VI. — *Lahore viá Mùltán, Uch, Khairpúr, Haidarabád, and Tàtta to Karáchì and the Ocean.*

NOTE ON THE FOLLOWING PAPER.

[This paper was written at the request of Dr. J. P. Riach, then Surgeon to the Residency at Búshír — with reference to a projected Mission to Lahore, which he supposed was likely to be entrusted to his friend Dr. James Burnes. The Mission in question was that afterwards assigned to the then Lieut. now Colonel Sir A. Burnes.

C. MASSON. 1841.]

There are two routes from Lahore to Múltán, a westerly one used in the dry season, and an easterly one generally followed in the season of rains and inundation. Having traversed both in progress to and from Lahore, I shall proceed to make such observations on them as my recollection may enable me. The westerly route leads by Saiyad-wála and Kot Kamálía, and is computed at one hundred and twenty ordinary cosses.

To Saiyad-wála . . .	40	cosses
Kot Kamálía	40	
Múltán	40	
	120	

On leaving Lahore, the road passing by Noa Kot, leads to a large village on the bank of the Ráví, which during the journey has been on your right hand. The river at this point making a detour to the east, is crossed by a ferry. The country, between Noa Kot and the ferry village, gently rises and is inclined to be sandy; you see, as you pass along, the river winding to the right, and enjoy a magnificent and extensive view of the highly fertile and cultivated tract bordering on its western bank. Few scenes present in greater perfection the charms of placid beauty and repose, and amid the various associations to which they gave rise in my mind, none was so prevalent as admiration of the sovereign whose protecting sway has enabled his subjects to till their lands in peace, and in a few years to change, as it were, the face of nature. From Lahore to the ferry, is said to be twelve cosses. Having crossed the river, the road conducts to Saiyad-wála distant twenty-eight cosses, through a rich, luxuriant, and well cultivated country, abounding in villages large and small. In most of these, is observed the distinguishing square built

brick tower of the Síkh chiefs of former days, and we may conceive the state of society amongst these petty lords and tyrants, ere Ranjit Sing's superior genius destroyed their power to annoy and oppress their neighbourhoods. The bér tree is universal throughout this tract, nor is it confined to the vicinage of villages. It attains a much larger size than I have elsewhere seen, as does its fruit, which is so sweet and palatable, that I felt disposed to class it with other fruit trees, and to acknowledge it merited the name of Pomus Adamí, which Marco Polo has conferred upon it. Nákot or gram is very generally an object of culture. The grain is used here to feed horses as in other places, but bread is very commonly made of the flour. I have noticed Síkh Sirdárs use it, which must have been from choice, but although sweet, I did not think it so good as wheaten bread, to which of course it is far inferior in colour. Saiyad-wála is a considerable walled town, with a spacious and excellently provided bazár, extending through the place from one gate to the other. A few hundred yards west of it, is a mud fortress of some extent and solidity, surrounded by a trench.

From Saiyad-wála the road continues through a delightful country, although not so clustered with villages, and consequently less devoted to cultivation; — still it is populous and productive. Having travelled about thirty cosses, the Raví is again encountered, a route parallel to which has been for some time traversed. There is a secondary path which immediately traces its bank, to which I was directed, and which was wonderfully agreable. The margins of the stream are fringed with groves of date trees, in which numerous wells are found shaded by pípals. The opposite bank being embellished in the same manner, the scenery up and down the river is fine and luxuriant. The river being crossed, the country ceases to be fertile or populous, and indications of sand, which had latterly been visible, become confirmed, until the surface of the land presents little but sand hills and scanty jangal. A course of ten cosses over this tract, some four or five villages only having occurred on the road, brings to Kot Kamálía a small town with a bazár. This place has an ancient appearance, and is constructed with kiln burned bricks. There is a small fort built of the same materials, which is the abode of a Síkh chief and his followers. Dependent there is some cultivation, and a good garden.

Hence to Múltán, another forty cosses, villages are few, generally speaking, but there are many wells scattered in the jangal, where the cultivator or owner of cattle fixes his abode, and where the traveller may obtain liberty to pass the night.

The people in this tract are called Játs, aad have but an indifferent character. It is not held prudent for travellers to pass through it alone. I did so, and escaped molestation, although on one occasion I had nearly essayed an adventure, from a fellow, who I believe to have been a Thag. On approaching Múltán, and at a distance of about three miles, there is a large mud fortress seen to the east of the road, and a little farther on, a fair-sized building also to the east on the naked plain, with lofty minarets, to which my curiosity led me, and it proved to be an ancient masjid. Soon after this you have a view of the city, which you enter having passed the ruins which surrouud it. I travelled this road in the month of April, coming from Shikárpúr, and before noticing more particularly Múltán, will describe, as well as I can, the route adopted in the wet season, and which I passed in the month of August.

The first march is the same as in the former route, to the ferry village on the Rávi, I think named Níázpúr. Now, instead of crossing the river, a route is followed more or less taking the direction of the eastern bank. For four or five marches the country may be called populous, although not so universally as on the opposite side of the river, besides being altogether of a different character, as consisting of jangal and rich pasture, the cultivation being confined to the vicinity of the villages. These are generally found at short and convenient distances from each other, and some of them are large, as Sátgharra which had a handsome Síkh castle. With the exception of two or three villages, peopled by Baloches, the country seemed exclusively inhabited by Síkhs, and the several localities had so quiet and cleanly an aspect, that I passed them with a kind of regret at being unable to stay at them. The abundant pasturage, of course provides for numerous herds of cattle, and horses are bred generally throughout the tract. I understood this fine country formed part of the jághír of the Rájá Dhayán Sing. I had left Lahore alone, but on reaching Níázpúr was cautioned not to proceed from a certain point unless in company. On the first march after leaving that village, I fell in with Thákúr Sing, a young Síkh chief, son of Shám Sing, who with a cavalcade of one hundred horsemen, and accompanied with a gun, was in progress to Múltán. As we were going the same road, I willingly accepted his invitation to be his companion, as I was relieved from any solicitude about the journey, and his society saved me, as I clearly saw, from a good deal of facetiousness, which had I been alone, I must have experienced from having ventured amongst the Khálsajís, who would not have failed to amuse themselves at the expense of a Feringhí, to them a rara avis. At every village, at which

we halted, there were always fine full grown pípal trees, which spared the party the trouble of using tents. In the course of seven or eight marches, we arrived, the country having become more jangally and less peopled, at the small village of Harrípah, where was a deserted, but very lofty, brick built fort, with a small lake or pond at its north-eastern angle. On the west was a detached eminence surmounted with ruined edifices, near which was an immense circular stone, which being perforated, was believed to be the bangle of a saint of some renown, who it was said formerly resided here. He has credit for having subsisted on earth and other unusual food, and his depraved appetite is instanced as a testimony of his sanctity. This locality is however of high importance, as connected by tradition with the existence of a city at a very remote period, and which was destroyed by a particular visitation of Providence, on account of the lust of the sovereign. On a circular mound, south of the village, which is probably artificial, are also traces of former buildings, and fragments of brick, &c. are strewed around in all directions. The ancient city, it is believed, extended to the south, thirteen cosses, or to Chichá Watní, the next march we made. From the former, the superior eminence, there is a good view of the surrounding country, which to the west after a short distance is clear and open. The course of the Ráví may be easily distinguished, but the river itself is not seen. To the east, extends as far as the eye can reach, one field of dense and unvaried jangal. In the immediate vicinity of Harrípah, to the east, is abundance of the most luxuriant grass. In the evening we ascended the circular mound, mentioned, to the south, having been cautioned by the inhabitants that on the plain we were likely to be assailed by Makkahs or stinging gnats. There was ample room on the summit to receive the party, but our precaution was vain against the swarms of our tiny antagonists, who after sunset so annoyed us all, and particularly the horses, who became absolutely frantic, that we had no alternative but to decamp, and march throughout the night.

Towards two or three o'clock we reached the small village of Chichá Watní seated on the bank of the Ráví, — our entire course had been through close jangal, and just before reaching the village, part of the company with which I was, and which had preceded the rest, came upon a small arm or cut from the river, which we crossed on horseback, the depth of the water barely permitting us. On this occasion, on attempting to ascend the farther bank, my horse fell back with me into the water, and besides being myself well ducked, my saddle bags were completely soaked. The next day halting at

Chichá Watní, I had an opportunity of drying every thing. Our friends behind us, by taking the proper road a little more easternly, avoided this water. At this village we missed the pípal groves, and occupied houses. The inhabitants were chiefly Mahomedans, and there were only two Síkhs stationed here, as we found, was afterwards the case in every Mahomedan village. There was a large ferry boat here, in which in company with Thákúr Sing and his band of musicians, we were rowed up the river in the evening. Some of the men took idle shots at alligators, basking freely on the banks.

From Chichá Watní we made a long march of fifteen cosses, in which we once came upon the river. The country was overspread with jangal, less thick, while the surface was much drier, apparently not being liable to inundation. Another march brought us to the neighbourhood of Túlúmba, surrounded with groves of date trees, and to appearance a large, populous, and walled in town. I did not visit it, for although we stayed three or four days in our encampment, about a mile and half east of it, I fell sick on the second day. Close to our camp was, however, the ruin of a fortress, the walls and towers unusually high and thick, and constructed of mud. I cannot call to mind the name by which it is known, but it has one. It was considered so extraordinary, that Thákúr Sing, and all his Síkhs, went to inspect it, and I, then being well, accompanied them. It needed not the voice of tradition to assert its antiquity, and must have been in the ancient time, a remarkably strong fortress.

The country, the last two or three marches, had been merely unproductive jangal. From Túlúmba we made four marches to Múltán. In this distance the aspect of the soil improved, and the tract is inhabited by the Kattí tribes, a pastoral people who dwell in temporary villages, and keep amazingly numerous herds of horned cattle. For every head they pay annually a tax of one rupee to the Government, Their traffic in ghí is very considerable, but although rich in cattle, they have not the most honest reputation. As Múltán is neared, the soil which from Túlúmba, had become light and sandy in a degree, is now decidedly so, and fixed villages again commence. In each of these is a square tower the evidence of former Patán rule. Near these villages the pípal is generally superseded by the ghaz or tamarisk, which attains an enormous growth, but yields an inefficient shade. The distance of this route may be one hundred and eighty cosses, but it is perfectly dry and convenient. The latter half of it is unsafe, or would be attended by risk, to the individual. I think the whole transit was made in fourteen marches.

Besides these two land routes, the river affords a ready passage to

Múltán from Lahore in the rains. I am not aware that it is often used, but it may be, as just before I left Lahore, the tidings of some manifestation of hostility on part of the Khán of Baháwalpúr, caused an order from the Máhárájá for M. Ventura to drop down the river with his battalions, and boats were taken up. Subsequent intelligence diminishing the necessity for so much alarm, the order was cancelled, and my friendly companion was deputed with his small party to arrange the differences which had arisen between the Khán and the governor of Múltán.

Múltán appears advantageously seen in the distance, but loses its effect on our near approach to it. It is of considerable extent and walled in. Its bázar is large but inconveniently narrow, and exhibits little of that bustle or activity, which might be expected in a city of much reputed commerce. The citadel, if not a place of extreme strength, is one on which more attention seems to have been bestowed than is usual, and is more regular than any fortress I have seen, not constructed by European engineers. It is well secured by a deep trench, neatly faced by masonry, and the defences of the gateway are rather elaborate. The casualties of the siege it endured, have not been made good by the Síkhs, consequently it has become much dilapidated since that period. There can scarcely be said to be a garrison in it, a weak party of soldiers being only stationed as guards. The citadel encloses the only buildings of the city worth seeing, — the battered palace of the last Khán, and the Mahomedan zíárats or shrines of Baháwal Hák, &c. The latter with their lofty gúmats or cupolas are the principal ornaments of Múltán. It is said to have decreased in trade since it fell into the hands of the Síkhs, yet its bazárs continued well and reasonably supplied with all articles of traffic and consumption. There are still numerous bankers, and many manufactures of silk and cotton goods. It still supplies a portion of these fabrics to the annual Lohání káfílas of Afghánistán, and has an extensive trade with the regions west of the Indus. The ruins around the city spread over a large space, and there is an amazing number of old Músulmán graves, tombs, masjíds and shrines, some of them substantial edifices, and all testimonies of pristine prosperity, under the governors of the royal race of Taimúr, and their predecessors at Delhí. To the north is the magnificent and well preserved shrine of Shamz Tábrézí — who according to tradition was flayed by the inhabitants here. To this martyr's malediction is attributed the excessive heat of Múltán, the sun, in consequence, being supposed to be nearer the city than to any other spot in the world. Shamz in his agony, is said to have called

upon the bright luminary to avenge him, claiming affinity at least in name, — (Shamz in Arabic signifying the sun.) The orb obligingly descended from its sphere, and approached the ill-fated city. The gardens of the place are numerous, and well stocked with fruit trees, as mangoes and oranges. The Rávi is two or three miles distant, and has what is called a bandar or port, in this instance expressive of a boat station, whence there is a communication with the Indus, aud consequently with the sea.

At the period of its capture by the Síkhs, Múltán was held by Mozafar Khán, of the inferior branch of the Sadú Zai, Dúrání tribe, with the assumed title of Nawáb. Ranjit Sing had made two unsuccessful attempts upon the city, but had devastated the country. The third time the Síkh chief approached, Mozafar Khán was willing to have averted destruction, by accepting the terms proposed to him, but his followers were not consenting. Ranjit Sing made a feint of attacking Khángar, a fortress some twenty cosses distant from Múltán, into which the deluded chief threw the better part of his troops. Ranjit Sing immediately countermarched, and invested Mozafar Khán in his capita'. The defence was most obstinate, and the attack threatened to end like former ones in failure, when an adventurer named Jones in the Síkh service, took charge of the batteries, advanced them close to the citadel, and breached it. On the assault, Mozafar Khán lost at once his life and sovereignty, while his daughter celebrated for chastity and piety, fell over a heap of Síkhs, she had herself slain : his young son was carried to Lahore.

At present a Bráhman, Soand Mall, resides here as governor for the Máhárája, with the title of Súbahdár. He has at his command a force of eight hundred Síkhs, under Gandar Sing. The peasantry express themselves indulgently used by him, and consider themselves leniently taxed at one third of the produce of their lands.

From Múltán, proceeding southernly for twenty cosses, through an arid and jangally tract, with villages occasionally on the route, the large, fortified town of Sújahbád, or Sújah Kot, (both terms are used) is gained. Its lofty and irregular ancient battlements give to it a more picturesque appearance than Múltán. It has a very excellent bazár, which appeared to be as well provided as that of the city.

There is a garrison, and a few guns mounted. There are many good gardens near it, particularly one bearing the name of Mozafar Khán. It stands in a rich cultivated country, and there are immense fields of sugar cane spreading over an extent of two or three cosses to the south. The cotton plant is also largely grown. From Sújah Kot, the road inclines easternly, and then again stretching to the

south, leads to Pír Jelálpúr, after a course of eighteen cosses. The country is somewhat diversified in this distance as to character. For the first five or six cosses there is good cultivation, for the next four or five cosses grass jangals, and lastly a sandy jangal reaching to the town, a little before which a manufacture of saltpetre is passed. Pír Jelálpúr is a good town held by the Síkhs with a tolerable bazár. This site is ancient, as manifested by the ruins in the neighbourhood. It derives the distinction of *Pír* Jelálpúr from containing the shrine of a Mússúlmán saint, a handsome structure north of the buildings of the place. It is covered with painted and lacquered tiles, has its minarets and fine cupola. There is a large village called Chúta or Little Jelálpúr, in the direction between Súja hbád and Pír Jelálpúr, and although surrounded by Síkh territories, it belongs to the Khán of Baháwalpúr, and it was some fray in which the people of this village were concerned, which had led to the disputes which my friend Thákúr Sing, had been commissioned to settle. I may notice that I took farewell of the young Síkh chief at Súja h Kot. Travellers coming from this last place, should enquire for Pír Jelálpúr, otherwise they may be directed (as I was,) to Chúta Jelálpúr, which is out of the direct road, but not much. About a mile from Pír Jelálpúr, a large cut or arm from some river is crossed. From sixty to eighty yards in breadth, it was fordable in April, by wading up to the chin, and not so in September or October, when I again passed it by boat. This water, at this point, forms the boundary between the Síkh and Baháwalpúr territories. About a mile to the south of it is a village distinguished by its date groves, and the country presents every where a populous and fertile aspect. We soon reach the banks of the Garrah river, which we skirt for some distance, and then cross by ferry. Eight cosses hence, the road leading through a tract well peopled, but abounding in tamarisk jangal, we arrive at the towns of U'ch, embosomed in an immense assemblage of date groves. There are now two U'ches contiguously seated. The eastern one is small, but contains a celebrated zíárat, a large, handsome and old Mahomedan structure, to which many pilgrims repair. The western U'ch is called Pír-ka-U'ch, its revenue being enjoyed by a Pír Nassiradín, who resides here, and is acknowledged as a descendant of one of the twelve Imáns. There are no walls to this town, but the remains of the gates are standing. The bazár is covered over, but uncouthly, by rafters and matting, to exclude the heat.

It is extensive, and probably well supplied, I observed an unusual number of confectioners shops. In the neighbourhood of these towns are the most extensive ruins of the ancient cities, their predecessors,

intermingled with a prodigious quantity of date trees and venerable pípals. Many of the buildings are so entire, that a little trouble would make them habitable. They are built of kiln burned bricks, and in the best style of Indian architecture. Very many old wells are seen, some of which are still worked. With pretentions to remote antiquity, Uch flourished exceedingly under the Mahomedan Indian sovereigns. It appears to have been a place of great strength, and to have endured many sieges. Immediately after leaving the antique remains and sacred groves of U'ch, we pass through Mogal-dí-Shahár, a little ruinous hamlet, so called from a colony of Mogals, who chased from sundry places, were anciently permitted to settle here. Three cosses bring us to Rámkallí, evidently an old site.

Here are the remnants of large kiln burned brick buildings, and the vestiges of an extensive mud fortress. It is said to have been destroyed in late years by the great Baháwal Khán, grandfather of the present governing chief. Tradition affirms the antiquity, and former opulence of Rámkallí. At present it may have about a dozen inhabited houses, with a solitary Hindú shop. The locality is very agreable, and embellished with straggling evidences of its old date groves. From Rámkallí, good pasture lands extend for two or three cosses, when a tract of sandy jangal with low bushes stretches four or five cosses to a small but apparently commercial town, called Channí Khán-dí-Kot. Hence four cosses through alternate jangal and cultivation to a small fordable rivulet, which I understood was never without water, and in this direction is the limit of the jangal. It flows in a low sunken bed, and crossing it, we travel over the wide open plain to Allahabád, conspicuous afar off by its cupola and date groves. The distance between U'ch and Allahabád, by this route, is reckoned at fourteen cosses. There is another road between these places which I also travelled, leading from U'ch along the bank of a broad water course, dry in October. In this line there are several villages, and a large one within six cosses of Allahabád, — two cosses beyond it is the small bazár town of Gúgujarwála, and four cosses farther Allahabád. This is a pleasantly situated town with a good bazár, twenty cosses west of Ahmedpúr, the head quarters of the Baháwalpúr Khán's forces, and forty cosses from Baháwalpúr, his capital.

From Allahabád the road leads to Khánpúr, distant twenty cosses, this last is one of the most commercial towns in the State. The country is throughout populous and productive, particularly to the right. To the left sandy jangals stretch, which terminate in the absolute desert of Jessalmír. The neighbourhood of Khanpúr is famous

for indigo and rice. The former, more surprising for its quantity than its quality, is yet the low priced article which supplies the markets of Khorasán and Túrkistán. Four or five cosses beyond Khánpúr, the lands cease to be so generally cultivated, and jangal with pasturage occurs, villages, however, are reasonably near to each other. At twenty cosses is the small town of Noshára, on an eminence, and twenty cosses beyond it, the town of Chúta or Little Ahmedpúr. Chúta Ahmedpúr had once a wall around it, and, in the judgment of the natives, may have one still, but it is useless. It has also a new brick erection, which may be called the citadel. The bazár is comparatively good, and the town is garrisoned with a regiment of three hundred and fifty infantry, provided with six guns, it being the frontier post on the side of Sind. Five cosses to the west of Ahmedpúr, is the gharrí or castle of Fázilpúr, with a garrison of one hundred men.

East of it, is in all seasons, a large deposit of water, and during the inundations of the Indus, it becomes, with its dependent small hamlet, isolated. It is said there was formerly a considerable town here, and that the wells belonging to it, are yet to be seen in the jangals, three hundred and sixty in number. It was called also Fázilpúr, and was destroyed by the Indus only a few years since. It is noted that a garden of fruit trees, was in being but four years since, a little to the north of the present castle. A solitary date tree has escaped destruction. The inundations of the Indus have sensibly encreased latterly in this quarter, and I was told that at certain periods the country is so completely under water, that the communication with Khánpúr is, or might be, carried on with boats. Khánpúr being from the bank of the Indus fifty seven cosses. On the western banks of the Indus in the parallel of Lárkhána, there has, in like manner, been a manifest encrease of the river inundations. The country, assigned in jághír to the great Chándí tribe, had been for some time so unproductive from the deficiency of water, that the inhabitants were distressed, and complained. Latterly however the inundations have extended to them, and it is confessed that the cause of complaint has been removed. It may not be necessary to suppose a general encrease in the water of the river, as the changes of course to which it is constantly liable, will account for these partial variations in the quantity ofwater discharged upon particular localities, whether they be due to the resumption of forsaken channels, or to the formation of new ones. The high road into Sind leads from Chúta Ahmedpúr to Sabzal Kot, a distance of seven cosses through jangal, but it may be as well, before entering Sind, to make a few observations on the country we are about to leave.

Baháwalpúr, or the country known by that name, is one of considerable dimensions. For instance, a line drawn from Gúdiána, the frontier town on the Patiála side, to Fázilpúr the frontier post towards Sind, produces about three hundred miles direct distance. Another drawn from Púlarah on the Bikkanír frontier, to Déra Ghází Khán gives about two hundred miles. The former line from the north eastern to the south western extremity, and the latter from the south eastern to the north western limits. — These measures are those of its length. In breadth it considerably varies, being affected by the courses of the Garrah river, and of the desert to the south, as it is situated between them. Its greatest breadths are on the extreme borders of the east and west. In the centre, the pressure of the desert upon the cultivated parts, allows but a comparatively small space between it and the river to the north. In this extent of country there are some marked distinctions as to soil, character and produce. The portion between Gúdiána and the capital, I have not seen, but have heard spoken of in glowing terms, as to fertility and population. The accounts may be credited, as its fertility would be secured by the vicinity of the Gárrah river, and fertility would induce population. Immediately east and south east of the city of Baháwalpúr, is the desert, or the northern part of what is termed the great desert of Sind and Jessalmír. This is of course but little productive, yet towards Bikkanír where the surface has more soil than sand, there are amongst other inhabited localities, the fortresses and bazár towns of Mozghar, Múrút and Púlarah.

Daráwal, a fortress in the desert, eighteen cosses south of Ahmedpúr is said to be strong, as it may be conceived to be from position. It is the place forte selected for the treasures of the Khán, who resides a good deal at it.

In the line from U'ch to Déra Ghází Khán, there is much jangal, yet many villages, and seven or eight respectable towns occur, with a vigourous cultivation, particularly of sugar cane. In this line some of the Panjáb rivers are crossed, and two or three of the towns are held by the Síkhs.

From Baháwalpúr, to Khánpúr, the country is rich and well cultivated, although confined on the south by the sandy jangal. From Khánpúr to Chúta Ahmedpúr the face of the country changes, as before mentioned, and becomes more adapted for grazing, owing to the greater moisture.

It is in the centre of the country, comprising the districts of U'ch, of the capital, of Ahmedpúr and Khánpúr, that the most luxuriance prevails, and the powers of production of these parts are very great.

The various kinds of grain and indigo, are furnished in wonderful quantities, and are largely exported. Bikkanír and other of the Rájpút states to the east, mainly depend upon Baháwalpúr for their supplies for consumption. There are few if any countries in Asia, where provisions, the products of the soil, are more abundant or cheaper than in the Baháwalpúr state.

Rain is very unusual in this country, but the deficiency is not seriously felt, as there is no part of the cultivated tracts exempt from the operation of the inundations of the Indus and the Panjáb rivers. The seasons are divided into the hot and the cold, but in the latter the heat during the day is oppressive. It is in the evenings and nights only that any difference is experienced. The ordinary vegetables and fruits are abundant, and Déra Ghází Khán is famous for its dates, which are retailed at one pice the pakah seer, or country pound. Wild hogs are very plentiful in the jangals, as are deer of various kinds. The jangals are principally formed of tamarisk trees and tall tufted grass. In all parts of the country, near villages and towns, tamarisk trees occur of surprising growth and magnitude.

The reigning chief of the country is of a Jet tribe, called Dáoudpútra, or the sons of David. They formerly lived about Shikárpúr, but becoming numerous and perhaps refractory, they were expelled, and crossing the Indus possessed themselves of the country, where they established separate and independent chiefships. Many of their leaders built towns, to which they gave their respective names; hence Baháwalpúr, the town of Baháwal; Ahmedpúr, the town of Ahmed; Fázilpúr, the town of Fázil, Sabzal Kot, the Kot or fort of Sabzal: &c. &c. There is mention, in the histories of the Mahomedan princes, of a notorious freebooter, named Dáoud, in the vicinity of Shikárpúr, and this good man may have been the ancestor of the present Dáoudpútras. I know not how long the various leaders may have subsisted in a state of independence, but Baháwal Khán, the grandfather of the present Khán reduced them all, and made himself absolute. He died full of years and renown, and was succeeded by his son Sádat Khán, who after acknowledging the supremacy of Ranjit Sing, and consenting to pay an annual tribute, died also, and left his enfeebled sway to his son the present Baháwal Khán.

This chief is a young man of very prepossessing appearance, and I believe is generally popular. He is reputed to have a manly spirit, but is clogged by an all powerful minister, named Yákúb Mahomed, who it is asserted is sold to the Síkhs. A Hindú, Múlí Rám, is his minister of finance, and one Mahomed Khán a kind of superintendent or paymaster of the forces, who when they go on service, are generally under the orders of Yákúb Mahomed.

The troops consist of seven regiments of infantry, of three hundred and fifty men each, forming a total of two thousand four hundred and fifty. To each regiment are attached six guns, which may suppose some four hundred artillerymen. He has besides foot companies of Rohillas and Patáns, of fifty, one hundred, and to two hundred men each, under their respective officers, having each one, two or three Nísháns or standards, as the case may be. These men amount possibly to one thousand There are moreover a body of horsemen in regular pay, who can scarcely exceed in number two or three thousand The grand total of the forces may be possibly six or seven thousand men. They are badly equipped, irregularly paid, and I suspect not very warlike. The regiments have no sort of discipline. The natives affirm the military force to consist of fourteen thousand men, which I think can only be correct, as including all the jághírdárs and others, whom it might be possible to assemble in case of emergency.

The annual revenue is computed at eighteen lákhs of rupees, one half of which is paid to the Síkhs, but then the Khán rents the city and territory of Déra Ghází Khán from them, for three lakhs of rupees, and it is believed that he gains two lákhs thereby.

I have already mentioned Sabzal Kot. It belongs at present to Sind, and is the frontier post. It was wrested from the Baháwalpúr government in the time of Sádat Khán. It is walled in, has three guns mounted on the ramparts, and contains a tolerable bazár. From this place there are two routes to Khairpúr, an easterly and a westerly one. I have travelled both, and should prefer the westerly one at any time, although near Sabzal Kót in October, I had to wade through water, for miles. — In some parts the routes are blended, as Mírpúr and Mattélí are visited in both of them. On the western line the country is more cultivated and open. On the eastern there is continual jangal, and liability to err from the multiplicity of small paths. I cannot call to mind the names of places on the river route, those of of the easterly one I have preserved.

Sabzal Kot to Khairpúr . .	10	cosses.	town and good bazár	
Mírpúr . . .	4	„	do.	do.
Mattélí . . .	10	„	do.	do.
Súltánpúr. .	8	„	do.	do.
Dúbar . . .	14	„	hamlet, small bazár	
Rórí	8	„	large town and bazár.	
	54	cosses.		

In the route here marked, there is nothing particular to be noted, the country being generally composed of dense tamarisk jangal, intersected by numerous water courses. Grass is abundant, and numerous herds of buffaloes are every where seen. The central tract is most cultivated, and there are many villages, while about the towns there are large gardens of mangoe and plantain trees, while the soil, rich and productive, is made to yield much sugar and cotton. The wild hog is very numerous. Mattélí seated on a mound is an ancient site. Both the eastern and western routes unite at Rorí, eight cosses distant from Khairpúr, the capital of Mír Sohráb, the chief of Northern Sind.

On a rocky island in the Indus opposite to Rorí, is the fortress of Bakkar, once held by the Dúránís, now in the possession of Mír Sohráb — and on the western bank is seated the ruinous town of Sakkar, once flourishing, and alike under Dúrání authority. This spot has seldom, I believe, been visited by Europeans, yet it is one of the most remarkable places in Sind, and decidedly the most picturesque.

The fortress of Bakkar, notwithstanding its imposing appearance, with its large extent of wall and its indented battlements, is of no consequence as a defensive erection, being entirely commanded by the heights and detached hills on either bank of the river, at Sakkar and at Rorí. There are a multitude of Mahomedan tombs and shrines in this neighbourhood, many of them splendid from the painted tiles covering them. — There is one, eminently so, on a small islet between Rorí and the larger island of Bakkar. The effect of the landscape is wonderfully encreased by the beautiful stream, and the immense groves of date trees and gardens which fringe its banks. Every traveller will be delighted at Rorí, I not only staid two days on my first visit, but could not forbear returning to it from Khairpúr.

Leaving Rorí we pass through a wilderness of date groves and gardens for perhaps three cosses, beyond which another coss leads to the small and pleasant town of Baháh. Thence four cosses to Khairpúr. This place originally a cantonment, has gradually encreased in importance, until it has become the capital and residence of Mír Sohráb, the chief, or as he is called the Mír of Upper Sind. The bazár, is of considerable size, is well supplied but most wretchedly constructed. The residence of the Mír is in the very centre of it. We might wonder, why a prince possessing so magnificent an abode as Bakkar or Rorí, should be content to live in the midst of the Khairpúr bazár; but we cease to be surprised, when we learn that

his presence is necessary for the purposes of plunder and extortion on those engaged in trade, of which Khaírpúr is now the emporium.

Mír Sohráb's territory extends southernly for a considerable distance, or forty or fifty cosses, and on the western side of the Indus, he has a slip of land for about twenty cosses. He also has a third share of the revenue of Shikárpúr. He has given portions of his country to his sons, the eldest Mír Rústam, the second Mír Mobárak. Mír Sohráb is very old and infirm; —his tyranny and exactions have made him very unpopular. His son, Mír Rústam, although dissipated, is less disliked. Related to the Amírs of Haidarabád, he acts in concert with them in matters of general and foreign policy, but they do not interfere in the administration of his country. His minister is Fatí Mahomed, Ghorí, an aged and avaricious man. I cannot speak as to the revenue or amount of troops at command of Mír Sohráb.

I was recommended to proceed by water to Haidarabád, and to go to Lárkhána where I should find merchants of Kábal, who would drop down the river. I did not go the direct road, but retrogaded to Rorí, and there crossing the river proceeded to Shikárpúr, from whence I went to Lárkhána, twenty-one cosses distant, crossing a wide and deep canal, on which the town is situated. It appeared populous and commercial, and was governed by the Nawáb Walí Mahomed, of the Líghárí, a Baloch tribe, who is styled the Vazír of Sind. This man is very popular, and his sway is mild. I found merchants here, as the Khairpúr people had told me I should, and in company with them walked across the country to the Indus, some six or seven cosses distant. Here we procured a boat and floated down the stream. We halted opposite to Séhwan, that the party might visit the celebrated shrine of the saint Lál Sháh Báz, and I accompanied them that I might see the town, and old castle adjacent to it. Séhwan was computed forty cosses from Lárkhána. The town is but small, as is the bazár, but some of the houses are large, and the site with its mounds and variety of tombs, has evidently an antique appearance. A farther computed distance of forty cosses brought us to Haidarabád, or rather to its port, if I may use the expression, a small village on the eastern bank from which the city is distant about three miles. It is built on a small calcareous elevation, running at first north and south, the direction also of the buildings, and then sweeping round towards the river, where it is surmounted with several large tombs of Gúlám Sháh Kalorah, Mír Kerím Alí, and of others of the past and reigning dynasties.

The city is meanly constructed, the bazár occupies one long street

or the entire length of the town, and a great deal of commerce is obviously carried on. At the southern extremity of it, is the fort, a large irregular building, with lofty walls and towers conforming to the outlines of the eminence on which they stand. It is built of burned bricks, and with its various lines of loop holes, has a singular and interesting appearance. The several Amírs have their residences within it, and strangers are not permitted to enter.

The last sole prince of Sind, was Gúlám Nabbí, of the Jet tribe of Kalorah, claiming descent from the Abbasside caliphs. He and his family were dispossessed by their Sirdárs of the Tálpúrí, a Baloch tribe, whose descendants now rule. There are now at Haidarabád the Amírs Morad Alí, his sons Amírs Núr Mahomed, and Nassír Khán, the Amírs Sohabdár and Mír Mahomed. Mír Morad Alí is the principal, and may be said to govern the country, although all of them have shares in it, and Mír Sohabdár, his nephew, is somewhat contumacious. Mír Morad Alí is utterly detested, and in no country is oppression more generally complained of than in Sind, but during my residence of three or four months at Haidarabád, I never witnessed or heard of any cruelties or exactions practised there, on the contrary there was perfect freedom and security of persons and property.

I can form no idea of the revenue or military force of Sind — if I enquired, I was told exaggerated stories of a crore of rupees, and a lákh of bandúks or firelocks. I never saw any thing in the shape of troops, but observed that every male at Haidarabád was a núkar or servant of the Amírs, receiving certain allowances of grain and money, but never attending the darbár, and engaged in ordinary trades and occupations. There are however many Sirdárs who must have followers, and the various Baloch tribes hold their jaghírs on condition of military service. Of their quotas, the Sindian armies may be composed, but I understood it was ruinously expensive to draw them out, as in such cases the Amírs who at other times treat them most niggardly, are obliged to be equally lavish, so that it is cheaper for them to buy off an enemy, than to collect their hordes to repel him.

From Haidarabád, I again dropped down the river to Tátta, touching at, on the western bank the Baloch village of Ráhmat, and on the eastern, that of Almah-dí-Got. If it be wished to proceed by land to Tátta, the river is crossed opposite to the bandar of Haidarabád, and Kotlí is gained, a village of Ahmed Khán, the Búlfút chief. The road is said to be good.

Tátta lies some four miles from the river; it is in decay, but has abundant vestiges of former prosperity. West of it are elevations

crowned with a multitude of tombs, some of these, constructed of yellow stone and curiously carved, are more than usually handsome. Tátta appeared advantageously situated in a country naturally fertile, and is very complaisantly spoken of by the natives of Sind, particularly the Hindús. It is said the town has seriously declined during the last fifteen years, when its cotton fabrics gave way before the superior British manufactures. It yet makes a few lúnghís, and shawls of silk and cotton, which are esteemed. The bazár is tolerable and provisions are reasonable ; its gardens are numerous, producing mangoes and ordinary eastern fruits in some quantity with small apples.

From Tátta to Karáchí, the road leads over the elevations to the west, which gradually subside into the level country, and a course of three or four cosses from them leads to Gújar, a small bazár town, with pools or deposits of rain water. Hence a generally sterile and somewhat sandy tract is passed until the Júkía town of Gárrah is gained, seated on a salt water creek. A little before we reach it, there are large deposits of rain water just left of the road, and between them and the town are rocks full of imbedded fossil shells. The salt water creek of Gárrah has a communication with Karáchí, and there were three dúnghis in it, when I was there. From Gárrah, a dreary sandy tract is passed to Karáchí; the road tolerably good, generally leads over a level surface, but there are no villages, and but a very few Baloch hamlets of huts. Water is found in wells at particular spots, where the Hindús of Karáchí have erected buildings for the convenience of their káfílas when passing, and of travellers. They are called Landís. The four or five cosses preceding Karáchí are somewhat troublesome from sand, but having surmounted them, we have the pleasure to behold the ocean.

Karáchí although not a large town, is one of much trade. The bazár is small but good. It is surrounded with dilapidated mud walls, provided with towers, on which a few crazy guns are mounted. The suburbs extensive and generally comprising huts, are inhabited by fishermen and mariners. — The port has one hundred vessels of all sizes and descriptions belonging to it, and its dúnghis or trading vessels venture to Dáman, Bombay and Calícat, also to Gúádar and Maskát. The harbour, I believe, can scarcely be entered by large ships, but it is very commodious for the small craft belonging to it, and it is very spacious, extending about two miles inwards, at which distance the town is seated from the mouth of the harbour. On a high hill or eminence overlooking the entrance to the harbour, on the left hand, as it is approached, is the fort or castle of Manároh, garrisoned by a small party of Júkías, it is said there are many guns

in it, but it is unexplained who are to work them. The eminence slopes to the beach towards the town, and there is a circular tower, on which four guns are said, whether truly or not, to be placed. These constitute the defences of the harbour, whose entrance is very well defined, having opposite to the hill of Manároh, a sand bank dry at low water, and five detached rocks. Karáchí enjoys a very cool climate, and may be regarded with classical interest, there being little doubt but that it is the port of Alexander, which sheltered for some time the fleet of Nearchus, the first European admiral who navigated the Indian Seas.

Lahore to Múltán	120	cosses
Múltán to U'ch	53	,,
Uch to Ahmedpúr Chúta . . .	74	,,
Ahmedpúr Chúta to Khairpúr.	57	,,
Khairpúr to Haidarabád . . .	100	,,
Haidarabád to Karáchí	56	,,
	460	Cosses or 690 miles.

Remark. The cosses here noted are the ordinary short cosses, in value perhaps a mile and half each — with the exception of those in the distance between Khairpúr and Haidarabád, where a larger coss is used, probably a little exceeding two miles. It may not be unreasonable therefore to estimate the distance between Lahore and the sea, by the above route, to be about (750) seven hundred and fifty British miles. The direct distance will, of course, be considerably less.

VII. — *Notice on the Countries west of the Indus from Dèra Gházi Khàn to Kála-Bàgh.*

Déra Ghází Khán is a large city formerly of commercial note, but has declined in importance, owing to the political changes of the time. It contains several extensive and lofty dwellings, constructed of burned bricks, and many of its masjíds have been costly and handsome, especially one built by the Nawáb Jabár Khán, the most respected of the Dúrání governors, who at various periods have presided over it. Numerous gardens are interspersed within the city and in its environs, and it is, on all sides, surrounded by vast groves of date trees, whose fruit forms a principal branch of its traffic, as the duty on it forms a

large item of revenue. There is a square erection in the city, called the fort, but it is of little consequence as a place of defence. The necessaries of life are abundant and reasonable, as are most of the articles esteemed luxuries by the inhabitants of these countries. The ordinary manufactures of Indian towns are carried on, and paper is made in some quantity. Farmed to the Khán of Baháwalpúr by the Síkhs, the government is complained of as oppressive. The city is seated two cosses west of the river. The neighbouring lands are fertile, producing besides wheat, sugar cane and a variety of vegetables, as turnips, carrots, spinach, and even a few potatoes. Milk and its preparations, except cheese which is not made, are also plentiful, the vicinity of the river, and the numerous small channels, which flowing from it, and intersect the country, being favorable to the grass of the jangals.

From Déra Ghází Khán to Sanghar, a distance of thirty cosses, the road leads through a jangal of more or less intensity, and much cut by water courses, but it contains many villages and cultivated tracts.

Sanghar is a small bazár town with a detached fort, the residence of Assad Khán, a Baloch chief. He has three pieces of ordnance, and retains about one thousand men in pay, of whom seven hundred are mounted, and being generally Afgháns are reputed good soldiers. The fort, considered strong in these parts, is, in reality, of no value as a place of defence; —its walls are falling down and it has no trench. In form rectangular, the sides contain many towers, and the angular ones are strengthened by out-works. The entrance faces the north, in which direction the town is situated. Besides this fort, Assad Khán has another amongst the hills about five cosses distant, which is also said to be strong, as it may be from position. I did not see it, but conclude it is seated at the gorge of a pass, perhaps the Golérí, which leads through a wild country to Tall, from whence diverge roads to Quetta, Kándahár and Ghazní. I afterwards heard that káfilas sometimes used this route from Kándahár to Déra Ghází Khán. The revenue of the territory of Sanghar may be about one and a half lákh of rupees per annum, of which thirty thousand are paid to the Khán of Baháwalpúr, who is however obliged to send an army to procure it. Sanghar lies about a coss west of the river. The dependent districts extend about twenty-five cosses to the north, where they unite with a small tract of country held by the Síkhs, and in a southernly direction about ten or twelve cosses. The villages throughout this petty chiefship are numerous, but the dwellings are miserably built of mud. The soil is sufficiently fertile, and pasture is abund-

ant. Large herds of buffaloes and cows are seen on every side; — the milk of the buffalo is preferred, and is obtained in larger quantity than from the cow. I found it extremely sweet and pleasant, while cow's milk was comparatively insipid. Turnips in these parts are of wonderful size, and are generally cultivated as food for cattle.

Forty cosses north of Sanghar, is the town of Déra Fatí Khán, which with a small tract of country on either side, is held by the Síkhs. The town is small, but the bazár neat and well supplied. About a coss to the west, is the fort of Girong. I did not see this structure, but agreably to report its walls are so thick that a gun may traverse on them, it is also said that there are guns mounted on them. This is the only space of country retained by the Síkhs in absolute possession on the west of the river, they appearing averse to establishments on that side. The strength of the fortress of Girong appears to have caused a deviation from their general plan; moreover the district is productive, and from its flourishing condition attests the power of the government to protect the cultivator. A little north of Sanghar, the line of road in one or two places edges on the neighbouring hills, and we are pleased to breathe a purer atmosphere, and to descry a change in the vegetable productions.

From Déra Fatí Khán, tracing mostly the banks of the river for about forty cosses, we arrive at Déra Ismael Khán, the country as usual consisting of jangal with villages occasionally inserted. These are not so numerous, neither is the cultivation so general as in the more southern tracts. The ancient town of Déra Ismael Khán, was seated on the bank of the river, and is reported to have been very large, and to have contained many wonderful buildings. It was washed away by an inundation two or three years since, and so complete has been the destruction, that scarcely a vestige of it remains. The new city is built two cosses from the river, and will probably become extensive. The bazár is already spacious, and of commodious breadth, an improvement on the general arrangement of Indian towns, where bazárs are mostly of all parts the most narrow and confined. On the destruction of the old town, the village of Morád Alí became of consequence being the temporary resort of the Nawáb and inhabitants, and the new town lying about two cosses from it, they will likely in time be incorporated. Indeed, the various buildings with the sáráís, already nearly fill the intermediate space. Déra Ismael Khán is one of the greatest marts on the Indus, and an entrepôt for the merchandize of India and Khorasán passing in this direction. Few sites have a greater commercial importance. The customs levied form the chief's principal source of revenue. The new fortress

is not one of strength, the Síkhs forbidding the erection of too substantial a place of defence. It is small in extent, of a rectangular form with angular towers, on which are mounted six pieces of ordnance taken in an engagement with the troops of Ták. The walls are high, but there is no trench. The inner fort or fortified residence of the Nawábs family is protected by a ditch, the walls are lofty, and the several faces are defended by jinjáls. The district immediately dependent on Déra Ismael Khán, extends about forty cosses in a northernly direction, and about twenty-five cosses to the south. The Nawáb moreover exacts tribute either on his own account, or on that of the Síkhs from most of the petty rulers around him, such as Kalaichí, Darraband, Marwat, Isá Khél and Kálabágh. The father of the actual Nawáb, possessed an extensive and highly fertile country east of the river, including the rich and populous districts of Bakkar, Líya and the fortress of Mankíra — while on the western side his authority extended to Sanghar.

He was dispossessed by the Síkhs, and died shortly after. The conquerors have assigned the son, the present Nawáb Shír Máhomed Khán, a slip of land west of the Indus for the support of himself and family. His gross revenue may be about three lákhs of rupees, of which the Síkhs take one half. Seven cosses north west of Déra is the small bazár town and detached castle of Kúyah. It has a garrison of fifty men, and is the frontier post on the side of Ták. Twelve cosses north is the town of Paháŕpúr, situated under the hills; besides these places there are no others deserving the appellation of towns, if we except Morád Alí before mentioned. The water of the new city is supplied from wells, and is said to be unwholesome. The country about Déra Ismael Khán, might be rendered highly productive, were it possible to direct upon its ample and level surface canals from the Indus. The neglected waste would become a garden of cultivation, and the copious returns would speedily repay the outlay. It is said that the Nawáb was anxious to have supplied his new city with good water by bringing a canal from the Gomal river, which runs through the Ták territory, but the chief of that place whose sanction was necessary, withheld it. There can hardly be said to be jangal in the immediate vicinity of Déra Ismael Khán, the wide open plain being merely occasionally sprinkled with karíta bushes, whose red blossoms have a delightful appearance in the spring season. Near the villages are always a few bér trees, the fruit of which is eaten, and sometimes the palma ricinus with its tufts of scarlet flowers, but no other trees. Tuberoses are indigen-

ous here, and springing up unheeded in the jangal, they are, cultivated, the favorite flowers of the parterre.

The Nawáb of Déra is about thirty-five years of age. Although believed to feel keenly his dependent situation on the Síkhs, his chagrin does not prevent him from being corpulent as becomes a Nawáb, or from amusing himself with many childish diversions. Indeed it seems the principal business of those about him to find subjects fit to excite his mirth, and to enable him to wile away his existence in carelessness. Hence he entertains fiddlers, wrestlers, keepers of bears and monkeys, and often enjoys the spectacle of poneys fighting in his flower gardens. When one of the animals gives the other a good shake of the neck, the Nawáb claps his hands, and cries Wáh! Wáh! — the attendants do the same, and the apartments resound with clappings of hands and shouts of Wáh! Wáh!

It is wonderful how they seem to enjoy the sport. He is also fond of hunting, and is very dexterous with his bow. He also prides himself on his strength, and it is asserted can break the horns of an ox from the living animal. Overlooking these foibles he is kind and good natured, and pays great attention to his mother. His minister is Sherín Khán, a Dúrání, whose power is so great as to be irksome to the Nawáb. There is great distrust between them, and when the Nawáb entertains men, the minister, who lives at Morád Alí does the same. The latter commanded the force which discomfited the Ták troops some time since, and is said to have received one lákh of rupees from Sirwar Khán as a bribe to conclude peace. While I was at Déra, Ranjit Sing ordered the Nawáb to repair to Lahore. He accordingly made preparations for the journey, and called upon Sherín Khán for funds to defray the outfit and expences. The minister alledged inability to meet the demands, whereupon high words arose, and the Nawáb determined to institute an enquiry into his accounts. I left before the matter was settled, but learned that Sherín Khán thought fit to withdraw to Baháwalpúr.

It may be observed that the three Déras west of the Indus have an antiquity of nearly three hundred years, superseding necessarily more ancient towns. They were originally camps, as the term Déra implies, of chiefs whose names they now bear, a mention of whom occurs in Farishta, and is thus stated in Dow's history. "In 1541 or thereabouts, Ismael, Ghází, Fatí and Billoca Duda (Doda, Baloch?) all governors of various provinces in that part of the country, acknowledged the title of Shere."

The district of Darraband lies on the same plain but to the west of Déra Ismael Khán, and extends along the skirts of the hills. It

is subject to Omar Khán, I believe of Lohání descent. His revenue is about sixty thousand rupees, of which he pays twenty thousand to the Nawáb of Déra. This chief generally resides at Gandapúr, a large straggling village, but the capital of the district is Darraband, romantically situated on the elevated bank of a hill stream. This town has a small bazar, and there are some large old houses, but deserted and in decay, the Hindú owners having fled. The water of the stream is reputed unwholesome, and the people supply themselves from a small canal, flowing north of the town. The neighbourhood of this town is agreable, and the heat although severe, did not seem to me so oppressive as at Déra. The hills are about two cosses distant, ravines and broken ground filling the intervening space. In the garden of Omar Khán, at Darraband, are a few vines and fig trees, and small inferior apples are produced in some of the adjacent villages. The cultivation, which is principally wheat, is generally remote from the villages, and at the harvest season, the inhabitants abandon their dwellings until their crops are collected. At such times there is considerable danger from the Vazírís, who issue from the hills and murder as well as plunder. Darraband has been frequently visited by these marauders. During my stay there, every one slept on the roofs of the houses as a precautionary measure. The villages belonging to Darraband are thirteen in number. These would not supply the revenue of its chief, sixty thousand rupees, but a portion is derived from the Lohání tribes, who annually visit, and remain in this part of the country during the cold season. They settle more or less along the tract west of the Indus, and between it and the hills. In Darraband they are particularly numerous, and, as in other places, pay a certain sum for the sufferance of settlement and for the privilege of grazing their camels. In this district, at the opening of spring, the various tribes assemble — their traders who have dispersed over the Panjáb and India return, when in collective bodies they proceed through the district of Ták, and paying an impost to its chief, collected at the fortress of Darbarra, they enter the hills, and forcing a passage through the Vazírí hordes infesting them proceed towards Khorasán. The merchants then spread themselves over the contiguous regions even to Bokhára, vending their merchandizes, and purchasing horses, fruits and dye-stuffs, for the ventures of the ensuing year. Omar Khán retains in pay one hundred and eighty foot soldiers.

The district of Kalaichí, enclosed by the lands of Ták to the north, by the Déra and Darraband domains to the east and south, and by the mountains to the west, is governed by Mozafar Khán. The

town of Kalaichí is said to be commercial and to have a large bazár, and commodities bear more reasonable prices there than at Déra, The revenue is computed at eighty thousand rupees, of which twenty thousand are paid to the Nawab of Déra. While I was in these parts the Déra force proceeded at the instigation of the Síkhs on an expedition into Marwat. Mozafar Khán, as an ally, accompanied with a quota of seven hundred men. He can hardly however retain in pay so great a number, and probably drew out on the occasion the strength of his country, in which the major part of the proprietors of lands, hold them on condition of military service. Moreover it must be remembered, that the men of these countries consider themselves the servants of their respective princes, and from their warlike dispositions are easily assembled. The district of Kalaichí does not include a great number of villages, the eastern portion of it being scantily supplied with water, and the western portion extending to the hills, consisting of ravines and thick jangal, besides being liable to the incursions of the Vazírí robbers. In the jangals, wild hogs are very numerous, and their chase is the chief pastime of the opulent. Melons, common in all these countries, are particularly fine at Kalaichí.

North of Kalaichí, encircled by hills to the north and west, and by the Déra territory to the east, is the country of Ták swayed by Sirwár Khán, who from the amount of his wealth and extent of his authority is generally termed a Nawáb. This district is well watered, having the Gomal river and two or three other considerable rivulets, consequently its produce is abundant. In all these regions the soil is fertile, and water the desideratum. The town of Ták is surrounded by a mud wall of tolerable height and solidity, it has numerous towers and two or three gates. Within the town is a citadel, where resides the chief, large with lofty walls, and strengthened with a broad and deep trench. It is built of burned bricks, and at the four angles are ample towers provided with twelve or thirteen pieces of artillery. The interior of this fortress is very intricately disposed, and Sirwár Khán who planned it, appears to have been determined to place it out of the power of his neighbours to drive him out of his nest. It is the most massive piece of defensive erection in these parts, if Girong be excepted, which I have not seen. Sirwár Khán is constantly employed in building, no one knows what he does, but every one witnesses the continual egress and ingress of labourers laden with bricks and rubbish from and into the gates of his citadel. It is believed that a faquír predicted to him that the duration of his rule and prosperity depended upon his never ceasing to build.

Ták is famed for its fruits, which are plentiful and cheap, its gardens yield grapes, oranges, pomegranates, citrons, plums, apples, &c. East of the town is an immense grove of sháhtút trees, which have attained a size superior to any I have elsewhere observed. The approach to the town from the east, presents a novel and pleasing feature, in an avenue of mimosa trees, extending for perhaps three miles. They are also of uncommon size. The bazár of the town is not very large, nor do I believe the commerce to be very extensive, or so much so as to allure the residence of wealthy Hindús, as at Kalaichí and at Déra. The revenue of Sirwár Khán is estimated at one and a half lákh of rupees, of which the Síkhs exact a portion, I believe sixty thousand rupees. Being at enmity with his neighbours on the plains, he retains about one thousand men in pay, mostly Rohillas on small stipends. These however in consequence of some misunderstanding left him while I was in these quarters, and I believe he did not think it worth while to replace them. He is represented as having much hoarded wealth in coin and jewels. During the early part of his reign, he constituted himself sole proprietor of the lands, and declared the peasants to be slaves, hence he derived the profit on the whole produce of the country.

The history of this chieftain is singular, and may deserve notice. He had scarcely seen the light, when his father, who also ruled at Ták, was slain by a traitor who usurped the authority. To confirm himself therein, he put to death all the family of his former prince with the exception of Sirwár, who, an infant four or five days old, was concealed by his nurse in an earthern jar, and carried out of the town on her head. The good woman affirming at the gates that she was conveying a jar of milk. She gained a place of safety, and brought up the young Khán as her own son. When he arrived at the years of discretion, she informed him of the circumstances of his birth. He thereupon presented himself to Ahmed Sháh, and requested his assistance to recover possession of the lands of his ancestors. It was granted, and Sirwár Khán in turn slew the usurper with his relatives. He then placed their heads in a heap, and sitting on them summonsed the chiefs and elders of the country to his presence. He demanded whether they were willing to acknowledge him as their lawful ruler. An affirmative reply being given, he announced that in virtue of his authority, he resumed all lands, and that they were not his subjects but his slaves. I believe that an attempt to infringe upon the liberties of his people, cost the father of Sirwár Khán his life, the son may therefore have felt justified in this energetic vindication of his father's memory. Seated on the masnad he repaired the town of

Ták, and constructed the capacious citadel with a view both to security and pleasure, and seems to have devoted himself to the amassing of wealth, and to the gratification of his sensual appetites. His zenána contains above two hundred females, and he and his family freely indulge in wine, although he prohibits its use to others on the score of morality, and because it is contrary to the precepts of the Korán.

When I saw the costly decorations of his residence, the disposition of his gardens filled with flowers of a thousand hues, the lakes on which were floating hundreds of white geese, and whose bosoms reflected the image of the orange and citron trees with their glowing fruits, waving on their margins, I could not but pay homage to his taste, and there needed but the presence of the ripened beauties of the háram to have presented a complete picture of eastern magnificence. As it was, my mind was filled with astonishment to behold such a display in so obscure a part of the world.

Sirwár Khán is now advanced in years, and has three sons Alladád, Khodádád and Sáhibdád. The eldest Alladád is called the Vazír, and ostentibly, has the direction of public business, holding darbárs and relieving his father from all details. The young man is a drunkard, yet he is beloved in the country for his valour and generosity. In a war with the Nawáb of Déra, four or five years since, he commanded the Ták troops about four thousand in number, the greater portion of them Vazírí auxiliaries or mercenaries.

These banditti fled at the commencement of the action leaving the guns exposed, and which were captured. Alladád highly distinguished himself, dismounting and working one of the guns after it had been deserted by its attendants. He remained by it until he had received two sword cuts from Sherín Khán, the commander of the hostile forces, who recognized him. Then only was he induced to mount a horse and provide for his safety. Peace was purchased by the payment of one lákh of rupees to Sherín Khán.

Besides Ták, there are other two or three small towns or large villages, and many inferior ones which have bazárs. The fortress of Darbarra is situated at the mouth of a pass into the hills, seven cosses from the capital. Its walls are said to be very lofty, and had a most singular appearance when seen at a distance, but I am not certain that the miraj which is constant here did not produce the effect. In walking from Darraband to Ták, I could almost have fancied that I was travelling in fairy land, from the fantastic character of the landscape owing to this phenomenon. In the immediate vicinity of Ták the villages are numerous, and cultivation prevails principally of

wheat. Towards Kúyah and Déra the cultivation is less general, and in place of grain, the cotton plant is common. The country between Kúndí, the frontier post on the Bánnú side, and the hills which divide it from that district, is uninhabited and broken up by ravines. Ták is insalubrious, particularly to strangers, the water with which the town is supplied, being supposed pernicious and impure. The Nawáb and his family make use of that derived from a stream about two cosses distant, which is good and wholesome. The insalubrity of Ták may be accounted for by the extreme heat, and its locality, as well as from the quality of its water. The common fruit trees called bér are spread over the country, and distinguish all the villages.

I had an audience of Sirwár Khán who received me privately, and seated with his three sons. He was corpulent, and his countenance bore the impress of that energy and ability for which his subjects and neighbours give him credit. To me he was courteous and kind in manner, and amongst other things enquired if it were true that London had a bazár, three hundred cosses in length, telling his sons that Mahomed Khán had told him so. He is fond of hunting, and on all occasions of his leaving or entering the citadel a gun is fired. His escort was composed of about one hundred and fifty horsemen. He has a great notion of the superiority of agricultural over commercial pursuits, and an anecdote is related of his practical mode of proving his argument, which may be cited. In conversation with a Lohání on his favorite theme, he directed an ear of wheat to be brought, which he rubbed between his hands, and then counted the grains. He observed that the Lohání travelled to Delhí and Júánpúr, amid scorching heat and privations of all kind, and if on his return home, he had made one rupee, two rupees, he gave his turban an extra hitch, thrust his hands into his ribs, and conceited himself a great man. I, said Sirwár, remain quietly at home with my family, for one grain of wheat put into the earth I receive forty, or for one rupee I obtain forty rupees. Is my traffic or yours the better one?

The inhabitants throughout the tract of country here described, called indifferently Dáman and the Déraját, speak the same language or dialect termed Hindí, and frequently Pashto or Afghání. Their usages and manners are also nearly similar, those of the north being perhaps more hospitable than their countrymen in the south. In religion devout but ignorant, they entertain a deadly enmity to the Síkhs, whom they regard as their particular antagonists, from the circumstances of the interdiction of ázán or báng, that is the sum-

mons to prayer; and the prohibition to kill cows and horned cattle; both acts being denounced under the severest penalties in all places where the Síkhs have established a control. The question whether I ate beef was often applied to me as a test of my faith.

Diseases of the eye, particularly cataract and an obscuration of the pupil by opaque films are very common, and arise perhaps from the white surface of the soil. In the Ták country, an inflation of the abdomen is prevalent, imputed to the bad quality of the water. Beyond Déra Ismael Khán, and distant forty cosses, is the town of Isá Khél, belonging to Ahmed Khán, who has a revenue of forty thousand rupees, and remits a part of it to Déra. This chief has a few horsemen in pay. His town is seated on the banks of the river, and has some fine gardens attached to it.

Another forty cosses beyond Isá Khél, is the larger town of Kálabágh, whose chief has a revenue of eighty thousand rupees, of which he pays a portion to Déra, and I believe to the Síkhs. This town is seated on the famous salt mountains through which the Indus breaks at this point, and the mineral is naturally an important article of trade and revenue. It is here that the navigation of the Indus may be said to commence northernly, for although a descent may be made from Atak, it is considered too perilous, and parties of traders and pilgrims usually take boats at Kálabágh, where they are constructed. Opposite to Kálabágh is the town of Makkad, which has some commerce, and small káfilas are still in the habit of conveying from it the products of the Panjáb and of India to Kábal, by the route of Khúram, which brings them out at Kúshí, some twelve cosses south of Kábal. Anciently this route was much more frequented. The traders at Makkad are mostly Peránchehs, who are also found at Jelálabád and Kábal.

VIII. — *Memorandum on the countries of Marwat and Bannú.*

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

Wheat appeared to be the only grain cultivated, and goats their

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

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

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

On the same plain as Marwat, the Bannú people have besides a difference in their costume, a smaller stature than the inhabitants of the former place. The Marwatí is generally clad in coarse white linen, in much the same manner as the Patáns on the banks of the Indus; the people of Bannú wear dark clothing, and are fond of lúnghís with ornamental borders. Both in dress and appearance,

they assimilate with the mountain tribes. They are very brave, and remarkable for entertaining an " esprit de pays." They are eloquent in eulogiums upon their country, and the exclamation, "my own dear Bannú" is frequently uttered by them. — The authority is vested in the respective Maleks, some of whom, those living in towns, are enabled to retain followers in pay, as they derive a money revenue from the Hindús residing in them. They have, however, little or no power without their towns, every occupant of a fort being his own master, while he neither pays tribute or acknowledges submission to any one. This state of things, while opposed to the ambition of an individual, is favorable to cherishing that spirit which preserves the independence of the society at large, and the more powerful do not think their interests would be served by altering it. The system of equality while productive of more or less internal commotion, is admirably effective when circumstances call for mutual exertion, and all parties laying aside their private animosities, in such cases, heartily unite in defence of the public freedom, in the advantages of which all participate.

It is possible that Bannú may formerly have been much more populous, and that its government was better regulated, for it will be remembered, that three or four centuries ago, the high road, followed from Kábal to India, led through it, as we find in the history of Taimúr's expedition. That this route was open at a much earlier period, is evident from the notices of the Mahomedan invasion of the country, the armies of the Caliphs having clearly advanced through Bannú and Khúram, upon Ghazní, then it would appear the capital of the country. Hurreeou, where a great battle is noted to have been fought between the prince of Ghazní and the Mússúlmán invaders, is plainly the modern Harí-áb, (the Iryab of some maps) in Khúram. Of a prior state of prosperity, the actual towns in Bannú may be accepted as testimonies — for it is more natural to consider them as feeble vestiges of the past, than as creations of recent days. They even yet carry on a considerable traffic, and nearly engross that with the mountain Vazírís. In every village of Marwat and of Bannú there are weavers of coarse cottons, called karbás, but in the towns of Bannú are looms employed in the fabric of finer goods, both of cotton and silk, particularly lúnghís. The Hindús in the two towns I visited, were too cheerful to allow me to suppose that they were harshly treated, or that they lived in insecurity.

Máhárájá Ranjit Sing once marched with an army of twenty-five thousand men to Lakkí on the Khúram river. He exacted thirty

thousand rupees, but did not judge it prudent or convenient to make a permanent settlement in the country, as, it is said, he had contemplated.

IX. — *Memorandum on Lahore, the Sikhs, their kingdom and its dependencies.*

Lahore, the capital of the Panjáb and of the territories of Ranjit Sing, is a city of undoubted antiquity, and has been long celebrated for its extent and magnificence. The extravagant praises bestowed upon it by the historians of Hindústán, must however be understood, as applicable to a former city, of which now only the ruins are seen. To it also must be referred the current proverb, which asserts that Isfahán and Shíráz united, would not equal the half of Lahore. The present city is nevertheless very extensive, and comprises many elegant and important buildings; amongst them the masjíds Pádsháh and Vazír Khán are particularly splendid. The Sona or Golden masjíd, claims also attention from the attraction of its gilded minarets and cupolas. The masjíd Pádsháh, is substantially built of a red friable sandstone, and from its size, the loftiness of its minarets, the dimension of its cupolas, and the general grandeur of the whole, is an edifice worthy of the founder said to be the great Aurangzíb. According to popular tradition, Lahore is indebted for this structure to the following circumstance. The emperor ordered his Vazír to raise a masjíd for his private devotions, which should exceed in beauty all others known. The minister accordingly, at a vast expence, completed the masjíd now called Vazír Khán, and announced the consummation of his labours to the sovereign, who proceeded at once to inspect the building and to offer up his prayers. On his road, he heard the remarks of the multitude " behold the emperor, who is going to the masjíd of Vazír Khán." He retraced his steps, observing that his design had been frustrated, inasmuch as the masjíd had acquired not his name, but that of his minister. He then personally commanded the construction of another, superintended its progress when building, and succeeded in connecting his name with it.

The masjíd Vazír Khán, is a sumptuous edifice, distinguished by minarets of great height. It is entirely covered with painted and lacquered tiles, inscribed with Arabic sentences. They have a gorgeous appearance, and it is vulgarly asserted, that the whole of the Korán is written on the walls and various parts of the building. Contiguous is a small bazár, the rents of which were formerly allotted to