertained me; gave one of my men a white shalakee, and on my departure, packed up two days' provisions for me. I learnt that Noor Alam had once embroiled himself with the Sikhs, by killing one of the garrison for some act of tyranny committed.

3rd Rajab.—Travelled ten kos to Kotala, over a hilly road for four kos and through a defile. There is a tank on the hilly ground. The road is then sandy, and abounding in ravines. To the West is the town of Guzerat. There are eighty four villages dependent on Kotala. The revenue is 5,000 rupees. There are two thousand and five hundred houses. The old bazar contains two hundred shops; and the new one, which has been laid out in two lines intersecting each other at right angles, seventy shops. There are sixty-seven wells for cultivation. The head man is Abdulla Khan, by cast a Gujar.

4th Rajab.—Proceeded five kos to Rasoolnagar, called by the Sikhs Ramnagar, crossing the Chenab. The town is surrounded by a mud wall, and has six gates, and a garrison of fifty men, whose yearly pay is 300 rupees; but they are only paid for ten months. The government of the place is entrusted to Jawahar Singh, who receives on account of pay from the amount of the farm of the thanadaree and adalat 1,900 rupees; the whole amount being 2,500 ru-

pees; he is a native of Ramnagar. The other taxes of the place are collected by Rajah Gulab Singh. The town contains eight thousand houses chiefly of mud, and six hundred and fifty shops, seventeen mosques, and fifteen dhurmsalas and thakoor divalals. There were formerly eighty-four villages dependent on Rasoolnagar, that are now given away in separate jagires. There are eighty-four wells for cultivation, which are all distributed in jagires to Brahmins. The inhabitants are Musselmans. The revenue formerly was three lakhs of rupees. The

Former Chief. former chief of this place was Ghulam Kadar Khan, by tribe a Chatha. He has now taken up his abode

in Ramkee, and has employment in Runjeet Singh's gorchars, on a salary of 400 rupees. When chief, he could collect several thousand men, and has often opposed Runjeet Singh and his father in the field.

Here my funds ran short, and the Persian writer and cossid became clamorous for pay. Knowing that a man of my employer's, by

Diversion to Um- name Nursing, was at Umritsir on a tour, having
ritsir. similar objects to my own; I set out for that city,

promising to return in nine days. On my arrival at Umritsir, my application to Nursing proved unsuccessful; but I fortunately encountered some Persian and Cabool acquaintances; one of them, by name Agha Rajab Alee Khan, lent me 280 rupees, and paid for 45 rupees worth of pedlery that I bought for my journey, and I set off on my return, accompanied by my creditor's uncle, who was to be repaid at Cabool. On my return to Rasoolnagar, having overstayed

Disappearance of my time by two days, I found that the Persian
Meerza. writer, tired of waiting, had disappeared with my notes. I lost no time in following him by double marches; on arriving at Koohar, I found he had left the preceding night; here I was no longer able to follow him on foot. Alam Khan lent me a horse and a guide, for which I presented him with a looking glass. On arriving at Rotas, I found the Meerza in the mosque. After a deal of coaxing, I induced him to return with me to Koohar, where I paid all my companions their wages, and got them to accompany me further on my journey.

21st Rajab.—Started for Khurd Chotala, arriving in three kos at the river Jelam. The place contains two hundred houses and eight wells for cultivation. The inhabitants

Khurd Chotala.

are Moghuls and Jats; the head man is Akir Khan Moghul. This stage was five kos. The revenue is 800 rupees including the district of Jalalpoor.

22nd Rajab.—Proceeded eight kos to Jalalpoor, which is situated on the side of a hill, below which runs the river.

Jalalpoor.

It contains two thousand houses and seventy shops, and has fifteen wells for cultivation. In the town is a small mud fort with four bastions, garrisoned by ten men of Rajah Gulab Singh. Revenue 16,000 rupees. The head man is Sher Khan, by caste a Janjooa.

23rd Rajab.—Travelled ten kos to Chaki Hameed, passing Sherpoor at three kos. The place contains two hundred houses and two shops. There are fifteen wells for cultivation.

Chaki Hameed.

The revenue is 1,500 rupees, including the district of Pind Dadan Khan; the head man is Rajah Futteh Khan, by caste a Jalab. On arriving at the place, the Rajah was seated in a *takya*, and conversation ensued, in which he enquired my native town, and on learning it, invited me to his house, where he entertained me, and produced spirits in the course of the evening on account of my successfully prescribing for his son's and sister's excrescences; he detained me as his guest three days.

27th Rajab.—Travelled to Pind Dadan Khan, which consists of

Pind Dadan Khan.

three divisions, distant from each other from two to three hundred yards; one of which only is properly called Pind Dadan Khan; it contains three thousand houses and three bazars of about three hundred shops. There are three gates to the town, but the surrounding wall is so dilapidated, that there are thoroughfares in all directions. Outside of the town to the west, is a mud fort with four bastions, in which there is stabling for thirty of Rajah Gulab Singh's horses, and a garrison of thirty sepoy's under one Takurdass. There is also a small iron gun outside the fort. There were thirty or forty heaps of salt, containing about 5,00,000 maunds, covered with a coating of mud to render them water proof. There is a large steel-yard here for weighing the salt, which is allowed to be sold no where else. The other division or suburb is called Kot-i-

Kot-i-Sultan.

Sultan, containing five hundred houses, and a bazar of fifty shops. There are two gates, one to the north,

and the other to the south, and the place is surrounded by gardens. The name of the other division or suburb is Kot-i-Sahib Kot-i-Sahib Khan. Khan, under a man of that name. It contains six hundred houses, and a bazar of forty shops, but no gates, and there are thoroughfares on all sides. There are fifty wells for cultivation, twenty of which alone are in repair. The price of grain, &c. I found as follows: wheat six seers the rupee, ghee two and a half seers, oil eight seers, rice sixteen seers, mash one maund, cotton four and a half seers, barley twenty seers. All the timber brought down by the river in the flood, is considered government property. The chiefs are Rajah Zabardast Khan, Sahib Khan and Disher Khan, by tribe Gogids. The place is bounded on the north by the salt range, on the south by the river Jelum. The revenue, besides the six tappas, amounts to 35,000 rupees. The six Tappas are as follow:—

1st. Tappa-i-Pind Dadan Khan, generally known as Tappa-i-Jalab,

Six Tappas. under Ahmed Khan. Revenue 20,000 rupees.

2nd. Tappa Ahmadabad, under Zulfkar Khan. Revenue 60,000 rupees.

3rd. Tappa Myanee, under Mahammad Khan, by tribe a Jat. Revenue 25,000 rupees.

4th. Tappa Pahra, under Noor Khan Moghul now in exile. Revenue 80,000 rupees.

5th. Tappa Barah, under Rahmat Khan. Revenue 16,000 rupees.

6th. Tappa Dannee, under Mahommed Khan, by tribe a Babad. Revenue 100,000 rupees.

There are in all eight salt mines; four only are worked: the names of those that are shut are as follow: Sardee, Neelawan, Salt Mines. Durnala, Chotana. The latter is said to contain veins of copper and lead. The inhabitants of the neighbourhood subsist by cultivation. The reason of the closing of the four mines is on account of there not being a sufficient demand for the produce. The rate at the four mines that are at work is the same. Sepoys of Rajah Gulab Singh are stationed over the mines, to prevent the smuggling of salt, which, to any extent is punished by confiscation of property. In consequence of the heavy fines, the miners themselves live on bread without salt. The government employ fakeers as spies, to try by begging, to discover the miners,

who use salt in their bread. If the miners are found stealing a seer or two, they are obliged to extract twelve *goonees* of salt for one rupee, each *goonee* containing two and a half maunds. The government pay one rupee nominally for sixteen maunds, which quantity weighs actually twenty maunds.

The hire of carriage to Pind Dadan Khan is 1 rupee per twenty maunds from all the mines, except the Makraj one, the hire from which is 1 rupee for sixteen maunds.

Hire of Carriage. The camels on which the salt is carried are all the property of Rajah Gulab Singh. The merchants, who make wholesale purchases, get the salt at $1\frac{1}{2}$ rupee the maund, others pay 2 rupees. Formerly the tax on the salt amounted to 4 lakhs of rupees. After the visit of Captain Wade, the farm rose to 8 and 9 lakhs, afterwards to 12 lakhs, then to 14, at which I found it; as far as

Salt Farm.

25 lakhs are said to be realized. Rajah Gulab

Singh has farmed the mines from Maharajah Runjeet Singh. The labourers, who carry the salt out from the mines, are paid 1, 2 and 3 annas the day. Formerly one miner and two labourers got paid by the day one rupee;—the labourers being mostly males and females, adult and children, and the miner's own family. None but the experienced miners of the place can dig the salt. The labourers, when the salt is dug, bring it out by the aid of lamps in baskets, which they carry on their heads. Their clothes are completely blackened. The miners told me an anecdote, which was this: During Captain Wade's visit to the mines, when he was in one of the large

Captain Wade.

chambers, Rajah Gulab Singh, jealous of a close survey being made, ordered the miners to throw up

salt from behind the visitor, so as to fall in showers from above about him, and then to get up a cry that the roof was falling in, so as to cause his speedy departure. This stratagem succeeded. The galleries are driven under ground to the length of several hundred yards. The

Mines at work.

four mines that are at work are Khur Chotana, Korah, Kerah, Makraj. The inhabitants of the

neighbourhood of these mines do not cultivate; but depend on their labour in the mines. The salt of these mines appears perfectly inexhaustible. Each miner digs from fifteen to twenty maunds a day.

There are one hundred houses in the vicinity of the Chotana mine, and no cultivation: the head man is Shamo Khan Janjooa.

There is no cultivation at the Korah mine, and the houses are on an eminence. There is no water nearer than half kos, and that is rain water. The head man is Faizbakhsh, by tribe a Jalab. To the North is the Dannee Darra. There are two hundred stone huts in the neighbourhood of the Kerah mine; but no cultivation. They have none but rain water.

There are two hundred stone huts in the neighbourhood of the Makraj mine, and no cultivation. There are two running streams, one fresh and one salt. The head man is Karamdeen, by cast a Gogir.

I went to most of the mines myself. They have all one entrance each, the galleries run through red earth, and the salt lies in veins which the miners follow, until exhausted, when they proceed in a fresh direction; some of the shafts are sunk so low, that they have come upon water; other galleries proceed so high, that light is let in from the top of the ground. Many accidents, some fatal, occur, by the falling in of the roofs of the chambers.

While I was in one of the mines, a labourer's arm was broken by the fall of a block of salt, and a general rush, headed of course by myself, was made for the open air. I saw one miner, who had lost his right arm by an accident, digging with his left.

The galleries are so dark, narrow, and winding, and so numerous, that it is impossible to traverse them without a light and guide.

The warmth of the mines is very oppressive, and the reflection of the labourers' lamps on the crystal roofs of the chamber has a very beautiful effect. The mines of Neelawan and Khur Chotata are the finest.

The miners separate the blocks by picking round the two sides and bottom, and then detach it from the top by heavy blows. The blocks generally weigh four maunds. The chips are collected by women and children. The miner's tool is a pick, of about thirteen inches long, having a sharp point at one end, and the other end about three inches square, which serves as a hammer. It is furnished with a wooden handle about a guz long.

Rájah Guláb Singh, besides the farm of the salt mines, farms the Rajah's Farm. following ferries and districts, for 10 lakhs of rupees. Ferries—Bawal, Hareea, Bed, Bhera, Khushab, Saeewal, Dhannee, Ahmadabad, Jalalpoor, Meeanee, Makhad.

The districts are—Jalab, Bhera, Chakar, Bher, Yar, Saeewal, Dhannee, Pathwar, Gandapoorwal, Dalwal.

The village of Dalwal is situated on an eminence ; and is the Jagire of Mishar Beleeram. It contains six hundred houses and ten shops. It was formerly included in the district of Janjooa. The Mishar has built here a fine-upper storied house for his own accommodation. There are eight wells for cultivation. In the road is the village of Badshapoor, the former chief of which place was Sher Khan.

The village of Sardee is situated on an eminence, and contains one hundred houses, under a chief, Abdulla Khan, by tribe an Awan. To the east is the fort of Dharee, built by Sardar Haree Singh, and used as a state prison. It is built on an eminence, and is very difficult of approach. Mahmood Khan Hazarah Wala died a prisoner in this fort, from starvation: his sole food for twenty-four hours, being half pao flour, and the same quantity of salt. From Pind Dadan Khan to Sardee is about forty-five kos.

I passed one month in visiting these mines, and spent a good deal of money in trinkets, distributed to the head men of the different places. I also practised with success, in my profession of Hakeem ; sometimes giving medicines, sometimes charms.

The village of Kahar is situated in the plain, and contains three hundred houses, and four shops ; also four water mills, a fine stream, numerous trees, and the shrine of Shekh Buzurg. I have not seen a prettier place in the whole of Patwar, than this. There is a tank at the shrine, in and round which are to be seen numerous ducks and peacocks. The head man is Fatteh Khan, an Awan by tribe. The distance from Sardee to Kahar is four kos.

29th Shaban.—Proceeded six kos to Bherpoor, a place containing three hundred houses and no shops. The cultivation depends on the rain. The head men are Moghal and Samad,

by tribe Awans. To the East is Kahar, to the West Thalla, to the North Pind Malik Amanat, and to the South the hills. Revenue 1,200 rupees.

1st Ramzan.—Travelled seven kos to Thalla, the jagire of Thanah Singh Malwee. The Thanedar is Danya Singh. The garrison is composed of forty Sepoys. It contains three thousand houses, one hundred and twenty shops, and thirty wells for cultivation: thirty-two villages are dependent on this place. The head men are Haiyat Khan and Mehr Khan, by tribe Awans. To the West is Thaman, to the North Awankaree, and to the South the hills. The revenue is 60,000 rupees.

2nd Ramzan.—Proceeded to Thaman, the jagire of Ram Singh of Bhakapoor, who is by tribe a Brahmin. There are one thousand houses, fifteen shops, and twenty wells for cultivation: two kos on the road is the village of Akowar. The head men are Mahammed Khan and Budha Khan. Three kos further on, is the village of Kufree. Thence three kos is the village of Sankowalee Thence two kos is Thaman. On arriving, I was taken violently ill. To the West is the river Sawan, to the North the districts of Gheb and Dhannee, and to the South the road to Baghan [Karabagh]. The revenue is 24,000 rupees.

3rd Ramzan.—Travelled six kos to Tarapa, on which eight other villages are dependent. There are four hundred houses, on an eminence, on the bank of the river Sawan. On the road are the villages of Koulee, Battan and Shah Mahammad Walee under Allaiyar Khan, by tribe a Sapkal. Revenue 14,000 rupees.

4th Ramzan.—Proceeded to Makhad, four kos, over a hilly road and through ravines, and two kos through a sandy defile, which is sometimes flooded, and thus impassable for a time. The road is infested by Khatak robbers, who come from the other side of the river. There are seven Mouzas, dependent on Makhad, the revenue of which is 10,000 rupees; and that of the village, custom-house, &c. the same sums. Of this Abdulla Khan receives eight hundred as pay. The houses are on an eminence overlooking the river Indus, and amount to three thousand. There are two hundred Hindoo's shops, and three gates to the village.

On arriving at Makhad, two men of Rajah Suchet Singh's came to demand two boats for crossing the troops,—in which, towards evening, I embarked with them. Gouhar Singh, of Pind Malik Amanat, with forty sepoyas, kept guard on one of the gates of Makhud. The head man is Abdulla Khan, an Afghan, of the tribe of Saghuree, who can muster four thousand fighting men.

5th Ramzan.—Proceeded by water to Karabagh, which consists of a fort and a suburb, situated at the foot of the salt range.

Karabagh.

There are three thousand houses and three bazars, containing one hundred shops. On the hills are two towers, which command the town, under Allaiyar Khan. The revenue derived from the salt is appropriated by Rajah Suchet Singh. There are twelve

Saltpetre.

saltpetre manufactories, the amount of the revenue from which is 12,000 rupees; which is given in jagire to Malik Allaiyar Khan, by tribe a Satkal Awan. He could collect one thousand five hundred fighting men. They are friends with the men of Teeree and Sagharee, and enemies of the Khataks. To the East is Saeewal, to the West Eesakhel, to the North Shakar Darra, and to the South the river Indus. The revenue paid to the Sikhs is 5000 rupees, ten horses, and twenty camels. Rajah Suchet Sing's force had proceeded to Katkee, a fort of Ahmad Khan, situated in a valley.

Revenue.

The Khan, on hearing of the advance of the Sikh force, fled, and sought refuge in Bannoo Daman. The Rajah, finding the place vacated, returned, and took possession of the fort of Eesakhel.

I intended proceeding hence by water to Dera Ismail Khan, and thence to Tak by land; the Meerza became aware of this intention, and not liking to accompany me, left at night, and proceeded,

Meerza deserts.

I supposed, via Shakar Darra and Cohaut, to his home at Peshawar. I was much annoyed and distressed at his disappearance, until I was fortunate in procuring another writer, an Afghan, in whose company I marched, with the Sikh force, towards Dera Ismail Khan. I remained three days at Karabagh, alias Baghan. During this time news reached the Rajah, that Alladad Khan, the son of Sarwar Khan, joined by the Wazeerees, had advanced on Tak; and that the Sikh garrison, leaving the fort, prepared for the

Insurrection.

attack, which proved successful, and the Sikhs suffered a signal defeat. The town was taken and

plundered, and finally evacuated, as the people of Tak would afford no assistance to Alladad Khan and his Wazeeree allies. On receiving the intelligence, Rajah Suchet Singh, instead of proceeding to Bannoo Daman after Ahmad Khan, turned off to Tak, having sent for the two guns he had left at Karabagh. On arriving within one march of Tak, the Rajah received confirmation of Alladad Khan having retired to the Wazeerees: he therefore fell back on Eesakhel.

9th Ramzan.—Reached Eesakhel, which is the name of a district; the village being called Zakokhel. It has a fort and seventy shops. The tribe could collect three thousand fighting men. The cultivation is carried on from the river. The chief is Ahmad Khan. To the east is the river Indus, to the west the Murwats, to the North Karabagh, and to the South Khusoor. They are friends with the Sawan Wazeerees. The revenue is 30,000 rupees.

10th Ramzan.—Proceeded to Umarkhel on the road past Bandah Umarkhel. Saiyadan,—a collection of wooden and thatched houses.

At one kos beyond this, the Kuram river falls into the Indus. I forded the former, which in some places is knee, and in others waist deep. On the other side of the river is a quick-sand; on one side are the hills and the road to Kot-i-kafree, which is so narrow, that only one horseman can pass at a time. The Sikh force and guns were at Kot-i-kafree.

An Afghan chief, by name Shah Walee Khan, a Nyaze, was accompanying the Rajah: he was a brave man, and had performed good service. Suchet Singh however, got suspicious and afraid of him, and under pretence of getting him to look out for a gun road, sent him with a party of Sikhs, who, in compliance with their secret orders, murdered him on the road, as he was saying prayers, having dismounted for a time for that purpose. The Rajah then set out for Tak, by the Kuram valley. News was brought that the Khan had been killed by the Afghan Ghazees, who were in rebellion against the Sikhs, and prowling about. The Rajah, in great apparent distress at the intelligence, ordered the body immediately to be sent for, and buried. There are two forts at Kot-i-kafree, both in ruins; one below, and one on the hill: from one kos beyond the hill, Umarkot becomes visible. The place consists of about a hundred houses, and two Hindoo

shops, situated beneath a hill. To the West is Dera Ismail Khan, to the East Eesakhel, to the North hills, and to the South the river Indus.

11th Ramzan.—Proceeded seven kos to Khusoor, a place inhabited by Afghans, who muster one thousand fighting men, under Hassan Khan, by tribe a Khusoor. There are five hundred houses, and eight shops. The cultivation depends partly on the rain, and partly on the river. To the West are the hills, to the East the river Indus, to the North Eesakhel, and to the South Baloot-i-Hazrat-i-Shah Eesa. The revenue of Khusoor amounts to eight thousand rupees. The inhabitants are friends with the Murwats, and enemies of the Eesakhel. Two kos from Umarkhel is the shrine of Shah Baloot, the road to which place is through jungle, abounding with date trees. There is a gun road along the river. At the shrine there are many fine trees, and a tank, stocked with duck.

12th Ramzan.—Proceeded to Dera Ismail Khan, which place need not be described by me, as it was visited by Capt. Dera Ismail Khan. Burnes, on his voyage up the Indus. I here met a servant of his proceeding to Bombay, in charge of a flock of sheep.

13th Ramzan.—Proceeded four kos to Bandah-i-Saiyadan, over Bandah-i-Saiyadan. good level ground.

14th Ramzan.—Travelled six kos to Kot, over a good level road without water.

15th Ramzan.—Proceeded seven kos to Mandye; sometimes over a Mandye. level road, and at times over rising ground. The amount of fighting men in the neighbourhood is two thousand, under Gul Khan and Jahan Khan. There are seven hundred houses and fifty shops. The revenue is included in Karachee. To the west are the Suryanees, to the East Dera Ismail Khan, to the North the Murwats, and to the South the Myankhels. The inhabitants are Gandapoor, of the tribe Barakhel, who are enemies of the Suryanees. On arriving, I introduced myself to Jahan Khan. In the course of conversation, he expressed his desire to procure some white "kushtah" of copper. This I showed him how to make, much to his delight, and he gave my companions three coarse shalakees, one piece of karbas, one maund of raisins and jalhozas, and two seers of Canda-har tobacco; which latter was a most acceptable present.

19th Ramzan.—Travelled six kos to Karachee, a place inhabited by Barakhels, amounting to six thousand fighting men. The place Karachee. contains one thousand and five hundred houses and two hundred shops. There is a large grain exchange on Mandye here. There is a wall one and a half *guz* and high, round Karachee, through which there are numerous thoroughfares. There is a large tower in the town. The cultivation depends on the rain. The inhabitants are at enmity with the Suryanees, and reciprocal forays are constantly carried on. To the south toward the hills, are the Shekhans and Zarganees, and two hundred houses of fakeers, where the cultivation is carried on with running water. The headmen of Karachee are Alee Khan and Gul Mahammad Khan. To the east is Dera Ismail Khan, to the south the Myankhels, to the north Usturana, and to the west the hills. The revenue under the Sikhs is thirty thousand rupees. During my stay, the Sikhs wanted to increase it to 50,000 Increase of Revenue. rupees. The above two headmen proceeded to Lahore, to lay a protest before the Maharajah. Two rupees a load is levied here from each merchant's camel. I had a letter of introduction to Alee Khan, from his younger brother Jahan Khan of Mandye. On my arrival at Karachee, Alee Khan came to see me, and treated me with great respect. After my interview with him was over, I took up my quarters in the mosque, where I tried to settle myself to sleep, not feeling inclined to eat from excessive fatigue. While my companions were satisfying their hunger, and I was yet awake, a man and woman presented themselves at the mosque door, wishing to see the fakeer that had arrived. On enquiring the Untimely visit. cause of this untimely visit, the man informed me he had a young wife at home, possessed of a devil, which he entreated me to cast out. I promised to do all I could in the morning; they went home, and returned with an entertainment of bread, ghee and curroot. In the morning, the "Pesh Nimaz," or clerk and the people came to the mosque to prayers; I was kicked up out of my sleep, to join them. I arose, and made my ablutions; but not knowing the proper positions for the Sunnee ritual, I was very nervous. Prayers. I however got through the ceremony, by copying faithfully the man who stood next me. After prayers, I was taken by my friend of the preceding night to his house, to cast out the devil. By this

time I had become known in the village, and the people came to me in crowds, especially women, some begging for charms to increase the attention of their husbands, others for charms to get them husbands; upon others I spat, at their request, to cure cutaneous diseases. Towards evening, they brought me the woman possessed of the devil, whom I proceeded to cure, [God pardon me,] in the following manner: Wrapping

Casting out a Devil. up some of the detonating powder in a paper, I gave it to my servant to keep; then sending for the woman, and wrapping up in a piece of paper a small quantity of ashes in the presence of the people assembled, I gave it to my servant to give her, that she might deposit it in an old grave-yard for the night. I had of course before given orders to my man, to give the woman the detonating powder, instead of the ashes. The woman implicitly followed the instructions, and next morning returned with the paper, accompanied as usual, by many people. I then ordered the woman to place the ashes on a stone, and putting a rod of iron into her hand, directed her to watch a sign from me for striking the ashes: I then commenced vehement incantations, becoming very excited at times, until at the given signal, the ashes were struck, and a loud report, as of a matchlock, succeeded, when I ended by exclaiming, "I have shot the devil; now you are cured." The populace were astounded, and loaded me with their attentions. I remained three days at Karachee, and on my departure, presented the woman with a looking-glass I had purchased for two rupees, telling her to look at herself in it, whenever the devil felt again inclined to return. To the east of Karachee is Dera Ismail Khan, to the west the hills, to the north Usturana, and to the south Tak.

23rd Ramzan.—Proceeded seven kos to Rohree, a place containing eight hundred houses and three Hindoo shops. The Rohree fighting men amount to one thousand. The cultivation is carried on with running water. To the east is Dera Ismail Khan, to the west the Hills, to the north Karachee, and to the south Tak. The headman is Mahammad Raheem Khan, by tribe a Barakhel. The inhabitants are enemies of the Suryanees. The houses are in a fort, and the ruler distributes justice on a low platform outside. On arriving, he refused me entrance, and I put up at a running stream near at hand, and having cooked a pillau, invited the

governor to join us: upon this he insisted on my occupying a seat near him and partook of the fare, and in the evening sent me a "*lyaf*" or coverlid; under which, owing to its inhabitants, I got no rest.

24th Ramzan.—Proceeded nine kos to Tak. The chief Alladad

Tak. Khan, who was then an exile, is by tribe a Doulatkhel. In his late incursion, he burnt all the neighbouring villages.

At Tak [i-Sarwar Khan] I found the following Sikh force; viz. Jemedar Mahommed Hashan, and one hundred sowars, and five zambooraka. Chet Singh Kumedan with a like detachment. Lena Singh, with one hundred ghorahchars. Saidar Ram Sing, with a like number, one hundred other ghorahchars, dispersed in small bodies; six hundred infantry of the regiment of Futteh Singh Aloowala, one gun. Nadir Alee Khan, Baloch Khan, and Mayan Khan, with forty horse, besides other footmen.

There is a smaller fort within the fort of Tak, called Narinj Kilah, within which there are three wells: and inside the outer Citadel. fort gate are seven guns and twenty-five zambooraks, all manned. Guns can be mounted on all the four bastions of the Narinj Kilah, to receive which, there are "damdamas." The breadth of the wall is four *guz*. There is an "*alampana*" or *fausse braie*, and a ditch, nine *guz* broad. There are two gates to the Narinj, one to the east near a garden, another to the west. There are seven gates to the

Gates. outer fort, called respectively, Nourang, Peer Dastgeer, Hazrat Eesa, Sarbanan, Mooree, Panch Tanpak, and Maranee. The fort is surrounded by gardens, around which again there is a wall having three gates. Three sides of the fort are surrounded by broken inaccessible ground. The only good approach is from the direction of Dera Ismail Khan. The Doulatkhels amount to two thousand fighting men, and are enemies of the Wazeerees. In the whole country of the Doulatkhels, there are two running streams; one called Tak, the other Kamal. To the east is Dera Ismail Khan, to the west Daraban, to the north the Myanees and Wazeerees, and to the south the Gandapoors. The road from this to Cabool is almost impassable, from fear of the Wuzeeree plunderers; the general road taken by the

Road to Cabool. Luhanee and other merchants, is from Daraban. The cultivation is carried on by running streams. The

revenue in the time of Sarwar Khan, was 23,000 rupees. The produce no doubt amounted to 200,000. It now costs Value to the Sikhs. the Sikhs more than it is worth.

The fort of Fattehgur is dependent on Tak, and is a very strong place, situated on an eminence. It belonged to Alladad Fattehgur. Khan, who entrusted the command to Anayatulla Khan, one of his most trustworthy men. On the Sikhs gaining possession of Tak, this man surrendered his trust to them, and was again installed in the command. The fort is situated to the west of Tak, at the entrance of a valley. The inhabitants of the neighbourhood are Myanees. The fort is surrounded by a *fausse braye* and a ditch, nine *guz* wide; two of the bastions are fitted for bearing guns. There are two wells inside. The inhabitants do not amount to more than two hundred. To the east is Tak, to the west the Myanees, to the north the Gandapoor, and to the south the fort of Thattee.

5th Shawal.—Travelled six kos to Mameer, a place containing twenty-five houses, situated at the base of a hill. Mameer. The inhabitants are all robbers. It is a dependency of Tak. These people act as guides to the Myanee and Wazeeree robbers, who make excursions into the Tak territory, and receive a share of the plunder. As the main road to Shinkee was impassable, being infested by thieves, I determined on going in company with my new Persian writer, a man of Alladad Khan's, and a guide procured from Mameer, by a hill bye-road to Bandah-i-Saiyadan, where I arrived

on the 6th Shawal.—There is a shrine here of Shekh Bandah-i-Saiyadan Kalamkar, and the Wazeerees bring offerings of wheat, and heap it on the ground, and no thief is bold enough to steal any of it. The Sayad alone, in times of scarcity, when they cannot procure it elsewhere, make indents on the store. The road is Sacred Granary. hilly, and for some distance through a defile. There

are fifty houses of Sayads. On arriving, I put up in the mosque, where one of the Sayads brought a son of his to be cured of a cataract in the eye. This I promised to do, if he would allow his son to accompany me to Shingee, which he did. The length of the stage was seven kos.

7th Shawal.—Proceeded six kos to Chandoulah, over hills through Chandoulah. defiles, and crossing a stream that flows from Kanee-guram to Tak, at least twenty times. The place is

situated at the entrance of the Wazeeree valley, and contains about one hundred houses. I took up my quarters in the mosque as usual; my writer had an acquaintance here who entertained us. The hills abound with iron, that the people work and take to Kot-i-Singee.

8th Shawal.—Set out with the intention of proceeding to Aleekhel. The road was through jungle, defiles, and over hills. On arriving at a stream I halted, and made preparations for cooking, when a party of six men, apparently robbers, presented themselves, and partook of the fare, and smoked our *chillums*. They

Meeting with Robbers. then questioned us as to our homes, and the object of

our journey. I replied, that we had come from Mecca, and were proceeding home to Baghdad. They then asked what we had with us. I replied we were poor Hajees, and had nothing but a few medicines. These they requested to see. On my complying with their request, the English writing on the packets attracted their attention, and demanded

Discovery. what the strange character was. I replied that they were marks of my own invention, and mere help to my memory, marking the different medicines. They became suspicious, and opening my bundle, extracted the articles that pleased them most, such as penknives and scissors. They then bound us and took us to Khel-i-Masaoood, beating us all the way, and on our arrival, sent for the village Akund and shewed him the inscriptions. He immediately decided that we were Feringees, in which opinion the Akhund confirmed them also, on reading the notes of the road my Persian writer had. We were very badly treated during our captivity, which lasted twelve days, and were daily threatened with death. They endeavoured to

Captivity. make my companions give evidence against me, by beating them apart, and promising them freedom if they would confess. During their punishment, they would allow I was a Feringee, but when it ceased, declared only I was a fakeer. When we were alone, I warned my companions not to peach, as we should certainly all be killed. A man of Kheli Masdood went one day on an errand to Kot-i-Singee, the head-man of which place was Dilasa Khan, who on enquiring the news, was informed, that some Feringees had been discovered and confined in his village, and they were thinking of killing them. Dilasa Khan being a great friend of the late Mr. Moorcroft, on hearing this, immedi-

Mr. Moorcroft. ately set out, and arrived where we were confined,

and had us released, and our property restored; and taking us with him seven kos to Kot-i-Singee, entertained us three days, killing a sheep for us every day. Here we witnessed a peculiarity in Wazeeree hospitality. The sheep, when killed, is brought with all its eatable appurtenances and placed before the guest, the villagers assemble round, and every one helps himself to the pieces he likes, which are "*hababed*" [the breast always,] and the rest is put in a pot to boil. It was the 21st Shawal when I arrived at Kot-i-Singee. The number of fighting men is six thousand, who acknowledge no rule. The headman is Dilasa Khan, by tribe a Massaoodkbel Singee Wazeeree. To the east is the Gholaree Pass, to the west the hill, to the north Kaneeguram, and to the south Tak. There are nine blacksmith's shops, and three of Hindoos. There is a mud fort, containing four hundred mud houses and woollen tents. Dilassa Khan entrusted me with a letter to Capt. Burnes, and furnished me with a guide to Cohaut, who ran away after having accompanied me three kos. The inhabitants are enemies of the Tak people. Dilasa Khan is suspected, not without reason, of being in the pay of the Sikhs. During my stay, he pointed out an eminence on which Mr. Moorcroft promised to build a fort for him. The kindness he experienced from the above gentleman, would at any time incline him to serve the British Government.

25th Shawal.—Proceeded seven kos to Kot-i-Aleekhel, passing often through water and jungle, and a Pass, which extends to Kaneeguram. The Aleekhels muster four thousand fighting men. To the east is Thattee, to the west Bamroo, to the north the Ahmadzyes, and to the south the Myanees. I put up in the mosque very tired; scarcely an hour had elapsed when a man presented himself, saying his son had a bad ball wound, and wanted me to attend him. Being tired and wanting a guide, I told him I had not now the requisite apparatus, but if he would send some men in charge of his son on with me to the next town, I would try my best. To this the man would not consent, and took his leave. The road was very bad, and everywhere were veins of iron, and signs of where it was being, or had been, worked.

26th Shawal.—Arrived at Kaneeguram, which is the capital of the Kaneeguram. Wuzereee country. The cultivation is carried on by running streams. The inhabitants are Sayads, who are the spiritual fathers of the Wuzereees. The houses are upper-storied, and amount to four hundred. There are two large towers for the protection of the town. There are thirty-two shops, as follow; viz. sixteen of Hindoos, seven blacksmiths and cutlers, three goldsmiths, two scabbard makers, and four dyers. The headmen are Durvesh Khan, Sarwar Khan, Mulook Khan, Abdukahman Khan, Raim Khan, and Noor Khan. The amount of fighting men is five hundred. The Sayads are farmers; the Wuzereees are independent, and are mostly herdsmen. They are at enmity with the neighbouring tribes, but internally united. To the east are the Khataks, to the west the Gholaree Pass, to the north Dour, and to the south Tak. The cultivation is not at all proportionate to the supply of water; the stream River. that runs to Tak has its rise here. To the west, in the Pass, is a very lofty and extensive black mountain, called Peer Karal, in Peer karal. which I was informed copper is to be found. Disputes between the neighbouring chiefs led to the mines of this mineral being closed. The people also believe in the existence here of stones impregnated with gold. I much wished to visit this mountain, but was prevented by the cold, and want of a guide. Throughout the hills iron abounds, and there must be no less than fifty or sixty manufactories. The price of unwrought iron is 3 rupees Mehrabee the pukka maund. In Tak the Wuzereees sell the quantity for 4 and $4\frac{1}{2}$ rupees. Merchants purchase it from the Wuzereees for $2\frac{3}{4}$ and 3 rupees. Beyond the Peer Karal hill, coal is found, which is called "Sang-i-momyie." The method of extracting the iron is as follows: A pit is dug, about three and half feet in diameter, and the same in depth, the top of which is closed with a perforated cover of clay: over this is spread a coat of charcoal, which is made in great quantities in the neighbouring hills; over this the stones containing the iron are heaped, being first broken small, and over them again charcoal is heaped; round this heap five or six bellows are applied. The iron falls through the perforated cover into the pit, from which it is extracted to be wrought before being sold. The iron in being wrought, loses three-quarters and five-eighths

of its weight. This process is alone undertaken by blacksmiths. The Wazeerees are divided into four classes; viz. Masaoodyzes, Ahmadzyes, Aleezyes, Bahlolzyes. The headmen of the Ahmadzyes. Ahmadzyes are Bano Khan, Shekh Bayo Khan, Painsa Khan, Neko Khan, Kazim Khan, and Pasham Khan. The fighting men amount to four thousand. To the east they have the Khattaks, to the west the Masaoodyzes, to the north Khost and the Torees, and to the south Bannoo. The headmen of the Aleezyes are Aleezyes. Mahommed Asan Khan, Durvesh Khan, Sarfraz Khan, Mahommed Khan, Sayad Shah, Mulla Ghaib Khan, Khudadad Khan, Tooran Khan, Wilayat Khan, Sarwar Khan, and Hatim Khan. They muster from four thousand to four thousand and five hundred fighting men. To the east they have Thattee, to the west Bannoo, to the north the Ahmadzyes, and to the south the Myanees.

The headmen of the Bahlolzyes are Nasrat Khan, Sair Khan, Bahlolzyes. Salammat Khan, Deerut Khan, Bazzul Khan, Alee Mahommed Khan, Mulla Nadir Khan, Meer Allam Khan, Dost Khan and Gul Rez Khan. They mustered three thousand and five hundred fighting men. To the east they have the Admadzyes, to the west Kaneeguram, to the north Dour, and to the south Thattee.

29th Shawal.—Proceeded nine kos to Manzakee, over a hilly road, through a jungle. It is situated between two streams, and consists of forty houses; beyond the stream to the south, are other thirty houses. There is a water mill in play. The headman is Mushkeen Khan, by tribe a Shahookhel. Number of fighting men one hundred. They are at enmity with the people of Dour. I put up on arriving in a blacksmith's shop.

1st Zeekadah.—Travelled seven kos to Kamsar over a hilly road, and through a jungle. On descending from one of these hills, I stopped for a short time on the borders of a stream, with the intention of taking some refreshment, when I observed a party of four men advancing towards me; fearing they might be thieves, I had recourse to my detonating powder, and placing some on a stone at my feet, awaited their approach, when they drew near, in attempting to rise, I rested my walking stick on the powder, exclaiming "Ya Allee mad-dat," (help! oh Allee.) The usual explosion ensued, and the Thieves. thieves, for such I still suspect them to have been, ap-

proached me with great reverence, and requested that I would bless them by clapping them on the back. The head man of Kamsar is Noor Khan. The number of fighting men is eighty. They are at enmity with the people of Dour. The place is surrounded by hills, and is itself situated on an eminence. There are three Hindoo shops. On arriving I put up at the *mehman khanah*, and introduced myself. They brought a bed for me, on which I seated myself. They then asked me if I had dined, I replied that I had now entered their country, (a hint that I depended on their hospitality,) one of them immediately rose, and brought some rice and butter milk. While I was dining, a Hindoo presented himself, and complained that he had a wife, who had presented him with three children, but was dumb; I suggested, that she must

Dumb Woman. be possessed of a devil. He insisted on my accompanying him home. This I did, saying that I would put a copper pice and a rupee into a vessel of water, and that one or the other would leap out; if the former, he must distribute a fowl and some copper change in charity; if the latter, a sheep. A vessel being produced, I proceeded, with the aid of my servant, to discolour the

Jugglery. water, in order to conceal the contents which consisted of a steel spring, confined by means of a piece of rock salt, on which I placed the rupee during my incantations. The salt of course in time melted, and the spring expanding, jerked the rupee out of the water. The sheep was accordingly given me to sacrifice, as well as the charmed rupee; and in return, I gave the dumb lady a looking glass, in which she was punctually to look at herself, whenever threatened with a return of the dumb devil, which I assured them would either quit her after seven days, or seven weeks.

3rd Zeekadah.—Proceeded to the valley of Dour, which is embosomed in hills. The cultivation is carried on by running streams. Dour. There are about one hundred, or one hundred and fifty different forts and villages in the valley. Three of the forts are large, the residences of the Malik. They are Thattee, Ismailkhel, and Hyderkhel.

The headman of Thattee is Mahommed Khan, by tribe a Khattak. There are six hundred houses, and sixty-five Hindoo shops. Thattee. The number of fighting men is one thousand. They are at enmity with the Wazeerees. To the east are the Hasankhels, to

the west, the Utmanzyes, to the north Khost, and to the south the Wazeerees.

The headman of the Moosakhels is Alee Khan. The fort of Moosakhel and suburb contain seven hundred houses, and one hundred Hindoo shops. From Thattee to Moosakhel is five kos. The number of fighting men is three thousand. They are at enmity with the Wazeerees. To the east are the Hasankhels, to the west the Utmanzyes, to the north Khost, and to the south the Wazeerees.

The headman of the Hyderkhels is Kamal Khan. The town of Hyderkhel contains three hundred houses, and thirty-five Hindoo shops. The country between Moosakhel and Hyderkhel is particularly fertile and well watered. The distance is six kos. There are two Sayads here, who are much looked up to. They are Furmals of Kaneeguram; their names are Jawaher Shah and Ghareeb Shah. All disputes are settled in their presence, and they draw no contemptible revenue from the district. In every field in the valley, there is a tower built for its defence. They are much divided among themselves. The fighting men amount to two thousand. They are friends with the men of Khost and Bannoo, and enemies of the Wazeerees.

There is a peculiar tribe in the hills of Dour, that shave one eye-brow, one mustache, and half the beard; and apply anti-mony with the finger above and below the eye, so as perfectly to disfigure their faces. The men of Dour assemble once a week, at an entertainment got up by subscription: every one attended by his catamite boy, and during the repast, the most disgusting attentions are paid to them, and most revolting caresses received from them. To the east are the Hasankhels, to the west the Utmanzyes, to the north Khost, and to the south the Wazeerees. The people of Dour are perfectly independent. The distance from Moosakhel is six kos.

20th Zeekadah.—Proceeded eight kos to Usmankhel, which is a dependency of Khost. The inhabitants who are robbers, live in hair tents, which are thirty in number. They pay no revenue. They are migratory. The road to this place is difficult and billy.

21st Zeekadah.—Proceeded twelve kos to Khost, having procured Khost. a guide over a difficult hilly road. The cultivation is carried on by running streams; but on account of the unquiet state of the neighbourhood, half the land is waste. There are three hundred and fifty houses, and thirty-five shops, The headman is Sahibzadah Ahmed Shah, [a holy character,] a descendant of Peer Holy Character. Dastgeer, Shakar Khan, Nooradeen Khan, Ismail Khan and Abdulla Khan. The fighting men amount to five thousand. They are at enmity with the Wazeerees. They are ryots of Dost Mahomed Khan of Cabool. To the east are the Wazeerees, to the west the hills and the Jadrans, to the north the Toorees and the road to Kuram, and to the south the Thattee hills. The revenue amounts to 30,000 rupees, of this sum 5,000 rupees are distributed to the Maliks, the remainder is given in jaghire to Alladad Khan, the son of Sarwar Khan of Tak, who sought refuge at Cabool, on losing his possessions; and to whose son, Dost Mahomed gave a daughter in marriage. I presented the Sahibzadah with a penknife and a pair of scissors, and he in return furnished me with a guide.

25th Zeekadah.—Return to Usmankhel, and retracing my steps via Hyderkhel, on the 27th Zeekadah arrived at a town on the boundary of Bannoo, the headman of which place is Dilasa Khan, surnamed the Ghazee.

The district of Bannoo is flat, and fertilized by running streams, partly from one which comes from Dour, and partly from the Bannoo. Kuram river. The district is highly cultivated. There are full four hundred, if not five hundred forts and villages in the district. The district is divided into four tappas, or rather five; viz. Eesakee, Meeree, Suryanee, Khamsee, and Chandookhel.

The headman of Eesakee is Dakas Khan, and it is again subdivided into four tappas. The fighting men amount to four thousand. Eesakee. The revenue amounts to 22,500 rupees. The four tappas are Longarkhel, under Dakas Khan; Nukradeenkhel, ditto ditto; Siknadarkhel, ditto ditto; and Shamseekhel, under Kalandar Khan, who resides at Kalandarkhel. Dakas Khan resides at Bazar, which is the Bazar. capital of Bannoo. It contains five hundred houses, and eighty Hindoo shops, five dyers, and five blacksmiths. This place is

called Bazar, because all the inhabitants of Bannoo come here to market.

The headman of Meeree is Meer Baz Khan. It is sub-divided Meeree. into six tappas. The fighting men amount to 3,000, and the revenue to 30,000 rupees. The six tappas are:—

Kakee, under Shabbaz Khan; Obad, ditto ditto; Hasankhel and Mamookhel, under Hyder Khan; Naswarkhel under Ghazee Khan and Ameer Khan; Sarkee under Meer Baz Khan; and Mandyoo under Alam Khan.

The headmen of Suryanee is Dilasa Khan Ghazee. It is sub-divided Suryanee. into five tappas. The fighting men amount to three thousand, and the revenue to 25,000 rupees.

The five tappas are:—

Daood Shah, under Dilasa Khan Ghazee; Mandakhkel, under Bazeed Khan and Meer Kalam Khan; Walakdeenkel, under Zapt Khan; Ghazeekhel, under Zahar Khan; and Hek-mis-kee, under Sekandar Khan.

The headmen of Shamsee are Jangee Khan, Meerash Khan, and Jafar Khan. The fighting men amount to two thousand, Shamsee. and the revenue to 22,500 rupees. It is sub-divided into four and half tappas, as follow:—

Barkhajaree-Sarkhajaree, under Jangee Khan and Jafar Khan; Ismailkel and Meerakhel, under Sirdar Khidr Khan; Waleekhel and Sikandarkhel, under Meer Wais Khan; and Daree-Deeree, under Namwar Khan and Gada Khan.

The half tappa Meetakhel and Fattedkhel, under Sirdar Ameer Khan. The chief of the Chandookhelan is Sirdar Sher Mast Khan, noted Chandookhelan. throughout Bannoo for his hospitality. Ahmed Khan, Refuge, the ex-chief of the Eesakhels, has sought refuge here. Dakas Khan is, however, the chief of the greatest note in Bannoo. The number of fighting men is four thousand. This district is much deserted, on account of the Sikhs levying three-sixteenths of the produce as revenue.

The cultivation of the district consists of turmeric, sugar-cane, rice, cotton, wheat, barley, and juwaree

The inhabitants of Bannoo, denominated Bannoowals, are friends with the people of Dour, and enemies of the Wazeerees. They have

also, to a great extent, feuds among themselves; and are ryots of Runjeet Singh, but very unsteady ones; and their revenue is generally collected by large detachments. To the east and north are the Khattaks, to the west the Wazeerees and Dour, and to the south the Murwats.

I remained on the boundary of Bannoo two days, and at Chandookhel three days; the distance between the places being five kos.

2nd Zeehijjah.—From Zakookhel Chandookhelan, proceeded eight kos to Umarkhel, a dependency of Murwat, over a sandy road, with the exception of the two first kos. The place contains thirty mat huts; their drinking water is two kos distant. The cultivation depends on rain. Each house subscribes a vessel for the mosque and for strangers.

3rd Zeehijjah.—Proceeded to Murwat to the village of Lakkee. Lakkee. The cultivation depends on the rain. This is the principal town of Murwat. A small portion of the Kuram river is applied to cultivation. There are three tribes of Murwats.

Bahram, under Feroz Khan and Mubablat Khan, resident of Ghuznee-Bahram. kbel; amount of fighting men two thousand.

Dreplarah, under Noora Khan and Allaiyar Khan, resident of Sangookhel and Asakkhel; amount of fighting men two thousand.

Moosakhel, under Hyder Khan, resident of Adamzye, and Cashmeer Khan, resident of Walee; amount of fighting men one thousand and five hundred.

The former amount of the revenue of Murwat, in the time of the Revenue. Sadozyes, was 18,000 rupees, and in the time of the Nawabs of Dera, 50,000 rupees.

The town of Lakkee is situated in the division of Bahram; but the Lakkee. whole three divisions dispute about their claims to it. The Maliks of Lakkee are four in number; viz. Deewana Khan, Gouhar Khan, Jahan Khan, and Alam Khan. The town of Lakkee is composed of four hundred houses and twenty shops, three dyers, and two blacksmiths. They are now ryots of Runjeet Singh, but compulsory ones, and their revenue is only collected by detachments of Sikh troops. They are friends of the Bannoowals, and enemies of the Wazeerees.

Proceeded on leaving Lakkee to Lachee Teeree, a dependency of Lachee Teerees. Cohaut, under the rule of Runjeet Singh, a jaghire

of Sultain Mahommed Khan Barikzye. There are only four salt mines Salt mines. in the whole Khattak country : two in the district of Lachee, called Malgeen and Cheena, and two in that of Teeree ; the salt from the latter is black and mixed with small pebbles. That of the Lachee mines is of a superior quality. The district of Lachee is farmed by Saidan Shah, for 22,000 rupees. In the district are included the mines, Ismailkhel, Meer Ahmadkhel, and Malgeen. The pay of Saidan Shah is five thousand rupees, and his jaghire is in Cohaut in the district of Sher Khan. He has in his employ twenty horsemen.

The mines of Chotara are known by the name of Maheekhel and Karz Kurooz, and are farmed by Shahbaz Khan, Akarkhel of Teeree, the capital of the Khattak country.

The price of salt in Teeree and Chotara is twelve ass loads, or eight Salt. bullock loads for one rupee of the Sultan Mahommed Khan's coinage; ten pice is levied on every bullock load, and eight pice on an ass load ; one pice the load is levied by the miner.

One-fourth of the government duties on Lachee salt is given in pay to Maliks Nadir and Bahadur, who superintend the whole districts of Khurm and Thattee. In the winter, Afghan merchants export thousands of camel loads of this salt to Cabool, Jelalabad, Peshawur, and Bajour.

The salt of Chotara is exported only to Bunoo, Khost, Murwat, and Exportation. the Derajat.

The fighting men of Lachee amount to three thousand. Two kos Naptha. from Lachee are three hillocks of yellow earth, in which are flat flakes of stone, which burn. There are also two springs of naptha.

Teeree, which is the capital of the Khattak country, has a fort with four bastions, which is situated on an eminence. It was repaired by Sirdar Attar Singh Alooowalya, who conquered Cohaut. The whole of the district of Teeree is managed by Shahbaz Khan, son of Sadullah Khan, Akorkhel, who has farmed it from Sultan Mahommed Khan, for 30,000 rupees. His own pay being 3,000. He furnishes one hundred and ten horsemen. There are three tappas dependent on Teeree ; viz. Darra Barak, Chotara, and Shakar Darra. The fighting men of Teeree amount to three thousand.

The cultivation depends on the rain, and their drinking water is from a spring, which becomes brackish soon after issuing from the Goitre. ground. The men and women here are all afflicted with the *goitre*, which they say, arises from the salt quality of the water.

The people all dress in red. They are gradually, under the rule of Shahbaz, beginning to reinhabit the suburbs of the repaired fort, called Narinj, which contains one hundred houses; the other old fort contains one hundred and fifty.

On arriving at Teeree, I put up in the mosque, when shortly after, a very good looking woman presented herself, bringing with her bread and halwah, which she presented to me. Then taking hold of my skirt, begged me to attend to her petition. This was to give her some

charm, to attract the attentions of her husband, which had for the past six months been divided among his other wives, to her entire exclusion. I ordered the Persian writer to make out the necessary charm, and gave it to her, as well as a piece of sugar-candy, which I charmed by whetting it with my saliva, while I repeated supposed incantations over it. This she was to give her husband to eat. Whether he was pleased with the perhaps unusual attention and fondness of manner of his wife, or how it was, I know not; but she returned to me next morning, with a present of a sheep, much pleased with the effect of my charm.

My fame for charms soon spread, and fearing that I should have hosts of female applicants, and that some of my charms might not prove so efficacious as the first, I was glad to take my departure.

On leaving Teeree, at the distance of three kos at the entrance of the Darra-i-Barak, is the ruined fort of Rajnagar, generally known as Shahbazar. It is of a square construction, situated on an eminence, and has a very large tank inside. The position is a very strong one. Coal is found in the Darra-i-Barak in the bed of the ravine, by digging. It is brought here by floods, and there is no bed of it. To the east of Rajnagar is the Lachee road and the Darra-i-Barrak, to the west the Darra-i-khattak, to the north the Khattaks, and to the south the Khattaka, Shakar Darra, and Baghan.

Leaving Lakkee, I proceeded seven kos to Latamar ; a dependency of Chotara, over a bad road, without water. The headman is Daraz Khan.

From Latamar I proceeded seven kos to Karak, over hills and Karak through defiles ; drinking water is procured from a spring, which turns brackish at three or four paces from where it leaves the ground. The headmen are Sanges Khan, Danial, and Darab Khan. This place is pleasantly situated in a valley. On arriving, I put up as usual at the mosque, when two men, father and son, presented themselves, and requested my aid in the following matter:—

Complaint of Theft. The son had sold a cow for 20 rupees and given the money to his mother, who said it was lost, and he wanted to know, whether his mother, sister, or wife, was the thief. I enquired if any one else had been in the house. He replied in the negative. I enquired of the mother, where she had laid the money? **Conjuring.** She replied underneath the clothes. I then proceeded to arrange my conjuring apparatus of the bowl of discolored water and steel spring ; and writing the names of the five members of the family each on a separate slip of paper, confined each slip to a copper pice, by a layer of dough, and placed one of the pice on the spring. This in due course of time, by the process before described, was forcibly ejected from the bowl. Taking it up, and stripping off the dough, I proceeded to read the name. Then wisely shaking my head, I said, “ Now I know the thief, who shall be exposed, if the money is not restored before **Theft discovered.** morning.” At midnight, I was gently awoke by the complainant’s wife, who confessed to the abstraction of the money, and promised to do any thing, if I would not expose her ; at the same time she counted into my hands the missing 20 rupees. In the morning, when the husband came to see me, I presented him with the rupees ; saying, I had the greatest trouble in recovering them from the genii who had taken them away. Some of them were pressed on my acceptance, but I refused them, in order to sustain my character ; but the good people would not be content, until they had cooked and packed up two fowls for my journey, on which I was accompanied for two stages by the grateful owner of the rupees.

From Karak I proceeded five kos to Meetakhel, over salt hills. Meetakhel. The headman is Alladad Khan.

From Meetakhel I travelled six kos to Zamankhel, over salt hills
Zamankhel. of a red colour.

Thence I proceeded four kos to Kuharkhel, over salt hills and
Kuharkhel. through a jungle, and the next day six kos to Teeree.

From Teeree I proceeded five kos to Mameekhel, over a high Pass,
Mameekhel. impracticable for artillery.

Thence I proceeded seven kos to Seemaree over a hilly tract; one
Seemaree. division of this place, Seemaree-i-Paiyeen, is dependent
on Hangoo. The headman is Mazulla Khan. From this place I had
intended to visit Hangoo; but my funds being expended, and hearing
from Meerza Samad, the son of Meerza Abdu Raheem, who had come
to collect the revenue for his master Sultan Mahommed Khan, that a
Persian acquaintance of mine, by name Agha Mehdee Khan of Ispahan
was at Cohaut, I determined to proceed to that place, to procure
his assistance. Meerza Samad entertained me with dancing and
wine, the evening I staid with him.

From Seemaree I proceeded six kos to Jabba, which is dependent
Jabba. on Cohaut, over a high Pass, on the top of which is a tank.
The whole of my stay in Lachee and Teeree, amounted to nine
days.

12th Zeehijjah.—Arrived at Cohaut, and proceeded to the house of
Cohaut. my acquaintance, Agha Mehdee. Here the Persian writer
became clamorous for pay. I silenced him, however, with some trouble,
by promising to return from Peshawur with the necessary funds,
for which place and purpose I accordingly made my arrangements for
starting.

On arriving at Peshawur, I took possession of the manuscripts I
Digression to Peshawur. had sent from Tak by the hands of my coosid,
whom I met here, and lost no time in making search
for a fresh Meerza. I at last procured one, by name Safdar Shah,
through the aid of Captain Burnes' Cafilah Bashee, a resident of Peshawur;
who after a great deal of hesitation, lent me some money, and
took the security of Safdar Shah's father, that he would not desert me.

Returning from Peshawur, I arrived at eight kos at Mitanee; passing
Mitanee. Bara-i-Kalan, and the following Momand villages; viz. Bahadur,
Mashookhel, and Ouzye, &c. over ground abounding in ravines
and jungle.

From Mitanee I proceeded seven kos to Akhor, and put up with Malik Akhor. Hakeem Akhorwal, by tribe an Afreedee, and a great robber. The road was stony and through defile. At the entrance of the defile are two ruined forts and a large tank. There is a large town here, erected by the Afreedees. One thousand rupees are yearly levied here on salt.

From Akhor I proceeded to Cohaut over a hilly road, and through a defile; the neighbourhood abounding with Afreedee villages, and put up with Agha Mehdee in the village of Myankhel, near the shrine of Hajee Bahadur. On the road passed the village of Zarghoonkhel, where there is a large tank and four towers, one at each angle of the village, and four kos further on, passed the village of Torakee, which is situated on an eminence; and then the Cohaut kotal or Pass, which is very difficult, especially of descent. On the top of the Pass is a tower, nominally for the protection of the road; but it is garrisoned by twelve men of the Afreedee tribe, who, although entertained and paid by the governor of Cohaut, are often themselves engaged in plundering merchants and travellers. At the bottom of the Pass is a second tower, garrisoned by twenty men. At Cohaut I discharged the former Meerza, having paid him up.

Cohaut is divided into three tappas, as follow: Bazeekhels, Samalzeyes, and Meeranzyes.

Cohaut itself is included in the territory of the Bazeekhels. The fort of Cohaut, in which the governor resides, is of a square form having four bastions, and situated on an eminence. There is a second fort, in which there is a dwelling house and reception room, over which is the *mehman khanna*. There is a tower in the fort at the entrance and a covered well; drinking water is procured from seven springs outside the fort; three of the springs gush out from near the Telee's mosque, Bazar, and four from the vicinity of the Bazar, by which four mills are turned. There are fifty shops, four mosques, and two dharmshals.

Cohaut has to the east the Afreedee country, the Torakees and Soorakees, and Khushalgar, to the west Hangoo, to the north the Pass, and to the south Lachee and Dour.

The following are the neighbouring dependencies of Cohaut, entered into the daftars as Bangash-i-Paiyeen Jangal, under Neighbouring de- Shah Zaman and Aslam. The cultivation is car-
pendencies.

ried on by running water. There are one hundred and fifty houses. The fighting men amount to one hundred and ten. They are friends with the Sepas, and enemies of the Khattaks.

Peerkhel, under Maliks Raz and Jafar. There are one hundred Peerkhel. houses, and eighty fighting men, who are friends of the Sepas, and enemies of the Khattaks.

Garee Myankhelan, under Malik Nasarulla, contains fifty houses. Garee Myankhelan. The cultivation is conducted with spring water. In this division, the shrine of Hajee Bahadur is situated, as well as a large mosque, and a well with a Persian wheel. The fighting men amount to one hundred.

Bezadee, under Maliks Arsala and Siffat, contains one hundred Bezadee. houses, and eighteen shops, and turns out sixty fighting men.

Meer Ahmedkhel, under Malik Mahmood, contains fifty houses, and turns out thirty fighting men.

Shekhan, under Malik Sheraz, Afreedee, Zarghoonkhel, situated at Shekhan. the base of a hill, contains eighty houses; and turns out fifty fighting men.

Kaghazee and Nasratkhel, under Malik Noor. A number of other Kaghazee and Nas- villages have been deserted on account of the ty-
ratkhel. ranny of Sher Alee, the former governor. The cultivation is carried on from the river. The above two khels contain fifty houses, and turn out eighty fighting men; and are the jaghire of Ismail Khan, son of Jahandad Khan Popalzye.

Mahommedzye, the jaghire of Agha Mehdee is under Malik Bashar, Mahommedzye. and contains two hundred and fifty houses, and two water mills. The number of fighting men is 95.

I paid a visit to the famous koh or hill of Ahad-i-Saboor, so much Ahad-i-Saboor. talked of by the people of Cohaut. It is situated on the road to the Samalzyes, and beyond Mahommedzye and Nasratkhel. I had heard that there was an old inscription which no one could read, and went therefore prepared to copy it: also, that there were the ruins of an old square fort, with the remains of the stable, harem, and pillars of a throne. I went in company with a party Shah Kotah. from Cohaut to this hill, which is also known as Shah Kotal. The foot of the hill is covered with jungle. On the side of the hill is an opening or cave, and on the outside are two sta-

lactite looking pillars, the whole place evidently natural. The inscription alluded to, was nothing in my opinion but natural crevices and marks in the rock. On the hill are just perceptible, the remains of a very old fort. There is also a spring of water, and a large "peepul" tree. Adjoining this hill, is the hill of Damchoor, which extends to the Pass of Cohaut.

Bar is under Shahbaz Khan, and contains sixty houses and several vineyards. The cultivation is carried on by running water.

Kamar Dand is under Gul Sher Khan, and contains thirty houses. Kamar Dand. The cultivation depends partly on rain, and partly on running water.

Soorgal and Jabba are under Buland and Musai^b, Zarghoonkhel Soorgal. Afreedees. The cultivation is carried on by water from the Kuram river. The fighting men amount to 50.

Jarma and Shapoor are dependencies of Garee Myankhel, the former Jarma and Shapoor. is nearly a waste; and the surrounding jungle is very dense.

Togh is under Mulla Ahmed and Kaim, and contains four hundred houses. The cultivation is carried on by a large canal from the Kuram river. The fighting men amount to 160.

Teeree Tang is under Malik Nasro, and contains two hundred Teeree Tang. houses, and turns out 70 fighting men.

Khurmateo is under Kuram Sher, and is cultivated from the Kuram Khurmateo. river. The fighting men amount to 80.

Thattee and Maramzyes are under Malik Himmat, and contain Thattee and Maramzyes. one hundred and twenty houses. There is a great portion of waste land.

Kot-i-kandiyalee is under Maliks Akram and Aizam. It contains Kot-i-kandiyalee. one hundred houses, and 50 fighting men.

Gandiyabee Killa, known as Zanjeer Kamar, is situated on an emi-Zanjeer Kamar. nence, and is now in ruins. It is reported to have been built by the former Hindoo rajas. There are remains of bastions, a stable, and tank. Of the wonderful zanjeer, or chain, from which the place derived its name, there is of course no vestige.

Siah is under Gul Mahommed. The cultivation is carried on from Siah. the Kuram river. The number of fighting men is 60.

Tareekhel was formerly a dependency of Cohaut, it is now independent. They are neighbours of the Afreedees. The fighting men amount to 200.

Gadakhel is under Shahzadah and Khanawadah. The cultivation depends partly on the rain, partly on canals. There are four hundred and fifty houses. The fighting men amount to 200.

Dhoodah is under Mahboob. The cultivation depends on the rains.

Dhoodah. There are four hundred houses, and 80 fighting men.

Shadeekhel, Kamal, Mandakhel, Kotree and Muchkee are under Shadeekhel, &c. &c. Malick Samad, &c. There are four hundred houses, and the revenue amounts to 6,000 rupees.

The tappa of Bazee is under Naib Gul Maz Khan, whose family formerly enjoyed the whole of Cohaut. He is by tribe a Shakookhel. The revenue, including the customs, trades, and weavers and tax on herds amounts to 41,000 rupees, and the fighting men of the whole tappa amount to 1200. The people of Bazee are all Musselmen of the Sunnee creed.

The tappa of Samalzye is inhabited by Sheah Musselmans, and is farmed by Sber Alee Khan, Izzatkhel, father-in-law of Sirdar Sultan Mahommed Khan. The dependencies of Samalzye are as follow:—

Mouza Alezye, under Ghulam Khan, is situated in a valley, having Alezye. to the north, across the hills, the tribe of Sepa, outside the fort are two hundred houses. The shrine of Myan Fatteh Shah is situated in the suburb of Koh. The fighting men amount to 80.

Ustarzye-i-Paieen contains a mud fort. It has two gates, one to Ustarzye. the east; the other to the west, and two hundred houses. The fighting men amount to 100 Ustarzye-i-Bala under Meerza, and contains a mud fort with two gates both to the north. There are one hundred and fifty houses, and the same number of fighting men.

Kachee Bala-o-Paieen, under Muazim Sher, is divided into four Kachee. mouzas, each containing a mud fort, and two large towers, and from four hundred to five hundred houses, as well as vineyards and pomegranate gardens. The fighting men amount to 200.

Marye Bala-o-Paieen, under Jafar Alee, is situated on an eminence, Marye. having two hundred houses below, and 150 fighting men. This place borders on the Teera Pass, at the bottom of which are seven water-mills. The revenue of the whole tappa amounts to 22,00,

rupees nominally, the whole sum being seldom realized. The people of Samalzye are noted for bravery; the cultivation depends chiefly on the Kuram river.

The tappa of Meeranzye is a dependency of Hangoo, as far as Tal-Meeranzye. i-Bulandkhel. From Cohaut I proceeded to Ustarzye and thence to Marye, where I took up my quarters in a mosque, where a man presented himself, saying, he had two wives, a grown-up son, and a daughter-in-law; that he had committed some gold and rupees Theft. to the keeping of his senior wife, which had been lost, and requested me, as I was a fakeer, to ascertain who had taken it. I accompanied him home, where I found all the members of the family disputing and interchanging high words. I enquired of the master of the house which wife was youngest. He replied—the one I have just married, and the management of the house is entirely in the hands of the boy's mother. I asked him which he liked best. He replied one has got old, and the other is pretty and young, what more need I say.

I requested that they should all assemble. On their presenting Conjuring. themselves, I wrote all their names on separate slips of paper, and folded them up separately, filling all with ashes; but one, which I filled with detonating powder. I then gave a stone into the hands of the Malik, and ordered him to strike each paper, as I gave the signal during my incantations. On the explosion from one of the papers ensuing, I pretended to read the name of the thief, allowing the party the night to consider, before being exposed. Towards night-fall, having occasion to go out, I was followed by the senior wife, who taking hold of my skirt, confessed she was the thief; having Discovery. been driven to the act, in the hope of attaching suspicion to her rival, and thus, estranging her husband's affections from her. She promised to return the articles, provided I would not expose her, and would do something with her husband, so as to induce him to visit Stipulation. her once a week. I promised this, and the articles were brought to me at midnight in the mosque. In the morning I sent for the husband, and presenting him with the missing property, enjoined him to treat his first wife with greater consideration. He after some disputation, agreed to visit her once a month.

My digression from Cohaut to Peshawur, my return to that place, and my journey to Teera, occupied eighteen days.

1st Mohurrum.—Proceeded seven kos to Sultanzye in the district of Teera, passing the Barah river and the Koh-i-Boland pass, which is difficult even for footmen. The sides of the hill are covered with jungle, and the cultivation is carried on with the water of the Barah river. There are three forts here, two belong to Band Alee Khan, Sultanzye Orakzye. The inhabitants are partly Sunnee, and partly Sheah Musselmans. The other chief is Alam Khan, Orakzye. The forts have all four bastions fitted to bear artillery. The fort in which Alam Khan resides is separate, and has a *mehmas khanna* above the gateway, a small gun, without shot or ammunition of any description, is also near the entrance. There are twenty-two Shaheens mounted on the bastions. The fighting men amount to Alam Khan. six hundred who are independent. Alam Khan being in the employ of Sirdar Dost Mahommed Khan, generally spends his time in Basoul, Jelalabad, and Cabool. He has eighty horses of his own, and receives 24,000 rupees pay. He has a jaghire in Basoul. In the times of the former Sadozye kings, the Orakzyes received from 22,000 to 25,000 rupees a-year. They are friends with the people of Jamrood, Barakee, and Alam Guzeer, and enemies of the Abdul Azeekhels and Maneekhels. To the east is the Bangash road, to the west Usmankhels and Istareekhels, to the north hills and the road to Peshawur, and to the south hills, and beyond them, the Hurbuz and Maneekhel.

2nd Mohurrum.—Proceeded seven kos to Abdul Azeekhel. The Abdul Azeekhel. cultivation chiefly depends on the rain. There are five hundred houses. The headman who is also a holy man, is Maddat Shah. Meer Maddat Shah, he is a *peer*, or spiritual chief of the Sheahs of this neighbourhood.

The inhabitants have separate forts, and muster 450 fighting men, a lawless set. They are friends of the Maneekhels, and enemies of Mastee and Shekhan.

This year, which was one of scarcity, wheat sold at four and half *akahs* the rupee, and juwar at five or six *akahs* [one *akahs*, seven Peshawur seers.]

The inhabitants carry their hatred of the rival sects of Sunnees Sheeahs. to an inveterate extent, and during the ten first days of the Mohurrum, their penances are very severe. They fast the

days, and hold their meetings in the house of Maddat Shah, who has the most unbounded influence over his disciples, the Maneekhels and Abdul Azeekhels.

In these districts, apples, grapes, mulberries, walnuts, pears, pomegranates ; in short all the Cabool fruits are produced in plenty.

In the hot weather, the situation is peculiarly pleasant. To the east is Garee Rustam Khan, to the west Mastee and Shekhan, Mullakhel and Baramadkhel, to the north hills, and beyond them, the Afreedees and the road to Jelalabad, and to the south the Maneekhels. They have never paid revenue since the time of the Chaghatye kings.

During my stay with Maddat Shah, I saw none of the assumptions Maddat Shah. that the Sunnees give him credit for ; but his disciples, certainly, are in some instances, beyond bounds in the homage they pay him. In their prayers, for instance, they ask forgiveness in his name and those of his children and forefathers.

During my stay, my Persian Meerza who was a Sayad, made a mistake, which was nearly proving of serious consequence. He one day seated himself on the vacant cot of one of Maddat Shah's sons. I overheard the bye-standers muttering a threat, that if he were not a guest, they would kill him for the insult. I explained, in extenuation, that my companion was a Sayad, as well as my host. "He may be," was the reply, "but for all that, he shan't presume to sit on that cot."

The Bangashees perform the pilgrimage to Meshed. I have often met them in Persia, and whenever the name of Maddat Shah is mentioned, if they are seated, they immediately rise, and press the forefinger of their right hand, half closed, first to their lips and then to their foreheads.

Maneekhel is pleasantly situated in a valley. In the summer, this place enjoys the best climate in all Teera. The cultivation is carried on by spring and river water. The winter here is very severe ; but the poor people find plenty of firewood near at hand. There are one or two mills on every canal. There are six hundred houses of stone and mud ; and the fighting men amount to 800. They are enemies of the Sunnees of Mastee and Shekhan. The Sheahs of the neighbourhood are said to be descended from a converted Hindoo, named Shamal, and the Sunnees of

one, named Karah. To the east are hills, to the west hills, and beyond them Bangash, to the north the Abdul Azeekhels, and to the south hills, and beyond them Bangash.

Baramadkhel is situated on an eminence, in a valley beyond Baramadkhel. Maneekhel. The inhabitants are Sheeabs. The cultivation depends on springs and water from the Teera river. There are one thousand houses of stone and mud, and 600 fighting men. They are friends with the other Sheeabs, and of course enemies of the rival Sunnee tribes. The chief men are Ghulam Khan and Meer Ahmed Khan, Orakzyes. To the east is Karnar, to the west Maneekhel, to the north hills, and to the south Samal.

Usmankhel and Ferozkhel are inhabited entirely by Sunnees. The cultivation depends on the Teera river. Every village has its separate mud fort. There are five hundred and forty seven houses. Usmankhel is to the north-east, and Ferozkhel to the north. There are no regular appointed Maliks. The man who entertains best is chief for the time. The fighting men amount to 4 or 500.

In every village of Teera there is a Hindoo's shop, and the Hindoos of both sexes in this district wear the same clothes as the Musselmans; and therefore cannot be distinguished by a stranger at a glance. The fruits here are very fine in the summer. The inhabitants dress in

Dress. loose trousers, confined at the bottom; and in long shirts, sewn double and treble, reaching to the knee, and sometimes to the ankle. Dark-blue lungees compose their head dress. The women wear rows of silver coins as buttons on their vests.

Beyond Ferozkhel is Kilah-i-Gehrajgal in the Afreedee country, situated in a valley, of which the land is of a peculiar red colour, and through which the Barah river runs as well as the road to Basoul and Cabool. I was directed by Major Leech to visit a place called Rajgurbh. I never heard of any place nearer approaching the name than this. To the east of Ferozkhel are the Zakhakhel Afreedees, to the west the Masteekhels, Shekhans and Mullakhels, to the north the road to Cabool, and to the south the Abdul Azeekhel. The inhabitants are independent. On arriving near Usman-

Incident. khel, I met a young woman proceeding to draw water; she enquired who I was, and received for answer from one of my men, that I was a fakeer of a saintly character. She invited

me to her house, where she presented me with a chillum, some raisins, and jalghozas, paying me attentions that did not seem to excite the jealousy of her husband; and at nightfall, brought a cot for me to sleep on. The unblushing overtures made by this woman in the course of the evening, and many other incidents on my journey, led me to

form a very poor opinion of the simplicity of the country people of Affghanistan. They seem far to surpass the towns-people in the looseness of their morals.

Ustarzye borders on the Khyber and Basoul. The inhabitants have all separate forts, amounting to twenty. There were formerly three thousand houses. At present there are even more, some at the fort, and some at the top of the table land. The cultivation depends partly on the rain, and partly on spring water. There is no fixed Malik. He who entertains most is the best man, and possesses greatest influence. The fighting men amount to upwards of 3,000. They are very independent, and great robbers. They are of the tribe of Orakzye. They are friends of the Afreedees, and enemies of the Abdul Azeekhels and Maneekhels. They are, as might be expected, Sunnee Musselmans. To the east are the hills and the road to Peshawur, to the north are the hills, and to the south are the Abdul Azeekhels.

Before my arrival at Ustarzye, my fame as a fakeer had preceded me. Immediately after my arrival a man waited on me, and represented that he had a very beautiful daughter, who regularly every Sunday and Wednesday went mad, and sometimes struck herself, and

sometimes her relations; that she was engaged to be married, and her intended had become averse to the match ever since the commencement of these fits; intreating me to cure her. I became at a loss what to do, and what puzzled me more, was, that the day of my arrival was a Saturday and the next day the girl, as was her wont, had the mad fits; and I was taken to the house and found her stretched at full length, heaping abuse on all her relations. I soon discovered that she was shamming, and commenced operations accordingly. I drew a line on the ground around her, and wrapped some brimstone in a rag and gave it to my servant, while I covered my own head and commenced incantations; telling the servant to light the rag, and apply it to her nostrils; while I ordered the father to hold her firmly until I told him to release her, warning him, that if he did

so without my telling him, the devil, of whom his daughter was possessed, would kill her. On the burning brimstone being applied, she begged to be released in a sensible tone of voice. This I would not allow, until she spoke in the person of the possessing devil, and promised he never would return. I explained that it was necessary to give a written charm to prevent the return of the devil, and explained to the mother, that I wished to see the girl in private. On her being brought, I questioned her before the mother about the devil; she replied, that as long as the fakeer (myself) remained, he (the devil) would not possess her; but immediately on his (my) departure, he (the devil) would destroy her. After this, the mother motioned her daughter to depart, who refused, saying she would stay and wait on me. When we were

alone, the girl told me the truth; which was, that she had
 Disclosure. a lover, and played these tricks that the match with the young man to whom she was engaged, might be broken off. I promised to aid her, and told her to get her betrothed to visit me. In the morning the young man came and asked me to do all I could to cure his intended of her fits. I explained that if she got cured, the devil would attack him instead; and proved it by my old apparatus of the bowl of dirty water and the steel spring, which ejected his name as the fated one. He was much frightened, and entreated me to point out a remedy. This I did by assuring him, he could never marry the "possessed," and live; and that therefore, he had much better take the other sister, who was also marriageable. This, after sometime was, with my assistance, arranged. The successful lover, who had hitherto remained in the back ground, now visited me, bringing with him some cooked dishes. He afterwards accompanied me one stage as a guide, and I left Ustarzye with the satisfaction of having caused the happiness of two beings at no one's expense.

The cultivation of the Masteekhels depends on spring water. Their
 Masteekhels. habitations are partly below, and partly on a rising ground. They have all separate forts, amounting to about twenty. The headman is Jemadar Misree. They amount to three thousand fighting men, and are friends of the Shekhans and Mullakhels, and enemies of Abdul Azeekhels: and they are always armed night and day accordingly. This tribe and that of Shekhan
 Hospitality. are noted throughout Teera for their hospitality. To

whole ten the east are the Abdul Azeekhels and Maneekhels, to the west the Aleekhels, Sherzyes and Mamoozyes, and to the south the hills.

Shekhan extends to Naryab. There is no headman. The fighting Shekhan. men amount to three thousand. To the east are Abdul Azeekhels, and to the west the Mullakhels and Alee Sherzyes. The Ismailsyes. cultivation of the Ismailzyes depends on the Samal canal, which runs towards Cohaut. It is divided properly into Akhel Rabiakhel and Ismailzyes. The headman is Sirdar Sayad Shah. They are friends of the Aleekhels. The fighting men amount to 1,000. To the east are the Alee Sherzyes, to the west Shekhan, to the north the Afreedees, and to the south the Tortareens.

The Alee Sherzyes have six mouzas, and seven forts. The cultivation chiefly depends on the rain. The headman is Mazulla Khan. The fighting men amount to 3,000. To the east are the Mamoozyes, to the west the Shekhans and Masteekhels, to the south Bangash, and to the north the Afreedees.

The cultivation of the Mullakhels depends chiefly on the rain. There are six mouzas dependent. The habitations are in Mullakhels. a valley. The chief man is Mulla Ahmed Orakzye. The fighting men amount to 700. To the east are the Aleekhels, to the west Abdul Azeekhels, to the north the Shekhans, and to the south Bangash.

The cultivation of the Mamoozyes depends on the Barah river. Mamoozyes. There are thirty or forty forts under Mazulla Orakzye. The fighting men amount to 400. To the east is Chamkanee, to the west Masteekhels and Shekhans, and to the north the Afreedees.

The Chamkanee Orakzyes inhabit the base of the Seefed-koh range. Their cultivation depends on the rain. The Chamkanee. fighting men amount to 3,500. The headmen are Noor Alee and Arsalla. They have internal feuds. To the east is Teera, to the west are Kuram and Bangash and the Shrine of Lot, to the north Suefd-koh, and to the south the hills. I remained in Teera eleven days.

The district of Kuzeer is in a valley beyond the Maneekhel Pass, the descent into which is very difficult. There is a covered Kuzeer. tank of rain water near the top. The Pass is covered with

trees. The inhabitants are called Bar Mahommedkhels. There are two forts on the plain, and three on the hill. The cultivation depends partly on springs, and partly on the rain. The people live in caves.

Caves. The headman is Meer Ahmed Khan. The number of fighting men amount to 400. To the east is Bangash, to the west

the Maneekhel Pass, to the north the hills, and to the south hills, and beyond them the Bengash country. The inhabitants are partly Sunnees and partly Sheals. The latter are disciples of Meer Ahmed

Spiritual Chief. Shah, who resides among the Abdulla Azeekhels, and Myan Noor Shah, who resides at Maree, a dependency of Cohaut.

On arriving at Kuzeer I put up in the mosque, when an old man presented himself, and entreated me to pay a visit to his son, who was ill at home with dysentery. I assented, and found the young man much reduced, and a young interesting wife mourning over him. I administered some warm tea, with a little ginger to him, which seemed for a time, much to the delight of his friends, to revive him. His father accompanied me a stage as a guide.

Buroonee is situated at the foot of a hill; the inhabitants are partly Afreedees, partly Orakzyes. The Afreedees border

Buroonee. on the Khyber. The cultivation depends on the rains. There is no headman. They are friends of the Ferozkhels. To the east are the Kukeekhels and Rabiakhel Afreedees, to the west the Afreedees, to the south the Ustareekhels, and Caree-i-Alam Khan Orakzyes. They are independent.

13th Mohurum.—Proceeded to Hangoo, known as the tappa of

Hungoo. Meeranzye. The cultivation depends partly on wells, partly on running water. There are one hundred and forty houses, fifteen Hindoo shops, seven dyers and blacksmiths, and twenty-eight lungee weavers. Azeezulla Khan is hereditary chief of the Meeranzye tappa, and the authority of his ancestors extended to Naryab Tal and Bulandkhel; but he is now a fugitive from the tyranny of Sultan Mahommed Khan.

At present the chief men are Sadulla and Samad Bangashees. Hangoo is farmed by Naib Darbarza Bangashee, a resident of Togh, for 30,000 rupees. Out of this he draws his own pay, which amounts to 5,000 rupees. He has 60 horse and 730 foot; and he sometimes

has as many as 110 horse for the revenue collection. Hangoo is divided into the following mouzas: Raisan Ibrahimzye, Poodokhel, Bazar, Malkhoora, Ragho, Garee Saiyadha, Togh, Bandah-i-Shekhan, Bhookhel, Baukhounee, Bagdoo &c. &c. The inhabitants of Hangoo are nearly all Sheeahs. There are six springs in the tappa of Meerazye; three to the north, at the foot of a hill near the shrine of Meer Shah Tootee and Meer Shah Umar, and three to the south. In former times, the number of fighting men amounted to 3,000. At present they do not muster 1,000. They are friends of the Khattaks, and enemies of the men of Naryab, Dar Samand, Tal, and Bulandkhel. To the east is the road to Cohaut, to the west the road to Maryab, to the north hills, and beyond them Teera, and to the south the Khattaks.

The Khattaks, Bangashees, and men of Teera, all wear grass sandals, and the women go bare-footed. Hajrab yahood (lapis judaicus) and shadanij adasee (blood stone) are found here, near the shrine of Meer Shah Tootee. At this place I broke off another match, at the earnest entreaty of one of the parties, a pretty young girl, who declared she would destroy herself if I did not release her from it, and thus her blood would be on my head. In the excess of her gratitude, she tore her silver necklace off, and pressed it on my acceptance; I however would receive nothing but a few roasted fowls.

Another marriage broken off.

15th Mohurrum.—Proceeded seven kos to Kahee, which was formerly dependent on Hangoo, passing two tanks on the road, and a jungle of “*mazr*” and wild flowers of a yellow colour. The cultivation depends entirely on the rain, and they drink nothing but rain water. There are six hundred houses, and 500 fighting men, under Azeezulla Khan. They are friends of the men of Naryab, &c. and at enmity with the Khattaks. To the east is the road to Hangoo, to the west Naryab, to the north Teera, and to the south the Khattaks. The revenue formerly amounted to 240 rupees.

Kahee.

Sometime after my arrival at the mosque a man presented himself, took hold of the skirts of my garment, and explained, that he was a “*shikaree*,” (slang for a thief,) and that he had been unsuccessful for sometime past in getting “*shikar*” (game,) and now wanted my prayers for his better luck. I complied

Pray for a Thief.

with his request, covered my head, and muttered something. He immediately started to put my prayers to the test that very night. He was unsuccessful, and it came to my ears that he had declared I was a cheat, and would strip me on my next stage.

I started the next morning, and after proceeding some distance, saw that my friend of the last evening had kept his promise, and confronted me with three fellow-thieves. I lost no time, on his coming in sight, in placing some detonating powder on a stone; on his commencing to abuse me as a cheat, I rested my walking stick, in rising, on the powder, saying at the same time, "Whatever is done, is done by the will of God." The usual explosion ensued, and the thief, in repentance, threw himself at my feet.

16th Mohurrrum.—Proceeded five kos to Naryab, (known as Badahkhel), the cultivation of which depends on a running stream that comes from the direction of Teera. There are seven hundred houses, and sixty shops. There is here an extensive sale of horses and mules. The Wuzerees unbeaten iron is sold for twenty-eight seers the rupee. It is beaten here and sold at twelve and fourteen seers. There is a mud fort, having two gates. A canal runs through the bazar. Near the gates is the shrine of a descendant of Myan Tabir Shah. The headmen are Aner Khan and Nijabat, Badahkhel Bangashees. The fighting men amount to 500. They are friends of the Habiakhels, and enemies of the men of Zeemukht. To the east is Kahee, to the west Dar Samand, to the north Teera, and to the south the Khattaks. The revenue, if enforced, amounts to from 900 to 2,000 rupees.

17th Mohurrrum.—Proceeded five kos by night to Dar Samand, having procured the company of two Hindoos, who were furnished with two guards, (Badrakas.) The Persian writer, who used always to lag behind; on this stage, as there was danger, to my astonishment I observed running ahead, with his shoes in his hands; and only overtook him at the next stage. On inquiring the reason of his unusual activity, his reply was: "Fear is the brother of Death." There are two or three mud forts in Dar Samand. There are two springs, one called Neelee to the north, and the other Gulab to the south, which springs from the Gulab hills. It is also called Regee. There are seven hundred

houses. The headmen are Bakar and Turabaz. The number of fighting men amount to 700. They are friends of the Zeemukhts or Torttareens, and enemies of the Khattaks. To the east is Naryab, to the west Tal, to the north the hills, and to the south the Khattaks.

At this place, the Persian Meerza was nearly getting into a scrape,

Indiscretion of
Meerza.

from which I was only just in time to extricate him ;
having first recourse to admonishing him harshly.

He had accepted the invitation of a mistress of one of the houses in the village to supper, after having written out for her a charm she requested, and I found him making himself quite at home in her house, and the intimacy gradually growing to an indiscreet extent.

19th Mohurram.—Proceeded six kos to Tal, known also as Badah-

Tal.

khel, which contains a square mud fort, having one of
the bastions full to bear artillery. The cultivation partly

depends on the Kuram river, which takes its rise in the Sufedkoh

Kuram river.

mountains, and passes through Kuram, Tal, Cohaut,

Bannoo, and Murwat ; and partly on a spring to

the north, called Sangroyah. There are seven hundred houses of Mus-
selmans, thirty five Hindoos, and twelve shops. There is a great
horse and mule market here. There is a very large cave in the
Zeemukht hill, which has never been explored, which has a draught
of air always issuing from it, which makes a noise like the turning
of mill-stones. Near this, there is also an impression on the rock
of the palm of a hand, of which there are so many known in Khoras-
san as "Panjah-i-Shah," and looked upon as the impression of the

Panjah-i-Shah.

hand of Hazrat Aly. There are flint rocks near,

on which are two shrines, one of Peer Shah, the

other of Peer Umar Shah ; also an antimony mine of inferior quality,

Antimony.

which however is exported to Multan. There are two Hindoo
merchants at Tal. Better flint is to be procured, of a

black colour, at a kos further off ; which however, is difficult of access
on account of the Wuzerees robbers. The headmen of Tal are Bha-
hawadeen and Duranee, Badahkhel Bangashees. The fighting men
amount to 600. They are friends of the men of Naryab, Kahee, and
Kuram, and enemies of the Khattaks and Zeemukhts. To the east
is the road to Dar Samand, to the west the road to Kuram, to the north
the hills, and to the south the Kuram river. The inhabitants are

almost independent. They formerly paid to Sultan Mahommed Khan 240 rupees a-year. When a force is sent (which seldom is) 2,000 rupees is collected at once.

20th Mohurrum.—Proceeded six kos, passing the Kuram river to Bulandkhel, which contains a mud fort, with two bastions and two gates. The inhabitants are Badakhel Bangashees. The cultivation depends on the Kuram river. The houses amount to three hundred and twenty-five; and the Hindoo shops to sixty. There are seven dealers in mules, horses, and sheep. The amount of fighting men is 300. They are friends of the Wazeerees and enemies of the Khattaks, and people of Tal and Khost. To the east is the road to Khost and Murwat, to the west the road to the Wazeerees and Kuram, and to the north the hills. They do not pay revenue unless it is enforced by troops. In the neighbouring hills, are villages of the Wazeerees.

22nd Mohurrum.—Proceeded nine kos to Zeemukht, which is the name of a tribe of Tortareens, that emigrated from Herat, and colonized here. The fighting men formerly amounted to 3,000; they have increased. The cultivation depends partly on the rain, and partly on springs. There are 20 or 30 forts in the valley, belonging to the Zeemukhts, who extend to the border of Teera. They are friends of the Toorees, and enemies of the men of Tal and Bulandkhel. Mules are plentifully produced in this country. To the east is the road to Naryab, to the west the road to Kuram, to the north Teera, and to the south the town of Bulyameen. The road abounds with jungle. At four kos I passed a stream of water.

23rd Mohurrum.—Proceeded to Bulyameen, which is the boundary of Bangash-i-Bala and Bangash-i-Paieen. The latter extending from Cohaut to Tal. The villages of Makhzye and Bagzye are included in Bulyameen. There are in all nineteen forts. The cultivation depends on a stream from the Sufed-koh. There are one thousand and nine hundred houses, and a bazar containing twenty weavers of dark lungees and karbas. There are many mule dealers. The headman is a fakcer, who in the times of the kings, enjoyed a salary of 12,000 rupees a-year. The fighting men amount to 1,500. They are friends of the Toorees, and enemies of the men of Khost. To the east is Bulandkhel, to the west the road to Cabool, to the north Kuram,

and to the south Khost and the Wuzerees. The revenue is never collected but by detachments of troops.

Detail of the villages of Kuram, known as Bangash-i-Bala.

Sadah contains one hundred houses, under Adeen, Abdulla, Aly Sher, Sadah. and Nazar. The inhabitants are partly Sunnees and partly Sheeahs. The fighting men amount to 100. They are friends of the Toorees.

Balkh Shal contains a mud fort, and eighty houses, under Mahommed and Kuram Sher. The fighting men amount to 80.

Ibrahimzye, the jaghire of Sayad Ahmed, the son of Maddat Shah, Ibrahimzye. contains one hundred and twenty houses. The headman is Meer Hasan. The fighting men amount to 300. The jaghire was presented by Sirdar Dost Mahommed Khan, and consists of one-fifth of the produce.

Shaknee contains a fort on an eminence, and thirty houses under Dabood. The fighting men amount to 20.

Bat contains two mud forts and forty houses, under Chet, who can muster 35 fighting men.

Khela contains eighty houses, under Kasim, who can muster 55 men.

Alladad contains eighty houses, under Alladad and Allaiyar, who musters 55 followers.

Yakoobee contains a mud fort and sixty houses, under Noor Aly, who musters 44 followers.

Moorai-Sayadha contains thirty houses, under Shah Abdul Hassan, who musters 25 followers.

Ameelkot contains eighty houses, under Meer Alee Khap, who musters 70 followers.

Kuter contains seventy houses, under Ghazee, a Tooree, who musters 65 followers.

Sultan contains two forts and three hundred and fifty houses, under Khusro and Ghulam, cousins, who are at enmity. The fighting men amount to 300.

Agrá contains two forts and eighty houses, under Meer Kasam, who musters 35 followers.

Shiblan contains one fort and one hundred houses on the banks of the Kuram river, under Karam Sher, who musters 84 followers.

Alam Sher contains two mud forts, and two hundred houses, under Alam Sher. Jahangeer Khan, who is chief of all the Toorees, and Bangash-i-Bala. The number of fighting men amounts, to 150. To the west is Shilozan, to the east the road to Zeemukht, to the north hills and the valley of Kirman, which contains the shrine of Fakhr-i-Alam, the father of Maddat Shah, the spiritual chief of the Bangashees and Toorees, beyond which is the Sufed-koh range, and to the south Kuram.

Ahmedzye contains ninety-four houses, under Zamaasp and Meerza Gul, who musters 80 followers.

Bilandeekhel contains one fort and two hundred and twenty houses, under Fatteh Khan, who musters 200 followers.

Aza Khel contains forty-five houses, under Neyamat Khan, who musters 35 followers.

Tahda contains one hundred and twenty houses, under Jahan Khan, who musters 100 followers.

Kamshal contains two forts and two hundred and fifty houses, under Shah Hasan, Gul Hasan, and Meer Hasan, who musters 260 followers.

Pishra contains forty houses, under Gul Mahommed, who musters 35 followers.

Meerza Khan contains one fort and one hundred houses, under Meer Mahommed, who musters 80 followers.

Fatteh Khan contains one hundred houses, under Alam Khan and Nasar Khan, who muster 90 followers.

Kot contain five forts and two hundred houses, under Fatteh Khan, who musters 180 followers.

Sheraka contains two forts, under Buzurg, who musters 100 followers.

Toolak contains one fort and fifty-five houses on an eminence over the river, under Khoja Baz, who musters 60 followers.

Kharlachee contains one fort and one hundred and five houses, under Shaheen, who musters 120 followers.

Lalmee contains one hundred and forty houses round a fort, under Guldad, who musters 150 followers.

Aleezye contains three hundred houses, under Habeebulla Bangashee, who musters 280 followers.

Kirman is situated partly in, and partly out of a valley, and consists of twelve or more forts, under Futulla and Meer, who muster from 900 to 1000 followers.

Zeeran contains seven or eight forts, each fort having thirty or forty houses around it, under Mahommed Meerza and Hyder Alee, who musters 607 followers.

Koh Badshahkhel contains two small forts. The number of fighting men amounts to 140.

Ghundee contains one fort, and three or four other small ones are dependent on it, and two hundred and fifty houses, under Ganjan Khan, who musters 200 followers.

Ahmedkhel contains one fort, and turns out 120 fighting men.

Shilozan is a beautiful district, containing twelve small forts and ten streams, that all have their rise in the Sufed-koh, and fertilize the whole of Kuram. Silk is produced here of a very fine quality, and all the inhabitants engage in the produce. The headman is Meerza Hasan, whose sister is the wife of Dost Mahommed Khan, and mother of Mahommed Afzal Khan. The fighting men amount to 800, who are all Bangashees.

Paiwar contains six or seven forts, each fort having one hundred houses, under Noorak and Moosa, who muster 140 followers. The men of this place act as guides and guards to the Bangashee and Tooree pilgrims, who, as Sheeahs, could never otherwise pass the country of their inveterate enemies, the Jajees, who are Sunnees. These men take them by unfrequented hill roads to Logur, and receive from each pilgrim in return, 2 or 3 rupees.

Notice of Bangash-i-Bala, known as Kuram.

From the entrance of the Chamkane valley to Bulyameen, is geographically included in Bangash-i-Bala, and the Toorees have the territory.

The whole of Bangash-i-Bala is divided into twenty-nine miskalees, according to Meerza Hasan, partly as follow:—

The Darra-i-Chamkaneh is situated in the Sufed-koh range. The fighting men amount to upwards of 3,000. The headmen are Bao Khan and Arsalla. It is reckoned,

Bao Khan and Arsalla,	...	...	3	Miskalees.
Deda,	...	...	1½	ditto.
Kirman,	...	...	2	ditto.
Bulyameen, Maghzye, and Bagzye,	...	...	4	ditto.
Jajees, known as Zarakhel,	...	...	1½	ditto.
Ghundeekhel,	..	...	1½	ditto.
Aleezye,	...	...	1½	ditto.
Ibrahimzye,	...	..	½	ditto.
Ahmedzye,	...	...	½	ditto.
Balkh, Kamshal, and Nahda,	..	...	1	ditto.

The other details I did not succeed in procuring. The district is under Sirdar Dost Mahommed Khan. Its revenue amounts to about 52,000 rupees, of this the Dastar tax amount to 12,000 rupees. In former times, the Toorees, who have seized on Bangash, alone used to furnish 3000 foot and 500 horse, independent of Bangash-i-Bala;

Contingent. at present, including the latter, they might collect 5,000 foot and 800 horse. They are enemies of the Jajees. They have much property, and most of them trade.

The coarse rice of Kuram is famous, and the inhabitants chiefly live on it.

The inhabitants all dress in dark blue, and the only ornaments worn by the women are rows of small coins called Abbasee Kareem Khaneh, sewn on their vests in rows. The trousers of the men are made tight below the knee. Their arms consist of selawas and long matchlocks.

The price of wheat, in plentiful seasons, varies from fifteen to twenty *thattees* (one *thattee* three Peshawur seers) the rupee, and in seasons of scarcity seven or eight *thattees*. The Hindoos of Tooree are only to be distinguished by their language, from the Mahomme-dans. The people of Bangash-i-Bala burn wood instead of oil.

On arriving at Paiwar, I put up as usual in the mosque, where a man presented himself, and requested me, as a fakeer, to
Prediction. tell him, whether the object he had in view would be accomplished or not. I drew some unmeaning lines on the ground,

and told him to count them by fours, telling him that if one remained, his project would succeed ; if two, it was doubtful ; and if three, it would fail. He counted, and much to his delight, one remained. Promising if my prediction came true, he would make me a present of a mule, he took his leave. Some hours afterwards, I heard that his project had actually succeeded ; which I learnt, to my astonishment,

Fulfilment. was no less a one than eloping with another man's wife.

I never however saw him or the mule again.

The people of Paiwar are enemies of the Jajees, and friends of the people of Shilozan. To the west are the Jajees, to the east Shilozan, to the north Sufed-koh, and to the south Chamkanee. On starting from Paiwar for the Jajee country, as the Mangal robbers infested the road, and as there were Kuram and Sheeah merchants in the caffila, guards were procured to pass us over the Paiwar Pass to Kamshal. On approaching the Pass, twenty Mangal robbers joined the caffila ;

Robbers. and Meerza Safdar Shah entered into conversation with them, and gave one a lungee, in which he had tied up some walnuts and raisins, to carry for him. On crossing the Pass, these gentlemen walked off, taking the Meerza's property with them, who forthwith vowed never again to make acquaintance on the high road.

29th Mohurrun.—Proceeded from Paiwar seven kos to Maskanee, which is in the Mangal territory ; passing the Paiwar **Maskanee.** Pass, which abounds with *archah* trees.

30th Mohurrun.—Proceeded seven kos from Maskanee to Sufed-koh, where I was stopt by wind and snow, at a fort in a valley, called Paryan, whence three valleys separate ; one leading to Jajee, the second to Mangal, and the third to Logur. A short time after putting up in the mosque, a good looking young lad made his appearance, and gave me the usual salutation which I acknowledged, then approaching he took my hand, and with a sigh, said he wished to renounce the world and turn fakeer too. On enquiry, I found he had no relations but a widowed mother. I in vain tried to dissuade him, by pointing out the hardships and dangers of a fakeer's life. He insisted on remaining with me, and occupying himself in attending to my wants. When my companions had all fallen asleep, to my horror I found the young scoundrel was a hypocrite, and something much worse, from the

disgusting nature of the overtures he took that opportunity of making. The Mangals amount to 3,000, who are all independent.

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Notice of the Jajee country where I arrived on the 1st Safar.

The Ahmedkhels are located in a valley, and have five forts, two Ahmedkhels. hundred houses, and 400 fighting men.

The Tarlakees are also located in a valley, and have three forts belonging, one to Malik Gul Khan, and the other two to his tribe. The forts contain eighty houses, and the number of fighting men amounts to 120.

The Meerankhels have six forts containing thirty houses each, one Meerankhels. belonging to Alee Gul, another to Meerjanee, two to Sahib Khan, and two to Malik Madak. The number of fighting men amounts to 300.

Alishing is situated also in a valley, and contains twenty houses, and 40 fighting men.

Batela consists of two forts, containing forty houses, and 100 fighting men.

The Loonees have eight forts, containing two hundred houses, and Loonees. 400 fighting men.

The Ameenkhels have two forts situated on the high road, containing sixty houses, and 130 fighting men.

Ahmadvhel consists of one fort, forty houses, and 100 fighting men.

The valley of Dreplara contains two forts, one hundred and twenty houses, and 400 fighting men.

The Aleekhels have five forts, one belonging to Khanee, one to Aleekhels. Abdulla, two to Khanzadah, and one to their tribe. There are altogether two hundred houses, and the number of fighting men amounts to 600.

The Mangals and Jadrans are also situated in a valley, having to the east Khost and to the west Gurdez. They have in Mangals and Jadrans. all 250 forts and 500 black tents. They are perfectly independent, and pay revenue to no one. A great quantity of the hilly lands are laid out in terraces and cultivated.

The Hasankhels have three large and four small forts, containing Hasankhels. three hundred houses. The number of fighting men is 1,000. There are many gardens here.

Kochee consists of three forts, containing one hundred and fifty houses, and numerous gardens, and 400 fighting men.

The fort of Shah Mahommed contains fifty houses, and 200 fighting men.

The fort of Sarwaneekhel contains fifty houses, and 100 fighting men. The apricot gardens are numerous.

The fort of Malik Myandad, and another of the tribe, contains thirty houses, and 100 fighting men. There is continually rain at this place.

The fort of Saiyadee contains eighty houses, and 300 fighting men.

Description of the road from Jajee to Khushee, (where I arrived on the 2nd Safair.) in the district of Logur.

Beyond Jajee is the narrow valley of Hazardarakht, which is a complete jungle of *archak* and *sanobar* trees. Beyond this is the valley of Dreplara, which is six kos long.

Thence is the ascent of Shutar garden, where there is good pasturage. There is a mine here of a light-green-coloured stone, which is very heavy.

Beyond the Kotal or Pass, are Ghiljies and Ahmedzyes, who are dependent on Logur, as far as Khushee.

Khushee, where I arrived on the 2nd Safar, is a valley having four forts, containing two hundred houses, numerous gardens, and 50 *kulbas* of cultivated land. The number of fighting men is five hundred. There are two shrines; one known as Khoja

Punjab. Hasan, and the other as Khoja Khidr, where there is a Panjah. This place is a jaghire of Nawab Jabar Khan.

Zarghoon Shahr, which I reached on the 3rd Safar, is situated on a plain having small forts on the skirts of the hills.

Zarghoon Shahr. There is a shrine of Khoja Sadr-i-Auliya. The inhabitants are partly Afghans and partly Logurees, (Lahogardees). There are one hundred houses, three karezes, and three gardens. The fighting men amount to 420.

From Cohaut to Cabool, via Hangoo, Dar Samand, Tal, Naryab, Gun road. Kuram, Paiwar, Jajee, and Khushee, there is a gun road.

On arriving at Cabool, which I did on the 4th Safar, I received Arrival at Cabool. from Captain Burnes 20 rupees for travelling expences; remained three days and setting out, joined my employer at Completion of Tour. Candahar, on the 15th Safar.