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MR. MOORCROFT'S JOURNEY TO BALKH AND BOKHARA.

JOURNAL OF GHOLAUM HYDER KHAN, EDITED, WITH NOTES, BY MAJOR HEARSEY.

The following narrative, extracted from the journal of Gholaum Hyder Khan, who accompanied Mr. Wm. Moorcroft in his journey to Balkh and Bokhara, in the years 1819—1825, contains a detailed description of the incidents of that journey (of which few and scanty particulars only have been yet published); of the death of that enterprising traveller, and that of Messrs. Trebeck and Guthrie, his companions; and of the writer's own captivity and return to Bareilly, during the years 1826 and 1827.

Gholaum Hyder Khan is a native of Bareilly, and by caste a Patan; his father came originally from Agwanistan Candahar, and was a soldier under the Patan family, who had usurped the whole of Kuthair from the emperors of Delhi. Kuthair is very improperly called Rohilcund, as *roh* signifies mountainous, ravines, or hilly. His father died sixteen years ago, leaving a family of four sons and one daughter.

Gholaum Hyder Khan, when a young man, entered into Major Hearsey's service; he was then seventeen years old, and accompanied him and Mr. Moorcroft into Chinese Tatory in 1812, when they went disguised as Hindoo fakers to the sacred lake Mansurwur; he then evinced some disposition to become a traveller, and paid much attention to Mr. Moorcroft's surgical operations, some of which he afterwards performed himself.

In 1815, the war breaking out with the Gorkeeahs, and Major Hearsey being ordered to levy a force of Rohillahs, by Lord Hastings, to act as a partizan, he raised 1,500 men, armed with matchlock guns, and formed them into companies; Gholaum Hyder Khan got the command of one, with the rank of soubadar. In one month this force was raised, disciplined a little, marched on the second month into the mountains, and on the third opposed the foe, and drove the Gorkeeahs out of Chumpawut, the capital of Kalee Kumaoon, and forced them to abandon the country, and fly into Kutoolgurh for protection. As Major Hearsey had no cannon, and but just as much ammunition as the men could possibly carry besides their own provisions for seven days, and their baggage, he was obliged to divide his force, to watch the enemy, and prevent their crossing the Kalee river. Five hundred men were detached to surround the fort of Kutoolgurh (which had a garrison of 400 men in it), under the command of Lieut. W. Martindell; 300 men were obliged to form a chain of communication down to the plains, for the protection of supplies; and 300 men were placed, and entrenched, at several ferries over the Kalee river; about 300 effective men remained with Major Hearsey at Chumpawut, where he was forming a depôt of provisions, to enable him to advance. On the 31st of March 1815, intelligence having been received by the Major of 500 men having effected a passage across the Kalee, and were making a stockade, he marched the same night seven coss, and attacked them early in the morning, with only 270 men. On the 1st of April he sent off for reinforcements from Kutoolgurh, but about three o'clock p.m., the enemy had effected the passage of about 1,500 more men, under Hustee Dhul Choutra and Jeyroka Sirdar. An action took place; the party had no ammunition left, were defeated, and the major left on the field of battle severely wounded, and was made a prisoner. Gholaum Hyder Khan, having been shot through both his thighs by an arrow, early in the action, had retired to the rear, and escaped falling into the enemy's hands.

On the conclusion of the Nepal war, Major Hearsey was released from confinement, and came down to Bareilly, where Gholaum Hyder Khan joined him.

In April 1816, an insurrection broke out at Bareilly, caused by the imbecile conduct of the magistrate, Mr. Dumbleton, and his giving ear only to the kotewaul, who was a Hindoo. Upwards of 25,000 armed men assembled, and the Mussulmans hoisted the prophet's (or green) flag. This rebellion was quashed by a severe action, in which Gholaum Hyder Khan (who accompanied his master, who acted as artillery-officer) was severely wounded in the head by a ball, and of which wound the doctors said he would never recover; but their predictions failed, and the ball is still in his head. Three years afterwards, Mr. Moorcroft came up to Bareilly, with the intention of prosecuting the tour he had in contemplation, and wanted Major Hearsey to accompany him; but on laying the outline of his plan before the major, he objected to it, and shewed the impossibility of performing it by the route he proposed; but that if he would take the route the major proposed, he would accompany him with great pleasure. To this Mr. Moorcroft would not assent. The major's route was to Bombay, from thence to Bushire in the Persian Gulf, from thence through Persia by Yezd and Musheed, and from thence to Bokhara; there to remain and to accompany the Bokhara kafila to Yarcund, from thence to send all the horses purchased at Yarcund by the route he came, and to detach some clever person, a Mussulman, with a few horses of small value, some asses and mules, to go down, if possible, to Ludak, and come out of the mountains by the Kooloo Busehur route; another man (a Mussulman) was to proceed with another batch of horses, of small value, by the Heerat or Kabool road, going by Balkh, Kabool, Peishawur, Lahore, to Loodeehana, by which means the expenses, the duties, &c. could be averaged of both these routes. Mr. Moorcroft was to return, leaving Major Hearsey as an agent with the Bokhara king, and Mr. Trebeck as an agent in Persia. This was the most feasible plan, and would have been sanctioned by the government, and would have received the assistance of the Persian government, and a new channel opened, by which an immense trade for goods of English and Indian manufacture would have found their way into the heart of Tatar, and India would have been furnished with a strong breed of horses for their cavalry and horse-artillery, at about half the value they are now obliged to pay for a poor set of brutes.

By following the major's plan, no danger or delay would ensue. Meer Ameer Hyder, the king of Bokhara, through the assistance of the major and a few officers, could have put his artillery and army upon a better footing, so as to enable it to oppose those hordes of Usbecks and Calmucks, who might be impelled by Russia to attack him whenever they had an intention of invading India; and by entering into terms of amity with him, a vast trade in European articles would have been carried on, to the benefit of Persia and Bokhara, and the military establishments of those nations put upon a footing to encounter any inroads of their northern neighbours.

To this safe, easy, and extensive plan, Mr. Moorcroft would not agree; but determined to prosecute his route through the mountains by Neetee and Chinese Tatar, although the major showed him the impracticability of it. As his servants, who accompanied him from Poosa, got frightened, and would not proceed with him, he applied to Major Hearsey for faithful ones. Gholaum Hyder Khan volunteered to go along with him; the major furnished him also with a cook and two washermen: most of these people have died, and Gholaum Hyder Khan, after an absence of seven years and nine months, returned to the

arms of his wife and family, after suffering great hardships, imprisonment, and losing all his individual property. The narrative of the present route is compiled from a small itinerary he kept by him; and to his memory, which is a very good one, I have trusted to the incidents of the following pages.

Mr. Moorcroft left Bareilly about the end of October 1819, accompanied by Mr. Trebeck, son of the proctor in Calcutta of that name, and a Mr. Guthrie, a country-born, who was an apothecary. He had a great deal of valuable property along with him, which was well packed up, besides some pearls and large coral beads. His intention was to proceed by the Neetee Pass, through Tatory into Yarcund, there to dispose of his goods, and to purchase horses fit for the Hon. Company's cavalry, and stallions for their stud, of which he was superintendent at Poosa.

Although he had not the orders of the government to proceed on this tour, yet he had their permission and sanction, as he was furnished with certificates in the English, Russian, Persian, and Chinese languages, signed, on sealing-wax, with the Hon. Company's large seal; he likewise was furnished by the government with presents to different chiefs; but the rest of the valuable property he carried up was upon his own risk and speculation, and that of that liberal and worthy man Mr. John Palmer, who wished to open a new branch of commerce for English and Indian manufactures with the inhabitants of the countries he was going to. Mr. Trebeck was a volunteer, and Mr. Guthrie was in the service of government; the former intended to take a survey of the route, and the latter acted as a doctor.

Meer Izut Oollah Khan, who formerly accompanied the Hon. Mr. Elphinstone to Kaubool, and was in the Hon. Company's service, also accompanied him as a linguist and interpreter.

From Bareilly the party proceeded by the usual route to the foot of the Kumaōñ mountains, to a place called Bumoree, where Mr. Traill, the commissioner of Kumaōñ, furnished them with hill-porters sufficient to take up their most valuable effects to Almora. They proceeded by the usual stages from Bumoree^a (*) to Bheemtaul,^b in the mountains, where there is a large and beautiful lake; from thence to Ramghur,^c to Peeoora,^d and Almora;^e here they only halted one day, as Mr. Traill furnished them with porters, and orders to the different native collectors of revenue, to furnish them with provisions and porters; they also got a guard of twelve Gorkeeah soldiers, and the commissariat officer furnished them with sixty mules belonging to government to carry their baggage.

For their own riding, they took up with them from the plains, six large horses and four large mules, who proceeded very well on as far as Almora, there being a good made road thus far from the plains; they also brought up with them six elephants and about forty camels belonging to government; of the latter, five died on the road; these were all returned to Bareilly: their own riding cattle proceeded on with them to Jotshee Muth,^f which they reached in twelve days, including halts on account of Mr. Trebeck's sickness, who was obliged to be carried in a *dundee* (or hamnock slung to a pole) by four men. Near Peepulkotee, on the ascent of stone steps up the side of the mountain, they lost a large horse and a large saddle-mule, who fell over to the left, down a deep precipice, and were dashed to pieces.

Mr. Moorcroft, at Peepulkotee, wounded a large bear in the foot (which came down into the fields to eat the corn) with a ball; the animal, enraged, charged

(* See notes at the end.)

Gholaum Hyder Khan, who was down in a water-course below him, who had the presence of mind to cut him in two pieces with a sword belonging to Mr. Trebeck.

At Jotshee Muth, Mr. Moorcroft was obliged to halt, on account of the snow having fallen; and the Neetee Pass was represented as shut up, by the Bhooteeahs, who resided there, and who had on that account come back to Tupobun^s with their flocks and their families. At Jotsheemuth they were detained all the winter. They took up their quarters in a house belonging to the former rawul, or high priest of the temple of Budreenath. Here they were joined by the mineralogist, Mr. Ludlow. They were furnished with ample supplies for themselves and cattle; and amused themselves in making excursions, shooting the beautiful pheasants, called moonals, black partridges, and chuckores; for this purpose they had to ascend the mountain, towards a large plain and beautiful forest, consisting of cedars, cypresses, yew, holly, oak, walnuts, hazel-nuts, and horse-chestnuts: the ground was covered with snow, which was soft, and about eighteen inches deep in many places. A sportsman they entertained to shoot game, one day brought them a large stag. During their stay there, one night, a large black bear entered a house, by removing a slab of stone, and killed a cow therein; the inhabitants made a great noise, and shut him in the house, putting the slab of stone up, and fastening it with sticks outside; and from a small air-hole, serving to give light, they shot him with a matchlock: he was very fat, and Gholaum Hyder Khan took off his skin, and extracted a great deal of grease from him.

Mr. Moorcroft became highly delighted with the climate of Jotsheemuth, and proposed building a house, making a large garden, and introducing Cashmere weavers to fabricate shawls, &c. &c.

After a consultation, and the prospect of their being obliged to remain at Jotsheemuth until the middle of June, to admit of the Neetee^h pass being practicable, they gave up this plan entirely; finding the Bhooteeahs made great objections to their going that route, and stating that the Chinese Tatars would prevent their proceeding on, or detain them prisoners should they cross the Himalaya into their territories.

As the snow was frozen and hard, they left Jotsheemuth early in February, and conveyed all their property on men's backs, as the Company's mules quitted them on their arrival at Jotsheemuth. It was very expensive travelling; they employed above 300 hill men, to whom they gave two annas per diem, or the eighth of a rupee, each man, as hire. In eight days, they reached Sirrinuggur, going by the Peepulkotee route, following the course of the Alukundra river, which was on their right. Mr. Ludlow behaving cruelly to the natives, Mr. Moorcroft and he had some difference, and he left the party at Sirrinuggur,¹ the capital of the kingdom of that name. The road being bad, they lost another large horse and large mule; one fell into the river, and the other down a precipice. At Sirrinuggur, they crossed over to the right bank of the river; the cattle swimming over, but they crossed by a suspension-bridge of ropes, called a *joola* or swing. In two days, they arrived at Teera;² here they had a meeting with Rajah Sheeoodurshun Saah, the descendant of the Sirrinuggur rajah, who was killed, fighting for his country, in the Doon, by the Gorkeeahs, and to whom the British Government has granted back the half of his father's former territories, after expelling the Gorkeeahs therefrom. He gave a *zeeafut* to the gentlemen, and presented Mr. Moorcroft with a hill-poney, called a Tangun. Mr. Moorcroft, in return, sent him a piece of superfine broad cloth, three yards long; and as Gholaum Hyder Khan carried the present to him, the rajah gave him ten rupees. From Teera they had to

cross the Bilhung river, over another suspension-bridge; the cattle swimming across; and in three days, proceeding by the same route as Messrs. Harsey, Raper, and Webb entered the mountains in 1808, they descended into the valley of the Dhoon, of which Goordwarrah^t is the capital. This is a beautiful valley. Here they halted only one day, as Capt. Young, who commanded a corps of Gorkeeahs in the service of the Company, had gone with it to Hurdwar,¹ as a protection to the fair. Between Sunshur Dhara (a dripping rock) and Gooroodwara, the party caught a large stag, whose eyes had been struck out by a large species of hawk, called a *byree*. On the third day's march from Gooroodwara, they crossed the Jumnah river, in boats; and in three days more they reached Nahun. Thus far they arrived without accident. From Nahun they proceeded down to a place called Kummul Walah; here they met with much obstruction, caused by Lieut. Ross not giving them assistance; and they were obliged to discharge their porters, and hire Bunjareh bullocks to carry on their effects. At this place, Hafiz Fazul Khan, who had been sent back from Jotshee Muth, joined the party, with some valuable goods, chintzes, muslins, &c., which had been left behind at Futtehghurh. From hence they proceeded to Ramghur, a small fort in the plains; and they put up for the night in a small mango garden. Next day they reached Pinjore, near which is the ruins of a once fine garden, called Shahlinaâr.^m In two days' marching from hence they arrived at Nalagurh. The road thus far was a plain; here they were obliged to discharge the hired bullocks, and employ hill porters, to carry up their baggage to Ramnuggur. In two days they arrived at Beelaspoor, which is a small town, built of stones and clay, on the bank of the Sutlej river. Here was a palace belonging to the Beelaspoor rajah; and they were obliged to halt three days to procure fresh hill-porters. They crossed the Sutlej by means of large dressed bullock-hides, inflated with wind; two of these, being lashed together, formed a float, on which they crossed over every thing quite safe. The current is very rapid, and the river above 150 yards broad; a beautiful clear stream; and at this time the river ran in its lower bed; the banks were nearly even with the stream; the stones were small at the sides, and of the same colour and shape as the Hurdwar ones. They were obliged to halt on the opposite bank. As it took so long a time crossing over, Mr. Moorcroft gave the *durraye*, or ferry men, ten rupees for their trouble. The road from hence proceeds to Sookhait, over small ascents and descents, and along the bed of a water-course, sometimes dry and sometimes water in it.

Sookhait, being on the right bank of the Sutlej, is out of the jurisdiction and protection of the British Government, whose boundaries are at present the Sutlej river. This is a small village, but gives a title to a rajah, who is tributary to Runjeet Sing, to whom he pays an annual sum of money. The party had not proceeded above three miles from Sookhait, when several horsemen and foot soldiers, armed with matchlocks and lighted matches, desired them to stop or show their passports; the hill-porters, during this halt, quietly absconded, and the travellers were obliged to remain on the spot until the rajah sent a man ordering his people to furnish porters, and let them come about three miles further, to an inhabited village, where they were obliged to halt three or four days; during which time they sent Hafiz Fazul Khan to the rajah, who objected to their going on to Kooloo without Rajah Runjeet Sing's permission. Upon this, Mr. Moorcroft proposed proceeding himself to Lahore, to wait upon the rajah, and get his passports: he left Mr. Trebeck, Mr. Guthrie, and Hafiz Fazul Khan in charge of the effects.

Mr. Moorcroft, with Meer Izut Oollah Khan, Gholaum Hyder Khan,

and a few servants, proceeded, on the fourth day, towards Lahore, with a burkara from the Sookhait rajah, to see them safe as far as his boundary extended. From Sookhait, he proceeded eight coss, to a place called Secunder Ghattee (or pass); then to Hultee village, below a descent, twelve coss; then to Mehulmoree, nine coss; this place was in the boundary of the Kangra rajah, Sunchar Chund; from thence to a large well (*bow-lee*): here two of Rajah Sunchar Chund's sepoys accompanied Mr. Moorcroft to procure supplies and protect him. Mr. Moorcroft rode frequently on horseback, and sometimes in a jumpan.

The next day he arrived at Nadone, Sunchar Chund's capital, where Mr. Moorcroft halted one day. Nadone is situated in a plain, with a pleasing aspect; the houses are built with stone, and many with burnt brick; it appears thinly inhabited. The rajah was not there.

From hence Mr. Moorcroft left the Lahore road, and made an excursion to see the famous place called Jooala Mookée, or the apertures from which flames issue from the ground. They crossed the Beas river, in a boat, leaving all their baggage at Nadone. Mr. Moorcroft halted two days, to examine this place, which is sacred to the Hindoos. He went to the large Mundeer, or temple, and presented the byragees and brahmins with Rs. 25, who permitted him to examine minutely the inside of the place. From the quantity of ghee, fruits, and sweetmeats presented by the votaries, every thing had a black and greasy appearance; and three small flames, of a bluish colour, issued from a large slab of black stone at the bottom, on the floor: the flames are about six inches high, and an inch in diameter. Mr. Moorcroft lighted a lamp, and applied it to some other parts of the wall, which ignited, and kept alight for a short time. He boiled some of the water of a place in the vicinity, and procured a species of salt therefrom. There is a good bazar here, containing above sixty shops, of which many are sweetmeat-makers. The people were very attentive and polite. This was the place Aurengzebe, the emperor, wanted to shut up, and turned a small stream into it; but the flames still issuing, he ordered a very thick iron plate to be fastened down thereon; but still the flame found its way out of other apertures: at last he gave up the attempt, and made it a present to the brahmins, acknowledging that there was some mystery in it that could not be comprehended.

On the third day, Mr. Moorcroft returned to Nadone. From thence he proceeded to a place called Rajpoor-ké-butte, a small market of a few shops, where they vend flour, &c. This was the boundary of Rajah Sunchar Chund's country. At this place Mr. Moorcroft halted, it being nine coss from Nadone. The coss here are small, not being above a mile and two furlongs long. The next day, Mr. Moorcroft proceeded to a fort called Rajpoor, which is on a hill, and garrisoned by Rajah Runjeet Sing's troops, and commanded by a Seek called Muggur Mull, without whose permission the soldiers said they would not let Mr. Moorcroft proceed onwards, being a European. Here he was obliged to halt, and sent Meer Izut Oollah to Muggur Mull, who at first was averse to Mr. Moorcroft's going forwards; but afterwards acceded, and sent a writer and a confidential man to see him safe out of his boundary. Mr. Moorcroft moved forwards, to a place called Umbké Hutteea, six coss, a small bazar; the road being along the bank of a small stream, with hills on each side, and a few mango trees near the bazar, from whence the place derived its name. Next morning, he proceeded to a pass called Hooshiarpoor, three coss, and descended by a water-course, sometimes dry, into the plains, to the town of Hooshiarpoor Bujwara, six coss. Beyond the pass, at this latter place, are a

number of Mussulman weavers, who make very fine cotton turbans, and pieces of cotton cloth, which have a soft silky feel, and wear very well, and are cheap. This is in Rajah Runjeet Sing's territories. Mr. Moorcroft was obliged to put up in a *fakeer's tuckee*, where there were several tombs to the north of the city. Motee Ram Dewan was the soubah or viceroy of this place, and the kotwaul of the city was named Dill Baug Roy. The next morning, when Mr. Moorcroft was preparing to march, the kotwaul's people told him that he should not proceed without Motee Ram's orders. The dewan was at a place called Phullear, about eighteen coss or two days' journey from Hooshiarpoor, and only five or six miles from Loodhiana, which is on the opposite side of the river Sutlej, and where there is a strong detachment of British troops. At Phoolor there is a strong mud fort and garrison of the Seeks, and several cannon mounted on the bastions. Meer Izut Oollah Khan hired a *buhlee* or carriage, drawn by two oxen, and went there in two days; he waited on Motee Ram, who treated him rather uncourteously at first, but desired him to go to Amritsir, and ask permission of Rajah Runjeet Sing. He furnished him with a passport, and gave him a man to conduct him in safety as far as his jurisdiction extended. Meer Izut Oollah returned in two days to Mr. Moorcroft, and at his request proceeded on to Rajah Runjeet Sing. Mr. Moorcroft was obliged to go inside of Hooshiarpoor, where the kotwaul kept him in strict confinement, under a guard, looking upon him as a deserter or spy. The Meer reached Amritsir in five days, where he waited on Daissah Sing, the commandant of the fort called Govindgurh; from hence he sent a petition to the rajah, who was then in Moultan; but who returned by dawk to Lahore. Daissah Sing requested the Meer to return immediately to Hooshiarpoor, and sent six horsemen and two respectable men with him to accompany Mr. Moorcroft. In the mean time, an order arrived from the rajah to Motee Ram Dewan, desiring him to send a present (*zeeafut*) of Rs. 250, and eleven trays of sweetmeats, to Mr. Moorcroft, and to see him safe out of his boundary towards Lahore. Upon receipt of this order, the kotwaul was very servile and obedient to Mr. Moorcroft, who proceeded, after a detention of fifteen days, on the sixteenth day, to Kurtarpoor, fourteen coss. Here a man named Uttur Sing Jemmadar, and fifteen Seek footmen, armed with matchlocks, met him, sent by Daissah Sing, as an honorary guard for him. He marched to Kuppooortullah, ten coss; next day to the Bhyrowaul ferry over the Ravee river, which he crossed in a boat, and pitched near the fort; eight coss. Here Futteh Sing Ullwa Wala sent a *zeeafut* and Rs. 50; the sweetmeats he accepted, but returned the money: twenty-five Seeks were sent also to relieve the former men, Kuppooortullah being in Futteh Sing Ullwa Wala's country. At the ferry of Bhyrowaul, Meere Mul, a *kaet*, or writer, also joined Mr. Moorcroft, sent by the rajah to see that he was furnished regularly with supplies. Next day he encamped at Gooroo-Ké-Jundeeala, a large place, with good bazars; ten coss. Here Kootooh Deen Khan, a Patan chief of Kiessoor, and 500 horse, came to meet and escort Mr. Moorcroft, as the rajah was afraid that Phoollah Sing Akhallee^a would attack and murder Mr. Moorcroft. About ten o'clock the next day, he reached Amritsir, and put up in a garden, called Khooshial Sing's, which was surrounded by a brick wall, and had one gate; ten coss. In the evening, Hakeem Emam Deen, and a few followers, came and presented him with Rs. 250, and eleven trays of sweetmeats, and behaved very attentively to him. Next day he proceeded to Bunneewaul, twelve coss. Here a son, by some *subailee* or concubine, of the rajah's, waited on Mr. Moorcroft, and brought a

present of Rs. 50, which Mr. Moorcroft rejected. The next day he arrived at Shahlimaar, a beautiful garden, close to Lahore, built by the former emperors of Delhi; here he remained during the night, and was visited by Hakeem Azeezodeen, who questioned him upon the purport of his visit; and after being satisfied with Mr. Moorcroft's answers, returned to Lahore, which is only five miles from Shahlimaar: the distance came this day was nine coss. From Shahlimaar to the city is a continued series of ruins of gardens and tombs, built of red granite and bricks; some very handsome arches. The marble tomb-stones have been dug and carried away by the Seekers. The fountains were all desired to be played, and the gardeners brought presents of fruits and flowers, to whom Mr. Moorcroft gave as presents Rs. 10.

The next morning, after breakfast, Mr. Moorcroft proceeded to a new garden, called *Nya Baug*, outside of the city of Lahore, not far from the Summun bastion. In this garden was a new wooden bungalow, in which he put up, about five miles from Shahlimaar. After three days' halting, on the fourth day, about eight o'clock a.m., Hakeem Azeezodeen came to fetch him to an audience of the rajah, which took place in the Summun bastion. He entered two of the city gates of Lahore, mounted on horseback, and dismounted at a third gate, from whence he proceeded on foot: they had to pass through three other gates, at which were stationed guards. Rajah Runjeet Sing was seated in state, on a golden chair, and had a silver one placed at a little distance for Mr. Moorcroft to sit upon. After making several inquiries about his health, he was questioned about the cause of his visit, and what were his intentions, and where he was going; to all which, Mr. Moorcroft made satisfactory answers, and presented the rajah with some pistols, an English sword, a small model of a six-pounder cannon, some English gunpowder, and small flints. About six of the rajah's saddle-horses were standing, very richly caparisoned, near where they had the interview; these were brought for Mr. Moorcroft's inspection, and of course he praised them very much: they were very fat. The rajah was much pleased, and said to him, "as you are a judge of good horses, you shall see all my private stud;" and he gave orders for fifty of them to be shown daily to Mr. Moorcroft. The interview lasted about an hour, when Mr. Moorcroft returned to the new garden, much gratified with the affable demeanour of Rajah Runjeet Sing.

The rajah is about five feet seven or eight inches high, stout, but not fat; has a long beard, which from age is white and black; has an oval-formed face, common nose, face very much speckled with the small-pox, and has lost his left eye; his colour is dark brown, and he appears about sixty-two years of age; he seems active and intelligent. In speaking he used the Punjaabee language; his voice was soft and pleasing to the ear; his manners did not appear polished.

On the second day after this interview, he showed Mr. Moorcroft a number of his horses, in the garden called Khooshial Sing's: Mr. Moorcroft approved of them very much. The rajah returned to the city, and Mr. Moorcroft to his bungalow. By order of the rajah, he was daily supplied with a quantity of firewood, sheep, rice, flour, sugar, and salt, &c., which he accepted of for five days, and then begged to be excused.

Two days after inspecting the horses, Mr. Moorcroft was invited to see the rajah's troops perform their evolutions. This was done near the Summun bastion, outside of the city, in a plain. There were four regiments of infantry, armed with muskets and bayonets, who went through the English manœuvres, and afterwards fired a salute with four guns, six-pounders, and all their

musketry. The Seek regular infantry wore blue turbans. There were also some Gorkeeahs; but there was little or no uniformity in their dress; they had no European officers; the muskets and bayonets were of Lahore manufacture.

As Mr. Moorcroft expressed a wish to see the city, the rajah ordered the hakeem, Azeezodeen, to send his brother, Emamodeen, with him. The next day, in the evening, two elephants, with Hindoostanee howdahs, were sent, on which Mr. Moorcroft mounted, accompanied by Meer Izut Oollah, and proceeded to view the city. They entered by the Mustee gateway, near the Summun bastion, and went through the bazars, which were narrow, paved with bricks, clinker-wise, and a gutter in the centre. The houses were three and four stories high, of brick and mortar. The Akhallee were very insolent, abusing them as Europeans. There appears a brisk trade going forward, and the city was very populous. Instead of going to the principal worshipping place of the Seeks, and making presents to their góroos, he went to a musjeet, called Vizier Khan's, and there gave ten rupees to the Mussulmans. He also scattered about twenty rupees' worth of pice as he went along to the fakeers and rabble in the city. From the musjeet, he came out at the Delhi gateway, and proceeded home through avenues of old walls, broken graves, and musjeets, of the Mussulmans. He had after this three other interviews; in the last he had his leave of audience for departure, and received his *khélat*, or honorary dress, which consisted of a pair of white shawls, a red flowered shawl-handkerchief, some pieces of kheemkhaub, Benares doputah, and several pieces of cotton cloth, besides a pearl necklace, consisting of three rows, of little value, and a kulgee of gold, set with some precious stones. Similar things of less value were given to Meer Izut Oollah and his brother and son; they were furnished with a guard of regular sepoy, and an usher with a silver stick, and with orders to all his governors, as far as Cashmere, to see him safe. Mr. Moorcroft distributed, as a present to the rajah's servants who brought the trays with the presents, Rs. 200.

EDITOR'S NOTES.

(a) Bumoree is a small village, inhabited by the hill people, at the foot of the mountains on the high road from Bareilly to Almorah: it is in the forest. A little beyond it is a place established by government, where a native, of the commissariat department, resides, to furnish provisions to people going backwards or forwards; this is called Kaut ké Godown (from originally having been built of timber); it is now newly constructed, upon a larger and better scale, by government; and there is accommodation for people that are travellers to put up in. The climate here, from April to the end of September, is very noxious and insalubrious: most of the natives of the plains or of the mountains, who only sleep there, during those months, for one night, exposed to the dew and air, are attacked with violent jungle or marsh fevers, which carry them off in three or four days.

(b) Bheem Taul is a beautiful lake, surrounded by mountains, on the road to Almorah; it is the first stage from the plains into the mountains. Here is another godown and commissariat establishment. The difference of climate from Bumoree, below, is very great, and felt more in April, when the hot westerly wind is blowing at Bumoree, and the thermometer ranges 110° in the godown or tent; and at Bheem Taul, which is not above 3,300 feet in perpendicular height (or rather less) above it, is at 76° or 78° in the middle of the day; and at night a fire is very agreeable. To this sudden change of climate I impute the frequent sickness of the natives; they have little clothing, and no cover from the damp, noxious, chill air of Bumoree during the night, which appears so comparatively warmer to them coming from Bheem Taul.

(c and d) Proceeding from Bheem Taul, on the next day's march, the road ascends and crosses the summit of the Gagurdooree mountain, which is considerably higher than the ridge on which Almorah is built, and snow lodges on it for several days during the months of December, January, and February; the road is a very good one, constantly repaired by government. This day's halting-place is at Ramgurh, at which there is another godown. From the mountain opposite, to the west, a great quantity of very fine iron is produced; it is formed into pigs, and costs here about Rs. 4 per maund of 86 lbs. weight; for the carriage from hence to Roodurpoor, in the plains, the merchants pay the porters as hire, from 8 to 12 annas; so that they can afford to sell it for Rs. 5. 8 an. to Rs. 6 per maund. At Peeora, the third day's march into the mountains, is another godown; this is situated in an unpleasant spot; but turning the shoulder of the road previous, towards the last descent to it, a most grand and awful view breaks upon the sight. Almorah appears in the foreground, and behind, the immense snowy range of mountains lift up their heads or summits to the skies; this is seen partially from one or two places descending from the summit of the Gagurdooree, but imperfectly, on account of the lofty oak forest (of the *ilex* species), and the sudden turns in descending. The nearest of this snowy range is the mountain called Ramnee, which is nearly 26,000 feet in perpendicular height above the level of the sea, and perpetually covered with snow. It appears due north of Almorah. These are higher than the Andes, and are part of the chain of the highest mountains in the world.

(e) Almorah is the present capital of Kumaon; it is built on the ridge of a mountain about 6,000 feet above the level of the sea. The Hon. Company have here a garrison of half a battalion, or five companies, of sepoys, and a provincial corps, originally Gorkeeahs, but is now composed mostly of hill people, called Khusseahs: their pay being only Rs. 5 per month, the Gorkeeahs would not stay upon it, as the sepoys get Rs. 8 per month; and in my opinion one Gorkeeah in the mountains is equal to four sepoys, and in the plains to two; they are a hardy, bold, obedient, and faithful race of mountaineers, and possess as much active courage as our Europeans.

This is a place (since we conquered it) to which many sick Europeans resort from the plains, for the benefit of their health; the springs of water above are very good, although they attack the bowels in April; but the choice, as a capital, is a very bad one. The original capital was Clumpawut, in Kallee Kumaon; but not suiting the views of the Gorkeeahs in their intentions of conquering the countries to the north-west, they fixed upon Almorah as their head-quarters.

Bum Saah Choutra was the last Nepaulese chief who commanded here; it was taken by the British forces under Col. Jasper Nicolls, in 1815: although he commanded the division, the whole credit of the taking of this place by assault is due to the late gallant good soldier Lieut. Col. Leys, of the Company's service, 4th regt. N.I.

Here there is a pretty good bazar, and things are moderate and cheap, considering the expense of carriage; each hill-porter taking R. 1 for every load weighing 60 lbs. which he brings up from Bumoree to the capital.

The hill people have already benefitted very much from their change of masters, and have become rich and affluent; the cultivation has already trebled the proportion that there was before, and the revenue has nearly doubled. The credit of all this is due to Mr. Traill, the commissioner of Kumaon, who has made himself a perfect master of the hill language, and is beloved by all the hill people. Should sickness or urgent family affairs oblige him to quit Almorah, his loss will be severely felt.

(f) Jotsheemut'h is situated in Paen Kunder, in the kingdom of Gurhwaul, and is the winter place of residence of the rawul (the pope) or high-priest of Budree Nat'h (one of the Hindoo incarnations of the deity). There are two roads to this place, the upper and lower one; the lower one is the easiest and most accessible, the upper one the shortest; the latter is travelled in the hot weather and rainy season (of the plains), and the lower one is passable all the year round. The climate is very salubrious, water good, and soil very productive. This place, and the produce of a great many villages in this vicinity, are appropriated to the use of the temple of

Budree Nat'h. The head priest is a Dékannee bramin by caste; but the whole of the hill brahmins and attendants on the idol deity lead a very dissolute and debauched life.

The pilgrims, who come to make offerings at the shrine, in common years, give a revenue of from Rs. 20,000 to Rs. 30,000; but on the Koomb year (when Jupiter completes his twelfth year, and enters into the sign of Aquarius), sometimes as much as a lac of rupees (£10,000) have been collected. There is a *seedha bhurt* (or a place where victuals are given in charity), for distributing flour or rice to the pilgrims coming to Budree Nat'h, kept up at Peepulkotee, where they get one day's allowance, undressed; but at Budree Nat'h, all the pilgrims who go there receive dressed rice or provisions for three days, from the temple, which is called the *persaud*, or food of the deity. Budree Nat'h is three marches beyond Jotsheemuth, due north, situated on the right bank of the Bishun Gunga. There are hot springs, and cisterns made to bathe in. The snow lies all round the temple, all the year round. Beyond Budree Nat'h, about five miles, is the Bootuah village of Mana. From Jotsheemuth you have to cross the Doulee river, close to its junction with the Bishun Gunga over the Doulee river; there is an excellent spar bridge, called a *sanga*, from whence to Budree Nat'h a capital road was made in 1826, by the orders of government; but the expense was defrayed by some opulent native.

(g) Tupobun is a neat small village, five miles beyond Jotsheemuth, on the road to Neetee; it is the winter residence of the Booteeahs of the Neetee Pass, who all have houses and warehouses here. As soon as the snow falls at Neetee, they come down with their families, goats, sheep, and yaks, and remain here until March. They lock up their houses at Neetee, which are entirely covered with snow; and there is no danger to their effects, either by man or beast. Tupobun is situated on the left bank of the Doulee or Aluknundra river, and has a *sanga*, or spar bridge, over it which communicates with a strong bold country, which never was subjected to the Gorkeenh yoke: they once attempted to send a force, but the Booteeahs had an action with them, and checked them, at a pass beyond Jotsheemuth, above Burrageon; they afterwards carried away all their effects from Tupobun, crossed the Doulee, breaking down the spar bridge, and defied the Gorkeenhs, who could not follow them. About half a mile beyond Tupobun, are several hot springs, issuing from the sides of a small stream, and in the bed. This stream falls into the Doulee. On a small ascent of table-land from this stream, called Goleegar, on its right bank, and between it and the river Doulee, is another hot spring. The hill people have made a small excavation in the rock, eight feet square, and paved the top parts with slabs of stones. The water is warmer than that of the Seeta Koond near Moonghyr, is pure, no offensive smell, nor does it leave any deposit of tufa or iron. There are several hot springs, also, above this cistern. On the margin were growing several beautiful flowers, and large beds of spearmint. The natives say that the bathing is good for asthmatic and rheumatic people. A little above Tupobun, the furze makes its appearance, and gooseberry-bushes.

To the right hand, above Tupobun, is the ascent to the Gotung mountain and pass of that name, which we crossed in 1808 and in 1812, going to Parma. Beautiful and grand forests of fir, oak, holly, maples, horse-chestnuts, booransee, service-apple, cornel, hazel-nuts, &c.; very fine strawberries. This mountain is of immense extent.

(h) Neetee is a village inhabited by Booteeahs, and the last inhabited place you meet with going through the snowy mountains into Thibet, or Oondéyse, by the pass of that name; it is situated on the left bank of the Doulee river, and is only inhabited about six months in the year: after the snow begins falling in November, the inhabitants return to a place called Tapobun, about eight miles from Jotsheemuth, where they have good houses. At Tapobun are hot springs, the qualities of which have not yet been proved by any scientific Europeans; but seem favourable in all rheumatic and scorbutic cases. It was by the Neetee Pass, in 1812, that Mr. Moorcroft and Major Hearsay penetrated, in disguise, as Hindoo fakeers, into Chinese Tatory, and went to the lake Mansurwur.

About two miles above Jotsheemuth, on the same mountain, is a most beautiful belt of forest, consisting of cedars, firs, cypresses, yew, holly, oak, horse-chestnut, walnut, cornel, elm, maple, beech, hazel-nuts, service-apple, booransee (rhododendron), and various other trees and bushes; above this belt, which is near $2\frac{1}{2}$ miles in depth, is the snow; on the edge, between the forest and snow, are thousands of various kinds of beautiful flowers, and great numbers of golden and argus pheasants, woodcocks, chuckores, black partridges, and many singing birds; besides musk-deer, deer, stags, elks, bears, and leopards: altogether, Jotsheemuth and its vicinity is the most delightful climate and salubrious spot in the mountains. Grain of all kinds, butter, and honey are plentiful; honey being cheap, good, and in great quantities. Plenty of fine sheep, goats, and fowls. Ducks, geese, and pigs (there are many wild hogs in the forest) would thrive if introduced.

For change of air or health, this is the spot for a European to repair to, and stay eight months. From hence he can make excursions into the wildest of the snowy regions; and if a botanist, mineralogist, or geologist, he would have full occupation; and I have no doubt but that his researches would lead to the discovery of gold, silver, and other mines—and very valuable ones. The country has never been explored, and although the English have had possession of it nearly fifteen years, the public knows very little about it; some few enlightened individuals only have been there.

(i) Sirringgur is the capital of the kingdom of Gurhwaul; it is situated in a valley on the left bank of the Aluknundra river. The violent earthquake, which occurred in 1805, nearly destroyed the whole city; many lives were lost. This earthquake preceded the conquest of the country by the Gorkeeahs; at present it is under the jurisdiction of the British Government, but is dwindling away. The climate here is warm; there are several groves of mango trees in the vicinity.

(j) Teera was a small village; but has now become the place of residence of the descendants of the Sirringgur rajah, named Pirti-mun Saah, who was killed by the Gorkeeahs at Gooroodwara, in the Deyra ka Doon; the present man's name is Seeoodurshun Saah, to whom the Company have given half his father's former territories; his revenues now amount to about Rs. 1,30,000 per annum; but he is universally disliked by his subjects, being of a hard, stingy, illiberal character, and saves up two-thirds of his revenues annually.

(k) Gooroodwara, in the Deyra Doon, is the capital thereof; it contains the tomb of Gooroo Ram Rae, of the Nanuk Shae profession; the religion adopted by the Seeks, of which he was a gooroo. The Doon is a valley, which lies between two ranges of mountains, bounded by the river Jumnah to the north-west, and the river Ganges to the south-east; is about fifty-six miles long, and about sixteen broad; and in elevation may be about 350 feet higher than Sularunpoor; it is a fertile spot, and has two rivers running through it,—the Assun, north-west, which falls into the Jumnah, and the Sounk, south-east, which falls into the Ganges. It was at Deyra, close to the temple or tomb of Ram Rac, that Rajah Pirteemun Mun Saah, the last independent rajah of Gurhwaul, was killed by the Gorkeeahs. At about miles from hence, at a most contemptible little hill-fort, called Nala Paunee (which has been rased to the ground), the gallant Col. Gillespie was killed, in 1815. In the Doon, the Hon. Company have a battalion of Gorkeeahs, commanded by a Capt. Young; at present, the civil functions are carried on by the Hon. Mr. Shore, an indefatigable, zealous, and active young man, who was an assistant to Mr. Traill, and who promises to be as much beloved by the hill people. In former days, about the latter end of the reign of the Emperor Mohamud Shah, when the commotions and rebellions of his chiefs rendered the transit of merchandise very hazardous in the plains, a great trade was kept up, through the Doon, with Cashmere, and the land revenue and customs yielded annually Rs. 86,000.; but since the last fifty years, what with the inroads of the Seeks, and the robberies committed by the Goojurs, it had nearly become a forest; but since 1816, when it came under the British Government, it has began to thrive again, and will, in the course of a very few years, become a valuable pergunnah.

(l) At Hurdwar, the Ganges issues from the last range of mountains into the

plains; this is a most sacred place with the Hindoos; all those who can afford it have the ashes of their relatives thrown into the sacred stream, close to a place called Hurka Pyree (a stone which has the impression of two footsteps thereon): all those whose ashes are deposited at this place are sure of going to the Hindoo paradise, called Bykoont.

There is a large fair held here annually, in the month of April; the number of people who come to bathe sometimes amounts to three lacs; these come from all parts of India, and bring with them the ashes of their relatives who have died, which are thrown into the Ganges, at the place above-mentioned. Here there are a swarm of brahmins, who strive with each other to get hold of the people to bathe them, and from each they get a rupee or a few pice (a copper coin, two large ones or four small ones making an ana, the sixteenth part of a rupee). As it is a custom with the wealthy Hindoos to put a small piece of gold with the ashes, and whatever silver or gold rings or ornaments they had on when they died, the brahmins have excavated a hollow beyond the steps, and turned the current of the river, so as to prevent its flowing rapidly in this hole; all the heavy things settle, whilst the ashes are floated away; and after the fair, they turn the stream entirely from the spot, and wash the sands, and get small pearls, gold, silver, and various ornaments; this is afterwards divided between those people who have a property in the adjacent temples, who are mostly Goosseins and Byragees.

At the last *koomb hē mailāh*, in 1820, a dreadful accident occurred. The stone steps leading down to the bathing-place being very precipitous, broad at top and narrow below, the multitude, striving who should get first to bathe at the propitious moment, made a sudden rush, and swept down the Gorkeeah guard; and above 370 men and women, besides the guard, were jammed together, quite entangled in a most extraordinary manner, and died a most horrible lingering death. Being dark, the multitude still went over the heads and bodies of those who had first fallen, still impelled by the crowds following them. At break of day, the editor was present, and beheld a shocking sight; and strived to drag out many that were alive and below, and their bodies nearly immersed in water; but it was impossible, and the dead bodies were obliged to be dragged away from the top. By nine or ten o'clock a.m., the fermentation from the heat and moisture was so very great, that those few who were extracted alive, were covered with blisters, and few of them lived; the greatest number who perished were Byragees and Goosseins, who, wearing long hair, were seized by others below them, and this extraordinary entanglement took place: there were also a few very fair Seek women amongst the killed.

The editor of this narrative, through the medium of the public newspapers, represented the subject to government, and that worthy, liberal-minded, nobleman, Lord Hastings, then governor-general of India, immediately ordered a proper bathing-place to be made, with a good flight of steps down to the water's edge, under the inspection of a clever engineer-officer, Lieut. Debude; since which no accidents have occurred. This will remain a record of Lord Hastings' works, when the city of palaces will be mouldering in dust, and not the vestige of a statue or pedestal remains.

At this fair, the merchants commence assembling, in the latter end of March, from all parts of India, bringing the commodities of their different countries for sale. The Kabool people bring down strings of horses, dried fruits, assafetida, and other drugs; the Punjaubees bring camels, horses, and cloths; the Hurreeanas bring bullocks, cows, and horses; elephants come from Goruckpoor and Khyreegurh; and there are many thousands of brazier's shops, with the brass and copper pots piled up in bright shining columns. The shawl merchants come from Cashmere and Amritsir; the Jey-poore merchants bring coral beads and jewelry, besides turbans of chintz and cloths; from Calcutta, English superfine and coarse broad-cloths, camlets, chintz, and various English manufactured muslins and cotton cloths find their way; the Dooaub sends soft sugar, sugar-candy, cotton cloths (fine and coarse), and black blankets; from Benares come silks, kheemkaubs, beautiful *doppattāns*, and fine dresses; besides indigo, all the dying drugs almost come down from the mountains. The number of

confectioners' shops is very great; and the pedlars make a most glittering appearance with their wares, consisting of tinsel, beads, tin and pewter ornaments, &c. &c.; and, lastly, the barbers drive a great trade, as every person who has lost either a father, mother, or husband, is obliged to be shaved,—head, beard, and mustaches.

As the assembly is very great, for the protection of the fair, the magistrate of Suharunpoor, with his officers, attend; and there is usually a regiment of sepoy, and one of Gorkeeahs, to preserve the peace at the koomb fair; a regiment of native cavalry also is present, besides a large establishment of police-officers. As no customs or duties are permitted to be levied by government at this place, trade drives on, and has a very brisk and animated appearance. There are numerous bankers' and brokers' shops. There are three kinds of rupees in currency in the purchase of horses, shawls, and other articles from the north-west; you pay in a coin called Joalapooree, which is worth about fourteen anas; the next and most universal currency is the old Furruckabad and Bareilly rupee; the third is the Company's new Furruckabad coin, which is a very handsome one; it is milled round the edges, but is proportionably base, having too much alloy in it; and what appears most extraordinary, they continue to strike or mint it in the name of the Emperor Shah Allum, whilst the Emperor Akbur Saunee (or the second) is on the throne of Timoor.

As most of the people who come to the fair come from a great distance, and bring valuable property or cash along with them, they generally come armed; but at a village called Joalapoore, there is a strong military guard and police officers, who disarm them, and put tickets, with the names of the owners, upon them; and they are generally put up in bundles, and claimed by the owners when the fair breaks up. At this time the thieves and uplifters (Ootaogheers) are very busy. There are few houses at Hurdwar, and the bazar people are obliged to erect temporary huts of grass and reeds (*sirkces*), which are frequently burnt down. Most of the visitants who are attracted to the fair, either by pleasure, curiosity, interest, or religious vows, and intend to bathe, pitch in tents upon the sandy islands, and as the moon is generally at its full about this period at night, there is one of the most animated prospects in the world;—the millions of small lights, made by the Hindoos as propitiatory offerings for their children, are floating on the still surface of the branch of the Ganges which flows through the fair; the voices of thousands of women, singing different strains and languages; and the busy hum, which continues until midnight, have a very pleasing, animating effect. Afterwards, during the stillness that ensues, the murmuring of the river passing over stony falls is heard, and the challenges of the sentries are audible. This silence continues until near day-break; then commences the din of camels, horses, asses, and mankind; all then becomes in motion, and the noise continues all day. The fair lasts for nearly fourteen days, and at the end becomes noisome and filthy to a horrid degree, from dead animals and human ordure; the flies pitch in such swarms upon the tents and ropes, that they cover the surface of every thing; they likewise stick to the trees and underwood in the forest; and every one who leaves the fair after sunrise carries away a load of them; those who strike their tents and send them off, during the night, to a great distance, sometimes escape; but the editor has known swarms of flies haunting the place for weeks afterward, until dispersed by some severe storm of wind, accompanied with hail, rain, or a thunder-storm, with lightning, which completely destroys them.

(m) At a place called Badshah Mahul, near where the Jumna river quits the Doon, and issues into the plains, are the ruins of a garden and palace, built by Shah Jehan, as was also this garden, called Shahlimäär.

(n) The Akhallee are a sect of fanatics amongst the Seeks, who are fatalists; they are the most turbulent, dissolute sect amongst them, and admit of proselytes from the lowest dregs of the Hindoo community, admitting sweepers and chumars; they do not acknowledge a deity, but make fate the cause of all things; they go about and commit many disorders, which are winked at by the Seeka.

(o) Shalimäär; this is a beautiful garden, built by Humaoon or Akbar, emperors of Delhi. Rajah Runjeet Sing keeps it in good repair; and the fountains and reservoirs are all in good order. It is five miles from the city of Lahore.

(To be continued.)

MR. MOORCROFT'S JOURNEY TO BALKH AND BOKHARA.

JOURNAL OF GHOLAUM HYDER KHAN, EDITED, WITH NOTES, BY MAJOR HEARSEY.

(Continued from p. 119.)

AFTER a halt of fifteen days, on the sixteenth Mr. Moorcroft retraced his steps to Gooroo ké Jundeeala. At this place, a messenger arrived and told him not to proceed, as the rajah was very unwell; and a chief, called Surda Sing, was sent to call Mr. Moorcroft back to Lahore. He left all his valuable effects to proceed on to Hooshiarpoor, under charge of Meer Izut Oollah's brother, and returned without any delay to Shahlimaar. A brother of Hakeem Azeezodeen came to receive Mr. Moorcroft. Meer Izut Oollah was with him, and they were conducted to the heir-apparent's house (Khurruck Sing's), in the city. The hakeem called upon him, and furnished him with khuskus tattees, saltpetre, and every thing necessary for his wants and comfort, besides loads of musk-melons, water-melons, fruits, &c. On the fourth day after his arrival, they were conducted to Rajah Runjeet Sing, who was in the Aum Khas. He felt the rajah's pulse, and advised him to take a dose of emetic tartar, to which he objected. Mr. Moorcroft said, if you have any doubt about the quantity of the medicine, I will take some before you; but he would not take any, but asked for some strengthening medicines. The hakeems and Hindoo baeceds were very busy in making decoctions of different things. Mr. Moorcroft was detained eight days longer, after which, the rajah, finding himself much better, permitted him to proceed, giving him two elephants to ride upon, and another escort.

As Mr. Moorcroft was anxious to join the party with his things, he marched all day and all night, and made the two stages to Amritsir in one—twenty-five coss. From thence another long stage to Bhyrowaul, ten coss; to Kurtarpoor, sixteen coss; to Hooshiarpoor, eighteen coss; and to Amb Huttee, fourteen coss. Here he came up with Meer Izut Oollah's brother, proceeding with his baggage from the fort of Rajpoor. He returned the two elephants, as they were quite knocked up by these long marches. As the rains had not set in, he encamped at the haut, or small bazar, in Rajah Suncharchund's territories. Here, during the night, some thieves, who had followed them from Amritsir, where Mr. Moorcroft had borrowed Rs. 2,000, contrived to cut the bag or khoodjee, and took out Rs. 1,400, besides taking away some clothes of Meer Izut Oollah, and some of Gholaum Hyder Khan's, but did not touch any of Mr. Moorcroft's European clothes. Here they halted one day. The next day, they put up at Nadone, in Rajah Suncharchund's^a bungalow. The rajah sent 500 soldiers, and his brother, Futtehchund, to meet Mr. Moorcroft. In two marches, of twelve coss each, they reached Soojanpoor; they had to cross the Ravee river in boats. Previous to crossing, they were met by Mr. Goolburn, who commanded a battalion of sepoy's in the rajah's service. They were accoutred like English sepoy's. He accompanied Mr. Moorcroft to Soojanpoor, with drums beating, and the sepoy's marching in the front. Mr. Moorcroft went down an avenue formed of two more battalions, drawn out to receive him. After the meeting had taken place, the rajah conducted Mr. Moorcroft to his own large tent, which he had pitched for him in a garden called Byjnauth. The village was to the north and by east. The rajah's palace was in a grove, about half a mile from Mr. Moorcroft's encampment. At this place, the Ravee river was a noble large stream, above 500 yards

broad. It was rather shallow where they crossed, but still was ten or twelve feet deep. The water was of a whitish colour, and cold, from the vicinity of the snows. Soojanpoor is only a village. The large city was Teera, which was on the opposite side of the Ravee, which place had been destroyed by the Gorkeeahs, and Runjeet Sing had the fort dismantled. The whole was in ruins. There were a number of mango groves about Soojanpoor. On Mr. Moorcroft's arrival in the tent, the rajah sent him a *zeeafut* of Rs. 200, and eight trays of sweetmeats. Mr. Goolburn sent from himself Rs. 100, and eight kids. The rajah also sent *zeeafuts* to Meer Izut Oollah Khan and Gholaum Hyder Khan. Here the rainy season set in violently, and Mr. Moorcroft was obliged to halt two months, the rivers and torrents having swelled so much that he could not proceed forward. The rajah's brother, Futtehchund, was taken ill of the cholera, and given over as dead; but was cured by Mr. Moorcroft: in fifteen days he was perfectly recovered of its effects, and came to return his thanks, and exchanged the turban off his head for Mr. Moorcroft's hat, which he put on (the greatest mark of attention he could pay him), and called him brother.

In August, Mr. Moorcroft quitted Soojanpoor. The rajah at his departure gave him a *khelaut*, or honorary dress, and Mr. Jackson, another European in the rajah's service, was ordered to escort him, with one company of sepoy's. It still continued raining, and the first march was to a place called the Rajah's Garden, where there was a village. Mr. Moorcroft put up in a small bungalow, on the bank of the Beeanse river, five coss. From hence he quitted the plain country, and entered the hills, the road ascending and descending continually. The route was inclining to N. by E. Cross the Putsa river by a float formed of inflated bullocks' hides, called a *durrage*, and come to a large village, called Byjnauth, which had a good bazar and a large cultivation of fine Bansmuttee rice. Mr. Moorcroft was obliged to put up in one of the buneya's houses, and halted two days, the rain was so incessant. Mr. Jackson took his leave at a place a little beyond this, from whence the Mundee Rajah's country commences. Marching from Byjnauth, they crossed two small rivers; one was fordable, the other was crossed over on a *sangah*, or spar bridge; the horses crossed through the water at a little distance below. They halted at a place in the jungle, called Goomnah, where there is a mine of a blackish-coloured salt, which is used by all the natives of the neighbouring mountains; it is good tasted and free from bad smell, but full of grits and sand. Out of this, sometimes, they find a white vein, equal in quality to the rock salt used in India, called Lahore salt. This place is about eight coss from Byjnauth. Mr. Moorcroft put up for the night in a large house, the only one here. Next day, he marched to Goojurwalla, ten coss; from thence to Meeah ke Kotee, ten or twelve coss, and put up in a house. Next day, he crossed the Beeanse, on a *sangah*, about six coss, or half-way, and proceeded to the village of Kuman, six coss further on, where he put up in a house. The population in this village were mostly Hindoos. The next morning, they had to ascend a difficult pass, called Kuman ke Ghattee, from whence they descended and encamped at Bujoura, about fourteen coss from Kuman. The ascent was mostly through a forest of very large fir trees, and descending likewise, at Bussoura, is a fort built of stone, and the river is running to the right of it. From hence they proceeded to Sooltaunpoor, five coss. This is the capital of Kooloo, and is in an open space on a small hill; the rajah of Kooloo resides here. At this place Mr. Moorcroft joined Mr. Trebeck and his party, who had proceeded on with all their baggage, and had been waiting six days for him.

This being the last place of consequence previous to crossing the Himalaya range of mountains, they were obliged to purchase a large stock of supplies, to carry on towards Ludak,^b and hire upwards of 160 hill porters, to whom they paid two annas *per diem*. The rajah sent Mr. Moorcroft a *zeeafut*, consisting of butter, sugar, salt, flour, rice, and sheep; in return, Mr. Moorcroft made him a present of a piece of superfine broad-cloth, three yards long, and a telescope. As his baggage had joined, Mr. Moorcroft sent from hence to Rajah Suncharchund a single-barrelled gun and a piece of fine gold-embroidered muslin, as a present to his favourite dancing-woman, named Jumalo.

From hence they proceeded to a village called Ulchaya, and had to cross the Beense again, over a spar bridge, and proceed along the side of the river Ulcha, which was six coss from Ulchaya. They passed a large village called Nuggur, and proceeded on to a place called Neyghee ke Gaon (or village); in all they came ten coss. The next day, they crossed two spar bridges over streams, and encamped at a place called Juggaut, or custom-house; a hut, at which a few armed people remain to collect duties on merchandize. As the rajah's men were with the party, they demanded nothing from Mr. Moorcroft. This place is reckoned eight coss from Neygee ke Gaon. The next day, they had to ascend a steep pass, called Reytung; the ascent was difficult, and they did not arrive at the halting-place until five in the evening. The parties with their baggage arrived at nightfall. The distance was eight coss; there was plenty of grass and a small plain, and fine water; the party carried up their firewood with them. Here they pitched their small tents, and found it very cold, with much dew. They were above the region of forest. Next day, after breakfasting, they had to continue the ascent, which took them three hours to gain the summit, from whence the snowy mountains had a grand and awful appearance to their right; the descent is not so difficult, and goes down gradually to a suspension bridge, called Khooksur ke Joolah. Gholaum Hyder Khan supposes this was the Cheenaub river; it was above 100 yards broad: The porters and baggage all crossed over quite safe, but the horses and mules remained on the opposite side. At this time, the party had (large and small) fifteen horses, tanguns, and mules. The party encamped below the village of Khooksur, in some plots of cultivated land. They halted the next day, and drove the cattle up above the bridge, at some distance, and made them swim across the river; the hill ponies led the way, and the large horses, by dint of beating, were induced to swim across. Mr. Guthrie's horse, which the hill-men attempted to cross over by tying a long rope to his neck, was drowned.

From this place they marched to Choo-choo Raneek-Kotee (a village), consisting of a few huts, and the raneek's large four-storied house, nine coss. The road this day was good, without much ascent or descent. They encamped below the house, in a small plain. The next morning, they proceeded to a village called Tungdee, which they passed about 200 yards above to their left, and descended, crossing the Tungdee river on a fine strong spar bridge, over which all their cattle crossed with ease; it was made of five large spars of fir, squared and planked over; the river was very deep and rapid. About fifty cubits below the bridge, which was about seventeen yards long, on the opposite side, was a small plain, where they encamped; here they discharged all their hill-porters, and hired about seventy ponies and 500 goats and sheep, to carry their provisions in woollen bags, called *phanchas*; they each carry from ten to twelve pounds. Here they lost a riding horse of Mr. Guthrie's, who ate a number of red pills made of *croton tiglium*, that had been exposed to

dry in the sun. The party halted here two days in making preparations. On the third day, they proceeded only two coss, and encamped in a fine fir forest, without any habitations. The next day, they proceeded about ten coss, and put up in a fir forest; plenty of dry fir wood for fuel, and very fine water and forage for their cattle. The day after, they went about six coss, and crossed a river, over a good spar bridge; the river was fifty or sixty yards below, boiling and foaming, running like a torrent. After crossing the river, they went beyond, and encamped on its side, near some large blocks of rock; from hence the road continued along the bank of the river, and they encamped in another uninhabited place in the forest, under the shade of bojeputteh trees, six coss; plenty of fine water and good grass for the cattle. Next day, they proceed, and cross another spar bridge, about two coss, and proceed one coss further, and encamp at Darsah, a village belonging to Kooloo. Here the cultivation was good, and the same kind of grains as at the Booteeah villages, consisting of *phaphur*, or buck-wheat, *ahwa-jow* (a kind of barley), *marseh* (red, like prince of Wales's feathers), and miller. Nearly opposite, inclining to their right, was a mountain, which was continually falling; immense showers of stones came down night and day, with fearful noise. This the inhabitants said had been falling for two years. From hence, next day, about five coss in front, they cross the river over a bed of frozen snow, and encamped at a place called Barralacha ke Kotul (*kotul* is a term for a pass or gully), three coss beyond the snow bridge; no firewood or grass procurable, and obliged to seek for and use the dry horse-litter and the dung of the sheep and goats: the cattle got some gram. On the following morning, they had to ascend a pass, about two coss; the road was good, and at the summit was a large pond; the descent was gradual, until they crossed a river, about two feet deep, but very rapid and difficult to cross. This was eight coss beyond the pass. They encamped here for the night, finding plenty of fuel and grass for their cattle. Crossing this last pass, most of the people were affected with severe headaches, from the purity of the air; but no accident occurred. The next day, they proceeded on a good plain level road, for about five coss from the nuddee, or river, they were encamped at, when they then came to a large block of rock, which served to define the boundary between Kooloo and Ludak; they proceeded beyond this three coss, and encamped for the night in a plain open spot; no trees or shelter, and but very little grass below on the river's banks. It took three more days' marching, of eight coss *per diem*, to reach a place called Kingjoo, where there is a plain, and no water to be procured but by digging pits; plenty of grass for the cattle, but nothing but the roots of some furze for fuel. They were obliged to halt one day between, as their horses ran away for food back to the place where the boundary was. At Kingjoo, it set in to snow, and continued snowing all night, until morning. From hence, in three days' journies of eight coss each, they reach Geeah, an inhabited village. They shot a great many hares. Here was a fine cultivation of wheat, barley, &c., which was ripe and cutting. The Geeah rajah and his vizier called upon Mr. Moorcroft, who gave the rajah three yards of superfine scarlet broad cloth, and the same quantity of green to the vizier (the reason of giving particularly three yards of cloth is, that it makes a *buckoo*, or dress, and it is called a *sheet*).

At this place, a man, named Khaga Funzem, came from Ludak to inquire who Mr. Moorcroft was, and what was the object of his mission, &c. This man was a brother of the Ludak chief. Mr. Moorcroft gave him also a sheet of superfine broad cloth, three yards long. From hence they marched to

Meeroo, six coss, a village, to Ookshee or Oopshee, six coss; to Mursailah, six coss, a large village, at which a bishop or lama resides, who gave Mr. Moorcroft a *tangun*, to whom in return he gave a sheet of orange-coloured broad cloth. From hence is a large plain to a village called Choochut, which is inhabited by Mussulmans; plenty of trees and much cultivation, wheat and barley just ripe; twelve coss. They encamped on the other side of a small river, crossing over a spar bridge. The road gradually ascends; and next day the party reached Ludak, three coss, where the rajah had a house cleared out for their reception, and was quite pleased with their arrival. The house belonged to the vizier, and contained fifteen rooms. Mr. Moorcroft insisted on paying a rent of Rs. 15 a month to him. The minister is called Khalone by the Ludakees; his name was Chirring Tundoob. The house was two stories high; the upper rooms were occupied by the men, and the horses and mules kept below. The houses are built of stone, with a clay cement. The rooms are small, and the roofs are covered over with a species of wood called *suf-faidar*, and are flat; the suffaidar seems a species of ash (by the roofs being flat, it shows that they have very little rain in this country); it grows up as high as twenty-five to thirty yards, and is about sixteen to eighteen inches in diameter; but they are seldom allowed to grow so thick, as they are cut and sold for buildings; the bark is white and smooth, the heart of the wood is reddish-coloured. Another kind of tree also grows here, whose name Gholaum Hyder Khan does not recollect; this grows crooked, and but about a foot or fourteen inches diameter: the natives use the bark in fevers; it is merely boiled, and is very bitter. The wood is unfit for building, and seems to be a species of willow.

Ludak is situated at the foot of a low range of hills. One of the branches or spurs comes out, upon which is built the rajah's palace; it is seven stories high, but the rooms are seldom above eight feet high; the windows, or rather loop-holes, to admit of light, are very small, and the door-ways are low and narrow; the rooms are white-washed inside with a white clay, called *pindole*, and look cleanly and comfortable. The rajah's name he does not recollect, but his title is *Geeapoo*. The whole of the government is in the hands of the Khalone, or minister; and the geeapoos are frequently changed, and afterwards turn priests or lamas.

Ludak contains above 1,500 houses inhabited, of which two-thirds are tenanted by Bhooteeahs or Tatars, and one-third by Cashmeree Mussulmans. The Bhooteeahs profess the religion of Tatory, and acknowledge the Delai Lama as chief of their religion: they burn their dead. Mr. Moorcroft was present at the ceremony of burning one of their chiefs. The body was kept for seven days in a room, with the hands and feet bound strongly with cords, in a sitting posture, the head inclined forwards on the knees, with the hands joined as in supplication; then sewed up in black cloth. The lamas feasted and prayed alternately, during this time, at the expense of the deceased's relations. On the seventh day, the body became putrid and very offensive, when it was taken out of the room, and put into a box, covered with a black pall, and carried by four men, who took it out of the city to a place where there was a small kiln made to receive it. After some prayers, and much din of their music, the body was placed in it, and the four men took away the box; the eldest son of the deceased entered the kiln once, carrying incense pastiles, which were burning, and praying: "*Om manee put me houng.*" He then retired to his home. The lamas, after another prayer, poured in some melted

butter, and then set fire from the bottom; when the body was reduced to ashes, the lamas came away.

The khalone's house is below the rajah's, on the descent of the hill, and the city is on the plain round it. There are three gardens near the city, one belonging to the rajah, and the two others to individuals; in these gardens are some flowers, and plenty of *suffaidar* trees: they have walls round them.

After three days' halt, Mr. Moorcroft called upon the khalone in his own house, and made him a present of four sheets, of three yards long each, of four kinds of broad cloth, half a piece of English manufactured cotton cloth, a single-barrelled gun, a telescope, some muslin, jamdanee and silkén mushrooms, besides a penknife, a pair of scissors, and a pair of razors, and he took off from his own finger a gold ring, with some stone in it, and put it on the khalone's hand, as a mark of friendship. The khalone was sitting upon a high woolpack, or numud; he appeared to be about fifty years old, was of a dark complexion, and had lost most of his fore-teeth; he was of a pleasing address, and mild; he spoke a few Persian words, and was dressed in a black *puttoo buckoo*, with a high black velvet round cap on his head, lined with light blue satin. The conversation was carried on through the medium of a Cashmeree merchant, a Mussulman, named Moossa Baba. Mr. Moorcroft expressed himself in Hindoostanee to Meer Izut Oollah, who stated it in Persian to Moossa Baba, who spoke it in the Ludakee language to the khalone. Mr. Moorcroft staid nearly an hour, in which time the conversation was about the reason of his coming thus far. Mr. Moorcroft said, to trade and buy horses. Mr. Moorcroft was seated on his own chair. They parted upon friendly terms, and he returned to his own house, where the khalone sent him a *zeeafut* of two square packages of tea, some butter, suttoo, rice, flour, sheep, and preserved apricots.

Ludak has only one street, which leads to the khalone's house; but there is a kind of bazar on each side of it, mostly inhabited by Cashmeree merchants, who sell wheat, flour, rice, suttoo, some moong ké doll, and other things; but almost all the Ludakees, men and women, sell and buy provisions. The men are fair and ruddy, but sun-burnt; the women are pretty and fair, with rosy cheeks, occasioned by the cross-breed with the Cashmerees. The coin of the country in usage is silver; large wedges of pure silver are imported from the Chinese country, but which have the Russian stamp upon them. They are called *yamboos*, and weigh about Rs. 175 of the Company's coin. They have likewise four-anna pieces of silver, or the fourth of a rupee, which is pure, and which they call *jao sooma*; they have also another kind, with alloy in them, six of which are equal to a rupee, called *jao ningpa*. They weigh all things with a steelyard, called a *neygah*. They keep accounts by tallies, made of pieces of wood, knuckle-bones, and almond-shells. The lamas have wooden types, and print prayers. There are two lamas; the one of most consequence is the Marcillah one; the other resides at Hunmis. The Ludak rajah, who is independent of the Chinese, has given them several villages rent-free, on the produce whereof, and the offerings and tythes, they live sumptuously. The magistrate, before whom all causes are decided, is called Kaga Lumpo; he lives in the city. There are few crimes committed. In two years that Mr. Moorcroft staid there, no complaints were made of the inhabitants. Robbery is punished by cutting off the hand. Amongst Mr. Moorcroft's servants, he had a man, named Khurruck Sing, a chuprassee, and a barber, named Futtoo, a Mussulman; the latter stole fifty-five rupees' worth of quarter pieces

from out a *kundee*, or basket; the other man had, at different times, purloined penknives, scissors, and wearing apparel, belonging to Mr. Moorcroft and Mr. Trebeck; they were sent to the khalone for punishment, who sent them to the Kaga Lumpo, who made preparations to kill them; but, at the intercession of Mr. Moorcroft, their lives were spared, and they were driven out of the city: all the boys assembled throwing stones at them.

The soil is a composition of gravel, clay, sand, and small stones; by the mixture of rich manure, it yields a pretty good crop. They sow the wheat in November, and which lays in the ground covered with snow until March, when it thaws, and comes up luxuriantly; they plough their fields with oxen, which are of a small breed; the ploughs are of the same shape as the hill ones. They have a breed of mules, between a cow and yak, which they call *jubboos*; these are most useful docile animals, and carry great loads and are very sure-footed. There are plenty of asses, on which firewood and all the necessaries for daily consumption are brought to the city. They cultivate great quantities of lucerne, which is given green to the horses in summer, and dried as hay in the winter. Their horses are mere galloways, and cost from Rs. 30 to Rs. 60 a head, and most of them are geldings; they feed them with barley and barley-straw chopped and mixed with lucerne. The country does not produce the shawl-wool goat, and most of the sheep come from Gortope; they have a large species of dog, like the Newfoundland ones; these are generally kept as watchmen at their gates or over their flocks of sheep. In the adjacent mountains, there is a species of wild goats, from under the long coarse hair of which they extract a beautiful fine down or wool, of a brown colour, of which the real toose-coloured shawls are made, which are famous for their warmth and softness, and are very dear. These goats are frequently caught and killed, in the winter, in the snows; they are larger than the shawl-wool goats, more hardy, and are very like the *takur*, or chamois goat. There are white wolves, called *shinkoo*, and foxes called *wahchai*, and a very large kind of chuckore, called *como*; these are as large, if not larger, than Guinea fowls.

On their route, after crossing the Himalaya, they saw many wild horses or gorkhurs, and attempted to shoot one, but were unsuccessful; they found the skeleton of one that had been recently killed; they also shot a few grouse, which were very tame.

At Ludak they have very large ravens, crows, white kites, sparrows, pigeons, and blackbirds. The rivers have fish in them, but the Tatars are averse to their being caught. There are sarusses, coolungs, braminee or red ducks (called *soorkh-aub*), three kinds of wild ducks, and plenty of wild geese.

The inhabitants of Choochut breed fowls, but there are none in the town of Ludak. The Mussulman Cashmeree butchers slaughter the cattle at a particular spot outside the city, and sell the flesh in the city. The inhabitants drink the water of a rivulet which comes below the rajah's palace; the water is very good and soft. There are also some springs. In enumerating the grain produced here, they have only one crop, which consists of very fine white wheat, an inferior kind of barley, *ahwa jow* (very fine), and another barley, which is white and fine, called *yangkarmo*; some mussoor, mustard, and linseed; these are all ripe and cut in the end of August and September, and put into store-rooms or woollen bags.

The rajah's troops are mostly horsemen, armed with a few matchlocks, bows and arrows, and swords, and may amount in all to 2,000 men. The infantry may be about 1,200 men, armed with matchlocks, bows and arrows, and swords. They receive no pay; but from the cultivators they receive a certain

share, and if they cultivate they pay a small proportion to the rajah; they are furnished with match from Cashmere. They are the most peaceable race of beings in the world, very quiet, honest, and hospitable. The wealthy drink tea, in the Tatar fashion, mixed with salt and butter churned in it, early in the morning, at twelve o'clock, and again at night, besides a soup made of boiled meat thickened with suttoo, which is very palatable; in this sometimes they put cabbage, and a little salt. They go to sleep about ten at night, on woollen numuds (or carpets), and generally sleep in a sitting posture; the whole family, old and young, sleep in this method; they have no beds. The rooms are cleanly inside; in summer they are troubled with bugs, which tumble from the crevices in the roofs; the fleas are troublesome all the year round, and the body-lice are very numerous. The Cashmeres wash their faces and hands daily, and bathe sometimes; but the Bhooteeahs are averse to touching water unnecessarily, and seldom use it for washing or bathing, from whence they acquire an offensive smell; their woollen clothes, what with grease and perspiration, seem to be wax-cloth. In the hot weather, or summer, they wear only one dress, or buckoo, but in the winter, two or three suits at a time; some of them wear Cashmere-manufactured shoes in warm weather.

The salt they use comes from towards Gortope, and is cheap; sugar-candy is very dear, about a rupee a pound; all kinds of spicery is also very dear; also red chillies, indigo, and soap: the Cashmere merchants derive a great profit on those articles. The Ludakees trade with Gortope for shawl-wool, sheeps'-wool, yaks'-wool, tea, salt, borax, *puttoos*, or coarse woollen cloths, manufactured in Thibet, and in return take from them pure silver, in wedges and four-anna pieces, kheem-kaubs, broadcloths, French and Russian dried apricots, fox-skins, and other furs. The Ludakees return in October and November, from Gortope, and separate the long hair from the fine wool by the hand; men, women, and children are all employed in picking it on their house-tops; the people who are employed in picking it get the coarse hair for their trouble, and two meals of tea. Of the coarse hair they make ropes, hair-bags, and their tent-cloths; after it is picked, the fine wool is packed up in large woollen bags, two form a load for a horse, which travel at all seasons to Cashmere. There the shawl-wool gives them above 800 per cent. profit.

The customs of the Tatars here are the same as at Gortope. In a family of two or more brothers, who are poor, only one of them marries, and the wife is common to all, and no jealousies or quarrels ensue. The woman decides to which of the brothers the children belong, who has to bring them up; the girls are all brought up by the mother. The women here are dissolute, and the venereal disease is common.

At the end of every three years, the small-pox breaks out violently amongst the young grown-up persons, and is a dreadful scourge. The inhabitants are in dread of the infection, and turn those out of the city who are affected with it: many of the grown-up people die of it. When Mr. Moorcroft arrived, it broke out in August, and above 100 people died of it in the city. They do not know the way to inoculate or vaccinate, nor did Mr. Moorcroft carry up any of this *pus*; had he done so, he might have laid the foundation of driving the pestilence out of this country.

The common vegetables cultivated here are savoy cabbages, very fine turnips, carrots, onions, garlic, radishes, some *meytee-ka-sang*, and mustard-tops; they have good apples, which sell cheap, twenty for four annas; some pears, that come from a distance, but are scarce, as are grapes; there are also musk-melons, called *surdahs*. The meat sold in the bazar is good and

fat. The following are the common prices of cattle: a bullock, from Rs. 5 to Rs. 8; a jubboo, from Rs. 5 to Rs. 10; a yak, from Rs. 10 to Rs. 16, male or female; a good full-grown sheep or wether, from Rs. 2½ to Rs. 1½; goats, from R. 1 to Rs. 1½; fowls, from As. 4 to As. 8 a-piece; eggs, 8 or 10 for As. 4; young kids or lambs, from 4 for R. 1 to 2 for R. 1; wheat-flour, 14 seers per rupee; ahwa jow suttoo, 12 seers; barley, 14 seers; ghee or butter, from 2 seers to 1½, per rupee; coarse rice, 6 seers; fine do., 3 seers, per rupee.

The Bhooteahs make a strong intoxicating fermented liquor from barley, which they call *chung*. Goor was one rupee per seer. They are very fond of all intoxicating spirits. They use large earthen baked pots for water, of a black colour. They have copper-pots and plates tinned, and pots of iron shaped like kettle-drums, in which they boil their tea. The Yarkund merchants buy slaves from the Ludakees, who sell their progeny. The religious sects are all wealthy and comfortable, as are the merchants; but many of the lower working people are miserable. The rajah takes all his duties in kind, about the twentieth of every thing.

At this place, Mr. Moorcroft remained all the winter of 1820 and almost all 1821. The snow began to fall in November, and continued until the end of January. The cold was very great, and the snow was obliged to be brushed off daily from the tops of their houses. During this season, the rajah had frequent festivals, above ten times; some horse-racing and religious ceremonies. Mr. Moorcroft sent back Hafiz Fazul Khan to bring up the remainder of his effects, which had reached or that he had left at Futteh Gurh, and by him sent down an account of his route, remarks, and journey, &c. to the government in Calcutta; also specimens of the rhubarb, grain, wool-manufactures, &c. They found plenty of grain, hay, and boosah, for their cattle, and were very comfortable.

Very early, and before the spring of this year, 1821, Mr. Moorcroft sent off Meer Izut Oollah to proceed by Loobra and the Deegur pass towards Yarkund. The party consisted of about fifteen men, all mounted and accompanied by two men of Khoja Shah Neeaze, who is a man of great sanctity, and esteemed very much in Yarkund. The road was represented as forty days' journey, of twelve coss each; and the best time to proceed was when the snow was frozen hard. The party only met with habitations for four days' journey beyond Ludak, and on the fifth day they reached the Loobra chokey, which was the boundary of Ludak. Meer Izut Oollah proceeded on, without impediment, to Yarkund, and put up in a house in the city. The chief was called ambhan, a Chinese (called *Khutai*, the Tatar name for them). He could not get an audience, but sent him some presents by two Cashmerees, and represented himself as a merchant. After ten days' halt in the city of Yarkund, where he had put up in a Mussulman merchant's house, the ambhan's servants came to him, and returned the presents, saying, as they were servants to Europeans, they had received orders from Jungjoon, the commander-in-chief at Kashgar, to send them out of the country instantly; and Meer Izut Oollah was obliged to retrace his steps by the same route. He came back in forty days; he was altogether, going and coming, absent ninety days. Meer Izut Oollah represented the climate of Yarkund as very delightful, and the productions, fruits, grain, &c. all good and in great plenty. The reason for his bad reception, he attributed to the jealousy of the Cashmeree merchants at Ludak, who sent secret information to a Cashmeree, who collected the customs for the Yarkundees, whose name was Unwur Joo Bajgeer. Meer Izut Oollah, not conceiving him of any consequence, had failed to propitiate him

with a suitable present, and this man wrote to the chief at Yarkund that they were not merchants, but servants to Europeans, who were employed as spies. Meer Izut Oollah only purchased two Toorkey horses to carry his baggage. A circumstance occurred, which was very prejudicial to Mr. Moorcroft's proceeding forwards. He used to assemble his Gorkeeah guard, and make all his servants fall in and join in the manual and platoon exercise. This military disposition alarmed most people, and they said, if they were merchants, they would not have regular troops. Very probably, the Cashmeree merchants were jealous at the respect and attention paid by the Ludak rajah and his minister to the Europeans, and sent information of all their proceedings, through Unwur Joo, to Yarkund.

During this halt, Mr. Moorcroft sent Gholaum Hyder Khan singly to Subathoo, with letters, papers, and accounts of his progress thus far. In one month's daily marching, he returned to Subathoo. He had letters to Captain Ross's address; but, he being absent, he was obliged to apply to Dr. Gerard, who said he would write to Captain Ross. He was obliged to halt there twenty days. Mr. Moorcroft had made an application for Rs. 2,000, out of which sum Gholaum Hyder Khan was to purchase Rs. 500 worth of supplies and goods, and take Rs. 1,500 in cash with him. He also applied for another guard of Gorkeeahs. Captain Ross, in reply, said that he would pay the individual order he had upon him for Rs. 100, but that he could not give him another guard without the orders of the resident, Sir David Ochterlony, and without a guard he would not send the cash. Gholaum Hyder Khan was obliged to return, and snows falling very much, the pass was stopped, and he was obliged to remain four months at Dhunkur Peetee. As soon as the snow was frozen, he proceeded, and in January reached Ludak. Here, after a rest of fifteen days, Mr. Trebeck, accompanied by Gholaum Hyder Khan, returned to Dhunkur Peetee. Mr. Trebeck's riding horse stuck in the snow, and was lost in one of the passes. After staying two months at Dhunkur Peetee, Mr. Trebeck returned to Ludak, and Gholaum Hyder Khan returned again to Subathoo, with letters from Mr. Trebeck to Captain Kennedy, and sent by him a draft for Rs. 400 to buy sundry supplies; he also stated to Captain Kennedy there was a box of pearls coming from Delhi, sent by Mr. Palmer, which he requested him to give in charge to Gholaum Hyder Khan. The latter was obliged to halt twenty-two days again, and Captain Kennedy gave him the box of pearls, valued in Calcutta at Rs. 10,000. He also gave him some muskets, as many as two porters could carry, and two boxes of ball-cartridges; these were carried on four men, and he hired twelve others for sundry articles of supplies. Gholaum Hyder Khan proceeded by a nearer route, called Babey, to Peen; this was a nearer route, but much covered with snow. From thence to Dhunkur; he was obliged to halt fifteen days there, and joined a party of Nono Akbur's going to Ludak. On his arrival, he found that Mr. Trebeck, who had waited for him for some time, had left Ludak five days previous to his arrival, and that Mr. Moorcroft had proceeded on the route to Cashmeree two months before, leaving Mr. Trebeck to wait his arrival; but the winter setting in, he set off without him. Gholaum Hyder Khan was obliged to halt fifteen days to procure carriage; a man named Hajee Zakur, of Bokhara, accompanied him. He marched to Cashmeer by the following route: to Peetouk, three coss; to Neymo, eight coss; to Neeoondlah, six coss; Himmis, nine coss; Khuluchai, ten coss; cross a sanga or spar bridge to Lamauri, ten coss; to Kturboo, eight coss; to Pushkoom, eight coss. Here resides a rajah, Momalal Khan, who is a Mussulman, and tributary to Ludak. From hence

to Durrauz, in two days of twelve coss each, to Paendurrauz, ten coss. Here it set in to snow violently, and the men who had hired the pack-horses from Ludak ran away with them. It continued to snow for ten days, and all the roads were stopped up, and he was obliged to halt one month. From this village he was obliged to hire ten porters, besides five men to go a-head, with shovels and poles, to clear away the snow in many places. The first day they marched to Mutheain, ten coss, a village; to Meechoai, eight coss, inhabited spot: four coss beyond this place was the boundary of Ludak, and they came to the frontiers of Cashmeer. On account of the slipperiness of the ascent, they left the pass to their right hand, and, rolling down their loads into the bed of a small river, which was frozen, they slid down. One of the party, a Mussulman, was blown down above the pass, and frozen to death, and a Hindoo was frozen to death below. At the foot of the pass below, was a hut covered with snow, the entrance of which they cleared away, and got into it, and remained for the night, and lit a fine blazing fire, as there was plenty of dry fir-wood: the wind blew with such violence, and so piercing cold, that, if it had not been for the hut, they would have all perished. This place was four coss in the Cashmeer boundary. Next day, they proceed to Sonamurrug, a large village, ten coss, and put up in a house. The snow laid on the road all the way. From hence to a spar bridge, over a river, three coss; mostly frozen. They halted at Suddeek Mullick's village, eight coss, beyond the bridge-road, covered with snow all the way. This is a large village, built of timber; the houses two and three stories high. Here the chief of porters resides, who take hire to Thibet. Next day, to Russool Mullick's village, called Gone, three coss. Here they halted one day, to get expenses, which not arriving, they moved on to Gundur Bul ké chowkey. Here is a custom-house, and the road becomes a plain. Cross a river several times, over spar bridges: it took him two days going this distance, sixteen coss. In the morning early, he proceeded; passed through Noshira, three coss, and three coss beyond entered the city of Cashmeer, and went to Dillawur Khan's garden, where Mr. Moorcroft had put up in a house that Motee Ram Dewan, viceroy of Cashmeer, had prepared for him, by order of Rajah Runjeet Sing. Here he delivered to Mr. Trebeck the box of pearls, the muskets, the two boxes of ball-cartridges, and all the supplies.

The house Mr. Moorcroft occupied was in a garden; it was three stories high, built of fir timber; the Gorkeeah sepoys and servants lived on the ground floor, and Mr. Moorcroft above, in the centre; the upper rooms were like lofts, with sloping roofs shingled or covered with fir planks.

EDITOR'S NOTES.

(a) Rajah Sunchar Chund was the rajah of a mountainous country, of which the capital is Nadone. He was an independent rajah, until his strong fort of Kangra was besieged by Ummur Sing Thapa, and an army of 6,000 Gorkeeahs. He defended the fort for some time; but finding he could not hold out much longer, he sent propositions to deliver it up, and become tributary to the British Government. These offers were made when Lord Minto was governor-general of India; but were not listened to. At that time, a little timely interference would have saved the rajah; but his intreaties being of no avail, he made the same offers to his implacable enemy, Rajah Runjeet Sing, who immediately acquiesced, and proceeded to his assistance at the head of an army consisting of 26,000 horse and foot. He surrounded the Gorkeeahs, and cut off all their supplies; the little gallant Gorkeeah force made several brilliant attempts to extricate themselves, but having the large and rapid river Sutledge

behind them, and all communications being cut off, they were obliged, after starving for three days, to beg an armistice, which Runjeet granted them on condition of their paying down one lac of rupees, which was done, and bound them by a treaty not to cross the Sutledge hereafter. He put a strong garrison into Kangra, and sent several of his sirdars to subdue the remainder of the hill rajabs, who all became tributary to him, and by their aid afterwards he was enabled to conquer Cashmeer. Kangra fell into his hands in 1812. Rajah Sunchar Chund was a very handsome, liberal, enlightened, good man. Not many years ago, in 1803, he gave Runjeet Sing, who was making encroachments towards his country, a signal defeat, near a place called Bhyrowaul. He died shortly after Mr. Moorcroft visited him, regretting very much that the British Government had not given him aid. He is succeeded by his son. His country's revenue was valued at six lacs of rupees per annum, although it yields near ten lacs, and he pays two lacs annually to Rajah Runjeet Sing. He keeps up an establishment of two disciplined and clothed sepoy battalions, under the command of two European officers, one of whom is a deserter from the Company's artillery.

(b) Ludak is entirely independent of the Chinese influence or authority. It appears to be situated at the declivity of that extraordinary high table-land, in which Gortope, Dhaba, and all those other places are situated, which were visited by Mr. Moorcroft and Major Hearsey in 1812. The table-land, extending from the lake Mansurwur to the S.E., to the end of the Gortope valley, to the N.W., is perhaps the highest table-land known in the world; and, in this space, the shawl-wool goat thrives in perfection; in fact, nature there has provided all the animals with this beautiful, soft, warm, downy wool under their long shaggy hair; and on this extensive table land is one of the most valuable gold-mines, inclining towards the step nearest the Himalaya range of mountains.

The Ludakees are Tatars, a little civilized, on account of their intercourse with the Cashmerees, and profess the same faith as those of Dhaba, Gortope, &c. Their customs and manners are the same, excepting, Gholaum Hyder says, he saw no nunneries. Every family consecrates his first-born male child to the service of the church; but when arrived at manhood, and they find themselves affluent, they can return to the laity, by paying some fine, or equivalent, in sheep, wool, grain, or cash, and their vow is taken off by the lamas at Ludak. If some clever missionaries were to establish themselves by teaching and preaching, the Christian religion would take root, and from thence spread over all Tatory. They must go amongst them, live there, acquire their language, and hold out a prospect to their clergy of enjoying their emoluments. They are such a good, quiet, honest race of beings, that if the missionaries that went there were to be instructed in surgery and medicine, it would ensure them a footing and subsistence.

In the event of an enemy wishing to conquer Cashmeer, that place can always be invaded from the Ludak side, more especially in the winter, when the snow is frozen, and all the rivers and water-courses passable over the ice. The Seek troops are incapable of withstanding a campaign in the winter; neither the horsemen nor horses are hardy enough to withstand the cold. It is impossible to find out the resources, or the revenue, of the Ludak rajah; but a near guess makes it about five lacs of rupees per annum; but this is mostly received in kind, and paid thus to the troops.

(To be continued.)

MR. MOORCROFT'S JOURNEY TO BALKH AND BOKHARA.

JOURNAL OF GHOLAUM HYDER KHAN, EDITED, WITH NOTES, BY MAJOR HEARSEY.

(Continued from p. 182.)

Mr. MOORCROFT resided altogether eleven months in Cashmere, living in this place. During this sojourn, he had made up forty pairs of very fine shawls, and several other things of great value, waistcoat-pieces, ailwauns, and ruzzaees (or coverlids), in all costing about Rs. 50,000 of the Cashmere currency, which is about ten annas per rupee: this base coin is current in Cashmere only. Of these shawls, the very best were sent to Delhi, to be forwarded as a present to the King of England and to his ministers; one package was sent down to Mr. Palmer, and a few to Mr. W. Fraser and other of his friends: he only took two packages of shawls with him to Bokhara for sale. Amongst other curious things, he had a musical instrument made up, called a *sungloor*, consisting of nearly 150 iron wires, stretched across a board, about two feet six inches long, and eighteen inches broad; this was played upon by striking the wires with two curved sticks, and produced many beautiful tunes. The silversmiths in Cashmere are also excellent workmen. Mr. Moorcroft had two sets of silver horse-trappings made up; one set he sent to England, and the other to Calcutta; they weighed Rs. 300; he paid the workmen at the rate of three annas per diem.

The buying shawls is conducted thus: there are a set of dullols, called *mookeems* (brokers), who get an allowance of one anna per rupee. These men search the looms for, and bring to you, the finest shawls, without border or edge, coloured or white; when you have approved of them, and it has been priced, the borders and edgings are also brought for approval, and the price settled; they then take it to the shawl-darners, called *ruffoogurs*, whose business is to join them to the sheet; when this is finished, the *mookeems* stretch them, put them into a press, cover them with coloured paper, which serves as a contrast to set off the colours, and bring them in that state, taking the price. It takes one year to complete a first-rate good pair of shawls, and generally four men are at work at one time upon a border. As the mode they manufacture this beautiful article may be interesting and instructive, Gholaum Hyder Khan was very attentive to it, and thus describes the whole operation. After the wool has been picked by the hand, and the best kinds extracted, a quantity of very fine rice-flour is put upon it, and it is beaten gently with a stick, until the grease and dirt of the wool is extracted by the rice-flour. After this, it is carded many times by the hand, and then spun very fine, with a common distaff, the same as is used in India. To the finest and largest pair of shawls for the body, or pair of sheets, it takes $3\frac{1}{2}$ lbs. of this thread, and the borders and edging require about $2\frac{1}{2}$ lbs. more. If the shawl is to be coloured, as soon as the body is completed, it is sent to the dyers; the edging and borders are put on afterwards. The highest-priced shawls are made by particular order, and the highest then on the looms at Cashmere was valued at Rs. 2,500, equivalent to 1,562½ Calcutta rupees. The common shawls, made from the secondary kind of wool, cost from Rs. 1,000 to Rs. 700 the pair, or from 625 Calcutta rupees to 500, and Rs. 432. The third and indifferent kind of wool is wove into shawls valuing from Rs. 300 to Rs. 80, Cashmere, per pair, or Calcutta Rs. 187½ to Rs. 50. The best shawl square handkerchiefs (and the demand for them is only from Hindoostan), flowered, are valued from Rs. 250 to Rs. 150, or Calcutta coin, Rs. 156½ to Rs. 93½. The second kind goes down

as gradually, and the third or indifferent wool progressively less. In Cashmere, the patterns are different for every nation; the Russians give the highest prices, the Persian next, the Turks, and last the Indians. Gholaum Hyder Khan thinks the patterns he saw for Turkey, Russia, and Persia, much prettier than those for India.

The weavers have about 20,000 looms daily at work; next are the dyers, who have above 2,000 shops; these people get the greatest part of their best fixed dyes from Russia, and all the other drugs from India. The number of washermen's shops amount to above 2,000, who are daily employed washing and bleaching the shawls; they mostly use the nut called *rheeta* (or soap-nut); they also use a kind of wood or root, which is white. They pound it, and steep it in water, in which they wash the shawls. No soap is used, as it turns the white into a yellowish tinge, and injures all the colours. They wash the shawls in large earthen vessels, and steam them to make them white.

The duty levied by the Seeks on shawls is about fifteen per cent. upon prime value; the custom-house is called *juggauttee*. The shawls are brought as soon as finished by their makers, and are appraised, and then receive a stamp upon them, with Rajah Runjeet Sing's name, and pay the duty; the owner then is at liberty to sell them to whomsoever he pleases, putting the price of the customs paid upon the appraised value. The whole of the transactions in the manufacture and purchase of shawls are conducted in the old rupee, valued at only ten annas of Hindoostan; this rupee is minted at Cashmere, and has the emperor of Delhi's name on it; the collections and customs are paid in another rupee, lately minted, called *hurree singhee*, which has less alloy in it, and is worth twelve annas; on one side is written, in Persian, "*Siri akhall jee*," and on the other side, "*Hurree Sing*;" it weighs equal to the Hindoostanee rupee. The troops are paid in a third kind of rupee, called *nanuck shahee*, which passes current as sixteen annas in the whole of Rajah Runjeet Sing's country, but has above $1\frac{1}{2}$ annas of alloy in it, and only passes for $14\frac{1}{2}$ annas at Delhi.

The whole of the present revenues of Cashmere, as collected by the Seeks, is now thirty-six lacs of rupees per annum, of which the land-rent, grain, and saffron, give only twelve lacs; and twenty-four lacs are collected from the duties on shawls and merchandize: this is equal to about twenty-seven lacs of Indian money. The soil is very rich and fertile, and not one-eighteenth part of the arable land is brought into cultivation: if properly ruled, and protection given to the cultivators, the land-rent would alone yield fifty lacs per annum.

They have two crops annually; in the first crop, they have the finest kinds of rice, maize, millet, oord, moonge, cotton, and lobeeah; in the second crop, wheat, barley, peas, beans, kablee, chimeh, mussoor, linseed, mustard, castor-oil, till (or sesame), and poppies, from which they extract very fine opium; saffron, safflower, tobacco, awa jow, mundoowah, somah, and buckwheat.

Of vegetables, they have savoy and kurrum kullah cabbages, turnips, carrots, radishes, beet-root, meytee ká sang, butwa, cucumbers, kuckery, cheechunda, kurrailah, spinach, gooeeah, shukur kund, and many kinds of beans and runners, aniseed, cummin seed, red chillies, onions, garlic, pumpkins, kud-doo, and gourds. Of fruits, they have three kinds of fine grapes, pomegranates, three kinds of apples, one kind of pear, aloochas (a green-gage), apricots, almonds, peaches, quincos, walnuts, lemons, melons, &c. Thousands of beautiful flowers of all descriptions are in their gardens, which are laid out in straight walks, like those in Hindoostan.

In February, it snowed five or six times, with intervals of sunshine; the waters were frozen, and the wind high and cold when not freezing. The spring is ushered in, in all its glories, in April, and this season is given up to pleasure. The inhabitants feast each other, and make parties to visit the different gardens beyond the lakes, where the fruit trees are all covered with blossoms. This is the time for festivity, and every one who can afford it enjoys himself, giving nautches of dancing-women. There are 2,000 or 3,000 small boats, on which they go about to the different gardens; these are worked with paddles; the boatmen are called *hanjees*; they take about a rupee per diem, as hire for a boat of eight paddles. Nothing but music and song resounds over the waters; such effect has the return of spring on the inhabitants. The best dancing and singing sets of Moossulmaunee women are hired for the day, for about eight Cashmeree rupees; and they have an allowance of two or three rupees for tea and victuals; they sing Punjaubee, Cashmeree, Persian, and Hindoostanee songs, have remarkable fine voices, and beautiful tunes; they have, to each set, a *dholkee*, or drum, four *kumanchas* (a sort of fiddle made up of a gourd and a long arm, with strings of cat-gut above, and fine brass wires below them; the bow is made of horse-hair), and a pair of little bells, called *munjeera*. The women in general are handsome, well-made, and beautiful complexions; they wear *chooree-dar* trousers, *peishwauz*, *koorta ungeeah*, and a kind of turban, or *kussobah*, of silk, on their heads, and *doputtaks* over all; they wear the same kind of golden ornaments as the women of India, excepting the *nuth*, or nose-ring; in lieu, they wear a little kind of round button, on one side of the nostril, with four pearls in it, and some of them have *boloks* in their noses; they wear a kind of ornamented slipper on their feet. As they are the property of the musicians, who are married to them, they are let out for the night; some of them are slave girls; altogether, they are a far more accomplished and beautiful race than the dancing-women of India.

The Cashmerees, the men, are noted all over India for their address, treachery, deceit, cunning, lying, and every other malpractice; they are very litigious and quarrelsome, but it seldom proceeds to blows with them; they are very mischievous, spreading hundreds of false reports every day; are in general great cowards, and have no dependence on each other. There is a bridge in the middle of the city, called *Zeinah-kuddle*, on which is a small bazar; this is their famous lounge, and the focus for all the reports and news that are daily spread. They have no public schools or colleges; there may be about one hundred musjeeds, mostly made of wood; some of them are of brick and mortar walls. The Seeks have prohibited their assembling to pray in them, lest they should cause a disturbance and rebellion.

The city of Cashmere, from Chutta-bul to Sheirgurh (a small fort with four square bastions of brick and mud, in which is a bazar and garrison of Seek infantry, of about 1,000 men and two small guns), is about four miles long, with a river, Islamabad, running through its centre, which is about eighty yards broad, and about fourteen or sixteen feet deep; plenty of fish in it. There are five or six bridges over this river; their names are *Suffa-kuddle*, *Hubba-kuddle*, *Futteh-kuddle*, *Zeinah-kuddle*, and two others; the two last-mentioned ones have bazars upon them; the piers of those bridges are built of brick and mortar, and are covered from pier to pier by large timbers squared, mostly firs. At the highest floods, the water rises to within two or three yards of those cross timbers. The bridges are about sixteen feet broad, and the bazars on them are made of wood; the houses in the city, the lower parts,

are mostly made of brick and mortar. Most of the houses on the banks of the river have a foundation of stone, and the floods rise up about six feet at the spring melting of the snows.

The wealthy Moosulman Cashmerees begin the day, after prayers, with salted tea and leavened bread they get from the bakers' shops, about eight o'clock, for breakfast; and in the evening, about seven or eight p.m., they dine on rice, meat, turnips, vegetable curries; they seldom dine together, and their women and children separately; they then smoke their *jijurs* or *hookas*; about nine or ten they go to sleep. They had no bedsteads, until the *Seeks* introduced them, and even now they are not common: the inside of the houses of the wealthy are clean, and each room has a fire-place, and mats, *satrigees*, or woollen carpets, spread on the floor; they have privies to their houses, but all the excrements fall into the streets, which are shockingly filthy and noisome; they have scavengers, who are called *Moossullees*, not a distinct caste, as in India, but who feed out of, and drink from, the same vessels as the *Moosulmans*. The poorer people live mostly on vegetables; they, over-night, boil their rice, which they eat cold in the morning, with some vegetables made into a currie; they eat another meal of the same kind at night, and seldom touch meat but upon festivals, or when they make parties of pleasure. Those who can afford it, drink wine made from grapes; it is made by *kullals* or *kulwars*; it is white, and looks like spirits; four bottles-full could be purchased for one Cashmeree rupee. The *Seeks* drink great quantities of it. There are many confectioners' shops; they sell sweetmeats about four times as dear as in India, as all their sugars and sweets come from the *Punjaub*. In the cold weather, the affluent wear three or more *koortabs*, one over the other, made of a kind of woollen cloth, of their own manufacture, called *pultoos*, and some of them furs. The poor, who have but one suit, suffer much from the cold. They manufacture arms, such as pistols, carbines, muskets, blunderbusses, besides matchlocks and swords; the workmen are apt and good, and with little instruction would excel.

The carpenters use the same tools as those of India, and work very fast, cheap, and well; they are famous for their carving and cutting out flowers and trellis-work in planks; they all work sitting, like the men of *Hindoostan*. They get from two annas to six annas per diem as hire. There are plenty of masons, stone-cutters, and bricklayers. The wheat for daily consumption is ground into flour by water-mills. The rice is husked in wooden mortars by the hand; the oils are extracted by a simple mill, such as is used in *Hindoostan*.

The district producing saffron is called *Shahabad*; it is three days' journey to the south; about 3,000 or 4,000 *kutchas* beeghas of it are cultivated yearly, and the produce entirely taken by the *Seeks*, who give allowances of grain and food to the cultivators, and a small portion or share is sometimes given to them. Most of the saffron produced in *Cashmere* proceeds to *Hindoostan*; it sells at *Cashmere* for about Rs. 20 or Rs. 25 per seer of *Delhi* weight; it is generally kept in new earthen pots, with the mouths well luted down.

The kind of horses produced in *Cashmere* are mere galloways and hill ponies; the former sell from thirty to sixty rupees a-piece, and the latter from twenty to forty rupees. Bullocks and cows are valued about Rs. 10 each, asses from Rs. 8 to Rs. 10, sheep from Rs. 2 to Rs. 1½, goats the same price, two kids or lambs for the rupee; fowls are plentiful in the adjacent villages, and sell eight for the rupee; there are ducks and geese, the latter are sold two for the rupee, and three ducks for the rupee; ghee averaged 2½ seers per

rupee, and oil seven or eight seers. The chunams (or tanners) tan the hides very badly, and there is no good leather to be procured; they have glass-blowers, who make bottles for rose-water; they make very fine otto of roses, and several other essences.

There is a kotewaul, who is by caste a Seek, and a very large establishment of chokeydars or watchmen; each ward or street pays its own watchmen. The kotewaul is also the magistrate; but there is little justice and much bribery. The Seeks will not permit any Moosulman to kill a bullock or a cow; the punishment is death by hanging. Robbery is punished by cutting off the hand; but robberies are very frequent. The Seeks keep up the system of espionage, so as to get information of whatever occurs in every house.

The whole of the military establishment kept up in Cashmere by the Seeks amounts to 4,000 men, of which number about 1,000 are horsemen; the foot are armed with matchlocks and swords. Formerly, the Patans had a force of from 16,000 to 20,000 men, and the revenue of Cashmere used to be spent in it. The people complain that their wealth is now draining fast into Runjeet's treasury: this must soon cause a revolution. The Cashmerians are numerous, and only want some leader to throw off the Seek yoke; and as the Moosulman population is very great, this must take place very soon.

Grain is good and very cheap; coarse rice, called *unjunna*, 30 seers per rupee; *bansmuttee*, or the finest kind of rice, 16 seers; white wheat, called *daood-khannee*, 26 seers; all the vetches or dolls, 16 seers; moonge, 12 seers. Sheep are daily slaughtered in the bazars; the mutton is fat and sweet, and sells for 12 seers per rupee. All articles of food are very cheap and plentiful, and the climate is delightful.

The diseases most common are fevers to all new-comers, and amongst the natives the venereal is very prevalent; and they do not appear to have either hospitals or any good hakeems or surgeons. Almost every morning after Mr. Moorcroft's arrival, hundreds of people came for medicine, and as it was impossible to give them all European medicine, Mr. Guthrie gave them pills composed of the *croton tiglium*, or *jumul gotah*; of this, thousands were daily made, and distributed *gratis*. Mr. Moorcroft performed with great success two or three delicate surgical operations, and this raised the opinion of the skill of the Europeans in the estimation of the inhabitants.

Mr. Moorcroft went to three or four parties of pleasure given by the viceroy, Motee Ram Deewan, to the gardens beyond the lakes; most of the trips were performed by water, in those little boats; he had dinner dressed for him, consisting of pillaus and kubabs; and separate sets of dancing-women allotted to him for his entertainment.

During his sojourn here, in the winter, the same military mania entered into Mr. Moorcroft's head, to exercise his small guard; and to make it look more respectable, he made all his servants, among whom were several new hands, Cashmerees, join with muskets; and he also formed a mounted guard on horseback; Mr. Trebeck amused himself in making them go through the cavalry evolutions; this used to take place twice a week, and as they had no space of plain ground near them, they used to exercise in the square of the Eede-gah. Thousands of spectators used to assemble, and thousands of reports were spread about, to the great annoyance of Motee Ram, who requested once Mr. Moorcroft would leave off this military parade. Meer Izut Oollah likewise requested of him not to evince these warlike symptoms, as it would be spread far and near, and hurt his progress hereafter, as these Cashmerees would circulate unfavourable reports, which might be detrimental, and cause

his being sent back. Whether it was with the view of gaining respect in the eyes of the Cashmerees, or of his evincing his capability to defend himself, he still continued this military parade. It certainly kept his men in health, and prevented their frequenting the houses of the natives, or entering into quarrels with them. He had a serious dispute one day with some Seek fanatics, called Akhallees, and was obliged to shed blood in self-defence.

Cashmere produces iron of a good quality, some lead and copper; and there is no doubt but that the mountains to the north-east produce gold and silver; but as the genius of the population is directed towards a more lucrative and beneficial manufacture, they are not led to any speculations, but follow the professions of their forefathers.

The population of the city is more than two-thirds Moosulman, and the other third are Hindoos, of the Brahmin, Chutree, and Bunyah castes; the Hindoo pundits are reputed very learned in astronomy. The weavers alone, themselves, manufacture annually to the amount of 40,000 pairs of shawls, and most of this is for foreign consumption: the only circumstance that appears astonishing is, their want of foresight in not establishing colonies to breed the shawl-wool goat, which would thrive admirably in the snowy mountains to their north-east.

Cashmere is divided into twenty pergunnahs, and has twenty collectors, or tuhsildars, and ten thannees, or military guards, and about 400 inhabited villages; but there are a vast number deserted. Islamabad is the next city of consequence: there are others, but smaller ones than Islamabad. The villages in general are farmed to Hindoos, mostly pundits, who make the cultivators of the soil, called ryots, pay them half of the produce of the ground, as share, and one quarter as expenses incurred in the collections or *suwaree*, the cultivator getting very little for his trouble and labour. The Seeks farm out the coining of the copper coin called pice; in some years this currency undergoes three or four changes, and is a profit to the Seek chief. The Cashmere pice are of bad copper; but the hurree singhee are of better metal. The Cashmere rupee, of 10 annas, is exchanged into 32 pice; the hurree singhee rupee into 48 pice, and the nanuck shahee into 52 pice. Cowries pass current, 112 for a copper pice. Thus, in their accounts, 28 gundahs, of 4 cowries each, make 1 pice; 7 gundahs make 1 kusseerah; 7 kusseerahs 1 pice. Gold is not in currency, but tillahs, gold mohurs and bootkees (a gold coin brought by the Russians) are procurable. The tillah of gold is equal to Rs. 6½ of the best Indian silver coin, called Mahomed shahee; the bootkee, Rs. 4½; and the Mahomed shahee gold mohur is exchanged for Rs. 16. 2 as. of Mahomed shahee rupees.

There are many wealthy bankers in Cashmere; they can give hoondies, or notes, which are saleable as far as Bokhara; and hoondees on Lahore, Amritsir, Delhi, and other places.

There are many ignorant quack Moosulman doctors, or physicians, but no surgeons; one of the best, named Unvur Joo, is in service with Rajah Runjeet Sing. The Hindoo doctors, called baeeds, are mostly pundits. Education is on a better footing, and more universal in Cashmere than in India, and it is perhaps from this general superior knowledge, that the Hindoostanees give so bad a character to the Cashmerians.

The Hindoos have many temples, and the same deities of the Hindoostanee mythology. The Hindoos have got possession just now of a place called by the Moosulmans *Tukht-i-Soliman*, in which are many byragees, or gosseins; this is upon a hill, below which is a tank, called *Gungree-bul*; it is like a

large bastion, built of burnt bricks, and most probably was a Hindoo worshipping place before Cashmere was conquered by the Moosulmans.

Music and singing are the universal amusements of the middling classes; they play also with cards, which are round, and have eight different suits in them; they are also fond of gambling with Guinea-fowl eggs, which they strike and attempt to break with knuckle-bones. Chess is also a favourite game with the higher classes.

Cashmere produces all the animals and birds common to Hindoostan. Snakes are common, but not venomous; they make small floating islands on the lakes, on which they cultivate vegetables, melons, and grain; some of these are 150 feet long, and are made of spars of fir lashed together, like a raft, on which they first put a layer of flags and rushes, then a fine rich soil of manure, about sixteen inches thick. There are three large lakes; the largest one is called Lollaub, the next Oollur, the third is the Shahlimaar one, which is the smallest. There are plenty of fish, but they had not a good flavour. A number of fishermen and their boats were daily employed to supply the city.

From Cashmere, a short time previous to his first departure, Mr. Moorcroft sent off two bundles of shawls, some papers containing an account of his progress thus far, specimens of seeds he had collected here of rhubarb, and various other things, to the care of Mr. Wm. Fraser, at Delhi. These things went under charge of Meer Ally Bux Khan, a relative of Meer Izut Oollah Hajeer Zakur Bokharaee; the latter said he intended to go down to Calcutta (and took this opportunity of evading paying duties to Rajah Runjeet Sing, as he was taking down shawls of his own on speculation). Mr. Moorcroft and Mr. Trebeck gave him letters of introduction to several of their friends in that metropolis.

All these things reached Delhi, without any interruption on the part of Rajah Runjeet Sing or his chiefs, in safety; but were delayed there a long time, first by Sir David Ochterlony, and then afterwards by Mr. Elliot; and it was not until Mr. Moorcroft made another application to Mr. Fraser, that they were forwarded as directed. During this delay, most of the seeds were spoiled. The shawls and other things were opened and appraised, to settle the price of the duties; and it was then said, that their equals had never before come to Delhi.

A little time after their arrival, the sect of Seekers called Akhallee, getting jealous of the influence of the Europeans in Cashmere, assembled to murder them, and a serious affray took place, in which there was some bloodshed; they sent word to Motee Ram of the hostile array of these fanatics, who told Mr. Moorcroft not to hesitate in firing at them if they would not peaceably retire to their houses.

Mr. Moorcroft, after staying nine months at Cashmere, wished to proceed onwards, for which purpose he went to Geengul; he had all his property and men put on board boats, and sent his horses by land. They embarked, and the first day he only went as far as Chutta-bhol, the north-west suburbs of the city, about four miles. They went down the Islamabad river, the next day, about four coss further, when they quitted the river, and entered the Lollaub lake, and proceeded night and day, with their paddles, to Pustun, a small village on a mountain famous for beautiful flowers; they halted here a few hours for refreshment, and Mr. Moorcroft went with four men to examine this place. From Pustun they proceeded on the lake to Sheroopoor, ten coss; here they halted one day, and from whence they again entered the Islamabad

river, and proceeded on it to Barramooleh, six coss. At this place there are two small forts, one on each side of the river, and a garrison. The village is small. This is looked upon as one of the keys of Cashmere; the Seeks had about 200 armed men here; there is also a wooden spar bridge over the river; but one of the piers is demolished, and it is impassable. Here Mr. Moorcroft was obliged to halt three days, to procure porters, there being a succession of rapids. He marched by land to Peernee, on the right bank of the Islamabad river, eight coss. This is but a small village, and there is the tomb of some fakcer. From hence he marched to Geengul, ten coss, along the bank of the river. This is also a village, at some distance above; but there are a few bunyah shops at the place below, where travellers put up. The road thus far from Cashmere was on each side of the river well cultivated; fine rice-crops, and the edges of the lake full of *singharahs* (or water-nuts). The forests on the mountains are firs, and the large trees below are horse-chestnuts and walnuts. At Geengul, they only staid the night, as the rajahs of Khuckai and Bhumbai (most probably incited by Motee Ram Deewan, who did not wish the party to proceed by this route), demanded Rs. 60,000 as customs, ere they would permit them to advance. Mr. Moorcroft made a shew of a disposition to pass by force; but the next morning, seeing the rajah's people assembling in arms, he thought it prudent to retreat to a place called Tulla Moolah. There is no village here, but a good encamping ground. He halted three days, when Mr. Trebeck, who had gone on in front, met Soorut Sing, who was coming from Cashmere, sent by Motee Ram Dewan, to bring back Mr. Moorcroft and his party. They met at Barra Moolah; Mr. Trebeck returned with him to Tulla Moolah, and after a short consultation, Mr. Moorcroft, with Soorut Sing, and a guard of fifty Seeks, and all his baggage, returned to Barra Moolah. There they hired boats, and returned in twenty-four hours by the same route as they came, and again put up in Delawur Khan's garden. Here they were obliged to halt two months, and found out that Motee Ram objected to their going out by the Barra Moolah pass, as the rajah of Moozufferabad had killed his vizier, and was at enmity with the Seeks, whose authority he did not acknowledge; and he was afraid the rajah might have been incited to take Cashmere by Mr. Moorcroft; at all events, this was the construction put on his return to Cashmere. The Barra Moolah road and pass was the direct route to Peishawur; but the rajahs had not submitted to Runjeet Sing's authority, and were represented as a hardy and warlike race of mountaineers, and the road is represented as the best, and used to be the common thoroughfare when Cashmere was under the Patan government. By Soorut Sing's staying behind, there is no doubt that they incited the Khuckai Bhumbai rajah to demand duties laid down by Motee Ram Dewan, who, it appears, had not been consulted previous to Mr. Moorcroft's sudden departure.

At last, they left Cashmere, after a second sojourn of two months, and proceeded to Sheirgurb, all their baggage being transported in boats. This is the boundary of the city of Cashmere south-west. Here they hired carriers and pack-horses; next day they marched to Khanpoor ké Surraee, a fine open plain and cultivation, eight coss. On the 24th, to Shahjee Murrug ké Surraee, eight coss; on the 25th, he went to Shooppen, eight coss; halted the 26th, and the 27th, marched to Doobjun, ten coss, a halting-place without a village or inhabitants. On the 28th, Aileeabad ké Surraee, ten coss. Here was a Seek detachment of thirty men, for the protection of travellers. The surraees are all built of burnt brick and mortar, with good gates, which are locked at

night. Four coss beyond Aileeabad ké Surraee, the road gradually ascends to the pass called Peerpunjal, at the summit of which is the tomb of some peer (sanctified person), and two small towers, built of stone, with a wall on each side of the road. The ascent from the Cashmere side is open and plain; but the descent towards Poosheena is very precipitous and dangerous; only one horseman at a time can go down dismounted, and it is about three coss from the top of the pass down to the village, and from Poosheena to the plain below is about a coss and a-half, but the descent is less difficult; from Doobjun the road ascended gradually. On the left of it, was a hollow and some forest, and to the right was an ascent. It was by this pass Rajah Runjeet's troops invaded and took Cashmere; some treachery was used, and Rs. 50,000 given as a bribe to the guardians of the summit of the pass, or else they could have kept off an army. On the 29th, they halted below the pass at the village of Poosheena, an inhabited village; good cultivation and fine forests of large timber trees; the houses are all built of wood. Here the party halted, on account of Meer Izut Oollah's son, Meer Azim Toollah Khan, having fallen desperately in love, whilst at Cashmere, with a boatman's daughter, a very pretty young girl. Meer Izut Oollah, having sent for the jemadar or daroga of the boatmen, settled with him that the girl should be given in marriage, or *dolah*, to his son, giving the father Rs. 200 as a dower; the young lady was sent with a confidential servant, in a covered jumpan, to Lahore, where, on his return from Kabool, Meer Azeem Toollah was married to her, and took her to Delhi.

On the first October 1823, they marched to Byramgullah, twelve coss. The road was down the sides of a small stream, called the Peerpunjal Nuddee, which was crossed and re-crossed several times, knee-deep, and a plain good road. This is but a small village; on each side of the road is a low stunted forest; a little beyond Byramgullah was a small fort, built of stones, to the right of the road. On the 2d, they proceeded to Ruttun Punjaub, five coss; the road was easy and good, and through stunted forest. This pass has also a grave on it. At this place, the Rujore rajah's son (Agar Khan's grandson) came to meet Mr. Moorcroft, with about fifty followers, and they proceeded on to Thunna, an inhabited village, five coss beyond the pass of Ruttun Punjaub; two coss of the road was descending, and the remainder a plain; total this day's distance, ten coss. On the third they encamped at Rujore, eight coss; fine cultivation of rice-crops, and good road. The rajah came out to meet Mr. Moorcroft, and took him to his own house, and gave him an entertainment. Here they were obliged to halt, on account of Mr. Trebeck's falling sick; he got an attack of bilious fever, and they were obliged to prepare a jumpan for him to ride in, as he was too weak to ride on horseback. On the 8th, they marched to Dhunnooa, six coss; fine plain road, and good cultivation; rice, joar, &c. all nearly ripe. Dhunnooa is a small village, of a few mud huts. A little beyond the village is the boundary of the Rujore rajah, who is a Musulman; his father, Agar Khan, is in confinement at Lahore. On the 9th, they halted at Nosheira, twelve coss, where there is a broken surraee, and a few bunyahs in a bazar. On the 10th, they halted below a pass, called Saneec ké Baolee (a *baolee* is a well, with steps down to the surface of the water); here it was merely a reservoir and spring, with some stone steps down to the water, which was sweet and soft. At eight coss there was no village near, nor any bazar. On the 12th, about eight a.m., after eating breakfast, Mr. Moorcroft and party proceeded up an ascent, to the top of the Bhimbur pass, about two coss from the reservoir; from thence the road descends gradually to a

plain for three coss, where they halted at Bhimbur; the road descending was through a thick and high grass jungle.

Bhimbur is a respectable village, built of mud walls, and a few bunyahs' shops. Here a chobedar, or silver-stick usher, made his appearance, sent from Rajah Runjeet Sing, who brought a letter from him to Mr. Moorcroft, and had been waiting here one month. This man's name was Peer Bux. He likewise brought an order from the rajah to Soorut Sing (who had accompanied Mr. Moorcroft from Cashmere, and had 100 armed Seekhs with him), to repair immediately to the rajah, who was encamped at a place called Kalai Baug, with his army. Mr. Moorcroft wrote a letter of thanks in reply, and sent it by the chobedar, to whom he also made a present of Rs. 50, and Soorut Sing went off with only four men to the rajah's camp. Mr. Moorcroft halted here two days. On the 15th October, he marched to Daoree, six coss. There is a small mud fort to the left, about half a coss from the encampment. On the 16th, he arrived at Jhelim; he had to cross the Jhelim river in fine large boats; it was about 300 yards broad, and about thirteen feet deep; sandy banks; no stones. Jhelim is a large town, built of burnt bricks, with a fine bazar, and has a garrison. Mr. Moorcroft went through the town, and encamped beyond, near a fakeer's tukeeah and some trees (sissoo, bhail, and peepul), and not far from the bank of the river. Here they were obliged to halt one month, waiting the return of Soorut Sing, as he could not proceed without him. They amused themselves with shooting and fishing; wild fowl, snipe, and quail in great abundance. The fish they caught out of the Jhelim was of a superior flavour; rohs and other kinds like those in India.

Soorut Sing returned on the 13th November, and on the 15th the party proceeded forwards to Rotas, a large fort built of stone and lime by Sheir Shah: it is upon a height. There is a small river below, and a good bazar inside; the party crossed the small river, about a span deep of water, and put up at a surraee, half a coss beyond the fort. There were a number of gardens, and only one bunyah's shop. This place is eight coss from Jhelim. On the 16th, they marched to Bukralah, twelve coss; the first two coss was a plain, and the remaining ten was up and down. Small hills of earth, covered with a prickly jungle (or forest) of *heensee*, *korundah*, and *mucko*. Bukralah consists of a few mud huts, on a hillock to the left of the road. On the 17th they proceeded along the bed of a dry river, sandy and stony, for three coss. The people of Bukralah are notorious thieves, and had gone up to reconnoitre the party behind some large stones. Soorut Sing made his men fire some matchlock shots at them; but they were out of range of the shot. Seven coss beyond, they encamped at Bishundore; total ten coss. The road, after leaving the bed of the river, ascends a little to a fine plain.

Bishundore is a good-sized village of mud huts, and has many bunyahs' shops. At this place, was one of Rajah Runjeet Sing's orderlies, who gave orders for supplies, and every thing to be furnished the party. On the 18th, they marched to Saleh ké Surraee, in ruins, built of brick. Here was only one bunyah's shop; twelve coss. About two coss behind, was a place called Tope-ay Munkeelah. This was a curiously-built place, like a bastion, about twenty feet high, and about fifty feet in diameter outside, covered with a cupola like a bomb-proof roof; the bricks are very large, and have been ill-baked, and it is not known by whom or for what purpose it was erected.* The Hon. Mr. Elphinstone mentions it in his tour to Kabool. On the 19th, the party halted at Rawul Pindee, ten coss, a fine plain road; here is a fine bazar,

* This tope has been opened and examined by M. Ventura and others.

built of burnt bricks, and a vast number of merchants and bankers. Hurree Sing Nulloah is viceroy of this place, on the part of Rajah Runjeet Sing; he has a force of 300 or 400 horse and foot, and resides in a small fort inside the city. This place is very wealthy, and carries on a great trade in all directions. Mr. Moorcroft halted here on the 20th, to arrange money-matters in front, takin bills and exchanging his Cashmere hoodies. On the 21st, he marched to Janee ké Sung, eight coss; this is a small village, with a small mud fort, and a few bunyahs' shops. This day's journey, the first part, for five coss, was over a fine plain, and the latter three coss full of ravines and broken ground, covered with the wild karundah bush, in flower. On the 22d they proceeded to a pass called Margullee, cut out and paved by the Emperor Akbar; road was four coss through jungle and ravines. The paved part at the top of the pass was about twenty feet broad and 150 yards long. They encamped this day at Kalai ké Surraee, six coss beyond the pass; total ten coss. They crossed a small bridge, of a single arch, over a small, deep water-course. On the 23d, they marched to Hussan Abdul, twelve coss. Two coss before they reached this place, they passed the ruins of a garden, built by the Emperor Akbar, called Shalimäär. At Hussan Abdul is a surraee, and ten or fifteen bunyahs' shops. The surraee has a brick wall all round, and a gateway. On the 24th, they reached Hydero, twelve coss. The country now is called Chuch Hazareh, inhabited by Patans. Hydero is built of mud, has a good bazar, and several merchants; this is the place that the Hajee Syud Ahmud plundered, and put all the inhabitants to the sword; upwards of 500 men were slaughtered in cold blood by his fanatic followers. On the 25th, Mr. Moorcroft and party reached the city and fort of Attock, and put up in a surraee outside of the city, on the east side of the place.

A FAREWELL TO THE LUTE.

The tears are starting to my eyes,
 Thus from thee, dear friend, to part:
 No pilgrim with a sadder heart
 Ere wandered from the sunny skies
 That shine upon the cottage door,
 Where he, perchance, shall stand no more!

Fare thee well, beloved lute;
 Thy tongue of melody is mute;
 In vain my finger creeps along,
 To cull the gentle flower of song;

The beauty of thy early strain
 Will never, never, wake again!
 Grief hath shaken that green Tree
 Of Hope, on which I hanged thee;
 No more the summer breezes come;
 The chord of happiness is dumb.

And yet the pleasant Spring may call
 Thy sweet soul from the silent grave,
 And bid thee pour through bower and hall
 From thy clear lips the silver wave
 Of Music, on whose placid breast
 The weary, broken heart may rest.

The bird, that charms the forest green,
 Sings not all the summer day:
 Hiding from the burning noon
 In the darkling leaves of June,
 Its twinkling feet are all unseen;
 But sunset wakes its cheering lay—
 Thou, too, may'st wake another day.

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MR. MOORCROFT'S JOURNEY TO BALKH AND BOKHARA.

JOURNAL OF GHOLAUM HYDER KHAN, EDITED BY MAJOR HEARSEY.

(Continued from last vol., p. 289.)

THE fort of Attock is surrounded by a wall, made of brick and mortar, with round bastions; the walls are about thirty or forty feet high; there are eight guns mounted on the bastions, and four or five fit for service on carriages at the gateways. The fort is completely overlooked by two hills, on the opposite side of the river, near where the Seeks have another fort, called Khyrabad, made of mud; both these fortresses are completely commanded by those heights. The Attock river is about 300 yards broad, and the stream is very rapid; both banks are of rock. The ferry-boats are like the English flat-bottomed ones. The matchlock shots go across the river. The Seeks have only a force of about 400 horsemen in Attock, and about 300 men and four small brass guns in Khyrabad: there are about twenty-five or thirty ferry boats on the river.

This day the party halted, and Mr. Moorcroft proceeded inside, with a few unarmed followers on horseback. Soorut Sing accompanied him; they entered by the Peishawur gate, and went through the place, and out by the west gateway. The bazars were narrow, the houses built of stones and bricks; populous, and seemed to carry on a brisk trade. This place is not noted for any particular manufacture. *Chimeh* is scarce, and barley is generally given as food to the cattle, and *bhoosah* or chopped straw; no grass or hay procurable; flour and all kinds of grain were cheap.

Mr. Moorcroft and Mr. Trebeck messed together, and Mr. Guthrie separately; from Cashmere they left off the use of tables and chairs, and merely spread a sheet on the ground, and sat down to eat. Their breakfasts usually consisted, either of Indian bread, called *chippatees*, *khechurree*, or *chillaw*, with tea made in the Tatar fashion, churned with salt and butter. At dinner, they sometimes got vegetables, otherwise doll, rice, curries, pillaws, and cabauks, &c. In the evenings, they amused themselves talking or writing down the occurrences of the day, and they generally went to sleep about nine P.M. They kept on their European dresses, excepting loose trowsers. To carry their baggage, they had hired thirty camels from Jhelim to Peishawur, for Rs. 10 a-head; their tent-equipage consisted of two double-poled tents, with two flys, with kannauts to the inner fly only, and nine pauls, or small Hindoostanee tents, for their baggage and followers.

This day the party crossed the Attock river over to Khyrabad, which is a miserable mud-built fort, with a garrison of Akhallees, and four small brass cannon. Mr. Moorcroft gave the ferry-men Rs. 10. They encamped to the north-west of the fort, in an open plain; here they halted until the 30th, when Gholaum Mahomed Khan, a respectable and trust-worthy man, whom Mr. Moorcroft had entertained at Rs. 50 per month, and had been sent on a-head during their sojourn at Jhelim, returned from Peishawur with two envoys, one named Abdool Huck Khan, naeeb or lieutenant of Peer Mahomed Khan, chief of Peishawur, and the other Shaik Gholaum Mohaooddeen, a respectable man of Sirdar Yar Mahomed Khan's. They were accompanied by four or five horsemen, and brought letters to Mr. Moorcroft, and a present of two horses, laden, one with sugar-cane, the other with grapes, with their permission to come on, and expressing that they should be very happy to see him, &c.

Halted this day, and a month's pay was issued to all the servants.

After breakfast, they marched, and at a place three coss beyond Khyrabad, called Geedur Gully (or narrow pass), Soorut Sing took leave of Mr. Moorcroft, and returned with his guard of Seekes, as the boundary of Rajah Runjeet Sing only extended thus far beyond the Attock river. Mr. Moorcroft made him a present, but very inadequate to his services, as he was a most attentive, faithful man, and zealous in his endeavours to afford every convenience and assistance in his power to Mr. Moorcroft and his party, and made himself beloved by all Mr Moorcroft's servants : he returned to Amritsir.

From Geedur Gully there are two passes ; the one to the right, will admit cannon or hackeries to go along ; the party took the one to the left, which was a footpath, stony, and very narrow, for near half a coss, when they came out into a plain country intersected with ravines, and covered with low underwood of prickly bushes ; no villages to be seen, nor any signs of cultivation. The road was good, and the first inhabited place they met with was Akhora, eleven coss from Geedur Gully, and fourteen from Khyrabad. The party proceeded beyond, and encamped about a musket-shot from the village, near the bank of a river called Sandéh, which comes from Kabool and falls into the Attock about half a coss above Khyrabad. At Akhora was a bazar, and the party furnished themselves with supplies. This place belongs to Abbas Khan Khuttuck (a caste of Patans). About five o'clock in the afternoon, the naeeb of this man called upon Mr. Moorcroft, and said his master was absent, and without his permission he could not permit the party to advance ; "if he would be so good as to stay two or three days, he would arrive, and after a meeting he could proceed on his journey." Mr. Moorcroft replied he could not wait so long, and it was his intention to march the next morning. The naeeb went away angry, to make preparations to prevent the party going forwards ; and about seven P.M. he sent another man, who brought a verbal message from the naeeb, that if Mr. Moorcroft persisted on marching, it was at his peril, as he would use force. This man, being very impertinent and abusive, was treated roughly, and pushed out of the camp. After a council being held, it was agreed the party should steal a march upon the naeeb, and move off at midnight. The naeeb, suspecting this, got all his men under arms, and placed three parties of cavalry on the different routes ; intimation of this was given to Mr. Moorcroft, who got all his men under arms, but the plan of marching was laid aside.

Early on the 3d December, the camels were loaded, and after breakfast the party assembled to move forwards ; when about 300 or 400 horsemen took up a position on the road, and about 250 footmen, armed with muskets and matchlocks, formed another line flanking the road. Mr. Moorcroft, having the models of two small cannons along with him, had them taken down from the boxes they were packed up in, with great bustle ; they were loaded with grape-shot, sixteen matchlock balls in each ; one was pointed towards the cavalry, and the other towards the foot. His party mustered thirty-two muskets ; sixteen faced the horse, and sixteen the foot. The effect of these tremendous cannon, the very name thereof, produced what was wanted ; in dragging one of them briskly over the stones, in the direction of the infantry, they heard the noise, were pan:c-stricken, broke, and fled ; upon which the party gave a shout, and the horse followed the example of the foot, and quitted the high road. The naeeb then came forward, and the loaded camels advanced, preceded by one gun and half the infantry, and the rear was followed up by the other gun and the remainder of their foot, and all the horse, amounting to sixteen men, including Mr. Moorcroft. A parley commenced, and the naeeb, finding he could not frighten them into his measures, requested to see Rajah

Runjeet Sing's perwanneh, which Meer Izut Oollah promised to give him as soon as he came to the boundary of Akhora, which was three coss in front. The naeeb, with his horse and foot, attended them one coss, when he returned, leaving one horseman to accompany the party to the boundary, at which place the perwanneh to Abbas Khan's address was delivered.

The road from Akhora was good, but through an underwood of prickly jungle, and along the banks of the Sandéh river, which continues to the right about two furlongs. Thus far in the Akhora country all appeared waste land, and no cultivation was perceptible, until they arrived at Nosheira, six coss from Akhora, within the Peishawur boundary, where there were cultivation and habitations. From hence to Peerpuhaee (the place they encamped at) was four coss; the road was good, and cultivation here and there; the distance came this day was ten coss. Abdool Huck Khan, who was the Peishawur chief's naeeb, here presented sheep, goats, and supplies, as a *zeeafut* to the party, and would not receive payment for them (these had been forced as a requisition from the poor inhabitants). Peerpuhaee is but a small village, situated on a plain consisting of about twenty or twenty-five houses, the walls built of mud, and with flat roofs, inhabited by Anghwans. The people were disheartened and low-spirited, from the exactions of their masters. The common trees here are peepul, burgudh, beyrees, and various others, but no mango groves.

On the 4th, they proceed to Jungheerabad, eight coss, which belongs to Peishawur. This village was more respectable than the last, and belongs to Peer Mahomed Khan. On the sides of the road, this day, they met with several large cypress trees. Four large fat-tailed sheep, called *doombahs*, were presented to Mr. Moorcroft, and two to Meer Izut Oollah. The party encamped close to the village, to the east, in some cultivation or rice-fields, which had been cut. Abdool Huck Khan and Gholaum Mahomed Khan were sent on in front from hence, with a present to the kauzee of Peishawur, to get a suitable reception, and a peishwae to meet Mr. Moorcroft on the morrow.

After breakfast, the party proceeded by a good plain road, and fine cultivation on each side, mostly rice-fields, many not cut, to Chum Kunnee, a large populous village, six coss from Jungheerabad. Here the sirdar, Peer Mahomed Khan, came out with about 1,000 horse, with drums (kettle) and colours, to meet Mr. Moorcroft, who advanced from Chum Kunnee, and a meeting took place about half a coss beyond; they both dismounted, embraced, and after mutual ceremonies of inquiries after their health, in Persian, they mounted, and proceeded together to Peishawur, where Meer Akram Khan's house was given to him to reside in. The chief saw him to the threshold of the door, and then departed to his palace. This mark of attention to Mr. Moorcroft was far greater than what was paid to the Hon. Mr. Elphinstone; but a sad change had taken place since that period, and Peer Mahomed Khan, the chief, wanted to make his subjects believe that Mr. Moorcroft was deputed to him as an ambassador from the British government.

The house they put up in was two stories high, the lower part built of bricks and the upper part of wood; underneath the lower apartments are cellars, or *taeckhanehs*, to which the inhabitants retire during the heat of the day, in the hot weather, for coolness. The houses are built on the same plan as those of the natives of India. Mr. Moorcroft was induced to stay here six months, by the persuasion of the chiefs, who advised him not to go on until the end of the spring or commencement of summer; but their view was to induce Mr. Moorcroft to stay entirely with them, and take the management of their country

into his hands. Their credit was at a very low ebb; their troops, amounting to 4,000 horse and foot, were very much in arrears, and they wanted him to pay them three lacs of rupees annually in cash, for which sum they would deliver up to him the sovereignty of their country. Mr. Moorcroft said he could not accept of their offers, as he was a servant of the Hon. Company; but terms were proposed in Mr. Trebeck's name, who said if they would accept one lac of rupees per annum for three years, he would take upon himself to settle the business, and that, after three years, he would give them three lacs of rupees annually. Meer Izut Oollah Khan, on their part, and Meer Abool Huck, on the part of the two sirdars, Peer Mahomed Khan and Sooltan Mahomed Khan, were making these terms, and these two chiefs were very anxious that it should take place; but some of Yar Mahomed Khan's followers, having stated to him their suspicions that it was the intention of the Europeans to reinstate the king, Shooja-ul-Moolk, who was at Loodhiana, he became averse to the treaty that was going forwards, and set his face against it. Syfeoolah, a moosahib, or favourite with Yar Mahomed Khan, was the principal person in giving this advice to him, and mutual jealousies began to spread amongst the sirdars. Sooltan Mahomed Khan was a warm friend to Mr. Moorcroft, and he frequently invited him to visit him in his *mahal surace*, or women's apartments.

The country of Peishawur is divided between four brothers, who are called sirdars. The eldest is named Yar Mahomed Khan, who is about fifty years old; Sooltan Mahomed Khan, forty-seven; Syed Mahomed Khan, forty-two; and Peer Mahomed Khan, thirty-five years old. The present revenue of Peishawur is nine lacs of rupees per annum; the coin is equal to the Nannuck shaee rupee, or fourteen annas, and is discounted as follows: cowries, or shells, are the lowest currency; twenty-eight gundahs, of four cowries each (or 11½ cowries), make one pice of copper; four pice make one shahee (a nominal coin); three shahees make one sunnar; two sunnars or six shahees make one abassee; two abassees make one rupee of Peishawur, equal to forty-eight copper pice. Mahomed shahee gold mohurs are procurable, but are not current; as also tillahs. The bankers of Peishawur are Hindoos, and grant notes as far as Kabool. The buneyahs are mostly Hindoos, but there are Moosulmans, who sell flour, &c. The only article for which Peishawur is famous is the manufacture of loongees, or sheets, of light blue and dark blue colours, with deep borders, made with *kullabuttoon*, or gold thread; the best sell from Rs. 15 to Rs. 40 a-piece, and the common ones from R. 1 to Rs. 8. They also manufacture small snuff-boxes of horn and wood; they have also very fine snuff, the tobacco from which it is made being cultivated only in a village called Mungoze. Peishawur is situated in an extensive plain or valley; the Barra river flows through the city, and there are several canals from it, and bridges over them. The Khybur mountains are to the N. by W., about eight coss; the Sandéh or Kabool river is three coss to the N.; the Koh-haut mountains are to the E. twelve coss; the Mahomed Kulleel mountains are to the W. ten coss: these are small hills.

Peishawur has been a large city, extending about three miles in length from east to west, that is, from Asseeah Mohulleh to Gowur Kutree or Beygum Surace; and north and south above two miles: two parts out of three are in ruins and desolate, consisting of mouldering walls and graves. The sirdars' houses are situated in Jehangeeree Poora, in the city, towards the west end. The bazars are paved with large round stones; the large *musjeet*, with two minarets, is called Mahobut Khan's; and there may be above 100 smaller ones

in the different wards or mohullahs. The fort of Peishawur, called Bala Sahar, is to the north of the city, joining to it, and close to the walls of the fort, is the garden called Shalimaar, and a little beyond is the ruins of a tank with stone steps, and the remains of some Hindoo temples to the east of it, with several very large peepul trees; the fort is about 100 yards square (each face 100 yards), with four round bastions; inside are the remains of some fine old buildings, built with marble. In 1822, Rajah Runjeet Sing's troops destroyed the walls and bastions of the fort, but it could easily be repaired and fortified, and one of the canals brought into the ditch. The inhabitants of the city have made free with the materials of the walls and buildings of the fort.

The city of Peishawur was plundered by Runjeet's forces; when peace was established, he divided the country into five portions, between Nawab Summund Khan, Yar Mahomed Khan, Sooltaun Mahomed Khan, Syed Mahomed Khan, and Peer Mahomed Khan; they became his fiefs, and agreed to send him annually 100 horse-loads of fine rice and fruits, and twenty-five saddle horses of superior value. It was through the treachery of Nuwab Summund Khan, Yar Mahomed Khan, and Dost Mahomed Khan, that Runjeet's troops came into the country at their request, saying they would deliver up Nawab Azeem Khan and his army to him; at the same time they wrote to Azeem Khan, who was at Kabool, that if he would come they would join him against the Seeks; and by defeating them they could retake Cashmere. The Seeks came as far as Akhora, and Azeem Khan as far as Nosheira; his army was computed to be near 40,000 horse and foot; but most of these were militia, or people assembled with a view to plunder and not to fight; the army of the Seeks were not so numerous, but composed of fighting-men. At some distance from Nosheira, in front of Azeem Khan's army, the militia of Peishawur, to the number of 4,000 men, took up a good position, and encamped on some hills on the banks of the Sandeh river; they were called Ghazees. During eight days, they had several skirmishes with the Seek horse, who suffered most. It is supposed some flattering terms were offered by the Seeks to Yar Mahomed Khan and Dost Mahomed Khan, to which these chiefs acceded, and they put in use a stratagem, by going over to Azeem Khan, and telling him that a force of 500 horse had been detached by the Seeks, under Jey Sing, to a small mud-fort, called Mitchnee, to surprise and carry off his wives and the treasure he had left behind him; this was a mere fabrication of theirs, but had the desired effect, as Azeem Khan fled in great confusion, leaving behind all his tents, baggage, and eight pieces of cannon in his camp, which was taken possession of three days afterwards by Runjeet's army, who would hardly believe that Azeem Khan had fled. The ghazees, or militia, fought very gallantly, and would not throw down their arms, or accept of quarter, but were all slain; but this was not effected by the Seek horse, whom they had repeatedly repulsed, and it was only when Rajah Runjeet Sing ordered up his regular troops, under the command of his Frenchmen, that they were surrounded and defeated by continued volleys of grape-shot from the artillery.

Azeem Khan fled most shamefully, taking his wives and treasure, and did not stop until he reached Kabool, nor did his troops even fire a shot at the Seeks; had they acted with the same spirit as the Peishawur militia, the ghazees, Runjeet Sing would have been defeated, and Cashmere would have again fallen into the hands of the Patans; but it seems he became acquainted with the treachery of Yar Mahomed Khan and Dost Mahomed Khan, and they worked up his fears, and succeeded in getting Peishawur out of his hands, and under their own control; and, no doubt of it, fearing to be attacked by the

Kabool chiefs, who had applied to the Persians for assistance, they wished to make a bargain for themselves with Mr. Moorcroft, in case of their being defeated. This war originated in a horse which was sent in a present to Rajah Runjeet Sing, by Futteh Khan, the vizier, and which Azeem Khan seized and detained. But without the treachery of the Peishawur chiefs and the Akhora man, Abbas Khan, Runjeet's troops could never have got a footing beyond the Attock river. After this defeat, Azeem Khan sent this horse to Rajah Runjeet Sing.

The Seek army remained one month in the vicinity of Peishawur; and after making the division of the country before-mentioned, he returned to Lahore. Fifteen days after sending the horse, Azeem Khan died at Kabool.

Peishawur has a most delightful warm climate (considered too warm in the hot weather by people coming from Kabool); it produces all the grains of India in the khurreef, or first crop. Flour made of maize, or Indian corn, is in general consumption. All kinds of fine and coarse rice in the second crop. It produces wheat, barley, and kaboolee cheneh, peas, beans, &c. &c., all kinds of fine vegetables: of fruits they have apples, pears, quinces, grapes, aloochas, musk-melons, water-melons, and various other kinds; the sugar-cane thrives admirably, and they cultivate vast quantities of the cotton plant. Indigo would also thrive if introduced. The soil is very rich, and the facilities of irrigation admit of watering their crops with little expense. The sugar and sugar-candy they produce has a brisk sale towards Kabool, and to the north.

Their weights and measures are the same as in India; their breed of horses is bad; the chiefs mostly prefer the horses that are called Vizierees (coming from a country of that name, about forty coss to the S.W.); a good Vizierree horse can be purchased from Rs. 150 to Rs. 200; they are above fourteen hands high, active, and fleet; common horses, fit for our cavalry, cost from Rs. 80 to Rs. 100 a-piece. They have a fine breed of camels; a very good one can be purchased for Rs. 50 or Rs. 60. Mules are most esteemed for the carriage of goods; a good mule costs from Rs. 40 to Rs. 50, and a galloway or tattoo, of the Toorkee breed, Rs. 20 or Rs. 30.

They plough their lands with bullocks; a good bullock may be purchased for from Rs. 6 to Rs. 8; cows, Rs. 5 to Rs. 7 per head; doombas, or fat-tailed sheep, from R. 1 to Rs. 3; goats, from R. 1 to R. 0½; fowls, eight for R. 1; four eggs for 1 pice. They have some geese and ducks, which are kept as curiosities by their chiefs. Wheat-flour sold for thirty seers per rupee; maize-flour one maund; the finest kind of rice, three seers only for R. 1; less fine, but very good, ten seers and twenty seers; coarse rice, twenty-six seers: their grain is all ground into flour by water-mills. They make gunpowder, which is dear and bad. Lead is about 1½ seers per rupee. They manufacture arms, such as matchlocks, muskets, pistols, swords, and armour.

Their cavalry are pretty-well mounted, fine-looking men, armed with carbines, matchlocks, pistols, and swords; some with spears. They wear partial armour and shields; their saddles are covered with leather, and they have guddees, or cushions of thick woollen stuff, called humdahs, below them; they are undisciplined as well as their infantry, who are armed promiscuously with muskets, matchlocks, and swords.

When the chiefs take the field for a campaign, they are obliged to advance Rs. 15 or Rs. 20 to each horseman, and Rs. 4 or Rs. 5 to each footman, with which sum they are obliged to furnish themselves with ammunition and provisions, and subsist most of the time by plunder. The smaller chiefs hold villages and lands as jagheers, to furnish these troops; but there is little or

no subordination amongst them ; and they are easily disheartened, and suddenly disperse. Money is the only scarce article, and which proceeds from their having no commerce. Had they a regular army, and well-paid, they have a fine race of men, more hardy than the *Beeks*, and, when once disciplined, they would make excellent troops, and equal our Europeans. As every thing is very cheap, a man and horse can subsist upon Rs. 8 a month, and a footman on Rs. 2. There are thousands of camels for hire at Rs. 4 or Rs. 5 per month ; and thousands of mules and tattoos, and grain to suffice an army of 200,000 fighting men.

The climate of Peishawur is nearly similar to that of the upper part of India ; sometimes it snows in the winter, and is frosty ; the spring sets in about the middle of March, and summer commences in the middle of May, when it becomes very hot ; June is also a hot month ; in the latter end of July the rains set in, and it rains during August and half September ; the fair weather sets in in October : they have no hot winds.

Fevers and agues are common to new comers, and bad eyes to the residents. They have some doctors or hakeems, who follow the *Unannee*, or Grecian *lib*, or book of practice, but no good surgeons.

The markets were well stocked with good meat ; buffaloes' flesh sold for two pice per seer, beef three pice, Doombah mutton and goats' flesh at six pice per seer ; plenty of good milk and very fine cheeses ; ghee, oil, and all other articles of consumption are cheap in proportion ; spices are dear. If Peishawur was blessed with a good government, and a regular army of 6,000 disciplined foot and 2,000 horse, it would yield thirty lacs of rupees of revenue annually. The soil is excellent and productive ; all the Indian trees, with the exception of the mango, thrive admirably ; but the unfortunate cultivator does not get one-third of the produce of his labour.

On their arrival, Mr. Moorcroft discharged the camels he hired from Jhailum, which had been hired by contract to this place. After halting five months and twenty days, he proceeded on his journey on the 28th May 1824, accompanied by Sooltan Mahomed Khan and Peer Mahomed Khan, and their army, amounting to about 4,000 horse and foot, and four guns. Each of the chiefs have about 100 horses of their own, for their own riding, and for a few retainers, who are Bargeers ; these men get land, and their pay comes to from Rs. 7 to Rs. 10 per month. At Peishawur Mr. Moorcroft only purchased two horses, of the Vizier breed, both bays. Sooltan Mahomed Khan presented him with a gray horse of the Persian breed. The two bay horses he bought ; for one he gave Rs. 180, and for the other Rs. 160 : they were very fine animals, and above fourteen hands high. Mr. Moorcroft also hired thirty camels of a man named Aladad Khan, to whom he paid in contract Rs. 250, to carry all his effects to Kabool.

At Peishawur all law-suits are brought before the chiefs for their decision. The kotewaul acts as magistrate, keeps up a body of thieves, and divides the spoil with them. There are, of course, a great many robberies and murders committed. They have kauzees and mouftees, who are seldom applied to excepting in cases of the Sherra marriages and deaths. The chokeydars are paid by the inhabitants of each of the mohullahs ; and they have gateways to each street, which are locked at night. They have no colleges at Peishawur, but schools are kept up in each of the musjeets, where Persian and Arabic, as far as concerns the Koran, are taught ; there are many learned men in the city.

The chiefs, with their army, marched out and encamped at a place called *Tope*, seven coss from the city ; as it was near evening when they set off, Mr.

Moorcroft and his party accompanied them, but pitched separately from them, near the bed of a small river, with a little water in it. This place was not inhabited, but there was a fine large plain. On the 29th they marched to Zumoorut, five coss, a Khyburree village, below the pass of that name. About 1,500 men were assembled here, and, being great robbers, Mr. Moorcroft's party expected to be attacked during the night; every precaution was taken, and the guards were alert, but they were not troubled with any visits from these people, who are notorious robbers. Zumoorut is a large village, of thirty houses, and the remains of a tank, which is in ruins and dry.

On the 30th May they marched along the dry bed of a small river, ascending gradually, having the Khybur pass to the right hand, as it was impassable for the artillery. About six coss they came to a pass called Allee Musjeet, where there are a few huts of the Khyburrees. This is a defile, the road narrow and stony, and both sides several hundred feet high; but the difficult part is not above two hundred yards long, when it gets broader and easier. The party proceeded on to Lallah-beg-ke-gurrhee, six coss beyond, and encamped for the night; the total distance they came this day was 12 coss. Here are the ruins of a mud-fort, and some Khyburree huts, that were inhabited; but they fled as soon as they saw our troops coming. The army and party were obliged to drink the water of some ponds: plenty of fine cultivation. The thieves annoyed them during the night, but no accident occurred; the sentries fired one or two pistol-shot at them and supposed they hit one man.

EXTRAORDINARY FISH in the INDIAN SEAS.

Mr. Piddington has sent to the Asiatic Society of Bengal a notice of an extraordinary fish seen by him in the Indian seas, which corroborates the account given by Lieut. Foley.* He says: "In December, 1816, I commanded a small Spanish brig, and was lying at anchor in the bay of Mariveles, at the entrance of the bay of Manilla. One day, about noon, hearing a confusion upon deck, I ran up, and looking over the side, thought, from what I saw, that the vessel had parted, and was drifting over a bank of white sand or coral, *with large black spots*. I called out to let go another anchor, but my people, Manilla men, all said, "No, Sir! its *only* the *chacon!*" and upon running up the rigging, I saw, indeed, that I had mistaken the notion of the spotted back of an enormous fish, passing under the vessel, for the vessel itself driving over a bank! My boatswain (*contramestre*), a Cadiz man, with great foolhardiness, jumped into the boat with four men, and actually succeeded in harpooning the fish! with the common dolphin-harpoon, or *grains*, as they are usually called, to which he had made fast the deep-sea line; but they were towed at such a fearful rate out to sea, that they were glad to cut from it immediately. From the view I had of the fish, and the time it took to pass slowly under the vessel, I should not suppose it less than seventy or eighty feet in length. Its breadth was very great in proportion; perhaps not less than thirty feet. The back was so spotted, that, had it been at rest, it must have been taken for a coral shoal, the appearance of which is familiar to seamen. I did not distinguish the head or fins well, from being rather short-sighted, and there being some confusion on board."

Mr. Piddington was induced to collect a variety of particulars respecting these monsters, which seem to leave no doubt of the existence of large fish, of which no scientific description has yet been given.

* Last Vol. Asiatic Intelligence, p. 12.

MR. MOORCROFT'S JOURNEY TO BALKH AND BOKHARA.

JOURNAL OF GHOLAUM HYDER KHAN, EDITED BY MAJOR HEARSEY.

(Continued from p. 42.)

THEY marched to Dhuckha, twelve coss, situated in a plain, near the edge of the Sandéh river. About two coss beyond Lallah-beg-ke Gurhee is a narrow defile, called Sandéh Khaneh ka tungee. Only one gun could go through at a time at this place. The Khyburrees made a show of opposition, and assembled about 600 armed men on both sides of the pass; but Peer Mahomed Khan ordered out a party of 200 horse, on each side, above the men, who proceeded as flankers for near two coss. From the mouth of this defile, they entered an extensive plain, at a place called Kafer ké Killah (the ruins of a stone-built fort): there are rivulets and springs of good water; but from thence to Dhucka, eight coss, not a drop of water is procurable.

The army and Mr. Moorcroft's party proceeded to-day by an excellent plain road, leaving the Sandéh river to their right, and encamped at Bassoul, eight coss, a large village with mud walls and bastions, a good bazar, and water procured from wells. This place is inhabited by Agwauns, and belongs to Jullalabad; the walls of the houses are built of mud, and they are flat-roofed. The Khyburree country extends only in the hills from Zumroot to Sandéh Khaneh, about a space of twenty-four coss.

They encamped this day at Bhuttee Kote, eight coss, a deserted village, and a few peepul trees; the only water procurable to drink was from a rivulet, which was very dirty. At this place, some mules had been sent out by the sirdars from their camp, to procure *boosah* for their horses, to a village about two coss to the left, the inhabitants of which refused to give any; whereupon all the troops, with their cannon, proceeded there. After threatening to set fire to and plunder the place, the people inside promised to pay them a sum of money, as a fine, and gave them the quantity of forage they demanded. This pacified the sirdars, and they returned peaceably to Bhuttee Kote.

As the next day's route was a very long one, and the heat in the day oppressive, the party set off at midnight; the road good, now and then stony, and several small ascents and descents. About twelve o'clock at noon, on the 4th of June, they arrived at Jullalabad, fourteen coss.

Jullalabad is a large place, but cannot be called a city; it is surrounded with a mud wall and bastions, and is the capital of Mahomed Zeman Khan, to whom the country yields an annual revenue of Rs. 70,000. He keeps up an establishment of about 1,500 horse and foot, and four pieces of cannon; there are bazars inside, but many desolate houses and ruins. Mahomed Zeman Khan's house is built of burnt brick.

The sirdars, with their army, encamped beyond the town, on the banks of the Sandéh river. Mr. Moorcroft and his party pitched their tents between them and the city, near a small canal, or water-course. Mr. Moorcroft and Mr. Trebeck went and called upon Mahomed Zeman Khan, who received them very cordially, and sent them a *zeeafut*. They halted here the 5th and 6th, and found out that the sirdars had entered into a coalition, and were to be joined by Mahomed Zeman Khan and all his forces, and his four guns, to attack and drive out Hubeeb Ollah Khan, the son of Azeem Khan, from Kabool. As far as Jullalabad, the sugar-cane is cultivated, and not beyond.

Mr. Moorcroft and his party marched on the 6th to Sooltaunpoor, ten coss, a large place; and a good plain road all the way, rather ascending. About

two coss from Jullalabad, on the left, about two furlongs from the road, they passed a garden, called Chubar baug.

On the 7th, Mr. Moorcroft proceeded to Balla baug, by a good plain even road. Balla baug is a large garden, full of apricot trees, some walnuts, quinces, apples, and pears; the walls are broken down, and it is going rapidly into ruins. Mr. Moorcroft encamped outside. He here found the combined army, and the sirdars, who were inside the baug; they had made but one long march of seventeen coss, as Balla baug was but five coss from Sooltaunpoor. Here the party halted four days, 8th, 9th, 10th, and 11th, in which time two ambassadors had come from Hubeeb Oollah Khan, named Mehr Dill Khan and William Meer Akhoor (or master of the horse), who advised the chiefs to send back their troops and settle the dispute amicably, to which the party acceded; and it was agreed that Sultan Mahomed Khan and Morand Ally Nazir should be deputed, with about 100 followers, to Kabool, and accompany Mehr Dill Khan and William Meer Akhoor: their army was to return to Peishawur by the Kujja route (a place famed for its fine pomegranates). Mr. Moorcroft and his party accompanied Sultan Mahomed Khan and the nazir, under the protection of the former, who was much attached to Mr. Moorcroft.

On the 12th, after taking leave of the other Peishawur chiefs, the party, now reduced in number, proceeded to Nimla baug, eight coss, a garden built and planted by some of the emperors of India; the walls and buildings are in ruins. It contains numerous pomegranate trees, a few quinces, cheenaar and much underwood. As this place was notorious for the number of snakes that occupied the ruins, the chiefs and their party went outside in the evening; but Mr. Moorcroft and his party remained there during the night, and no accident occurred to man or beast.

They marched to Ashpuhim, twelve coss, a small village situated in a low marshy soil, surrounded by flags and rushes, and a small rivulet. The road to this place was good all the way, and artillery could pass with great ease. About half way, or six coss, they had to cross by a bridge of three arches (one large and two smaller ones) over a river called Gundnemuck, on the south side of the river. Not far from the bridge is a large white stone, from which the bigoted Mussulmans chip off pieces, to preserve as amulets: their fabulous tradition will have it, that Huzrut Allee slew a very large dragon here, with a mass of snow, which he had hardened into the consistency of ice, and which in time became this mass of stone. The Gundnemuck river flows from west to east, and was about three feet deep and fifty yards broad; it falls into the Sandéh or Kabool river. From this river commences the country of the Gilzee caste of Patans. On each side of the road, this day, passed a number of large mulberry trees, red and white kinds; the fruit was ripe and very sweet; for one small pice, a basket-full could be purchased. The country adjacent appeared well cultivated, and there were many rice fields; the road begins to ascend very much from this bridge. Several small mud forts are visible, near the villages, to the left of the road. Ashpuhim is also surrounded by a mud wall, and contains about twenty-five or thirty houses.

On the 14th, they set off, about two o'clock A.M., and the day broke upon them near the bridge over the Soorkhaub river: this bridge had also three arches. At six coss beyond the bridge was a village, called Jugdullick, which was above, and a little off the road; this was the general halting-place. There were a few buneyahs' shops, and plenty of very fine milk and dhye procurable; but, it being early, the party proceed on to a pass called Purreedurrah, fourteen coss. This was a narrow pass, but good level spot, with a rivulet running

close to it of pure good water. During the night, they were obliged to be very alert, and made patrols to go round the encampment, as the Gilzees are notorious night thieves.

As the marches were long, and the heat of the day oppressive to the men and cattle, they set off again at two A.M., and proceed to Teyzee, fifteen coss, a village off the road, nearly a mile from the encampment. The road this day was in general good, but much up and down and stony. This village is inhabited by Gilzee Patans; Nawab Jubbar Khan is their chief.

At midnight, having a longer march, the party moved off from Teyzee, and proceeded three coss along the bed of the river, ascending to a place called Huft Kohitul, or the seven passes, which after ascending, come to a plain and a village to the left, called Khoord (or Little) Kabool, nine coss from Teyzee. Here the party halted and refreshed themselves, and the gentlemen ate their breakfast. At the summit of the pass, is a tomb of some saint, called Peer Jubbar. Here are some rivulets, which were left to the right hand, and the party descended gradually by a good road to Bootkhauk, six coss from the pass, and altogether sixteen coss. The party were much fatigued with this day's journey. This is a large village, with three buneyahs' shops in it; the inhabitants are all Gilzees, and notorious thieves. The party encamped in some fields to the N.W. of the village. What with the heat of the day and want of sleep, the two or three previous marches, a remissness took place in one of the sentries, who fell asleep; about midnight, three of the Gilzees crept along the ground, like dogs or jackalls, and entered Mr. Trebeck's tent, carrying off a brace of pistols, a pocket-compass, his hat, a shawl dress, and a Budukshan shawl. The sentry was fast asleep. A hakeem, named Mirza Juwud, who was proceeding to Bokhara under Mr. Moorcroft's auspices, and who gave him Rs. 100 a month, also lost all his clothes. Mr. Trebeck was the first to awake; he got a light, went round and saddled his horse, mounted, and, with three or four foot people, armed, and hunted about; but it was all in vain, and he returned to his tent; but, next day, making offers of a handsome reward for his pistols, pocket compass, and hat, the things were brought to him at Kabool.

The party breakfasted, and waited until a messenger they had sent off returned from Kabool. Sultan Mahomed Khan went on in front, very early in the morning, leaving his baggage in camp, and told Mr. Moorcroft not to advance until such time as some respectable man came from Hubeeb Oollah Khan to meet him. About nine A.M., Sultan Mahomed Khan sent Mr. Moorcroft a present of some loaves of refined sugar, some sweetmeats, and some ice, which he had procured at Kabool; the men, who brought the presents, told him to prepare to march, and load their effects; and they moved off about twelve A.M. On the road, five coss in front, they came to a large black stone, called Sung Sheea, where they met Hubeeb Oollah Khan's man, with ten of Sultan Mahomed Khan's horsemen. Mr. Moorcroft and all his baggage, in a compact body, proceeded on one coss, and arrived at the city of Kabool, and put up in Sultan Mahomed Khan's house, two stories high, built of burnt brick, and plastered with mud. There was plenty of room therein, and the floors were covered with mats of date-tree leaves, or *khujoor* leaves. They had to enter the city through a gateway, on the left-hand side. Above was the fort, called Bala Saar, and on the right a small garden. The road lay through the Chuhar Chutta bazar; and from the entrance of the gateway to the house they occupied was near three miles.

The city of Kabool is surrounded by a wall, built with stones and bricks,

cemented with mortar ; it is about eighteen or twenty feet high ; the parapet is about six feet high, turreted, and pierced with loop-holes for musketry, and port-holes or embrasures for cannon. The city is perceptible from six coss' distance. To the left of the gateway, the fort, called Bala Saar, is built on an eminence, about forty or fifty feet above the level of the plain ; it is surrounded by a wall of stone and brick, with round bastions ; there are two gateways in it, one called Chummum gate, to the east ; the other Shenbazar gate, to the N. by E. ; from gate to gate it is about 300 yards long, and but 150 yards broad. It is inhabited by a party of Khuttlebaush Moguls ; they were part of Ahmud Shah Abdallee's troops, called Golaum Khaneh (or household slaves), besides some Arabs, Armenians, and Jews (called Jeehood), and Hindoo buneyahs ; and it is looked upon as a place of security. There are plenty of wells in it, and good water. Upon a small eminence above this place, about eighty feet higher, and about 250 yards beyond to the N.W., is a large round bastion-like or Martello tower, which is called Bala Bala Assar, in which are some cannon ; this is commonly called Koolah-ai-feringee (or Europeans' hat) ; from hence a steep mountain rises, near a mile in ascent ; the city wall is continued up its side and along the top of it, and descends again and proceeds towards the river, called Kabool, over which is a fine bridge of masonry ; it has seven arches, three large ones, and four small ones. The city wall then continues up the sides of a smaller hill, on the top of which is a smaller bastion ; the wall then descends, and ends here. From hence are the remains of a wall made of earth, which comes round nearly to the gateway the party entered by, called the Lahore gate. The other large gateway is, after crossing the bridge, and close to it, called the Kandaharree gate. In the town there are upwards of eighty musjeets, two or three large ones with minarets ; and there are three colleges (mundursahs), with professors who teach Arabic, Persian, Turkish, and the *tib* (physic). There are several good hakeems, or physicians, and plenty of medicines procurable. The Moguls are all of the caste of Sheeahs, or Iranees ; the Patans are Soonees. As the latter are masters of the country, and are most prevalent in numbers, they will not permit the Sheeahs to make *taw-zeeahs*, but who nevertheless make small ones inside of their houses, which they call *allums*, where they assemble, weep, and rehearse hymns about Hussun and Hossein. The Armenians also have a place of worship. The Jews and Armenians have stills, and make spirits, and sell them ; the Armenians are cloth-merchants, bankers, &c.

The town of Kabool in shape is nearly circular ; the longest diameter is about three miles and a half, the shortest is from two miles and a half to three miles. Chuhar-chutta is the largest bazar ; the next in size is the Shore bazar ; the third is the Moraud Khanee, where there is a mud fort with four bastions ; it is beyond the river, and the Kandaharree gate. To the right of this is the Ausheirah, where there is another fort, with four bastions, inhabited by Moguls, who are mostly horse and fruit merchants.

The climate of Kabool is perfectly European, and they have but one crop of grain annually ; no hot winds or regular rains. The staple commodities of Kabool are fruits, horses, camels, mules, sheep, assafœtida, and a kind of camlet they manufacture from camels' and goats' hair.

The horses mostly prized are the Toorkmans, and the Moguls form kafilahs (or caravans), and proceed to a mart at Ukhchah, which is about twenty days' journey from Kabool, and tributary to it. They are mostly Mussulmans ; there are some Arabs amongst them, and there are many Toorkman Tatars. These kafilahs go there in the months of July, August, and September, and

take with them chintz, loongees, sugar-candy, spices, and various kinds of coarse cotton cloths, turbans, &c., besides European broad cloths, Cashmere shawls, indigo, and fine muslins, &c. From the inhabitants of Ukhchah they purchase grown-up horses, and promising young colts, paying half the value in kind, and the other half in ready money. They also purchase from them dresses made of camlet, called *burruck*, hair-bags called *khoorjeen*, *khuj-jurrees*, or horse-clothing, *numdahs*, and *galeechas*. They return to Kabool in November. The horses are fattened on barley, barley-straw, and hay made of lucerne. The horse-merchants and their strings of horses for sale, and camels laden with fruits, assafœtida, and dried fruits, quit Kabool in December, and reach Delhi in February; the early kafilahs with fruit arrive first at Delhi in November.

The apples at Kabool are small, and the fruit-merchants send to Cashmere for them; the pears are good, and the kismis (or currant) is a small grape without stones; the vines on which they grow are low and bushy; the long red grape they dry into raisins, and the long, white, pulpy kind they bring in *kooters* (or round boxes), preserved in cotton, to India; they are called *hossainees*. Kabool and its vicinity produces fine *aloochas* (green-gages), damsons, quinces, peaches, apricots, figs (not good), almonds, plenty of pomegranates, and walnuts. Amongst the vegetables produced, they have fine kurrum kullans, cabbages, carrots, turnips, lettuces, radishes, spinach, beet-root, onions, garlic, and several kinds of pot-herbs, in the greatest perfection. The grains produced in this soil are wheat, barley, ahwa jhow (or buck-wheat), peas, beans, kabookee chuneh, and mussoor; of the oil kinds, linseed, sesame, and mustard.

The cattle are bullocks, cows, Doombah sheep, goats, horses, mules, asses (of a fine, large, and hardy breed), camels, and a large breed of sheep, with four and six horns; the wool of the sheep is very fine. The bazars are well supplied with fish and flesh of the best kinds.

The currency consists of golden tillahs, and there are bootkees of gold to be procured (these find their way from Russia); the tillah changes for Rs. 6. 12 ans., Ayobee rupees (the Ayob shahee rupee is of silver, equivalent in value to As. 14 of India), and passes for 100 small copper pice: 4 pice make one shahee, 3 shahees 1 sunnar, 3 sunnars 1 abassee, and 2 abasseees 1 Ayoobee rupee. No cowries or shells are current in this country.

Their weights are as follows: 4 paowahs, or quarters, make one churrug, 4 churrugs make 1 seer, 40 seers 1 maund, equal to 50 seers of Delhi weight. The yard, called Shahjehwaneh, is near forty English inches long; by this all cloth is measured.

Fine fat beef costs in summer four pice per seer; Doombah mutton, eight pice, in winter twelve pice; fowls from eight to twelve per rupee; eggs two for a pice. They have tame geese and ducks, plenty of fine honey (the farmers keep hives), fine fresh milk, dhye, and ghee; this latter article is mostly used by the Hindu population, as the Mussulmans use the lard of the fat of the tails of the Doombah sheep in all their culinary preparations. Wheat flour is thirty seers per rupee; barley flour, fifty seers; ghee, half a seer per rupee.

In every street are several cook-shops, called *nandbaees*, which have bread and victuals of all descriptions ready cooked at all hours of the day; a Mussulman has only to set himself down in one of these shops, and order whatever he pleases, and pay accordingly. They have several kinds of beverages ready-made; the one called *faloedah* (a preparation like starch), which they drink in sugar and water, iced; they have also a nice pickle, made from rhubarb stalks, called *raihwansh*. Fruits are extremely cheap; kismis is Rs. 3 per

maund; dried apricots are Rs. 8 per maund; red or white grapes, fresh, Rs. 2 per maund; dried raisins (*moonnukha*) Rs. 5 per maund; almonds Rs. 8 per maund.

They manufacture fire-arms, muskets, pistols, carbines, and blunderbusses; the flints made use of are found at a place called Rohee, between Khooboom and Kabool (a white and opal-coloured flint); swords, large knives (called *peish kubzahs*), daggers, matchlock-guns, and steel armour, mostly chained.

There are capital lead mines in the mountains of the Huzarehs, and very fine iron ore in the mountains in the vicinity of Kabool; plenty of sulphur and nitre, which are found in the Huzarehs' country: the gunpowder they make is but of inferior quality, and sells for about four seers per rupee.

The dress of the inhabitants is similar to that worn by the Peishaurees; it consists either of a shawl, longee, or *pugree*, on the head, a *koorta* of silk or fine white cloth, as long as the European shirt, with broad sleeves; over this is a *chupkun* of kheen-khaub (golden cloth), silk or camlet, and over all the *chogah*, or loose dress, of broad cloth, or cotton cloth, agreeably to the season and the abilities of the wearers to pay for them; below they have *pacejamahs*, or loose trowsers, and high-heeled shoes, with iron nails in them (called *kufsh* or *distah*). In cold frosty weather, the dress consists of a *koorta* (or shirt), *neemcha*, and over all, a loose dress made of sheep-skins, called a *poosteen*; in very cold weather, the hairy side is worn inwardly, and when warm or rainy, outwardly: some of these valuable *poosteens* cost thirty or forty rupees; the poor people get them for two or four rupees a piece. Boots are also made of *poosteen*.

Snow begins to fall in the latter end of November, and in December most of the standing waters and rivers are frozen over; the ground remains covered with snow for near three months; all the cattle are fed in stalls, on dried hay, lucerne, and barley-straw chopped fine.

The farmers cultivate and plough their ground with ploughs like those used in the mountains near Almorah (a very rude instrument), and use bullocks; they have no kinds of wheel-carriages or carts; every thing is conveyed on camels, horses, mules, or asses.

A very fine camel can be purchased for Rs. 30 or Rs. 40; a good, serviceable horse, above fourteen hands high, for from Rs. 80 to Rs. 100; a good mule, for Rs. 60 to Rs. 80; a common one, from Rs. 15 to Rs. 20; an ass, for from Rs. 10 to 12; a pair of good plough-bullocks, for Rs. 12 (the bullocks are mostly of a black or red colour); a fine large fat Doombah sheep costs Rs. 4, and as low as Rs. 2.

All spices, sugar-candy, indigo, and the produce of India, sells about 200 per cent. dearer here.

The revenue of Kabool alone does not amount to more than twelve lacs of rupees per annum; and the number of their troops, including militia, to 6,000 horse and foot; they are kept on the same establishment as those at Peishawur. They muster twelve pieces of cannon, ten of which are field-pieces, from six to four-pounders; but are in a most miserable state of equipment.

The inhabitants of Kabool, the men, more especially the Moguls, are fair and ruddy, and wear long beards; amongst themselves they talk Turkish, but the common dialect is Persian. The Patans, who are masters of the country, imitate the manners of the Moguls; but amongst themselves they generally talk Pushtoo. As they have continually intermarried with the Moguls, they are nearly as fair; they are a larger race of men, but of coarser bones and breed than the Moguls, and very much behind them in manners and education.

The women are not under such restraint as in India, as they go out visiting one another, covering themselves with a cloak, called a *boorkha*. If they have any distance to go, they ride on horseback, astride; if a journey to go, they are mounted on camels, with paniers and a cover over them. They are handsome, more especially the Mogulannees, who receive an education, and read and write Persian. Those of the Mogul merchants, who are rich, educate all their daughters in Turkish and Persian, by women, and they retain several of these learned ladies merely to amuse them, when going to sleep, with stories, which they have by heart. They have dancing-women, who are Cashmerees, and were first introduced into Kabool by Azeem Khan.

Hubeeb Oollah Khan is the eldest son of Azeem Khan; his youngest son's name is Akrun Khan. Hubeeb Oollah Khan is much addicted to drinking spirits, and is a dissolute debauched character, and may be about twenty-six years old; he is fair, handsome, has a large black beard, and is about six feet high. He has large eyes, and altogether a manly countenance.

Mr. Moorcroft, after resting some days at Kabool, wished to have a meeting with Hubeeb Oollah Khan; but this was put off by Sultan Mahomed Khan, who said he ought not to call upon him until he deputed some confidential man to wait upon him. Allah Dad Khan, a confidential man of Sultan Mahomed Khan's, was the person who gave this advice. In the mean time, a deep game was playing, of which Mr. Moorcroft had no intimation. As Sultan Mahomed Khan had given him his protection, and had hitherto been his friend, he determined to act as he proposed.

About the 10th July, Hubeeb Oollah Khan invited Sultan Mahomed Khan to a feast, in Azeem Khan's garden, close to the river, and Allah Dad Khan came and invited Mr. Moorcroft to accompany him, being his guest. About 7 P.M., Mr. Moorcroft, Mr. Trebeck, Meer Izut Oollah, and Golaum Hyder Khan, proceeded on horseback to the appointed place; when they came to the doorway of the garden, they dismounted and proceeded on foot, towards the centre, in which was a chubootra (or square mound, about three feet high), in the open air; on this was a platform of planks, covered by some woollen carpets (called *gulleechas*), and some small Persian carpets (or musnuds), on which Hubeeb Oollah Khan was sitting. On his right, was Sultan Mahomed Khan, and on his left Mehr Dil Khan, and in front of him was a child of Futteh Khan (vizier of Shah Mahomed). At the time they arrived, there was a great uproar, what with kettle-drums playing, fireworks going off, firing of jinjalls, or wall-pieces, and cannon. It was during this din and noise, and while a party of Shikarporee nautch-women were dancing and singing, that Mr. Moorcroft and his party were presented to the chief, and made their salams, which were most gracefully returned by Hubeeb Oollah Khan, and Sultan Mahomed Khan requested them to be seated to his right, on their own chairs, below the platform. In half an hour, dinner was served up. First of all, two trays of sweetmeats were placed before the gentlemen, consisting of cardamum-comfits and *goaha fiel* (or elephants' ears), shaped pastry fried in butter and covered with preserved fruits, chopped in pieces, and another kind called *pushm-uck*, made of sugar quite white, and as fine as horse-hair, in which rose-water and other sweet essences had been mixed. After this was removed, a *chillumchee* and *auftahbah* was presented to them to wash their hands and mouths. Then followed the second course, in long plateaus, or *kistus*, on which were several China and Ghoree dishes and bowls, in which were various kinds of pillaws, curries, bread, *kofetaks*, fowls, *hulloaks*, pickles, sweet and sour, and preserved sweetmeats; these were all well-dressed, and of a remarkably fine

flavour. Mr. Moorcroft and his party fared sumptuously, and did honour to the entertainer. After they had done, the ewer and pitcher were again brought to them, to wash their hands and mouths, and they sat about an hour longer; when the sirdars got up, and the party dispersed. Mr. Moorcroft and his party came home on foot, conducted through some bye-lanes; the party went off without any accident, nor was there any disturbance amongst the spectators.

Two days after the feast, Mr. Moorcroft proposed sending a suitable present to Hubeeb Oollah Khan.

(To be continued.)

POEM OF ABOO TALIB KHAN.

TO THE EDITOR.

SIR: As a curiosity in its way, I send you a poem by the late Mirza Aboo Talib Khan. The author was well known in the first circles of London society, some thirty years ago, and was a great favourite with the ladies, of whom he professed himself to be a devoted admirer. The only return he could make to his fair friends for all the smiles they lavished on him, was to write sonnets to their eyebrows; but the great difficulty he experienced was to render the conceits of the Persian muse intelligible. Many of his little complimentary pieces, addressed to different ladies, are scattered through the *Muscree Talibee*, a work containing an account of his travels in Europe, a translation of which was afterwards made by a late professor of Hertford. I have attempted a literal translation of the poem, in prose, adding a few notes at the foot, and if it be not trespassing too much on your space, the following prefatory remarks on the design of the piece may not be without their use.

The object of the poet is to show, that there is nothing on earth worthy of adoration but WOMAN. This divinity of the nether world comprises within herself whatever is the object of veneration to Christian or Mussulman, Jew or Gentile. All idolatry, in the conception of our philosophic bard, originated in the innate desire of Man to make unto himself some material resemblance or personification of the Author of Nature, to which he might offer the homage due from the creature to its Creator. With this view, some nations likened Him to the human form, and made images; others worshipped Him in the Sun and Stars. Why, then, says the Khan, shall we not at once select, as our idol, Nature's master-piece, *Woman*, and bend the knee at her shrine, in humble adoration of the Omnipotent Power unseen, whose ineffable beauty is, as it were, displayed to our enchanted gaze in this the loveliest of the works of Creation?

King Solomon, in his Canticles, perhaps, anticipated this idea of the Khan; but it is, in fact, with a trifling change in the gender of the adorable object, the foundation of all Persian poetry of the erotic class. According to the creed of the Soofees, or Mystics (a sect not unknown in Europe, and which, for a time, reckoned a Fenelon amongst its number), sensibility to the charms of material beauty is the first step to the conception and contemplation of the beauty of the Deity, the love of our species naturally leading every ardent and enthusiastic mind to the love of God. To the pure, all things are pure. The *Liber Amorum*, therefore, is nothing but the horn-book of Divinity, which every student intended for the church should get by heart; and as Hafez and Jamee are not taught in our universities, he may find an excellent substitute for their *Dewauns* in the lyrical compositions and sacred melodies of Little and Moore, *alter et idem*, which, taken together, would comprise the whole body of Soofee theology.