CHAPTER XII.

Bálla Hissár.—Bazárs.—Baber’s Tomb.—Killa Kázi.—Maidán.—Killa Dúrání.—Náib Gúl Máhomed.—Hazára Castle.—Arrival at Ghazní.—Reception by Hájí Khán.—Opinion of coffee.—Reputation of Hájí Khán.—Armies of Kándahár and of Kábal.—Ravages of cholera.—Introduction to Dost Máhomed Khán.—His plain attire.—Peace Concluded.—Conversation with Hájí Khán.—Altercation between Dost Máhomed Khán and Hájí Khán.—The Army marches from Ghazní.—Dost Máhomed Khán.—Habíb Uláh Khán.—Loses power.—Is seized by his uncles.—Invitations to Dost Máhomed Khán.—Kábal given to Súltán Máhomed Khán.—Súltán Máhomed Khán evacuates Kábal.—Distribution of the country.—Extent of Kábal.—Revenue.—Military force.—Artillery.—Good Government of Dost Máhomed Khán.—His talents as a chief.—Ghazní.—How acquired by Dost Máhomed Khán.—Is given to Amír Máhomed Khán.—Revenue.—Character of Amír Máhomed Khán.—His Avarice.—His political severity.—Unfortunate as a commander.

We stayed but two or three days in the neighbourhood of Kábal, the severe mortality discouraging a longer sojourn in a spot otherwise so delightful. On our departure, however, we entered the Bálla Hissár by the Derwáza Sháh Shéhid; and I little imagined that the Armenian quarter into which it leads would, at a future time, become for years my settled place of abode.
We met an Armenian, who recognized me to be an European, and pressed me to spend a day in festivity with him. I declined; and he then accompanied us for some distance, pointing out the palace of Dost Máhomed Khân, the old Dafta Khâna, or Record Office, of the former Sadú Zai princes, and other public buildings. We passed through the crowded bazars of the city, in which the prevalence of the cholera seemed in no manner to diminish the numbers of the rabble, or to affect the activity of trade. We had every reason to admire the abundance of all kinds of provisions and supplies, particularly of fruits, and were much struck with the varieties of costume worn by the individuals we met, plainly showing how great was the influx of strangers to a place so celebrated for its commerce.

We left the city by the defile between the hills Koh Khwoja Safar and Assa Máhí, and entered upon the level and luxuriant plain of Chahár Déh, having crossed the river by the Púl, or bridge of Sirdár Násir Khân. To our left was the tomb of the Emperor Baber, with its marble masjít and gardens, and numerous castles and villages, seated amid a most beautiful cultivation; while on our right were other castles and villages, and in the distance the snow-clad hills overlooking Peghmân, whose orchards, in so many dark and dense masses, were visible at their skirts. We arrived at Killa Kází, a small village at the extremity of
the plain, towards evening, and halted at it. An individual received us as guests, and led us into his orchard, where we regaled ourselves with apples before partaking of a more substantial meal at his house. In the morning we proceeded to Arghandi, and thence, over a sterile plain, to Maidân, a charming locality, watered by the river of Kâbal, which, flowing from the valleys of Jelléz and Sir Chishmeh, here crosses the line of road, and winding through the glens of Lâlandar, directs its course upon the plain of Chahár Déh and the city. We passed the evening at a castle some distance farther on, called Killa Dúrání from its owner, one Shúr Máhomed Khán. The next morning we moved on to Tope and Shékhabád, where we crossed the river of Loghar, a more considerable stream than that of Kâbal, and took up our quarters for the evening at the castle of Gúl Máhomed Khán, the Náìb of Wardak under Amír Máhomed Khán, the Sirdár of Ghazní. The khân received us with cordiality, partly, perhaps, because he wished advice for an obstinate disease with which he was afflicted. As his castle was a good one, and I understood that he had built it himself, I inquired as to the expense, and he told me two thousand rupees. We had often on the road been passed by small parties of horse and foot, in progress to join Dost Máhomed Khán’s camp. The next day we fell in with one of these at a village, the chief of which, a young man, had been seized with
cholera. My companion, the Patán, was very fond of representing himself a Mír, or Šaiyad, on our journey, and on this occasion assumed the character of a descendant of the Prophet, in virtue of which he urged the dying man to repeat his kalma, or profession of faith, which he did, and was applauded accordingly. His attendants had purchased a sheep as a kairát, or offering, and we benefited by the act of piety, as we took our dinner with them. They wept over their expiring master, and asserted that he was of a respectable family. We halted for the night at a castle held by Hazáras; who, making no objection to afford us shelter, were unwilling to provide us with supper, which we procured at an adjacent Afghán castle, and then returned. Two or three Lohánís also passed the night with us, and they found the owners of the castle no more hospitably inclined than we had; on which they upbraided them in particular, and their entire race in general, as being infidels, and contrasted the reception they experienced in Loghar, from which it seemed they had just come, with the treatment they now met with. Their rebukes induced the Hazáras to produce milk, which had before been refused; and, as if desirous to wipe off the charge of inhospitality, they added a dish of apricots. The next morning we reached Ghazní, where we found the army encamped on the plain below the town, and we went at once to the tent of Hájí Khán,
as we had been recommended to do on leaving Kâbal.

Our reception by the khan proved that, if intruders, we were not unwelcome ones; and he immediately signified his wish that I should avail myself of his own tent, so long as I might remain in camp. Some five or six persons, two of them his brothers, were sitting with him, and their conversation naturally enough turned upon Feringhís. The khan much praised their universal knowledge, and equity, and his dicta were apparently received by his auditors with assent. One of these put the question, whether it had not been prophesied in the Korân that the Nassáras, or Christians, were to dominate over the Máhomedan world? The khan replied it was; but it was not certain what Christians were intended, the English or the Russians. The khan promised to introduce me to Dost Máhomed Khan; and a repast was served; after which the kálíún, or chillam, was put before him, and coffee brought in, made by his brother, Hájí Ahmed Khan. I had not seen this beverage before west of the Indus, and said so; when I learned that Hájí Ahmed, who had been to Mecca, had acquired a taste for it amongst the Arabs, and that he prided himself upon his skill in preparing it. A dissertation on coffee followed, and a Persian distich was cited, by no means in its favour, as it imputed to it qualities not likely to recommend it to Máhomedans, the husbands of many wives.
After some more conversation, the party broke up, and the khân stretched himself out to repose. As I was unaccustomed to such indulgence, I strolled, with my Patán, about the camp and the environs of Ghaznî.

There was no person, not excepting the sirdár, at this time in Afghânistân whose reputation stood higher with the multitude than did that of Hâjí Khân. He was allowed to be a gallant soldier, was considered a firm friend, and, singularly enough, had a character for veracity. I shall not, in this place, enter upon his history, with which I afterwards became better acquainted, as I shall have occasion at a future time to advert to it. It may suffice to observe, that I had no means to appreciate his real character, and freely gave him credit for the virtues which common report attributed to him.

The Kândahâr army was now encamped a few miles from Ghaznî, and a farther advance would necessarily lead to a conflict. It was computed to be eleven thousand strong, while that of Dost Mâhomed Khân was scarcely reckoned to exceed six thousand men, yet no apprehensions were entertained in the Ghaznî camp, as the advantages in the efficiency of the troops and the conduct of the leaders, were entirely on the Kâbal side; while it was conjectured that, in the event of collision, the Kândahâr force would be disabled by defection. With such impressions, all was confidence, and
the soldiery were occupied with amusements as though no enemy had been at hand.

The cholera, however, had travelled on with the army from Kâbal, and was causing serious loss, both amongst the forces and the inhabitants of Ghaznî. My curiosity led me to visit the tomb of the celebrated Súltân Máhomed; and in the courts and gardens belonging to it was displayed a revolting spectacle of disease and misery. Crowds of poor wretches had crawled into them, anxious, possibly, to resign their mortal breath in the sacred spot,—the dying were confounded with the dead,—and almost all were in a state of nudity; either that the miserable sufferers had cast off their own garments, or, as likely, that amongst their fellow men there had been found those base enough to profit by their forlorn state, and to despoil them. Ghaznî has numerous zíárats, or shrines, and all of them were now so many charnel-houses.

Hájí Khán kept his word, and introduced me to Dost Máhomed Khán, a chief of whom I had heard all people speak so favourably, both in and out of his dominions, that I should have regretted to have missed the opportunity of seeing him. He was seated in a very small tent, crowded with people. I had difficulty to push my way through them, but when near him, he gave me his hand and told me to sit down. He was distinguished from his courtiers by his very plain dress of white linen, and at this period was remarkably spare. He smiled and
asked what language he should speak; and being told I could not converse in Pashto or Persian, he spoke in those languages to those near him, and they repeated to me what he said in Hindústání; for I found, that although he well understood that dialect, it was hardly thought becoming in a Dúrání Sirdár to hold communications in it. His questions were few and unimportant, and he had clearly so much business on hand, that he had no time for lengthened conversation. My audience was, therefore, brief, and when I rose to leave he desired Hájí Khán to bring me to him again when he should be less engaged. The plain attire of Dost Máhomed Khán singularly contrasted with the gay dresses of the chiefs sitting about him; and behind him stood a young man, magnificently clad, who, I was told, was Habíb Ulah Khán, his nephew. The chiefs were very civil to me, and expressed themselves as familiarly as if we had been old acquaintance.

I had been two or three days in the camp, when suddenly a general beating of drums, and flourishes of martial music, announced that the differences between Dost Máhomed Khán and his rival brothers of Kândahár, had been arranged without an appeal to arms. Visits were exchanged between the principal leaders of either army, and Hájí Khán embraced his elder brother, Gúl Máhomed Khán, who but a short time before he ran the chance of encountering as an opponent in the field
of battle. We were desirous to have accompanied the Kândahâr army on its return, but it decamped so precipitately that it was equally impossible to join it or to overtake it, had we followed.

Hâjî Khân during my stay with him had one morning a private conversation with me, of which I thought little at the time, but have often recalled to memory since, in connexion with his subsequent extraordinary career. He stated, that he had no reason to complain of Dost Mâhomed Khân, yet he had many enemies; and he should be well satisfied if the artillery were under the direction of a person in his interest, and of course he wished me to undertake the charge, promising to induce Dost Mâhomed Khân to give it to me. His remarks were so pointed that I smiled, and asked him whether he intended that I should consider myself in his service or that of Dost Mâhomed Khân. He paused for a moment, and replied, in that of the Sîrdar. I, however, explained to him that I had no desire to engage in the service of any one, and only wished to make the best of my way to Persia. He was not quite satisfied, nor altogether disposed to abandon his idea; and having done with me, called my Patân on the one side, and directed him to represent the great advantages which would attend my acceptance of the charge.

As the question of service had been bruited, I less courted a second interview with Dost Mâhomed Khân, particularly as the cholera had carried
off one Mîr Abdûl Rehmân, the sirdâr's chief of artillery, and I had been told that he had said, when the loss was reported to him, that my arrival was a lucky accident. Hâjî Khân, however, had spoken to him on the subject, and the sirdâr, while willing to have made overtures himself, it seemed was not so pleased to attend to the directions of his vazîr,—for so the khân considered himself,—and I heard that many high words passed, the khân professing to be indignant that his counsels should be slighted. He then attacked Dost Máhomed Khân on another point, and insisted that it behoved him to give me a horse, and a present of money to enable me to continue my journey to the west. The sirdâr was no more consenting to the one proposition than to the other, and Hâjî Khân admonished him that one of the duties of his station was to show liberality to all strangers, especially to Ferînghis, that they might go satisfied from his country, and give him a good name.

The khân informed me, when he returned to his tent in the evening, what had passed between him and the sirdâr, and assured me, in return to my protestations that I needed nothing, that he would again bring the matter forward in the morning. By daybreak an uproar was manifest in the direction of Dost Máhomed Khân's tents, and people came, telling us that the sirdâr had struck his tents and was about to march. The khân was surprised, and remarking, "Does he march without
informing me?” went hastily to commune with his chief, having given orders to his attendants to make ready for marching. In the confusion which arose, I and my Patán went towards the town; and presently the plain was covered with bodies of horse, and strings of laden animals, moving; as we found, upon the Súlimán Khél province of Zúrmat.

Dost Máhoméd Khán was emphatically designated by his brother, the Vazír Fátí Khán, as one of the swords of Khorasán, the other being Shírí Díl Khán, a former shírdár of Kándahár; and these two, it is said, were the only ones of the vazír’s many brothers in whose favour he so far dispensed with etiquette as to permit them to be seated in his presence. It is not my intention to narrate the particulars of the acquisition of Kábal by Dost Máhoméd Khán. It may, however, be generally observed, that on the demise of the Sírdár Máhoméd Azém Khán the authority here devolved upon his son, Hábíb Uláh Khán, together with considerable treasures. The incapacity for government of this youth, rash, headstrong, profuse, and dissipated, was soon evident; and his misconduct invited the attempts of his ambitious uncles to supplant him. Dost Máhoméd Khán, in possession of Gházní, and in charge of the Kohistán of Kábal, was first in the field, but Hábíb Úlah, who was personally extremely brave, was enabled, by means of his treasure, to repel repeated attacks. Still he was much pressed; when the Sírdárs of Kándahár and Pesháwer, fear-
ful that Dost Máhomed Kháñ might prevail, and anxious to participate in the spoil of their nephew, marched, avowedly to assist him, and reached Kábal. From this time a series of most extraordinary events occurred: the authority of the son of Máhomed Azem Kháñ had virtually ceased, and the only question remaining to be decided was as to the appropriation of his wealth and power. The Kândahár and Pesháwer Sirdárs in coalition had possession of Kábal, Dost Máhomed Kháñ standing alone, and opposed to them. He, who had once been the assailant upon Habíb Ulah Kháñ, now asserted himself his defender, and a strange succession of skirmishes, negotiations, truces, perjuries, &c. followed. The state of anarchy had, nevertheless, endured so long that thinking people began to reflect it was necessary some efforts should be made to bring it to a termination, and the Sirdárs of Kândahár contributed to bring about a crisis by perfidiously seizing, first the person of their nephew, and then his treasures. It may have been their design to have retained Kábal, but their tyranny was so excessive that the people no longer hesitated to form leagues for their expulsion. The attention of most men was turned upon Dost Máhomed Kháñ, as a fit instrument to relieve the country, and the Kazilbáshes, in particular, opened a communication with him,—then a fugitive in the Kohistán,—and urged him to renew his efforts; of course assuring him of their assistance. Hájí Kháñ,
in the service of the Kândahâr Sîrdârs, perceiving the turn affairs were taking, also secretly allied himself with the Kohistân chief, as did the Nawâb Jâbar Khân, with many other leading men of the city, and of the country at large. Dost Máhomed Khân was soon again in arms, and as soon approached Kâbal. The combined sîrdârs, aware of the precarious tenure of their sway, and of the confederacy against them, thought fit to yield to the storm rather than to brave its fury, and therefore entered into fresh arrangements, by which they left Kâbal in charge of Súltân Máhomed Khân, one of the Pesháwer Sîrdârs. The Kândahâr Sîrdârs retired with their spoils. The claims of Hábib Ulah Khân were forgotten by all parties, and it was still hoped to exclude Dost Máhomed Khân from Kâbal. Súltân Máhomed Khân go­vern­ed Kâbal for about a year without gaining the good opinion of any one, and as he discouraged the Kazilbâsh interest, that faction still inclined to Dost Máhomed Khân. The latter chief, availing himself of a favourable opportunity, suddenly in­vested his half-brother in the Bálla Hissár, or citadel. The means of defence were inadequate, and mediation was accepted; the result of which was that Súltân Máhomed Khân retired to Pesháwer. Dost Máhomed Khân, engaging to remit him an­nually the sum of one lákh of rupees, became master of Kâbal and its dependencies.

A new distribution was the consequence of this
sirdár’s elevation. Ghaznú, with its districts, was confirmed to Amír Máhomed Khán; the Ghiljí districts east of Kábal, and in Lúghmán, were made over to the Nawáb Jabár Khán; and Bámíán was assigned to Hâjí Khán. Hábib Ulah Khán was deemed worthy of notice, and was allowed to retain one thousand horse in pay, while Ghorband was given to him, in jághír. Dost Máhomed Khan had more claimants on his generosity than it was in his power to satisfy, and from the first was circum­scribed in his finances. Kábal is but a small coun­try, extending westward to Maidán; beyond which the province of Ghaznú commences, and eastward to the kotal, or pass of Jigdillak, the frontier of Jelálabád. To the north it extends to the base of the Hindú Kosh, a distance of forty to fifty miles, while to the south it can scarcely be said to extend twenty miles, there being no places of any conse­quence in that direction.

The revenue enjoyed by Dost Máhomed Khán, including that of Ghaznú, Lúghmán, &c., was esti­mated at fourteen lákhs of rupees, and strenuous efforts were making to increase it, especially by enforcing tribute from the neighbouring rude tribes, who, for a long time profiting by the confusion reigning in the country, had withheld payment. Dost Máhomed Khán had already coerced the Jájí and Túrí tribes of Khúram, and of Kost, and was preparing to reduce the Súlímán Khél tribes of Zúrmat. His brother, Amír Máhomed Khán, col-
lects revenue from the Hâzâras of Bîsût; and it is contemplated to reduce to submission the Sâfî tribes of Taghow.

Of the military force of the country, or of such portion of it as on ordinary occasions can be brought into the field, an idea may be formed by what has been noted of the army collected at Ghaznî. It was computed to consist of six thousand men, while the Nawâb Jabâr Khân, with seven hundred men, was stationed at Jelâlabâd, and other bodies were necessarily dispersed over the country. The Nawab Máhomed Zeman Khan, as an ally of Dost Máhomed Khan, was, indeed, in the camp, but had brought only his specially retained troops; and on this occasion it was plain that Dost Máhomed Khân had made no extraordinary efforts, as the iljârî, or militia of the country, was not called upon to serve.

He had about twelve pieces of artillery with him, which were much better looked after and provided than those of Kândahâr; three or four other pieces are with his brother in Ghaznî, and the Nawâb Máhomed Zemân Khân has some half a dozen more, which I passed at Bâllabâgh, and which he did not carry with him. It is also probable there were other pieces at Kâbal.

The assumption of authority by Dost Máhomed Khân has been favourable to the prosperity of Kabál, which, after so long a period of commotion, required a calm. It is generally supposed that he
will yet play a considerable part in the affairs of Khorasân.

He is beloved by all classes of his subjects, and the Hindú fearlessly approaches him in his rides, and addresses him with the certainty of being attended to. He administers justice with impartiality, and has proved that the lawless habits of the Afghân are to be controlled. He is very attentive to his military; and, conscious how much depends upon the efficiency of his troops, is very particular as to their composition. His circumscribed funds and resources hardly permit him to be regular in his payments, yet his soldiers have the satisfaction to know that he neither hoards nor wastes their pay in idle expenses.

Dost Màhomed Khân has distinguished himself, on various occasions, by acts of personal intrepidity, and has proved himself an able commander, yet he is equally well skilled in stratagem and polity, and only employs the sword when other means fail. He is remarkably plain in attire, and would be scarcely noticed in darbâr but for his seat. His white linen raiment afforded a strange contrast to the gaudy exhibition of some of his chiefs, especially of the young Habîb Ulah Khân, who glitters with gold. In my audience of him in the camp at Ghazní, I should not have conjectured him a man of ability, either from his conversation or from his appearance; but it becomes necessary to subscribe
to the general impression; and the conviction of his talent for government will be excited at every step through his country. A stranger must be cautious in estimating the character of a Dúrání from his appearance merely; a slight observer, like myself, would not discover in Dost Máhomed Khân the gallant warrior and shrewd politician; still less, on looking at the slow pacing, coarse-featured Hâjî Khân, would he recognize the active and enterprising officer, which he must be believed to be, unless we discredit the testimony of every one.

Of Dost Máhomed Khân's personal views there can be little known, as he is too prudent to divulge them, but the unpopularity of his brothers would make it easy for him to become the sole authority in Khorasân. I have heard that he is not inimical to the restoration of the King Sújah al Múlkh, and it is a common saying with Afghâns, "How happy we should be if Shâh Sújah were Pádshâh, and Dost Máhomed Vazír."

The king, it is known, has a sister of Dost Máhomed Khân in his háram, but how he became possessed of her is differently related. Some say, he heard that she was a fine woman, and forcibly seized her; others, that she was given to him with the due consent of all parties. Dost Máhomed Khân, and his brother at Ghaznî, are supposed by some to be Shías, as their mother is of that persuasion. They do not, however, profess to be so to
their Súni subjects, although possibly allowing the Shíá part of the community to indulge in a belief flattering to them.

The principality of Ghazní is held by Amír Máhomèd Khán, full brother of Dost Máhomèd Khán, and was acquired by the latter some years since from Kadam Khán, a governor on behalf of Sháh Máhmúd. Dost Máhomèd Khán, it is said, called the unfortunate governor to a conference at the town gate, shot him, and entered the place. He was allowed to retain his acquisition; and attending his interests in other quarters, consigned it to the charge of his brother. In the many vicissitudes which subsequently befel him, Ghazní, more than once, became a place of refuge to him, and he always contrived to preserve it; and on finally becoming master of Kábal, he made it entirely over to his brother, who had been eminently useful in advancing his views; and was entitled to so much consideration.

Dependent upon Ghazní are the districts of Nání, Oba, Kárabâgh, and Mokar, on the road to Kândahár, and the province of Wardak on the road to Kábal, with Náwar to the north of this line, and Shilgar, with Logar, to the south-east and east. Under the kings the revenue is said to have been fixed at two lákhs of rupees, but Amír Máhomèd Khán realizes much more, besides obtaining eighty thousand rupees from Wardak, and forty thousand
rupees from Logar, not included, I believe, in the estimate of two lakhs.

This sirdar is reported as exercising zillam, or tyranny; yet, although he is severe and rapacious, and governs his country with a strong steady hand, he is not altogether unpopular, either with his subjects or his soldiery. The former know that he will have his dues, and that they must live in peace with each other, but they are also certain that he will not beyond this molest them, and above all that he will not vexatiously annoy them. The soldiery are conscious that he requires strict obedience, and that they should be always ready for his service, but then they are secure of their pay. He is continually intent upon enriching and strengthening himself, but unwisely, in promoting his own selfish projects, tends to impoverish his subjects; for, shrewd as he is, he has not the sense to know that the best strength of a ruler is the prosperity of those he governs. But for such reasons, his administrative talents would command every commendation, and his well-filled stores and magazines might be looked upon with great complacency. As governor of Ghazní he has put down every chief within his jurisdiction whom he deemed likely, from character or command of resources, to offer opposition to his measures; some even he has put to death, and on that account has incurred odium. Yet, in the advance of the Kândahár army upon Ghazní
no one thought of joining it, and at Nání the Hazára owners of a castle ventured to defend it, and slew several of the invaders. Fúr Díl Khán, moreover, drew off his men, remarking, that he could not afford to lose troops before castles, as he should want them in the approaching battle.

Amír Máhomed Khán, in political matters, identifies himself with his brother Dost Máhomed Khán, who reposes confidence in him, which he dares not place upon any other person. Neither does the Kábal chief object to his brother's advancing his own particular views, aware that he has no designs hostile to himself.

As a commander, Amír Máhomed Khán, while allowed to be prudent, and not wanting in personal valour, is not esteemed a very fortunate one, which may perhaps be owing to his astonishing corpulency, which unfitst him for any great activity. The bustling state of affairs has often brought him into action, particularly in the Kohistán of Kábal; and the rebels there, when they heard that the unwieldy Sírdár was sent against them, would rejoice, for they concluded that he would certainly be beaten. It may be remarked, that while he possesses absolute power at Ghazní, it is understood that he holds it under his brother.
CHAPTER XIII.


Our journey from Kábal to Ghazní had been one wherein little danger was to be apprehended, and we now understood that we might probably pass on without interruption as far as Mokar, the limit of Amír Máhomed Khán's rule, but that beyond it we ought not to expect that the independent Ghiljís would allow us to traverse their country without putting us to some inconvenience. We determined, however, to proceed at once, without waiting an indefinite period for companions, and relied on our good fortune and dexterity to carry us through the much-dreaded Thokís. We had supplied ourselves, when passing through the bazar at Kábál, with barraks or cloaks of camel-hair, and
our principal fear was that they might be taken from us, which would have reduced us to great distress, as we needed them by night, when the cold was severe.

We started from Ghaznī, and a long march brought us to Kārabāgh, where we left the road, and gained a Lohání khairí, or assemblage of tents. There was a small Patán mud hamlet adjacent, near which the people of the khairí were collected, some smoking, and others amusing themselves in a kind of Pyrrhic-dance, describing a large circle, and brandishing their swords. The evening time of prayer arrived, and the company retired to the masjít, leaving me alone with the Patáns of the hamlet, one of whom, who had just joined, asked the others who I was; and being told that I was a Feringhí, and travelling for “sél,” or amusement, he inquired what sél there could be in a country where there was not a tree,—and taking up stones, he cried to me “Lár, lár!” or, be off. The others imitated him; and I was instantly surrounded by the ruffians, who shouted loudly, while each held a stone within his hand; one of them with a short thick stick, seized me by the throat, and directed a blow at my head. Aware of my danger, and that the stroke, if given, would have been the signal for a volley of stones, I made extraordinary efforts and stopped it with my hand, and afterwards held the fellow’s arm so firmly that
he had to struggle for its release. At this mo­
ment a Lohání, who descried my peril, came
from the khairí, and taking me by the hand, led
me away. In the morning I was so disgusted
with the evening’s adventure that I hesitated as
to what course to adopt, and whether to return
to Ghazní, or to throw myself into the Hazára
country, and endeavour to pass by representing our­
selves as pilgrims to Meshed. The impractica­
bility of the high road was asserted by all we
spoke to; indeed, the day before we had met
persons returning from Mokar, having been first
rifled. Robbery, if a necessary evil, would be to
us a grievous one; but the disposition to violence
was a new feature in the savage character, which
I had no inclination to encounter. Our Lohání
friends pointed out a road through what they
called their own, or the Lohání country, by which
they usually travelled to Kândahár, and which
was considerably to the left, or south of the high
road. My Patán, who disapproved of the Hazára
route from his religious prejudices, recommended
us to trust to God, and to proceed by the indicated
road, and I yielded to his counsel without being
certain that I was acting wisely.

Again in motion, we crossed a most sterile and
desolate tract, in which we fell in with a few
huts, in the last of which we saw a Hindú, who
was obliged to crawl into his house, the door not
being large enough to admit him otherwise. We
procured some cakes of bread at a Loháni khairí; and after having been the whole day on foot, we reached at night, after crossing a small salt-water stream, a husbandman's solitary tower, standing in the midst of a patch of cultivated land. We found it occupied by a Ghiljí, and we proposed to stay the night, making use of some hay near at hand for our beds. There was a village distant about two miles, under a low range of hill, to which the Ghiljí suggested we should repair; but we objected that we were weary. He gave us a cake of bread, which was divided. This poor man had no chillam, and as a substitute had made two holes in the ground, connecting them with a hollow reed: the tobacco he placed at the one end, and having lighted it, he filled his mouth with water, and lying flat upon the ground, inhaled the smoke. I attempted to do the same, but not knowing how to manage the water, I was nearly choked, and spirted the contents of my mouth over the machine. The old Afghán was very wroth, and reproached me for want of manners. It was well, perhaps, he did not know that I was a Feringhí and infidel.

The next day, in our progress over the wild country, we met a shepherd lad, who directed us to his khairí, a long distance from our road, but where we went, in the hopes of obtaining our morning's meal. We found our pastoral friend had overrated the hospitality of his tribe, and we
were in bad temper, having wandered unprofitably so far from our path. We passed for some time amongst low rounded hills and elevations, and at length reached a spot where was a stone-built house, of one apartment, and a plot of cultivated land. Here were several men, besides the master of the house; one of them noticed my pantaloons, which were rather tight fitting, and said they were like the Feringhí dress, but nothing farther passed. When they were gone, the good old man who lived here, and who was a múlla, said he knew all the time that I was a Feringhí, but said nothing, as the men were all bad in his country, and might have done me harm. We regained the high road, and in course of time fell in with a small party of Lohanís, halting for the mid-day in a place where there was no shade or shelter of any kind, but such as they contrived to make by suspending their lúnghís and garments on poles. They had two or three camels; and near there were two holes, with a little water in them. We partook of the Lohanís' fare, consisting of bread steeped in roghan, and afterwards reposed; but although covered with my barrak I was nearly broiled by the excessive heat. We started with the Lohanís towards evening, not only because they were following our road, but that they invited us to pass the night at their khairí. About sunset we arrived at the lake Abistáda, extending as far as the
eye could reach to the south. I left the party, intending to slake my thirst in its waters, and was mortified to find them salt. The lake was filled with red-legged white fowl, and did not appear deep for a great distance from its margin, as they were clearly standing in it. In rejoining the party I had to run a little to avoid being intercepted by two or three fellows who, observing my movements, endeavoured to cut me off. North of the lake was the Lohání khairí, which was a large one of many tents. It chanced that the night was one of festival, or feast, and the males of the khairí sat down to a common supper. I did not join them, having been provided with a tent, but was so bountifully supplied with their good fare that I was compelled to observe they were too generous, when I was told that I should need what I could not then eat, for the morrow.

On leaving this khairí we came upon a cultivated plain, on which the harvest was collecting. There were several Ghiljí villages on our right, and many individuals were dispersed about, employed in the labours of the field. We avoided these as well as we could, but not without being twice or thrice hailed, when the Patán went forward and communed, while I sat on the ground until he returned,—both of us judging it better I should keep from observation. By dodging about the fields we much increased the length of our road; but it was necessary, as the Ghiljís are so
accustomed to rapine, that we could not otherwise have escaped. About this time I chanced, in conversation with the Patán, to use an English exclamation, which he conjectured to be a term of abuse, and he threatened to leave me. I coolly went on, and told him he was at liberty to do as he pleased, and shortly after he came up, and, expressing himself in fair language, suffered the affair to drop. This man was certainly of use, but I felt how much I was at his mercy, which he on this occasion seemed willing to let me know. I did not believe he intended to quit me, but suspect he wanted an apology for what he considered abuse, which I did not think fit to make, as he was in error.

Our course led to a few mulberry trees, shading a spring of water at the foot of a low range of hills, or rather elevations, which divided the country we had traversed, belonging to the Thokís, under Shahábadín Khán, from that of the Terikí Ghiljís under Khán Terik. Halting here during the heat of the day, towards the afternoon we entered the range, and were well in it when we passed two shepherd youths, sitting upon the summit of a small hill overlooking the road. They were playing on their pipes of reed, and looked like innocence itself. They asked a few questions, and the Patán answered them, saying, also, that we were Saiyads. We passed on, but had not gone far when we heard a shouting, and looking behind, beheld the two
youths running after us with long poles, and their arms extended like wings. They hallooed and called upon us to stop, swearing we were not Saiyads. As they neared us we picked up stones, and succeeded in moderating their impetuosity, and, by alternately walking briskly and turning to keep them at a due distance, we contrived to make good way. Our chance of escaping plunder now depended upon clearing the hills without meeting other persons, who might join the youths, and we fortunately did so. As soon as we gained the level plain they stood still, and finding they could get nothing else, asked for the Saiyad’s blessing. The Patán held up his hands, as they, now distant, did theirs, and charitably consigned them to Dúzak and perdition.

The plain we were now in was of large extent, and bounded in front by a range of high hills. Many fixed villages were scattered on its surface, and there was a good deal of cultivation. We made for a black tent, where we were civilly received, and my Patán had the effrontery to tell the simple owner that I was a Shâhzâda, or Zadú Zai prince. He asked, why, in that case, I ventured to Kândahár; and the Patán said that I was poor, and the sirdárs therefore would take no notice of me. A repast was prepared of cakes of bread and krút, and our feet, as well as hands, were washed before it was served. While we were eating the wives of the Afghán stood behind us with ladles of hot roghan,
which they occasionally poured upon the krút; and when we had finished they took what was left to make their own meals upon. We then went to a grove of mulberry-trees adjoining a village, and took our rest. In the evening we started for the castle of Khan Terik, and were wilfully misdirected, so that it was sunset before we reached it. I was here no longer a Saiyad or Shâhzâda, and the khan made us welcome. He showed me his hands covered with pimples, and requested medicine that they might be removed. Khan Terik was about fifty years of age, stern in features, but kind in manner; untutored, as most Afghan khâns are, but considered refined even at Kândahâr. He had three or four handsome boys, his sons, who were gaily dressed in red silk trrowsers, and fine white muslin shirts. The eldest went out, and returned with a load of fresh trefoil, and one of the younger ones, observing that my shoes were hard and dry, went into the inner apartments of the castle, and brought out a lump of sheep's fat, with which he did me the honour to rub them.

A camel being noted wandering on the plain, all the khan's servants were despatched to secure it, and it was brought as a prize into the castle. It is just to add, that it was restored when claimed, soon afterwards. At night we were accommodated on a takht, or sofa, adjoining the entrance into the private apartments, and had a supper of cakes and mutton, with roghan and sugar. We were furnished
with felts and coverlets, and the khan sat with us for some time after supper. He talked about Kandahár and its sirdárs; and I gleaned that he had most esteem for Kohan Dil Khan. His brother had the charge of attending on me, and providing me frequently with the chillam. In the morning we were not suffered to depart before we had taken breakfast. I inquired of the khan as to the distance of Kândahár, and he replied that he did not know, but that, estimating the journeys made by walking from morning until night, it was three days distance.

The khan's castle, a recently built one, is considered handsome by the Ghiljis. It is merely the common square castle, with towers at the angles, but is kept in good repair, and its walls are pierced with matchlock holes. Contiguous is a fine garden and orchard, well stocked with young fruit-trees. Within the castle, half the space is occupied by the private apartments of the khan and his family, and the other half is a court, surrounded with the rooms of his dependants, and with stables. His stud consisted but of one good horse and six or seven inferior ones. Khan Terik is the head of the Terikí tribe, and is dependent, more or less, upon the Sirdárs of Kândahár.

Leaving the castle, we made a very long march, and about sunset were for some time searching amongst the hills for a Bakhtíarí khairí, to which we had been advised to go. We were lodged in
a building, of which one half served for a masjít and the other for a rendezvous for the people of the khairí. Here assembled both the young and the old men to converse, to sing, and to smoke. A youth brought a fair quantity of tobacco, which he tied up in a corner of my shirt, and which, considering its comparative value here, was a great present.

- The next day we crossed a fine stream, possibly the Lora, which waters Peshing and Shoráwak, and there was a large khairí on its banks, which we did not, however, visit. Having approached some hills, and it being mid-day, we went towards three or four tents we observed, and on entering the first of them found a man and his wife, the former lying naked on the ground. He wrapped a cloth around him, and as the Patán avowed himself to be a Mír, and I was said to be a Saiyad of Hindústán, he directed his wife to prepare bread for us, in return for which he was to receive a charm. While the simple repast was in progress, our host observed that I resembled a Hazára, and my Patán busied himself in twisting threads, on which he very devoutly breathed, and gave them to the Afghán, to be worn around his neck.

From the information here received, my companion proposed to push on without resting, as usual, at mid-day, as we had some defiles to pass through, in which it would be as well to meet no one; and at this time of day the country people generally
sleep. We soon entered the hills, and a slight ascent brought us to the summit, whence a long descent followed. We luckily fell in with no person whatever, and found ourselves in the Dúrání country dependant on Kândahâr. Amongst these hills the hollyhock was naturally growing. We passed the evening at a khairí, and fixed ourselves at the masjít, which here was merely a square piece of ground, marked by stones, and set apart for prayers. I was noticed at this place for not joining the multitude in the pious offices of the evening; and, notwithstanding I excused myself by pretending sickness, and lay down, I could not save myself from two or three kicks. A Lohání coming from Kândahâr joined us, and although he recognized me to be a Feringhí, he behaved discreetly and kept the secret. When we were alone, he inquired why I could venture to rove amongst people so wild, and proffered to place me with all safety in Múltân, if I would accompany him. The good men of the khairí provided us with cakes of bread for supper, and with felts and clothing for the night; but as nothing was furnished to eat with the bread, the Lohání said they were infidels, and produced from his own stores a bag of almonds.

The next day we reached a castle, the dwellings within which were covered with domes—the first we observed, although we afterwards found they were general in Kândahâr and its vicinity. We then crossed some table-lands, with the surface overspread
with agates, and then made a small hamlet, where we procured two or three cucumbers, but no more substantial food. We next gained the bank of the Tarnak river, which we traced for some time, and finally crossed the stream, when we fell in with the high road from Kândahâr to Ghazní and Kâbal. The villages we found were situated some distance from it, as my Patán said, to avoid the intrusion of troops passing; the direction in which they lie may, however, be ascertained by the paths leading to them. We followed one of such paths, and found a village, where the khán, a Sadú Zai, was seated under a tree with his people. We sat down and conversed with him, while he made his breakfast of bread, curds, and melons; after which he retired within his castle. Here we found it difficult to procure food, no one seemed inclined to give or to sell; on which the Patán applied to the khán, who sent out a cake, and presently after, a woman, for the consideration of five Kâbal pais, prepared more bread for us. On regaining the high road the Patán, as our bread had been cooked without salt, drank of the Tarnak water, as he said to promote digestion, the river being, according to him, sanghín or heavy, that is, imbued slightly with a saline principle from the soil through which it flows. We afterwards reposed for a time in the shade of a column standing near the road side.

This structure was built of burned bricks, and was, perhaps, thirty-five or forty feet high. It is
called Tirandáz, and is believed to denote the spot at which an arrow from the bow of Ahmed Sháh fell, the monarch standing on an eminence of the hills near. It may, however, be more ancient, as the eminence alluded to alike exhibits some vestiges of former buildings.

Near the column we passed the zíárat, or shrine of an Akhúnd, and towards sunset turned from the road and found a village, where we fell in with a khán of respectability, and some of the artillery-men of Kândahár, with their gun, which had been disabled on their return from Ghazní.

On the following day we gained Killa Azem, a large village with castle, where my Patán finding some people acquainted with Mír Kamaradún of Pesháwer, boldly asserted himself to be a nephew of
the Mír. The appearance of this man was so rude that I wondered any one could be deceived by his pretended relationship with the venerated Pír, but his tale seemed to be credited here. When the villagers assembled for evening prayer, the pésh namáz, or person who stands before the congregation and recites prayers, in deference to the Patán’s supposed sanctity and affinity, wished him to officiate in his stead, and a long contest of civility ensued, which amused me not a little, as my companion was so illiterate that he could not repeat his prayers. Of course he declined the proffered honour, and fell in with the group behind, where he had nothing to do but to imitate them in the required genuflexions and prostrations, mumbling what he pleased to himself.

The next day we reached the city of Kândahár, and went to the house of Hamaradín Khán, a Bárak Zai, and relative of the sirdár’s. As soon as the khán was apprised of my arrival he expressed pleasure that I had come to his house, and assured me that I might stay at it as long as might be agreeable to me.
CHAPTER XIV.

Interview with Fûr Dil Khân.—Friendly Mîrza.—Son of Taimûr Kûlt Khân.—Important question and decision.—Krût.—Inevitability of Kâshmîrî servant.—Mâhomed Sîdik Khân.—Nâib Gûl Mâhomed Khân.—His seizure.—Vigilance of sirdârs.—The Nâib’s release.—His son.—Kândahâr.—Its predecessors.—Bazars.—Supply of water.—Composition of the city and population.—Tomb of Ahmed Shâh.—Palaces and citadel.—Fruits.—Provisions.—Interesting objects.—The sirdârs.—The late Shir Dil Khân.—Fûr Dil Khân.—His character and government.—His career.—Kohan Dil Khân.—Meher Dil Khân.—His hypocrisy.—Dissentions of the sirdârs.—Their reconciliation.—Khodâ Nazzar.—Tyranny of the sirdârs.—Revenue.—Division of the country.—Extent of authority.—Balochistân tributary.—Jealousy of Dost Mâhomed Khân.—Rahâm Dil Khân’s mission.—His ill success at Ták.—His present to Ranjit Singh.—Rahâm Dil Khân’s arrangements.—Dost Mâhomed Khân’s counteracting measures.—Activity of Saiyad Ahmed Shâh.—Negotiations.—Treaty.—Confidence of Dost Mâhomed Khân’s troops.—Consequences of operations.—Dost Mâhomed Khân’s conquests.—Military force of Kândahâr.—Resources.—Artillery.—Sirdârs unpopular.—Misgivings of my Patân companion.—He joins Attâ Mâhomed Khân.—Inability to reach Grishk.—Fortunate escape.—Determine to visit Shikârpûr.—Kindness of Kândahâr friends.

Hamaradîn Khân was a very respectable chief, and although he did not trouble us much, made it a point to call every morning, and sit some five minutes before breakfast. I soon found it would be
necessary to see the Sirdär Fúr Dil Khán, as he had received an intimation of my arrival, and accordingly I waited upon him at his house one evening. The sirdár was seated in an enclosure, called the Súrat Khâná, or portrait-chamber, and the walls were indeed covered with paintings of females, which did some little credit to the skill of the artists, and to the taste of the sirdár who had called it forth. The area was filled with flowers. He surprised me by asking, if I was not the Feringhí who had been at Ták and Pesháwer, and without being very communicative, expressed his astonishment that Hindústán was not the native country of Europeans, as he had supposed it to be. He addressed himself to Mírza Yaiya, his confidential secretary, who was standing behind him, and directed him to be most attentive to my wants, and to take especial care that I lacked nothing; when some of his people remarking to me that I must remain in the sirdár’s service, and I replying in a decided tone that I would not, he rescinded his prior orders, and observed to his mírza that it was not necessary to be so attentive. My interview with the sirdár was productive of just so much benefit, that as he had not objected to my stay at Kándahár, and as it was of course known that I had seen him, I was held at liberty to remain as long as I pleased.

One day as I was passing up the bazar a stout, good-humoured elderly man, a mírza, who was sitting in one of the shops, seized my hand, and saying
that every Feringhí was his friend, insisted that I should go with him to his house, near at hand, and limping, for he was lame, conducted me to it. He produced a flagon of spirits, and wished me to drink, but I excused myself, and he ordered the kaliún. He informed me, that he had been at Bombay, and had taken a letter from the Sirdár Rahám Dil Khán to Elphinstín Sáhib, and he exhibited an Arabic Bible, presented to him by that gentleman. I asked him if he ever read it, and he replied, "Yes."

I became acquainted with many persons, and amongst others, with a son of the late Sirdár Taimúr Kúlí Khán, and he was so urgent that I should spend some time at his house, that having obtained the consent of Hamaradín Khán, I complied. Nothing could exceed the civility of my new host, and he was milder in disposition, and more amiable in manners than Dúrání noblemen generally are. He complained that his circumstances were straitened, although he had horses, villages, and servants; but perhaps he was piqued at the neglect of his uncles the sirdárs, recollecting that his father had been an elder brother of the Báarak Zai family, and that he had fallen in action with the Síkhs. The khán always took his breakfast at noon with me, and the evening's repast, or supper, in his private apartments, with his ladies. On the occasion of his first meal with me, his násir, or steward, who was a Káshmírí,
and insolent, as many of his race are, observed, that it was not proper to eat with me, because not being a Māhomedan I was unclean. The khān asked two or three people, who were also present, for information, and they decided against the Kāshmīrī. He, however, was still positive, and the khān sent for a neighbouring ākhūnd of repute to settle the point. The man at once pronounced the objection absurd, and being invited to sit down, became one of the party. The khān had gardens about three miles from the city, whither we often made excursions, passing two or three days there at a time. I had often tasted krūṭ, the universal and favourite aliment of the Afghāns, but never enjoyed it so much as at this place, where it was really well prepared, and with the addition of fried bādinjāns and excellent bread made an admirable dish.

I had remained some time with the friendly khān, and suffered no inconvenience, but from the incivility of his Kāshmīrī servant, who, naturally prone to mischief, never forgave his defeat on the question of its being improper to eat with me. He had a complete ascendancy over his weak master, who scarcely ventured to rebuke him. And I believe that he was even angered because I would not reply to him, or notice his rude conduct. Still it did not cease; and as it incommode me, I took the opportunity, when the khān had gone to one of his villages on business, to remove to the citadel,
where I became the guest of Sirafráz Khân, a Rohilla chief of three hundred men, in the service of the Sirdâr Meher Dil Khân.

The Sirdâr Kohan Dil Khân, alone of the several sirdârs, resided in the fortress; and I had hardly been located there when I was sent for by his son, Máhomed Sídik Khân, a fine intelligent youth. He showed me his stock of curiosities; amongst which was a box of European prints, to be seen through a magnifying glass, and which he seemed to prize highly. After our acquaintance had commenced I was very much with him,—being sent for whenever fruits were brought to him, when he strolled about the gardens of Shâlîmâr within the citadel, or when he amused and exercised himself at archery. I was present when he celebrated his first nuptials with a daughter of my first Kândahâr friend, Hamaradîn Khân; and the next morning he sent for me to partake of some melons. An âkhûnd was also there; and the young khân, hiding his face in the old man’s lap, expatiated rather pruriently on the raptures his new state had opened to him. At this time he received from his father the government of Grîshk, a fortress on the Helmand river, and, as he intended to go and reside there, he proposed to me to accompany him.

When I reached Kândahâr it was understood that the sirdârs contemplated a march upon Shi-kârpûr; and that Naib Gúl Máhomed Khân was
to remain in charge of the city during their absence. This man had great influence, and was of the Popal Zai tribe. He had originally been Kámrán's governor at Kândahár, and surrendered it to the Bárak Zai Sirdárs, who besieged it, when Kámrán informed him that he did not intend to march to its relief. By his means, therefore, in some measure, the sirdárs acquired the city they have since held, and Gúl Máhomed Khan, distrustful, perhaps, of placing himself in the power of Shâhzâda Kámrán, remained with them, and appeared to attach himself to them. Courtesy permitted him to hold his title of Náïb, and he was considered, next to the sirdárs, the man first in rank at Kândahár. Now that the Shikârpúr expedition was projected, and he was to remain in charge of the city, it is asserted, that he wrote to Kámrán, offering to make it over to him. His messenger was seized near Gríshk, and the náïb, unconscious that his intended treachery had been exposed, attended the darbár as usual, and was made prisoner by Fúr Dil Khân. The caution and fears manifested on this occasion by the sirdárs were very great. The náïb was detained throughout the day in the house of Fúr Dil Khân, and by night he was privately removed, in a palanquin, to the citadel, where a part of the house of Kohan Dil Khân was set aside as his prison. The custody of his person was intrusted to Hindústání soldiers, it being apprehended that the sympathy of Afghâns
might be excited, or that they might be seduced. The gates of the city were closed, and strictly guarded; all was on the alert, it being thought probable that the numerous friends and adherents of the captive chief might attempt his rescue. Bodies of troops were instantly despatched into those parts of the country inhabited by his úlús, or tribe, to prevent insurrection,—a necessary step, as the sons of Gúl Máhomed Kháñ had escaped from Kândaháár.

I left the Náïb in prison; and the expedition to Shikárpúr was deferred, as it proved, never to take place. He was eventually released, and suffered to proceed to Pesháwer, where he was connected, by marriage, with the Sirdár Yár Máhomed Kháñ, who would not, so strange is Afghán custom, the less courteously receive him on account of his meditated treason to his Kândaháár brother. It is due to Gúl Máhomed Kháñ to state, that some persons at Kândaháár, in common with the whole of his friends, maintained that the story of his correspondence with Kámrán was a fiction, invented by the sirdárs to excuse the seizure of his wealth, and his degradation, he being obnoxious to them as a chief of the ancien régime. The Náïb died at Pesháwer. Some years afterwards, being there when it was occupied by the Sikh Sirdár Harí Sing, I fell in with one of his sons, who was unsound in mind, and accustomed to muse, and stand bareheaded in the sun. When he re-
tired with the sirdárs I occupied the house in which he had lived, and in the sard khâna, or under-ground chamber, belonging to it, the earth was dug up, no doubt on account of treasure having been buried there. He went to Kâbal, but did not live long.

The city of Kândahâr is surrounded by mud walls, which have a circumference of three miles. There are, I believe, seventeen towers on each face, besides the angular ones; and a trench was carried round, under the direction of the late Sirdár Shír Dil Khân. Its situation is convenient, as it is on no side commanded; and it has five gates, one of which opening upon the íd-gâh, and leading into the citadel, is generally closed up. The citadel occupies the north-west quarter of the city, and is said to have been built by Shâházâda Kámrân, who formerly held the government of the city and country. The present city was projected by Ahmed Shâh, the founder of the Dúrání monarchy, and on that account in all public documents is styled Ahmed Shâhí. It superseded another city, design-ed by Nádir Shâh, whose ruins are to be seen a little to the south-east, as that replaced the more ancient city, taken by that conqueror from the Ghiljís, and then dismantled by him. Its ruins are about two miles distant from the present city, seat-ed at the foot, and on the acclivity of a hill, and are still considerable.

At the point where the roads from the principal
gates intersect each other is a covered building, called the Chaháæ Sú, whose lower apartments are occupied by traders, and the upper ones are called the Nobat Khâna, from the Nobat being daily performed there. The principal bazars are wide and spacious, and had originally avenues of trees, and canals, leading along either side of them, but they are not now well preserved. No city can be better supplied with water, which is brought by large canals from the Arghassân river, and then distributed by so many minor ones, that there is perhaps no house which has not one of them passing through its yard. There are also many wells, and the water is considered preferable to that of the canals as a beverage.

Of the area included within the city walls so much is spread over with ruinous and deserted houses, extensive courts, gardens, and ranges of stabling, that it is probable there are not above five thousand inhabited houses, by which estimate the population would be from twenty-five to thirty thousand souls. Notwithstanding the city is acknowledged to be the takht, or metropolis of the Dúrânís, the public mosques, and other buildings, are by no means handsome, arising principally, perhaps, from a deficiency of materials; and this evil has been detrimental to the substantial erection of the city generally, the houses being almost universally built of unburnt bricks, and covered with
domes, there being no fuel to burn bricks, and no timber to make flat roofs.

Ahmed Shâh was consistently interred in the city of his creation, and his tomb is one of its most interesting objects. It stands in an enclosure surrounded with apartments, and lines of mulberry trees. Of octagonal form, it is surmounted with a cupola, and is farther embellished with minarets. In the central chamber of the interior is the king's tomb, of white marble, covered with rich carpets. The ceiling is gorgeously gilded, and painted with lapis lazuli, and at the top is suspended a brazen or gilded globe, supposed by popular belief to have been closed by the sovereign before his death, and to contain his soul.

The residences of the sirdârs, while large and sufficiently commodious, display no architectural taste or beauty; the balconies of their bálla khánas, or upper rooms, are, indeed, curiously carved in wood, and constitute their chief ornamental appendages. The arg, or citadel, being constructed of kiln-burnt bricks, appears to advantage from the exterior, and the entrance is somewhat imposing. Within, the palaces of the former kings, with their painted chambers, are desolate, or occupied by the menials of the present rulers, who seem studiously to avoid residing in them.

The bazars are well supplied with good and cheap provisions, and with a great abundance of
excellent fruits. Kâbal is famed for the quantity, Kândahár for the quality, of its fruits; yet I found them so reasonable that a maund, or several English pounds of grapes, was purchased for a pais; and figs, plums, apricots, peaches, pears, melons, and almonds, were nearly as cheap. The pomegranates of Kândahár are, perhaps, unsurpassed, and justly enjoy a great repute in these countries. Meat, while very good, is not perhaps so cheap as at Kâbal, but roghan, so generally used, and bread, are cheaper, as are curds and eggs; of the latter ten or twelve being sold for one pais. It is a great blessing to these countries that subsistence is so cheap, and that the poorer classes are, consequently, little affected by the struggles for political ascendancy amongst the chiefs. Fuel is one of the articles considered dear, and is brought from a distance. In the neighbourhood of Kândahár are some objects worthy of notice, such as the Ghârî-Jemshíd, or the cavern of Jemshíd; what is called the petrified city; and the Ziárat, or shrine of Bábá Wallí; and more distant, the Ziárat of Shâh Makhshûd, which annually draws numerous visitors from the surrounding country. The valley of the Arghassân river is also a delightful locality, from its verdant meadows, its villages, and orchards.

The provinces of Kândahár are administered by four sirdárs, brothers, viz. Fûr Dil Khân, Kohan Dil Khân, Rahám Dil Khân, and Meher Dil Khân. There was, originally, another brother, and joint
sirdár, Shír Dil Khán, who died a year or two before I visited the country.

They are all sons of Sarfaráž, or Páhíndah Khán, and by the same mother. I have just related the manner in which they acquired Kândahár, which happened about the time when Kámrán's son, Jehângír, was expelled from Kâbal; and they have since been allowed to retain the territory, which was won, as it is said, by their own swords. Their deceased brother, Shír Dil Khán, was a brave soldier, and had distinguished himself on many occasions, in the war carried on by his half-brother, the famous Vazír Fatí Khán, against the Persians; then in an attempt to take possession of Herát; and finally, at Kâbal, where an unprecedented series of intrigues and perfidies was terminated by the spoliation of Habíb Ulah Khán, with whose treasures the sirdár returned to Kândahár, and died soon afterwards.

As the present sirdárs occupy what is acknowledged the takht, or metropolis of the Dúránís, the elder brother, Fúr Dil Khán, in his communications with foreign states, assumes the title and tone of Pádshâh; and seems, moreover, to be inclined to support his pretensions by force of arms. He affects a control, or perhaps, rather, supremacy over his brothers established elsewhere, which they verbally admit. This sirdár is prudent and cautious, and more capable of calculating soundly than any of his family. He is remark-
able as being the only prince, (I mean native,) I believe I may say throughout Asia, that pays his soldiers regularly. The stipendiary in his service invariably receives his allowance monthly. His brothers do not profit by the example.

When I was at Kândahâr he made a rigid reform in his military establishment, and purged it of all inefficient hands. The sirdâr is guilty of extravagant oppression, and taxation is pushed as far as possible, or as the patience of the subject can endure. The people, after giving him credit for punctuality, and a regard to truth, heartily execrate him, and pronounce him to be "bissiâr sakht," or very hard. His nephew, the son of Taimûr Kúli Khân, one day lamenting the condition of Kândahâr, and describing its advantages of situation and fertility, ascribed all the misery existing to the tyranny and incapacity of the rulers. When I would ask a Dúrâní, what could induce a man of sense, as Fúr Dil Khân had the reputation of being, to be so intent upon extortion and the impoverishment of the country, the reply was, that being aware he was an usurper, and uncertain how long he might continue in power, he was amassing as much treasure as he could, while the opportunity was afforded him—as was the case with all the Bárak Zais.

The sirdâr, like most of his family, has passed an active and eventful life. On the seizure of his brother, the Vazîr Fatí Khân, at Herât, he
was made a prisoner by Kámrán, who subse-
quently released him, and appointed him mír, or
principal of his tribe. He fled from Herát, urged
thereeto by the reproaches of his blinded and de-
graded brother, and at Andálí, a castle near
Gríshk, organized the opposition which eventu-
ally gained Kándahár. On the death of the Sir-
dár Máhoméd Azem Khán at Kábal, he marched
there, and confirming the son of the defunct Ha-
bíb Ulah Khán in authority, seized the person of
Ayúb Sháh, the mock king of his late brother's
creation, and terminated the farce, for such it
had become, of Sadú Zai rule.

Of the others, Kohán Dil Khán is most es-
teemed, being reputed the most warlike of them,
and to have, besides, a little generosity and manli-
ness in his composition. The two others are of
less consequence, and I never heard any one speak
very favourably of them. Meher Dil Khán, indeed,
while his other brothers are, or profess themselves
to be, rigid Súnís in religion, and therefore use little
scruple in their dealings with the Pársíwáns, or
Shíás of the country—affects a liberality on the
score of faith, and pretends to sympathise with
all who are ill-treated on that account; he is,
therefore, more popular than his brothers with the
Shíá population, which is not inconsiderable. He
is, however, suspected to be in this, and on other
points, a "thag," or hypocrite; and his talent for
dissimulation and deceit has been evinced on many
occasions, particularly when, at Kâbal, he was the agent in deluding and making prisoner his nephew, Habîb Ulah Khân, preparatory to the appropriation of his wealth, by the late Shîr Dil Khân. All the Sirdârs of Kândahâr are educated men, and Meher Dil Khân is even literary, and a poet, writing verses, you will be told, faster than other men can write prose.

When I arrived at Kândahâr the sirdârs were at variance; and there were two distinct darbârs. Fûr Dil Khân held his alone, while the others assembled at the house of Kohan Dil Khân in the arg, or citadel; the latter considered it necessary to unite against their elder brother, to whom they never went, or paid any kind of obedience. At length a reconciliation was effected, the three brothers first paying a visit to Fûr Dil Khân, who afterwards returned them the compliment. The result of the renewal of intercourse was, that Khoda Nazzar, an Andar Ghiljí, known familiarly by the name of Mâmâh, or uncle, (which he had been effectively to Shîr Dil Khân), was appointed Mûkhtahár, or chief manager of affairs. The first measures of this minister were popular; but he has since, justly or unjustly, acquired the reputation of being a "shaitân," or devil.

The city of Kândahâr is regularly built, the bazar being formed by two lines, drawn from opposite directions, and intersecting in the centre of the place. It is consequently composed of four
distinct quarters, over each of which one of the sirdárs exercises authority. While residing within the citadel, near Kohan Dil Khán's residence, I had an opportunity of seeing the daily visitors as they passed to the darbár of the three confederate brothers. Amongst the unwilling ones were invariably from fifty to one hundred Hindúś, some of them, no doubt, men of respectability, and all merchants or traders, who had been seized in their houses or shops, and dragged along the streets to the darbár, the sirdárs needing money, and calling upon them to furnish it. This was a daily occurrence; and it was certainly afflicting to behold men of decent appearance driven through the bazar by the hirelings of these Dúrání despots, who wished to negotiate a loan. Yet I have seen the Hindúś of this city on occasions of festivals, assembled in gardens, with every sign of riches in their apparel and trinkets; nor did they appear less gay than they would have been in a Hindú kingdom. The gains of these men must be enormous, or they never could meet the exactions of their rulers; and without extravagant profits, operating as an offset, they never could submit so patiently to the indignities heaped upon them in every Mús-ulmán country, from the prince to the lowest miscreant who repeats his kalmah.

I am unable to state the amount of revenue possessed by these sirdárs individually. I have heard twelve lákhs of rupees mentioned as the
probable sum of the gross revenue of the country, which may be thought sufficient, looking at the deterioration everywhere prevalent, and the obstacles thrown in the way of trade. Of this sum the larger proportion will be taken by Fúr Dil Khán, who is also in possession of large treasures, acquired on the demise of his brother Shír Dil Khán, of which he deprived his heirs.

Neither can I assign to each brother the share he holds in the division of the country, or only in a general manner. Kohan Dil Khán has charge of the western frontier, important as being that of Heráti; he has also authority over Zémin Dáwer, and the districts of the Garm Sél. This sirdár collects the tribute from the Hazará tribes dependent on Kándahár, and, it may be, from the Núr Zai country of Daráwat, bordering on the Helmand. Rahám Dil Khán draws revenue from some of the country to the east, neighbouring on the independent Ghiljús, and from Shoráwak, Peshing, and Síwij—the latter north-east of Dádar and Kachi. Meher Dil Khán enjoys the country to the north-east of Kándahár, which also touches upon the Ghiljí lands, besides various portions in other parts. Fúr Dil Khán reserves to himself the fertile districts in the vicinity of the city, where the revenue is at once productive, and collected with facility. In the distant provinces troops are not generally stationed, but are required to be annually sent, as tribute is mostly paid only after intimidation. The authority of
Kândahâr is acknowledged over a considerable space of country, and the Khâka tribes of Toba, with the Terîns, and other rude tribes in that part, confess a kind of allegiance, allowing no claim on them, however, but that of military service, which is also rendered to the sirdârs by Khân Terîk, the chief of the Ghiljî tribe of Terekî. The present chief of Balochistân, Mehrâb Khân of Kalât, was, after I left Kândahâr, compelled to pay a tribute, I believe of one lákh of rupees, Kalât base coin, equal to about four thousand rupees of Kândahâr currency, and to engage to furnish a quota of troops, and otherwise to assist in the furtherance of Fûr Dil Khân’s projects against Sind. A proper understanding with this chief was very necessary, even essential, as the success of an expedition to the south would greatly depend upon his friendship or enmity, it being unavoidable that the army should march one hundred and fifty cosses through his territories. The capture of Shikârpûr would lead to a collision with the rulers of Sind, who, although they might assemble numerous troops, would be little dreaded by the Dûrânîs.

In 1827 the power of Kâbal attracted the attention and excited the apprehensions of the Sirdârs of Kândahâr; and Rahâm Dil Khân started on a mission to Pesháwer. He proceeded to Marûf, a fortress belonging to the family, and thence took the route, followed by the Lohâni kâfîlas through the Vazîrí hills to Ták, Dost MÁhomed Khân
making a vain attempt to pick him up on the road. He had with him five hundred, or, as some say, eight hundred horse, and extorted money and necessaries from every unfortunate chief he met with. He encamped near the town, and demanded a large sum of money from the surly and wealthy Sirwar Khán, who, however, considering that his walls were high and thick, and that he had guns with which his Kándahár guest was unprovided, absolutely refused; and the baffled sirdár was compelled to decamp, and make the best of his way to Pesháwer. There a circumstance occurred, which although not bearing on the immediate subject, may be mentioned as descriptive of the manners of the times. Ranjit Singh hearing of Rahám Dil Khán’s visit, and that he had a valuable sword, immediately sent his compliments, and expressed a desire that the sword should be sent to Lahore. The pride of the Durání sirdár must certainly have been mortified, but fearing the consequences of refusing compliance to the polite request to himself, or to his brothers at Pesháwer, he forwarded it. Ranjit Singh, of course, accepted the present, as a peshkash, or tributary offering, and must have chuckled at the helpless condition to which the once terrific race had become reduced.

Rahám Dil Khán returned to Kándahár, accompanied by Yár Máhomed Khán, the elder of the Pesháwer Sirdárs, and his half-brother. Matters were soon settled, and it was agreed to humble Dost
Mahomed Khan. For this object he was to be attacked from the east and from the west. In pursuance of the arrangements, Pir Mahomed Khan, the younger of the Peshawer Sirdars, expelled the sons of the Nawab Samad Khan from the districts of Kohat and Hangu; but the famous Saiyad Ahmed Shah, assisted by Bar'am Khan and Juma Khan, Khalil arbabs, or chiefs, and instigated, no doubt, by Dost Mahomed Khan, by keeping Peshawer in continual alarm, reduced the sirdars to the necessity of defending their own territory, and prevented them from marching on Jelalabad and Kábal, as had been concerted. I have narrated, in the narrative of my journey from Ták to Peshawer, the circumstance of my falling in with Pir Mahomed Khan between Kohat and Hangu. I have also shown how the activity of Saiyad Ahmed Shâh,—too late, indeed, to prevent the conquest of those places,—compelled the sirdar to march precipitately from Kohat to Peshawer. During my stay at Peshawer the Saiyad did not relax his efforts, and, by sallies on Hashtnaggar, allowed the sirdars no respite from anxiety. Subsequently, when I had found my way as far as Ghaznî, I found Dost Mâhomed Khan encamped, with six thousand men; and the army of Kândahâr, stated at eleven thousand men, was about seven cosses in front. A battle was daily expected by the men, but I doubt whether intended by the leaders. Vâkîls, or envoys, were, in the first instance, despatched by Dost Mâ-
homed Khan, who, the best officer in the country, is prudent enough to gain his ends by fair words rather than by violence. These vakils demanded the reasons of the hostile array; asked if the Barak Zais were not Musulmans and brethren, and whether it would not be better to unite their arms against the Sikhs, than ingloriously employ them in combating Duranis against each other. They, moreover, submitted, that Dost Mahomed Khan was perfectly aware of the right of primogeniture of his brother Fur Dil Khan, and that he occupied the takht, or capital. The Kandahar Sirdars claimed the surrender of half Kábal, and the whole of Loghar and Shilgar, as a provision for the young son of their late brother, Shír Dil Khan. The negotiations were so adroitly conducted by Dost Mahomed Khan and his friends, that a treaty was concluded, by which he lost not an inch of ground, but agreed to make an annual remittance to Kandahár of the amount of revenue of Loghar, valued at forty thousand rupees, for the son of Shír Dil Khan; as it afterwards proved, never intending to send it. He moreover expressed his willingness to cooperate in Fur Dil Khan’s projected expedition to Sind, alike without meaning to fulfil his engagement.

The troops of Dost Mahomed Khan, although inferior in number, being choice men, were sanguine of success, and at least possessed confidence, a presage of victory. It was expected, however, in the
event of an engagement, that the greater part of the Kândahâr army would have gone over to the highly popular Sirdâr of Kabal, who is called the "dostdâr sipâhân," or the soldier's friend.

The Kândahâr troops hastily retired, and Yâr Máhommed Khân, who had accompanied them to Ghazní, quietly passed on to Peshâwer. The sirdârs of that place had, however, benefited by the operations, as they had possessed themselves of Kohât and Hângú. These they were allowed, by treaty, to retain, as an equivalent for a claim of one lákh of rupees from the revenue of Kabâl, which Dost Máhommed Khân had agreed to pay to Súltân Máhommed Khân, to get him out of the country, but which he had forgotten to do as soon as his object was gained. The Nawâb Samad Khân was carried off about this time by cholera, and his two sons, neglected by Dost Máhommed Khân, were provided with jâghírs in the province of Jelâlabád, by the Nawâb Máhommed Zemân Khân.

As soon as Dost Máhommed Khân was relieved of the presence of his Kândahâr brothers, he moved into the country of Zúrmat, inhabited by the Ghiljí tribe of Súlímân Khél, very numerous and powerful, and who had not hitherto been reduced to the condition of subjects. Hájí Khân boasted of having urged this measure, the sirdâr being unwilling to disturb the Ghiljís. A vast number of castles were destroyed, and much spoil made, while the annual amount of tribute to be paid in future was fixed.
The lands of Khán Terik, a vassal or ally of Kândahár, were also ravaged; and although the news thereof excited some indignation in the breast of the sirdárs, they did not interest themselves to protect their suffering friend; and I venture to think that Khán Terik, conscious they could not, or would not afford aid, never thought of soliciting it.

The revenue of the Kândahár Sirdárs I have already stated at about twelve lakhs of rupees; and it has been seen that they had assembled a force computed at eleven thousand men; but on this occasion they had not only drawn out the ñjári, or militia of the country, but had assembled all their allies and dependents. It is not supposed that the sirdárs regularly entertain above four thousand men, of whom three thousand are cavalry, and considered good; but, as if suspicious of their own Dúránís, they are generally Ghiljís; to whom the sirdárs may also have a predilection on account of their mother being of that tribe. Kândahár contains, in its fertility and its resources, all the elements of a powerful state, and could provide a large military force, but neither the funds nor the popularity of the present chiefs will allow them to profit by the advantages. The artillery, of twenty pieces, is equally divided between the four brothers. Some of them are unserviceable, and amongst the better ones are two or three Dutch guns, which they correctly distinguish by the name Hâlandéz.

The Sirdárs of Kândahár affect no kind of pomp,
and even Fúr Dil Khán is content, amongst his own kawâns, or chiefs, with the simple appellation of Sirdár. On the whole, they are decidedly detested, and a change is ardently desired by their people, who are sadly oppressed, while one of the fairest provinces of Khorasân is daily accelerating in deterioration.

I had intended to have passed the winter at Herât, and would, with that view, have accompanied Máhomèd Sídik Khán to Gríshk, which lay on my road, but his departure seemed indefinitely delayed, and my Patán companion was averse to undertake the journey alone, being terrified by the accounts he heard of the Tokí plunderers of Sístân, who infest the desert between Gríshk and Farra, and of the Allamâns, who carry off parties between Farra and Herât. He reasonably urged, that if Afghâns were to be encountered, he might hope to pass through them, but that with Baloches and Túrkomâns he had little chance; while he had no wish to be consigned to slavery. It chanced that Attá Mâhomèd Khán, called the Khor, or blind, arrived from Kâbal en route to Mecca, and my Patán was anxious that I should have joined him, as he was proceeding towards Sind, but as I declined to do so, he asked me to consent to his availing himself of so favourable an opportunity of visiting the sacred place; which, of course, I readily did.

I adhered to my intention of proceeding to Herât, and started alone from Kândahâr, hoping to gain
INABILITY TO REACH GRISHK.

Grishk, and there to await companions. I passed about twelve miles on the road, but found it impossible to proceed, being interrupted by every person I met, and I returned, having lost every little article I carried with me. Subsequently, a lucky accident prevented my joining a small kâfila, whose destination was Farra, as it was attacked and plundered on the road by the Allamâns. Winter had now fairly set in, and finding I had no chance of reaching Herât, the only alternative open to me was to move towards Shikárpúr, while the season permitted the transit of kâfilas. On inquiry, it proved that one of these was about to start in a day or two, and, as a preparatory measure, was already encamped without the Shikárpúr gate. A young man belonging to it promised to inform me when it was ready to march, and confiding that he would do so, I remained at the house of Sirfaráz Khân, expecting his summons.

My Kândahâr friends had been anxious to have enabled me to pass comfortably through the journey, but I refused to profit by their offers to the extent they wished; still, I had accepted a small sum of money, which was urged upon me in so kind a manner that had I declined it I might have offended.
CHAPTER XV.

Dreary country.—Serái.—Quest of road.—Wild Patán.—Gain road.—Signs of the káfíla.—Tents.—Invitation.—Repast.—Treatment after repast.—Despoiled.—Provided with lodging.—Reviled for an infidel.—Renewed ill-treatment.—Mutual ignorance.—Dismissal.—Forced return.—Interposition of Múlla.—Rebuke of my persecutors.—Exposure of my money.—Restitution of my property.—Demand for my money.—Fresh encounter.—Lose part of my money.—In danger of a scuffle.—Join camel-drivers.—Despoiled.—Appearance of Hâjís.—Accompany them.—Desperate situation.—Meetings.—Mirth of Afghâns.—Plain of Robât.—Houz Maddat Khân.—Tents of Robât.—Hâjís.—Their mode of travelling, &c.—Reach the káfíla.—Repulsed by Khâdar Khân.—Intensity of cold.—Rejected from fires.—Received by Mâhomed Ali.—Khâdar Khân.—Abdûlalî Khân.—Individuals of káfíla.—Join two youths begging.—Assailed by dogs.—Distress at night.—Receive a postín.—Afflictions.—Their continuance.—Progress of káfíla.—Nature of country.—Búldak.—Pastoral tribes.—Liberties taken by men of káfíla.—Omit no occasion of plunder.—Dog purloined.—Hill range.—At loss for water.—Fruitless parley with Atchak Zais.—Ascent of hills.—Descent.—Pass of Kozhak.—Other passes.—Interruption by Atchak Zais.—Their audacity.—Kíla Abdûlâh Khân.—River.—Halt.—Violence of the Atchak Zais.—Difficulty in arrangement.—Khâdar Khân’s agitation.—Eloquent debates.—Outrageous behaviour.—River Lora.—Ali Zâi.—Mehrâb Khân’s country.—Approach Shâll.—Personate a Hâjí.—Reach Shâll.—Situation in the káfíla.—Stay at Shâll.—Good treatment.—Quetta.—Bazar—Gardens.—Valley.—Climate.—Fear of Khâkas.—Khâdît.—Villages.—Tribes.

I PROCEEDED alone from Kândahâr, with the intention of overtaking the káfíla, which had left two
days before, in progress to Shikárpúr. Although perfectly aware of the danger of travelling in these countries, particularly for a stranger, and understanding that the káfsila would march slowly, being burthened with women and children, and judging the danger would not be excessive within two or three days from the capital, I had every expectation of reaching it the second march.

Arriving at the last of the villages in the neighbourhood of the city, I entered it with a view of procuring food, but could prevail on no one to prepare it. At a short distance from the village I observed a black tent, which, I presumed, was occupied by a pastoral family, and, they being more hospitable than the fixed inhabitants, I repaired to it, and found people who could not speak Persian, and I being ignorant of Pashto, we were mutually at a loss. I succeeded in conveying the information that "doudí," or bread, was required, and that they should be paid for it. To this they agreed; and while the wife was kneading the dough the husband's attention was attracted by the sight of a drinking vessel, which I had purchased at Kân-dahár, and he took, or rather seized it, returning me the few pais I had previously given him. Nor did he stay here, but absolutely searched me; and my coin, which I had bound in the webcord of my per-jámas, underwent his inspection; the vicinity of the village alone deterred him from making it booty. Bread was at length served. While eating it, I could
comprehend the discourse of the family related to me, and I heard the word kâfila pronounced several times, which encouraged me to hope it was near at hand. Having smoked the chillam, as is invariably the custom in these countries after meals, I took leave of my host, inquiring, by signs, the direction of the high road to Shikârpûr. He understood me, and directed my sight to a whitish-topped peak among the distant hills, under which, he asserted, the road winded.

Having yet two or three hours of daylight, I dashed across the country between me and the hills—without a sign of habitation,—and came upon a large swamp of briny water, which I had some difficulty in clearing. At length I reached a large solitary building, uninhabited and in decay, which had probably been formerly a serai: here were two or three chambers, in decent preservation, in one of which I took up my quarters for the night, although the doing so was not unattended with danger, as, from the remains of recent fires, it was evident the place was frequented; and I inferred, that in so sequestered a spot, and distant from any path or road, it might be the resort of robbers, or other doubtful characters. Recommending myself to Divine protection, I resigned myself to sleep, and awoke in the morning, having had no other companions than pigeons, whose numerous nests covered the vaulted roofs of the buildings, and no other visitants
than a few owls, that, with their large flapping wings and discordant cries, occasionally broke in upon my repose.

Started, and nearing the hills, observed the village called Káréz Hájí. The city is not visible from hence, a small detached line of eminences, Koh Zákkar, intervening. Reached a kárez without water, and made for a building, which I found to be a deserted flour-mill. I could not discover the road I was in quest of, but concluded I should gain it by following the line of sand hills, which now appeared on the right; towards which I accordingly shaped my course. Approaching them, a horseman, one of the wild Patáns, in the uncouth garments of his tribe, galloped from them. He rode towards me, and, I believe, asked me the road to some place or other, but as I was unable either to understand him, or to return an answer, his vociferations were to no effect, and, applying to me all the curses and abusive epithets his language furnished, he left me, and galloped off, to my great satisfaction. I now descried in the distance a string of camels, which were, without doubt, pacing the desired road, and I hoped might be the káfila I was seeking. Gained a road, in which were abundant prints of the feet of men, horses, and camels. There was no person in sight that I could ask if the road was the one for Shikárpúr; however, I entered it without hesitation, and proceeded five
or six cosses without meeting or seeing any one. To the right and left were hills: to the right of sand, to the left of black rock, slightly covered with soil. The road, in fact, described the line where the sand desert connected with the clear country. There was no vestige of inhabitants. Found the camels I had seen to be returning from Kândahâr, whither they had conveyed wood from Robât. This mortified me for the moment, as it left me dubious as to the road, but on passing the return camels, which had halted, I again perceived the traces of men, horses and camels, as before, and the rinds of pomegranates, which had manifestly been that day only thrown on the ground. This encouraged me to hope the kâfîla was very near. Arrived at a kârèz, to the right of the road: the water of bad quality, and unpalatable, though clear and transparent. Continued marching, with still the same signs of the caravans, when the shades of evening began to obscure the horizon. At the distance of a quarter of a mile from the road, I observed two or three trees, which, with the circumstance of the kârèz before mentioned, winding in the same direction, indicated the presence of some village. Found about one hundred and twenty tents, arranged in a semi-circular form; in front of which were two spots, enclosed by stones, which served as masjîts. It being the time of evening prayer, I went up to one of these, and saluted with the usual Sa-
lám Alíkam, and was invited to sit down. When prayers were finished one of the men, decently apparelled, said to me "Doudí kourí, dil ter rázá," which signifies, "if you will eat bread, come here." I accepted the invitation, and accompanied him to his tent, which was well furnished, after the fashion of the country; and before the entrance were picketed three tolerable horses. The whole had an appearance of easy circumstances, indeed of comparative opulence. Bread was cooked expressly for me, water was brought to wash my hands before eating, and I was encouraged to eat heartily. I felt perfectly at ease, and was doing justice to my entertainment, having fasted throughout the day, when another man came in, and seated himself by my side. The repast being finished, the new visitant applied a rather rude slap on my cheek; at which I merely smiled, presuming it was intended as a joke, and although a severe one, yet, as these savages understand little of decency, and being alone among many, it was but common prudence to pass it off lightly. He then asked me for my upper garment. This I refused, still thinking him disposed to be merry. I however, found, to my cost, he was not trifling, for he despoiled me of it by pure force, as well as of my head-dress, &c; in short, left me nothing but my perjámas and shoes. He also applied two or three additional slaps on the cheek, and a liberal allowance of terms of abuse in Persian, which was
all he knew of that language. This he did in ridicule of my ignorance of Pashto, which he was continually urging me to speak. During this time my worthy host, the master of the tent, encouraged and abetted my despoiler, and received some pais which were in a pocket of my upper garment. The clothes were detained by the other ruffian, who, after a while, conducted me to his tent, one much smaller, and of mean appearance. He bade me sit down by the fire and warm myself, and in due time spread felts on the ground by the fire-side, which were to serve me for a bed, and informed me I might repose myself; cautioning me, as I understood him, not to attempt to escape during the night, for I should be certainly seized by the dogs. I stretched myself on my sorrowful bed, and ruminated on my deplorable situation, consoling myself, however, that it did not appear the intention of my friend to despoil me of my perjámas, in the webcord of which, I have before stated, was my small stock of money; and calculating on certainly reaching the káfíla the next day, if allowed to depart in the morning, and if I should be able to repair my deficiency of raiment. Still my situation was sufficiently wretched; yet, from the fatigue of the day's march, the power of a naturally strong constitution, and the presence of the fire, I shortly fell asleep, and enjoyed uninterrupted repose during the night, awaking only in the morning when kicked by my host, who called me a káfír, or infidel,
for not rising to say prayers, which he presently repeated on the very clothes of which he had de­spoiled me the preceding evening. I was now led into the tent in which I had been originally en­tertained, where several other men were assem­bled. Here I was beat with sticks and cords, and had some large stones thrown at me. I made no doubt but it was intended to destroy me; I therefore collected my spirits, and resolved to meet my fate with firmness, and betray no marks of weakness or dejection. Thanks to heaven, it was ordered otherwise. I was asked if I was an Uzbek, an Hazára, or Baloch. The latter question was many times repeated, but I persisted in the negative, being conscious that the Baloch tribes were the enemies of these men, (the Núr Zais,) and I as­serted that I was from Kach Mekrán, they not having the least notion of an European. This answer might have proved unfortunate, for I have since learned that Mekrán is a component part of Balochistân; but the geographical knowledge of these savages was no better than my own, and they stumbled over the words Kach Mekrán, without being able to divine what country it could be. At length, the sun being considerably elevated, they dismissed me in the state of nakedness to which they had reduced me, telling me, “Dággar lár-dí warza,” or, to “take that road.” I walked about thirty paces, a few stones being complacently thrown after me, when I was hailed by a man to
return, and eat bread before I went. I was compelled reluctantly to retrace my steps, as a refusal might have involved my destruction, and I again came in contact with the ruffians. Instead of giving me bread, they renewed their consultations concerning me; and I gathered from their discourse that it was in question to bind me, and reduce me to slavery. My case now assumed a serious aspect; yet I was not wholly depressed, as I reflected, that the road to Kândahâr was large and well defined, and that any night would take me to the Dúrání villages, where I knew they would not dare to follow me. It happened, however, that I was now observed by two or three aged venerable looking men, who were standing before the entrance of the tent, on the extreme left of the semicircle, which was larger than any of the others, and had before it a spear fixed in the ground, the symbol, I presumed, of authority. They beckoned to me, and I went to them, followed by the men who had so ill-treated me, and many others. A question was put to one of these aged men, who, I found, was the múlla, or priest, if it was not lawful, according to the Korân, to detain me as a slave, the singular reason being alleged, that they had performed the rites of hospitality towards me the night before.

The múlla instantly replied, that it was neither just nor lawful, nor according to the Korân, but decidedly to the contrary. Perceiving the múlla to be a man of some conscience, I asked him if he
understood Persian; on his replying, a little, I re­lated to him how I had been treated. He expressed the greatest regret, and, severely rebuking the offenders, urged them to restore my effects. This they were unwilling to do, and much debate ensued; in which, being supported by the mulla, I took a part, and ventured to talk loudly. To one of my questions to the man who had the most ill-treated me, and struck me on the cheek, if he was a Mús­sulmán, he replied, “Bishák Müssumân,” or, that he was one in every respect. As if my misfortunes were never to cease, my money, which until now had escaped observation, was seized by one of the men, who asked what I had concealed there. The mulla desired him to desist, saying, “Oh! merely a few onions, or something of that kind;” but the fellow wrenched out the webcord from my per­jámas, and, with eyes glittering with delight, un­rolled the little money I had. The mulla assumed a stern authorative tone, as did the other inmates of the tent; he seized the robber by his arm, and ordered him to restore the money, and other prop­erty. His orders were obeyed, and everything was restored.

After receiving the mulla’s benediction, I made for the high road. I might have proceeded one hundred yards, when a man came running after me, and, sword in hand, demanded my money. Observ­ing two young men approaching with matchlocks, notwithstanding his menaces, I refused to deliver
it until their arrival. They fortunately understood a little Persian; and asserting that I was a stranger, prevailed on the robber to depart. I asked them where they were going, in the hopes of finding companions; they replied, fowling. Gaining the high road, I proceeded, rather depressed in mind, as I could not conceive that the ruffians would suffer me to depart unmolested, after having had a sight of money; and I walked along with the almost certainty of being followed. For a considerable distance I fell in with no one, until I arrived at a spot where the road branched off in two directions, where was also a grave, newly prepared, and over which were seated fifteen or twenty men. I would have avoided their observation, but they discovered and hailed me, asking if I had any snuff or tobacco. I replied in the negative. One of them came, and taking me by the arm, led me to the grave, where I had to submit to a variety of questions, but was finally dismissed without receiving any injury. The road here gradually ascends for a short distance, and then again descends. It is the point where the roads from Quetta and Shoráwak meet. I had gained the descent, when one of the men, without doubt an inhabitant of the village—to which probably his fellows belonged—came after me, and asked for my money. As he was alone, and had no other weapons than stones, I might have resisted him, but fearing the other men would come to his assistance, I produced the money; and representing,
as well as I could, that the Shikárpúr road was long, and that food was requisite, I succeeded in preserving the half of it. Chancing to use some expressions in which the word Mússulmán occurred, he took offence, and seizing my neck, was about to proceed to acts of violence. I also prepared for defence, deeming it as well to die fighting as passive before such a wretch, when some camels appeared on the top of the ascent, with four or five attendants.

He now loosed his hold, as I did mine, and was about to depart, when I informed the camel-drivers of the robbery; at which they merely smiled. Seeing it, he returned, and was willing to renew hostilities. It being an object with me to accompany the camels, which were going my road, and still having some money and clothing, I used my endeavours to pacify him, which, with some ado, was accomplished.

While a stone is within reach the Patáns of these countries are never at a loss for offensive weapons. I have seen severe wounds inflicted by these missiles. They assert that Cain killed Abel with stones, which appears to have established a precedent for their use.

One of the camel-drivers told me to mount a camel, but I could not catch one. I learned they were proceeding to Robát. They were those I had passed the day before. We marched four or five koss, when they halted, and told me that in
the evening they should go to Robát. I would have continued my journey, but, alas! I was to encounter robbery anew. My clothing and money were now taken, and I was entirely stripped. In return for my perjámas they gave me a ragged pair, which did not cover my knees; my shoes alone escaped, being either too large or too small for their several feet. I did not part with my money or apparel very willingly, or very peaceably; in fact, one of the ruffians unsheathed his sword, but the others forbad violence. I appealed to them as men and Mussulmâns, but this only excited their laughter.

I was still arguing with them, when two men made their appearance on the road. The Robát men conversed with each other, conjecturing they might be companions of mine, and began looking at their own means of defence. They, however, felt perfectly easy, being five in number, and armed. The new comers proved to be Hâjís, a name properly belonging to such as have made a pilgrimage to Mecca, but assumed also by those who are going to the holy place, or pretend they are so. One of them had a smattering of Persian, and endeavoured, but ineffectually, to procure the return of my effects. As these men were proceeding to join the kâfila, I accompanied them, the camel-drivers much wishing to detain me, willing, as they said, to entertain me the night at Robát.

I was now destitute, a stranger in the centre of
Asia, unacquainted with the language,—which would have been most useful to me,—and from my colour exposed on all occasions to notice, inquiry, ridicule, and insult. Still I did not despair; and although I never doubted the rule of Divine Providence, yet had I done so, my preservation in so many cases of extreme danger, with the continual birth of circumstances to extenuate misery, would have removed scepticism, and carried to my mind the conviction of the existence of an omniscient and benevolent Being, who does not neglect the meanest object of his creation.

It was some consolation to find that the kâfila was not far off; and with my new companions I proceeded, without apprehension of further plunder, having nothing to be deprived of. I had, moreover, the satisfaction of inferring that any change in my circumstances must be for the better, as it could not well be for the worse. On the road we first met a horseman, who desired and received the benediction of the Hâjí. This was given, the applicant turning his back towards the Hâjí, who repeated or mumbled something, in which the words dúníah, or wealth, and Bismillah, or in the name of God, were the only ones audible. At the close the Hâjí stroked his own beard, and gave the barbarian two or three slaps on the back, which completed the blessing. The Patán salamed with much respect, and departed well satisfied. In this rencontre I passed unnoticed. A little farther on we
met two men, who came across the hills on foot, but tolerably dressed. They also received the Hájí's benediction, and discoursed a short time, inquiring news of the Baloch tribes, who, it appeared, had but a few days before scourged the country, and plundered the villages. I afforded matter of mirth to these men; and they expressed themselves much surprised at seeing a man who could not speak Pashto. The Baloches spoken of were the Tokís of Sístán, formidable marauders, under the orders of the notorious, Khán Jahán, khán of Illamdar.

Until now we had been on either side surrounded by low hills: they ceased here, and we had before us the extensive plain of Robát. There was nothing in the shape of trees, and the only objects relieving the monotony of the scene were two or three buildings in the distance, apparently the square killas, the common defensive erections of these people, and to which their skill in military architecture is hitherto confined. Before us, on the high road, whose course being straight is visible for some distance, was a building with arched roofs after the Kândahár mode, which on reaching we found to be a houz, or reservoir of rain-water. The building was substantial, and the water good. It is a work of utility, as I saw no other water between the village I left in the morning and Robát, a distance, I suppose, of fifteen or twenty miles. It is called Houz Maddat Khán, from its founder, a Durání sirdár, of some eminence in the reign of Taimúr Shâh. The
embers of the fires kindled by the men of the caravan, who had halted here awhile in passing, were still alive. About two or three miles farther on, we approached the assemblage of tents on the plain of Robát. They covered the plain for a large extent, and must certainly have been five or six hundred in number. My companions went to the nearest of them, with the view of procuring food and lodging for the night, and directed me to a ruined fort, where they told me I should find the káfíla.

These Hájis, or men representing themselves as such, travel about the country, subsisting on charity; and, as ignorance begets superstition, and superstition begets dread, they are looked up to with much awe and respect by these savages, who tremble at the very name of Mecca. Their character for sanctity ensures them the best of entertainment, in return for which they give blessings, or, if able to write, scraps of paper, which contain, as their credulous clients believe, preservatives, charms, and antidotes against all disasters and diseases. In these countries, where travelling to other individuals is attended with so much danger, they proceed in perfect security. In more civilized countries, and in the towns, they are treated with less respect; and although their character for sanctity is not disputed, they are usually told that Allah, or God, will supply their wants, and are reduced to sit in the masjíts, the common resort of the destitute.

On my road to the káfíla I was accosted by a
Patán, who asked if I was not a Hâjî; I said Hoh, or yes, when he uttered an exclamation relative to the wretchedness of my condition. Found the kâfil aencamped under the fort wall, and joining it, it was no easy matter to satisfy the curiosity of the several individuals composing it, but this accomplished, I became an object of neglect, and I began to fear the possibility of suffering from want among these people. I went to Khâdar Khân, the principal man in the company, and, stating my case, requested his assistance during the journey. He frankly replied, he would give me none, and farther said, I should not accompany the kâfilâ. Night coming on, fires were kindled, round which the individuals of the kâfilâ respectively grouped. Having no other clothing than the tattered perjámas of the camel-drivers, and the cold being so intense that ice was found on the water in the morning, of the thickness of, perhaps, three quarters of an inch, I suffered accordingly, and ventured to approach the fires, invitation being out of the question. I did so only to meet repulses. I was rejected from all of them: some alleging I was a Kâfr, others no reason at all. In this desperate state of affairs, I was thinking of hazarding a visit to the tents, when a poor, but humane fellow, came and led me to his bivouac. He said he was but a poor man, and lived coarsely, but that I should partake of his fare during the journey; that he had absolutely no clothing, or I should not continue naked. My new friend, named Máhomed
Ali, was one of four associates, who had two or three camels laden with pomegranates. I gladly availed myself of his offer, and returned him my acknowledgments. He kindled his fire, and seated me by it, desiring me on no account to be dejected, that God was merciful, and would provide everything needful. I now became easy as to subsistence, and considered myself as one of the kâfila, whose composition I shall here briefly describe.

The most important personage was Khâdar Khân, Bârak Zai, and son of Júma Khân, formerly hâkam, or governor, of Shikârpûr, and now in the service of Walî Mâhomed Lâghârî, the Nawâb Vâzîr of Lâdkhâna in Upper Sind. Júma Khân was a brother of the reigning chiefs in Kândahâr, Kâbal, &c.; but whether that his descent was tainted, that he had slender ability, or that he had little ambition, he had separated himself from them. His son, Khâdar Khân, carried on trade, and trafficked largely in horses. Business had led him to Kândahâr, where he had carried his women and children; he was now escorting them back. He had a number of attendants and horses, and a plentiful show of tent-equipage for the accommodation of his ladies, who on the march travelled in camel kajáwas, or panniers; his nephew, Abdúlâh Khân, a fine young man of extraordinary height, accompanied them. Next in consequence, was one they termed, by way of respect, Hâkamzâdâ, who was the bâshí, or director of the kâfila, al-
though Khâdar Khan, or rather Abdúlah Khan, appeared to order the marches. There was also two or three Shikárpúr saiyards, well mounted and appareled, and a well-fleshed jovial horseman, in the employ of the Sind chiefs: besides these, were a few poor traffickers, who drove camels, asses, &c. laden with fruits, snuff, and miscellaneous articles. Hákamzâda owned the greater part of the merchandize in the kâfila, consisting of fruit, fresh and dried, madder, and carraways.

I was seated with my new friends, when a youth, travelling without means, came, and said he would put me in the way of procuring food for the night. I paid no great attention to him, feeling easy on that score, but my companions told me to go with him. I therefore obeyed, and was provided with a formidable long pole, for what purpose I was at a loss to conjecture; the youth and another Dúrání, destitute but well dressed, being similarly armed. We then made for the tents, nearing which, my associates commenced howling Allah! Allah! Allah! and the poles, I found, were to keep the dogs at bay while the begging of bread was carried on. The appeal for charity at no one tent was ineffectual, the inmates hastening to afford their mites, many even asking if flour or bread was needed. Our begging was carried on systematically. The youth, who appeared perfect in his part, and accustomed to such scenes, going towards the entrance of the tents and stating we were Hájís,
while I and the Dúrání, by plying our long poles, had to contend with dogs assailing us on all sides, as if conscious we were demanding the scraps which they considered their due. About thirty or forty pounds weight of bread was procured, of which I merely received as much as sufficed for the evening's meal. The cold increasing as the night advanced, I suffered much from the want of clothing; my companions, on preparing for sleep, furnished me with a quantity of wood, to enable me to keep the fire alive during the night, over which I was to sit; I did so, with my knees drawn up to my chin; nevertheless the severity of the cold was seriously felt. Towards morning, my situation being observed by a Mogal soldier in the service of Khádar Kháñ, he came and threw over my shoulders a postín, or great-coat, if I may so express myself, made of the skins of dumbas, or large-tailed sheep, the leather excellently prepared, and the fleece well preserved. They are the general winter habits of all classes in Khorasán, and are certainly warm and comfortable.

I endeavoured to rise and return thanks, when I found that, what with the heat of the fire in front, and the intensity of the cold behind, my limbs were contracted, and fixed in the cramped position in which I had been so long sitting. I now became alarmed lest I should not be able to accompany the káfíla; nor should I had it started early in the morning, as káfílas generally
do; but this, with a view to the convenience of
the women, did not march until the sun was high
above the horizon. This was a fortunate circum-
stance, as the solar heat gradually relaxed the
stiffness of my limbs, and as I became warm in
walking the pain lessened. I know not whether
to impute my misfortune here to the presence of
the fire or to the cold. My legs and arms were
covered with blotches, and at their respective joints
were reduced to a state of rawness. The latter
evil disappeared in a few days, but the pains in
the limbs continued to distress me exceedingly
for four or five months, and have not wholly left
me to this day, and probably never will. The pre-
sent of this postín was undoubtedly the means of
my preservation, as I never should have been able
to have passed another night in similar nudity;
and the cold, I afterwards found, increased for
the next eight or ten marches.

The marches were not of extreme length, and
I contrived tolerably well to keep up with the
kāfila, starting with the asses, which went on first;
when, if unable to keep pace with them, I was
sure of having the camels, which followed them
behind, and which were always considerably in
the rear. In this manner I was secure from inter-
ruption on the road by the inhabitants of the
country.

We made five or six marches, over a wild and
dreary country, the surface of the soil thinly che-
quered with low stunted bushes and plants; amongst which the terk, and kâhshútar, or camel-grass, were the most prominent. There were no fixed habitations, and few traces of cultivation. From the plain of Robât we entered that of Bûldak, slight rises, through which an easy road led, marking their boundaries. It was, if possible, more forbidding in aspect than the former, and there was much of its extent occupied by sand hillocks.

In one of our marches we passed a body of men, women, and children, migrating with their property to some more genial climate during the winter. The men had most of them matchlocks, but, I suspect, no ammunition, as they begged flints and powder; and a small quantity of each given them, elicited many thanks. These people crossed our route. Leadén bullets with the men of this country, I believe, are generally out of the question, having seen them, in many instances, making substitutes of mud, which they mould and dry, and place in the ground, as they say, to harden. With such projectiles they contrive to kill large fowls, &c. During our progress we one day fell in with a large deposit of wheat chaff, intended as winter provender for cattle. It was opened, and all the available animals of the kâfîla laden with its contents; Khâdar Khân and the kâfîla bâshî directing the operation, and remaining with the mounted men while it was carried on.

We here saw no inhabitants, although from this
DEPREDATIONS.

deposit, and the existence of water at some distance to the right, it was natural to infer that there were some in the neighbourhood. I could not here help drawing a conclusion, that if these káfílas are liable to insult and extortion among these people, they in some measure deserve it, for, in no case where plunder could be safely perpetrated, was it omitted. The sheep or goat that strayed into their track was invariably made booty, and if they met with but a few tents, they did not fail to procure flour, roghan, krút, &c. without payment, which the inmates gave, fearing worse treatment. At one of our halts, by a pond of rain-water, called Dand Ghúlai, a faqúír, mounted on a small horse without saddle, came from an adjacent collection of tents, which we did not see, and demanded alms, ex­patiating much on the splendour of the tents, and on the wealth in the káfíla. Abdúlah Khán asked him for his blessing, and while he was receiving it some of the men were engaged in fixing a cord around the neck of a large-sized dog which accompanied the faqúír, and they succeeded in pur­loining it without notice. At this halting place large melons were brought to the káfíla for sale. The Hajís, as usual, when any tents were near, went into them to pass the night, procuring better entertainment there than among the men of the káfíla; indeed, throughout Khorasán, among the Dúránís, charity appears extinct, as does also, with few exceptions, the existence of any kind of social
or benevolent feeling. We at length reached a formidable range of hills, at the entrance into which it was intended to have halted, but it was discovered that there was no water in the spots where it was usually found. Khâdar Khân was much mortified, as it was evening, and it became necessary to cross the range at once, a labour he would have been glad to have reserved for the morrow. Men were, however, despatched on all sides to search for water, and one returned with a piece of ice, which he exhibited as evidence of his discovery, but the water, although near, trickled from the crevices in the heights above, and would have been useless with respect to the animals; moreover, to encamp close to it was impossible. In this dilemma, two of the Atchak Zai appeared. They stated that they were acquainted with water very near, but would not discover it unless they received grapes, raisins, snuff, tobacco, &c, in short, something of everything they supposed might be in the kâfila. Khâdar Khân strove to induce them to moderate their demands, and much time was wasted in fruitless parley. The gesticulations of the savages, had I been free from pain, would have sufficiently diverted me, as well as the stress they laid on ōbō, as they call water, with the enormity of their demands. The khân, unable to come to terms with them, gave the order to advance.

We now ascended a steep and difficult path, down which the water oozing from the rock trickled
down. There was also much ice, and many of the camels slipped; the women had previously been removed, and seated on horses. This ascent naturally involved a troublesome descent, and we had to pass another elevation, equally precipitous, before we reached the summit of the pass, from which the extensive plain of Peshing burst upon the sight. At the bottom of the pass we found ourselves at the head of a darra, had a good place to encamp in, water in fair quantity from springs near at hand, with plenty of fuel, the small wood on the adjacent hills. This pass, that of Kozhak, was the only one we had hitherto met with, and the only obstacle we had encountered on the route, which, since leaving Kândahár, had been otherwise free from natural difficulties. The mountain range over which it leads has considerable length, and while here it forms the western boundary of Peshing, lower down it marks the eastern boundary of Shoráwak. Besides the principal pass of Kozhak, there are two other well-defined and frequented ones to the south, those of Rogani and Bédh, both crossing into Shoráwak; by the first of these the Lora river winds through the range.

In the morning we continued our progress through the darra, with hills on either side, of inferior altitude. There were numerous mimosa trees, from the trunks and branches of which gum plentifully exuded; it was eaten eagerly by the men of the káfila, but I found it bitter and un-
palatable. On arrival at a small hut, constructed of the boughs and branches of trees, two or three men rushed from it, who, under the pretence of examination with reference to duty, rifled all the packages carried by the asses, and forbad further progress until their claims were satisfied. These men refused either to give water or to disclose where it could be found, and only after receiving a quantity of tobacco, would they give fire to enable the ass drivers to smoke their chillams. Both parties were in full debate, when Khâdar Khân and the horsemen, hitherto in the rear, came up, and instantly ordered an advance, it being nonsense to hear duty talked of in such a place, and by such men. I was, in truth, surprised at the audacity of these fellows, who were nearly naked; nor could it ever have been imagined that such miserable beings were entitled to collect duties. They were without weapons, and probably calculated on the stupidity or timidity of the ass drivers, who they might also have thought were proceeding alone. During their search a Korán received the marks of their respect, being applied to the eyes and lips.

On clearing this darra, we entered the plain of Peshing; to the right, on rising ground, stood a square castle, belonging to Abdúlah Khân, Sirdár of the Atchak Zais. There were two or three mulberry-trees near it, and some cultivation of wheat, lucern, and melons. Khâdar Khân and his mount-
ed men rode up to the castle, for the purpose of arranging duty matters, and wished the whole of the kâfila to have accompanied him, but the men would not consent, fearing the rapacity of the Atchak Zai Sirdár, should they place themselves in his power. We therefore, under the orders of Abdúlah Khân, the nephew, passed on, and crossed a small river, on which was a village, the houses built of mud. We then directed our course towards another village, a circular tower in which was visible far off. There we halted; the water supplied from a pond, the river being considerably distant. Khâdar Khân joined us, and expressed anger that the kâfila had not accompanied him, as the affair of duty would have been arranged.

The men who now came from the village to claim duty were most beggarly-dressed, and without shoes. A most contentious scene occurred, their demands being exorbitant; and nothing that evening was settled. These officers of the customs stayed with us during the night, and were most oppressive visitants, admitting no refusal of anything they asked for. The next day passed also in stormy discussion, and the evening approached without any satisfactory result, when the kâfila bâshí seized one by the neck, and pushed him towards the horses, telling him to count them, it appearing that the number of horses in the caravan was disputed. To count twenty, or twenty-five, actually exceeded the ruffian's numerical ability;
it was necessary to count them for him. The spirited conduct of the kāfila bāshī seemed to have its effect in bringing matters to a close; money was now paid, and matters were considered settled. The men, however, did not leave us, and towards night urged fresh claims as to the asses, and they with their burthens were carried into the village for inspection. In the morning a new subject for altercation was found; and a well-dressed youth made his appearance, who wrote Persian, and officiated as scribe; nor was it until the day was considerably advanced that the kāfila was permitted to proceed, fees having been given to the scribe and others.

I could not estimate the degree of danger attending our stay here, but Khādar Khān, who, on the score of his family, had the most at stake, was continually walking to and fro in great agitation, and frequently uttered fervent ejaculations that God would deliver him from the hands of the Atchak Zais. It would have given me pleasure, had I known Pashto, to have learned what passed during the debates at this place, for undoubtedly much eloquence was displayed on both sides. I could glean, that the Atchak Zais ridiculed the menace of forcing a passage without payment of duty, and that they asserted it was much better to have Hindūs to deal with, who without parley or hesitation paid five rupees for each ass, whereas they could only procure two from a Mūssulmān, and that
after much dispute. The conduct of the men, who on the plea of collecting duty fixed themselves upon the kâfila, was most outrageous and extraordinary. They insisted that food should be prepared for them, and would not allow it to be cooked, kicking over the pots with their feet, and then with their closed fists scattering the fire. It was evident they wished rather to annoy than to be well entertained, and the consequence was, they were served with meat nearly raw, which they devoured like cannibals. The two evenings we halted here, the men of the village assembled in great numbers around us (for curiosity merely), seating themselves on the ground, at a little distance. None of them had weapons, which are perhaps scarce among them. Abdúlah Khán, their sirdár, had, I was informed, a piece of ordnance, possibly a jinjál, at his castle.

Leaving the village, our course led through a small belt of tamarisk jangal, clearing which we halted between a village and river close to it, the same, probably, we had before passed. The stream was in a deep sunken bed; and there are no wheels on its banks to make the water available for purposes of irrigation, the natives saying they have no material for ropes. The water of this river, the Lora, which loses itself in the sands of Shoráwak, is a little saline to the taste, and is esteemed ponderous.

The next day’s march led us anew amongst low
hills, and over an uneven country. We halted near a rivulet, two or three villages bearing to the left, with a few trees interspersed about them. These, I believe, were inhabited by the Ali Zai Patáns, and were dependent on Sháll. During the night robbery was committed on one of our saiyads, who suffered to the amount of one hundred rupees; his Korán, which was carried off, was afterwards returned in a mysterious manner. The thieves were not discovered, but the Ali Zai had the credit of the robbery.

The next march was cheerfully performed by the káfila, as it removed them from the country of the Patáns, and brought them fairly into that of Mehráb Khán, the Bráhúí chief of Kalát. Here danger to the same extent did not exist; but in these semi-barbarous countries, where tyranny and misrule prevail, oppression never ceases. This day I was so absolutely exhausted, and my pains were so severe, that I was utterly unable to keep pace with the káfila, and the camels even passed me. Leaving the rivulet a village occurred, near which the men were employed in winnowing corn; they suffered me to pass unmolested. Beyond it was a káréz of clear but badly tasted water, with a few tút, or barren mulberry-trees, on its course; and, farther on, a line of undulating eminences, preceding the large plain or valley of Sháll. Among the eminences I was compelled, from the acuteness of my sufferings, to cast myself on the earth,
and truly death, at that time, would have been hailed as friendly. With much difficulty I made my way into the plain; and in progress to the town, prominently seated on a lofty mound, and distant some three or four cosses, I replied to all I met that I was a Hâjî. It was dark before I reached it, when I learned from a soldier at the western, or Hanna gate, that the kâfîla was immediately under the southern wall of the town. I passed into the bazar, where I met Gúl Mâho-med, one of my companions, who conducted me to the remainder. All were glad to see me again, fearing some accident had happened to me; and I amused them by relating my adventures as a Hâjî on the road.

I may here observe, that my situation in the kâfîla, as regarded attention and civility, had become very supportable. Khâdar Khân, who had refused me assistance, saluted me with congratulations the very next day, when he beheld me comfortably clad in a postín, and never passed me on the road without notice. The kâfîla bâshî associated himself with my companions in a kind of mess; I consequently had my meals with him, and was invariably treated with kindness. This man I afterwards saw at Haidarabád in Sind, where he had engaged in the military service, on a salary of two hundred rupees monthly.

The kâfîla halted two or three days at Shâll, to arrange the matter of duty, which is collected
there, and to allow men and cattle a little rest. My pains grew intense, so much so that I was unable to accompany my friends on their departure. I made an effort to keep pace with them, but finding I could not, I returned to the town, not venturing, from what I had heard of the Bolan pass, to run the chance of proceeding alone through it.

At Shâll I was very hospitably treated, being lodged in the clean and upper apartment of the principal masjît, near the southern, or Shikârpûr gate, and regularly supplied with abundance of good provisions. My afflictions daily became less; and at length I announced my ability to depart, whenever a kâfilâ might arrive. Two or three horse kâfilas from Kândahâr passed, but I was not allowed to accompany them, it being feared I should be left behind on the road by the horses.

The town of Shâll, or, as often called, Quetta, and Kot, is surrounded by a slight mud crenated wall, and may comprise three hundred houses. These lie at the base of a huge mound, on which stands the ruinous citadel, now the abode of the governor Jellâl Khân. The bazar is tolerably well supplied, and is a fair one for a provincial town, being the centre of much traffic with the neighbouring countries. It is situated conveniently on the road between Kândahâr and Shikârpûr, as well as with reference to Kalât, and other places. There are many small gardens belonging to the town,
which appear as if newly planted, the trees being young. There are the vine, the fig, the pomegranate, the plum, and, I believe, the apple and pear; mulberries and apricots are plentiful, as are also melons in their season.

The valley of Shâll may be about twelve miles in length, with an average breadth of three or four miles. It is well supplied with water; and, besides good wheat and barley, yields much lucern, with, I believe, some madder. The neighbouring hills—the native region of the wild sheep—provide ample pasture for very numerous flocks of the domestic animal; and Shâll is proverbially celebrated for the excellence of its lambs.

I was much pleased with the climate in this valley, the frosts during the night being gentle, and the heat of the sun being far from oppressive during the day, as is the case at Kândahâr even during the winter. The people told me, that in another month they might expect snow, which would continue for two months, during which time they would be left to their own protection, the garrison retiring to the warmer country of Dádar; and I saw them repairing the casualties in the town walls. They entertain apprehensions from their troublesome neighbours, the Khâkas, who live in the adjacent hills to the east, and north-east, and who have, on more than one occasion, sacked the town.

The outsides of the houses in the town were
mostly covered with the carcasses of sheep, salted and exposed to dry. The principal bones are extracted, and the limbs extended with small sticks. These flitches of mutton,—and they have, when cooked, very nearly the taste of bacon,—are called khaddit by the Baloches, and landh by Afghans. They are generally used for winter consumption, when the flocks of the pastoral tribes are removed to the plains of Kachí.

Besides the town of Shall, there are in the valley a few other villages, as Ispangalú, and Karání; the latter under the hills to the west, inhabited chiefly by saiyads, and boasting many gardens; with many small hamlets, belonging to the Sherwání Bráhuís, towards the south. There are likewise some castles contiguous to the town, the principal of which is owned by Samandar Khán, a Dúrání nobleman of note.

The valley of Shall was originally held by the Kássi Afghans, who still dwell in the town and immediate vicinity. Having passed under Bráhuí rule, the Sherwání tribe have intruded themselves into the southern parts of the valley; and some of the villages bordering on it, and included in the district, as Kúchílák, on the road to Peshing, and Berg; on the road to Mastúng, are held by Khákas, wholly or chiefly.
CHAPTER XVI.

Civility of a Brâhman.—Join a kâfila.—Sir-i-âb.—Kâfila bâshi.—Brâhî tribe.—Dasht Bí-dowlat.—Mimicry of Shahábâdîn.—Sir-i-Bolan.—Kajûrî.—Vigilance.—Bîbî Nâní.—Garm-âb.—Kirta.—Road from Garm-âb.—Khûndillân.—Dangerous locality.—Good scenery.—Abundance of forage.—Plain of Dádar.—Penible march.—Pass of Bolan.—Its advantages.—Separation of hot and cold regions.—Change in natural productions.—Dádar.—Produce.—Halt.—Surrounding hills.—Ferocious tribes.—Extreme heat.—Fracture of soil.—Sickness.—Proceed with difficulty.—Nârî river.—Encounter.—Hindú.—Escape.—My shoes taken.—Returned.—Miss road.—Regain it.—Morning repast.—Baloch youth.—Hâjî Sheher.—Baloch soldiers.—Shâll mûlla.—Various conjectures.—Ziârat.—Tîrkârî products.—Kâfila.—Bâgh.—Scarcity of water.—Tombs of Mastapha Khân, &c.—Afghân conspiracy.—The saint beheaded.—His character. Departure from Bâgh.—Character of country.—Reflections.—Sweet bâjara.—Dangers of Dasht Bédârî.—Progress.—False alarm.—Rojân.—Castles, &c.—Formerly subject to Kalât.—Jâgan.—Kâsim Shâh.—Charitable offerings.—Shikârpûr.—Its renown for wealth.—Its rise.—Flourishing state under Durânî rule.—Its decline.—Its former influence.—Supplied the funds for Afghân wars.—Construction.—Buildings.—Defences.—Bazar.—Fruits and vegetables.—Canals and irrigation.—Trade.—Inhabitants.—Revenue.—Governor.—Lakkî.—Insecurity.—Boldness of robbers.—Coinage and weights.—Importance of Shi-kârpûr to the Dûrânîs.

A LARGE kâfila arrived from Kândahâr, of a multifarious description, and I was allowed to join it. During my abode at Shâll I had received
many attentions, from a respectable and wealthy Brâhman of Bikkanír, named Rughláll. Learning I was about to leave, he invited me to his house in the evening; and after asking me if I could teach him to make gold, to plate copper with silver, and to cure diseases of the eye, he provided me with what I needed much, a suit of cotton clothing, and a supply of flour and roghan for my journey. My Mússulmán friends found a kid-skin, into which they placed my provisions, and slinging it over my shoulders, I followed the káfila, which had preceded me.

As soon as I joined it one of the camel-drivers, finding that I was going to Shikárpúr, took my load and put it on one of his animals, so I walked unencumbered. The first march, of five or six miles, brought us to Sir-í-áb, beneath a small detached hill at the extremity of the valley, where we halted, near the source of a rivulet of fine water, which gives a name to the locality. There was some tilled land here, but no inhabitants. To our right was the high mountain Chehel Tan, and where it terminated to the south, we descried the small pass, or lak, as here called, leading to Mastúng, so famed for its fruits. To our left were alike hills, and in front, the Dasht Bí-dowlat, over which the high road to Shikárpúr passes. The director, or báshi of the káfila, was named Baloch Khán, and the camel-driver who had befriended me by lightening me of my
burden, proved to be in his employ. This led to Baloch Khân inviting me to join his party, which of course was very agreeable to me, and I at once became easy in the káfila. We were here joined by a pastoral tribe of Bráhúís, who were proceeding to the warmer countries below the pass. They mustered above three hundred firelocks; and as the journey from hence to Dádar was esteemed perilous, their company was acceptable.

Early in the morning, having filled the mas-saks, or skins, with water, we left Sir-i-âb, and skirting the eastern base of the small hill we had halted under, we then struck across the bleak, sterile plain of Bídowlat. We occupied the entire day in the transit, and by evening gained the entrance into the Bolan hills, and having crossed a very slight ascent, we decended gradually into a darra, or valley, where we halted. There was no water here, but our people had provided against the want. We were this night highly amused by a witty fellow, called Shahábadín, who personated one of the Atchak Zai, and proffered to disclose where őbő, or water, could be found. He imitated the tone and expressions of the savages exactly, and extorted loud peals of laughter from his auditors. I had got over the first march to Sir-i-âb pretty well, but the long one of this day proved too much for me, although the road had been good, and I experienced a renewal, in some degree, of my former pains.
On the following morning, our course led us along the valley, which had a continual but gradual and easy decent. To march was toilsome, as the bed of the valley was filled by small stones and pebbles. From it we gained another valley, with which it communicated; and here, after a short distance, we came upon a variety of springs, the water of which gushed from the rocks to the right, and formed a stream. Some of the springs discharged large volumes of water, which released themselves with a considerable noise. This spot is called Sir-í-Bolan; and the sources are those of the rivulet, which has fixed its name upon the pass. We did not halt here, but proceeded until we reached Kajúrí, a spot so called from a solitary date-tree, which arose opposite to us in graceful majesty,—an emblem of our approach to more genial climes. Our road was throughout this march along the same darra, and over the same kind of pebbly surface. We had seen no inhabitants, but occasional tracks across the hills seemed to indicate their existence near. During the night the sentinels were particularly alert, keeping up an incessant discharge of matchlocks, and shouting "Hai! Kábadár! Hai! Kábadár!"

Our next march continued through the darra, and we lost the Bolan rivulet, while to the left the country became more open. The road also became less stony, as we reached Bíbí Nání, where we found
another rivulet, which, I was told, came from the hills of Kalât. This place is a shrine of some repute, and has some curious legends connected with it. The hills here yield fuller’s earth, or some analogous substance. The road winds through the low hills at this point, and enters the extensive plain of Kirta. The river flowed to our left, and crossing the plain we halted at Garm-âb (warm spring), or the sources of the third river we meet with in the Bolan pass. About half a mile to our left, or to the north, was the small village of Kirta, inhabited by Baloches, subjects of Kalât, but at the mercy of the predatory hill tribes. Many of the women came to procure water from the springs, which, as their name implies, are tepid, and in the pools formed by them are myriads of small fishes. The houses of Kirta were constructed of mud and stones; and amongst them was a square tower. There is some land cultivated, principally with rice, and there might be much more, were there any security.

Our Brâhûí companions were desirous that the kâfîla should have halted at Kirta for a day, but this was not acceded to, although the march we had in front was through the most critical part of the pass. The kâfîla therefore proceeded without them.

Leaving Garm-âb, we came upon a large marsh, with a muddy bottom, and much choked up with reeds and flags. It is formed by the waters of Garm-âb, and from it issues the clear stream, which hence, to the termination of the pass, was to be our
attendant. This marsh immediately precedes the entrance into a series of defiles, and is not, I believe, to be avoided by beasts of burden, who with difficulty wade through it. Pedestrians, like myself, leave it to the right, and follow a slender path winding around the enclosing hills. In this march we had continually to cross and recross the river, whose bed was generally occupied with large boulders, and occasionally with flags. The water was delightfully transparent. During the early part of the day the darra was more or less open, or not so contracted as to be termed, justly, a defile, but on approaching a spot called Khündilân the hills on either side closed upon each other, and the narrow passage between them was entirely filled by the water. Previous to arrival here the kāfila was condensed, and the armed and mounted men formed in a body, it being judged fit to move with caution and be prepared, in a part of the pass which, of all others, seemed to be the most dreaded. Within the defile there was a large cavern in the hills to the right, and under it a pool, said to be unfathomable;—there was evidence of great depth of water in the limpid and azure-tinged water. The scenery was here sufficiently good; indeed, throughout this day’s march the natural features of the several localities were interesting. Emerging from the defile, we traversed a fine open space, favourable for encampment, with the river to the right, and also winding to the front. Crossing it, we again
passed through defiles into another and lengthened darra, but wide and open;—and this traversed, other defiles led us into a more spacious valley, where there was an abundance of coarse grass. It may be observed, that there is throughout this journey more or less forage, particularly from Khúndíllán; there is also a good quantity of cultivable soil; and, from the admirable command of water, it is obvious that, were the country secure, great quantities of rice might be grown. As it is, exposed to perpetual depredations, no one dares to settle in the valley, or cultivate its soil. Neither is adequate advantage taken of its plentiful pastures, for no one ventures to graze them. From this last valley, which has an appellation I forget, derived from its herbage, a short passage cleared us of the pass altogether, and brought us into the plain of Dádar. The broken ground here was covered with stunted trees and brushwood, and we had finally to cross the river, which flowed to the right hand. Passing a few old tombs and shrines, we at length halted on the borders of a canal of irrigation, with the town of Dádar and its date-groves in sight, some two or three miles distant.

I could have enjoyed this march under other circumstances, but what with its length, and the ill condition I was in, it proved a pénible one to me. The constant crossing of the river, and the necessity of tramping so often barefooted, nearly exhausted me, and my feet at the close of the journey were
sorely blistered. It was in vain I strove to keep company with the káfíla; and before reaching Khúndillán,—behind it as usual,—two or three shots, fired from the hills, caused me to raise my eyes, when I perceived three or four men. They were, however, too far off to give me trouble, and I saw that they were moving from, and not towards me.

The magnificent pass of the Bolan may be said to be, throughout its extent, perfectly level, the gradual ascent of the upper portion of it, and the slight kotal, or pass, if deserving the name, by which the Dasht-Bí-dowlat is gained, scarcely forming exceptions.

It is interesting on many accounts: being, with the Múllloh pass, far to the south, the only route of this level character intersecting the great chain of mountains, defining, on the east, the low countries of Kach Gandáva and the valley of the Indus; while westward, it supports the elevated regions of Kalát and Sahárawán. There are many other passes over the chain, but all of them from the east have a steep and difficult ascent, and conduct to the brink of the plateau, or table-lands. Such are the passes of Takárí and Nóghow, between the Bolan and Múllloh routes, and there are others to the north of the Bolan. This pass is no less important, as occurring in the direct line of communication between Sind and the neighbouring countries with Kândahár and Khorasân. It also constitutes, in this
direction, the boundary between the Sard Sél and Garm Sél, or the cold and hot countries. The natives here affirm, that all below the pass is Hind, and that all above it is Khorasân. This distinction is in great measure warranted, not only because the pass separates very different races from each other, speaking various dialects, but that it marks the line of a complete change of climate, and natural productions. As we near Dádar we behold the ákh, or milky euphorbia;—no plant is more uniformly found at the verge of the two zones: belonging to the warmer one, it stands as a sentinel, overlooking the frontier, over which apparently it may not step.

Our next march was merely a change of ground, and brought us within a mile of the town of Dádar. I was unable to visit it, but it appeared to be walled in, and of some extent, containing many tolerable looking houses. The Hindús of the bazar resorted to the káfILA to traffic. The neighbourhood was well cultivated; the soil, besides being naturally good, is well watered by numerous canals, large and small. Many hamlets are sprinkled over it; and the produce, besides grain, consists of sugar-cane, and the indigo plant. There are two fazls, or harvests, the vernal and hibernal. The town is held by the Khán of Kalât, and the governor is generally one of his household slaves.

We halted near Dádar for two days. Transit-fees were levied from the káfILA; after which our
company, augmented by Baloch traders, started for Bâgh.

The hills in this part of the country describe a vast semicircle, the principal ranges to the west, before noticed, stretching away to the south, and ending only on the shores of the ocean. Immediately to the north, and north-east of Dâdar, are other hills, enclosing the valley of Síbí, and the abodes of Khâkâs, Kadjaks, Shílánchís, Bárrú Zais, Marrís, and other mingled Afghân and Baloch tribes: while to the east extend a succession of ranges, the southern termination of the great Súlímán chain running parallel to and west of the Indus. On the side bordering on Dâdar and Kachi, they are inhabited by savage tribes, whose predatory habits render them a great annoyance to the inhabitants of the plains, as they frequently issue from their fastnesses in overpowering numbers, and plunder the villages. On the opposite side they look down upon Sanghar, Déra Ghází Khân, and the Kalât chiefs’ districts of Hárand and Dájil. The heat at Dâdar is singularly oppressive, and the unburnt bricks of the old tombs are pointed out as having become of a red hue in the fervent rays of the sun.

At a little distance from Dâdar a line of jabbal, or low hills, or rather a fracture in the surface, extends from east to west across the country, and separates the particular valley of Dâdar from the great plain of Kach Gandáva. The road throughout this fissure is level, but the broken mass assumes
a variety of fantastic shapes, and may have a breadth of three or four miles. Where it ends, the hard level plain begins.

I had scarcely commenced the march from Dádar when I was seized with vomiting, occasioned I knew not by what, unless by the water, which here has a bad repute. It was night when we marched, both to avoid the heat of the day, and that the manzil, or place of intended halt, was distant. The káfila soon passed me; and helpless, I laid myself on the ground, and awaited morning. I was fearful of losing the road. At the dawn of day I arose, and continued my way. I passed through the fracture just noted, and had reached the plain beyond, when my disorder drove me to seek the shade of some low hills to the right of the road. Here two or three horsemen of the káfila, who had stayed behind, came to me. They kindled a fire, their object being to smoke chirss. They encouraged me to proceed, telling me I should find the káfila at a village, the trees of which were visible in the far distance. I strove to do so, but was soon redriven from the road; and this time, the bank of a dry water-course afforded me shade. At length, with my strength somewhat renewed, I again followed the road, and by evening, approached the village of Hírí.

Here was a river, the Nárí, to which I hastened to appease my thirst; and on crossing a ravine to regain the road a ruffian assailed me with a drawn
sword, and ordered me to accompany him. Clearing the ravine, he examined my postín, and the kid-skin bag containing the remnant of my flour, which I chanced to have with me this day. Much parley ensued, he insisting I should follow him, and I objecting to do so. I told him, if he was a robber, as his weapon made him superior, to take what he wanted; to this he replied by putting his forefinger between his teeth, and shaking his head, signifying, I presume, that he was not one. I was unable to prevail upon the fellow to depart; when a Hindu suddenly made his appearance. Neither I nor my oppressor had before seen this man; an angel could not, however, have more seasonably interposed. The Baloch, still unwilling to relinquish me, said I was a thief, but the Hindú would not admit it; and asking me if I belonged to the kâfila, told me it was on the other side of the village. On hearing this, and that I had friends near, the fellow relaxed, and I and the Hindú passed over to the other side of the ravine. The Hindú separated from me, and I made for the road, when the Baloch, looking and seeing me alone, called me to return, and as an inducement plied me with stones. Having the ravine between us, and descrying three or four men in a cultivated field adjacent, I paid no farther attention than to return him his missiles, and the abusive epithets he liberally bestowed with them.

I next went to the men in the field, and told
DANGER OF LOSING MY SHOES.

them the Baloch striking across the plain was a robber. My tattered garments were again explored; and certainly had I possessed anything worth plunder it would have been taken. As it was, the elder of the men remarked, "What could be plundered from you?" and in the same breath asked me to exchange my shoes for a pair of chãplas, an uncouth kind of sandal. I refused, although the shoes were old, and absolutely worn out, as they had become convenient to my feet; yet my refusal was of no avail, and the shoes were taken from me; the men asserting that I gave them of my free-will, and I, that they were forcibly seized. It was promised that a youth should conduct me to the kâfîla, which was said to be two cosses distant. The good Hindú, it seemed, had told me it was here to disentangle me from the Baloch. May his righteous purpose excuse the untruth. The old man, however, on putting the shoes on his feet, said they were not worth exchanging, and returned them. He then placed his fingers upon his eyes, and swore that he was a Mússulmân, and no thief. He invited me to pass the night at his house, by way of atonement, and assured me of good entertainment. I might have trusted myself with him, as this application of the fingers to the eyes is equivalent to a most solemn oath, but it was my object to gain the kâfîla. I therefore declined, and the road being pointed out to me, I struck into it.
Night coming on, I repaired to some old sepulchres, or ziárats, on the road-side, to await the rising of the moon, the better to find my way. By moonlight I proceeded, but it was soon manifest that I had missed the road, and, ignorant of its direction, I thought it best to tarry until morn, so I wrapped myself in my postín and went to sleep.

At daybreak I observed, not far off, a man of respectable appearance, of whom I inquired the road, stating that I had gone astray. He lamented that a Mússulmán, for such he supposed me, should have been compelled to sleep on the plain, and leaving his own path, he guided me into mine. In a short time I made a village, situated on the Nárí river. The river occupied a wide bed, and the banks on either side were high. I descended into the bed, and under shelter of the near bank I passed the village unobserved. Beyond it, I took my frugal breakfast, soaking my scraps of bread in the waters of the stream.

Here I was accosted by a youth, who also wanted to exchange shoes. He had himself a new pair, and perfectly sound. The exchange would have been to his prejudice, as I pointed out to him, yet I could not afford to part with my old and easy ones. He did not, however, insist. I was hardly yet aware that a Baloch generally prefaces robbery by proposing exchange, or by begging some article, as the plunderer of the Afghán tribes
near Kândahâr first asks his victim if he has any tobacco or snuff. The brother of Mehráb Khân of Kalât was encamped near this village with a party of horse.

From the river-bed I passed through a fairly wooded jangal of small bér, mimosa, and tamarisk trees. It swarmed with the pastoral Bráhúí tribes, who had recently arrived, and taken up their winter quarters here. Beyond this belt I reached the small town of Hájí Sheher, held by Máhomed Khân, the sirdár of the Sherwâní Bráhúís. It was walled in, and contained a small but good bazar. The two domes of its principal masjíts had been conspicuous for a long time above the jangal. Within the walls were perhaps two hundred and fifty, or three hundred houses, Hindú and Máhomedan; without were groves of large bér and mimosa-trees. The Sherwâní chief levies a transit-fee on merchandize. I found that the kâfila had stayed the night here, but had passed on in the morning for Bâgh.

A Hindú directed me as to the road I was to take, but cautioned me not to go alone. I went on, having become habituated and indifferent to danger and adventure. The same kind of light jangal prevailed. I was soon passed by three Baloch soldiers, mounted on camels. One of them said to me, in Persian, “Ah! ah! you are an Uzbek.” I told him I was not, but he maintained that I was, laughing, and in good-humour. This was not
the first time I had been taken for one of these Tartars.

In the town of Shall, notwithstanding my own affirmations, confirmed by many of the inhabitants, that I was a Farang, or European, several believed that I was an Uzbek. The múlla, or priest, who officiated in the masjít, where I was lodged, one day informed a large company, with an air of great self-satisfaction that I was a Turk. He nodded his head, and winked his eyes, as if his superior penetration had discovered an important secret. Another individual seriously annoyed me by persisting that I was a kârîgar. This term I had heard in Dáman and the Panjab used to denote a bull. It was to no purpose that I contended I was a “mir-dem,” or man, and no kârîgar, or, as I understood it, bull. The individual in question would have it that I was one, or at least a kârîgar. A better acquaintance with languages taught me that the word was employed in Persian to express an adept, or expert person, in which sense, no doubt, the man intended it. At the same place a woman daily visited me, always bringing some trifling present of fruit, sweetmeat, &c., and craving my blessing. I could not surmise why she thought me qualified for the task, until I heard her one day tell another woman that I was the “dîwâneh,” or idiot, from Mastúng.

Continuing my route through the jangal, I came upon a deserted and ruinous castle, and then upon
a village to the left of the road. It was dark when I reached a cluster of villages and date-groves, which I was so certain was Bâgh that I did not inquire, and satisfied that I should find the kâfila in the morning, I retired for the night to a zíárat, and quietly reposed.

It turned out, however, that I was mistaken, and when I arose at daybreak, I found that the place was called Tirkári, and that Bâgh was a good coss farther on. The greater part of this distance traced the river-bank. The country here was populous, and well cultivated. The soil is fertile, yielding sugar-cane amongst its produce; júwári and bánjara here, as throughout the province, are the principal objects of the agriculturist. The preference shown to them would seem to show, that they require little moisture, and that experience has proved them to be adapted to the soil and climate. They subsist both man and animal, and are grown in such quantities as to be largely exported. In favourable seasons, or when the supply of rain has been sufficient, the returns are said to be excessive. Other kinds of grain, as wheat and barley, are raised, forming the spring crops, and the Jet cultivators, or zamíndárs, are allowed to be very skilful.

I found the kâfila at Bâgh, between the town and river, and in a grove of mimosas.

Bâgh is one of the most considerable towns of Kachí, although containing not more than six to eight hundred houses. It formerly was in a more
flourishing condition, and many Hindú soukárs, or bankers, resided at it. They have removed to Kotrú, where they think themselves more secure under the government of a petty dependent chief than under that of the weak paramount authority of Kalát, administered by a household slave. The bazar is still respectable, as the site of the place preserves it from total decay. It has the monopoly of the trade in sulphur, derived from the mines near Sanni; and the government officers collect transit-duties from traders. I was astonished to learn, seeing the river was so considerable, that fresh water was frequently scarce at Bâgh, and that at certain seasons it was an article of sale: but I was assured that, in a short time, the channel of the stream would dry up, and water only be found in wells, dug in its bed. I was also informed, that wells made in the town or neighbourhood, yielded a fluid, too saline to be applicable to useful purposes.

Close to Bâgh are some conspicuous tombs, covering the remains of remarkable persons. Amongst them are those of Mastapha and Réhim Khán, preserved in the same monument, half-brothers, and both sons of the illustrious Nassîr Khán. Mastapha Khán was renowned for his valour, and fell by the hands of his brother, Réhim Khán; the latter was slain by the sister of Mastapha Khán. Another tomb commemorates a famous politico-religious character, put to death by Shâh Zemân. The Vazîr Fatî Khán,
afterwards so notorious, then a mere youth, was a disciple of this worthy, as were a great number of the young Afghan nobility. The initiated formed a conspiracy to dethrone the king, and to assassinate his minister, Waffadár Khân, and to raise the Shâhzâda Sújah to the throne. The plot, on the eve of accomplishment, was revealed to the minister by one of the accomplices. Sarafrâz Khân, the father of Fatí Khân, expiated the crime of his son, who escaped, and many of the conspirators were seized and put to death. A party was sent to Bâgh with orders to bring in the head of the holy man, the father or patron of the dark and foul treason. This event is worthy of note, as it was the proximate cause of the convulsions which have since desolated Afghanistân. Of the character of the holy man of Bâgh there can be little doubt, although he has since death been canonized. He was a Súfî, and, with his disciples, professed himself to be a "Húsan perrast," or, "admirer of beauty."

We halted three or four days at Bâgh, and on taking our departure forded the river about half a mile below the town; nor did we afterwards see it. We made three or four marches, and reached a village on the borders of the desert belt, called the Pat of Shikárpûr, or, sometimes, the Dasht Bédârî.

During our progress we passed a well-cultivated country, but the villages were mostly either in ruins
or entire and deserted by their inhabitants. It was wonderful to see the immense fields of bajara, in the most thriving state, and apparently mature for harvest, but not a soul to reap them, or even to claim them. The cultivators had fled before the hill marauders, who had scoured the country. As the kâfila slowly paced over the afflicted land a mournful interest was excited by the contemplation of the melancholy scenes around us. It was no less painful to reflect on the probable misery of the poor people forced to abandon their property and homes. Nor could such feeling repress the sentiment of contempt for the feeble government, unable to protect its subjects, for it was admitted to be powerless against the licentious banditti of the mountains.

The village we halted at after leaving Bâgh was peopled, so was the one on the borders of the Pat; the intervening country was vacant, as described. In passing the extensive fields of bajara the men of the kâfila distinguished a variety, whose stem had a saccharine taste, little inferior to that of sugar-cane. They discriminated it by inspection of the leaf, but I vainly sought to acquire the secret. They said no sugar could be extracted from it.

There is considerable danger from predatory bands in crossing the desert tract which now spread before us. Its name, "Bédârî," or "vigilance," implies as much, and truly, from the multiplied robberies and murders committed on it, it has become of
infamous notoriety. The káfíla báshí determined to make but one march across it, and we accordingly started about sunset, with our massaks filled with water.

We were in motion the whole of the night and following day, passing in our track a tomb to the right, whose elevation renders it serviceable as a point of direction, there being apparently no beaten road. Once during the day, a cloud of dust being observed, the káfíla was halted, the men with matchlocks assembled, and the horsemen took up position in front; the camels were also condensed, and made to kneel. The arrangements were good, but unnecessary; the dust, being merely the effect of a whirlwind, subsided, and the journey was resumed.

Some time after passing the tomb we descried a long line of jangal before us. This at once denoted the termination of the desert, and our approach to the territory of Sind. We proceeded about two cosses through this jangal, in which some cultivated land was interspersed, and about an hour before sunset reached Roján, where we halted.

There were here two castles, or rather villages, enclosed within walls. Fields of bájara and cotton were around them. The water, of very indifferent taste, was procured, and in small quantity only, from a series of shallow wells, or pits, under the walls of one of the castles. The inhabitants, or the chief of the village and his clansmen, were not disposed to be very civil, and on a slight occasion
seemed anxious to pick a quarrel with the men of the kâfila.

I understood that Rojân was subject to Mehrâb Khân, but I apprehend my informant intended me to comprehend that it should be, as it once was. It was formerly held by Magghazzís, who were subjects of Kalât. They have been lately expelled, or, as was said, exterminated by the Jamálís, a branch of the great Rind tribe, who have placed themselves under the sovereignty of Sind.

Our next march led us to Jâgan, the road through the same kind of jangal, with villages and cultivation occasionally occurring. Jâgan is enclosed, and has a small bazar. We here found Kâsim Shâh, the Governor of Shikârpûr. He visited the kâfila, cordially embraced the báshi, and arranged the matter of duty in a free, gentlemanly manner.

As most of the traders, and others of the kâfila, were established at Shikârpûr, and as the perils of the journey were considered over, kairâts, or charitable offerings, were made at Jâgan. The more opulent provided sheep, with which they regaled themselves and their companions.

While competent to perform ordinary marches, I was little able to get through long ones, and the unusually severe one across the Dasht Bédârî had brought me into great distress. The kâfila marched from Jâgan to Shikârpûr, but I could not pass the distance at once, and went quietly on from village to village, well treated by the peasantry, a mild and
unassuming people. In two or three days I reached the city of Shikárpúr, of which I had heard so much. I found it large and populous, but was somewhat disappointed with regard to its appearance, although reflection soon suggested that I had no reason to be so.

This city, renowned for its wealth, is particularly celebrated for its Hindú bankers and money dealers, whose connections are ramified throughout the countries of Central Asia, and of Western India. It is especially the home of these people, where their families are fixed, and where are detained those of gomastahs, or agents, located in foreign countries.

As the city is not understood to be one of great antiquity, it is possible that the influx of Hindúś to it is not of very distant date, and that it was occasioned by the fluctuations of political power. As the existence of some great centre of monetary transactions, in this part of the world, was always indispensable for the facilities of the commerce carried on in it, it is not unlikely, looking at the facts within our knowledge connected with the condition of the adjacent country during the last two centuries, that Múltán preceded Shikárpúr as the great money mart, and that from it the Hindúś removed, converting the insignificant village of the chace into a city of the first rate and consequence.

Shikárpúr, no doubt, attained its high rank under the Dúrání monarchy of Afghánistán, and much of the prosperity of its bankers was due to the vicious
operation of that institution, and to the errors of the Dúrání character. Many enriched themselves by loans to the ministers of state, generally careless financiers; and by acting as treasurers to nobles, who deposited with them the spoils of their provinces and governments, and who, subsequently, died without revealing the secret to their heirs.

The fall of the Dúrání empire has been accompanied by a correspondent decline at Shikárpúr, both by depriving its capitalists of one great source of their gains, and by causing an uncertain and disturbed state of affairs in the surrounding countries. This decline has, moreover, been aided by the growth of a strong power in the Panjáb, and by the consequent renovation of its trade, and commercial marts. Many of the former bankers of Shikárpúr have since established themselves in the cities of Múltân and Amratsir,—the latter, at the present day, rivalling the importance of Shikárpúr at its proudest epoch.

It is not unlikely, that the decline of Shikárpúr, and the breaking up of its monopoly, may be ultimately favourable to the regions around; for its influence, pushed beyond its legitimate exercise, was, it may be suspected, injurious on the whole. It was so grasping, that not only by accommodating the various governments did it anticipate their revenues, but it seriously depressed agriculture by absorbing, in return for advances, the produce of the soil. In fact, the unlimited command of capital possessed by the
Shikár purís placed at their disposal the entire resources of the state, and of the country, with the profits of foreign and domestic trade. All were poor but themselves; and their wealth was noxious to the general community, and unhallowed, as all wealth must be, acquired from the necessities and impoverishment of others.

To the curious in Dúrání history, it may be pointed out, that from Shikár pur were supplied the funds which set on foot those successive inroads into, and invasions of the neighbouring countries, which are recorded in every page of it; until the monarchs lost their credit, and the restless nobles, no longer occupied in foreign expeditions, directed their ambition against each other and the throne, nor terminated the fatal strife until they had involved it and themselves in ruin,—a frightful, but natural result of the system of waste at home, and of rapine abroad, which had characterized the short-lived monarchy.

As a city, Shikár pur is indifferently constructed. The bazar is extensive, with the principal parts rudely covered, so as to exclude or moderate the heat, which is extremely powerful. As usual in Indian cities, there is the inconvenience of narrow and confined streets; nor is too much attention paid to cleanliness. It would seem, indeed, that filth and wealth were inseparable.

Amongst the public edifices there are none commanding attention. Two or three masjíts only
might invite notice, without repaying it. Some of the residences of the opulent Hindús are large and massive buildings, presenting on the exterior an imposing but dull appearance, from their huge brick walls.

The city was once surrounded with mud walls, but can no longer be considered other than an open place, its dilapidated defences having been allowed to crumble into decay. The Afghâns affect to despise fortresses; and it may be observed, in all important cities once under their government, that the bulwarks have been neglected. No inducement could make Ahmed Shâh order a trench to be fashioned under the walls of his capital, Kândahâr. The monarch proudly remarked that the ditch of Delhi was that of Ahmed Shâhí (Kândahâr).

The bazar of Shikárpúr is exceedingly well supplied, the neighbouring country being abundantly fertile, and productive in all kinds of grain and provisions, while it has a fish-market, plentifully stocked from the Indus. There are numerous gardens in the vicinity, yielding the ordinary Indian fruits, as mangoes, sháh-túts, or long mulberries, plantains, figs, sweet limes, melons, and dates; to which may be added, sugar-cane, (here eaten as a fruit,) both of the white and red varieties. There is also no scarcity of common vegetables, the egg-plant, fenugreek, spinach, radishes, turnips, carrots, onions, &c.

About a mile, or little more, from the city, is a cut, or canal, from the Indus, but it appears to be only occasionally filled with water; for, on one
occasion I had to wade through it, and a few days after found it so dry that I could scarcely have imagined there had ever been water in it. For the constant supply of the city, there are numerous wells within and without its limits, and the water is believed to be good and wholesome. For the irrigation of the cultivated lands, wells are also in general use, and require to be dug, of no great depth.

Formerly, the trade of Shikárpúr was much more considerable than at present, and it was very much visited by kâfilas. The bazar still exhibits great activity, and there are many fabrics still industriously carried on of cotton, the produce of the country. Its lúnhíis are next esteemed to those of Pesháwer.

While the inhabitants are principally Hindúś, its long dependence upon the Afgháns has led to the location at it of a great number of mixed and various Afghán families. There are also many Baloch and Bráhúí residents, but few or no Sindians, whom no attraction could allure to settle in an Afghán city. The character of the Máhómedan population is not good; the men are reputed ignorant and crafty, contentious and cowardly. The Hindúś are, as Hindúś everywhere else, intent upon gain by any manner or means; and the females of their community are universally affirmed to be licentious and lewd.

Under the Dúránís, Shikárpúr had its governor,
dependent, I believe, on the superior one of Dera Gházi Khán. Its revenue, including that of the contiguous district, was rated at eight lakhs of rupees; at present, about two lakhs and a half can only be obtained by extortion, loudly complained of. Of this two thirds belong to the Amirs of Haidarábád, and the remaining third to the Amir of Khairpúr. The governor is deputed from Haidarábád; and was now, as before noted, Kásim Sháh, a son of Mír Ismáel Sháh—generally employed by his masters in their negotiations with the Afgháns and British. Kásim Sháh was, by great odds, the best of his family, and was deservedly held in the highest esteem by those over whom he was placed.

Shikárpúr is sixteen cosses distant from the island fort of Bakkar in the Indus, and twenty-one cosses from Lárkhana. About four cosses from it, on the road to Bakkar, is the once considerable town of Lakki, which, populous and flourishing under the Afgháns, is said to have contributed one lakh of rupees as annual revenue.

It appears as if it had been suddenly deserted, the houses yet being entire and habitable; and now affords shelter merely to marauders. In the same direction, and on the bank of the Indus, opposite to Bakkar, is Sakkar, once a large town, and alike in ruins. This tract, with the fortress in the river, was held by the Dúránís; while Rohrá, a large town
on the eastern bank, was belonging to the chief of Khairpúr.

The occupation of Shikárpúr and district by the Sindians would seem to have been followed by an instantaneous decline in the prosperity of both. The towns in the neighbourhood were deserted, and the outcast population became robbers. I found matters in such a state that the inhabitants of Shikárpúr scarcely ventured without the walls with impunity, being frequently on such occasions robbed; although, to prevent such disorders, patrols of horse circumambulated the city during the day. On the banks of the canal I have mentioned, as about a mile from the city, are some Hindu fáquír establishments, with some full-grown pipal-trees. To the spot the Hindús frequently repair for amusement, and always on their days of festival. One of the holidays occurred during my stay, and drew forth an amazing concourse of people. The spectacle was pleasing, and even impressive. Strange to say, notwithstanding the crowds and the publicity of the day, there were Hindús plundered between the city and canal; yet Shikárpúr is not the only eastern city offering the anomaly of danger without and security within its walls.

Shikárpúr has, or had the privilege of coining; and the rupee is a very good one, nearly or quite equal in value to the sicca rupee of India; it has
also its peculiar weights and measures, and enjoyed under the Dúrání's many immunities. It has probably passed the zenith of its prosperity, and may, possibly, experience a farther decline; yet its favourable situation, in the midst of a rich country, will preserve it from total decay; and, although it may cease to be the great money-mart of Central Asia, it will long linger in existence as a market for the surrounding countries.

To the Dúrání sovereigns its possession was of the highest importance, as from it they overawed Sind, and enforced the unwillingly rendered tribute of its chiefs. It may be observed, that the recent operations beyond the Indus have induced arrangements by which the city and adjacent territory are likely to be permanently placed under British authority.
CHAPTER XVII.

Odd appearance.—Sakkar.—Bakkar.—Rohri.—Khairpur.—Its insalubrity.—Division of country.—Introduction to Ghulám Rasúl Khán.—His mission.—His attendants.—Bounty of Múlla Háfíz.—Departure from Khairpur.—Dúbar.—Intricacy of road.—Súltànpúr.—Saiyad’s rebuke.—Mattélí.—Extensive view.—Masjít companions, and society.—Conversation.—Supper.—Pitah Sheher.—Masjít repast.—Fáquir.—Mírpúr.—Síndí woman.—Hospitable villagers.—Suspicious men.—Khairpur.—Sabzal Kot.—Evil guides.—Fázilpúr.—Meeting with Ráhmat Khán.—Peasantry of Sind.—Villages and masjíts.—Administration of country.—Hindús.—Saiyads.—Pírs.—Faqúrs.—Takíás.

I stayed two or three days only at Shikárpúr, and determined to recross the Indus, and enter Northern Sind, with the intention of ultimately proceeding to Lahore, the capital of Máhárájá Ranjit Singh. My postín, many years old, was so full of rents, and so rotten, that I was every day occupied two or three hours in repairing it, and the variously coloured threads employed gave it a singular and ludicrous appearance. To add to the unseemliness of my habiliments, the dress bestowed upon me by the Bráhman at Sháll was fairly in tatters, and my shoes were absolutely falling from my feet. I therefore passed through Lakkí, and reached
the deserted town of Sakkar, on the banks of the river. I passed the night at a masjít, where only one man, the múlla, attended, to pray. He brought me a supper of bread and dhál, and sat in conversation with me some time, giving his ruler, Mír Sohráb, but an indifferent character.

In the morning I went to the river, and found a boat ready to cross, into which I stepped, when a Hindú asked me for a pais, the passage fee. I observed, I was a Hárí, and had no pais, but he insisted I should give one. I had none, and rose as if to leave the boat, when he desired me to sit, and I passed over to Rohrí.

On a rocky island opposite to this town is the fortress of Bakkar, once held by the Dúránís, at this time subject to Mír Sohráb. Notwithstanding its imposing appearance, with its large extent of wall, and its indented battlements, it is of no consequence as a defensive erection in modern warfare, being entirely commanded by the heights and detached hills on either bank of the river, at Sakkar and at Rohrí. There are a multitude of Málhome-dán tombs and shrines in this neighbourhood, many of them splendidly covered with painted tiles. One, eminently superb, stands on a small islet between the town of Rohrí and the larger island of Bakkar. The effect of the landscape is wonderfully increased by the beautiful stream, and the immense groves of date-trees, which fringe its banks. Every traveller will be delighted with the scenery of this favoured
spot, and its attractions allured me to linger in it two days, and to leave it with regret.

The town of Rohri is seated on the bank of the river, immediately opposite to Bakkar, and the houses have an antique and venerable appearance in the distance. The interior of the town is comparatively mean, and the bazar, while well enough supplied with provisions, is very rudely composed. There is a peculiar rupee current here, and certain weights are in use, superior to the ordinary ones of Sind. Rohri is an ancient site, no doubt succeeding Alor, the capital of Upper Sind at the period of the Mahomedan invasion, and whose remains are still known and pointed out near it.

From Rohri the road leads through a wilderness of date-groves and gardens for above three miles, when, a little open country passed, I reached the small and pleasant village of Bah, and thence another six miles brought me to Khairpur. This place, originally a cantonment, has gradually increased in importance, until it has become the capital and residence of Mir Sohrab, the chief, or, as he is called, the Mir of Upper Sind. It appears, on approaching it, a vast assemblage of trees, none of the houses being observable, and consists, in fact, of houses and huts intermingled with groves and gardens in a remarkably confused manner. The bazars abound with foreign and native produce, and British manufactures are freely met with. The commerce of the place is extensive, and the Hindús are wont
to remark, that if the town were seated on the river gold might be gathered by handfuls. In the very centre of the bazars is the palace of Mír Sohráb. It occupies a large space, and is surrounded with castellated walls. From the exterior the only prominent object is the cupola of the masjít, decorated with green and yellow painted tiles. Khairpúr is a filthy place, and is esteemed unhealthy; which, looking at the stagnant marshes around it, and the extreme heat, need not be wondered at. The same causes, however, impart a beautiful verdure to its groves of mango, mimosá, and other trees. The water drank by the inhabitants has alike a bad repute; but the Mír has a well within his walls, so much esteemed, that his relatives at Haidarabád are frequently supplied from it. Mír Sohráb's territory extends southerly for a considerable distance, or forty cosses; and on the western side of the Indus he has a slip of land of about twenty cosses. He also has a third share of the revenue of Shikár-púr. He has given portions of his country to his sons, the eldest Mír Rústam, the second Mír Mo-bárak. Mír Sohráb is very old and infirm, and unpopular, from his tyranny and oppression. His son, Mír Rústam, although dissipated, is less disliked. Related to the Mírs of Haidarabád, he consults with them on matters of general and foreign policy, but they do not interfere in the administration of his country. His minister is Fatí Máhomed Ghorí, an aged and avaricious man.
When at Khairpúr passing by the house of Fati Máhomed, at the eastern extremity of the town, my appearance, certainly singular enough, induced a party of men occupying a kind of shed, to make themselves more merry at my expense than I was pleased with, and I spoke sharply to them. I did not comprehend all they said, but knew that they called me a madman, as perhaps they supposed me to be. I was strolling in an adjacent mimosa grove, when one of the party accosted me and asked whether I was not a Feringhí. I said yes, and he invited me to return with him, as a mistake had occurred. He explained to me, that his master was Ghúlám Rasúl Khán, a Dáoudpútra, and vakíl, or envoy, from Baháwalpúr. We went back together; and the vakíl was told I was not a madman but a Feringhí; on which he apologized, and I observed that it was possible I might be both. While we were conversing, one Gúl Máhomed, a companion in my journey from Quetta to Shikárpúr, whose business had led him to Khairpúr, came to call upon Fati Máhomed. He was profuse in expressions of joy at seeing me again, and entered into such exaggerated details of my consequence, as to make a deep impression on the mind of the Baháwalpúr envoy, who would not be satisfied unless I consented to stay with him, while he informed me that he expected his dismissal in a few days, when he would conduct me to his village near the Sind frontier, and provide me with clothing and other
necessaries. Ghúlám Rasúl had been deputed to treat for the restoration of Kot Sabzal, now the frontier town of Upper Sind, but which had been wrested from Bahâwalpúr during the rule of Sádat Khán, father of the present khán. The plea of original right was set up by Mír Sohráb, and Ghúlám Rasúl, I presume, was entrusted with the commission of establishing the claims of Bahâwalpúr rather from the circumstance of his local knowledge, as he resided within twenty cosses from Kot Sabzal, than from his high condition or diplomatic ability. He was, nevertheless, a Dáoudpútra, of the same tribe as his prince, held a small jághír, and as respectable as khâns in Bahâwalpúr generally are.

He was scarcely above twenty years age, but very creditably corpulent, whether from natural bias or from indolence and good-nature. His attendants were about twelve in number, and a more supine or dirty set of men could not be imagined. Most of them were Saiyads, and besides eating their meals and smoking tobacco, did little but drink bang and intoxicate themselves. They were called soldiers, yet there were but two crazy matchlocks amongst the whole of them; and one of these was sold when I was with them. Ghúlám Rasúl was, however, as correct in conduct as mild and unoffensive in manner, and, as a mark of his station in life, one of his filthy attendants was his falconer. The vakíl was the only one of the party even tolerably clad, in white raiments, and he appeared to have only the suit he
wore, for when it was necessary to wash it he was obliged to sit wrapt up in a kamlah. His people endeavoured to convince me that he was a great man at home, and prayed me not to estimate him by his appearance abroad.

The party, being guests of Fatí Máhomed, the minister of Mír Rústam Khán, were provided with their meals from his kitchen; but they were so scantily supplied that I was glad an acquaintance I chanced to make relieved me from the necessity of trespassing upon them in this particular. Múlla Háfiz, in charge of Fatí Máhomed’s masjít, became friendly with me, and brought me daily my food in his brass vessels, although it gave him the trouble of scouring them after I had used them.

I had remained above a month at Khairpúr; and, seeing no indication of movement on the part of Ghúlám Rasúl, determined to proceed without him. He was sorry I should go; but I was in so sad a plight as to clothing that I was compelled to go somewhere, under the hope of being better equipped. I therefore took leave of him one evening, when seven of his retinue were lying in so confirmed a state of stupefaction from their daily potations that they could not be aroused to receive my adieus.

I reached a small village, where I passed the night; and the next day, halting a while at Bāh, again entered Rohrí, where I learned as much as
I could of the road I had to traverse, and acquired the names of the villages I should meet with.

Conscious of my singular appearance, I felt ashamed to confess myself to be a Feringhí, and resolved, when accosted by any one, if asked whether I was a Patán, or this, or that, to say yes; and, if asked directly who I was, to reply that I was a Mogal, as I had discovered that appellation was vaguely applied, and might be assumed by any one with a fair complexion.

I made a small march from Rohrí, and the next day reached Dúbar, a hamlet with a rivulet flowing near it; there was an ancient masjít, and two or three Hindu shops. The jangal had become very close, and abounded with wild hogs, though adjoining the hamlet there was much pasture land. Dúbar was eight cosses from Rohrí. I there inquired the road to Súltânpur, which, I was told, was fourteen cosses distant. The roads in this part of Sind are nothing but foot-paths, and are so continually crossed and recrossed by others that it is next to impossible for a stranger to know the one he ought to follow. I was continually losing my way, and, although I never failed to reach some village, and to be well received, it was five or six days before I found myself at Súltânpur. The country was covered with the most intricate jangal, affording, however, subsistence in its grass to numerous herds of buffaloes. Súltânpur was a large straggling village, surrounded with much cul-
tivated land; while fine groves of trees, mimosas, bérs, and pipals, were interspersed amongst the houses, and adorned the environs. The bazar was small, but neat, and abundantly supplied. I repaired to the principal masjít, placed on a mound, and seating myself with my back to the wall, extended my feet towards the west, or in the direction of the kabla. A saiyad rebuked me for so doing, and the officiating múlla asked him why it was improper, as I was not sleeping, but sitting. The saiyad explained, and related a tale of some unfortunate person, whose feet were nailed to the ground for placing them in a position like mine. Another individual, on my observing that I was going home, asked whether to the Feringhí country? I said that I was a Mogal, and he made no farther remark. I passed the night at Súltânpúr; and the saiyad who had taught me to be careful as to my feet, living in the apartments belonging to the masjít, furnished me with an ample supper.

I had now to inquire for Mattéli, said to be eight cosses from Súltânpúr, and was two or three days before I found my way to it, being constantly straying from the road, yet invariably well treated at the villages I accidentally fell in with. Throughout this part of the country the jangal is burned when new lands are to be brought under cultivation; and now on every side were seen huge columns of ascending smoke. Mattéli is a small town, seated on an eminence, at the foot
of which was a large expanse of water. In the neighbourhood are groves of enormous pipal trees. Its site and the character of its scenery is attractive, while its houses have a picturesque and ancient aspect. The bazar contains many Hindu shops, and the banyas have a darramsâla. That the locality has pretensions to antiquity, is shown by numerous remains of former buildings. From the summit of the mound a most extensive view is obtained of the surrounding country, presenting an immense mass of dense jangal, the positions of the several villages being marked by the clumps of taller trees, towering above the ordinary level. My next stage was Mîrpûr, ten cosses distant, and it was pointed out to me by the inhabitants.

I took up my quarters at the masjit, and found there an aged but respectable-looking man, like myself, a masâfar, or stranger, who called himself a saiyan. At the period of the fourth prayers he was asked to join in them, but declined, affirming that he did not know the characters of the people, or of the múlla, behind whom he should stand. These reasons were admitted; not that they were good, but from courtesy. I was not asked to pray, as it was said I was a fâquir, and fâquîrs are allowed to be graceless. We were afterwards joined by another masâfar, also a well-dressed old man, who gave out that he was a mîr, and going to Múltân. Connected with the masjit were apartments, one inhabited by the person appointed
to take charge of the building, and others for the use of travellers and strangers. In one of them we were seated, the peshkidmat, or servitor of the masjít making an excellent fire; and the interval between the fourth and fifth, or last prayers, was spent in much amusing conversation.

It must be conceded, that three impostors were this night trespassing on the charity of the good people of Mattélí. The silver-haired sinner, who avowed himself a saiyad, was no more one than I was; the man of Múltân was too ignorant to be considered a mír; and certainly I had as little pretensions to be thought a Patán faqír. Our saiyad, however, talked most, and in the Hindústání dialect, better, perhaps, understood by myself than by his other auditors. He repeated some most egregious falsehoods, and gave an account of his travels in a country beyond Thibet, where beggars were fed on golden plates. He then, with reference to me, descanted on fáquírs, and described the several classes; to a class never possessing wealth, he, naturally enough, referred me. The peshkidmat was lost in wonder at these narrations, and often exclaimed on the singularity of having three persons from countries so distant assembled together, and seemed to be very proud of being honoured with their company. The saiyad, who, of course, came from no ordinary place, asserted that he was from a country beyond Chín, or China. His language betrayed him, and his
frequent mention of Delhi satisfied me as to where he belonged.

When the fifth prayers were concluded, and good Mussulmans take their supper, we, the strangers, were thought of; and the peshkidmat, to whose duty the office belongs, brought in plenty of bread and sâgh, or vegetables boiled with roghan, and seasoned—a very general accompaniment to bread in Sind—the vegetables being spinach, or méti, (fenugreek.) My companions, to support their quality, and, perhaps, expecting something better, pretended to be unable to sup unless on meat; and the bread and sâgh was given to me, and I made a very good meal of it. Nothing more costly was produced, and the saiyad and mir were finally obliged to put up with bread alone, complaining loudly of the inhospitality of the people of Mattéli. When they departed in the morning one of the villagers observed, that the saiyad was a kimia-ghar, or alchemist; and my having been satisfied with sâgh was so well taken, that breakfast was brought for me before I left.

On the road to Mírpúr I could find my way no better than before; and on one occasion falling in with a stream of water, which I could not cross, I was entirely put out of the direction, and after much wandering, found a person who put me into the road for Pítah Sheher. It was evening when I arrived, and I was shown to the masjít, where
it seemed that visitors were rare, therefore my reception was the more cordial.

Many people assembled at prayers, and I was asked to join, but I replied, that I had not fit clothes. The remark was made, that it was a pity a Mússulmân should be prevented from saying his prayers for want of clothes. After prayers, the company partook of a common repast in the masjít, and I understood it was the usual practice. The múlla was a portly and superior person; he spoke to me in Persian, as I said I was a Mogal. One of his scholars, reading the Korân, surmised that I was a Feringhí, but his suspicion did not communicate to the rest, or they were indifferent. Alúá, or a preparation of flour, roghan, and sugar, had been provided for the party, and I need not add, that the múlla was careful to regale me. Pitáh Sheher was a large bazar village, and the vicinity more open than the rest of the country I had seen, and extensively cultivated. The inhabitants appeared respectable, and in easy circumstances. Besides grain, I had occasionally observed cotton-fields on my route, but here were many plots of sugar-cane. Mírpúr was still four cosses distant, and the interval I found wholly occupied by villages and cultivation. My postín was so oddly considered, and drew upon me so much attention, that I was detained at every village I came to. At one, a person accosted me as a Hâjí;
and, as I did not deny the character, he invited me to his house. He was himself, as he told me, a fáquír, but a wealthy one, as he possessed land, and was master of thirty cows. I stayed with him two days; and on parting he presented me with a stick to keep off dogs, which are numerous and fierce in all the villages. I had never been annoyed by these animals; but now that I had a stick in my hand, was twice bitten in the leg at the first village I came to; I therefore threw aside the unlucky weapon.

I next reached Mírpúr, a considerable town, with a mud fortlet, and an abundance of gardens, particularly well stocked with mango and plantain-trees; around spread a most luxuriant cultivation of sugar-cane. I merely passed through this town, inquiring the road to Khairpúr, four cosses distant. The jangal had now become drier, and there were many cotton-fields. As I travelled from village to village I always experienced the same good treatment, though I could not avoid being noticed. At one, a man asked me if I was a robber, not exactly meaning what he said, and I replied, that he was one himself. A female standing by, invited me to her house, and when there told me to sit down while she prepared some bread and broiled fish for me. She was the handsomest woman I had seen in Sind, and very smartly attired. The women of Sind dress gaily, in bodices worked over with variously coloured silks in many patterns, into
which they frequently insert pieces of looking-glass. My pretty hostess wore a red silk bodice, tastefully decorated in this manner, which set off her fine form to great advantage. So agreeable a companion detained me the greater part of the day, although I was not conversant enough with the country dialect to hold much profitable conversation, yet I understood that she had desires unaccomplished, and that she languished to become a mother. I moved on to another village and passed the night, and started in the morning at break of day. I soon came to a hamlet, where the people would insist upon my staying and taking wat with them. This wat is made of wheat boiled in milk, and seasoned with salt or sugar, and is the nāster, or morning meal, of the peasantry in Sind, eaten as soon as they rise. Some sixteen or seventeen brass basins of this preparation were set before me, besides two or three bowls of buttermilk, every house in the hamlet having furnished one. I laughed, as did the villagers, and to avoid offending, sipped a little from each, and, commending their hospitality, departed. I next encountered two men, of mistrustful aspect, who seemed to hesitate whether they should interrupt me or not. At length one of them said to the other, There is no telling how such people are inspired; and returning, for they had passed me, they craved my blessing. I gave it in due form, and breathed on them, when they went
satisfied away. I also met a fáquír, who asked where I came from. I said Kándahár, and he observed, why tell an untruth? I returned some careless answer, and he left me.

Khairpúr I found to be a good sized bazar town, and, like Mírpúr, encircled by numerous gardens, and richly cultivated lands. Sabzal Kot was now ten cosses distant. The intervening space showed more jangal and fewer villages, while there was more pasture and marshes. When I reached Sabzal Kot, observing it to be a walled town, I entered by one gate, and walking through the bazar, went out by the other. I understood that the town had declined in consequence; still it exhibited some activity in its trade. Being a frontier town, there is a small garrison, and three guns are mounted on the ramparts. Without the town walls was a small castle, in which resided Pir Baksh, the governor. My object now was to gain Fázilpúr, the gharri, or castle, in charge of my former Baháwalpúr friend, Ráhmat Khán; and I hoped, that if fortunate enough to find him there, I should be able to remedy my want of clothing. I learned that I had yet six cosses to travel.

On the road, which led through a thick jangal, I met two women, of whom I asked if I was on the right path, and they told me they were going my way. I accompanied them, and as we walked along they invited me to come to their
village. Before we reached it my fair friends began to suspect they might be taxed with having brought a strange man home with them, and coming to a path diverging from the road, they desired me to follow it, as it led to Fázílpúr. I was simple enough to follow their directions, and after a long journey, found that the path terminated in the jangal, and that the women had purposely sent me astray to get rid of me. I had nothing to do but to retrace my steps, or to strike at once into the jangal, towards the point in which I supposed Fázílpúr to lie, and though it was evening I took the latter course, and it was night before I came to a village, where was a neat compact masjít, in which I was accommodated; and though the hour was unseasonable, I was provided by the múlla with a good supper. Fázílpúr was only distant two cosses, therefore I was in no haste to depart the next day, and did not leave until the afternoon. When I descried the lofty towers of the castle some misgivings naturally arose in my mind, and I thought on the chances of meeting my Rohilla friend, and of the awkward trim in which I should appear before him. However, the time did not admit of scruples being entertained, and I walked up to the gate, where I found Ráhmat Khán sitting on a takht, or mud sofa, with a circle of his dependents around him. He immediately recognized me, rose and embraced me, and in the society of old ac-
quaintance I spent a happy evening, relating where I had been, and what I had seen, with the many adventures which had befallen me.

In this journey through northern Sind, I could not avoid being impressed with favourable opinions of the peasantry. Everywhere they seemed to be a contented, orderly, and hospitable race. Their fertile and productive soil afforded them, at slight labour, the simple necessaries of life in abundance; and notwithstanding they complained of an oppressive government, their condition was very respectable. Their villages were composed of mud houses, and huts of reeds, but the climate required no more substantial structures. The masjîts were in all of them the better buildings, and were well tended, the people being, while simple in manners, equally devout as Mússulmâns. Each of them was provided with a múlla, and other attendants; and at this time of the year, it being their winter season, warm water was prepared for the ablutions of those who attended prayers. On the other hand, the administration of the country was very defective, and the ill-paid hirelings of the chiefs scattered over it practised every kind of petty extortion and insult; not perhaps that they were authorized to do so, but because they were not looked after. The Hindús, who, as in the neighbouring countries, carry on, nearly exclusively, the trade, led a far from enviable life, unless, indeed, their gains
PIRS, OR SPIRITUAL GUIDES.

compensated for the contumely with which they were treated, for throughout Sind a Hindú cannot pass from one village to another without paying a fee to some Máhomedan for his protection. Saiyads are held in the greatest veneration, and many of them lead most licentious lives. It is often remarked, that a saiyan may commit any crime with impunity. The higher families amongst them, however, preserve so inviolate the sanctity of their houses that they will not allow them to be entered by their neighbours, or by any who are not, like themselves, reputed to be descendants of the Prophet. Sind also swarms with pírs, or spiritual guides of the higher class; and as they, in common with saiyan and fáquírs, enjoy grants of land, and frequently whole villages, much of the revenue of the country is diverted to their support. The number of resident fáquírs subsisting upon the charity of the community is also very remarkable in Sind; no village is without them, and in towns they abound. Their residences, generally huts or sheds, are distinguished by a lofty pole, surmounted by a flag, and secured with ropes, in the manner of a flagstaff. There are kept chillams for the smoking of tobacco, and chirs, and utensils for the preparation of bang. Several fáquírs usually dwell together, and have charge of the tomb of some eminent predecessor, or saiyan. They invoke Imám Hussén as their patron saint, and their
TAKIAS.

takías are the rendezvous of the lax and dissipated, who, unfortunately, are so numerous that they would excite a contemptible idea of the state of manners and society, did not one revert to the sober demeanour of the agricultural population.
CHAPTER XVIII.

Improvement in my affairs. — Fážilpúr Gharrí.—Inundations.—Their increase. — Reasons of.—Wish to leave. — Objections.—Nautch girl.—Departure.—Chúta Ahmedpúr.—Kázi’s greeting.—Costume.—Pass for a Mogal.—Peasantry.—Rámažán.—Fáquír.—Noshára.—Súltánpúr.—Máchi.—Agreeable Evening.—Reasonable entertainment.—Mistaken for a Pír Záda.—Town with Hindú pagoda.—Country.—Khánpúr.—Indigo.—Expanse of water.—Salám Khán.—Channí Khán-di-Got.—Ramkallí.—Mogal-di-Sheher.—The two Uches.—Ancient remains.—Sieges of Uch.—Gárra river.—Canal.—Pír Jelálpúr.—Sújah Kot.—Change in aspect of country.—Bazars, &c. of Sújah Kot.—Múltán.—Citadel.—Commerce and manufactures.—Ruins.—Tombs.—Shrine of Shams Tabrézi.—Tradition.—Gardens and fruits.—Population.—Attacks by Ranjít Singh.—Capture and assault.—Consequences.—Sohand Mall.—Administration.—Departure from Múltán.—Masjít.—Encounter.—Wells.—Danger of road.—Seek shelter from rain.—Queer companion.—Familiar hostess.—Disagreeable company.—In risk of being misled.—Error discovered.—Custom of peasantry.—Idle menaces.—Reflection.—Beautiful river scenery.—Kamália.—Scene of Alexander’s exploits.—Conjectures on Kamália.—The Ptolemaean march.—Saïyad-wála.—Luxuriant country.—Bér-trees.—Nákot.—Niazpúr.—Respectable Sikhs.—Fine view of the Ráví valley.—Noh Kot.—Arrival at Lahore.—General Allard.—Splendour of his establishments.—His subsequent decease.

I was soon enabled to exchange my old garments for new ones, and the ground, as a place of rest
at night, for a khât, with becoming coverlets, the luxury of which I had not known for many months. Râhmat Khân was very anxious to improve my lean condition, and as he was somewhat of an epicure, it would have been my own fault had I not benefited by the good things from his kitchen.

Fâzîlpûr, though originally a very substantially-constructed gharrî, of kiln-burnt bricks, is falling into decay; and the khân of Bahâwalpûr abandoned a project for repairing it on the score of expense, even after materials had been brought to it for the purpose. It is said, that there was formerly a considerable town here,—of which the present gharrî may be a memorial,—and that the wells belonging to it, three hundred and sixty in number, are yet to be seen in the jangals. It is certain that brick wells occur; and it is not improbable that the country we now behold covered with swamps and jangals was once free from them, and smiling with cultivation.

East of Fâzîlpûr is, in all seasons, a large deposit of water, and during the periodical inundations of the Indus it becomes, with its dependent small hamlet, isolated. These inundations have sensibly increased latterly in this quarter; and I was told that at certain times the country is so completely under water that the communication with Khânpûr is, or might be, carried on with boats. Khânpûr from the bank of the Indus is fifty-seven cosses. On the western bank of the river, in the
parallel of Ladkhâna, there has, in like manner, been a manifest increase in the inundations. The tract, assigned in jághîr to the great Chándí tribe, had been so unproductive from a deficiency of water that the inhabitants were distressed, and complained. Recently, however, the inundations have extended to it, and it is confessed that the cause for complaint has been removed. It may not be necessary to suppose a general increase in the water of the river, as the changes, of course, to which it is constantly liable, will account for these partial variations in the quantity of water discharged upon particular localities, whether they be due to the resumption of forsaken channels, or to the formation of new ones.

About a month passed with my good friends at Fázìlpûr had so entirely set me up, that I grew impatient to prosecute my journey to Lahore, computed to be two hundred and forty cosses distant. Râhmat Khân was urgent that I should await the return of a party he had despatched to Déra Gházi Khân, with a barât, or order for money, on the authorities there, being ashamed, as he said, that I should leave him without money in my pocket. I protested both against the necessity for intruding on his bounty in such manner, and against the delay which the uncertain arrival of his messengers might occasion. I have elsewhere mentioned that Râhmat Khân was straitened in his means, and that his expenses greatly exceeded his income. Chance
now put him in possession of a few rupees; and I might have been allowed to depart had not a nautch girl appeared in the neighbourhood, and the killadar could not resist the temptation of the amusement afforded by the exhibition of her talents. She was accordingly sent for to Fázilpúr, and the diversions of an evening emptied his purse. Two or three days afterwards he contrived to procure four rupees from the Hindús of the hamlet, I only consented to receive two of them; and taking farewell of him and his companions, with the regret we experience when parting with friends, I made for Chúta Ahmedpúr, distant five cosses. Ráhmat Khán had given me a guide, and a letter to his party stationed at Bara Ahmedpúr, though I told him I should not revisit that place, having no desire to encounter again either the Bakhshí or the ague.

We arrived in the evening at Chúta Ahmedpúr, two villages amid the jangal having been passed on the road. I was led to the house of the killadar, who was a native of India, and commander of the regiment quartered there. He civilly received me; and I found sitting with him the dancing-girl who had figured at Fázilpúr. She asked if I had been pleased with her display, and I said I had been delighted. The kází of the town hearing of my arrival, sent to pray I would visit him. I went, and found a very corpulent old gentleman, seated on a chahárpâhí, on which he bade me also sit. I was scarcely in position, when he remarked to the people
about him, that I was a Kâfr; upon which I arose and asked, if he had called me to insult me. He assured me to the contrary; but not choosing to be refuted, repeated, in confirmation of his dictum, a verse from the Korân. I did not oppose such grave authority; and, after conversing some time, we all parted very amicably; for notwithstanding his conviction that I was an infidel, I found that he did not intend to give offence; and he lamented that the killadâr had anticipated him in the gratification of making me the evening's guest.

In the morning my guide returned to Fâzilpûr, and I proceeded alone towards Noshâra, twelve cosses distant. I was now decently clad in white cotton raiments, made in the Rohilla fashion, had a white turban on my head, and a kammar-band around my waist, while I carried a double cháddar, or sheet, over my shoulders, which served to cover me at night. I felt that I had every right to call myself a Mogal, which did not seem to be doubted; and I moreover discovered that I was treated respectfully both on that account, and that my clothes were new and finer in texture than those worn by the peasantry. Every person I met inquired who I was, and where I was going; and my hands were often examined, when concluding they had not been employed in laborious toil, it would be affirmed that I was "mallûk," or of quality. At one village a Hindú placed himself under my charge, and avoided the payment of a fee for his protection.
It was easy to see that the peasantry were an inoffensive people, and I was pleased to observe that they were unoppressed, like their brethren in Sind, with the presence of disorderly fáquírs, and of shoals of rapacious government officers. A general feeling of security and content prevailed, in which the stranger participates, and he moves cheerfully forward, conscious that he is roving in a well-regulated land. It was also gratifying to hear the inhabitants speak affectionately of their ruler, although as pious Mússulmâns they lamented his dependence upon the Síkh.

It was now the month of Rámazan, the great Máhomedan fast, which was rigidly observed. I was, however, guilty of nonconformity, justifying myself on the grounds that I was travelling, and would atone when I reached the end of my journey. Such excuses were usually admitted; but sometimes it would be remarked, that Mogals and Patáns were irreligious. On one occasion, when I had gone to a house to procure breakfast, an itinerant fáquír, resting himself, was lavish in the epithet of Kâfr, and asserted that no Patán ever kept fast or repeated prayers. In spite of his denunciations the people prepared bread for me. It was only in the morning that I had to encounter scruples of this nature, as in the evening meals are prepared as at other times.

Noshára was a small bazar town, situated on an eminence, with a deep ravine on the east. It had
a very large house, the residence of the kârdâr, or administrator of the khân. Numerous villages had occurred between it and Ahmedpûr, and the jangal abounded with grass, becoming as I advanced more sandy. Beyond Noshâra, I had heard at Fâzilpûr, that there was more or less danger for six or seven cosses, and it was confirmed to me now, but as I had still two or three hours of day light I determined to proceed, although cautioned not to go alone by people in huts on the opposite side of the ravine just noted. The road was good, and a little after sunset I reached the village of Súltânânpûr, where I inquired for the máchî's, or dhâi's house, which was pointed out to me. It proved to be a respectable dwelling, and I was very politely welcomed. The master provided me with a chahârpâhî, and brought the chillam, entering freely into conversation. The females were occupied in their domestic offices; and amongst them was a most engaging young girl, of sixteen or seventeen years of age—already, I found, a mother. After a bountiful repast we all retired into another apartment, where we formed a circle around a blazing fire, and passed a comfortable evening in discoursing on all kinds of topics. My host, as I told him I was from Herât, inquired when Kâmrân would come and chastise the Sîkhs, and I replied, in due time. This question I had often put to me; and I discovered there was a current belief that the prince of Herât was to be the avenger of Islâm. The
beautiful young wife had her place by the fire-side, unconscious, perhaps, of her charms, or the admiration she was calculated to excite; and I could not help recalling to memory, as I ventured to look towards her, Dryden's lines—

—— A blooming eastern bride
In flower of youth and beauty's pride.

In this apartment the family also slept; and so simple were their manners, or so little ceremony was observed with me, that my chahárpâhí was introduced and placed amongst them. In the morning, when I bade all of them farewell, I had only to pay four pais for my entertainment; to which I added, as a present, two pais to purchase linna, to colour my host's beard, observing that he dyed it of a red colour. He was quite delighted, and made me promise to visit him again when I returned, as I had informed him it was probable I should. I here was again informed that the road was dangerous, and therefore when I had gained it, it being little distant from the village, I sat beneath a tree in the hope that company would pass. As none came I grew impatient, and went on alone. I at length reached a hamlet, consisting of four or five peasants' houses and a masjít, contiguous to the roadside, with a well. The women came and embraced my feet, supposing me to be a pírzâda who had some time before honoured them with his presence. I strove, in vain, to disabuse
them, and they regaled me with a repast of bread, butter, and buttermilk. A young Albino boy was shown me, as being of my colour; and one of the good wives asked me when her son, who had gone on pilgrimage, would return.

From this hamlet I arrived at a small, but better-constructed town, the houses being built with kiln-burnt bricks. It was said to be midway between Chúta Ahmedpúr and Khânpúr, or twenty cosses from each. It was remarkable for having a Hindú pagoda near it. Hence to Khânpúr I passed on with the same facility, always well received, and generally not permitted to pay for my entertainment. The country was throughout populous, and the land near the villages well irrigated and cultivated. The desert of Jessalmír to the south frequently impinged on the line of road; and as the soil was drier the jangal was in consequence very slight, and the trees and shrubs of diminutive growth. Around Khânpúr villages were very numerous, the face of the country open, and the lands wholly in a state of cultivation. I have before observed that Khanpúr is a commercial town; and that it has long been so seems evidenced by the fact that one of the gates of Shikárpúr is called the Khânpúr gate; it is probable, indeed, that it may have been once of greater importance, its name signifying the Khán’s City, and that it may have declined since the creation of Bahâwalpúr.

From Khânpúr to Allahabád, a distance of twenty
cosses, there is light jangal with a sandy soil; good villages constantly occur, and the inhabitants use, generally, bread made of rice-flour. In this part of the country indigo is largely prepared, and I often passed the cemented vats and tanks used in its manufacture. I apprehend the article is not costly, but being cheap and plentiful, it supplies principally the markets of the countries beyond the Indus, and is even carried to Bokhára. I did not exactly follow the high road, but skirted a large expanse of water to the north of it nearly the whole way; its surface was covered with wild fowl, and fish were caught in vast numbers in it, while there were excellent pastures near the margin. I understood that in course of time the water would disappear, whence I inferred that it was but the residue of inundations from the Panjâb rivers.

On arrival at Allahabád I paid my respects to my former and esteemed friend, Salám Khân, and remained two days under his hospitable roof. He was kind and obliging as before, and I might have stayed a longer time with him without intruding, but I deemed it right not to indulge too much on the road, now that I was hearty and able to make my way without inconvenience.

I therefore proceeded towards Uch, distant fourteen or fifteen cosses, traversing the central portion of the Khân of Bahâwalpúr’s territory. Beyond a small rivulet, which defines on the east the plain of Allahabád, a transit of four cosses,
through a dry, sandy, tamarisk jangal, brought me to the small, but apparently commercial town of Channí Khân-di-Got, and thence other four or five cosses conducted me to Ramkalli, where I passed the night at the máchí's house. This was evidently an old site. There are the remains of large kiln-burnt brick buildings, and the vestiges of an extensive mud fortress. The latter is said to have been destroyed by the great Baháwal Khân, grandfather of the present ruler. Tradition affirms the antiquity, and the former opulence of Ramkalli; now it may have about a dozen inhabited houses, with a solitary Hindú shop. The locality is very agreeable, and embellished with straggling evidences of its old date-groves.

From Ramkalli, three cosses led me to the towns of Uch, embosomed in an immense assemblage of date-groves. Immediately preceding them was a small hamlet, called Mogal-di-Sheher, or the Mogal City, worthy of note, as corroborating the testimony of Ferishta, that a colony of Mogals, having been chased from many places in Sind, were anciently permitted to settle here.

There are now two Uches contiguously seated. The eastern one is small, but contains a celebrated zíárat, a large, handsome, and old Máhomedan structure, to which many pilgrims repair. The western Uch is called Pír-ka-Uch, (the pír's Uch,) its revenue being enjoyed by a Pír Nassiradín, who resides there, and is acknowledged to be an un-
doubted descendant of one of the twelve Imâms. There are now no walls to this town, but the ruinous gates are standing. The bazar is covered over, but uncouthly, with rafters and matting, to exclude the heat. It is extensive, and well supplied; and I could not but notice the unusual number of confectioners’ shops.

In the neighbourhood of the present towns are the most extensive ruins of the ancient cities, their predecessors, intermingled with a prodigious quantity of date-trees and venerable pipals. Many of the buildings are so entire that a little pains would make them habitable. They are built of kiln-burnt bricks, and in the best style of Indian architecture. Very many old wells are seen, some of which are still worked. With pretensions to remote antiquity, Uch flourished exceedingly under the Mâhomedan sovereigns of India, and must have been a place of great strength, as it endured several memorable sieges. In 622 or 623 of the Hejra the emperor Altamsh made himself master of it, after a siege of two months and twenty days. Twenty years afterwards, it was invested by an army of Mogals, and at a later period it was the vulnerable point by which Taimûr opened to his arms the passage to India.

Leaving, with a mournful and interesting regret, the antique remains and sacred groves of Uch, I directed my course to the river Garra, eight cosses from it, and crossing at a ferry, came, two or three
cosses farther on, to a large cut, or arm, probably derived from it. I might have been perplexed as to the mode of crossing it, but, fortunately, I saw a person, before I reached it, strip himself of his clothing, and, placing it on his head, pass to the opposite side. I had therefore only to imitate him, and waded through the stream, some fifty or sixty yards in breadth, with the water of uniform depth, and up to my mouth, which I was compelled to keep closed. The water was tepid, whence I inferred that it was a canal I was crossing. About a coss beyond it I reached the small town of Pír Jelâlpúr, which contains the shrine of a Mússulmân saint, a handsome building, covered with painted and lacquered tiles, and adorned with minarets and a cupola. The bazar was a good one, and in the neighbourhood of the town were decayed brick buildings, proving that the site was formerly of importance.

From Pír Jelâlpúr, a distance of eighteen cosses brought me to Sújah Kot, the country having been a little diversified as to character. For eight cosses beyond Jelâlpúr the jangal was sandy; it then afforded pasture for four or five cosses, and for the remainder of the road there was a great proportion of cultivated land. The nature of the jangal had also changed after passing the Gárra river; the tamarisk no longer predominated, as in the Bahâwalpúr country, or was seen only in trees of large growth, near villages, while over the
surface of the soil it was replaced by lighter trees, the karíta, the bé́r, and the kikker, or dwarf mi-
mosa.

Sújah Kot, or Sújahbád, is a considerable fortified
town, and its lofty battlements, irregularly built, have a picturesque appearance. It has a very excel-
lent bazar, and is the seat of some cotton manufac-
tures, besides being famous for its turners in wood.
There is a small garrison, and a few guns are mounted
on the walls. Near it are several good gardens, partic-
ularly one bearing the name of Mozafar Khán.
The town stands in a highly cultivated tract, and for
two or three cosses to the south there were immense
fields of sugar-cane. The cotton-plant is also abun-
dantly grown.

From Sújah Kot the road leads through an arid
jangally country for twenty cosses to Múltân, vil-
lages occasionally occurring. This city appears ad-
vantageously seen in the distance, but loses its
effect on our near approach to it. It cannot be less
than three miles in circumference, and is walled in.
Its bazars are large, but inconveniently narrow, and,
I thought, did not exhibit that bustle or activity
which might be expected in a place of much reputed
commerce. The citadel, if not a place of extreme
strength, is one on which more attention seems to
have been bestowed than is usual, and is more regu-
lar than any fortress I have seen, not constructed by
European engineers. It is well secured by a deep
trench, neatly faced with masonry; and the defences
of the gateway, which is approached by a drawbridge, are rather elaborate. The casualties of the siege it endured have not been made good by the Síkhs, consequently it has become much dilapidated since that period. It can scarcely be said to have a garrison, a weak party of soldiers being merely stationed as guards at the entrance. Within the citadel are the only buildings of the city worth seeing,—the battered palace of the late khán, and the Máo­medan shrine of Bahâwal Hák. The latter, with its lofty gúmat, or cupola, is the principal ornament of the place.

Múltán is said to have decreased in trade since it fell into the hands of the Síkhs, yet its bazars continued well and reasonably supplied with all articles of traffic and consumption. There are still numerous bankers, and manufactures of silk and cotton goods. Its fabrics of shawls and lúnghís are deservedly esteemed, and its brocades and tissues compete with those of Bahâwalpúr. It still supplies a portion of its fabrics to the Lohání merchants of Afghânístán, and has an extensive foreign trade with the regions west of the Indus.

The ruins around the city spread over a large space; and there is an amazing number of old Mús­ sulmán graves, tombs, masjíts, and shrines; and as all of them are held sacred, they would seem to justify the popular belief that one lâkh, or one hun­ dred thousand saints, lie interred within the hallowed vicinity. Many of these are substantial edifices, and
if not held to establish the saintly pretensions of the city, may be accepted as testimonies of its prosperity, under the sway of the Mahomedan dynasties of India. North of the town is the magnificent and well-preserved shrine of Shams Tábrézí, of whose memory the inhabitants are now proud, though, if tradition be correct, their ancestors flayed him when he was living. To this martyr's malediction is imputed the excessive heat of Múltân, the sun, in consequence thereof, being supposed to be nearer the city than to any other spot in the world. Shams, in his agony, is said to have called upon the bright luminary to avenge him, claiming a relationship, permitted by his name, which in Arabic signifies the sun. The powerful orb obligingly descended from his sphere, and approached the ill-fated city.

The gardens of Múltân are abundant, and well stocked with fruit-trees, as mangoes, oranges, citrons, limes, &c. Its date-groves also yield much fruit, and vegetables are grown in great plenty. The inundations of the Rávi river extend to the city, but it is three miles distant, and has what is called a bandar, or port, in this instance expressive of a boat station; whence there is communication with the Indus, and, consequently, with the sea.

The area enclosed within the walls being compactly built over, the city may be supposed to contain not less than eight or nine thousand houses, or from forty to forty-five thousand souls. At the pe-
CAPTURE OF MULTAN.

period of its capture by the Sikhs it was held by Mozafar Khan, of the inferior branch of the Sadu Zai, Durani tribe, with the assumed title of nawab. Ranjit Singh had made two unsuccessful attempts upon it, but had been compelled to retire, after devasting the country. The third time the Sikh chief approached, Mozafar Khan was willing to have averted destruction by accepting the terms proposed to him, but his followers were not consenting. Ranjit Singh made a feint of attacking Khanghar, a fortress some twenty cosses distant; into which the deluded nawab threw the better part of his troops. Ranjit Singh immediately counter-marched, and invested the capital. The defence was most obstinate, and the attack threatened to end, like former ones, in failure, when an adventurer, named Jones, in the Sikh service, took charge of the batteries, advanced them close to the citadel, and breached it. On the assault Mozafar Khan lost at once his life and sovereignty; and his daughter, celebrated for her beauty, her chastity, and her piety, fell over a heap of Sikhs, she had herself slain, as is asserted. A young son of Mozafar Khan was saved, and carried to Lahore, and—now a remarkably handsome youth—is in high favour with the Maharájá. At present a Bráhman, Sohand Mall, resides at Múltán, as governor for Ranjit Singh, with the title of Súbahdár; and his jurisdiction is extensive, comprising the southern parts of the Sikh kingdom from the Satlej to the Indus. He has at his com-
mand a force of eight hundred Sikhs, under Gandar Singh, besides the garrisons sprinkled over the country. He is a popular ruler, and many anecdotes are related of his liberality and indulgence, even on matters connected with religion. The Sikh authority over the conquered provinces held by the Súbahdár being firmly established, the administration is mild, owing partly, perhaps, to his personal character, and two Sikhs are located at every village and hamlet on the part of the government. The peasantry make over a third of the produce of their lands; neither do they complain.

Having stayed two or three days at Multân, I took the road to Lahore, and crossed an extensive plain, stretching from the city to the north. From this side the city is best seen; and it clearly stands on a mound, which while in it I was scarcely aware of. East of the road a large mud fortress is observable in the distance, and nearer a building, to which my curiosity led me. I found it a masjít, deserted, but in good preservation. It being noon, to avoid the heat, I seated myself therein, and strove, with needle and thread, to repair some deficiency in my garments. Thus engaged, a man, armed with sword and shield, suddenly stood over me. I had not heard him enter, and was a little taken by surprise; however, I calmly gave him a Salám alíkam, which he returned, and asked what I was about. I replied, that he could himself see what I was about. He then inquired where I was going; and telling him, he
asked if I was not afraid of the Katti. I said that I was not, and he retired. I finished the job I had in hand, and after some time regained the high road. Forty cosses from Múltân is Kot Kamâlia; and throughout the distance the villages are few and wide apart; but there are many wells in the jangal, where the cultivator or owner of cattle fixes his abode, and where the traveller may obtain liberty to pass the night. I was frequently entreated to await companions, but travelled alone and escaped molestation, though on one occasion I had nearly essayed an adventure. I had reached a well, with a farm-house adjoining, early in the day, and, as rain came on, decided to pass the night there; a Hindú belonging to another well, who had alike sought shelter from the shower, having arranged with the people to prepare bread for my supper. I said that I was a Mogal going to Lahore. We were joined by a short thick-set person, of singularly queer countenance, who affirmed that he was on his way from Lahore to Múltân. He also notified his intention to remain the night. In a little time I was sent for into the house, as it turned out, because the mistress wished to see a Mogal; and I was shown into an apartment where the lady, a tall masculine woman, was stretched on her bed, an old dhai, or nurse, being also in the room. Some conversation passed between them, with a good deal of laughing, which I pretended not to understand, and which I presumed would not have occurred in the husband's
presence. However, I left them, and again in the evening was called into the house to eat my supper. I bought some milk to eat with my bread, and thinking of the other stranger without, sent him a bowl of it. I was, on retiring, provided with a châharpâhî, and the stranger stretched himself on the ground beside it. In the morning I was about to start, when he said that he would accompany me to Lahore, but I reminded him that he was going to Múltân; he urged that he had changed his mind, and would return to Lahore. I observed, that he might do as he pleased, but that he should not go with me. He employed many arguments, but in vain; and finding that I did not move, he left the enclosure. I allowed two or three hours to pass over, and, supposing I had fairly got rid of him, I also left, and had scarcely gained the road when he appeared from behind a bush. I told him he should not accompany me, but he still kept by my side. After a short distance the path divided, and I was doubtful which direction to take. My impressions led me to follow that to the right, but the fellow persisted that the one to the left was the road to Lahore. I had great doubts, but, supposing he knew better than I did, I took his counsel. We reached a well, where the owner seeing my companion, asked him why he had not gone to Múltân. I instantly inquired if the road was that of Lahore, and was answered, no. I bestowed two or three curses on the fellow for misleading me, and returned; but he
was not to be shaken off, and protested that the other road was a long and dreary one, while this that he was showing was a cheerful one, and led by wells and villages all the way. On reaching the correct road I still found myself followed by him. I did not fear him, as he was unarmed; and it being the custom of the peasantry here to go from place to place with axes in their hands, and lop branches of trees as they pass along the road, to dry for fuel, there were abundance of stout sticks strewed on all sides, from which I selected one, and walked on without heeding him. At length, satisfied that I was intangible, he returned, uttering idle menaces that he would be after me, and I saw no more of him. It did not suggest itself to me at the time, but I have since conjectured this man must have been a thag, and but for the owner of the well he might have gained his ends. In so imminent danger may an individual unconsciously be placed, and by so slight an accident may he be preserved.

Before reaching Kamâlia the Râví river is crossed at a ferry; and I was directed along a path immediately tracing its bank for some distance, which was very agreeable. The margins of the stream are fringed with groves of date-trees, in which numerous wells are found, shaded by pipals. The opposite bank being embellished in like manner, the scenery up and down the river is fine and attractive. A tract of low sand hills and scanty jangal precedes Kamâlia, a small town with bazar.
It has an ancient appearance, and is constructed of kiln-burnt bricks. There is a fortress, built of the same material, which is held by a Sikh chief and his followers. One of them was pleased to accord me hospitable offices, conducting me to a garden-house, and providing my entertainment from the town.

I was now in a part of the country which, there can be no doubt, had been the scene of some of Alexander the Great’s exploits. I had no authority to consult but memory, and was therefore unable to benefit by my journey to the extent that I could have wished. Yet I was not unobservant, and subsequently, when I had the opportunity to consult Arrian, I found his details remarkably clear, and fancied that I could follow his steps in this particular region, with little chance of error. I make these remarks because I think it probable that Kamália may have been the site of the fortress at which the great Macedonian hero had nearly become the victim to his temerity. Arrian also notes the slaughter of some Indians by Ptolemy, who had fled into a marsh. In passing through one of the villages about Kamália I saw a party of Máhomedan horsemen, armed with lances, manifestly going on some excursion, and I asked where they were going; they replied, to hunt the hog. I again asked where such animals were to be found, as the country was all sand, and was told there were marshes at some distance. I could
not but recollect this circumstance when I read the classical author.

From Kamâlia, the country becoming more populous and productive as I advanced, in three stages I made Saiyadwâla, a considerable walled town, with a spacious and well provided bazar, extending from one gate to the other. A few hundred yards west of it is a mud fortress, of some extent and solidity, surrounded by a trench. I was never interrupted, and found the villagers friendly and hospitable, and exclusively Máhome-dans. Owing to the prohibition to kill kine, the herds of horned cattle were remarkably numerous.

From Saiyadwâla Lahore was forty cosses distant; and the intermediate country was rich, luxuriant, and well cultivated, abounding in villages, large and small. In most of them was the distinguishing square brick tower of the Sikh chiefs of former days; and we may conceive the state of society amongst these petty lords and tyrants ere Ranjit Singh's superior genius destroyed their power to annoy and oppress their neighbourhoods. The bér-tree is universal throughout this tract; nor is it confined to the vicinity of villages. It attains a much larger size than I have elsewhere seen, as does its fruit, which is so sweet and palatable, that I felt disposed to class it with other fruits, and to acknowledge it merited the name of Pomus Adami, which Marco Polo
has conferred upon it. Nákot, or gram, was very generally an object of culture. It is used to feed horses, as in other places, but bread is commonly made of the flour. I have noted Síkh sirdárs use it, which must have been from choice; but although sweetly tasted, I did not think it so good as wheaten bread, to which it is of course inferior in colour. Twelve cosses from Lahore the Râvi is passed, the village of Nóázpúr being seated on the eastern bank. There are many ferryboats, being needed not only for passengers but to transport the cattle night and morning, as they are grazed in the jangals on the opposite bank. For three or four miles before I reached the river I had walked with a fine old Síkh and his lady, very handsomely dressed, and carrying a profusion of trinkets. They were as courteous as respectable in appearance, and I felt pleased to be in the company of good people.

From Nóázpúr the road leads over a gently rising and sandy surface, but a magnificent and extensive view delights the eye, of the river winding in its course, and of the highly fertile and cultivated space bordering upon, and extending from its western bank. Few scenes present in greater perfection the charms of placid beauty and repose; and amid the various feelings to which they gave rise in my mind was that of homage to the sovereign, whose protecting sway has enabled his subjects to till their lands in peace, and in a
ARRIVAL AT LAHORE.

few years to change, as it were, the face of nature. One coss preceding Lahore is the small bazar village of Noh Kot (the new fort). It has, in contradiction to its name, an ancient and venerable aspect, and a large adjacent mansion is assigned for the residence of Ayúb Shâh, the mock king of Kâbal of the Sirdâr Máhomed Khân’s creation, and who, expelled thence, has found an asylum with Ranjit Singh.

On reaching Lahore I had remaining half a rupee of the two rupees I had received from Râhmat Khân at Fâzilpúr. I had lived very well on the road, and had travelled three hundred and sixty miles. I was now, however, for a period, to live in a very different style, as I passed the rainy season at Lahore in the superb mansion of General Allard, whom I accidentally encountered as he crossed my path on my approach to the city. He surmised, notwithstanding my dress, that I was an European, and I explained to him that he was correct, in his own language, which absence and length of years had not disabled me from speaking fluently.

The establishments of the General were at this time on the most splendid scale, for the liberality of Ranjit Singh, who appreciated his merits, enabled him both to enjoy all the luxuries of a refined taste and to amass wealth besides. He was universally and deservedly respected. He has since been numbered with the dead; and remembering his attentions to me when a perfect stranger to
him, and cherishing a regard for his memory, I should regret, if in the latter part of his career he had been made an instrument of the idle projects of others, and that disappointment had given an impulse to the malady which carried him to the grave.
CHAPTER XIX.

Lahore.—Masjits.—Masjít Pádsháh.—Tradition.—Masjít Vazír Khán.—Sona Masjít.—Liberality of M. Allard.—Desecration.—Bazars.—Mansions.—Palaces.—Fortifications.—Gates.—Ruins.—Tombs.—Sháhdera.—Its desecration.—The abode of M. Amíse.—Anárkálí.—Tale.—Tomb.—Occupation by M. Ventura.—Gardens.—Fruits.—Vegetables.—Shálímar.—Commerce.—Noh Kot.—Former state of Lahore.—Assailed by Ranjit Singh.—Capture.—Síkhs.—Change in their system.—Govind Singh.—Bábá Nának—His doctrines—Character of his sect—His provisions—Converts—Prohibitions—Tobacco—Prophecies.—Lanka.—Grotesque pictures.—Growth of the sect.—Project of Aurangzib.—Increase of sect follows persecution.—Also increased by circumstances.—Licentious state of civil society.—Rise of Ranjit Singh.—Inclination towards Hindúism.—College at Benares.—Bráhman craft.—Motives.—Sikh demeanour.—The Granth.—Sikh Prayers.—Customs.—Mr. Foster’s prediction.—Nának’s institutions.—Change effected.—Improved state of government and of society.—Ahmed Sháh’s opinion.—Zemán Sháh’s designs and projects.—Ranjit Singh’s perfidy.—Dúránís expelled Lahore.—Ranjit Singh acknowledged King—His mode­ration—His acquisitions.—Invasion of Sujáhánpúr—Of Bahá­walpúr—Of Pesháwer.—Threatens Sind.—Acquires Hárand and Dájil.—Change in policy.—Revenue.—Military force.—Enum­eration.—Disciplined troops—Character as soldiers.—Natives of the Panjáb.—Females.—Costume.—Mode of tying the hair.—Occupations of the Síkhs—Their good qualities—Learning.—Social observances—To what referable.—Toleration.—Irregular cavalry.—Mode of warfare.—Its value.—Akáíias.—Pay of
troops.—Dassérâh.—Ranjit Singh—His youth.—Accession to power—His increase of sway.—Causes of elevation.—A good general—His achievements—His popularity.—Excuse for his excesses—Respect for learning—His liberality of sentiment—His servants.—Mîr Dhaiyân Singh—His brothers—Popular belief.—Karak Singh—His character.—Insolence of Mîr Dhaiyân Singh.—Shîr Singh—His character and prospects.—Supposititious sons.—Probability of disputed succession.—Person of Ranjit Singh—His infirmities—His dress—His titles.—Summary of character.—Comparison.

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

The masjit Vazír Khán is a sumptuous edifice, distinguished by minarets of great height. It is entirely covered with painted and lacquered tiles, inscribed with Arabic sentences. They have a gorgeous appearance; and it is vulgarly asserted, that the whole of the Korán is written on the walls and various parts of the building. Contiguous is a small bazar, the rents of which were formerly allotted to the repairs of the masjit, and to support the necessitous who frequented it. These funds are otherwise appropriated by the Síkhs.

The Sona, or Sonára Masjit, independently of its gilded domes, is a handsome and extensive edifice.
It was in a neglected state, to the great scandal of the Mússulmán population of Lahore, until the officers of M. Allard represented the matter to him, and under his auspices renewed it; the general handsomely contributing the funds required for re-gilding. The masjíts Pádsháh and Vázír Khán have been long since desecrated by the Síkhs, who killed swine in them, and converted their courts into stables. The masjít Pádsháh is generally assigned by the Máhárájá as a residence for some European in his service.

There are also many other masjíts, and some saráís, deserving attention; moreover, some of the Hindu temples are remarkable.

The streets are very narrow, as are the bazaars, which are numerous, and distinguished by the names of the occupations carried on in them; as the Goldsmiths', the Ironsmiths', the Saddlers' bazar, &c. There are some exceedingly lofty and bulky mansions, well built of kiln-burnt bricks, (the material of which the city is mostly constructed,) many of them recently erected. They have no exterior decorations, opposing an enormous extent of dead walls; which, however, convey an idea of the large space enclosed. Amongst the most conspicuous of these for size is the abode of the Jemadár Khúshíál Singh, a renegade Bráhman of the neighbourhood of Sirdánha, elevated by Ranjit Singh from the rank of a scullion to that of a general. The sons of Ranjit Singh have each of them a large palace within the
city, and the Māhārājā, in his occasional visits to Lahore, resides in the inner fort, or citadel, which occupies the north-west angle of the city. Here are extensive magazines of warlike stores, and manufactures of muskets, cannon-balls, &c.

Lahore, seated within a mile of the Râví river, is not dependent upon it for water, having within its walls numerous wells. It is surrounded with a substantial brick wall, some twenty-five feet in height, and sufficiently broad for a gun to traverse on it. It has many circular towers, and divers sided bastions, at regular intervals. Ranjit Singh has surrounded the walls with a good trench, and carried a line of handsome works and redoubts around the entire circumference, which are plentifully garnished with heavy artillery. He is constantly improving the fortifications, under the guidance of his French officers, and is removing the vast heaps of rubbish and ruins, which, as he justly observes, would not only cover the approaches of an enemy, but form ready-made batteries for him. There are many gates, as the Múrchí Derwâza, the Lohár Derwâza, the Delhí Derwâza, the Atak Derwâza, &c. The last is also called Derwâza Tanksâla, or the Mint Gate, an appellation that led the Jesuit Teifenthaller into the error of supposing that in his time one of the city gates retained the name of Taxila. At the Lohár Derwâza is a large piece of ordnance, called the Banghí, and at the Múrchí Derwâza are two or three tigers, encaged.
Without the walls are scattered on all sides the ruins of the ancient city, which—although in some places cleared away by the express orders of the Māhārájá, as I have just noted, and in others for the erection of cantonments and parade grounds for the troops of the French camp, besides the constant diminution of their bulk in the search for bricks and building-materials,—are still wonderful, and convey vast ideas of the extent of ancient Lahore. Numerous tombs, and other structures are still standing, some of them nearly entire; and such is their solidity that they seem, if not absolutely to foil old Time, to yield to him almost imperceptibly. West of Lahore, on the western bank of the Râví, is the beautiful and far-famed tomb of the Emperor Jehângîr, or the Shâhdera. It is classed by the natives of Hindústân amongst the four wonders which adorn their country, and is certainly executed in a style of architecture eminently chaste. Under Sikh domination, this delightful specimen of Indian art is neglected, and falling into ruin, besides being subject to desecration. The Māhārájá gave it as a residence to a French officer, M. Amise, who caused its chambers to be cleared of their accumulated filth, and put the surrounding garden in order—when he died. The Mússulmâns did not fail to attribute his death to his temerity and impiety in daring to occupy so sacred a place; and they believe that the shade of the emperor actually appeared to him, and an-
nounced his death as the punishment for his crime. Whether the Māhārājā credited this tale I know not, but he much regretted the loss of M. Amise, and has since ordered the building to be closed, and the entrances to be built up, while he has forbidden farther dilapidation and desecrations. The situation of the Shâhdera is most agreeable, and has induced Ranjit Singh to raise a garden-house immediately to the north of it.

Another remarkable building south of the city, and between it and the river, is the tomb of Anārkallí, as called, concerning which is the following popular story. Anārkallí (anárgúl, probably, or the pomegranate blossom) was a very handsome youth, and the favourite attendant of an emperor of Hindústân. When the prince would be in company with the ladies of his hāram, the favourite page was not excluded. It happened, that one day the emperor, seated with his females in an apartment lined with looking-glasses, beheld, from the reflected appearance of Anārkallí, who stood behind him, that he smiled. The monarch's construction of the intent of the smile proved melancholy to the smiler, who was ordered to be buried alive. Anārkallí was, accordingly, placed, in an upright position, at the appointed spot, and was built around with bricks, while an immense superstructure was raised over the sepulchre, the expense of which was defrayed, as tradition relates, by the sale of one of his bangles. There were
formerly extensive gardens, and several buildings connected with the tomb, but not a vestige can now be traced of them. This monument was once occupied by Karak Singh, the eldest and only legitimate son of the Máhárájá, but has subsequently been given to an Italian officer, M. Ventura, who has converted it into a hárám. Adjacent is the handsome house of M. Allard; and in front of it, a parade ground intervening, are the lines of the regiments and battalions under their orders. To the east of the city are the cantonments of the troops, commanded by M. Avitabile, and Court, with the residences of those officers. The mansion of the former, a Neapolitan, is painted in a singular and grotesque fashion.

In the neighbourhood of Lahore are many large and delightful gardens; the fruit-trees, flowering shrubs and plants, are, however, those common in Hindústán, being very little mixed with the products peculiar to western countries. The fruit-trees are, the mango, the mulberry, the plantain, the apple, and peach, of inferior size and quality; the jáman, the fig, the karinda, the quince, the orange, the lime, both acid and sweet, and the date; the fruit of the last, however, is scarcely eatable. Pomegranates also abound, but are not prized, and there are a few vines. Melons are so abundant that they are scarcely considered fruit, although regularly cultivated; they are, moreover, very indifferent. There is a large proportion
of the lands near the city devoted to the culture of vegetables, for the consumption of the inhabitants. Here, again, the ordinary eastern varieties, as bādinjâns, gourds of several kinds, karel-las, cucumbers, &c., are chiefly produced, there being no novelties. Large fields of sweet-fennel are common, grown, I believe, for the sake of the seed. The flowers are in no great variety, and selected with reference to the odour, chaplets being made of the blossoms, and sold in the bazar. Gardens here, as in all eastern countries, are open to the public; and individuals, preserving due respect for the fruits and flowers, may freely enter and stroll about them; but the mean practice prevails of selling the produce; from which sale the proprietor of a garden, be he king or slave, derives a profit.

About three miles north-east of Lahore is the renowned and once delightful garden of Shâlîmâr. There are still the marble tanks and fountains, with costly machinery, that once supplied the jet d’eaux. The gay pavilions, and other buildings of this immense garden, have suffered not so much from the dilapidation of time as from the depredation of the Mâhârâjâ, who has removed much of the marble and stones, of which they were composed, to employ them in his new constructions at the favourite religious capital of Amritsir, and the contiguous fortress of Govindghar. Still, in its decline of splendour, Shâlîmâr has sufficient beauties to in-
terest and delight a visitor, whose regret will be powerfully excited that desolation should be suffered to obscure the noblest garden which belonged to the imperial family of Taimúr.

Lahore, although possessing a certain degree of trade and traffic with its populous vicinity, is a dull city, in a commercial sense. Amritsir has become the great mart of the Panjáb, and the bankers and capitalists of the country have taken up their abodes there. It has also absorbed, in great measure, the manufactures, and its prosperity has allured to it a vast number of the starving artisans of Káshmír.

Noh Kot, about a mile and a half south of Lahore, was the head-quarters of Ranjit Singh, when he succeeded in obtaining possession of Lahore, which, I was informed, was effected in the following manner.

The city, and destined capital of a powerful Sikh kingdom, was then occupied by four Sikh chiefs, each independent of the other, and all engaged in mutual warfare. While affairs thus stood Ranjit Singh presented himself before the place with seven hundred horse. The common danger united the four chiefs, who prepared to defend the city. The young invader, unable, from the description of his troops, to make any impression upon a town surrounded by a substantial wall, took up a position at Noh Kot, whence he harassed the vicinity. He remained some months adhering to the plan he
had adopted, when the cultivators of the garden grounds, whose labours were necessarily suspended, became reduced to extremities to procure subsistence. Seeing no probability of a termination to the evil, they applied to Ranjit Singh, and volunteered to conduct him into the city by some unguarded or neglected entrance. He confided in their promises; and his troops were introduced at night, when, after the slaughter usual on such occasions, Ranjit Singh became master of Lahore. Hence may be dated the downfall of the independent Sikh chiefs, and the consequent supreme authority of their conqueror.

It may be deemed superfluous to allude to the religious belief and opinions of the Sikhs, as those subjects have received the attention of Sir John Malcolm, and others, who had access to the best sources of information. My notice on such topics will therefore be brief. It is certain that the Sikhs of the present day have widely deviated from the system of the founder of their sect, and have become, in place of harmless free-thinkers, a nation of infuriated fanatics. This important change dates from the reign of Aurangzib, whose intolerance led him to persecute the Sikhs; and, as persecution naturally begets resistance, the ninth and last of the Gurus, Govind Singh, who at that time presided over them, ordered his followers to arm; and the sword was drawn, which has never since been sheathed. Govind Singh, the Sikhs pretend, pre-
dicted to the bigoted emperor, that his kingdom would be wrested from his successors by the men who visited Hindústán in large ships. There is a considerable difference between the system established by the first gúrú, or teacher, Bábá Nának, and that introduced by the last warlike gúrú, Govind Singh.

Nának, I believe, was born of Máhomedan parents, and was, probably, imbued with Súfí principles, which closely resemble those he promulgated, as respects the nature of the Deity, the kind of homage most agreeable to him, the relative connexion of body and soul, and the prospects of man in a future state; they also coincide as concerns the doctrine of equality, a condition of society which, however impossible, is inculcated by both systems. It may be doubted whether Nának ever contemplated that the few disciples congregated around him were the forerunners of a great and numerous people, destined to future command and empire, or that the doctrines he announced were decreed to spread over extensive regions; yet, in the political state of his own and neighbouring countries at the time he lived, the secondary laws he prescribed for the regulation of his nascent community were, unconsciously perhaps on his part, the ones best calculated to effect objects so extraordinary, by the organization of a sect, that silently but surely increasing in strength and numbers, should, in the fulness of time, develope itself, and assert its claims
to power and ascendancy. In the first place, his tenets, if such they may be called, could be appreciated by the most ordinary understandings, as they are rather agreeable delusions than sound and stern truths, requiring the pain of reflection to be understood. In the second place, he allowed his votaries every indulgence possible in diet and their manner of life, compatible with the prejudices of the Hindú and Máhomedan population around him. And lastly, by enjoining conversion, he provided for the increase of his community, by securing the accession of the oppressed and degraded of all faiths and nations. By removing the distinction of caste, he decoyed the miserable and ignorant Hindú. And it is notorious that it has been amongst the lowest of the Jet agricultural population of the Panjáb, that the vast proportions of Sikh converts have been made; and nothing is more remarkable at the present day than the want of general knowledge prevailing amongst the Sikhs, even of the highest rank.

With regard to articles of food, Nának has merely forbidden his followers to eat the cow, a prohibition due to the indelible prejudices of the Hindús, of whom he hoped to make converts. He has permitted unqualified indulgence in wine, and other intoxicating liquors. Like most founders of new religions, he must needs forbid something, and he has therefore proscribed tobacco, which his adherents are not permitted to touch; but as he
well knew the practice of smoking the condemned herb was general among Hindúś, and could not but be aware that tenacity of old customs and the reluctance to dispense with wonted enjoyments were characteristics in human nature, he wisely enacted, lest the interdiction might prove an obstacle to his favourite plan of conversion, that any Hindú on being admitted a Síkh, who had previously been accustomed to smoke tobacco and to drink wine, might, according to his pleasure, continue the use of one or the other. In his character as an inspired person, it became him to prophesy. He has done so, and in the various prophetical legacies ascribed to him, his followers view the predictions of the capture of Múltán, Káshmír Mankírah, Pesháwer, &c.; in short, of every success that has happened to them. There yet remains to be fulfilled the capture of Kábal, before the gates of which vast numbers of Síkhs are to fall, and their subjection to British authority for one hundred and forty years, (which they suppose will commence on the demise of Ranjit Singh.) At the expiration of that period they are to emerge from thraldom; and being masters of Hindústán, are to cross the sea and destroy the fortress of Lanka. They are also to possess themselves of the holy Mekka, and terminate the Máhomedan religion. The books I have seen containing these prophecies are embellished with many pictorial illustrations. The capture of Lanka is depicted by a number of
monstrous looking men, with maces, demolishing a series of towers, placed on the head of another figure, equally hideous in appearance.

To allow the sect to acquire consistency a considerable period of repose was necessary, and it is probable this was secured by the unassuming habits and moderate pretensions of the community under the direction of its first eight gūrūs, as I am not aware that any mention is made of it before the time of Aurangzīb. Up to that period their proud Māḥomedan lords may have considered them as merely a sect of Hindūs, objects of contempt but not of persecution. How long they might have continued in this obscure state is uncertain, had not the energetic but intolerant Aurangzīb, amongst other vast projects, undertaken to reform religion, and, with this view, instituted an inquiry into the various faiths professed by his subjects. In the Panjāb, a land it would appear in all ages fruitful in heresies, there were abundance of innovations and abuses needing the strong arm of the monarch to repress; and the Śīkhs, with their doctrines, which by him must have been deemed inconceivably impious and absurd, would naturally call for the decided exercise of his zeal. His attempts, by coercion, after argument and command had failed, to compel them to renounce their tenets, induced them, as I before noted, to arm, and by revealing to them their strength and powers of resistance, effected an entire change in the constitution of their community. I
am unacquainted with the particulars of Aurangzib's persecution of the sect, but the Sikhs say, that their gurú, Govind Singh, fell into his power. He may have made many martyrs, but we need not the testimony of his history to be certain that he made little progress in the reclamation of the infidels. When death delivered the Sikhs from so terrible a persecutor the anarchy which attended the succession must have been in every way favourable to the augmentation of their numbers, and consequently we find them exciting tumults, which required the presence of the Delhí sovereigns to repress. From this time they were most likely, according to the temper of the age, or of the governor over them, subject to more or less oppression, as the course of events had made them too prominent to escape notice; and as yet being unable, from want of unity, to keep the field against their adversaries, they adopted the plan open to them, of irregular annoyance, and fell into the condition little better than that of banditti, in which they were found when the campaigns of Ahmed Sháh again bring them forth to observation. During this time, however, they had resolved into a multitude of little bands under various leaders, and had established strong-holds and places of refuge without number. Their subsequent aggrandizement is so well known, that an allusion to it suffices. The rapid decline of the Dúrání empire, and the appearance amongst them of Ranjit Singh, enabled them
to assume a regular form of government, and to erect a powerful kingdom from the wrecks of the states and principalities around them.

It must be obvious, that the religious opinions of the Sikhs are no less at variance with the dogmas of Hindúism than they are in opposition to those of Islám. Still, the inveterate hostility with which they regard the professors of the latter faith have induced an involuntary inclination in favour of the votaries of Brâhma, which these,—although it cost some efforts to overcome their repugnance, allured perhaps by the splendid successes of the Sikhs, and indulging bright expectations from their growing power,—have at length thought prudent to reciprocate. By establishing colleges of their sect at Benáres the followers of Nának have, in some degree, ceased to be a peculiar class, as they have thereby evinced the desire to be incorporated with the great body of Hindú; and the Brâhmans who accorded the permission to do so must have anticipated some overweening advantages, or they would scarcely have admitted amongst them a people whose main principle of conversion, and doctrine of equality, alike strike at the very roots of the system they uphold. We may suspect that the crafty hierarchy, conscious of the very little chance of the re-establishment of Hindú supremacy, and anticipating the probable extension of the new and vigorous sect, and its eventual domination in Hindústân, were willing, in such a case,
to associate themselves with it, and, for the preservation of their own dignity and position to adopt it—as in times of yore they did the victorious race of Katrīs, or Rājpūts.

In ordinary intercourse with Hindūs the Sīkhīs treat them with little courtesy, and the banya, or trader, seldom receives a more delicate appellative than kotā, or dog. The Brāhman, however, is more respected, and forms a part of the establishment of every chief, assisting in religious offices. As the number of gūrūs, or teachers of the sect, was limited to nine, who have long since passed away, the Granth, or sacred volume containing their precepts, is now the subject of veneration, and for it they have a very great respect. It is lodged on a table, in a spacious apartment, in most of their villages. All come and make obeisance to it; and any one qualified may open it, and read aloud a portion of it. The Sīkhīs are not enjoined to observe many forms or prayers. I observed that generally in the evening they offered up a short orison, which, in conformity to the military complexion thrown over all their acts, they repeated, firmly grasping with both hands their swords, and which concluded with a vociferous invocation to their gūrū for victory, and the extension of the faith. The cattle they employ as food are slaughtered by having their heads severed by a stroke of the sword. They wear the Hindū string, or cord, around their
necks, and use the tasbí, or rosary. They generally style the Supreme Intelligence Sahib, and call themselves Singhs, or Lions. Those who respectfully address them, salute them as Khâlsajís, or men of the commonwealth.

It was long since foretold, by a celebrated traveller, Mr. Forster, that the Sikhs would become a powerful nation, whenever some enterprising chief should, by the destruction of their numerous petty leaders, unite them under his sole control. We have witnessed the accomplishment of this prediction by Ranjit Singh, and the Sikhs have become an independent and powerful people. The system of numerous distinct but federated chieftains arose from the patriarchal institution recommended by Nanak, who merely directed that his followers should, in any particular crisis, assemble at the holy city of Amritsir. Hence the assumed authority of Ranjit Singh must be considered as an infraction of the fundamental laws of the Sikhs; and although it has been rendered agreeable to the majority of them by their advancement to wealth and command, in consequence of his manifold and splendid conquests, its establishment was long strenuously opposed, and was effected only by the subversion of a multitude of chiefs, attached to the old order of things. Ranjit Singh’s policy has led him to make a new creation of chiefs and leaders, selecting them, generally, from the lower classes,
thereby forming a set of men attached to himself; and the new system to which they owe their elevation. That the usurpation of Ranjit Singh has been favourable to the increase of Sikh power no one can doubt; for, anterior to him, so far from having any common object or bond of union sufficient for the preservation of tranquillity amongst them, they were, if not coalesced by the necessity of providing against danger from abroad, perpetually engaged in strife with each other. That the consolidation of their power, and their subjection to authority has improved the state of society with them, is also undeniable, as it has conferred upon them a reputation to sustain, which they did not before enjoy. Time was that a Sikh and a robber were synonymous terms; now, few thefts are heard of, and seldom or ever those wholesale forays, to which the chiefs were once so much addicted. If the predatory propensity still lurk amongst some of them, the restraints of justice prevent its indulgence. At this day the operation of the laws is so effective, that there are few eastern countries in which the solitary traveller can pass with more safety than the Panjab.

In the reign of Ahmed Shâh, the first Dûrânî sovereign, the Sikhs were prodigiously increasing the number of their converts, and were excited by all the frenzy and confidence of aspiring sectaries. That great prince gave it as his opinion, when urged to attempt their control, that it was prudent to de-
fer attack upon them until the fervour of their religious enthusiasm had diminished. Zemân Shâh, in pursuance of his designs upon Hindústân, several times visited the Panjab, and was extremely anxious to have duly subjected the Síkhs. He seems to have employed both harsh and conciliatory measures, and so far succeeded that the several chiefs, and amongst them Ranjit Singh, who was even then powerful, were prevailed upon to visit Lahore, and pay homage to him. The prince farther conceived (or it was suggested by some of his advisers) the project of making Lahore his capital, an arrangement which, if carried into effect, would have materially changed the train of events, but which was overruled by his principal sirdârs, who would not consent to abandon Khorasân. In one of Zemân Shâh's expeditions Ranjit Singh, with his troops, it is said, sought refuge at Patiála, east of the Satlej, and repaid the Rájá for the asylum granted to him by the seizure of many of his guns and other war-like implements, with which he had before been unprovided. It is commonly asserted in the Panjab, that the Síkhs became masters of arms and horses by the plunder of the Mâhráttá armies, which flying from the pursuit of Lord Lake, entered within their borders. From the deposition of Zemân Shâh, the politics of the Afgháns were too distracted to permit them to interfere with the Síkhs, who finally defeated and slew the Dúrání governor, located at Lahore, and possessed themselves of the city. Ran-
jit Singh, who had received a kind of diploma as chief of the Sikhs from Zemân Shâh, had no ostensible part in this transaction; and, eventually, as I have already related, acquired the city from those who had. The capture of the capital led to the general acknowledgment of his authority, and besides reducing the contumacious of his own sect, he directed his arms against the petty Mâhomedan rulers bordering on the Satlej, and always contrived to subdue or to circumvent them.

It is certain, that during the reign of Shâh Sújah the Sikhs called their great military chief, Pádshâh, or king. The expulsion of that Dúrání prince, and the confusion in the countries of the west, presented opportunities of aggrandizement too tempting to be neglected by the Lahore ruler, whose authority at home had become sufficiently established to allow him to direct his attention abroad. Yet, even under these circumstances, he displayed much forbearance and moderation, and it was only after much provocation that he commenced to profit by the anarchy prevalent in the states of the Afghan empire. He possessed himself of Atâk and Kâshmîr, of the provinces of Múltân and of Líya, and constituted the Indus the boundary of his kingdom, while he made tributary the several petty chiefships on the western banks. He also seized Dêra Ghází Khân, and Dêra Fatí Khân, which had been in a manner evacuated by their owners. While thus employed in the south and west, he was equally industrious and
RANJIT SINGH'S ACQUISITIONS.

successful to the north amongst the various independent Hindú states of the hills, subjecting Jamú, and establishing his claims to tribute in Mandéh, &c. He, moreover, obtained the strong hill fort of Kot Kângrah, which he much coveted, from Rájá Sensár Chand of Sújahânpúr, as the price of expelling an army of Gúrkas, that besieged it. On the demise of this Rájá some two years since, he invaded the territory of Sújahânpúr, on the most unjustifiable plea, and annexed it to his own dominion; the son of Sensár Chand seeking an asylum in British Hindústán. Ranjit Singh has, moreover, invaded Bahâwalpúr under pretence, that the khán had assisted his enemy, Shâh Sujah ul-Múlkh; and he has exacted a tribute of nine lâkhs of rupees, or one-half of the revenue of the country. The fertile province of Pesháwer has also been devastated by the Máhárâjá, who not only requires an annual tribute of horses, swords, jewels, rice, &c., but sends large bodies of troops to ravage the country, apparently with the view of keeping it depressed. In the same manner his hordes annually visit the Yusaf Zai districts on the plain, and carry off a tribute in horses. In most cases, if the proportion of tribute be fixed, it is little acted upon, and in the instance of the petty states west of the Indus, is very much dependent upon the will of Hari Singh, Ranjit Singh's commander on the western frontier. At Pesháwer the evil of collection is seriously felt, for ten or fifteen thousand men sometimes march, and destroy
the whole cultivation. The levy of the Bahāwalpur tribute also calls for the despatch of a large force, which does not, however, pass beyond Milsa, on the northern bank of the Gārra. To the east, Ranjit Singh cannot pass the Satlej without violating his engagements with the British; on all other sides he is at liberty to act, and contemplates the conquest of Sind, from which he has been in the habit of receiving annual presents since his invasion of Bahāwalpur, when his troops were pushed on to Sabzal Kot, the frontier post of the Sindian territory. Since I was at Lahore, the treachery which put him possession of the Baloch provinces of Harand and Dājil, has materially advanced the prosecution of his designs, by laying open to him the road to the wealthy city of Shikārpūr. This important acquisition has induced a complete change in the arrangements hitherto adopted as to the conquered states in that quarter. The town and territory of Dēra Ghāzī Khān, before farmed to the khān of Bahāwalpur, have been resumed, and M. Ventura has been appointed governor, with orders to build a strong fort, evidently intended for a place d'armes in the intended operations against Sind. The petty chief of Sang-ghar has been also expelled, and his lands annexed to the government of Mūltān.

The revenue of Ranjit Singh, I believe, may be accurately estimated at two and a half crores of rupees, or about two and a half millions sterling.
It is calculated, that after defraying the expenses of his government and army, he is enabled to place in deposit one crore of rupees annually. It is farther believed that he has already in his treasury ten crores of rupees in money; and his various magazines of military arms and stores are annually increased in a certain ratio.

The military force of Ranjit Singh demands attention; and I believe it may be estimated, in round numbers, at seventy thousand men; of whom perhaps twenty thousand are disciplined, after the French and other modes. I do not pretend to speak positively as to the position and numbers of the Sikh troops, but generally speaking the following particulars may be nearly depended upon.

<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Káshmír</td>
<td>10000</td>
</tr>
<tr>
<td>With the King</td>
<td>3000</td>
</tr>
<tr>
<td>Karak Singh</td>
<td>2000</td>
</tr>
<tr>
<td>Shír Singh</td>
<td>3000</td>
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<tr>
<td>Tárah Singh</td>
<td>1500</td>
</tr>
<tr>
<td>Rájá Daiyán Singh</td>
<td>5000</td>
</tr>
<tr>
<td>Hari Singh</td>
<td>10000</td>
</tr>
<tr>
<td>Khúshíáí Singh</td>
<td>3000</td>
</tr>
<tr>
<td>Shám Singh</td>
<td>800</td>
</tr>
<tr>
<td>Fatí Singh</td>
<td>500</td>
</tr>
<tr>
<td>Ganda Singh</td>
<td>800</td>
</tr>
<tr>
<td>Officer commanding at Mankírah</td>
<td>500</td>
</tr>
<tr>
<td>Nájíb Regiment</td>
<td>1000</td>
</tr>
<tr>
<td>M. Allard’s Cavalry</td>
<td>3000</td>
</tr>
<tr>
<td>M. Ventura’s Infantry</td>
<td>4000</td>
</tr>
<tr>
<td>M. Court’s Infantry</td>
<td>1000</td>
</tr>
<tr>
<td>M. Avitabile’s Infantry</td>
<td>1000</td>
</tr>
</tbody>
</table>

Under orders of Súparsád, the Bráhman governor. Sons of the king. Prime Minister. [Indus.]
<table>
<thead>
<tr>
<th>Regulars</th>
<th>Battalions</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. Mevius’s Infantry 1500</td>
<td>These officers were dismissed when I was at Lahore: the Regts. Light Cavalry.</td>
</tr>
<tr>
<td>Mr. Campbell’s Cavalry 1200</td>
<td></td>
</tr>
<tr>
<td>Mr. Garron’s Cavalry . 600</td>
<td></td>
</tr>
<tr>
<td>Dowkal Singh’s Paltan 1000</td>
<td>Battalion Regt.</td>
</tr>
<tr>
<td>Newly raised Battalion 1000</td>
<td>Under drill.</td>
</tr>
<tr>
<td>Camp of the late M. Amis. Infantry . 4000</td>
<td>Battalion Regt. at present without commander or EuroP. Chief.</td>
</tr>
<tr>
<td>Cavalry ... 2000</td>
<td>Light Cavalry.</td>
</tr>
<tr>
<td>Artillery, reckoning broadly ten men to every gun, and supposing 200 Guns</td>
<td>Principally horse artillery, and now in course of training by M. Allard.</td>
</tr>
<tr>
<td>Allowance for the troops of Rája Gúláb Singh of Jamú and the several petty Sikh chiefs dispersed over the country, and not otherwise included</td>
<td></td>
</tr>
</tbody>
</table>

Total 73400

The disciplined troops of Ranjit Singh have a highly respectable appearance, are well clothed and equipped, and appear to be in want of no necessaries. Their value in the field remains yet to be ascertained. On the few occasions they have seen service their enemies have not been of a stamp to establish a criterion. The regiments are indiscriminately filled with Mússulmáns and Síkhs, and wear for head-dresses the pagrí of the Panjáb, each regiment adopting a distinguishing colour, as red, blue, green, &c. In other respects they are clothed similarly to the native troops in the British Indian
service. The Gúrkas alone wear caps. As soldiers, the natives of the Panjáb are extremely patient of fatigue, and capable of making prodigious marches with apparent ease; on this point they pride themselves; and they evince not only willingness, but pleasure and mutual emulation in learning military exercises. But they are prone to plunder, and it is invariably their custom at the close of a march to separate from their camp, and to rove over the country for four or five miles, armed with cudgels, and making booty of anything that falls in their way.

As men, physically speaking, the natives of the Panjáb are superior to those of Hindústán Proper. Their limbs are muscular and well proportioned, and they have a stoutness of leg and calf, seldom seen in the Hindústání. Instances of very tall stature may be rare, the general standard being a little above the middle size. The Síkhs are certainly a fine race of men, particularly the better classes. Their females, being seldom permitted to go abroad, I can scarcely speak decidedly concerning them, but the five or six I have by chance met with, would justify the supposition that they are very attractive. They wear extraordinary high conical caps, producing a curious effect, with trowsers. The dress of the men is peculiar, but not inelegant, consisting of the Panjáb pagrí for the head, a vest, or jacket, fitting close to the body and arms, with large, bulky trowsers, terminating
at the knee, the legs from the knee being naked. Chiefs occasionally wear full trowsers, which, however, are recent introductions, and many people remember the time when the Máhárájá and his court could scarcely be said to wear trowsers at all. Over the shoulders, a scarf is usually thrown. Generally speaking, these articles of dress are white. The Síkhs, to their honour, are very cleanly in their linen, in which particular they advantageously differ from their Mússulmân compatriots. Their scarfs are usually trimmed with a coloured silk border, and sometimes scarlet shawls, or other showy fabrics, are employed. The Síkhs allow the hair of their heads to attain its full growth, and gather it up into a knot at the crown, agreeably to the old Jetic fashion. By pressing it tightly back from the forehead they somewhat elevate the upper part of the face, which imparts a peculiar cast to the countenance.

The Síkhs are almost exclusively a military and agricultural people. They pay much attention to the breeding of horses, and there is scarcely one of them who has not one or more brood mares. Hence, amongst the irregular cavalry—a service to which they are partial—nearly every man's horse is bonâ fide his own property, and even in the regular cavalry a very trifling proportion of the horses belongs to the Máhárájá. It must be confessed that the Síkhs are barbarous, so far as the want of information and intelligence can make
them, yet they have not that savage disposition which makes demons of the rude tribes of the more western countries. They are frank, generous, social, and lively. The cruelties they have practised against the Mâhomedans in the countries they have subdued ought not, I think, to be alleged against them as a proof of their ferocity. Heaven knows, the fury of the bigoted Mâhomedan is terrible, and the persecuted Sîkhs, in their day, were literally hunted like beasts of the field. At present, flushed by a series of victories, they have a zeal and buoyancy of spirit amounting to enthusiasm; and with the power of taking the most exemplary revenge, they have been still more lenient than the Mâhomedans were ever towards them. Morality, I believe, is scarcely recognized amongst them, and chastity, I have been told, is neither observed nor expected to be observed by their females. It is no unusual arrangement for the many brothers of a family to have a wife in common; and I have known the soldiers of M. Allard request permission to visit their homes, alleging that their brothers had gone on a journey, and their wives were alone. The plea was considered a good one. Such customs must not be imputable to them as Sîkhs, they are rather the remains of an ancient and rude state of society. It must also be observed, that trespasses on the rules of decency must be made by themselves, and amongst themselves; liberties taken by strangers
would be held as crimes, and resented accordingly. Should the Sikhs continue an independent nation, it may be supposed that increased civilization will gradually remove these traces of barbarism. Though professed converters, they are perfectly tolerant, and though singular in some of their usages, they never require others to imitate them. On the whole, having seen the turbulent tribes of Khorasân, and the milder races of Sind and Bahâwalpûr, I was pleased with the Sikhs, and could believe that, when in course of time they grow a little more enlightened, they will become a superior people.

The Sikh irregular cavalry have a peculiar exercise, at which they are very expert. In action, their reliance is not so much upon the charge, as upon a desultory species of warfare, to which they are well trained. It consists in advancing upon their enemies until their matchlocks can take effect, discharging them, and precipitately retreating to reload, and to repeat the same manoeuvre. They are considered good shots; and their plan has generally answered, but they have had to encounter no opponents provided with strong divisions of artillery. Yet it must not be forgotten, that in two or three actions with the Afghâns, when these latter thought fit to fight, the Sikhs have been unable to withstand the fury of the Dûrânî charge.

There is amongst the Sikhs a class of military fanatics, called Akâlîas, who clothe themselves in
black, and are always armed in a most profuse manner. Some of them have half a dozen swords stuck about them and their horses, and as many pistols, and other arms. They carry round the top of their pagrí a circular steel disc, with a rim, perhaps an inch broad, the edge of which is very sharp. I, at first, supposed this instrument was intended to break the cut of a sword, but learned that it was an offensive weapon, thrown by the hand; and I was assured that these men could eject it with such force that they could divide the leg of a horse, or even of an elephant.

The pay of the troops, provided for by jághírs, or the assignment of lands, is, of course, very variable. That of the regular infantry, is said to be one rupee higher to the private soldier than in the British service. The pay of the officers in the regular battalions is also fixed, but still fluctuates, as those made by the Máhárájá himself receive extravagant allowances, while those promoted by the commanding officers receive only the regulated stipend. The troops are not paid with punctuality, but they are certain of receiving all arrears once during the year. The Síkhs are allowed every year the indulgence of leave for three months, to visit their homes. They return at the annual festival of Dassérah, when the Máhárájá reviews the assembled force of his kingdom. Amritsir is usually the spot selected for this review. The Síkhs, being permitted the free use of wine,
it is much to their credit that during the nine months they are present with their regiments the greater part of them abstain from it, and make up for their forbearance during the revelry of the liberty season.

Ranjit Singh is the son of Máká Singh, and was born at Gújaránwála, a small town about sixty miles west of Lahore. In his early infancy he manifested a predilection for war, and all his amusements had reference to that art. Such was the barbarism of the Síkhs at that period, that the young son of a chief was not taught to read or to write, accomplishments which he has never since acquired. On the demise of his father, being yet a minor, his mother assumed the authority; but suspecting that she intended to keep his patrimony from him, he slew her, and by so terrific a deed acquired the government of his native town, and the command of two thousand horse. From that moment he commenced his plans of aggrandizement. It was one of his first objects to raise a disciplined regiment of foreigners, a singular proof of sagacity, in a country where every one was a horseman. This regiment, his present Najíb Páltañ, was of eminent service to him, and now enjoys many privileges. He was some years employed in the reduction of his own countrymen, and finally, by taking advantage of the disorders in Afgáñistán, has become a powerful prince; and the only absolutely independent one in what
may be termed Hindústán. Ranjit Singh owes his elevation to his own ability and energy, favoured by the concurring circumstances of the times. He has always been his own counsellor; and at present, surrounded with officers and ministers, he takes no opinion on important state affairs. As a general, setting aside his good fortune, he has exhibited decisive proofs of great personal valour, quickness of conception, and promptitude of execution. He exemplified in the investment of Múltán an acquaintance with stratagem, and in the siege of Mankírah remarkable perseverance, and a possession of resources to meet difficulties, that would have done honour to any general. In his campaigns on the Indus his achievements were of the most brilliant kind, and no commander could have surpassed him in the beauty and celerity of his movements. In his relation with his troops he appears to great advantage, enjoying the general esteem, which his kindness and liberality have secured. Not a day passes without thousands of fervent aspirations for the continuance of his life. He is equally popular with the generality of his subjects, and rules with an equal hand both Mússulmán and Hindú. The only hardship of which the former complains is the interdiction of azán, or summons to prayers. His devastation of countries, on their subjection—a measure seemingly injurious to his own interests—does not originate so much in cruelty as
in obedience to a barbarous system of warfare, long established in these countries.

The annual visits to Pesháwer, and other dependent states, are evidently made with the political view of keeping them depressed, and of preventing the possibility of reaction. Although himself illiterate, he has a respect for acquirements in others, and when occasion presented itself, during his first visit to Pesháwer, of showing his esteem for literature, he did not neglect it, and issued positive orders for the preservation of the extensive library of the Mússulmán saint at Chamkanni. He must be deemed charitable, if we may judge from the large sums daily lavished upon fáquirs and others, and his bounty extends to the Máhomedan as well as the Hindu. He is undoubtedly gifted with liberality of mind, as evinced in his deportment to his Máhomedan subjects, who are admitted to all posts and ranks. His confidential physician is fáquir Azzíz-al-Dín, and no man perhaps is more trusted by him. Although he has elevated some of his menial servants to the highest commands in the state, it must be admitted that they have proved men of high merit, as Harí Singh, Khúshíál Singh, and others. The former of these was, however, a towns-fellow, and playmate of the Máhárájá in his childhood; and the prince has not a more devoted subject or a more intrepid general. Mír Dháiyáán Singh, it is said, was found a stripling in the jangal on some ra-
vaging expedition; his personal attractions pleased the Māhārājā; and his subservience to his impure desires has effected his promotion to the dignity of minister and rājā, and the advancement of all his family. He has not proved deficient in talent, although much so in moral excellence, unless he be belied. Mīr Dhaiyān Singh has two brothers, Gūlāb Singh and Sūchīt Singh; both have been created rājās; and Gūlāb Singh, as governor of Jamū, possesses very great power. Sūchīt Singh, it is asserted, was once as much a favourite of the Māhārājā as his brother, Dhaiyān Singh. These three brothers, called the Rajās, have been raised to more influence than perhaps is agreeable to Ranjīt Singh, but it was his own act; and however repentant, he scruples to acknowledge his error by degrading them. Yet it is popularly believed, that if he could get them together he would not hesitate to seize them; but they, aware of the probability of such an accident, take care never to attend the court at the same time.

Ranjīt Singh has but one son, Karak Singh, who is considered legitimate, or who is believed by himself to be so, according to report. This prince has proved incapable of command; and his father has been obliged to remove most of the troops he placed under him, owing to the disorders his son permitted, or was unable to control. He is esteemed imbecile, but, I suspect, is merely of a mild, placid disposition, averse to cruelty as to
exertion. He has frequently remonstrated against the violent measures of his father, particularly against the occupation of Sújahânpúr, with the young râjá of which he had contracted friendship by the exchange of turbans. Râjá Dhaiyân Singh, it is said, presumed to intrigue with his wife, an injury which might have passed over unnoticed by him, but was resented by Shír Singh, who castigated the offender in open darbâr. Karak Singh has a young son, Noh Nîhâl Singh, of whom Ranjit Singh, and the Sikhs generally, entertain great hopes and high expectations.

Shír Singh is the son of one of Ranjit Singh's wives, whom he married for political purposes, and whose turbulent spirit has occasioned him much trouble. In his cups, the Mâhârâjá declares her offspring to be due to some dhobi, or washerman. The young man has, however, merit, which procures his being treated with respect. He is brave and generous, and very popular with the soldiery. He attaches himself a good deal to the French officers, and to Europeans generally; and many people, looking at the incapacity of Karak Singh, consider his prospects favourable; but he is extremely dissipated.

Besides these, there are three others, Tárrah Singh, Peshâwar Singh, and Káshmirí Singh; by universal opinion pronounced supposititious, the sons of various females, whose fortune has located them in the Mâhârâjá's hâram. By the little notice he
takes of them, the prince plainly shows that he coincides with the public sentiment.

It is already foreseen, even by the Síkhs, that the succession will be disputed; and the death of Ranjit Singh will, inevitably, involve the Panjáb in all the horrors of anarchy. In person, the Márhárájá is a little below the middle size, and very meagre. His complexion is fair, and his features regular, with an aquiline nose. He carries a long white beard, and wants the left eye. Though apparently far advanced in years, I believe he has not completed fifty. On the right side of his neck a large scar is visible, probably the effect of a wound. In his diet he is represented to be abstemious, but has always been perniciously prone to copious cups of the strongest spirits, which, with his unbounded sensuality, has brought on him premature old age, with a serious burthen of infirmities: for some ailment, he makes daily use of laudanum. Simple in his dress, which is of white linen, he wears on his arm the celebrated diamond Koh-i-Núr, of which he deprived Shâh Sújáh al Múlkh, who had promised it to him, but first attempted to dupe him, and then to withhold it altogether. His attendants, domestics, &c. are splendidly clad, and display a profusion of gold and jewelled ornaments. Although Ranjit Singh, in his relations with the Müssulmáns to the west, assumes a high tone, at home he simply styles himself Sirkár. In his affairs with the Afgháns
he has always received ample provocation; and
the shameless deceit and perfidy, constantly played
off upon him by their short-sighted and unprin-
cipled chiefs and politicians, deserved the vengeance
he has inflicted upon them.

To sum up his character as a public man, he
is a prince of consummate ability, a warrior brave
and skilful, and a good, but crafty statesman. In
his private or individual capacity, he has many
shining qualities; but they are obscured by many
failings, and by habits so grossly sensual that they
can scarcely be excused by the knowledge that
they may be attributed to the barbarous period
at which he was born, or by the fact that in such
respect he is not worse than many of his com-
patriots. If there be a prince of antiquity to
whom he may be compared, I think it might be
Philip of Macedon; both claim our admiration
as public characters, and our censure as private
men. On a review, however, of their actions, their
means, and advantages of birth, it may be conceded
that the more splendid career has been run by the
conqueror of the Panjâb.
CHAPTER XX.

Decline to see the Maharaja.—Service of the Maharaja.—Routes from Lahore.—Sikh females.—Baloches.—Meeting with Thákúr Singh.—Sikh villages.—Thákúr Singh.—His bright expectations.—Mission of Thákúr Singh.—His party.—State of country.—Occupations of Thákúr Singh.—His darbárs.—His attentions.—Harípah.—Tradition.—Local features of Harípah.—Identity with those of Arrian’s Sangala.—Site of Alexander’s altars.—Euthydemia.—Distressed by gnats.—Night march.—Chicha Wání.—Túlúmba.—Ancient fortress.—Conjectures thereon.—Kindness of Thákúr Singh.—The Kattí.—Patán villages.—Sketches lost.—Take leave of Thákúr Singh.—Re-meeting at Pesháwer.—Friendly Mogal.—Fázílpúr.—Mír Mobárák.—Fatí Máhoméed Ghorí.—His salutation.—Shikárpuí.—The evil eye.—Nazzar Máhoméed.—Ladkhána.—Máihota.—Séhwán.—Kotí.—Haidarabádí.—Fort.—Antiquity.—Rulers of Sind.—Revenue and military force.—Mír Ismael Sháh.—His reputation and diplomatic talent.—Anecdote of Mr. Hankey Smith’s mission.—Mír Ismael Sháh’s dilemma.—His means of extricating himself—His dexterity and increased repute.—Residence at Haidarabád.—Determination.—Leave Haidarabád.—Fray.—Tatta.—Modern history.—Decline in trade.—Country between Tatta and Karáchí.—Landís.—Adventures on the road.—Pálí opium káfíla.—Karáchí.—Port.—Castle of Manároh.—Port of Alexander.

The Maharaja was at Lahore when I arrived, but soon departed for Amratsir, to celebrate the annual festival of the Dassérah; on which occasion he re-
views the collective force of his kingdom, being exceedingly fond of military display. He did not return until the close of the rainy season, and I declined the honour of an interview with him—which General Allard was willing to have brought about—as I did not purpose to remain; and I was aware that if by chance the Māhārājā should be pleased with me, he would propose, in course, that I should engage in his service. The general had wished that I should have made a sketch of Lahore, for presentation to the Māhārājā, as, he observed, that it was necessary to amuse, as well as to be useful to him; but I did not do so for the reasons just stated.

I could plainly see that the Māhārājā’s service, however lucrative, had disadvantages; and not the least of them, in my opinion, was that of being compelled to minister to the gratification of his caprice and vanity, or to become the instrument of his vengeance and exactions. Even General Allard condescended to serve the Māhārājā’s views in such respects, and while I was there had in charge two Brāhman prisoners, who were most ignominiously treated, and tortured with thumb-screws, under the notion of forcing them to disgorge the wealth they were accused of having amassed in Kāshmīr. The men may have been guilty; but I grieved to hear that their religious prejudices as to food had been purposely violated, and to witness them occupied, under terror of the bayonet, in the degrading labour
of bringing baskets of earth on their heads into the general's gardens.

If I left Lahore with regret, after the favours I had received, I was glad to escape from the oppressive heat, and the plague of flies, more annoying there than at any place I remember to have seen. I had the choice of dropping down the Râví in boats, or of taking the land route on the eastern bank of the river, by Sâtgharra and Tûlúmba; the direct one by Saiyadwâla, which I had before travelled, being impassable from rains and inundations. I preferred the land route, and from Lahore rode, —for I had purchased a small horse—to Nîázpûr. Here one Júár Singh, a Sîkh, took me to the dârám-sâla, and my horse to his own dwelling. As I followed him through the village I had an opportunity of seeing many of the Sîkh females, who not expecting an intruder, were taken by surprise, and had not time to conceal themselves. They were generally very well-looking. Júár Singh furnished my repast, and in the morning refused an equivalent.

To Mangah, five cosses distant, there was excellent pasture land; and on the road I was overtaken by a respectable Mâhomedan party of mounted Baloches, natives of Mangah. They were gaily attired, with silken shawls, of gaudy colours, loosely bound round their heads, while their glossy black hair, in luxuriant ringlets, and duly oiled, depended upon their shoulders. About two cosses beyond Mangah
I found a walled-in village, where I put up at a takía. Two or three Sikh villagers had tendered their hospitable offices, when a person arrived with a message from Thákúr Síngh, a young Sikh sirdár, encamped near the village. I went to him, and was most civilly received by a handsome intelligent youth, apparently sixteen or seventeen years of age; and, as he was going to Múltân, it was instantly agreed that we should be companions for the journey. I left him, promising to be ready in the morning when he and his cavalcade marched. During the night a heavy shower of rain fell and disquieted me, as I had no place of shelter, and my effects were completely soaked. In the morning, proceeding towards the Sikh camp, I fell in with a servant of the sirdár, whom I accompanied in advance, but learned, afterwards, that the party was behind. We passed a variety of villages, principally inhabited by Sikhs; and in all of them were substantial brick houses. They had generally small bazars, and around them, more or less, cultivated land; yet the whole country was essentially a grazing one. There is no Sikh family that has not a brood mare or two, and the number of horned cattle was extraordinary. Over the jangal bushes and trees I was pleased to observe, twining and in bloom, the convolvulus major. The Sikhs as we passed along were evidently disposed to be merry at my expense; a Feringhí, for the first time seen amongst them, being naturally considered a *rara avis*; and I had reason to
congratulate myself that I was in company sufficient to restrain their propensity to mirth. To their honour, it must be allowed, that their villages are particularly clean, and a certain quietude reigns amongst them, which causes the traveller to regret that he passes them so quickly. On reaching the spot intended for encampment, at some distance from a village, we were soon joined by Thákúr Singh and his party. My nag was directed to be placed in line with his own horses, and to be taken equal care of, while, I was informed, that I should not be permitted to incur any expense, however trifling, during my stay in the camp. The sirdár was son to Shám Singh, one of the few old Sikh chiefs not absolutely pauperized by Ranjit Singh. It was said that the father of Shám Singh, by name Níhál Singh, was warlike and powerful, and that Ranjit Singh fearing him, courted his friendship. On his demise, however, the Máhárájá alienated much of the family property, Shám Singh being of milder disposition, and therefore less respected. He, nevertheless, enjoys a revenue of three lákh of rupees, from a tract of country between Lahore and Jamú, and keeps in pay about eight hundred followers, chiefly horsemen. It was now contemplated by Ranjit Singh to unite his grandson, Noh Níhál Singh, (son of Karak Singh,) with the daughter of Shám Singh. Such an alliance induced flattering expectations, Noh Níhál Singh being presumptive heir to the Sikh throne. This union did eventually

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ensue, but was dissolved on earth by the death of
the young Noh Nihâl, occasioned by one of the
most surprising accidents it has been the fate of the
Sîkhs to witness.

At this time, Thâkûr Singh was proceeding to
arrange differences which had arisen between the
Sûbahdâr Sohand Mall and the Khân of Bahâwal-
pûr. He was accompanied by his uncle, Khûshâl
Singh, a highly respectable old chief, and, besides
his personal attendants and mûnshîs, had about one
hundred and fifty horsemen, a small field-piece
drawn by bullocks, and six camels carrying swivels.
Amongst his followers were a band of musicians,
two falconers, and a Brâhman, who daily performed
some mystic rites connected with his superstitions.
One of his mûnshîs, Haiyât Khân, a well-informed
Mâhomédan, was directed to see that I needed no-	hing, as he was supposed to be best acquainted with
European habits, and on that account was accus-
tomed to transact business with the French officers
at Lahore.

We made three or four marches, usually of eight
or ten cosses each, passing numerous villages with
Sîkh castles and towers, the largest of which was
Sâtgharra (the Seven Castles), the country abound-
ing in pasture, and the jangal more or less wooded.
Besides dwarf tamarisks and mimosas, bér and pípal
trees only occurred in number, two or three cypress
trees being observed near villages. We always
halted at some distance from the villages; and a
grove of pipals was generally selected, the shade
thereof obviating the necessity for erecting tents.
This tract of country was held in jāghīr by Rājā
Mīr Dhaiyān Singh.

On reaching our encampments Thākūr Singh
always repeated some prayer over a basin of warmed
ghee, produced by the Brāhman, who alike mumbled
something, and at the conclusion dropped into the
fluid a pais, or piece of copper money. He was
extremely inquisitive on all points connected with
Europeans; and during my stay with him I enabled
him to arrange a voluminous vocabulary of the
English language; he in turn teaching me his Gürūs
alphabet. I was surprised at his acquaintance with
Christian tenets, which I found he had acquired from
tracts, translated into the dialects of the Panjāb;
and he one day asked for an explanation of that
portion of the discourse on the mount in which it
is stated, "If an eye offend thee, pluck it out," &c.
In the evenings a darbār was held, at which the
soldiers presented themselves, and saluted with the
customary Sīkẖ exclamation of "Wāḥ! Wāḥ!
Gūrū-Ḹ! Fatteh!" or "Bravo! bravo! oh, Gūrū!
viictory!" Amongst these were one or two of the
fanatic Akāḷiās, or immortals, distinguished by their
dark dresses, and a peculiar energy of manner and
expression. At these darbārs Thākūr Singh always
placed me on the same seat with himself and uncle,
and held my hand within his, so assiduous was he to show attention, and so politely did he acquit himself.

When the periods of repast arrived, the viands, &c. intended for me were placed separately on a kind of tray, and submitted to the young sirdár's inspection, that he might see no delicacy was omitted which his travelling stores contained, or which could be procured in the neighbouring villages.

A long march preceded our arrival at Haripah, through jangal of the closest description. East of the village was an abundance of luxuriant grass, where, along with many others, I went to allow my nag to graze. When I joined the camp I found it in front of the village and ruinous brick castle. Behind us was a large circular mound, or eminence, and to the west was an irregular rocky height, crowned with remains of buildings, in fragments of walls, with niches, after the eastern manner. The latter elevation was undoubtedly a natural object; the former being of earth only, was obviously an artificial one. I examined the remains on the height, and found two circular perforated stones, affirmed to have been used as bangles, or arm-rings, by a fáquír of renown. He has also credit for having subsisted on earth, and other unusual substances, and his depraved appetite is instanced in testimony of his sanctity. The entire neighbourhood is embellished with numerous pipal trees, some of them in the last stage of lingering exis-
Local Features of Haripah.

tence; bespeaking a great antiquity, when we re-
member their longevity. The walls and towers of
the castle are remarkably high, though, from having
been long deserted, they exhibit in some parts the
ravages of time and decay. Between our camp and
it extended a deep trench, now overgrown with
grass and plants. Tradition affirms the existence
here of a city, so considerable that it extended to
Chicha Wâtnâ, thirteen cosses distant, and that it
was destroyed by a particular visitation of Provi-
dence, brought down by the lust and crimes of the
sovereign.

We were cautioned by the inhabitants, that on
the plain we were likely to be assailed by makkahs,
or stinging-gnats; and in the evening we ascended
the circular mound behind us. There was ample
room on the summit to receive the party and horses
belonging to it. It was impossible to survey the
scene before us, and to look upon the ground on
which we stood, without perceiving that every con-
dition of Arrian's Sangala was here fulfilled,—the
brick fortress, with a lake, or rather swamp, at the
north-eastern angle; the mound, protected by a triple
row of chariots, and defended by the Kathî before
they suffered themselves to be shut up within their
walls; and the trench between the mound and
fortress, by which the circumvallation of the place
was completed, and whence engines were directed
against it. The data of Arrian are very minute,
and can scarcely be misapplied to Harîpah, the
position of which also perfectly coincides with what, from inference, we must assign to Sangala. I have made public my convictions on this point, but repeat them, as I doubt not they are just; and the identification of Sangala gives a point from which we may safely calculate upon the site of the celebrated altars of Alexander, which, in all probability, were in the neighbourhood of Pâk Pattan, on the Satlej, two marches from Harípah, Alexander having there gained the high road into India, which was afterwards followed by Taimúr.

The verification of the site of Sangala is farther important, because, subsequent to its destruction by the Macedonian leader, it again rose into consequence under the name of Euthydemia, clearly referring to a renowned king of Bactria, and which change in its fortunes is supposed to be owing to one of his sons; and we know of no other than Demetrius.

Our precautions were vain against the swarms of our tiny antagonists, the gnats, and at sunset they so annoyed us, and particularly the horses, which became absolutely frantic, that we had no alternative but to decamp, and march throughout the night.

Towards two or three o’clock in the morning we reached the small village of Chicha Watní, seated on the Ráví. Our entire course had been through close jangal, in many parts under water, and just before reaching the village, part of the company, with whom I had preceded the rest, came upon a
small arm or cut from the river, which we crossed on horseback, the depth of the water barely permitting us. On this occasion, on attempting to ascend the further bank my horse fell back with me into the water, and besides being myself well ducked, my saddle-bags were completely soaked. We had mistaken the road, as Thákúr Singh, who followed it, avoided this obstacle. At this village we missed the pipal groves and occupied houses. The inhabitants were chiefly Máhomedans; and there were two Síkhs stationed, as we afterwards found was the case in every Máhomedan village. There was a large ferry-boat here, in which, in company with Thákúr Singh and his band of musicians, we were rowed up and down the river in the evening. Some of the men took idle shots at alligators basking freely on the banks.

From Chicha Watní we made a long march of fifteen cosses, once touching on the river, through jangal less close and drier. Another march brought us to the neighbourhood of Túlúmba, surrounded with groves of date-trees, and, to appearance, a large, populous and walled-in town. I did not visit it, for although we stayed three or four days in its neighbourhood, I fell sick. Close to our camp was, however, the ruins of a mud fortress, with walls and towers unusually high and thick. I cannot call to mind the name it bears. It was considered so extraordinary, that Thákúr Singh, with all his Síkhs, went to inspect it, and I, being then well, accompanied
them. It needed not the murmurs of tradition to assert its antiquity, and must have been in the ancient time a remarkably strong fortress. Like Haripah, its destruction is ascribed to the crimes of its rulers.

If my view of the operations of Alexander in this part of the country be correct, Túlúmba represents the capital of the Mallí, which could not have been Múltán, even though its name be rightly Mállís-thán, as that only tends to prove that it was one of the confederated towns, which may be readily granted without admitting that it was the principal. There is a chance that in the old mud fortress we have the remains of the fort held by Bráhmans, whose defence was so obstinate, and so fatal to themselves, and which was evidently immediately contiguous to the capital of the Mallí.

I made the first march from Túlúmba on horseback, but grew so unwell, that the second I was accommodated in the state-carriage, drawn by two fine horses, belonging to Thákúr Singh; and so obliging was the young sirdár, that he made it a point to be my companion during the latter half of the journeys we made. In this manner we reached Múltán, and encamped near the zíárat of Shams Tábrézí. Between Chicha Watní and Túlúmba, and from the latter place towards Múltán the country is inhabited by the Kattí tribes, apparently the descendants of Alexander's determined opponents. They are a pastoral people, dwelling
in temporary villages, and keep amazingly numerous herds of horned cattle. For every head of cattle they pay a tax of one rupee to the government. They traffic largely in ghee; but although they are rich in rural wealth, they have not the most honest or peaceable reputation. As Multan is neared, the soil, which from Túlúmba had become light and sandy in a degree, is now decidedly so, and fixed villages again commence. In each of them is a square tower, the indication of former Patán rule. Near these villages the pípal is generally superseded by the ghaz, or tamarisk, which attains an enormous growth, but yields an insufficient shade.

We remained many days at Multán; but my disorder, a bilious fever, grew upon me, and I was little able to enjoy, or to benefit by my stay. I had made a sketch of the town, which showing to Haiyat Khan, he conveyed it to Thákúr Singh, who smiled, and said, I was sent by the Sahib loghs to take sketches of the country. It was returned at the time, but at night was taken from under my pillow. When at Harípah I had also sketched the old fort. The paper was handed from one to the other, and I have now to regret its loss.

At length Thákúr Singh continued his march to Sújah Kot, and encamped in the garden of Mozafar Khan. I remained many days with him, and ridded myself of the fever, which, nevertheless, left me extremely weak; on which account he wished me to prolong my stay, but I was anxious
to proceed. With difficulty I procured his consent, and took leave of him and his uncle, having received the most friendly attention while in their camp. Thákúr Singh had even purposed to have presented me with a sum of money, and Khúshál Singh had approved of it. It was not offered, because I had told Haiyát Khán, in the most positive manner, that I would not accept it. He had also frequently wished me to remain with him altogether, as far as I could judge, with sincerity, stating, that he could not be so munificent as the Great Sirkár, (Ranjit Singh,) but that he could give one thousand rupees per month, and when the marriage of his sister took place he might be able to do more.

I often remembered Thákúr Singh and his kindnesses; but years had elapsed, when at Pesháwer, in 1838, I had again the pleasure to meet him. He was as friendly as ever; we exchanged presents of horses; but I departed without bidding him farewell; an omission occasioned, and I trust to be excused, by the knowledge that he had prepared a costly parting present, which I did not choose to accept.

Once more alone, I reached Pír Jelâlpúr, and thence proceeded to Uch. From which place, on the road to Allahabád, I missed my way, an accident which led me to a village, Gúgújarwála, where the principal, a Mogal, as he said, by descent, treated me handsomely, and detained me a day
to feast on venison. Thence I passed on to Allabád, and by the road I had before travelled to Fázilpúr, where I remained a few days with Ráhmat Khán and his party. On leaving I took one of his men to accompany me to Khairpúr, because I was aware, from what I had before seen of the administration in Sind, that, being mounted and a stranger, I should be searched at every post where government officers were stationed, and that altercation might arise, unless I had some one to explain. I arrived at Rohrí without any serious interruption, and found Mír Mobárak, a son of Mír Sohráb, about to take boat for Haidarabád. One of his suite accosted me, and, finding that I was going there, spoke, untold by me, to the Mír, and obtained his consent that I should take my place in the boats. The Mír departed, amid the benedictions of his brothers and crowds assembled on the banks, but when I was about to put my horse into one of the boats, it was objected that the animal could not be received, although I might go if I pleased. I would not assent to this arrangement, and therefore proceeded to Khairpúr, where I now stayed a few days, the guest of Fatí Máhomed Ghorí, who, while he took no notice of me when I was there before, did not think me unworthy of his civilities when I did not need them. I went to visit my old friend Múlla Háfíz, when Fatí Máhomed observed me, and beckoning me to him, he said, “Why not come and stay at
my house, where you and your horse shall be taken care of. Feringhís, when they pass through Khairpúr, always put up with me.” After a few days, in which I learned that the direct route from Khairpúr to Haidarabád was perilous at the point where the frontiers of the two territories unite, from the feuds of the border tribes, encouraged, perhaps, by the policy of the mírs themselves, I adopted the suggestion of going to Ladkhána, with the expectation of finding there Afghán merchants, with whom I might drop down the river. I did not take the nearest road, but returned to Rohrí, and there crossing the river, passed on to Shikárpúr, where I stayed again a few days. I was received by an Afghán in the service of Kásim Sháh, and lodged in the house with his family. One of his neighbours, an Afghán, I believe, also, either had, or pretended to have, a great dread of me, for a reason I had never before heard advanced; viz. that as a Feringhí, I possessed an evil eye, and could at pleasure bewitch his wife and his daughter. My host treated the allegation with ridicule, though his neighbour insisted that he was right, and cited book authorities; and the affair only ceased when the former threatened to consider such an injurious suspicion as an insult to himself.

Ladkhána, or Lárkhána, was twenty-one cosses from Shikárpúr, and as the road leads through jangal, and is unsafe, my Afghán and his brother accompanied me. We passed a night at a village
on the road, and immediately preceding the town crossed a large canal, on which it is situated. My horse, never a very good one, had become of little use to me, and I parted with him to the Afghāns for a trifle consideration, having met with, as I expected, a fruit merchant of Kābal, Nazzar Māhomēd, who brings annually supplies for the Haidarābād Amīrs. A government boat was waiting for him and his party at the bandar, or river station, and he was agreeable that I should avail myself of it.

Ladkhāna was a large, populous, and commercial town, the bazars exhibiting great activity. It was governed by the Nawāb Wālī Māhomēd, of the Līghārī, a Baloch tribe, who is styled the Vazīr of Sind. He is very popular, and his sway is mild. In company with Nazzar Māhomēd, I started for the bandar, six or seven cosses distant, but we missed our road, and were wandering nearly throughout the day. We crossed the Nārī, a cut or branch of the Indus, which, with a singularly irregular course, winds through the beautiful country west of the main river to Séhwan, where it rejoins, after forming the lake Manchūr. On the banks of the Nārī, near Ladkhāna, are the remains of an ancient fortress, on a huge mound, called Maihota, a name not unknown to the ancient inhabitants of our isle, being yet preserved by an ancient castle in the northern counties, or in Scotland.

On gaining the bandar we found the boat
waiting, and thence we quietly floated down the river, once or twice touching on sand-banks in our course. Opposite Séhwan we halted, that the party might visit the celebrated shrine of Láll Shâh Báz, and I accompanied them, that I might see the town and old castle adjacent to it. The site was plainly an ancient one, if we may not accede to the popular belief that it was founded by Shísh paigambar, or the inspired patriarch Seth.

From Séhwan we pleasantly descended to Haidarabad, with the Lakki hills on our right. The bandar, or boat station, is, indeed, three miles distant from the town, and there is a small village at it, while on the opposite bank is the larger one of Kotlí, belonging to Ahmed Kháñ, chief of the Búlfút, a Lúmri tribe.

Haidarábád is built on a low calcareous elevation, stretching at first north and south, the direction of the buildings, and then sweeping round towards the river, where it is surmounted with several large tombs of Gúláám Shâh, Kalorah, Mír Kerím Álí, and others of the past and reigning dynasties. The houses are meanly constructed of mud, and the bazar forms one long street, the entire length of the town. A good deal of commerce is obviously carried on, and towards evening, when the Hindús assemble, there is much bustle, and it may be supposed much business transacted. At the southern extremity of the town is the fort, a large irregular building, with lofty walls and towers conforming to
the outlines of the scarped eminence on which they stand. It is built of kiln-burnt bricks, and, with its various lines of loop-holes, has a singular and interesting appearance. The several Amírs have their residences within it, and strangers are not permitted to enter. The ancient name of the fortress was, I believe, Nirang, but the town is probably of more recent date. As the capital of Lower Sind it became distinguished under the later Kalorah princes, the earlier ones residing at Khodábád, whose remains now exist north of Séhwan. The last sole prince of Sind was Gúlám Nabbí, Kalorah, a Jet family, claiming descent from the Abbássíde caliphs. He and his family were dispossessed by their sirdárs of the Tâlpúrí, a Baloch tribe, whose descendants now reign. There were at this time at Haidarábád, the Amír Morád Alí, his sons, Núr Máhomed, and Nassír Khán, the Amírs Sohabdár and Mír Máhomed. Morád Alí is the principal, and may be said to govern the country, although all of them have shares in it, and Amír Sohabdár, his nephew, is somewhat contumacious. Morád Alí is not beloved, and in no country is oppression more generally complained of than in Sind; but, although I resided three or four months at Haidarábád, I never witnessed or heard of any cruelties or exactions practised there; on the contrary, there was perfect freedom and security of persons and property.

If I inquired as to the revenue and military force,
I was told exaggerated stories of a crore of rupees, and a lakhs of bandúks, or firelocks, with Baloches, to use them—complete fire-eaters. I never saw anything in the shape of troops, save the few mounted attendants who accompanied the amírs on their hunting excursions. I observed, indeed, that nearly every male at Haidarabad was a núkar, or servant, receiving certain allowances in grain and money, but never attending darbár, and engaged in ordinary trades and occupations. There are, however, many sirdárs who must have followers, and the Baloch tribes hold their jághírs on condition of military service. Of their quotas the Sindian armies may be composed, but I understood it was ruinously expensive to draw them out, as in that event the amírs, who at other times treat them most niggardly, are obliged to be equally lavish, so that it is cheaper for them to buy off an enemy, than to collect their hordes to repel him.

I was introduced to Mír Ismael Shâh, a Shíá saiyyad, of Shíráz family, and living in distinction at Haidarabád. In the confidence of Morad Alí and his sons, he was usually employed in embassies of importance, and had been deputed to the Vazír Fatí Khán, in Khorasán, and to the government of Bombay. He had a reputation for ability; and, as a proof of his “onar,” or dexterity, an anecdote was related to me, which threw light on the insult offered to the British mission under Mr. Hankey Smith, at Táutta. It appears, Mír Ismael
Shâh had been sent elchí, or ambassador, to Bombay, where he was allowed five thousand rupees monthly, provided with a handsome house and carriage, and otherwise so highly honoured that, after his business, if he had any, was concluded, he slighted the intimations made to him from time to time that he might return, very naturally desiring to profit, as long as he could, by British munificence. It had, however, been proposed, that a mission should accompany him on his return, in acknowledgment of the politeness of the amírs; and, as these important chiefs declined to treat with the subordinate government of Bombay, it was got up by the supreme government of Calcutta, in deference to the scruples of their highnesses. The amírs had no wish to receive a mission at all; and, not supposing that the supreme government would condescend to despatch one, had raised objections, under the hope of saving themselves from its infliction. Mir Ismael Shâh found himself in a dilemma, as, the better to ingratiate himself with his English friends, he had been representing that the mission was just the thing desired by the amírs; while, to them he had been writing, he had done all he could to prevent it. After a variety of delays on the part of Mir Ismael Shâh, he was at last informed that a vessel was ready to convey him to Karâchí; and, sore against his will, he was compelled to leave Bombay to prepare for the reception of the mission, and to excuse
himself to the amírs for having brought the visitation upon them. The mission, in due time, also arrived at Karáchí, and their old friend, Mír Ismael, was ready to receive them as Míhmândár. He wrote to his masters, that the Feringhís were very elate, and it was necessary to humble their pride; and he particularly noted the circumstance of hoisting the British flag, suggesting, that at Táttá, Wáli Máhoméd, Líghárí, should be sent with a force to strike it, after which the humiliated mission might be allowed to proceed to Haidarabád; as their pretensions would be lowered with their standard. The amírs were shocked at so bold a proposal, and were disposed to reject it as too hazardous, being fearful it might cause the return of the mission, and lead to war; but they were overruled by Mír Ismael Sháh, who pledged himself to provide against the return of the mission, and any evil results from the act he recommended. At Táttá, therefore, while the mission was encamped, Wáli Máhoméd, with a large party of horse, dashed unexpectedly amongst the tents, cut their ropes, and those of the flag-staff. The escort turned out, and a few lives were lost; but the object had been gained. The gentlemen of the mission were, of course, indignant, and talked of retracing their steps; but Mír Ismael Sháh was at hand to explain that the assault was the deed of the wild Baloches of the jangal, and committed without the cognizance of the amírs. Nor had he mistaken his powers
of persuasion: such excuses were accepted. He had cleared himself of the suspicion of having brought the mission, and obtained great credit for having so dexterously managed the delicate affair.

Mîr Ismael Shâh was very courteous to me, and offered me money if I needed it, and then to introduce me to the amírs; but I declined so much honour, having nothing to say to them. In course of conversation he talked so indulgently of swine-flesh, that I fancied, while at Bombay, he might have gratified curiosity at the expense of his Mâhomedan prejudices.

I resided at Haidarabâd in the house of Mîrza Khûrbân Alî, a Mogal, in the service of Amîr Nassîr Khân; and so cheap was subsistence that I did not expend more than three rupees, or about five shillings monthly. It being winter, the climate was also cool and agreeable, and, on the whole, I passed my time pleasantly. The month of Rámaţân again occurred; and reflecting that the warm weather would soon open, while I had now spent four years in wandering in the countries on either side of the Indus, my attention became directed to my future course, and I decided upon gaining the port of Karachi, and thence to make my way, in the best manner I could, into Persia. I therefore passed down the river to Tâtta, touching at, on the western bank, the Baloch village of Râhmat, and on the eastern, that of Alma-di-Got. At the latter place a serious dispute, I knew not on what
account, arose between our boatmen and the villagers. Stones and sticks were freely used, and swords were drawn, but fatal consequences were averted by our cutting our ropes, and falling down the stream.

Tatta lies some four miles from the river; it is in decay, but has abundant vestiges of former celebrity. To the west are elevations, crowned with a multitude of tombs. Some of these, constructed of yellow stone, curiously carved, are more than usually handsome, particularly that of Mirza Isā, Türkolānī, who, in rebellion against the Sūbahdār of Mūltān, called in the aid of the Portuguese. They afforded it, and subsequently sacked the city themselves, about 1555, A.D., from which date it has probably declined. It is advantageously situated in a country naturally productive, and is complaisantly spoken of by the natives of Sind, particularly by the Hindūs; though, during its recent occupation by British troops, the mortality amongst them would seem to belie its reputation for salubrity. It is said, the town has seriously suffered during the last fifteen years, when its cotton fabrics gave way before the superior British manufactures. It yet makes lūnghīs, and shawls of mixed silk and cotton, which are esteemed. The bazar is tolerable, and provisions reasonable; its gardens are numerous, producing mangoes and ordinary eastern fruits in some quantity, with small apples.

From Tatta to Karāchī the road leads over the
elevations to the west, which gradually subside into the level country; and a course of three or four cosses from them leads to Gújar, a small bazar town, with pools, or deposits, of rain-water. Hence, a generally sterile, and somewhat sandy tract, is passed to the Júkía town of Gárrah, seated on a salt-water creek. A little before reaching it there are large deposits of rain-water, just to the left of the road, and between them and the town are rocks full of imbedded fossil-shells. The salt-water creek of Gárrah has a communication with Karáchí, and I found three dúnghís, or small vessels, lying in it. A dreary sandy tract continues to Karáchí, the road, tolerably good, passing over a level surface; but there are no villages, and a very few Baloch' hamlets of huts. Water is found in wells at particular spots, where the Hindús of Karáchí have erected buildings for the convenience of their káfilas, and of travellers, called landís. The four or five cosses preceding Karáchí are somewhat troublesome from sand.

I walked alone from Táttá to Karáchí, and armed with a sword, which accident had thrown in my way at Haidarabád. I had seldom travelled with a weapon, and think the solitary traveller is much better without one. In this journey, on several occasions, I was obliged to put my hand on my sword, when, without it, I might probably have passed without so much notice. At a hamlet between Gárrah and Karáchí the people, I dare
say being afraid of me, disliked my passing the night amongst them, when I joined an opium kâsîla, en route to Karâchî, from Pâlí in Mârwâr, and went on with it without sleeping. On the road one of the armed attendants grew suspicious of me, and, under cover of his shield, approached in a menacing attitude. I know not what might have happened had not some of his associates interposed. The next morning we reached Karâchî, where I had the great satisfaction to behold the sea, a sight which I had not enjoyed for many years.

Karâchî, although not a large town, has much trade; it is surrounded with dilapidated mud walls, provided with towers, on which a few crazy guns are mounted. The suburbs, extensive, and generally comprising huts, are inhabited by fishermen and mariners. The port has one hundred vessels, of all sizes and descriptions, belonging to it, and its dunghís venture to Dâman, Bombay, and Câlîcat, also to Gwâdar and Maskât. The harbour is commodious for small craft, and is spacious, extending about two miles inwards, at which distance, from its mouth, the town is seated. On a high hill, or eminence, overlooking the entrance to the harbour on the left hand, as it is approached from the sea, is the fort or castle of Manâroh, garrisoned by a small party of Jûkîás; it is said, there are many guns in it, but it is unexplained who are to work them. The eminence slopes to the beach, on
the town side, where there is a circular tower, on which four guns are said, whether truly or not, to be placed. These constitute the defences of the harbour, whose entrance is well defined, having, opposite to the hill Manároh, five detached rocks and a sand-bank, exposed at low water. Karachi has a cool climate, and may be regarded with classical interest, there being little doubt that it is the port of Alexander, which sheltered for some time the fleet of Nearchus, the first European admiral who navigated the Indian seas.

END OF THE FIRST VOLUME.