

An account of Upper and Lower Suwát, and the Kohistán, to the source of the Suwát River; with an account of the tribes inhabiting those valleys.—By Captain H. G. RAVERTY, 3rd Regiment, Bombay N. I.

In August, 1858, I sent an intelligent man, a native of Kandahár, who had been for many years in my service, and who spoke and understood the Pushto language well, for the purpose of obtaining a scarce work in the Pushto language “the history of the Yúsfzí tribe, and their conquests in Suwát and other districts near Pesháwar, by Shaykh malf, Yúsfzí,” a copy of which, I was informed, was in the possession of the chiefs of Tárrnah, one of the divisions of Suwát. That valley, although so close to Pesháwar, is almost a *terra incognita* to us; and various incredible reports have been circulated about the fanaticism of its people and their Akhúnd,* who is made out to be employed, the whole of his time, in plotting against the English; and has had the credit of every disturbance that has taken place on the frontier since the annexation of the Panjáb. Such is his power, so they would make out, that armies of Gházis arise at his bidding, and that he makes and unmakes kings at his will. On this account, now that an opportunity offered, I was anxious to gain as much information as possible on this subject. The person I sent had on previous occasions collected information for me, on such matters, and was acquainted with the chief points on which inquiry should be made; but I also furnished him with a number of questions, the replies to which have been embodied in the following pages, and will account for the rambling style in which, I fear, it has been written. At the end will be found a description of Suwát, taken from a poem in the Pushto language, written about two hundred years since, by the renowned warrior and poet, Khushhál Khán, chief of the Khattak tribe of Afgháns.

“On the 14th August of the year 1858, agreeably to your orders, I set out from Pesháwar, in company with the KHÁN SÁHIB,† towards Suwát. Our first journey was to Hashtnagar; and in the

* A Persian word signifying, a tutor, a preceptor.

† The name of this chief I have not given, as he would not like it to be known, lest it might create heart-burning against him.

village of Prráng I purchased three quires of English paper, as requested by him, which I made over to Sháhbáz Khán to have the *manuscripts* of the poem of Khusrau and Shírín copied thereon by the time I returned. The next stage brought us to Jamál Garraey, the residence of Muhammad Afzal Khán, Khattak. On the 17th August, we proceeded by way of the mountain of Chíchárr, and the village of Káttlang, which I visited with you when the 3rd Bombay N. I. was here with Colonel Bradshaw's force, in December, 1849. We halted at the village of Kúhai, a short distance in advance, for the night; and the KHÁN SÁHIB sent for the Malik, or head man of the village, to ask his advice as to our entering Suwát, which, as you are well aware, is difficult at all times, but more particularly so for one, like myself, who am a Mughal, not an Afghán. Malik Muhammad Æalí said, that the matter would not be a very difficult one, if Amír-ullah Khán, chief of Pala'í, should consent to allow us to proceed by that route, otherwise it would be difficult indeed. At length it was determined, that in the first place, Muhammad Æalí should go to Amír-ullah Khán, and speak to him on the subject; and in case he should agree to receive us, to bring us his reply accordingly. He set out; and in due course brought us a reply from the chief of Pala'í to the effect, that at the present time, there was continual skirmishing going on between himself and Khurásan Khán of Shír-khána'í and Zor-mandda'í, two villages higher up the valley. You will doubtless recollect also, that these were the self-same villages which were burnt by the force under Colonel Bradshaw before referred to; and it was on the hills, to the north of these villages, that the large force of Afgháns were assembled on that memorable night when you commanded the outlying Picket of the 3rd Regiment, when you heard the Afgháns in front—to get a sight of whom you had gone in advance of your centries, with a simple sepoy—exclaiming in Pushto, that “all the Farangí dogs were asleep,” and that it was a favorable time to come on, not knowing that a hot reception was awaiting them. To return, however, to the message from the Pala'í chief, he said, that in consequence of the disagreement between himself and Khurásan Khán, there were also disturbances at Tárrnah, the chief town of this part of Suwát, to the Kháns, or chiefs of which they were both related, and who were, themselves, at enmity with each other; and on this account

he considered our going into Suwát, at present, a very difficult matter. This message, however, did not satisfy the KHÁN SÁHIB; and Muhammad Æalí was again sent to the Pala'í chief, Amír-ullah Khán, with another message, to the effect, that "This feud between yourselves will take a long time to settle amicably; and as you are all of one family, if you do not hinder my going, the other party will throw no obstacle in my way." Amír-ullah replied, that he would conduct us, and be answerable for our safety within his own boundary; but he would not be responsible for any injury we might sustain at the hands of Khurásan Khán, the Shír-khána'í chief. The KHÁN SÁHIB accepted these terms; and, next morning, we set out by way of the village of Ghází Bába; and in the evening, before dark, reached Pala'í in safety. We found the Pala'í people, with their loins girded, sitting in their *sangars* or breast works, and occupying the roads and paths by which the enemy from Shír-khána'í and Zor-mandda'í might come upon them. Some of the men too had advanced a short distance from the village, and had placed themselves in ambush amongst the fields, in order to fall upon any of the Zor-mandda'í people who might venture out of their stronghold.

That night we remained at Pala'í as guests of the chief, Amír-ullah, who did all he could to persuade the KHÁN SÁHIB to give up his journey; but he would neither listen to any excuses, nor admit of any obstacles. At length it was agreed on by Amír-ullah, that he should send one of his most trusty followers to his brother, Mir Æealam Khán, one of the Tárrnah chiefs, to let him know, that the KHÁN SÁHIB, (mentioning his name) was on his way to Suwát for the purpose of paying his respects to the Akhúnd Sáhib; and that it was necessary he should treat him with all honour, and perform towards him the rights of service and hospitality, and not allow him to sustain any injury on account of the feud between themselves. The indefatigable Muhammad Æalí, who had also come with us to Pala'í, now went with a message to Khurásan Khán, chief of Shír-khána'í and Zor-mandda'í, to let him know that the KHÁN SÁHIB was coming to his village as a guest, and that he should not be treated as the guest of the preceding day, who had been accidentally killed. This person was a traveller who had been entertained at Pala'í the previous night. In the morning, about dawn,

he wished the gate open that he might resume his journey. The party there advised him to wait until it got a little lighter, but he would not consent; so they opened it for him. He had scarcely advanced a score of yards when he came upon a party of the enemy from Zor-mandda'í, who were lying in ambush for the Pala'í-wáls. One of them, not knowing who it was, fired his matchlock at him, but missed. The guest began to call out, "Do not fire! do not kill me! I am a guest!" The words had scarcely time to pass his mouth and had not, probably, been heard by the enemy, when five or six matchlocks were discharged at him, two balls from which hit him, and he fell dead on the spot. On making inquiry, the unfortunate man proved to be of the Utman-khel. The messenger also added on his own part, that knowing who the KHÁN SÁHIB was, if he should receive any injury from the hands of himself (Khurásan Khán), or his followers, the powerful tribe to which he belonged would burn his villages about his head, and root out all his people. Muhammad Æalí returned with a favorable reply; and on the morning of the 18th August, we proceeded towards Zor-mandda'í, which is only about the distance of a cannon shot from Pala'í; but we were greatly afraid lest the stupidity of the Zor-mandda'í people might lead them to try the range of their matchlocks upon us, who would be in danger of our lives, whilst affording amusement to them; as they relate of the Khaibarís, who, having seized a very stout traveller, thought it an admirable opportunity to try their knives upon him, and did so too; and, of course, killed the poor man. However, we passed Zor-mandda'í in safety, and reached Shír-khána'í, where the KHÁN SÁHIB obtained an interview with Khurásan Khán, the chief, who also strongly advised us not to proceed, as we could not have chosen a worse time for our visit to Suwát; but as before, the KHÁN SÁHIB, with true Afghán obstinacy, would not listen to any advice or arguments tending to delay, or put off his journey; so, without staying at Shír-khána'í, we set out for Suwát by the Pass over the Morah mountain, which is hence called the *Morey kolat*.

About a mile or less from the last named village, we beheld to the right, as we proceeded, the road leading to the village of Upper Bá-ri-darah. We passed the road or path leading to the other village of Lower Bá-ri-darah, which was also near; but a spur of the mountains intervening, hid it from our sight. These villages lie in the

valley of Báz-darah, which is so called on account of the number of falcons taken there, for which it is celebrated; and it is also famous as having been the residence of Durkhána'í the Peerless, whose love and misfortunes, and that of her lover, Adam Khán, have been celebrated, in prose and verse, and is sung or repeated throughout all Afghánistán. We had now to dismount and ascend the pass on foot, as it is full two miles in ascent; and no loaded camel could possibly get up it, unless, indeed, it were one of the Bákhrían breed; but then at considerable risk, even if without a load. The Pass is, however, practicable for ponies, horses, mules, and bullocks. We observed immense quantities of the grass called *sábah*, with small leaves, and growing very long; and also that description called *sar-garrí* in Pushto, which is the same as that given, dried, in bundles to horses in the Bombay Presidency. The *sábah* I never saw before. The ground is a steep ascent; and like most paths of the kind, in this part of the world, it is full of boulders, in all directions. The path does not lead along between two cliffs, as it were; but is trench-like, and as if deepened by heavy floods. It is very winding; and appeared to consist of a soft description of stone, like sandstone. As we went along, the KHÁN SÁHIB remarked, that if any one wanted to make a good road into Suwát, this was the best for the purpose on account of the softness of the stone, whilst in the other *kotals*, or Passes into the valley, there was only hard rock. This I found quite correct when I returned by the Malakand Pass. The breadth, as we ascended, was in some places so broad as to allow of the KHÁN SÁHIB and myself walking abreast; but, generally, it was so narrow that we had to proceed in single file. There are no pine trees in the path itself; but the sides of the mountains, to the very summits, were clothed with patches of them. It is from the cones of this description of pine that the nut-like kernel, similar to the pistachio, is produced; but they were not, then, sufficiently ripe. This Pass also contains, and in fact all these mountains contain, immense quantities of a sort of gravel, both coarse and fine, which is like small shot, and very heavy. It is called *charata'í* by the Afgháns, who use it to shoot partridges, pigeons, quail, and the like. I saw it, generally, in all the different Passes; and in Upper Suwát, I also saw it on the roads and paths, but did not notice any in the ravines or beds of rivers. Its colour is that of earth, turbid, or nearly black, and very

heavy, not smooth like the gravel of the sea-shore or beds of rivers, but rough and many-sided, like as if stone had been broken into particles and then become somewhat rounded from having been rubbed together.* This gravel has no doubt given the name to another Pass, a little to the west of that of Morah which we were ascending, known as the Charat Pass. I noticed the path leading into that Pass; and have been told that it is very steep and difficult, and only practicable for parties on foot, and animals without loads. The direction we proceeded in from Sherkhána'í first branched off a little to the right; and the path to the Charat Pass lay to our left, in a direction about north-west. I had collected a small quantity of *sharata'í* to send to you, but lost it, somehow or other, before I reached Pesháwar. In Upper Suwát they call it *gúttá'í*, but this is the Pushto term for gravel in general. I have no doubt but that it is some mineral substance containing iron, and that it has become rounded by the action of water; for, in the winter, the ravines become the beds of torrents.

We saw numbers of partridges of two species, the grey and the black, besides a great many quail.

By degrees we had now reached the crest of the Pass; and on descending a short distance on the other side, we came to a plane tree, beneath which there is a spring of the most cool, pure, and sweet water; and round about it numerous spikenards were growing. In short, it was a very delightful spot; and we sat down and rested for some time, and refreshed ourselves with draughts of the crystal element. This is the only spot in the Pass where water is procurable. When standing on the crest of the mountain, at the summit of the Pass, I could see the Suwát valley to the north, but could not perceive Tárnah, for it was screened, or hidden, by the mountains. I could, however, see the village of Nal-bánda; and by going a little on one side, in an easterly direction, I could discern Shírkhána'í to the south.

We now commenced to descend into the Suwát valley. The southern side of the mountain which we had just ascended, was extremely steep; but we did not find it anything near so much so descending on the northern side, the Suwát valley being much more elevated than that of Béz-darah and Pala'í which we had recently

* Emery P

passed. At the foot of the Pass, and directly under the mountains, we came to the village of Nal-bánddah, the first we reached in Suwát. It is said, that a husbandman of this place once found a number of gold coins in a well close by; but the other villagers, hearing of it, took the treasure from him, and shared it amongst themselves, after which they filled up the well, that no one should get any thing out of it in future. We asked two or three parties on what side of the village the well was situated, but they would not point it out, and said to us: "So you are come here to discover treasure, are you! be under no concern; for your wishes will not be fulfilled."

After proceeding two *coss* or three miles further on, we reached the town of Tárrnah, to the west of which there is a small stream; and on the banks of it, there is a fine grove of *chinár* or plane trees, about a hundred in number, all very ancient, very large, and very lofty; and here we came to a halt.

Mír Æalam Khán, the chief of Tárrnah, came to pay his respects to the KHÁN SÁHIB; and after some conversation, the chief, who had been eyeing me for some time, inquired who I was. The KHÁN SÁHIB replied, "He is a Mullá, and is going on a pilgrimage to the Akhúnd Sáhib." He replied, "He is no more a Mullá than I am; but you have made him one for the nonce." On this the KHÁN SÁHIB observed, "Probably Amír Ullah Khán of Pala'í may have advised you of my being on my way into Suwát." He laughed, and replied: "The day you left Jamál Garraí I heard of your coming to pay your respects to the Akhúnd Sáhib. It is all well: allow no matter of concern whatever to enter your mind; but the people of Suwát are so celebrated for their stupidity and thick-headedness, that it is necessary you should be prudent and circumspect in every thing." The Kháns or Chiefs of Tárrnah are descendants of Hamzah Khán,* the founder of the village of that name in the Yúsufí district south of Suwát, and about eight miles north of Hotí Mardán. He lived in the time of Khushhál Khán, Khattak; for it was his daughter that Khushhál mentions in his poem on Suwát, as having married when there, or whom he was about to marry; and she was mother of his son, Sadi Khán. Hamzah Khán was the then ruler of Suwát, and held sway over the *Samah* also. It was he also fixed

* See the extract from the poem at the end of this paper.

upon Tárnah as the permanent residence of the Chiefs, as it was centrally situated, amongst his own clan, the Solizís of the Bá'i-zí division, by which name the people of Tárnah are still called; but they are, sometimes, also styled the Khán-khel, or Chieftain's clan. The Khán-khel too may be subdivided, according to what the KHÁN SÁHIB said. The one being the family to which the Chief *de facto* belongs, the whole of the males of which are called Kháns; and the other, the family to which the Chieftainship rightfully belongs, or the Chief *de jure*, but whose family may have been set aside, or passed over, which is merely the Khán-khel. For instance: if a Suwátí be asked to what clan a certain person belongs, he will say the Khán-khel; but it must be then asked whether the person is a Khán or only one of the Khán-khel. If he be a member of the family of the Chief *de facto*, he will reply he is a Khán; but if of the family who may be the rightful claimants to the Chieftainship, but passed over, or set aside, he will say he is of the Khán-khel. The Tárnah Chiefs *de facto*, who are the heads of the Bá'i-zí division, are of two families, the *bar-kor*, or upper family or house, and the *kúz-kor*, or lower family or house, in reference to Tárnah and its dependencies above the Morey Pass, and Pala'í, and its dependencies below. These two families are descended from Jalál Khán, son of Hamzah Khán, above referred to, and are always at feud. Mír Æalam Khán Chief of Tárnah, Amír Ullah Khán ruler of Pala'í, and Maesúm Khán, their brother, who dwells at Tárnah, are of the *bar-kor*; and Khurásan Khán, ruler of Zor-mandda'í, Sher-khána'í, and the two Báz-darah villages, and Bábú Khán, who resides also at Tárnah, belong to the *kúz-kor*. Mír Æalam Khán, who is considered the greatest of the Tárnah Chiefs, is about fifty years of age. The next in rank and consideration is Maesúm Khán, his brother, who is about thirty years old; then comes Amír Ullah of Pala'í, aged forty, and Khurásan Khán of Zor-mandda'í who is about fifty years of age; and Bábú Khán of Tárnah aged fifty, besides numerous children.

The day passed away pleasantly enough under the shade of these beautiful trees; and in the evening we went to the residence of the chief; and in his guest chamber we remained the night.

Tárnah, which is the most considerable town in Suwát, contains somewhat more than 1,000 houses, which, at the usual computation,

gives about 5,000 inhabitants. The people are Afgháns of the Bá-i-zí branch of the powerful and numerous tribe of the Yúsufzís. About a hundred houses are inhabited by Hindús, Paránchahs, and other traders, who also follow such occupations as that of shoemakers, smiths, barbers, &c.

The town of Tárrnah lies a short distance from the skirt of the mountains bounding Suwát to the south, and on the eastern bank of the river of the same name, the Suastus of the Greeks, from which it is distant about half a mile.

The village of Nal-Báddah, which was previously referred to, lies at the very skirt of the Morah mountains, on a spur which has become separated from the higher range and runs about three, or three and half miles a little to the mouth of Tárrnah.

After passing Nal-Báddah, the land slopes down to the river, but not in such a manner that anything set a-going will, of itself, ride down to the river. The land of the whole of Suwát, in fact, is like a boat, the sides of the boat are the mountains, and the bottom part the land, as different materially from the mountains. The lowest land in the valley is that portion through which the river flows; and it gradually rises until close up to the mountains. It may also be compared to the two hands placed together like as when one wishes to drink out of them; but only just sufficiently raised so as to prevent the water from running out.

I found, from what I heard of the most respectable inhabitants of Tárrnah, that Shaykh Malí was a Yúsufzí Afghán, and that his descendants still dwell in Suwát; but they could not give me full particulars as to what village they might be found in; neither could they inform me regarding the place where the Shaykh was buried. Khán Kajú, or Kachú belonged to the Rárrnází branch of the Yúsufzí tribe; and his descendants also dwell in the valley, at the village of Allah Ddaud, and will be mentioned in the notice of that place, further on.

The historical work written by Shaykh Malí is not in the possession of the Tárrnah chiefs; and they, moreover, informed us, that the work would not be found in the whole country, save in the possession of Khán Kajú's family.

We now prepared to start from Tárrnah towards Upper Suwát. On the morning of the 22nd August, we left Tárrnah, bending our

steps towards the north, but inclining to the east, which might be termed N. N. E. We passed the villages of Jalálá, Haibat Grám,* and Ddandakaey, and reached the mountain of Landdakaey, close at the foot of which the Suwát river runs. On this account, in the summer months, when the river is swollen from the melting of the snows towards its source, in the direction of Gilgit, the pathway, lying along the banks, at the foot of the mountain, is impracticable from the force of the stream, which foams and boils along with great violence. A road, has, consequently, been made over the crest of Landdakaey itself; but it is extremely narrow, and so frightfully steep, that one of our own party, an Afghán, and accustomed to the mountains from his childhood, passed with the greatest difficulty; for when he ventured to look down he became quite giddy. In the cold season, when the volume of water decreases, the path at the foot of Landdakaey is used. This last named mountain has no connection with that of Morah; but it is a spur of the range, of which Morah is a part, that has come down close upon the river, or rather the river washes its base, as appears from the map, which you sent with me to be filled up. In this part of the river, there are two branches, one much more considerable than the other. The lesser one becomes quite dry in the cold season, and in the hot season has about three feet depth of water. This is very narrow, with steep banks and rugged bed, along which the water rushes impetuously. The other branch contains a much greater volume, and lies furthest from the Landdakaey mountain. On ascending the mountain, up to the end or extremity of the spur, where, in the map, I have brought the mountain and river together, the road leading along the side of the precipice is very difficult, being naturally scarped, like a wall, for about fifty paces; and the road, if it can be so called, is built up into rough steps with slabs of stone, so very smooth, that a person is liable to slip. After this dangerous path has been passed over, you have to ascend about fifteen paces, then some twenty more in a horizontal direction; and, finally, fifteen paces, or thereabout, down again. I mentioned before, that one of our party had great difficulty in getting along: this was no other than the KHÁN SÁHIB himself. When we came to this dangerous passage, he stopped and waxed pale; and turning towards me said: "I die for you." I was

* Grám in Sanskrit signifies a village.

astonished, and asked, "Why?" He replied: "My eyes turn dim, dim." I comforted him as well as I could, and took off my shoes; and with my face to the river and back to the mountain, I crawled along, and he followed after me; and so afraid was he, that he looked at the river every moment, although I forbade him; but he was so overcome with horrid fancies, that he had not the power to restrain his eyes. This difficult path is not quite a yard broad, and is, at least, two hundred yards above the river, which foams beneath. After we had escaped from this place in safety, the KHÁN SÁHIB came to himself again, in some measure; for he put on his shoes, and began to walk upright. I could not discover who had made this road, although I afterwards made inquiry. There is another road to the east of the one we had passed, which leads over the crest of Landdakaey itself, and by it animals are brought, when the water is at its height, but I did not examine it. We noticed that on the opposite side of the river, the mountains forming the north-western boundary of the Suwát valley approach within about three miles of this point. The river is said now to have entered that part of Suwát termed *wuchah* or the dry, which will be referred to in its proper place. Landdakaey is about three miles distant from Tárnah, to the north.

After getting clear of our difficulties, and out of our dangers, we reached the small village of Kottah, to the south of which, on the very summit of the mountains, there are extensive ruins of buildings, so numerous indeed, that I had never seen the like anywhere else. Two of these buildings were large and lofty, something as European barracks appear from a distance. They are still in excellent preservation, and indeed seem quite perfect and entire; so much so, that during very heavy rains, the villagers take shelter in them. The houses of this ruined city are not built near each other as we see in the present day, but are detached similar to the *bungalows* of officers in India. I could not discover any thing in the shape of carvings, or idols any where about. The ruins of these dwellings are square, and are built of hewn blocks of stone; and are very shapely in appearance, but not very lofty, not being more than six, or under four yards in height. The walls were about half a yard in thickness, and in some places less. Each house contained an area of about six yards. The cement used in joining the stones together is of a black

colour,* but I could not tell whether it was lime, mud, or anything else. Every house has a door, as have the two larger buildings also. These ruins are of Buddhist, not of Grecian architecture; but are like those at Bihí near Pesháwar, which we visited together in December, 1849; and are altogether without verandahs. The large buildings I refer to, as situated on the very brow of the mountains are said to have been built by Suwátís of former times as watch-towers; but in my opinion they are the remains of idol temples, which Hindús often build in such places, as at Purandhar near Poonah in the Dekhan, which I accompanied you to, in 1852. There is no made road leading to these buildings, for they are very near to the open ground of the valley; but, probably, there was once a made road, which has now disappeared. This ruined city is close to the Landdakaey mountain, but the village of Kottah is nearer, and Barikott is still further off; for this reason I have written "near Kottah instead of Barikott." This is, no doubt, the ruined city mentioned by the French Colonel Court† as near the last named place, which is a large place, whilst Kottah is but a small village. The ancient ruins in Suwát are situated in such difficult and out-of-the-way places, that it becomes a matter of astonishment to conceive how the inhabitants of them managed to exist, where they obtained water, what they employed themselves on, and how they managed to go in and out; for several of the houses are situated every here and there, on the very peaks of hills; but Suwát does not contain so many ruined sites as writers would lead us to believe.

Proceeding on our route from Kottah, we saw the villages of Nowaey-Kalaey, Abú-wah, Gurataey, Bari-kott, and Shankar-darah. Close to this latter place, there is a tower called Shankar-dár. Shankar, in the Sanskrit language, is one of the names of Siva. It stands on a square base of stone and earth, seven yards in height, and just forty yards in length and breadth, which I myself measured. On this square platform, the tower, which is of stone, joined by the dark coloured cement I before mentioned, stands. I computed the height, from the base, which I had measured, to be about thirty yards, or ninety feet; and I also measured the base, which was twenty-five yards or seventy-five feet in circumference. It is egg-

* Probably bitumen.

† *Asiatic Journal of Bengal*, for 1839, page 307.

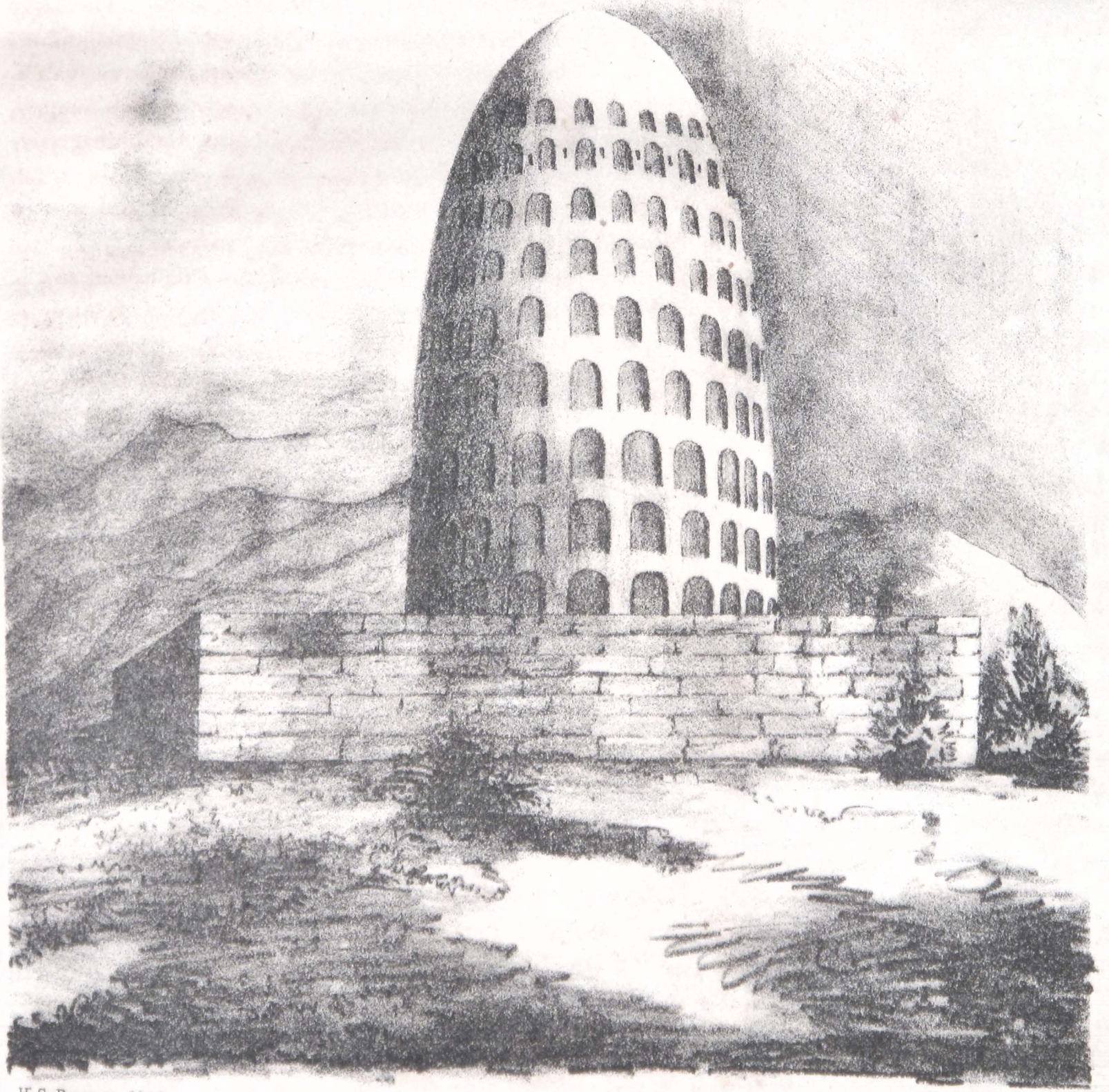


H.G. Raverly. 1862.

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H.G. Raverty. 1862.

TOWER OF SHANKAR-DAR, SUWAT.

shaped, as in the annexed sketch ; and there is no road by which the summit may be gained, nor did it appear to be hollow inside ; but there are small holes just large enough, to all appearance, to admit the hand, every here and there, which seem to have been indented to give light or air. From top to bottom the tower is vaulted like that of the *mishráb* of a mosque, but not so deeply indented or niched that one might place the foot thereon, but about a finger's breadth only ; still the vaulted shape could be distinctly traced to the summit. Each niche or recess is about a yard or more in length and breadth ; and between each of these there is the hole, before mentioned. As the height increases, the *táts* or niches diminish in proportion. The Afgháns of the neighbouring villages have been removing stones for building purposes from the northern side of the tower, and have built several houses therefrom, hence it has sustained considerable injury on that side. The people tell all sorts of tales about the tower ; and all agree that Akhúnd Darwezah, the celebrated saint of the Afgháns, who flourished from the year A. D. 1550 to 1600, gave out, in his lifetime, that this tower contained seven idols, one large, and six smaller ones.

After leaving the village of Shankar-dár we passed Gháli-gaey, which from some accounts, is said to have been the native village of Durkhána'í, and that her people had taken their flocks to graze in the Báz-darah valley, where Adam Khán met her ; and that Adam Khán himself dwelt at Bari-kott. The clan to which Adam belonged is still to be found in Suwát, but Durkhána'í's cannot be so easily determined ; for on account of the notoriety of her love for Adam, which these stupid people deem a disgrace, no one would acknowledge her as having belonged to his clan, even were such the case. Some say she was of the Khá'ist-khel, others say it was the Kházi-khel, and some say she was of the Rárrnází tribe. However, there is no doubt but that her husband, Piawaey, was of the Kházi-khel, and doubtless Durkhána'í was of the same clan also.

We now reached the village of Mányar, where there are two small ancient towers or *topes* facing each other ; and then passed on to Gog-darah, Panjí-grám, and Waddí-grám, which latter place is nine *coss*, or thirteen and half miles from Tárrnah ; and here we halted for the remainder of the day.

To the east of this village, on the central summit of a mountain,

there are a great many ruins, consisting of dwellings, and a very large range of buildings like a fortress, enormously lofty, which can be distinctly seen from a long distance. I did not go myself to examine these ruins, because it would have been necessary to have remained at the village for two or three days for the purpose; and to do so, in a country like Suwát, would have raised suspicion, therefore the KHÁN SÁHIB would not consent. I was told, however, that the children of the village, as mischievous in Suwát as in other countries,* had left nothing in the shape of carvings or images within it. There is also an immense cave in the side of one of the mountains, which cannot be entered from below; and from above, even by the aid of ropes, it cannot be reached, or at least, those who have attempted it have not succeeded. I was told by some of the Waddí-gram people, that several persons did once set out to make the attempt, and lowered down a rope, so as to reach the mouth of the cave; but it was not long enough, and they returned. No other attempt appears to have been made. The tale goes, that the cave belonged to the Káfirs of old, who had a secret path or entrance; and having deposited treasures within it, concealed the path and shut it up altogether. Whoever finds that path, will get the treasure.

I saw a few ancient copper coins here, but they were not worth purchasing; and moreover, the Suwátís, particularly the Hindús, say that from every copper coin of the ordinary size, two *máshas* of pure gold can be extracted, worth three rupees or six shillings, which was the price they asked for them. Throughout the whole of Suwát, at present, whenever any old coins are discovered, they are immediately sold to the Hindús or Paranchah traders, who transmit them to their agents at Pesháwar; and on this account, old coins are not easily obtainable, unless a person remain some time. The people of the village also told me, that there had been idols found in the neighbourhood; but they had, as a religious duty, broken them to atoms, and not a remnant of them now remains. Between the village of Mán-yár and Waddí-gram, there is a rudely carved idol by the side of the road, cut out of the white stone of the cliff itself, and in the figure of an old man in a sitting posture. Every one that passes by throws a stone at it; so there is an immense heap of them near.

I examined the whole of the Pushto books of the villages between

[* Cf. *supra*, p. 123. Eds.]

this and Tárrnah, which were chiefly on theology; but at Waddí-gram I found three others—the poem of Yúsuf and Zulikhá, by Æabd-ul-Kádir Khán; and the poems of Shaháf Dalí, and Adam and Durkhánáf, by Sadr Khán, his brother, all of which you have copies of already.

On the 23rd August, we left Waddí-gram for Míngowarah, which having passed together with the villages of Kamar and Káttli, we turned down the valley of Saiydúgán, which runs in a south-westerly direction, and reached the village of that name, the residence of the Akhúnd of Suwát.

This poor and pious man has been most grossly belied for some years past, by interested parties at Pesháwar, who cram the authorities with lies; and find it easier to lay all disorders which take place on this part of our frontier, at the door of this harmless man, than to the true cause. He has for many years been made out to be the fomentor of all the troubles on the frontier, and to be constantly plotting mischief against us; but those, who have given ear to such falsehoods, have not inquired how much is owing to the grinding tyranny of Hindústání subordinates, and other causes, which shall be nameless. I would ask them one question, however,—“How is it that during the year 1849, we had no walls round the cantonment of Pesháwar and no chowkeydárs; yet less robberies and crime occurred than at any time since, except, perhaps, during the mutiny?” If I recollect aright, the assassination of the late Colonel Mackeson was laid at the Akhúnd’s door; but the very appearance of the venerable old man is enough to give the lie to such a statement. He has been said, at Pesháwar, to possess the most despotic power over a most fanatical tribe; and even the old miscreant who lately set himself up at Delhí, had it proclaimed, that the poor old Akhúnd was coming to assist him with from 12,000, to 18,000 Gházís at his back. I need scarcely add, that the whole is a mass of falsehood got up by interested parties. I will now endeavour to give a sketch of the Akhúnd as he appeared to us.

On reaching the village of Saiydúgán we proceeded to pay our respects to him. He is a venerable looking old man, of middle height, with a white beard, and is about sixty years of age; cheerful in disposition, affable to all who approach him, and with a countenance open and serene. He is learned in the whole of the usual sciences studied

by Muhammadans, to the necessary degree that his position in religious matters demands ; and has no concern in, or control, whatsoever, over the government of the valley, which is entirely held by the different petty chieftains. What they state at Pesháwar and in the Panjáb, about his collecting armies, going to war, and inciting the Suwátís and others to create disturbances, and enmity against the English, are the most barefaced untruths, got up, solely, by interested parties at Pesháwar, and other places.

If, by chance, any injured or aggrieved persons come and make complaints to him, that this body or that body has injured them, he expostulates with the party complained against, either by going himself, or sending another to expostulate in his name, according to the rank of such party. If the expostulation takes effect, it is well ; but if not, the Akhúnd can do no more in the matter.

It is the custom of those of our subjects on the frontier, who may have committed themselves in any way with the authorities, to fly to Suwát, and they come to the Akhúnd, at whose place they remain for two or three days ; for it is the most rigidly followed, and most sacredly observed custom amongst all Afghán tribes, which cannot be broken through, to show hospitality to a guest, however unwelcome he may be. But with respect to the Akhúnd's guests of this description, after a few days have passed, he tells them, with all mildness and kindness, that they will not be able to get on in that country ; and advises them to go to Kábul or some such place. In short, he leads them to understand, in the most delicate manner possible, that they had better leave his dwelling, at least.

What has been said with regard to thieves, robbers, and murderers from the British territory fleeing to the Akhúnd, and being entertained by him, is as false as the other matters which have been advanced against him, and which those, who have, probably, cast their greedy eyes upon the Suwát valley, with the view of getting it annexed, not considering that we could not keep it, but at great expense and bloodshed, take care to spread. In all countries bordering upon each other, the criminals on either side seek to escape from justice by flying across the respective frontiers, as they did from England to Scotland, and *vice versa*, in former times ; and as they do to France and America, in the present day. It is not to be imagined, on this account, that the authorities of those countries

connive at such acts, much less the bishops and priests of those countries. Such too is the case in Suwát. The Akhúnd is high priest or rather a devotee, whom the people regard as a saint, and who is looked upon, by the people of those extensive regions around, as the head of their religion; but he is without the slightest real power, either temporal or spiritual; his influence being solely through the respect in which he is held.

It is in the villages on the outskirts of Suwát, and other places on the border, that bad characters, who have fled from justice, seek shelter, with whom the Akhúnd, as already stated, has no more to do than the man in the moon; but parties, for their own purposes, make use of the Akhúnd's name.

The Suwátí Afgháns are so tyrannical, so prejudiced, and so fanatical, that even the admonitions, and the expostulations of the Akhúnd are unpalatable to them. Whatever they do not like, or whatever may be against the custom of their Afghán nature from time immemorial, they will neither listen, nor attend to. A circumstance which lately happened is a proof of this. A trader of Pesháwar, after great expense of time and money, had caused to be felled, in the hilly district above Suwát, about two thousand pine trees, which, in their rough state, were thrown into the river, for the purpose of being floated down to Pesháwar. When the trader and his people, with their rafts, entered the Suwát boundary, the Suwátís seized them, and would not allow the rafts to proceed. The trader supposing the Akhúnd to have influence, went and complained to him. The Suwátís of Lower Suwát, through fear of their chiefs, with whom the Akhúnd had expostulated about the behaviour of their people, gave up all the trees they had not made use of themselves, and they were not many; but the people of Upper Suwát, that is to say, from Chárbágh to Chúr-raey, on both sides of the river, would not obey, and did not; and the trees may still be seen, lying about in hundreds, on the river's banks.

With the exception of a few servants, the Akhúnd, whose name is *Æabd-ul-ghaffúr*, has no followers whatever. He is of the Naikbí Khel (the Naikpee Khail of Elphinstone,) and left Suwát when a mere child. He resided in the Khattak country, at Saráe, at the *alúrat* or shrine of Shaykh Rám-Kar, where he remained as a student of theology until past his thirtieth year; and was so abstinent that

it is said he could scarcely walk a hundred yards from weakness. This I have heard from Muhammad Afzal Khán, Khattak, who has often seen him there. When the Seikhs got the upper hand at Pesháwar, he left the Khattak country and returned to Swát, and took up his residence at Saiydúgán.

I noticed that the Akhúnd's head shook a little, which unless cured, will probably turn to the disease named *laḳwah* in Arabic, which is a spasmodic distortion of the face.

I had been led to believe from people generally, that the Akhúnd was possessed of some wealth—but it was very little, comparatively, that we saw; and that little was constantly expended,—that he was constantly employed, from morning to night, “with his fanatic subjects plotting in vain,”* and occupied with the world's affairs. Instead of which I beheld a man, who has given up the world, a recluse, perfectly independent of every body; and occupied in the worship of God. Sometimes he comes out of his house for two or three hours daily; sometimes only every other day. At this time people come to pay their respects, the greater number of whom are sick persons. For these he prescribes some remedy, and prays over them, after which he again returns to his closet within his dwelling. If two parties chance to have a dispute, and they both agree that it shall be settled according to the *sharā* or orthodox law of Muhammad, he explains to them the particular precept bearing on the case, from the Arabic law-books. Save this, he has no connection in the matter.

The food of the Akhúnd is a single cake or bannock of bread, made from the *shamúkah* (*panicum frumentaceum*,) the most bitter and unpleasant grain it is possible to conceive, which he eats in the morning before dawn. He fasts during the day; and in the evening he eats sparingly of boiled vegetables sprinkled with salt. The only luxury he indulges in is tea, made in the English fashion, with milk added, as you yourself take it. About two or three hundred poor persons receive food at his guest-chamber daily; and the animals of those who come from a distance receive a measure of corn and some grass. He pays for all he obtains to feed these parties, in ready

* Rev. J. Cave Browne: “The Punjab and Delhi, in 1857.” This author, at page 292 also states, “The Swat valley is inhabited by a warlike and fanatic race of Mahommedans ruled by a *Moulvie of Moulvies*, a patriarch or pope of the Mahommedans of this part of Asia, called the Akhoond of Swat.”

money; yet, apparently, he has no income. The offerings of those who come to visit him are applied by his servants to this purpose; and save a few buffaloes, which are gifts from others, from time to time, he possesses but few worldly goods, much less lands or revenues to plot invasion of empires. The milk, even, of the milch buffaloes is given to his guests; and the males are also slaughtered for them. He himself receives no money from chief or noble; but from the poor who visit him, he will receive their small offerings of one or two *pice* (farthings) to please them, and give them confidence.

The Akhúnd has a little garden attached to his dwelling, in which there are a few fruit trees, consisting of pomegranate, peach, fig, *ttángú*,* walnut, and a vine. As the fruits come into season they are gathered, and a small quantity is placed in the guest-chamber or reception-room, daily. To those who express a wish to taste the fruit he gives a little with his own hands. His residence lies in a most healthy and salubrious situation; and close by there is a running stream of cool and clear water. At the head of this stream a small pond has been formed, containing a few fish. There are also several plane and other shady trees about; and it is, altogether, a very pretty place.

The Akhúnd has one wife, and a little boy about eight or nine years of age, and a daughter. On one occasion he was requested, by some of his particular friends, to make some provision for his family, in order, that after his decease, they might be provided for. He replied, "If they are true unto God, all that the world contains is for them; but if they are untrue to Him, the nourishing of them is improper and unjust." Indeed he is so much occupied in his devotions, that he has little time, even to show affection and fondness for his family.†

* The name of a tree bearing a fruit like the apple in appearance.

† "On our northern frontier, in the Swat valley, the laboratory of Mahomedan intrigue, the right hand of the Alchemist was paralysed at the very moment when he had seemed to have attained the grand *eureka* of his life. The *Badsháh* whom the wily Akhoond of Swat had raised, in order to gather under the green banner of the prophet every Mahomedan fanatic, and to recover Peshawar over the corpses of the unbelievers,—this creature king *died on the very day* that the tocsin of rebellion was sounded forth from Delhi; and the fanatic fury which was to have overwhelmed Peshawar spent itself in civil war in the Swat valley." Rev. J. Cave Browne, Punjab and Delhi, in 1857. Vol. 2nd, pp. 311. The *Badsháh*, a priest, not a king, here referred to, did not die for several months after the Delhi massacre.

Such is the true history, and such the faithful portrait of the terrible, fanatic, plotting Akhúnd of Suwát, the bugbear of Pesháwar.

That he made the mutineers of the late 55th Regt. Bengal N. E. Musalmáns is totally untrue. They fled into Suwát, and remained, as travellers generally do, for a few days, as his guests; but, at the end of this time, he advised them to make the best of their way out of Suwát, although Akbar, who is known as the Saiyid Badsháh, wished them to remain. In this case the Akhúnd indeed persisted that they should not be permitted to remain in Suwát; so the rebels set out towards Kashmír, on the road to which they were cut off by the Deputy Commissioner of Hazárah. Other mutineers also came from Murree, all of whom he dismissed as quickly as possible to Kábul.

It is necessary to explain who this so called Badsháh was. He was not an Afghán, but a Saiyid, named Muhammad Akbar Sháh, a native of Satánah (burnt last year by General Sidney Cotton) near Pakhlí, above Attak. Some years since the Akhúnd Sáhib, as the spiritual chief, was requested to appoint a Badsháh, that is to say a Saiyid, *not a king*, for the word means also a great lord or noble, or head man, but as a sort of high-priest, or rather legate, to whom the *zakát* and *awashar*, certain alms, and a tithe sanctioned by the Kurán, might be legally paid; and who must be a Saiyid. He died about a year since,* on which his son, Mubárah Sháh, wished to be installed in his father's place; but as the Suwátis were not willing to pay tithes, the Akhúnd declined to do so. All Saiyids are called Sháh or Mfán; and Sháh and Badsháh signify a king also, but here it merely meant a high-priest. At Pesháwar, one hears of Gul, Badsháh, and there is a gate of the city called after him; but it does not follow that he was a king, for no such king ever did exist, any more than Saiyid Akbar Sháh was a king in Suwát. It was the word Sháh, no doubt, which has been magnified into Badsháh, as if the words could not possibly mean anything else than a king †

* August, 1857.

† On referring to Captain Conolly's "Notes on the Eusofzye Tribes," already referred to, I find, that the king of Suwát, set up specially by the Akhúnd, for the Delhi tragedy, existed twenty years before. I copy Captain Conolly's own words—"The tribes of Booneer and the neighbouring hills, may be said to

The person referred to by Captain Conolly under the name of Muríd Sáhib Zádah, was quite a different person to the Akhúnd, and was an inhabitant of the town of Ouch. The word "Ouchand," in the article you refer to* is an error; but is probably intended for the plural of Ouch—Ouchánah, as there are two villages adjoining each other, of this name, which are well known. This person, whom he referred to, has been dead some time. His descendants still live at Ouch, but none of them are any wise remarkable for piety or worth.

To return again after this long digression to the journey before us, after we had paid our respects to the Akhúnd, I wished to proceed on my journey; and as the time of the KHÁN SÁHIB had expired, he made me over to the Saiyid I mentioned on a former occasion, and he also left with me one of his trusty and confidential followers. He himself returned to Pesháwar.

A little higher up the valley of Saiydúgán from this, towards the east, lies the village of Islám-púr which was the residence of Mí-án Núr, the grandson of Akhúnd Darwezah, upon whom Khushhál Khán, the renowned Khattak chief and poet, launched his bitter irony in his *kastdah* or poem on Suwát; and here also, the tomb of the Mí-án may still be seen.

On the 26th August we set out from Saiydúgán, by ascending the *kotal* or Pass of Shámell, which lies to the north-eastward of the village of Míngawahrah, and nearer to the river. This village contains a great number of Hindú inhabitants; so I went there to see whether I could secure any ancient coins. I saw several, but they were not such as I required.

After proceeding a further distance of about three miles, we reached the village of Manglawar, which is situated at the entrance

have no chiefs of any importance, the only individuals possessing influence being a family of Syuds, the descendants of Peer Baba, a celebrated saint, who lived in the time of the Emperor Humaioon.

"Of this family, there are three principal branches amongst the Eusofa. The representatives of the elder and most influential branch are, Syud Azim and Syud Meeah of Tukhtabund, the capital of Booneer, who may be compared to the Abbot Boniface and Sub-friar Eustace of the novel; Syud Azim, the elder, a good-natured, indolent character, having willingly resigned his authority to his more active and talented brother. The second branch is SYUD AKBAR, Meeah, of SITANAH on the Indus; and the third, Syud Russool of Chumla."—*Bengal Asiatic Journal*, for 1840, page 929.

* *Bengal Asiatic Journal*, for 1839, page 929.

of a small valley, of the same name, running to the N. E. At this point also, the river has approached very near to the spur from the mountains, over which lies the Shameli Pass, just referred to, so much so, that there is no passage into the central part of the Suwát valley in the hot months, when the river is at its height, by any other road; but in winter there is a practicable road along the river's bank. I examined all the Pushto books in this village which I could get hold of, but they were all on divinity, and not one with which you are not acquainted; such as *Makhzan-ul-Islám*, *Fawá'id-ush-sharífah*, *Jannat-i-Fardous*, *Durr-i-Majális*, &c. At this place also there are some ruins on the mountains to the east, but they are few, and can only be distinctly traced on ascending the mountains; but there are no houses or walls standing.

Manglawar, also, is very pleasantly situated, with streams from the mountains running past it, together with a great number of umbrageous plane trees like those at *Tárrnah*. Here also I obtained a copper coin, which I bought.

Proceeding onwards we reached the village of *Chhár-bágh*, and made inquiry after the principal books I had come purposely to seek, in the houses of the *Míáns* or *Saiyids*; but those I sought were not forthcoming. Continuing our journey for about four and half miles, in a direction between north and west from *Chhár-bágh*, on the river's bank, we reached the *Kábul-grám*, about four and half miles further on, and thence onwards, passing several small *báñddas* or hamlets, we reached *Khúzah Khel*, where we stayed the night; and I again made inquiries about Pushto books, but could obtain nothing new. The air at this place was very chilly; and the valley began to contract very considerably. There were no *Hindús* in the village; and the *Paránchas* were the only tradespeople and shopkeepers to be found so far towards the upper part of the valley. Here the rice fields, too, ceased; for the banks of the river began to get very high and steep. The land on which this village stands, as well as others on the left bank, facing the north, is high. Some are situated on a spur from the hills, and others on more level ground, or on small plains, at the very skirt of the hills; but the ground is not level until the river's banks are reached; for the land resembles the back of a fish. The banks of the river, on both sides, sometimes slope down to the water's edge, sometimes are steep and scarped

like a wall almost, but not often. Where steep, the height of the banks is about eighteen or twenty feet from the water; but the ground, on which the villages generally are situated, is about half a mile or so from the banks, and is generally from one hundred to one hundred and fifty feet about the level of the water, but sloping gradually downwards.

On the morning of the 27th August, we again set out up the valley; and passing the villages of Sherrn-i-bálá and Sherrn-i-pá'ín, and Khúnah, we reached Petaey and Binwarri. At Petaey we found it so excessively cold, that one could not drink the water with any degree of comfort. I ventured to enter the river for a few paces, but soon had to come out; and was glad to stand in the sun, on the rocks, to get warmth into my feet again. The people were sitting in the sun for warmth; and all slept inside at night, it being too cold to sleep outside, although this was the month of August, the hottest in the Pesháwar valley. I saw snow on the mountains about ten or twelve miles off.

At this village I also, for the first time, met some of the people of the mountain districts to the north of Suwát, together with some of the Gilgitt people also, who had come here to purchase salt. They were all clothed in thick woollen garments, coats, trowsers, caps and all, but wore sandals on their feet. They were, in appearance, something like the people of Badakhshan; and although, to look at, not very powerfully built, yet they carry loads equal to that of an ox of this country (Pesháwar and the Panjáb). I could not understand any of the words of their language,* save that they called salt *lún* which is Sanskrit लवण. The salt is brought here by the Khattaks from their own country, for sale; and the people of the Kohistán, to the north, near which Petaey is situated, come down as far as this place to purchase it.

In the vicinity of this village the peculiar gravel called *charata'i*, before referred to, is found in great quantities. The people called it *gitta'i*, which is Pushto for gravel in general. Here too, the valley is not more than half an English mile across, even if so wide; and the banks of the river are very high. The fields are few, and the extent of cultivation insignificant.

* The writer is well versed in Urdú and Pushto, and Persian is his native tongue.

There are more mills in this part of the valley than in any other part of Suwát. Great quantities of honey are produced here also. The Suwátís make dwellings or hives for their bees, and take great care of them. The hives are thus made. They place a large earthen pot in a *ták* or niche in the wall of the house, with the bottom of the pot towards the outside part of the wall, and the mouth level with the interior part of the wall of the house. They then plaster all around with mud, so that the pot may not fall out of the niche. The mouth is then closed with mud, that the bees may enter from the hole made for them in the bottom of the pot, which is turned outside. When the pot is well stored with honey, the bees having taken up their residence in it, the mouth of the pot, which has been closed with mud is re-opened from the interior of the house, and a piece of burning cow-dung, that smokes, is applied thereto. On this the bees go out, and then the hand is inserted, and the honey removed; but some of the comb is allowed to remain for the bees. The mouth of the pot is then closed up again.

Scarfs called *shálaka'í* both white and black, are woven here in great numbers, which are exported for sale to Pesháwar and other parts. This part of Suwát is also famous for its fruit, every description of which comes into season earlier in this vicinity than in any other part of the valley.

The complexion of the people of Upper Suwát is quite different to that of the people lower down the valley; and the men are generally fair and good-looking. I also saw some females of Káshkár, and the Kohistán, to the north of Suwát, at this village, who were very handsome indeed. The women of the villages, along the river, in this part of Suwát, go out every morning to bathe, during the summer months; and numerous bathing machines have been built for their convenience. These consist of four walls of mud, or mud and stone, and of sufficient height to conceal the bathers. The men, also, use them; but they are intended for the exclusive use of females in the mornings. These places are called *chár chobáey*.

The villages in this portion of Suwát are much smaller and more scattered than in the central parts of the valley; and the people of each village are generally at feud with each other; and, consequently, little or no intercourse takes place between them.

I should mention in this place, that from Tárnah to Chhár-bágh

the ground rises gradually, and thence to Khúzah Khel still more so; and that at every hundred paces almost, the difference can be distinguished.

From Petaey we proceeded onwards about three miles to Pí'á, the ground rising considerably and abruptly until we came to this village, the last held by the Yúsufzí Afgháns in the northern extremity of the Suwát valley, which here terminates. Beyond the country is called the Kohistán, which is, however, the Persian word for Highlands; generally used throughout most parts of Central Asia to designate all mountainous tracts. Between this and Petaey also, the river foams and boils along with great impetuosity; and is more considerable than the Arghandáb river, near Kandahár, even when at its greatest power and volume.

About four or five miles further up the valley, beyond the Yúsufzí boundary, there are a few hamlets, the two principal of which are called Chur-rra'í, on this bank, and Tírátaey on the opposite side. These villages are inhabited by the descendants of the celebrated Akhúnd Darwezah, the great saint of the Afgháns, and successful opponent of Pír Roshán, the founder of the Rosháníán sect. It appears that the whole of Suwát, as far north as Pí'á, was conquered in Shaykh Malí's time; but these few villages just referred to, were acquired from the Káfirs (as all people are termed by the Afgháns, who are not of the same faith as themselves) about a hundred and fifty years after, in the time of Akhúnd Karún Dád, son of Akhúnd Darwezah. At the capture of Tírátaey Karún Dád lost his life.

I was informed by the people here, that some years since, a number of dead bodies were discovered, buried in a mound at the side of a hill, near Tírátaey. The bodies were quite perfect as if but recently dead; and had been buried with their arms, consisting of bows and arrows, axes, and swords. They were removed and re-interred along with their weapons, in some consecrated spot. When I heard this, the thought struck me that you would desire to possess specimens of these arms, but I could not obtain any without having one of these burying places opened, which, amongst such bigoted people, was dangerous and impracticable.

The people of Tírátaey also told me, that they possess the body of Akhúnd Karún Dád; whilst the people of the village of Kánjúán affirm that when he fell fighting against the Káfirs, he was buried

in their village. The reply of the Tírátacy's to this is, that they stole the body from Kánjúán, and carried it off to their own village and buried it there. All such statements as these are solely for their own interested purposes, in order to enable them to peel off the skin and flesh of poor people, in the shape of offerings at the shrines.

Having now reached the boundary or extremity of Upper Suwát, beyond which I could not then penetrate, we began to prepare to cross the river, and return home by the opposite bank; but before giving an account of our homeward journey, I will here give you the information I gained respecting the country beyond, up to the source of the Suwát river, which I obtained from an intelligent Afghán who passed several years there.

After leaving Píá, the boundary of Upper Suwát, the first village is that of Chúr-rra'í, beyond which the Pushto or Afghán language ceases to be spoken, and the Kohistání language is used. The first village is Birán-yál inhabited by Tor-wáls, which is situated on the left or western bank of the Kohistán river as the river of Suwát is also termed. The distance between this village of Birán-yál and the village of Chúr-rra'í is about eight miles, from the first of which the Kohistán may be said to commence. The people here too understand Pushto. From this to the extremity of the valley, at the mountain of Sar-dzáey, is a distance of seventy-five miles; but the valley is so narrow that a stone thrown from one side reaches the other; in short it is about a bow-shot across. The whole of this space is occupied by two tribes; first the Tor-wáls, sometimes also called Rúd-báris; and above them again, the Gárwí tribe. The amount of the former is about 9,000 adult males, and the Gárwís about 3,000. Hence it will be seen, that this district is densely populated. The villages inhabited by Tor-wáls, from south to north, are; Birán-yál, to the west of the river, eight miles from Chúr-rra'í; Haranaey, to the east of the river, about twelve miles from Chúr-rra'í; Cham, to the west of the river; Gornaey, to the east of the river; Chawat-grám, to the west; Rámatt, to the east; Chúkíl, to the east; Ajrú-kalaey, to the west; and Mán-kíál, to the east,—these belong to the Tor-wál tribe; and Pash-mál, to the west; Har-yání, to the east; Ilá-hí-kott, to the west; Ushú, to the east; Kálám, to the west; and Utrorr, to the west, belong to the Gárwí tribe. After this, still proceeding north, are the three villages of the

Gújars, called the *Bánddahs* of the Gújarán, one of which is Sar-bánddah, inhabited by about fifty families. It is close beneath the mountain of Sar-dzáey, the barrier closing the extremity of the valley to the north. The three villages contain, altogether, about six hundred houses.

A short distance to the south of Sar-bánddah, there is a marshy, meadow-like plain of some extent, probably about fifteen jaribs of land.* This is called Jal-gah. This term is evidently derived from Sanskrit and Persian; the first being जल water, and the second गह a place, "the place of water or streams." The rivulets issuing from this meadow having collected together, flow downwards towards the south; and this Jal-gah is the source of the Suwát river, which, united with the Indus, and the Panjab rivers, at last, pours its water from scores of mouths into the mighty ocean at Kurrachee, (or more correctly Karáchi) in Sindh, after a course of some fifteen hundred miles!

Flowing south, the stream, called the water of Jal-gah, enters the boundary of the Gárwí tribe; and thence flows on to Ut-rorr, which lies on its western bank. Thence under the name of the river of Ut-rorr it flows down opposite to the entrance of the *darah* of U'shú with its river, lying in a north-easterly direction, and unites with that stream near the village of Kálám, also on the western bank. Still lower down it receives the river of Chá-yal running through the *darah* or valley of that name, lying in a south-westerly direction, near the village of Shá-grám on the western bank. East of the Ut-rorr river, as it is termed from Shá-grám downwards, and about half a mile lower is the village of Chúr-rra'í, where its name again changes; and it is then known as the *sind*,† or river of Kohistán. On reaching the villages of Pfá and Tírátáey, it receives the name of the Suwát river, having during its course received, little by little, the small rivulets on either side.

At the extreme head of the valley, near the mountain of Sar-dzáey there is a Pass leading into Káshkár; another road leads through the *darah* of Ushú, on the eastern side, into Gilgitt; and another leading into Panjkorah through the Chá-yal *darah*.

* A jarib of land is sixty yards in length and breadth.

† A Sanskrit word, used in Pushtó.

Throughout the whole of this valley, from Sar-báddah to the boundary of Upper Suwát, there are immense numbers of trees, both along the river's banks, and on the mountains on either side, to their very summits. The trees mentioned as having been seized by the Suwátís, in a former paragraph, were felled in this valley, to be floated down to Pesháwár. I saw one of the party who had gone to fetch them, and he informed me that trees, some of which were large pines, only cost, in felling, from three-pence to two shillings each.

The wild animals of this upper portion of the valley of the Suwát river are numerous; consisting of tigers,* bears, and monkeys, in great numbers, particularly the latter; wild boars, gazelles, a large species of deer, wild bulls, hares, foxes, wolves, and jackals without number. The mountain sheep is also common, as well as the musk-deer, called *rámúsi* by the Afgháns and Kohistánís.

The flocks and herds consist of bullocks, cows, sheep, mules, and numbers of goats. There are also hogs, *brorrahs*, (a species of wood-louse), and fleas in swarms. Indeed it is said the fleas of this part are more numerous than those of Suwát, from which, Heaven defend us!

The dress of the Kohistánís consists of garments woven wholly from *pashm*, the peculiar wool or fur of these parts, with which several animals are provided. They do not wear shoes, but twist strips of the leather of cows or goats about the feet and legs as far as the knee, but the feet are protected by sandals, the two great-toes being left bare. The women dress similarly to the men, with the exception of the covering for the legs.

The people are very fair and comely; and the women, who go about unveiled, are very handsome.

The cultivation depends upon rain. They do not use the plough, but a kind of hoe or mattock, to turn up the land with, or otherwise make holes in the ground, into which the seed is inserted. Wheat and barley are by no means plentiful; but *jowá* (*holcus sorgum*) is.

Fruit is more abundant in the Kohistán than in Suwát, but much of the same description. The winter is severe; and snow falls in great quantities.

The Suwátís import grain; and thread, needles, and coarse blue cotton cloths from Pesháwar; and salt from the Khattak country is imported into the Kohistán.

* Leopards probably.

The following customs are observed as regards hospitality. Whenever a guest, that is to say a traveller in general, or a stranger, reaches the *hujrah*, or apartment set apart for the reception of guests, in the same manner as throughout Afghánistán, it is necessary that one of the attendants who has charge, should warn the person in the village, whose turn it is to supply the guest with victuals; for all have to do so in turn. If the guests should require more than this person has it in his power to furnish, the next party, whose turn may follow, is also warned to supply the guests. Should a great man arrive, such as a Khan or Chief, or a Saiyid, or the like, with twenty or thirty persons in his train, the kettle drum at the *hujrah* is beaten to give notice that lots of meat and clarified butter are required for their use. On this every person who has any meat of rather too high a flavour to be very palatable to himself, gives due notice that he has some; and this is either taken to the *hujrah* to be cooked, or the person who supplies it, cooks it, and sends it to the *hujrah* for the use of the guests. They do not eat fresh meat in the Kohistán, but leave it to hang until it becomes very high,* or almost rotten, and then cook it. Fresh meat, they say, is the food, not of men, but of ravenous beasts.

After this long digression we may now return to Pi'á, the northernmost village in Upper Suwát.

As there was no raft at this place, (for such a thing as a boat is not known) we had to return our steps down the river, a short distance, to Banawrrí where we found one, and crossed over to the village of Landdaey, which is about two hundred paces from the right bank, the breadth of the stream at this ferry being about one hundred yards. The banks were very steep here, and the river was very deep. I observed that where the river was deep, the banks were steep and scarped; but where the water spread out, the banks were like the sea-shore, more sloping, and gravelly.

Having now reached the opposite bank, we began our journey homewards through that part of Suwát lying on the right bank of the river, and known by the name of *lanwodah* or the moist. On the 30th August we left Landdaey, where I obtained a copper coin which seemed something new, and proceeded to the village of Darwesh Khel-i-Balá or the higher, about eight miles distant, passing

* Like game amongst the fashionables of England.

several small *báddahs* or hamlets of four or five houses by the way. The ground all along our route, which lay at the skirt of the mountains, was very irregular and hilly; and the cultivation was very scanty. A rivulet runs through this village, which is shaded by a number of fine trees, under whose shade there are mosques, and *hujrah*s (cells or closets they may be termed) for *tálíbs* or students, of whom many come here to study; and, altogether, it is a very picturesque and pleasant spot. At this place we were very much distressed and annoyed by the Malik or headman, and a Mullá or priest, both Suwátís. The Malik wished to take away my clothes and papers; and the Mullá ordered me to show my papers to him. There is no doubt but, that, in case I had shown him my papers, and he had seen what was contained in them respecting Suwát, we should have been all three lost. By great good luck, however, some guests happened to arrive just at the time, and occupied the whole of our persecutors' attention. This we took advantage of, to make ourselves scarce with all speed, and reached Darwesh Khel-i-Pá'in or the lower, some distance from the other village. Here we halted for some time to rest ourselves; and I made inquiry about books and old coins, but without success. I found that the *Shálaka'* or woollen scarfs I before alluded to, both white, black, and flowered, are manufactured at these two villages, just mentioned. We proceeded from thence to Banbá Khelah, which faces another village called Khúzah Khelah, distant about a mile and half on the opposite bank. Most of the villages in Suwát can be seen from each other, save a very few, such as Khazánah, and Garraey, which lie to the west of the spur of Sáe-galí; and Saiydúgán, and Islámpúr, which are situated in the *darah* or valley bearing the latter name; for, in the whole of the centre of Suwát, there is neither mound nor hill to obstruct the view. It is indeed, a most picturesque valley; in the centre is the river branching out with the green fields swelling gently upwards, on both sides, until they melt, as it were, into the lower hills. Here I obtained two square copper coins, duplicates, but the impressions were distinct.* I was told on inquiry, that when the people go to the hills for grass, they search about for old coins, near the ruins they may pass, or sometimes they go purposely to search for them, and dispose of what they find to the Hindús.

* Coins of Apolodotus.

Passing this place, we came to Banbá Khel-i-Pá'in, or the lower; and from thence went on to Saubat and Kharerra't, the people of which were at feud, and were fighting amongst each other. On reaching Shakar-darah in the evening, we were told that they had, that day, lost some twenty, in killed and wounded, on both sides. After staying for the night at Shakar-darah, on the morning of the 31st August we set out from thence, and proceeding through the pass of Nún-galí over the spur, (consisting of earth mixed with rocks and stones, containing something of a yellow colour,) which juts out abruptly for about three quarters of a mile, to one of the branches of the river, from the mountains on our right hand, we again descended to the village of Nún-galí, which lies under the southern side of this spur near the river, and just opposite to Chhár-bágh on the other side, which can be distinctly seen. Passing on from this village, we came to Báaddí-i-Bálá, and Báaddí-i-Pá'in the former of which after Tárrnah and Munglawar, is the largest place in Suwát. Leaving these we passed on to Kánjú-án, where the shrine of Akhúnd Karún Dád, son of Akhúnd Darwezah, is situated, and to which I went to pray. Continuing our journey we came to Damghár, and Díw-lí; and then went on to Akhúnd Kalaey,* where is the tomb of Akhúnd Kásim, author of the *Fawá'id-ush-Sharrízat*.† His descendants still dwell here. Damghár is the place mentioned by Khushhál Khán, in his "Ode to Spring," which is contained in your translations of Afghán poetry.‡ We now proceeded onwards through the Súe-galí Pass, towards the mountain of Súe-galí, another spur from the same mountains, which juts out towards one of the branches of the river, and then, for a short distance, turns abruptly to the south. The length of the *kotal* or pass is about twelve miles, the first three of which was a pretty good road; the next three miles are very difficult; and the remaining six, as we had to descend, were not so very difficult, but would have been so to ascend. The air was so cool and pleasant, that we accomplished this difficult journey between ten in the morning and three in the afternoon, the hottest part of the day, without experiencing any inconvenience from the sun,

* Kalaey is the Pushto for village.

† The title of a celebrated Pushto work, part of which will be found in my *GULSHAN-I-ROH*.

‡ "SELECTIONS FROM THE POETRY OF THE AFGHÁNS, translated from the original Pushto:" London: Williams and Norgate, 1862.

although we were on foot and brought no water with us; and this too on the last day of August, the hottest of the hot months in the Panjáb and at Pesháwar. On ascending the Pass, and about two and half miles from the commencement of the ascent, we came to a *siá-rat* or shrine, with a rivulet running past it, and shaded by fine *zaitún* or wild olive trees, an immense forest of which, the largest in the whole of Suwát, and reaching to the summits of the mountains, here commences. On reaching the crest of the Pass, and looking downwards we could see the village of Garraey, which we passed, and proceeded on to Khazánah, the men of which are the strongest in Suwát. At this place also, we met a very pretty young woman, who, I remarked to my companions, was the first good-looking one I had seen in the Suwát valley. We still proceeded onwards, and reached Zírah Khel, which lies just opposite to the Sanddakaey mountain on the other side of the river. From thence we went on to Ouch-i-Bálá, and Ouch-i-Pá'in, both of which villages, lying close to each other, are situated just inside a long narrow valley, containing water, through which a road, which is always open, leads into Bájawrr. There is another road by way of Lower Suwát, but this one is preferred.

Here we passed the night in company with a *káfilah* or caravan of Khattak traders; and in the morning, which was the 1st September, we were conveyed across the river from the ferry near the village of Chak-darah, where Kokal-tásh, the general of the Mughal Emperor Akbar, built a fort to overcome the Yúsufzís of Suwát, to Allah-ddandd, thus leaving the *láwndah* or moist part of Suwát, and entered once more the *wuchah* or dry district. There were no traces of ancient ruins near the former village.

Allah-ddandd is the residence of the chief of the Rárrnízí branch of the Yúsufzí tribe, and the residence of the chief, Sher-dil Khán, son of Æinayat-ullah Khan (mentioned by Conolly in his notes on the Yúsufzís). He is a young man about twenty-three years of age, and is a lineal descendant of Khán Kajú, or more properly Kachú, the chief of nine *laks** of spear-men, in the days of Sher Sháh, Lúdhí, Emperor of Hindústán, and the author of a valuable history of the conquest of Suwát by his tribe, some few years previously. Notwithstanding his proud descent, however, and that Afgháns, generally,

* A *lak* is 100,000.

are so well versed in their own genealogical lore as to be able to relate their descent *vivá voce*, for five hundred years or more, this chief does not know the names of his ancestors, nor the number of generations between Khán Kachú and himself! After this specimen, it is not very astonishing, that Mír Æalam, Chief of Tárrnah, did not know how he stood with regard to Hamzah Khán, his own great ancestor.

From the writings of Khushhál Khán, the renowned chief of the Khattaks, in the reign of Sháh Jahán and Aurangzeb his son, we find that the descendants of Khán Kachú were several times dispersed; hence their present comparative diminution of power, and smallness of territory, and want of worldly goods.

The most celebrated and powerful chiefs of Suwát, indeed the two families who exercise the chief power over the whole valley, are those of Tárrnah, already mentioned, and the chief just named; otherwise all Afgháns are Kháns, particularly when from home, or on their travels. My business here, too, as you are aware, lay more with Mullás; and I endeavoured to avoid the chiefs as much as possible. At Allah-ddandd, however, Suhbat Khán, son of Hukamat Khán, Shér Dil Khán's brother, has also a portion of the Rarrnzí country; but he is four or five years older than his nephew, who is the chief of this branch of the Yúsufzí tribe.

The tomb of Khán Kachú is at Allah-ddandd, also that of the famous Malik Ahmad, who took so prominent a part in the affairs of the Yúsufzís, from the time of their being expelled from Kábul by Mír Ulagh Beg, grandson of Timúr-i-lang, up to the time of their conquest of Suwát and Panjkorah, and other districts about Pesháwar, which some have stated to have been theirs, already in Alexander's day.* I could not discover any thing about Shaykh

* Major J. Abbott in his "Gradus ad Aornos," (Journal for 1854,) quoting Arrian, with reference to the reign of Massaga, states: "The enemy had 7,000 mercenary troops of the neighbouring districts (*the Rohillas, probably, who still swarm in that neighbourhood.*") Again: "By the 3rd and most obvious route crossing the Negooman at Lalpoor, he would have threaded the Caroppa Pass, have entered and conquered the Doaba of Shub-gudr, have crossed at Ashtnugr the river of the *Eusufzyes, or as they still call themselves, Asupzye, Aspasioi, i. e. the Isappwar,* and would have found himself in the country of *the Aspasioi!*" Surely Major Abbott knows that ROHILLAS are AFGHÁNS, and that their country is called ROH; and if the Yúsufzís only reached Kábul in Ulagh Beg's days, and years after conquered Pesháwar and Suwát, it is evident they could not have been there in Alexander's days, any more than the Normans, who conquered the Saxons at Hastings, could have been in England, in the days of Julius Cæsar.

Malí, or his descendants. I here heard, however, that the book I was in search of, and for which I had chiefly undertaken this journey—"The History of the Conquest of Suwát," by Shaykh Malí—was in the possession of Mí-án Ghulám Muhammad of Tsaná-kott, and that whenever there is any dispute between families, respecting the right to lands, they get the book, which contains an account of the distribution of the whole of Suwát by the Shaykh and Malik Ahmad, at the conquest; and as the book shows they agree to without further dispute. I was quite elated at this piece of good news, and wished to set out forthwith for Lower Suwát; but those who accompanied me did not agree, as they had no acquaintances there; and, moreover, that part of the country was in a disturbed state. I urged upon them that we had but eight or nine miles remaining, which we could get over in a few hours; but, all I could do, I could not induce them to go. Having no help for it, I dismissed the Suwátís who had accompanied us so far, and set out with Nek Muhammad, the confidential clansman whom the KHÁN SÁHIB left with me, and proceeded towards Butt Khel, and thence passed on to the village of Shair. Here I took counsel of my trusty companion, and proposed that we should proceed alone, to Tsaná-kott. He said he would go wherever I wished, but he had one thing to mention, and that was, as follows. "In the first place, we have no excuse to make for this journey, if obstructed or annoyed. We could not state that we are going to pay our respects to the Akhúnd, or that we are students going to read with some teacher in his vicinity. Here such excuses are not likely to be listened to, and trading would be the only plea available; whilst, at the same time, we have no goods to trade with. The best way to put off this new journey for another opportunity, when the KHÁN SÁHIB has promised to accompany you for a period of two months, and then we can see all the country." This advice of my companion was sound, and I acted accordingly; so we set out on our return to Pesháwar by the Mala-kand Pass.

This Pass is much less difficult than that of Morah, by which we entered Suwát. About half way up the northern side of the Pass there is a spring of cool and pure water, round which the spikenard plants flourish most luxuriantly; indeed, throughout Suwát, wherever there were springs or rivulets, I observed they were surrounded by

these beautiful plants. The mountains round this part of Suwát are, also, more densely wooded, than about the Morey Pass, with forests of pine and *zaitán* or wild olive. On the summit of the Pass there is a large open plain, and here there are several *kandaks* or trenches in which a number of bodies have been buried. I have been informed, that there are fissures in many parts of these *kandaks*, where hundreds of skulls may be seen, as also arrows, swords, knives, &c. It would appear that some great battle had been fought here when the Yúsufzís first invaded the country, and that the slain were buried on the field of battle; and what is more natural than to suppose that the people took post in the Malakand Pass, to resist the invaders? On the southern side there are no rivulets; and no water is procurable, save from two wells which have been dug between the village of Dar-gaey and the foot of the Pass. Near one of these wells there is another road, apparently very ancient, over Malakand, the whole of which to within a short distance of the summit, is built up with slabs of stone and lime; but like that of Khandállah, between Bombay and Poonah, it has many turnings and zig-zags, and thus appears to have been scientifically designed; but although it is the shortest way, with all its turnings, the Afgháns prefer using the other road.

They say, that there is another road into Suwát, still easier, by the Sháh-kott Pass, which is comparatively straight and level; and appears to have been a regular made road, probably the work of the former inhabitants of these regions, who, from the ruins that still remain, appear to have attained a considerable degree of civilization. Guns could easily be taken into Suwát by this route; but the Afgháns, apparently, to provide against such a contingency, have broken up the road in several places; and at present it is never used.

There is no place named Kandárák, at the foot of the Karakarr Pass into Suwát, to be found at present; but the ruins of a village, or something of the kind, may be traced. Perhaps this is the place referred to in the Akbar Námah, the scene of the defeat of Akbar's army by the YúsufzÍ Afgháns. I was informed, that about three years since,

* The history of the Yúsufzís and the account of the conquest of Suwát I have found in a work in the Library of the India House; written however in a most strange manner, in Pushto and Persian. The author was an Afghán; and he goes on to relate in Persian, and then all at once breaks into Pushto and *vice versa*.

three Afgháns found a phial, or something of the kind, near this place, the mouth of which was closed with lead, and contained several seals regularly cut. They appear to have been glass or crystal. An iron oven was also found at the same time. The Suwátis say, that the army of the Mughals were defeated in the Sháh-kott Pass; and will not allow that Akbar's army ever entered Suwát itself. I was equally unsuccessful regarding the other places mentioned in the history referred to, viz.; Iltimsh, Saranyakh, and Kandárf. I imagine they must have been more to the north-west, towards Káfir-istán.

On reaching the foot of the Pass we went on to Dar-gaey three miles distant; and thence proceeded to Sháh-kott, about two miles further. We had now entered the British territory; so I went on direct to Pesháwar: and here ended my travels in Suwát.

I must now attempt to describe the features of the valley.

On descending from the Mohrey Pass, and issuing from the narrow valley in which Nalbánddah lies, towards Tárrnah, the Suwát valley appears to lie almost east and west. It then makes a bend in a north-easterly direction as far as the Pass of Shámelí; and from thence to Pí'á the direction is almost due north; and beyond Pí'á again up to the source of the Suwát river, at the *Jal-gah*, it diverges slightly more in an easterly direction. It will therefore be seen, that the Suwát valley is divided, as it were, into three natural divisions; and where the three turns, above mentioned, commence, the valley gradually narrows by the mountains on each side converging together, and then opens out again by their receding. The river intersects the valley throughout, with occasional considerable bendings; but the several maps you have are incorrect,—indeed, almost wholly so as regards the country beyond the Mohrey Pass. The map in Elphinstone Sáhib's book, is better. The mistake is, that the valley in all these maps, is made to run, almost in a straight line north-east, and south-west; and from them it would appear, that a person standing at the highest part of the valley could see down straight through it, which is far from being the case.* The river receives a few considerable streams, as has been previously stated, together with many small rivulets, from the mountains on either

* The accompanying rough map is based on Lieut. (now Major) J. T. Walker's, as far as the Mohrey Pass, which he has so far surveyed.

side. From Chúr-raey to Binwarrí, which was the nearest point towards its source which I visited, the stream is about a hundred yards broad, very swift, and violent. From about five miles lower down than Binwarrí it becomes somewhat wider, but is just as rapid and violent as before, till it reaches Darwesh Khel, about three-quarters of a mile lower down than which, where the valley also opens out considerably, it becomes much broader, and divides into several branches, and so continues until it reaches Allah-ddandd in Lower Suwát, where the branches again unite. From thence the river becomes narrower, until it joins the Malízí river (the river of Panjkorah of the maps), near the village of Khwadar-zí, in the country of the Utman Khel.

No gold is found in the river or its smaller tributaries, unless it be at their sources; and there are few or no trees on the river's banks, in the whole of the lower parts of the Suwát valley, not a hundred altogether I should say, save in the smaller valleys running at right angles to it. Here and there, one or two may be seen, in fields near the banks, under which the peasants rest themselves, and take their food in the hottest part of the day. It is in the mountains, on the sides of the valley, that trees are numerous.

The mountains on either side as seen from the broadest part of the valley constituting Lower Suwát are of different degrees of elevation. The first, or lower ranges, are of no great height, and of gentle ascent; and the second are rather more abrupt; and on these there are, comparatively, few trees, but much grass. The third or higher ranges appear like a wall; and that to the north is densely covered with pine forests, which are seen overtopping all.

Firewood is scarce in the lower parts of the valley, and the dry dung of animals is used instead; but in those smaller valleys at right angles to, and opening out into that of Suwát, there are woods and thickets enough. There are no shrubs or wild trees, such as we call jungle in India, in any part of Lower Suwát, save in these smaller valleys, and in the higher ranges which I did not reach; and therefore I cannot speak confidently on that subject.

The Suwát valley, not including the Kohistán north of Pfá, is, according to Shaykh Malí's arrangement, divided into two parts, known as *bar* or Upper, and *lar* or Lower Suwát, which two divisions are thus defined. From Mányár to the village of Tútakán towards

the mouth of the river, it is termed Lower Suwát; and from Mán-yár northwards to Pí'á is Upper Suwát. Lower Suwát is hot, and produces little in the shape of fruit, but grows plenty of rice; has numerous villages; and is densely populated. Upper Suwát again, is cold, and the climate temperate; but it has few rice-fields; produces much fruit; but has fewer villages, and is less densely populated than the other part of the valley. I heard of no part termed middle Suwát, which you say is mentioned in Elphinstone's book, and those of others; the only divisions beyond the two I have named are not recognized, unless we take the boundaries of tribes and *khels* as such; but the people of a country know best about such matters; and I have stated accordingly. No Suwátí would know what middle Suwát means.

In Lower Suwát rice is extensively cultivated, whilst in Upper Suwát, wheat, barley, and *bájrí* are the chief grains. As regards temperature and excellence of climate, picturesque beauty, fruits, and game, Upper Suwát, from Munglawar to Chúr-rraey, which I saw myself, is by far the best. The Kohistán beyond is much the same. The whole of the upper portion of the valley is intersected, at right angles, by the most picturesque little vales, of about half a mile or less in extent, the very residence in which would be sufficient to make a man happy. Each has its own clear stream running through, towards the main river; and their banks, on either side, are shaded with fine trees, many of which bear the finest fruit, and beneath which, every here and there, there are fragments of rock where one may sit down. The hills on both sides, up to the very summits, are clothed with forests of pine, whose tops yield a most fragrant smell. Dust is never seen.

The Suwátís, of Lower Suwát sow all the available land near the river with rice; and that nearer to the hills with *joárí* (*holcus sor-gum*), cotton, tobacco, *másh* (*phaseolus max*), *úrrd* (*phaseolus mungo*), and *pález*, consisting of melons and the like. The higher ground, still nearer the hills, they have appropriated to their villages and burying-grounds; and numbers of villages, for this reason, have been built close to the hills. However, where the river, in its windings, encroaches more on one side than the other, that is to say, when the river approaches the hills on the right, or *lánwdañ* side of the valley, the left, or *wuchah* side is more open and expansive; and

here the villages will be found lower down towards the centre of the valley. These villages lying lower down have from the windings of the river, and the different branches into which it separates as already stated, streams of water running through them, very often, indeed, more than there is any need of. The villages at the foot of the different hills also, have, generally, small streams flowing close by towards the main river.

From Allah-ddandd to Chhár-bágh on the *wuchah* side of the valley; and from Chak-darah to Bánddí on the *lánvdah*, which places face each other, the villages are small and very close together; whilst lower down the valley towards the south-west, and higher up towards the north-east, the villages are larger, and at a greater distance apart, often from two to three miles.

In the more elevated parts of the valley, where rice is not cultivated, the land lying between the villages and the rise of the mountains, is set apart for wheat and barley, and is dependent entirely on rain for irrigation.

The Afghán tribes, like all Muhammadans, have a great respect for the last resting-places of their own dead, at least; but the Suwátís seem to feel little compunction or respect on this head. I have already mentioned that the strip of land lying between the villages and the rise of the mountains, is set apart for the cultivation of wheat and barley, and that, in that land also, their burying grounds are situated. After a few years they allow these fields to lie fallow for some time and plough up all the burying grounds, and, in future, bury the dead in the fallow land! This may be consequent on the small quantity of land available for purposes of agriculture; but still, it appears a very horrible custom.

On such occasions as I have referred to, they get as many ploughs together as the village contains; and preparatory to the commencement of operations, it is customary to cry out to the dead: "Look to yourselves! tuck up your legs: the plough is coming!" after which they set to work and plough up the whole. They, however, appear to have some respect for persons who may have been of any repute among them, and do not disturb their graves; neither do they disturb the graves of those who may have been slain whilst fighting against the Káfirs or infidels; for such are held in the light of martyrs.

There appears to me to be no particular reason why the graveyards should be disturbed, in this manner, save on account of the paucity of land for such a large population, and the avarice of the Suwátí Afgháns; for they have more grain than they can consume, since they export large quantities. Another reason may be their stupidity; and a third, that they are of so many different clans, and do not respect the dead of others as much as their own. When the lands are re-distributed, and a clan removes to another place, the new-comers do not consider the dead as theirs, and hence show no compunction about disturbing them. With my own eyes I saw ploughs which were just passing over a grave. I asked those who were guiding them: "Why do you thus disturb the dead in this manner." I received this reply: "That they may go to Makka the blessed." What can be expected after this?

The patches of land about the lower ranges of hills, or spurs from the higher ranges, if fit, they also bring under cultivation; and where they cannot bring their bullocks to work the plough, the work is done by hand. In fact, there is scarcely a square yard of tillable land neglected in the whole of Suwát; for all the valley is capable of cultivation, there are no stony places, no sandy tracts, or the like to prevent it.

When the Yúsufzí tribe had effected the conquest of the *samah*, or plain of the Yúsufzís, as it is now termed, lying along the northern bank of the Kábul river, from its junction with the united rivers of Panjkorah and Suwát, until it empties itself into the Indus near Attak,—from the Dilázák tribe, about the year H. 816, (A. D. 1413), they remained quiet for some time. At length Shaykh Malí who was, by all accounts, the chief of the tribe, and another of their great men, Malik Ahmad, having consulted together, determined to effect the conquest of Suwát, then held by a dynasty of kings, who claiming descent from Alexander of Macedon himself, had for many centuries past, ruled over the regions lying between the Kábul river and the mountains of Hindú Kush, as far east as the Indus; together with the whole northern or alpine Panjáb, as far east as the river Jhélum, the Hydaspes of the ancients. The Yúsufzís, accordingly, taking with them their wives and families, invaded Suwát by the Malakand Pass, the scene of a terrible defeat sustained by the troops of the Emperor Akbar, under his favorite, Rájá Bir-bal, at

the hands of the Yúsufzís in after years,* and soon overran the whole of that pleasant valley, which they finally subdued, together with the surrounding districts of Buner, Bájawrr, and Panjkorah.

Shaykh Malí made a regular survey of Suwát and Buner; and portioned out the whole of the lands amongst the sons of Yúsuf and Mandarr,† according to the number of persons in each family; but leaving a portion for distribution amongst three clans who had accompanied them in their exodus from Kábúl, a few years before, consisting of Kábulis, Lamghánís, and Nangraháris, but who were not Afgháns. The portion allotted to Afgháns was termed *daftar*; and that given to Mullás, Saiyids, and the foreign confederate clans just referred to, was called *tsira'í*, by which names these lands are still known. Shaykh Malí first divided Suwát into two nominal parts. To that portion, lying between the right bank, and the mountains towards the north and west, he gave the name of *lánwodah*,‡ in Pushto signifying moist, from enjoying a greater portion of water than the other; for where the river separates into several branches is part of this moist tract, hence the name; and to the land lying between the left bank and the mountains on the south and east, he gave the name of *wuchah* or dry. The bounds of the *lánwodah* half of the valley was fixed, by the Shaykh, from Brrangolaey, the boundary village of Lower Suwát, nearly facing Tútakán, on the opposite bank of the river, to Landdaey, the last village to the north, just opposite Pí'á, and extending in length about sixty miles. The *wuchah* portion extended from the village of Tútakán in Lower Suwát, to Pí'á, the boundary village of Upper Suwát, a distance of sixty-three miles. The width of both these divisions was from the respective banks of the river to the mountains on either side.

Suwát fell to the portion of the Akozís, a sept of the Yúsufzís,§ who

* The account of this is contained in the *AKBAE NAMAH*.

† The names of the common ancestors of the Yúsufzí tribe.

‡ The plural of *lánud*, moist, damp, &c.

§ The following is taken from a Persian work written about two hundred and fifty years since, entitled *KHULÁSAT-UL-ANSÁB*.

Sarbaní, son of 'Abd-ur-Rashíd, Batán or Patán, had two sons, Sharkhabún and Karshabún. Karshabún had three sons, Gond, Jamand, and Kásí. Gond had two sons, Ghurah and Shaikah; Shaikah had four sons, Tarkalání, Gagh-yání, 'Eumar, and Yúsuf; 'Eumar had an only son Mandarr by name, who married the daughter of his uncle Yúsuf, and took his name of Yúsuf also. Yúsuf son of Mandarr had five sons; 1st Eliyas, from whom sprung the Eli-yászís, who are subdivided into the following *kheles* or clans: Panjpaé, Sálárzí, Mánúzí, Guidízí, and Ayesharzí. 2nd Mátí, from whom sprung the Mátízís

are again subdivided into two smaller ones. The *wuchah* was given to the Bâ'í-zí division, and the *lánwdah* to the Khwádo-zí division. These two divisions again branch out into several clans or *khels*. Thus from Tútakán to Tárrnah, are the Rarrnízis, who also hold a few villages under the low hills south of the mountain range of which mount Malakand forms a portion, such as Tsaná-kott, or, as sometimes called, Sháh-kott, and Dar-gaey. Their chief town is Alláh-ddandd, the residence of Sher-dil Khán, before alluded to.

From the town of Tárrnah to the village of Máu-yar, to the north, are the Solízis, who also hold the three large villages of Pala'í, Sherkhána'í, and Zor-mandda'í, mentioned at the commencement of this article, to the south of the Suwát mountains, at the entrance of the Morey Pass, together with the Báz-darah valley, containing the villages of Báz-darah-i-Bálá or higher, and Báz-darah-i-pá'in, or lower, and the hamlet of Morah. Their chief town is Tárrnah, and Mír Álam Khán is chief of the Solí-zís.

From Máu-yár, in a northerly direction, to Chhár-bágh, are the Bábú-zís; from thence in the same direction are the Maturrí-zís, who hold some lands among the hills, and a few small villages; and thence to Khonah are the whole of the Kházi-khel; and from Khonah to P'á, the most northerly village of Upper Suwát, are the Jánakís, or Jának-khel.

Crossing into the *lánwdah*, we find the Khwadozis located as follows. From Brrangolaey to Rámorrah are the Khadak-zís and Alá-zís, who dwell together; from Rámorrah to Ouch are the Adín-zís; from Ouch to Súe-galí are the Shamú-zís; from Súe-galí to Nún-galí are the Nikbí-khel; from thence to Landdaey are the Sebjunís

containing three *khels*; Chagharzí, Nurzí, and Dowlatí. 3rd Isá, whence sprung the Isázis, who are subdivided into several *khels*. They live in Buner, and are called Buner-wáls. 4th Bádi, whose descendants are few, and do not constitute a peculiar *khel*. 5th AKO, whose descendants are the AKO-zís. AKO had two wives: 1st Rárrní from whom sprung the Rárrnízis. 2nd Goulhárah who bore four sons; 1st Khadak, whence the Khadak-zís, but they are a small community; 2nd Abá from whom sprung the Abá-zís; 3rd BAZID (?), whence the BÁ'I-zís, who being a numerous tribe, contain five other *khels*, Ama-khel, Háji-khel (Kházi-khel?) Músa-khel, Bábú-zís and Maturri-zís, but they generally go by the name of Bâ'í-zís; 4th KHWÁDO, whence the KHWÁDO-zís, who being a numerous sept, comprise seven *khels*, Adín-zí, Malí-zí, Sháuí-zí, Naikbí-khel, Thaibat, and Chúní-í (?). The two latter are sometimes called Thaibat-Chúnís; but these seven *khels* go by the name of KHWÁDO-zís. All these AKO-zís reside in Suwát and Panjkorah, between the Samah and Káshkár.

who hold a few small villages; and the remainder to the south are Shamízis.

The number of families or houses of the Akozí sept of the Yúsufzí tribe are thus computed, without generally enumerating the *fakírs*,* and others not Afgháns, of whom there are considerable numbers.

BÁ'Í-ZÍ DIVISION.

Rárrnízis,	6,000 families.
Solí-zís,	10,000 "
Bábú-zís,	7,000 "
Maturrí-zís,	4,000 "
Kházi-khel,	12,000 "
Jának-khel,	6,000 "

KHWÁDO-ZÍ DIVISION.

Khadak-zís, and Abá-zís,	6,000 families.
Adfn-zís,	8,000 "
Shamú-zís,	7,000 "
Nikbí-khel,	12,000 "
Sebjunís,	4,000 "
Shamí-zís,	6,000 "

Grand Total..... 88,000 families,

which at the usual computation of five persons to a family, would give to the Suwát valley the large number of 440,000 inhabitants, not including Hindús, Paránehahs, Suwátís, and others. This I think is not over the mark; for it must also be remembered that the valley is more densely populated than any district I have ever seen, in proportion to its size, either in India or the Panjáb. Indeed some of the districts to the north of Pesháwar are populated to an extent the English have little conception of.

The number of families was chiefly furnished by Mír Æalam Khán of Tárnah. The KHÁN SÁHIB asked him questions, to which the Mír replied. There was this slight difference, however, in the mode of computing; for example: The chief said the Bárrnízis were

* The word *fakírs* here means tradespeople; such as smiths, shoe-makers, carpenters, barbers, washermen, dyers, mullás or priests, Sayids or descendants of the Prophet, and shop-keepers whether Hindú or Musalmán, goldsmiths, weavers, Gujars or graziers, servants employed in household duties, and a very few husbandmen; for the Afgháns like the Spartans of old, monopolize the two occupations of arms and agriculture to themselves.

6,000 matchlocks. I asked what he meant thereby; and he replied, that he meant families who could send one adult male capable of bearing arms into the field, which generally is one to a family. It is a very fair mode of computation, and a generally correct one.

Out of the bounds of Lower Suwát are the Doshah-khels to the west of the river, and the Utman-khels to the east; and beyond the bounds of Upper Suwát are the Akhúnd-khels, the descendants of Akhúnd Darwezah, who are Tájiks, that is to say, are not Afgháns. These two khels, however, are, not considered as included in Suwát.

The Doshah-khels are located on the west side of the river, beyond the bounds of the Khwádo-zís, of the Khadak-zí clan. When the Doshah-khels, who formerly dwelt in the hills behind or to the north of the Khadak-zís, descended from their hills, from time to time; they, by paying money to some, practising deception with others, and, according to the Afghán custom, taking by force in other cases, succeeded in acquiring a few villages and some lands, which, had they been wholly in the plain, and not in the hills, I could have visited. The lands they thus acquired they have not built villages upon, but have set them apart for cultivation only. Three of their best villages are, Ttálá, Bágh, and Pingal.

All to the west of Tútakán and Matakání is out of Suwát and is called the country of the Utman-khel. The village of Hissár, also, is not considered to be in Suwát.

Beyond the bounds of the Bá'í-zís of the Jának-khel, in Upper Suwát, to the north-east, lies Buner, which belongs to other branches of the great tribe of Yúsufzí. On the opposite side of this part of the valley, beyond the mountains, lies the valley of the Ushíri river, belonging to the Malízí branch of the Yúsufzís, known as the tribes of Panjkorah. Beyond the mountains bounding the Kohistán or upper valley of the Suwát river, the country of the Yasín prince lies, and the Gilgittís, who, also, are not Afgháns.

It was a natural consequence in the distribution of the lands of Suwát amongst his people, by Shaykh Malí, that some would have good land whilst others would have inferior; and that sagacious chief foreseeing that disputes would arise in consequence, instituted the peculiar custom of an interchange of lands, after a certain number of years; and to which the name *khasarrní* and *wesh* was given, from the mode of drawing lots amongst this simple race of

people, by means of small straws of different lengths. To this custom all the tribe agreed; and from that time, varying from periods of ten to twenty, and even thirty years, the lands are re-distributed amongst the different *khels* or families, together with the dwellings thereon, by drawing lots for the different portions. This custom is, with a few minor exceptions, in full force at the present time.

Some fifty years since, each *tapah* district or division was drawn lots for; but at present, this is done away with, and the people of each *tapah* draw lots amongst themselves in the following manner. First the people of each village draw lots for their lands and village, which when determined, the people of each street or division of a village draw lots for their portion; and, lastly, the families of each street or division draw lots for their portions. For example: we will suppose the village of Kábul which I have been holding with my clan, falls to you, who have been holding the village of Kandahár. On the re-distribution I get Kandahár and you get Kábul. We afterwards cast lots among our own clans, and I find the house you occupied falls to my share; and the house I occupied falls to yours. On becoming aware of this, we examine the two houses, and if they are about the same size and value, we exchange on equal terms; but if one house be better than the other, one of us must pay something for the difference. If this is not agreed upon, we remove our effects from each, take away the doors, remove the grass and rafters from the roof, and leave only the bare walls standing, otherwise a feud would ensue; for such is the bull-headed pride and obstinacy of the Afghán race.

When Khán Kachú or Kajú, Rárrní-zí, became chief of the Yúsufzís, he decreed that the chief of Suwát should not be required, on a re-distribution of the lands, to vacate the town or village, in which he dwelt, on any occasion. At this time he himself dwelt at Allah-ddandd, so that town was exempted accordingly; but notwithstanding that rule, the lands were, and still are, included in the re-distribution as well as others. This was also confirmed by Hamzah Khán when he succeeded to the chieftainship.

The houses of Suwát, generally, consist of four walls built of mud mixed with sand. On the top of this a few rafters are laid, and dry grass spread over them; and over this a layer of plaster is laid of

the same materials as the walls. They rarely last more than a few years; but this is of little consequence when they have to vacate them about once every three or four. The mosques, and houses of the Hindús, are built of stone in a substantial manner; but those of the Afgháns are all alike. The residence of Mír Æalam Khán of Tárrmah, and that of the Chiefs of Allah-ddandd, were similar to the house I occupied near you, whilst at Pesháwar in 1849, but that had white-wash, and theirs had not.

Some peculiar customs are observed in Suwát, which appear to be very ancient.

In all suits and disputes, contrary to the *Shara* or orthodox law of Muhammad, which is observed by all tribes of Afgháns, as well as other Musalmáns, in Suwát the plaintiff, instead of the defendant, is put on his oath, as in English courts of justice.

When a person may have had anything stolen from him, he calls upon the person or persons whom he may suspect, to give him a *saed** that is to say, as they understand the word, to produce a respectable person who knows him (the suspected party) and get him to swear that he (the defendant) has not stolen the property in question. If the suspected party can produce a *saed* who swears to the above effect, he is considered innocent; but if a *saed*, so produced, will not take the required oath in favour of the suspected thief, he is considered guilty, and has to make good the property stolen. These two customs have been handed down from the time of Shaykh Malí.

Another curious custom, and a very good one for such a primitive state of society, is, that when two Kháns or Maliks chance to fall out, or have any dispute, the people expel both parties from the place. The two disputants are then termed *sharrúni* or, the Driven Out, or Expelled, from the Pushto verb *sharral*, to drive away, &c.; and in this state they are compelled to seek shelter in other villages, and are obliged to live on the charity of those who will take them in; for they lose all civil rights on such occasions, and have no claim to wife, or children, dwelling, cattle, horses, or anything whatsoever. Some continue in this helpless state until they can come to an accommodation or reconciliation, which, often, does not take place for years. In Upper Suwát they are even more severe than this;

* Arabic for, felicity. [Compare the compurgation of the Anglo-saxons.—Eds.]

for there they expel the families also, and confiscate the property of the disputants altogether. One would imagine such stringent rules would tend to keep the peace, if any thing would; yet these people seem to be always at feud, notwithstanding.

Whenever two Maliks or headmen of a village quarrel, the strongest, or the victorious one, if they come to blows, drives the other out of the village. After some time, the fugitive manages, by bribes and other means, to gain over to his side some of the friends and supporters of the successful party, and all the discontented flock to him. After a time he finds an opportunity, when his own party is strong and the other is weak, to enter the village and drive his rival out. This is enacted over and over again, now one is a fugitive, now another; and this it is that causes such contentions in these parts. The disturbance I previously referred to as having taken place in Lower Suwát, after I left the valley, extended as far up as Chhár-bágh. The whole of the Rárrní-zis girded up their loins to destroy Tárrnah; and from Chhár-bágh to Lower Suwát, all were ready for this purpose, and two battles were fought, one to the north of Tárrnah, and another further south. The Tárrnah people, however, were victorious, having obtained assistance from their clansmen of Buner.

When fighting amongst each other, the Afgháns of these parts never interfere with, or injure the *fakirs* or helots of each other; nor do they injure their women, or children, or their guests, or strangers within their gates; and such might serve as an example to nations laying claim to a high state of civilization.

The people of Suwát are said sometimes to observe the same custom, as practised by the Afrídí tribe of Afgháns, viz., that of selling, or rather bartering their wives, sometimes for money, and sometimes for cattle or other property they may require or desire. But having witnessed the complete system of petticoat Government under which the Afgháns of Suwát, like the English, are content to dwell, I cannot place much faith in their having the courage to do so. The women in this valley enjoy more liberty, and rule the men to a far greater degree than is known amongst other Afgháns, who are so very particular in this respect. I will mention one instance as an example. The Kháns or Chiefs of Tárrnah, who are the highest in rank and power in the valley, permit the females of their

families, in parties of fifteen or twenty at a time, consisting of young girls, young married, middle-aged, and old women, to come down to Mardán in the *Samah*, some thirty or forty miles distant from home, without a single male accompanying them, on pleasure or visiting excursions. They stay at the house of the head man of the village; and return home after the third or fourth day. At the very time I was proceeding into Suwát with the KHÁN SÁHIB, we fell in with one of these pleasure parties of that very family, some twenty in number. They staid the first night at Kasamaey, and the next at Jamál Garraey, at the residence of Muhammad Afzal Khán, Khattak, the chief of that place, and the next day started for the place they were going to remain at for a few days. Although there is no fear of evil consequences arising from these excursions; yet the Afgháns, generally, never, for a moment, allow their females to go out of their sight, for three or four days at a time, without a single male relation to take care of them. It therefore seems almost impossible, that men, who are so much subject to, and so obedient to their wives, would venture to sell them, or even dare to make the attempt.

The Afgháns of Suwát, like others of their countrymen, are very hospitable. When strangers enter a village, and it be the residence of a Khán or Chief, he entertains the whole party; but if there be no great man resident in the place, each stranger of the party is taken by some villager to his house, and is entertained as his guest.

As respects the physical constitution of the people of Suwát, I should say that the men, for Afgháns, are weakly, thin, and apparently feeble, whilst the women on the other hand are strong, stout, and buxom. I know of no aboriginal people of Suwát still existing in the valley under the simple name of Suwátís. The Afgháns of this part are dark in colour, short in stature, or rather of middle size, generally thin, and if stout, they have, usually, large puffy stomachs and buttocks like fat Hindús.

The Gújars are graziers, and are to be found in the Pesháwar valley as well as in Suwát and other hill districts of this part of Afghánistán. They speak Panjábí amongst themselves; and they, probably, are the remains of the aboriginal people of these districts, who were conquered by the Afgháns when they first made their

appearance east of the Khaibar in the fifteenth century of the Christian Era, and not before the time of Alexander of Macedon, as the oracle of the "News of the Churches," and his compeers are foolish enough to attempt to make people believe, contrary to historical proof.

The females of Suwát are not veiled. When they meet a man advancing along a road, they look down modestly and pass on; but the younger women turn their backs generally, and come to a stand still, until the man has passed by. They are, however, very plain, but still look like Afgháns; but the men bear little resemblance to that fine and handsome race in form and feature; for they are dark in complexion, and emaciated in appearance. During our journey this was frequently remarked; for they appeared more like the Gújars of the *Samah* or Plain, below the mountains. If Durkhána'í was at all like the present race of Suwátí maidens, we must suppose Adam Khán to have been crazy to have fallen in love with her. I was told, however, by travellers, who had resided in the valley for some time, that, now and then, some very beautiful countenances may be seen; but I place little faith on what they say; for, when I have inquired what they consider beautiful, I never found their ideas come up to my standard of good looks.

In the morning, the Suwátís breakfast on a dish called *aogrrah* in Pushto, which is made by boiling rice to a dry state, and then mixing buttermilk with it until it assumes the consistence of porridge. It is eaten with a spoon. In the middle of the day, they make their dinner off unleavened bread, and greens sprinkled with a little salt; but use no clarified butter. In the evening they again take *aogrrah* for supper. Clarified or other butter and meat they do not eat, unless a guest or a stranger should drop in, and then not a mouthful scarcely; for they only kill a fowl for six persons! If such be the criterion in the house of a Chief, as we found, nothing but *aogrrah*, dry bread, and greens, without butter, can be expected at the board of the humbler villagers. This may account for their weakly looking appearance.

The lower ranges of hills, on both sides of the valley, are destitute of trees, but are covered with grass; and viewing them from the central parts, one would fancy they were covered with velvet, they appear so beautiful. The next, or highest ranges on either side are

covered with forests, which may be seen from the lower part of the valley every here and there, overtopping the lower hills. These forests chiefly consist of the *jalghozah* or pine, and the *zaitán* or wild olive. The *chinár* or plane flourishes also. The trees are, generally, of large growth, and bear marks of great antiquity. In fact there are planes on the banks of the main river and its tributaries, about the mosques, in the fields, and in the villages, indeed, in all directions, save the lower part of the valley where they are few. The husbandman's home, from morning until night, when working in the fields, is the plane tree, under which, in the cool shade, he rests himself, and where his family bring him his food. The other trees I noticed are the willow, the *bakáyarrn* (*meha sempervirens*,) and the *palma christi*. The great subject of regret there is, that Suwát has no flowers.*

I have mentioned the names of nearly all the different trees; but in a country where the grave-yards are not allowed to remain undisturbed, it is not likely that there would be much in the shape of thickets, brakes, or weeds or brambles left.

The principal fruits consist of grapes, green, and not very sweet; figs, dark in colour and small in size; apples, of large size and fine flavour and colour; the *tángú*, a fruit in shape like an apple, but in flavour like a pear; the *mamása't*, a species of pear, a winter fruit; the *amlúk* (a species of *Diospyros*) also a winter fruit, but not produced in any quantity; the *ddanbarah*, another winter fruit; the *jalghozah* or *chalghozah* or pine nut, in immense quantities; the *sanjil*, or *makk-rárrna't* (in Pushto signifying, shining-face, honest,) a species of *Eleagnis*, but growing generally near burying-grounds along with the wild olive; peaches in great quantities; mulberries; and pomegranates.

The people of the more open parts of the valley are not well off for fuel, hence the dry dung of cows is used instead; but where the hills are near, and in their small lateral valleys, fuel is plentiful enough. The pine is chiefly used for this purpose; and pine-slip torches are generally used in place of lamps or candles; but shop-keepers, and students, who have to read at night, burn oil. I was rather surprised

* Khushhál Khán in his poem on Suwát says different: a part of it will be found at the end of this article.

to see a primitive description of lantern in Suwát, something on the plan of English ones, although, of course, not copied from them. It consists of a wooden frame covered with buffalo bladder, or the skin of the *pardah* or membranous covering of the stomach of animals, stretched over it whilst damp, with a place for oil in the centre. By the light of these one can see to read very well; and during my journey in Suwát I had often to read books by their light.

There are no camels to be found in Suwát; but there are horses, mules, asses, bullocks, oxen, cows, and buffaloes. Oxen, mules, and asses are the beasts of burden. There are also dogs, cats, rats, and mice, as in most countries, pigeons, and fowls, which latter are bred in great numbers. There are no sheep of the *dumbah* or fat-tail species, only the common description of that animal; but there are goats of superior kind. The rivers also contain fish, which, however, do not appear to be used for food.

The feathered game consists of water-fowl in great numbers, partridges, both grey and black, and quail. There is no waste land to shelter game in Lower Suwát, except in the hills on either side, where animals of the chase abound; but in Upper Suwát, and in the Kohistán further north, the case is different.

The only wild animals, in Lower Suwát, are jackals and foxes, which are not numerous.

The chief reptiles and insects are snakes, scorpions, sand-flies; *brorrah*s, *mangurru*s, or bugs, musquitos, and fleas, from which Heaven defend us! they are more numerous than the flies of Pesháwar. The *brorrah* is a species of worm or insect,—a sort of wood-louse—something in the shape of a bug but larger, generally infesting mosques and houses where there are old mats lying about. After biting a person, the bitten place becomes red and inflamed. The *khamanduk* of Kábul and Kálát-i-Balúch is a different insect. I slept outside a village, in the plain, on one occasion; but it was all the same: the ground was grassy, and I could not sleep for the fleas.

The principal articles imported into Suwát are, salt, which the Khattaks bring there, from the Salt Range, for sale; and a few articles of British manufacture, consisting of cotton goods generally, such as calicos, twills, and muslins; together with little coarse blue

cotton cloth, the manufacture of Pesháwar; and copper and brass cooking utensils, but only in very small quantities; for the people are so constantly at feud with each other, that they have often to abandon house and property at a moment's warning, and therefore, to prevent the loss of such expensive articles, they generally content themselves with earthen vessels.

The exports are more considerable; and consist of rice; *roghan* or clarified butter; *úrrd* (phaseolos mungo); wheat; barley, in great quantities to all the districts round about; honey, and wax; scarfs woven from the wool or fur called *pashm*, varying in price from one to six rupees each, the manufacture of Upper Suwát, often the work of Kashmírís who have settled permanently in the country; but these articles are not to be compared with those brought from Káshkár. The *shálaka'i* of Káshkár is that worn by the Hindús of Kandahár as their peculiar distinguishing mark; but at Pesháwar, Musalmáns and Hindús wear them, without distinction. Bullock and buffalo hides are also exported, but chiefly to Bájawrr. Buffaloes are few in the latter district; and although numerous in Suwát, they are not so much so as to enable the Suwátís to send them for sale to Pesháwar. There is no trade in wool, as sheep are few, as well as goats; and the *pashm* or wool, such as they have, is required for home consumption.

The following lines are taken from a long poem in the Pushto language, which I have referred to previously, by the renowned chief of the Khattaks, Khushhál Khán, who wrote from personal observation. It will be seen that Suwát has not much altered since his day. The translation is literal.

“In the Emperor Sháh Jahán's days, I was in my youth;
 And every thing to delight the heart was easy to obtain.
 Saráo* from Suwát is distant about thirty coss,
 By the time thou descendest as far as the river and hills thereof.
 For three things Suwát was in my memory impressed,
 In respect to which, all others were as air unto me.
 One, indeed, was this, that I had matrimonial matters in hand;
 The other was its narcissus gardens; the third its field-sports.
 I was in the Emperor's employ; the Yúsufzís were unto him
 averse;

* Saráo is the chief town of the Khattaks.

Hence it was a matter of difficulty, my going into Suwát.
 Malú Khán had arranged the bridal affairs according to my wishes ;
 And in his house, the mother of Sadr* I was married unto.
 But whether 'twas to see its narcissuses or enjoy its sports,
 We look back, in old age, the Almighty's favours upon.
 The whole of it from beginning to end I brought under my feet :
 I became acquainted with Suwát's every nook and corner.
 Suwát is intended to give sovereigns gladness and joy ;
 But now, in the time of the Yúsufzís, 't is a desolate hostel.
 On the north it is bounded by the Bilaúristán mountains ; †
 To the east lies Kashmír : to the west Kábul and Badakhshán.
 Towards Hindústán it has black mountains, and frowning Passes ;
 In the ascent of which, armies will get entangled, and confusions
 ensue.

Its climate, in summer, is far superior to that of Kábul :
 The climate of Kábul is bleak ; but that is genial and mild.
 Indeed, it resembles Kashmír in air and in verdure ;
 But alas ! Kashmír is extended, and Suwát is confined.
 The valley, in length, is just thirty coss, at the utmost :
 Its breadth is about one or two, sometimes more or less.
 Its river flows in a direction from east to west ;
 As to its straightness or crookedness, say naught to the scribe. ‡
 Through every village and house thereof a rivulet runs :
 They consume the grain produced, and they export it also.
 It has no road thro' ; no other occupation ; no other profit :
 In truth, 'tis a granary wholly detached from the world.
 At times the cheapness there is so excessive, 'tis said,
 That for two farthings twenty guests can be entertained !
 It hath cool water from springs, and from snow also :
 In Suwát there is neither *simúm*§ wind, nor is there dust.
 Every place throughout Suwát, is befitting a prince ;
 But without either chief or ruler, 'tis a mere bullock's pen.
 Kings have, in it, found both pleasure and delight ;
 But the present people are not gifted in such like arts.

* The poet's eldest son, also a poet.

† The country of Crystal, from the Persian word بلور so called from contain-
 ing mines of transparent quartz, or rock-crystal.

‡ Referring to the straight and crooked letters in the Arabic alphabet.

§ Hot wind.

There are large and lofty cupolas, and idol temples also :
 Large forts there are, and mansions of times gone by.
 It is a garden of fruits, and a parterre of flowers ;
 And fit for a king, in the sweet summer time.
 In Suwát there are two things more choice than the rest—
 These are, rosy-cheeked maidens, and falcons of noble breed.
 Wherever, in Suwát, there is a dwelling in repair,
 In every room thereof, rosy-faced damsels will be found.
 Altho' the whole country is suitable for gardens,
 The Yúsufzís have made it like unto a desert wild.
 In every house of it there are cascades and fountains ;
 There are fine towns ; fine dwellings, and fine markets too.
 Such a country—with such a climate—and such streams,
 It hath no homes, no gardens, nothing fragrant or fresh.
 They gamble away the country yearly, drawing lots :*
 Without an invading army they ravage themselves.
 The Yúsufzís keep their houses dirty, and untidy too :
 Their dwellings are polluted, filthy, full of bad smells.
 If there may be *panjars*, † fleas, and mosquitoes in Suwát ;
 Who shall give an account of the *brorrahs* ‡ and bugs ?
 I got fever twice from the effects of these *brorrahs*.
 I was covered with pimples from the rash caused by their bites.
 In every house there are as many dogs as human beings ;
 And in their court-yards, fowls in hundreds strut about.
 Every place inside is blocked up with jars for grain :
 In grossness of living, Suwátís are worse than Hindús.
 The Bá'f-zís subsist in a manner worthy of them ;
 And the Khwádo-zís are chandlers and naught besides.
 They could take, every year, two or three hundred falcons,
 Were their customs and their ways like that of the Káfirs unto. §
 Although other game in Suwát is plentiful enough ;
 There is still more of *chikor* || in every direction.
 There are wild-fowl, from one end of the river to the other ;

* Referring to the re-distribution of lands, already described.

† Name of an insect.

‡ A sort of wood-louse whose bite produces a rash.

§ I think there is some mistake of the copyist in these two lines.

|| The *bartavelle*, a large description of partridges.

And the rascals' matchlocks are always in uproar on them.
 There are mountain goats, wild sheep, and tiny-footed deer ;
 But the matchlock men, alas ! drive them all away.
 Since there is so much country included in Suwát.
 It is more than the appanage of a single chief.
 The boundary of Chitrál is quite close unto Suwát :
 Populated and prosperous are its hills and its dales.
 The road into Chitrál lieth through its Kohistán :*
 A caravan can reach there in the space of five days.
 For three or four months this road is good and open ;
 But, afterwards, hath great dangers from snow and rain.
 This road however is not, by travellers, for traffic much used ;
 But trade is carried on by convoy, through the more level tracts.
 There is a road leading to Turkistán by Hindú-koh ;
 And another, that leads to Chitrál and Badakhshán.
 Another road also that leads to Butan and Káshghár ;
 And one more, that goes to Moráng, up hill and down dale.
 All these lie on the extreme bounds of Hindústán ;
 And there are other routes on the confines of Khurásán.
 The Yúsufzís in numbers are beyond all compute ;
 But they are all asses and oxen nevertheless."

On some future occasion, I propose giving a few extracts from the history of the conquest of Suwát, out of the work written by Shaykh Malí, and the book referred to at page 261.

* The tract through which the river of Suwát flows, already described, at page 253.

ERRATUM.

Page 230, line 6 from bottom. For kolat read kotal.
