

of the season. Timur on his expedition into India crossed the Hindu Kush by the Pass of Túl, and returned by that of Shibrtu. The Khawak Pass was crossed by Wood and Lord on their return from the Oxus. By this pass or one of its branches Ibn Batuta had crossed five hundred years before;¹ and we have already seen reason to believe that one of the passes into the Panjshir Valley was crossed by Friar Odoric on his return to Europe.² Hiwen Thsang also returned by Pangshir and Anderab on his way to China.

I have already observed that the mention by Goës of Parwan as occurring just before the entrance of their Kafilá to the mountains involves strong probability that he crossed by the pass taking its name from that

¹ See p. 403 *ante*. Ibn Batuta after passing KUNDUZ and BAGHLAN (see map) arrived at Andar (ANDARAB), where he says a city formerly existed which had altogether disappeared. Starting for the Hindu Kush (the name which he uses) they met with hot springs, in which he washed, and lost the skin of his face in consequence. These were no doubt the hot springs of SIRAB, near where the Passes of Túl and Khawak diverge in the Upper Valley of Anderab, and which are mentioned by Wood as having temperatures of 108° and 124° *Fahr.* (*Journey*, p. 413). The Moor next mentions halting in a place called *Banjhir* (PANJSHIR) where there had been formerly a fine city on a considerable river descending from the mountains of Badakshan. All the country had been ruined by Chinghiz and had never recovered. He then arrived at the mountain of PASHAI (*supra*, p. 403). The Pashais are mentioned repeatedly by Leech as one of the most numerous tribes in the Panjshir valley and adjoining passes. These, I gather, are now Mahomedans, but as the name is mentioned also by Elphinstone as that of one of the Kafir tribes, no doubt part of them in the mountains have retained their heathenism and independence. He then reaches Parwan and Charkh (CHAREKAR, which Leech also calls *Charka*). It will be seen that these data leave nothing ambiguous in the traveller's route excepting the short alternative of the Khawak and Túl routes over the actual ridge of the Hindu Kush (see *Ibn Bat.*, III, 82-88).

Edrisi speaks of the people of the towns of *Banjhir* and *Hariana* on the *Banjhir* (Panjshir River) as employed in mining silver, and those of the latter as notorious "for the violence and wickedness of their character." The position of this town of Panjshir does not seem to be known now, (though Mahomedan coins exist struck at that place in the ninth century) but the valley has retained its character to this day. "This fair scene," says Wood, "is chiefly peopled by robbers, whose lawless lives and never-ending feuds render it an unfit abode for honest men." *Hariana* is perhaps PARYAN, at which there are silver mines marked in Wood's survey. Edrisi also speaks of Andarab as a town surrounded by gardens, orchards, and vineyards, where they stored the silver from Panjshir and *Hariana* (i, 476, *seq.*).

² *Supra*, p. 167.