advantages of birth, it may perhaps be conceded that the more splen-
did career has been run by the conqueror of the Panjáb.

X. — Observations on the Political Condition of the Dúrání States and Dependencies.

[ It may not be improper to state the circumstances under which this paper was written. In 1829, residing with the late Colonel David Wilson, then Resident at Búshír, he laid before me the work of the Hon'ble Mr. Elphinstone, and requested me to note freely in the margins of the respective pages, any remarks I choose to make. I accepted the task, but soon found my ability at fault, for the work contained more information than I possessed; and this was only na-
tural, as the scanty knowledge I could acquire in a brief transit through a country, and with no very favorable opportunities, could not, of course, be comparable with that gained by the highly popu-
lar chief of a favored mission, to augment which even the monarch of the day was proud to exert himself. In this case, finding I could not do exactly what Colonel Wilson desired, the great political changes which had occurred in Afgánistán since the time of Mr. Elphin-
stone's visit to Pesháwer, enabled me, in another mode, to oblige him, and the wish to do so led to the composition of this document. In the original paper there were some inaccuracies, which I have now corrected. I have also made a few additions with the view of pre-
senting with tolerable accuracy the state of Afgánistán up to 1830, in other respects there is no material alteration.

C. MAsson. 1841. ]

When we reflect on the former power, and extended authority of the Dúrání empire, and contrast it with its present feeble condition and limited sway, we cannot but be impressed with humble ideas of earthly prosperity. The sword which had triumphed in many a con-
flict on Persian and Indian soils — which had wrested the fairest gem from the diadem of the vanquished descendant of Taimúr, and which even was supposed to menace the existence of European po-
wer in Hindostan, is now drawn only within the contracted limits of a few spared provinces, and in inglorious intestine commotions. The dependent states, whose chiefs obeyed the behests of the Sháh of Afg-
ánistán, and heaped his coffers with tributary gold, are now inde-
pendent, or reduced to subjection by Ranjit Sing, who once appear-
ed a suppliant vassal, with closed hands, in the presence of the unfortunate Sháh Zemán.

Yet if we look at the composition of the Dúrání empire, we have no occasion to wonder that such changes and misfortunes should have befallen it. It was founded by Ahmed Sháh, a soldier of fortune, and required a series of sovereigns equal to that illustrious chief in character and energy to have sustained it.

Although the sovereign belonged to the tribe, the most respected perhaps of the various Dúrání clans, there were many others much more powerful and numerous, the heads of which conscious of their strength, approached the throne rather with a feeling of equality than of respect. If a request were denied or a rebuke given, they retired to their castles, drew out their followers, and became rebels. It was evident that an aristocracy so turbulent and puissant, could only be restrained, and kept in due obedience, by a monarch of great personal qualities, who could both command and compel their homage. In short, it became necessary that the prince, in all splendid endowments should surpass his nobles.

Ahmed Sháh was such a prince, but he was followed by successors of inferior ability, the consequence of which has been that the kingdom has been rent by rebellion, and broken up. What remains under Dúrání authority, with the exception of Herát, is parcelled out amongst the successful traitors of another tribe, the Bárak Zais, while the sovereign seems destined to pass his days in exile.

Mr. Elphinstone has narrated, in his work on Kábal, the history of the Dúránis, until the period when the troubles commenced which terminated in the expulsion of the king, and of the establishment in power of the rebellious subjects who dethroned him. It is not my object to detail the intermediate occurrences, indeed I could not follow the course of events, but merely to describe the state of the provinces, at the time I visited the country in 1827 and 1828.

Herá’t.

Herát is at present actually administered by Sháhzáda or prince Kámrán;—his father Sháh Máhmúd, the nominal sovereign, and formerly of some notoriety at Kábal, being reputed imbecile, and incapable of conducting the government. Kámrán is popular, and is esteemed to possess energy and firmness. His government is said to be favorable to those engaged in trade and agriculture, hence his country is prosperous, and his capital has increased in wealth and consequence. An Afgán questioned as to the state of Khorasán, would reply that it was nearly ruined, and that only two places, Herát and
Kábal, were "abád" or flourishing. The Sháhzáda has abolished the slave trade, which was formerly carried on most flagitiously at Herát. To this desirable purpose, the establishment of a strong post at Ghorían, is supposed to have contributed. He has many sons, one of whom holds the government of Sabzwár, another that of Farra. The eldest, the Sháhzáda Jehángír (of whom, it is said, he entertains jealousy) is retained near his own person. Kámrán is of the Sadú Zai family, and although inimical to his expelled relatives, is the implacable enemy of the Báarak Zai rulers, yet he is so circumstanced that it is not supposed he will ever again take a part in the affairs of the countries to the east. He has nevertheless still partisans in them, as was shewn by a transaction which happened when I was in Kándahár.

The Sirdárs there had determined on an expedition to Shikár-púr, and Naíb Gúl Máchoméd Kháán was to remain in charge of the city. This man had great influence, and was of the Popal Zai tribe. He had originally been Kámrán's Governor at Kándahár, and surrendered it to the Báarak Zai Sirdárs, who besieged it, when Kámrán informed him that he did not intend to march to relieve it. By his means therefore in some measure, the Sirdárs acquired the city they have since held, and Gúl Máchoméd Kháán distrustful perhaps of placing himself in the power of Sháhzáda Kámrán, remained with them, and appeared to attach himself to them. Courtesy permitted him to hold his title of Naíb, and he was considered next to the Sirdárs, the man first in rank at Kándahár. Now that the Shikár-púr 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 Naíb, unconscious that his intended treachery had been exposed, attended the darbár as usual, and was made prisoner by Fúr Díl Kháán. The caution and fears manifested on this occasion by the Sirdárs were very great. The Naíb was detained throughout the day in the house of Fúr Díl Kháán, and by night, he was privately removed in a palanquin to the citadel, where a part of the house of Kohán Díl Kháán was set aside as his prison. The custody of his person was intrusted to Hindústání soldiers, it being apprehended that the sympathy of Afgháns 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 horse were instantly dispatched into those parts of the country inhabited by his Ulús or tribe to prevent insurrections, a necessary mea-
sure, as the sons of Gūl Māhomed Khān had escaped from Kándahár. I left the Nāib in prison, and the expedition to Shikārpūr was deferred, as it proved never to take place. I have since heard that he was eventually released, and suffered to proceed to Pesháwer, where he was connected by marriage with the Sirdār Yār Māhomed Khān, who would not, so strange is Afghān custom, the less courteously receive him on account of his meditated treason to his Kándahár brother. It is due to Gūl Māhomed Khān, to state that some persons at Kándahár, in common with the whole of his friends, maintained that the story of his correspondence with Kámrán, was a fiction invented by the Sirdārs to excuse the seizure of his wealth, and his degradation, he being obnoxious to them as a chief of the "ancien régime."

Kámrán formerly had much dread of the Persians. It seems the general opinion that occasion for it no longer exists. Something like an understanding has been established, and cemented by family reliances between him and the prince governor of Meshed. If this be the case, the chief of Herāt, has little to fear from his neighbours, indeed he may be supposed capable of dictating the law to most of them. Māhomed Khān, Kāráhi, of Tūrbat, has every inclination to annoy, but fortunately has not the power. The chiefs of Sístán although factious and predatory, I believe acknowledge the supremacy of Herāt. To the north-east of the territory of Kámrán, is the town and state of Maimanna, whose chief, an Uzbek is considered rising in power. It may also be noted that some of the tribes connected with Herāt, as the Aimāks and Taimannīs, are powerful enough to be considered rather as confederates than subjects.

The reputation of Kámrán is not confined to Khorasán. It extends even to Lahore, and Ranjit Sing aware that Jehándád Khān, Barmí Zai, purposed to return to Herāt, entrusted him with a complimentary letter and an elephant for the prince. I saw Jehándád Khān afterwards at Shikārpūr, where he was encamped in a garden with his retinue and elephant, but in perplexity how to act, as he had advanced as far as Kalát and thought fit to return, having learned that the Sirdārs of Kándahár intended to intercept him and the elephant on the road. He was obnoxious to them, from having formerly played a prominent political part, and the elephant was equally so, being a present from the Kāfr Ranjit Sing to their enemy Kámrán. Jehándád Khān might probably have passed by some indirect road himself, still although his funds began seriously to diminish, he was resolved, not to forego, if possible, the honor of conducting the monstrous animal to Herāt, to whose good citizens it would afford matter of novelty and wonder.
When in the Panjáb, I was often asked by the Mahomedan inhabitants, when Kámrán was coming, and I found that these depressed people generally entertained the idea that the prince of Herát was destined to overthrow the tyranny of the Sikhs, and to vindicate Islam. The idea probably arose from the interpretation given to the prophecies of Níámat Ulah, Wallí, which are current in Afghán countries, and have spread into others. They exist in writing, and predict, as is affirmed, all the disorders and vicissitudes that have happened, and that finally one named Kámrán shall arise, who will restore the Dúrání sovereignty and destroy the Sikhs. The Sháhzáda Kámrán is willing to believe that he is the person intended, and frequently declares that he shall not die until he has victoriously entered Delhi. Ranjit Sing also who is very superstitious, and what is called a Potí-báz, has heard of these prophecies; indeed it is asserted that they are to be found likewise in the Sikh Potís, on which account he feels a kind of mysterious dread of Kámrán.

The revenue of Herát was usually estimated at twelve lákhs of rupees. Kámrán is supposed to be individually very rich. It is remarked that he has always been in some government from his youth, was always rapacious, and amid the changes which have convulsed the country, was never seized, or in the power of his enemies.

Kà'nda'hàr.

The provinces of Kàndahár are administered by four Sirdárs, and brothers, viz. Fúr Dil Khán, Kohan Dil Khán, Rahám Dil Khán and Meher Dil Khán. 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 Sarfaráz or Páhíndah Khán, and by the same mother. I have just related the manner in which they acquired Kàndahár, which happened about the time when Kámrán’s son Jehángír was expelled from Kábal, 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 Vázír Fattí Khán, against the Persians, then in an attempt to take possession of Herát, and finally at Kábal, where an unprecedented series of intrigues and perfidies, was terminated by the spoliation of Habíb Ulah Khán, with whose treasures the Sirdár returned to Kàndahár, and died soon afterwards.

As the present Sirdárs occupy what is acknowledged the takht or metropolis of the Dúrání¼s, the elder brother Fúr Dil Khán, in his
communications with foreign states, assumes the title and tone of Pádsháh, and seems moreover to be inclined to support his pretentions by force of arms. He affects a control or perhaps rather supremacy over his brothers established elsewhere, which they verbally admit. This Sirdár although so ignorant of matters unconnected with Afghánistán, as to suppose that Hindústán was the native country of Feringhis or Europeans, is prudent and cautious, and more capable of calculating soundly than any of his family. He is remarkable 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 receiving his allowance monthly. His brothers in the same city do not profit by the example.

When I was at Kándahár he made a rigid reform in his military establishment, and purged it of all inefficient hands. The Sirdár 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 "bissiár sakht" or very hard. His nephew, the son of Támír Kúlí Kháán, who was slain in action with the Sékhs at Pesháwer, one day lamenting the condition of Kándahár, 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 Dúrání, what could induce a man of sense, as Fár Díl Kháán 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 character of this man, as the acknowledged head of the Bárak Zai family, might materially influence the future prospects of the Dúránís, but although he be capable of decided conduct, and has a degree of prudence, while he possesses a regard to truth, a rare and inestimable quality in a Dúrání prince, his avidity for money and oppression of his subjects, with his consequent unpopularity, to which may be added a narrow soul, will prevent him from being the restorer of his country's prosperity. To maintain his ascendancy Fár Díl Kháán keeps a considerable force in pay, and he has been heard to exclaim "What need I care about discontent, who have so many troops."

The Sirdár, like most of his family, has passed an active and eventful life. On the seizure of his brother the Vázír Fáttí Kháán at Heráát,
he was made a prisoner by Kásárán, who subsequently released him, and appointed him Mín or principal of his tribe. He fled from Hé-rášt, urged thereto by the reproaches of his blinded and degraded brother, and at Andáli, a castle near Gríshik, organized the opposition which eventually gained Kándahár. On the death of the Sírdár Mahomed Azém Khán at Kábál, he marched there, and confirming the son of the defunct, Hábíb Ulláh Khán in authority, seized the person of Aýúb Sháh, the mock king of his late brother’s creation, and terminated the farce, for such it had become, of Sadú Zái rule.

Of the others, Kohan Dil Khán is most esteemed, being reputed the most warlike of them, and to have besides a little generosity and manliness in his composition. The two others are of less consequence, and I never heard any one speak very favorably 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 Pársiáns or Shíás of the country—affects a liberality on the score of faith, and pretends to sympathize 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 Kábal he was the agent in deluding and making prisoner his nephew Hábíb Ulláh Khán, preparatory to the appropriation of his wealth, by the late Shir Dil Khán. All the Sírdárs of Kándahár are educated men, and Meher Dil Khán is even literary, and a poet, writing verses, you will be told, faster than other men can write prose.

When I first arrived in Kándahár (1829) the Sírdárs were at variance, and there were two distinct darbárs. Fúr Dil Khán holding his alone, while the others assembled at the house of Kohan Dil Khán 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 Fúr Dil Khán, who afterwards returned them the compliment. The result of the renewal of intercourse was that Khodá Nazzar, an Andár Ghiljí, known familiarly by the name of Mámáh or uncle, (which he had been effectively to Shír Dil Khán) was appointed Múkhtáhár 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 “shai-tán” or devil.
The city of Káňdahár is regularly built, the bázár 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 Sírdárs exercises authority. I resided within the citadel, near Kohán Díl Khán's residence, and 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 Hindús, 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 Sírdárs needing money, and calling upon them to furnish it. This was a daily occurrence, and it was certainly afflictive to behold men of decent appearance, driven through the bázár by the hirelings of these Dúrání despots, who wished to negotiate a loan. Yet I have seen the Hindús 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 Mússúlmán country, from the prince to the lowest miscreant who repeats his kalmah.

I am unable to state the amount of revenue possessed by these Sírdárs 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 every where prevalent, and the obstacles thrown in the way of trade. Of this sum the larger proportion will be taken by Fúr Díl Khán, who is also in possession of large treasures, acquired on the demise of his brother Shír Díl 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. Kohán Díl Khán has charge of the western frontier, important as being that of Herát, and his son Mahomed Sídík Khán, a fine intelligent youth, generally resides at Gríšhk. He has also authority over Zemún Dáwer, and the districts of the Garm Sél. This Sírdár collects the tribute from the Hazára tribes dependent on Kándahár, and it may be from the Núr zai country of Daráwat bordering on the Helmand. Rahám Díl Khán draws revenue from some of the country to the east, neighbouring on the independent Ghiljís, and from Shoráwak, Peshing and Síví, the latter north-east of Dádar and Kachí. Meher Díl Khán
enjoys the country to the north east of Kândáhar, 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 Kándahár is acknowledged over a considerable space of country, and the Kháka tribes of Toba, with the Terín, 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 Sirdárs by Khán Terek, the chief of the Ghiljí tribe of Terekí. The present chief of Balochistán, Mehráb Khán of Kalát, was, after I left Kándahár, compelled to pay a tribute, I believe of one lákha of rupees Kalát base coin, equal to about four thousand rupees of Kándahár currency, and to engage to furnish a quota of troops, and otherwise to assist in the furtherance of Fúr Dil Khán’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 Shíkárpúrí would lead to a collision with the rulers of Sind, who, although they might assemble numerous troops, would be little dreaded by the Dúránís.

The very principle of an Afghán government is foreign conquest and aggression, which it would ever act upon, should circumstances permit. Still it is evident that the present Bárak Zái rulers, have enough on their hands to keep the Lahore king in check, who has beyond doubt the power to crush them, although the contest would be sanguinary. He constantly avows his intention of subduing Kábal, if life be granted to him. It would be singular if, in this age, when the Hindús are considered a declining race, that the warlike chief of a new sect of them, should plant the standard of victory and of his Gúrú on the banks of the Oxus, or that the mausoleum of Ahmád Sháh should be defiled by the men, whose fathers he hunted in the jangals of the Panjáb. The existence of so formidable a power as the Sikh, whose exuberant strength must fall upon the west, (for to the east, and partly to the south, it is stayed by the still more formidable British power, and to the north, nearly, all has been done that can be done,) it might be supposed, would induce the brother Sirdárs to preserve with each other a cordial understanding. It is not the case, and Dost Mahomed Khán, the Sirdár of Kábal, being al-
most the only man of the family who has correct feelings, the Sirdârs of Kândahâr and Peshâwer are extremely jealous of his popularity and growing power, and thus amongst this curious medley of Bârak Zai princes, the one who governs for the benefit of the subject, as well as of himself, is held criminal and dangerous by the others.

This jealousy led to the marches of armies, and as I chanced to witness them, I will briefly relate what passed, more of the Afghân character being elicited from trifling anecdotes than from the most elaborate disquisition. In pointing out the want of cordiality, I am equally certain, if a Sikh invasion occurred, that the several Sirdârs would unite, and, as soon as the danger was over, return to their original differences. The policy of the respective governments being based on no fixed principles, cannot be reduced or estimated by any established rule or criterion. The motives are as inexplicable as the union of virtues and vices in the individual character, but I know not that it is fair to condemn too severely, or to judge by the standard of more civilized states.

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 Peshâwer. He proceeded to Marûf, a fortress belonging to the family, and thence took the route followed by the Lohâni kâññas through the Vazírí hills to Ták, Dost Mahomed 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 Sirwâr Khân, who, however, considering that his walls were high and thick, and that he had guns, with which his Kândahâr guest was unprovided, absolutely refused, and the baffled Sirdâr was compelled to decamp, and make the best of his way to Peshâwer. There, a circumstance occurred which although not bearing on the immediate subject, may be mentioned as descriptive of the manners of the times. Ranjit Sing hearing of Rahâm Dil Khân’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 Dúrání Sirdâr must certainly have been mortified, but fearing the consequences of refusing compliance to the polite request, to himself or to his brothers at Peshâwer, he forwarded it. Ranjit Sing of course accepted the present as a pêshkash 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 Mahomed Khán, the elder of the Pesháwer Sirdárs, and his half brother. Matters were soon settled, and it was agreed to humble Dost Máhoméd Khán. For this object he was to be attacked from the east, and from the west. In pursuance of the arrangements, Pír Mahomed Khán, the younger of the Pesháwer Sirdárs expelled the sons of the Nawáb Sainad Khán from the districts of Kohát and Hángó, but the famous Saiyad Ahmed Sháh, assisted by Báram Khán and Júma Khán, Khalíl arbábs or chiefs, and instigated no doubt by Dost Mahomed Khán, by keeping Pesháwer in continual alarm, reduced the Sirdárs to the necessity of defending their own territory, and prevented them from marching on Jelalábád and Kábal, as had been concerted. I have narrated, in the narrative of my journey from Ták to Pesháwer, the circumstance of my falling in with Pír Mahoméd Khán between Kohát and Hángó. I have also shewn how the activity of Saiyad Ahmed Sháh, too late indeed to prevent the conquest of those places, compelled the Sirdár to march precipitately from Kohát to Pesháwer. During my stay at Pesháwer, the Saiyad did not relax in his efforts, and by sallies on Hashtnaggar, allowed the Sirdárs no respite from anxiety. Subsequently when I had found my way as far as Ghazní, in August probably, I found Dost Mahomed Khán encamped with, as I was told, six thousand men, and the army of Kándahár, 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. I was here kindly received by Háji Khán, Kháka, called the Vazír, and a man of the first influence. His brother Gúl Mahomed Khán, commanded a Kháká contingent in the hostile force, being in the service of the Kándahár Sirdárs. Vákíls or envoys were, in the first instance, dispatched by Dost Mahomed Khán, who, the best officer in the country, is prudent enough to gain his ends by fair words rather than by violence. These vákíls demanded the reasons of the hostile array — asked if the Bárák Zais were not Mússúlmáns and brethren, and whether it would not be better to unite their arms against the Sikhs, than ingloriously employ them in combating Dúrání against each other. They moreover submitted that Dost Mahomed Khán was perfectly aware of the right of primogeniture of his brother Für Dil Khán, and that he occupied the takht or capital. The Kándahár Sirdárs claimed the surrender of half Kábal, and the whole of Loghár and Shilghár, as a provision for the young son of their late brother Shír Dil Khán. The negotiations were so adroitly conducted by Dost Mahomed Khán and his friends, that a treaty was concluded by which
he lost not an inch of ground, but agreed to make an annual remit-
tance to Kánda hár of the amount of revenue of Loghar, valued at for-
ty thousand rupees, for the son of Shir Dil Khán. As it afterwards
proved never intending to send it. He moreover expressed his will-
ingness to cooperate in Für Dil Khán’s projected expedition to Sind,
alike without meaning to fulfil his engagement.

The troops of Dost Mahomed Khán 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 Kánda hár army
would have gone over to the highly popular Sirdár of Kábal, who is
called the “dostdár sipáhán” or the soldiers friend.

The tidings of peace were announced in camp by the beating of
drums, the sounding of horns, (I mean cow horns or conchs) and all
the melodious warlike music of the Afgháns. Visits were inter-
changed between the two camps, and my host received the embrace
of his brother, who but for the treaty, might have cut his throat in
the battle strife. The Kánda hár troops hastily retired, and Yár Má-
homed Khán, who had accompanied them to Ghazní, quietly passed
on to Pesháwer. The Sirdárs of that place had however benefited
by the operations, as they had possessed themselves of Kohát and Hán-
gú. These they were allowed by treaty to retain as an equivalent
for a claim of one lákh of rupees from the revenue of Kábal, which
Dost Mahomed Khán had agreed to pay to Súltán Mahomed Khán,
to get him out of the country, but which he had forgotten to do as
soon as his object was gained — the Nawáb Samad Khán was carri-
ed off about this time by cholera, and his two sons neglected by Dost
Máhomed Khán, were provided with jágírís in the province of Jelá-
labád, by the Nawáb Máhomed Zemán Khán.

As soon as Dost Máhomed Khán was relieved of the presence of
his Kánda hár brothers — he moved into the country of Zúrmát,
inhabited by the Ghiljí tribe of Súlímán Khél, very numerous and
powerful, and who had not hitherto been reduced to the condition of
subjects. Hájí Khán boasted of having urged this measure, the Sir-
dár 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 Terek, a
vassal or ally of Kánda hár 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 Terek conscious they could not or would
not afford aid, never thought of soliciting it.
The revenue of the Kândahâr Sirdârs I have already stated at about twelve lâkhs 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 I’ljârî or militia of the country, but had assembled all their allies and dependents. It is not supposed that the Sirdârs regularly entertain above four thousand men, of whom three thousand are cavalry and considered good—but as if suspicious of their own Dûránîs, they are generally Ghiljîs, to whom the Sirdârs may also have a predilection on account of their mother being of that tribe. Kândahâr 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 or 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 Sirdârs of Kândahâr affect no kind of pomp, and even Fêt Dil Khân is content amongst his own Kawânîns or chiefs, with the simple appellation of Sirdâr. 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 Khôrasân is daily accelerating in deterioration.

**The Ghiljîs.**

The Ghiljî tribes, although not Dûránîs, I mention here, as they occupy the principal portion of the country between Kândahâr and Ghaznî. They are moreover the most numerous of the Afghân tribes, and if united under a capable chief, might, especially in the present state of the country, become the most powerful.

These people are also found between Farra and Herât, and again between Kábal and Jelâlabád, but in either position, being under due control, they are little heard of. The Ghiljîs between Kândahâr and Ghaznî comprise the great families of the Ohtaks, the Thokîs, the Terekîs and the Andarîs, with their sub-divisions, of these the three first are independent, and the last residing at Mokar are subject to the government of Ghaznî. The Ohtaks are acknowledged the principal of the Ghiljî families, and furnished the chief or Pâdshâh in the period of their supremacy. They have accordingly a kind of reputation to maintain, and their character is more respectable than that of the other tribes. They dwell in the tract of country north of the Thokîs, and of the high road from Kândahâr to Ghaznî, on which account travellers seldom pass through it. The Thokîs, more nume-
rous than the Ohtaks, occupy the line of road, and the tracts immediately north and south of it, from the confines of Kándahár to Mokar. Nearest to Kándahár reside the Abúbekr Khél one of the subdivisions, under their chief Fattí Khán, whose interests have made him inimical to Shahábadín Khán, the chief of the large portion of the tribe which occupies the country nearer Ghazní. The latter chief generally resides at Kháka, a locality a good day's march from Mokar. The Terekí tribe also border on the frontiers of Kándahár, and are east of the Thokís. They are less numerous than the Thokís, and have for chief Khán Terek, — who if not dependent upon, cultivates an understanding with the Sirdárs of Kándahár. Very many of the Terekí tribe also reside in the districts of Mokar and Kárábágh, there they are of course subjects of the Ghazní government.

The Ghiljí are both an agricultural and pastoral people, dwelling in villages and castles as well as in tents. The Thokís possessing the greater length of the course of the Tarnak river, are enabled through its means to cultivate most extensively the tract of country bordering on it, and they raise large quantities of grain and lucerne. In certain spots, where the extent of plain is ample, it is wonderful to behold the number of castles scattered over it, and equally so to look upon the luxuriant crops which cover it in the vernal season. When they are removed the scene is as singular, having a peculiarly dreary appearance, derived from the dull naked walls of the isolated castles, enlivened by no surrounding trees or only by stunted and solitary ones, as if in mockery, or to point out the poverty of the landscape. The Thokís have, however, a few villages or hamlets with orchards in favorable situations, and the Ohtaks, whose country is more hilly, and with much less plain, have numerous small fertile vallies well irrigated by rivulets, and they constantly reside in fixed villages. The Terekí have alike villages, and few castles excepting that of their chief. The Ghiljí generally are wealthy in flocks, and have no manufactures but of coarse carpets and felts, sacking, and other rough articles for domestic use, prepared from wool and camel hair.

They are a remarkably fine race of men, the Ohtak and Thokí peasantry being probably unsurpassed, in the mass, by any other Afghan tribe, for commanding stature and strength. They are brave and warlike, but have a sternness of disposition amounting to ferocity in the generality of them, and their brutal manners are unfortunately encouraged by the hostility existing between them and their neighbours, while they are not discountenanced by their chiefs. Some of the inferior Ghiljí are so violent in their intercourse with strangers, that they can scarcely be considered in the light of human beings,
while no language can describe the terrors of a transit through their
country, or the indignities which are to be endured. Yet it must be
conceded that they do not excuse on marauding expeditions, and
• seem to think themselves justifiable in doing as they please in their
own country. In this spirit, a person remonstrating against ill treat-
ment, would be asked why he came amongst them, as he could not be
ignorant of their habits.
The Ghiljís although considered, and calling themselves, Afgháns,
and moreover employing the Pashto or Afghán dialect, are undoubt-
edly a mixed race.
The name is evidently a modification or corruption of Khaljí or
Khilají, that of a great Türkí tribe, mentioned by Sherísfadín in his
history of Táimúr, who describes a portion of it, as being at that time
fixed about Sávah and Khúm in Persia, and where they are still to be
found. It is probable that the Ohtak and Thokí families are particu-
larly of Türkí descent, as may be the Terekí and Andarí tribes, and
that they were located in this part of the country by the early
Ghaznaví princes, who brought them from Ghor Mashkhán, agree-
ably to a tradition applied by some to the origin of the Afgháns col-
lectively, but which is true perhaps only as it concerns the pristine
seats of these Ghiljís, and their transplantation.
When Nádír Sháh marched from Persia towards India, he found
Kándahár in the hands of Hússén Khán, a Ghiljí, who defended the
city for eighteen months, and being reduced to extremity, made a
sortie in which he and his sons, after evincing the greatest bravery,
and losing the greater part of their men, were made prisoners. I am
ignorant of the fate of this gallant man, but with him expired Ghiljí
ascendancy in these parts, and which the tribes, although they have
made strenuous efforts, have never since been able to recover. Their
last attempt was during the sway at Kábal of the weak Sháh Má-
múd, and Abdúl Rehmán Khán, Ohtak, the principal in that affair
is yet alive, and as he is never heard of, may be presumed with
decreease of years to have declined in influence, and to have moderated
his views of ambition.
The most powerful and the best known of the present Ghiljí chiefs,
is Shahábadin Khán, Thokí, who is what is termed "námdár" or
famous, both on account of his ability as the head of a turbulent
tribe, and for his oppressive conduct to káfílas and to travellers. Lat-
ter, indeed, he has somewhat remitted in his arbitrary proceedings,
and acknowledging his former rapacity, professes to comport himself
as a Mússúlimán, and to exact only regulated transit fees from the tra-
ders, yet if more scrupulous himself, he does not, and it may be, is
unable to restrain effectually the extortions and annoyances of his people. He has a numerous progeny, and some of his sons occasion him much trouble, leaguing themselves with the disaffected of the tribe, and putting themselves into open revolt.

Shahabadin Khan, in common with all the Ghiljis, executes the Durrans, whom he regards as usurpers, and pays no kind of obedience to the actual Sirdars of Kandahar and Kabal, neither does he hold any direct or constant communication with them. They on their part do not require any mark of submission from him, it being their policy to allow an independent chief to be between their respective frontiers, or that they distrust their power of supporting such a demand. As it is, the Ghilji chief sets them at defiance, and boasting that his ancestors never acknowledged the authority of Ahmed Shah, asks why should he respect that of traitors, and Ahmed Shah's slaves. If it be enquired of him why with his numerous tribes he does not attempt to wrest the country from them, he conceals his weakness by the pious remark, that to enjoy, or to be deprived of power, depends upon the will of God, which it is not right to anticipate, but that if the Sikhs should march into Khorasan, he will then range all the Ghiljis under the banners of Islam. He has no strong hold or fortified place, his residence at Khaka, retired from the high road, being so little costly, that it would be easy to renew it if destroyed, while it would not tempt an enemy to deviate from the road for no better object than its destruction. In the event, however, of the march of armies, he abandons it, and sends his haram to the hills and wastes, his best fastnesses.

Shahabadin Khan retains in regular pay some two or three hundred horsemen, but his great strength, as that of every Ghilji chief, is in the levy of the tribe. On occasions when the strength of the Ghilji community has been put forth, the united force has been very considerable as to numbers, thirty-five, forty, and fifty thousand men are talked of. Such large bodies hastily assembled, of course as precipitately disperse if their object be not immediately gained, and fortunately the chiefs have not resources enabling them to wield effectively the formidable elements of power otherwise at their command. Every Ghilji capable of bearing arms is a soldier, or becomes one in case of need, and he is tolerably well armed with a matchlock or musket, besides his sword and shield. The matchlock has frequently a kind of bayonet attached to it, and such an arm is as much used by the horseman as by the man on foot.

The disposition of Shahabadin Khan has sometimes led him to attempt a greater control over his tribe, than was considered by the
community consistent with ancient custom, but he has always been prudent enough to concede, when a shew of resistance was made to his measures. He had a son, of whom fame speaks highly, and who fully entered into his father's views as to increasing his authority by curtailing popular influence. The young man in furtherance of the project, made himself obnoxious, and was at length slain. Shahábá-dín Khán as soon as informed thereof, rode to the residence of the assassin, and absolved him of the murder, remarking that if his son desired to infringe the established laws of the Ghiljís, his death was merited. Yet there is much distrust of the severe Khán entertained by many of the tribe, of which his factious sons profit to create themselves parties. Such a state of things, manifestly operates to diminish the power of all, and it is well, for the zillam or tyranny of Ghiljís in authority is proverbially excessive. It is also said that when duly coerced, they become excellent subjects.

East of Ghazní in the province of Zúrmát, are the Súlimán Khél Ghiljís, exceedingly numerous, and notorious for their habits of violence and rapine. These have no positive connection with the Thokís or other tribes, neither have they one acknowledged head, but are governed by their respective maleks independent of each other. Dost Mahomed Khán has just reduced them to the condition of tributaries, after having destroyed a multitude of their castles.

He was rather averse to attack them, seeming to think it "dangerous to disturb a hornet's nest" but his misgivings were overcome by the counsels of Hájí Khán. From the Súlimán Khél tribe, branch off all the various Ghiljí families in the neighbourhood of Kábal, and again east of that place to Jelálsbád. Indeed the Ghiljís may, with propriety, be classed into two great divisions, the western and eastern, the latter being all Súlimán Khélás, the former being the Ohtaks, Thokís, Terekís and Andarís, to which families, I doubt not, belong the Ghiljís between Farra and Herát, where they occupy nearly the original seats of the race.

The Ha'za'ras.

The Házára race occupy an immense mountainous tract extending from Kábal to Ghazní, thence to Kándahár, and thence to Herát, in fact they possess the entire mountain ranges between Túrikstán and Afghánistán, from the parallel of Kábal westward. They are also found on the plains south-west of Kabál and of Ghazní, as far as Kárabágh, and that they were formerly more firmly established on them is matter of notoriety, as well as that they have been obliged to yield to the encroachments of the Ghiljís, which are still carrying
on. They are a very distinct people from the Afgháns, having the
genuine Tátar characteristics of small eyes, and prominent cheek
bones. They are farther distinguished by their inferior stature, and
deficiency of hair on their chins. Their chiefs indeed generally are
exceptions, but they are mostly of Türkí descent, which corrobo-
rates the account given by Báber of the location in these hills of Mangú
Khán’s officers, and also explains the origin of the term Házára, as
now applied to the tribes, those officers to whom the country was gi-
ven, having been commanders of Házáras or battalions of one thou-
sand men. The Házáras know no dialect but the Persian, and they
are violent Shíáí in religion, if they can be said to have any, as they
are nearly ignorant of prayers, observe no forms or fasts, but have an
inordinate reverence for the name of Azarat Álí, and for Saiyads,
while they are so ignorant that any person who wears a green turban
will be accepted as a Saiyad by them. They style their chiefs Mírs,
and owe them the most implicit obedience.

In the vicinity of Kábal, and between it and Bámíán, is the large
province of Bisút, under the government of Méí Yezdánbaksh, a chief
of good reputation, and undoubtedly of some ability. He pays an
unwilling allegiance to Kábal, and the tribute from his country is
collected by Amír Mahomed Khán, the brother of Dost Mahomed
Khán, to whom he affords little or no assistance. Amír Mahomed Khán
also derives tribute from the Házára tribes in the neighbourhood of
Ghazní, and there are many, as before noted, on the plains at Kára-
bágh, Nání, &c. who are in all respects submissive subjects although
sadly oppressed. The most easternly of the Házára tribes is that of
Shékhh Álí, between Shibír and Ghoband, they have been for some
years independent, and are not called upon for tribute: above or north
of them are the Gavis, who alone of the eastern Házáras are Sónís in
faith, they are in a manner dependent on Morád Beg, the Uzbek chief
of Kúndúz, who looking at their degraded and defenceless condition,
does not hesitate to carry them off as slaves, or to employ them in
catching their neighbours. The Gavis infest the great pass of the
Hindú Kosh, and trepan passengers and small parties whom they can
 inveigle to their haunts, when they overpower and bind them.

To the west of Bámíán, are the Házára districts of Yek Aulang,
Dží Zanghi and Dží Kúndí, which formerly were tributary to the
kings, but now enjoy independence, although liable to inroads from
the Méí of Kúndúz. The Házáras in them are represented to be in
better circumstances than those of Bisút, and to be more comfortable
in their dwellings, possessing in a more ample degree the necessaries
of life.—There are lead mines in many parts of the Házára Ját, or
country inhabited by the Hāzára tribes, but the metal is said to be extremely plentiful at Dēh Zanghī, while copper and lapis lazuli are also reported to be abundant, although not turned to profit. Like all the other Hāzáras, those of Dēh Zanghī, &c. have a fund of wealth in their flocks, but whether that the fleece is better, or the artisans more skillful, the coarse manufactures, to which they limit their industry, surpass those of their neighbours. The barrak, a woollen said to be fabricated from camel wool, is exceedingly prized at Kābal, and is, in truth, a delicate as well as serviceable article. It may be noted that in the Hāzára Jāt, and generally north of the latitude of Kābal, various animals which in other countries have only hair, have besides an under coat of peshm or wool, which is identical with the famous shawl wool, and of course may be applied to the same purposes.

I am aware that the Sirdārs of Kándaháár exact tribute from the Hāzáras nearest to them, but I am not acquainted with the tribes from whom they levy it, or with the nature of the country they inhabit, but should infer it was more fertile than that in the vicinity of Ghaznī and Kábal, and with a greater extent of level surface, while it has the advantage of the river Helmand, a considerable stream, for all objects of irrigation, flowing through it. The duty of collection devolves upon the Sirdar Kohan Dil Khán, who finds it necessary to march with a force into the country — as the Hāzáras who are numerous, invariably assemble, and debate as to the propriety of paying tribute. On such occasions they talk very loudly, and generally decide to withhold it, and discover that the Bārak Zai Sirdārs are robbers and usurpers, whose claims are unjust and unrecognizable. When the Dūrānī force enters the country, a gun is fired, and on hearing the report multiplied and prolonged by echoes amongst their hills, they lose all their courage, and come tumbling in with their tribute. It is seldom necessary to repeat the discharge. The Dūrānīs affect to consider the Hāzáras as great cowards, and this stigma certainly attaches to them. They are exceedingly simple, but on one or two occasions have shewn that they are not wanting in bravery. The Shékh Alís cut to pieces a detachment from Kábal, and have been free ever since, and an adventure had once nearly befallen the Sirdár Kohan Dil Khán, which may be related here. It appears that he was in the Hāzára country, and that he made demands upon a certain chief named Zirdád. Whether they were novel or unreasonable, or that it was judged needless to comply with them, Zirdád made a night attack upon the Sirdár’s camp. As no troops take less precautions against surprise than the Afgháns, and none are more
easily dispersed by it, all was nearly lost, but for the presence of
mind of their leader, who stood by his guns, and by dint of noise and
blazing away, finally drove off the Házárás. Apprehensive of another
visit, he retired to Kándahár, and Zirdád, who before had been little
heard of, became suddenly famous, both amongst his countrymen
and abroad. The Sirdár had been only a few days at the city, when
a spare ill clad man, with seven or eight followers, presented himself
and wished to see him. The stranger, to the astonishment of every
one, proved to be Zirdád, who told the Sirdár that he had shewed
himself a brave and worthy man, in keeping his post when his camp
was attacked, and therefore he had now brought his tribute to him.
Kohan Dil Khán capable of an act of generosity, embraced him, ho-
norably entertained him some days, and then dismissed him with
presents.

I know little of the Házárás in the neighbourhood of Herát, but
believe that they are a finer race of men than the eastern ones—as
well as being more powerful and united. They are Súní Mahomed-
ans, which is singular in one respect, as they are in contact with the
Shíá subjects of Persia, while their eastern brethren, surrounded on
all sides by Súní neighbours, are Shíás.

GHAZNI'.

The principality of Ghazni is held by Amír Máhomed Khán, full
brother of Dost Máhomed Khán of Kábal, and was acquired by the
latter some years since from Kadam Khán, a governor on behalf of
Sháh Máhmúd. Dost Máhomed 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 beset him, Ghazni 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 advan-
cing his views, and was entitled to so much consideration.

Dependent upon Ghazni are the districts of Naní, Oba, Kárabágh
and Mokar on the road to Kándahár, 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 Máhomed
Khán realizes much more—besides obtaining eighty thousand ru-
pees from Wardak, and forty thousand rupees from Logar, not includ-
ed, I believe, in the estimate of two lákhs.
This Sirdár 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 Kándahár army upon Ghazní, no one thought of joining it, and at Náíní, the Házára owners of a castle ventured to defend it, and slew several of the invaders. Fúr Dil 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 corpulence, which unites 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 Sirdár 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.

**Kábal.**

We now arrive at the flourishing state of Kábal, under the government of the brave and popular Dost Mahomed Khán, emphatically
designated one of the swords of Khorasán, by his brother the vazír Fattí Khán. It is cheering for the traveller, in those generally mis-governed regions, to reach some spot, where order and security prevail, and to be able to range over the wildest scenes, where, although the ruffian inhabitants possess every desire to plunder, they are restrained by the vigilance of their ruler from its exercise. It is not my intention to narrate the particulars of the acquisition of Kábal by Dost Mahomed Khán, a task which would exceed my ability, as my brief stay in the country did not allow me to acquire the necessary information. It may however generally be observed that on the demise of the Sirdár Mahomed Azem Khán, the authority here devolved upon his son Habíb Ulah Khán, together with considerable treasures. The incapacity for government of this youth, rash, headstrong, profuse and dissipat-ed, was soon evident, and his misconduct invited the attempts of his ambitious uncles to supplant him. Dost Mahomed Khán in possession of Ghazní, and in charge of the Kohistán of Kábal, was first in the field, but Habíb Ulah who was personally extremely brave, was enabled by means of his treasure to repel repeated attacks. Still he was much pressed, when the Sirdárs of Kándahár and Pesháwer, fearful that Dost Máhomed Khán 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 Khán had virtually ceased, and the only question remaining to be decided was as to the appropriation of his wealth and power. The Kándahár and Pesháwer Sirdárs coalesced had possession of Kábal, Dost Máhomed Khán standing alone and opposed to them. He, who had once been the assailant upon Habíb Ulah Khán, now asserted himself his defender, and a strange succession of skirmishes, negociations, 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 Kándahár 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 Khán, as a fit instrument to relieve the country, and the Kázilbáshes, 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. Háji Khán, in the service of the Kándahár Sirdárs, perceiving the turn affairs.
were taking, also secretly allied himself with the Kohistán chief, as
did the Nawáb Jabáır Khán, with many other leading men of the city,
and of the country at large. Dost Mahomed Khán was soon again in
arms, and as soon approached Kábal. The combined Sirdárs 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 Ká-
bal in charge of Súltán Mahomed Khán, one of the Pesháwer Sirdárs.
The Kándahár Sirdárs retiring with their spoils. The claims of Ha-
bib Ulah Khán were forgotten by all parties, and it was still hoped
to exclude Dost Mahomed Khán from Kábal. Súltán Máhomed Khán
governed Kábal for about a year without gaining the good opin-
ions of any one, and as he discouraged the Kazílbásh interest, that
faction still inclined to Dost Máhomed Khán. The latter chief, a-
vailing himself of a favorable opportunity, suddenly invested his half
brother in the Bállá Hissár or citadel. The means of defence were
inadequate, and mediation was accepted, the result of which was that
Súltán Máhomed Khán retired to Pesháwer. Dost Máhomed Khán
engaging to remit him annually the sum of one lákha of rupees, be-
came master of Kábal and its dependencies.

A new distribution was the consequence of this Sirdár’s elevation.
Ghazní, with its districts, was confirmed to Amír Máhomed Khán,
the Ghiljí districts, east of Kábal and in Lúghmán, were made over
to the Nawáb Jabáır Khán, and Bámíán was assigned to Hájí 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 Mahomed Khán had more claimants on his generosi-
ty than it was in his power to satisfy, and from the first was circum-
scribed in his finances. Kábal is but a small country extending west-
ward to Maidán, beyond which the province of Ghazní commences,
and eastward to the Kotal or pass of Jigdillak, the frontier of Jélálá-
bád. To the north it extends to the base of the Hindú Kosh, a dis-
tance 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
Ghazní, Lúghmán, &c. was estimated at fourteen lákhs of rupees,
and strenuous efforts were making to increase it, especially by en-
forcing 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, has already coerced the Jájí and
Túrí tribes of Khúram, and of Khost, as well as the Súlímán Khéf
tribes of Zúrmat. His brother Amír Máhomed Khán collects revenue from the Házáras of Bísút, and it is contemplated to reduce to submission the Sáfi 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 Ghazní. It was computed to consist of six thousand men, while the Nawáb Jabár Khán, with seven hundred men, was stationed at Jelálábád, and other bodies were necessarily dispersed over the country. The Nawáb Máhomed Zemán Khán, as an ally of Dost Máhomed Khán, was indeed in the camp, but had brought only his specially retained troops, and on this occasion it was plain that Dost Máhomed Khán had made no extraordinary efforts, as the íljárí 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 Kándahár, three or four other pieces are with his brother in Ghazní, and the Nawáb Máhomed Zemán Khán, has some half dozen more, which I passed at Bállabágh, and which he did not carry with him. It is also probable there were other pieces at Kábál.

The assumption of authority by Dost Máhomed Khán has been favorable to the prosperity of Kábál, 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 Khorasán.

Whether his energies are to be displayed in the defence of his country against the ambition of the Síkhs, or exercised to extend his sway, is matter of argument, but he is universally regarded as the only chief capable of restoring the Dúrání fortunes. 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 Afghán 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, or wastes their pay in idle expenses.

Dost Máhomed Khán 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 darbár but for his
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seat. His white linen raiments afforded a strange contrast to the gaudy exhibition of some of his chiefs, especially of the young Habib Ulah Khan, who glitters with gold. I had an audience of him, in the camp at Ghazni, and 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 Durrani from his appearance merely,—a slight observer, like myself, would not discover in Dost Mahomed Khan, the gallant warrior and shrewd politician, still less on looking at the slow pacing, coarse featured Haji Khan, 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 Mahomed Khan'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 Khorasan. I have heard that he is not inimical to the restoration of the king Sujah al Mulkh, and it is a common saying with Afghans, "how happy we should be if Shâh Sujah were Padshah, and Dost Mahomed Vazir."

The king, it is known, has a sister of Dost Mahomed Khan in his harem, 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 Mahomed Khan and his brother at Ghazni, are supposed by some to be Shiás, as their mother is of that persuasion. They do not however profess to be so to their Súni subjects, although possibly allowing the Shiá part of the community to indulge in a belief flattering to them.

Jela'labâ'd.

This fine and productive province is held by the Nawáb Mahomed Zemán Khan, son of the Nawáb Assad Khan, who died in the government of Déra Ghází Khan, in which he was succeeded by his son, who thence acquired the title of Nawáb. He is consequently a nephew to Dost Mahomed Khan, and the Sirdârs of Kândahâr and Peshâwer. He was expelled from Déra Ghází Khan by Samandar Khan, Popal Zai, who took possession of the place in the name of Shâh Mâhmúd, and Mahomed Zemán Khan then joined Shâh Sujâh al Múlkh, who was at that time advancing from Baháwalpúr, having been invited from Lodiána by the Sirdár Mahomed Azem Khan. Samandar Khan was with some difficulty driven from Déra Ghází
Khán, and Mahomed Zemán Khán followed the Sháh to Pesháwer, where quarrelling with the Sírdár Mahomed Azem Khán, the monarch fought a battle, was defeated, and presently became a fugitive.

I know not exactly in what manner he acquired the government of Jelálabád, but conjecture that he held it during the authority of Mahomed Azem Khán at Kábal, as in the Sírdár's expedition against the Síkhs, he was dispatched to raise levies in the Yúsaf Zai country. His interest however in the family was always considerable, and the Vazír Fattí Khán united his daughter to him. He is said to be very wealthy, but is by no means generally respected for ability. He appears to be deficient in firmness, and rules with too lax a hand. Placed over restless and turbulent subjects, he has no energy to control them, and it would seem his averseness to cruelty prevents him from repressing disorders or punishing the guilty. It is unfortunate that the qualities which are amiable in the private individual, should be errors in the ruler, but they do so operate in Mahomed Zemán Khán's case, and his authority is despised because it is not feared.

The revenue of Jelálabád, including that from the Tájik villages and lands of Lóghmán, amounts, it is said, to above three lakhs of rupees, and might be largely increased. The Sírdár keeps up but a limited military establishment, and in case of need, generally employs the šújári or militia of the country, which he can assemble to the extent of two or three thousand men. He can also call upon the services of the petty Saiyad chiefs of Khonar, and of Sádat Khán, the Momand chief of Lálpúr. He has six pieces of artillery not in very good order.

Although an ally of Dost Mahomed Khán, he is supposed to have a bias towards the Sírdárs of Pesháwer, and the connection it is thought will become closer. He provides for many members of the Bárak Zai family, by giving them lands and villages, and Jelálabád affords an asylum to some whose political misdemeanours have made it necessary for them to abandon Kábal.

The province of Jelálabád extends from the Kotal of Jígíllák to Dáka, in a line from west to east. To the south, the great range of Saféd Koh divides it from Khúram, and to the north, a series of hills of nearly equal elevation, separates it from Káfírístán and Bájor. Dáka, the eastern point, is at the entrance of the celebrated pass of Khaíbar, which leads through the hills of the Khaíbar tribes to Pesháwer. The beautiful valley of Jelálabád is extremely well watered, and besides the Súrkh Rúd and Kársú, with a number of rivulets which flow from the Saféd Koh, the great river of Kábal glides through it, receiving in its course the united river of Lóghmán, composed of the
streams of Alíshang and Aṅgáb, and lower down the fine river of Kámeh, Khonár and Chitrál. These rivers flow from the north, and have their sources remote from this part of the country. The climate of Jelálabád is remarkably diversified. The winter season is particularly delightful, although subject to violent wind storms, and in the summer although in the centre of the valley or along the course of the river, the heat is excessive, the skirts of the Sáféd Koh contain a number of cool and agreeable spots to which the inhabitants may retire.

Khaibarí Tribes.

These tribes dwell in the hills between the valley of Jelálabád and the great plain of Pesháwer. They have three great divisions, the Afrédís, the Shínwáris, and the Orak Zais. Of these the Afrédís in their present locality, are the more numerous, the Shínwáris more disposed to the arts of traffic, and the Orak Zais the more orderly, if amongst such people any can be so pronounced. The Afrédís occupy the eastern parts of the hills, nearest Pesháwer; and the Shínwáris the western parts, looking upon the valley of Jelálabád. The Orak Zais reside in Tírah intermingled with the Afrédís, and some of them are found in the hills south-west of Pesháwer. It was a malek of this tribe who conducted Nádir Sháh and a force of cavalry by the route of Chúra and Tírah to Pesháwer, when the principal road through the hills was defended against him. The Shínwáris besides their portion of the hills, have the lands immediately west of them, and some of the vallies of the Sáféd Koh range. More westernly still under the same hill range, they are found south of Jelálabád, and are there neighbours of the Khogánís. These are in the condition of unruly subjects. There are also some of them in Ghorband, and they dwell in great numbers bordering on Bójor to the north-west, where they are independent, and engaged in constant hostilities with the tribes of Bójor and of Káfristán.

Tírah and Chúra are said to be fertile and well peopled vallies, enjoying a cool climate in comparison with that of Pesháwer, and it is not unusual for the Sirdárs and others, who have an understanding with the inhabitants, to pass the warm weather in the former of these places, which has also frequently become a place of refuge to the distressed. At Chúra resides Khán Bahádár Khán, Afrédí, who attained eminence amongst his tribe from the circumstance of his attendance at court during the sway of the Sadá Zais. Sháh Sújah married one of his daughters, and has on more than one occasion found an asylum with him. The Khaibarís like other rude Afgán tribes, have their maleks or chiefs, but the authority of these is very limit-
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ed, and as every individual has a voice on public affairs, it is impossible to describe the confusion that exists amongst them. Of course unanimity is out of the question, and it generally happens that a Nâñwâtzí or deliberation on any business, terminates not by bringing it to a conclusion, but in strife amongst themselves. The portions of the Afrédi and Shínwâri tribes who inhabit the defiles of Khaibar, through which the road leads from Peshâwer to the Jelâlabad valley, are but inconsiderable as to numbers, but they are extremely infamous on account of their ferocity, and their long indulged habits of rapine. Under the Sadû Zai princes they received an annual allowance of twelve thousand rupees on condition of keeping the road through their country open, and abstaining from plunder. They called themselves therefore the Núkarán or servants of the king. It would appear, from every statement, that they were in those days little scrupulous, still kâûsâs followed their road, so manifestly the better and nearer one, submitting to their exactions and annoyances, and satisfied with being not wholly rifled. Their stipend being discontinued by the Bârák Zai Sîrdârs, to whom the attachment they evinced to Shâh Sujâh has rendered them very suspected, they have thrown off all restraint, and the consequence has been that the Khaibar road is closed to the traders of Peshâwer and Kâbal.

They are, in the mass, very numerous, and it is boasted that the Afrédi tribe can muster forty thousand fighting men, of course an improbable number, or one which might be presumed to include every man, woman and child amongst them. On various occasions when their strength has been exhibited, from two to five thousand men have assembled. At Jâm, a little village at the entrance of the pass on the Peshâwer side, resides generally Shâh Rasûl Shâh, a nephew, as he pretends to be, of the notorious Saiyad Ahmed Shâh, and in quality of his agent. At the time of my visit, he, as well as many of the village people, had fled into the hills, apprehensive of an attack from the Sîrdârs of Peshâwer. When Saiyad Ahmed Shâh has funds, he can always command the services of two or three thousand Khaibaris, the most desperate and needy of the tribes. Upon Ranjit Sing's excursion to Peshâwer, the Khaibaris opened the bands or barriers of the Bâra river, and inundated his camp by night. They were on the alert, and profited by the consequent confusion to carry off much spoil and many horses. The Mâhârájâ was chagrined, and in the morning summoned the Peshâwer Sîrdârs, who asserted that it was not their deed, and then he precipitately left for Lahore, having made only a stay of three days.
The principal Maleks at present of the Khaibaris occupying the defiles, are Alládád Kháń and Faiz Talab Kháń. They are Ařédis, and reside at Gháří Lolla Beg on the line of road. Kháń Bahádar Kháń of Chúra has no connection with the Báarak Zái Sirdárs. Mír Alam Kháń, an Orák Zái, has long been associated with them, but by so doing, has lost his influence amongst his tribe. He generally lives at Pesháwer, receiving a liberal allowance, but even he has sometimes rebelled. This was one of the men, whose riding in a pálkí was so offensive in the eyes of Sháh Sújah, when he reached Pesháwer upon the invitation of Mahomed Azem Kháń, that he ordered him to be tumbled out of it,—which operation was performed, and also upon Amir Mahomed Kháń, the Sirdár's brother, and present governor of Gházní. These acts so disgusted and incensed the Sirdár, that he instantly ejected the monarch whom he had wished to acknowledge, and who in this instance lost his crown because he could not endure the sight of a Khaibari carried in a pálkí.

**Pesháwer.**

Pesháwer at the time of my visit in 1827 was governed by the Sirdár Yár Máhoméd Kháń, Súltán Máhoméd Kháń, Saiyad Mahomed Kháń, and Pír Mahomed Kháń—four brothers, sons of Páhindáh Kháń, and by the same mother. They appeared to preserve a good understanding with each other, and assembled daily at a common darbár or council at their mother's house. Each of course had a separate darbár to transact ordinary business with his own dependents.

The Sirdár Yár Mahomed Kháń, the eldest, was nominally the chief, and in fact possessed the larger proportion of revenue, but Pír Mahomed Kháń, the youngest, was perhaps the most powerful, from the greater number of troops he retained, besides being considered of an active, indeed, rather daring spirit. Súltán Mahomed Kháń was not supposed to want capacity, and was held to be milder and more amiable than his brothers, but his excessive love of finery exposed him to ridicule, and the pleasures of the háram seemed to occupy more of his attention than public affairs. Saiyad Mahomed Kháń was in intellect much inferior to the others, and looked upon as a cypher in all matters of consultation and government. Súltán Mahomed Kháń was moreover distinguished for his enmity to Dost Mahomed Kháń of Kábal, and for his extraordinary affection for his half-brother Ráhám Díl Kháń of Kándahár. He was also of the Sirdárs, the one who paid most attention to Europeans who passed
through the country, in this respect vying with the Nawáb Jabár Kháń at Kábal.

The territory held by the Sirdárs is of very limited extent, comprising only the city of Pesháwer with the adjacent country, which might be included within a circle drawn from the city, as a centre, with a radius of twenty-five miles, but then it is uncommonly fertile and well cultivated, the command of water being so abundant from the rivers Bárá and Jelálabád which traverse it. The gross revenue of the city and lands was estimated at ten lákhs of rupees, to which one lákhs has been added by the acquisition of Kobát and Hángó, which places have also afforded an encrease of territory. The military retainers of the Sirdárs probably do not exceed three thousand men, if so many, but they could call out, if they had funds to subsist them, a numerous militia. Their artillery numbers ten or twelve pieces.

The inhabitants of the city of Pesháwer are a strange medley of mixed races, of Tájiks, Hindkís, Panjábris, Káshmirís, &c. and they are proverbially roughish and litigious — but the cultivators and residents in the country are Afghání of the Momand, Khalilí and Kogíání families, and a very healthy population, ardently attached to their country and religion, and deserving better rulers than the ones they have.

The Sirdárs of Pesháwer cannot be called independent, as they hold their country entirely at the pleasure of Ranjit Sing — a natural consequence of the advance of his frontier to the Indus. Still the Sikh Rája has not yet ventured to assume the full authority, and they are left in power, remitting him tribute, and placing their sons in his hands as hostages. They are impatient under the yoke, but every manifestation of contumacy only tends to confirm their subjection, and to aggravate the annoyances inflicted upon them.

But a year or two since Saiyad Ahmed Sháh appeared in these parts; and in the Yásaf Zai country, succeeding in arousing the fanatic Mahomedan population, collected, it is said, above one hundred thousand men. If this number be exaggerated, it is yet certain that he had a prodigious host assembled, for he was joined by adventurers and crusaders from all parts of Afghánistán, and even from India. He gave out that he had a divine commission to take possession of the Panjáb, Hindústán and China, and swore that he would compel Ranjit Sing to turn Músulmán, or cut off his head. The Saiyad marched to Noshára, on the Kábal river, and crossed it, intending to commence his operations by the capture of Atak, on this side the key to the Panjáb. The Pesháwer Sirdárs united themselves with the
Saiyad, and joined his camp with their troops and guns. The Sikhs
prepared to meet the crisis, and Harî Sing at the head of thirty thou-
sand men was to keep them from crossing the Indus, until the Ma-
harajah should arrive with a large army, including all his regulare, from
Lahore. In the Mussulman camp all was hope and exultation, num-
bers and the presumed favor of heaven permitted none to doubt of
success, and a distribution was already made of the Sikh towns and
villages. The soul of the Saiyad dilated, and in his pride of feeling,
he used expressions implying that he considered himself the master
of Peshâwer, and the Sirdârs as his vassals. They became suspi-
cious, and their final defection, if not owing to the circumstance entire-
ly, is by some palliated on account of it. The one half of Harî Sing’s
force, under an old warrior Bûdh Sing, had crossed the Indus, and
marched near to the village of Saiyadwâla, where they threw up a san-
gar or field work. The Saiyad established himself at Saiyadwâla,
and his host surrounded Bûdh Sing’s force within the sangar. The
Sikhs were in great distress for some days, and Bûdh Sing at length
lost patience, and determined to extricate himself or to perish. In
the meantime he had communicated with the Durânî chiefs of Peshâ-
wer, assuring them that if they took no part against him in action,
he would excuse their conduct, in having joined the Saiyad, to the
Sirkâr, or to Ranjit Sing—he reminded them of the immense army
on the road under the orders of the Sirkâr, and pointed out that, the
destruction of himself and troops, would not influence the issue of the
contest, and they must know the Sirkâr was “Zurâwâr” or all pow-
erful. These arguments decided the Sirdârs, and on the morning of
battle, they who with their cavalry and guns were stationed in front at
once passed to the rear, Yar Mâhomed Khân commanding, setting the
example, and crying out “Shikas!” “Shikas!” or “defeat!”—“de-
feat!”—Bûdh Sing who had three guns, discharged them, invoked his
Gôrû, and charged, à bride abattu, the Mussulman host. Resistance was
very trifling, the happy temerity of Bûdh Sing was crowned by deserv-
ed success, and the Sikhs boast that each Sing on that famous day
slew fifteen or twenty of his enemies, admitting however that they did
not fight, but threw themselves on the ground. The Saiyad who had
assured his men that he had charmed the Sikh guns and matchlocks,
became insensible; his friends say that he had been drugged by the
artifice of the Sirdârs, they pretend that he was struck with panic.
However this may be, he was nearly captured in the village of Sai-
yadwâla, and the desperate resistance of his Hindûstânî followers
alone prevented the accident, and gave time to his elephant to be
swam across the river. Ranjit Sing arriving soon after this victory,
the whole army marched to Pesháwer, and their presence produced the greatest misery, to the city and country. It is probable that Pesháwer was at this time very flourishing, but now a sad reverse was to befall it. Part of the town and the Bálla Hissár, so long the favorite residence of Sháh Sújáb, were destroyed, and a number of the gardens were cut down to supply the camp with fuel. The houses of the great were involved in ruin, the masjids were desecrated, and the whole country ravaged. The Máfárájá suffered the Sirdárs to retain their territory, as had been promised by Búdh Sing, but he increased the amount of tribute to be paid him in horses, swords, jewels, and the celebrated Bára rice, while he carried away with him, as hostage, the son of Yár Máfóméd Kháán. The occasion of Ranjit Sing's first visit to Pesháwer, was when he defeated the attempt made by the Sirdár Máhomed Azém Kháán to recover Kášmir and the provinces west of the Indus, when the Máfárájá gallantly anticipated the attack, by crossing the Indus, encountering and dispersing his host at Noshára, and marching on to Pesháwer.

From that period Pesháwer became tributary to him, and the Sirdárs were to all intents and purposes his vassals. He has established a system of sending annually large bodies of troops to the country, avowedly to receive his tributary offerings, but also no doubt to prevent it from reviving and gaining its former consequence. This works so oppressively that, Yár Máhomed Kháán in 1828 remonstrated, and submitted that if it were the Sirkár's pleasure that he should continue at Pesháwer, these annual visitations must cease; if otherwise, he should retire to his brother at Kábal. Ranjit Sing replied that he might remain, (aware that he had no idea of going,) and to mortify him, directed that a horse, named Lélá, to which a great name attached, should be sent to Lahore. Yár Máhomed Kháán affirmed that he would as soon surrender one of his wives as the horse. Monsieur Ventura, an Italian officer was sent to Pesháwer, with a force, to compel the delivery of the animal. The owner Súltán Máhomed Kháán, swore on the Korán that it was dead, and M. Ventura not being so interested in Lélá as his royal master, believed the Sirdár, or affected to do so, and returned to Lahore. A short time afterwards, Ranjit Sing was informed that Lélá was alive, and the Italian was again sent off, in the midst of the rains, to bring Lélá or Súltán Máhomed Kháán to Lahore, in this instance without troops, or but with very few of them. Just at this period it occurred that Málí Shákár, envoy from Sháh Sújáb al Múlkh, reached Lahore from Lódíána, wishing to arrange for the recovery of Peshawer and Kábal for his master, who proposed to pay an immediate sum of
three lakhs of rupees in cash and jewels, and hereafter an annual tribute. The Māhārājā refused to listen to these terms, but took care to inform Yār Māhomed Khān of them, and threatened him that if the annual presents were not doubled, and the horse Lēlā produced, he would send the King with an army to recover his states. The Italian officer had reached Peshāwer on the mission for Lēlā, when the Saiyad Ahmed Šāh, unexpectedly made a dash at Hasht naggar, defeated the Sīrdār Saiyad Mahomed Khān, and took the fortress, he then possessed himself of Killa Hind, a fort in the direction of Atak, and success encreasing his confidence, and swelling the number of his followers, he again promised to become formidable. I had left Lahore, and was at Haidarābād in Sind, when the tidings of the Saiyad’s victory reached there, and it was quite a holiday for the good people, who were expecting themselves to be invaded by a Sikh army, for Ranjīt Sing had at this time seriously contemplated the subjection of Sind, and was making the necessary preparations. The first good news was followed by more, and it was known that the Saiyad had entered Peshāwer, and that the Sīrdār Yār Māhomed Khān was slain, but the accounts varied in the detail of the mode in which these events were brought about. It afterwards proved that the Sīrdār had marched to eject the Saiyad from Hind, and had been surprised by night and slain, and that the Saiyad had entered Peshāwer, the remaining three Sīrdārs being compelled to evacuate it by the defection of Faizūlah Khān, Hāzārkhānū, but that he did not think prudent to retain it, and restored it to the Sīrdārs on their agreeing to pay him one lākh of rupees, which a certain Molāvī was left behind to receive. The Saiyad had scarcely retired when the Sīrdārs slew the Molāvī and Faizūlah Khān: assistance was received both from Lahore and Kābal, and finally the Saiyad’s garrison at Hind was captured, and he was again driven within the limits of the Yūsafzai districts.

The train of events necessarily made the surviving Sīrdārs more than ever dependent upon the mercy of Ranjīt Sing, and it is needless to add that the much coveted Lēlā was soon on his journey to Lahore, as was a son of Sūltān Mahomed Khān, to replace as a hostage the son of his deceased brother.

The Yūsafzais.

These tribes hold the country north of the course of the great Kābal river, and have the river Indus for their eastern boundary, while on the west, they are neighbours of the Otman Zai Momands and of the tribes of Bējor. Immediately north of the first river are the Ka-
mal Zai, Aman Zai and Rezzar tribes, holding the tract forming the north-eastern portion of the great plain of Peshawer. To their west are the Bai Zais, a lawless tribe, and north of them the valleys of Sa-wat and Banir, with Panchtal; still farther north are the districts of Shamla, Dir, &c. the whole being a very fine country, productive in grain, and abounding in pasture, while it swarms with an intrepid race of men, distinguished not only for the spirit with which they defend their own country and freedom, but for the alacrity with which they enter into any contest in support or honor of their faith.

The level country between the Kábal river and the hills to the north, has been overrun by Mähárájá Ranjit Sing, and a tribute fixed on the inhabitants of four rupees on every house, with a certain number of horses. No people have been more severely treated by that conqueror, yet his vengeance was brought down upon them by their own folly, but for which they might possibly have preserved independence. The first collision between the Sikhs and these rude but warlike people, was in the disastrous expedition of the Sirdár Mahomed Azem Khán, when a levy of them was encountered by the Mähárájá himself on an eminence north of the river, and opposite to the Dúráni camp. The Yúsaf Zais were vanquished and extinguished, but the gallantry of their defence made a serious impression on their victors, who perhaps would not willingly have sought again to involve themselves with a people from whom so little was to be gained, and victory so dearly purchased. The defeat of these Gházís or champions of the faith, is always considered by Ranjit Sing as one of his most memorable exploits. Subsequently the course of operations against the Patáns of Ganghar, led the Mähárájá to the eastern bank of the Indus, and the Yúsaf Zais on the opposite bank slaughtered cows, and insulted the Sikhs in the most aggravated manner. Ranjit Sing had not intended to cross the river, and probably the Yúsaf Zais imagined that he could not, owing to the rapidity of the current, but at length unable to control his anger he stroked his beard, and called upon his Sikhs to avenge the insults offered to their Gárá. Monsieur Allard present with his regiment of cavalry, not long before raised, strove to dissuade the Mähárájá from the attempt, but ineffectually, and was ordered himself to cross the river. The Sikhs gallantly obeyed the call of their prince, and precipitated themselves into the stream, but such was the violence of the current, that it is said, the fearful number of twelve hundred were swept away. M. Allard mounted his elephant, and at the sound of his bugle the disciplined cavalry passed into the river, but in entire ranks, and the regularity and union of their movement, enabled the regiment to cross
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with only three casualties. Ranjit Sing at once observed the advantages conferred by discipline, and in his delight commanded, on the spot, new levies. The Yūsaf Zais were panic struck at the audacity of their once despised assailants, and fled without contesting the bank. An indiscriminate slaughter of man, woman, and child was continued for some days. The miserable hunted wretches threw themselves on the ground, and placing a blade or tuft of grass in their mouths cried out, "I am your cow." This act and exclamation which would have saved them from an orthodox Hindū, had no effect with the infuriated Sīkhs. A spectator of these exciting scenes described to me the general astonishment of the Sīkhs at finding a fertile country covered with populous villages, and gave it as his opinion that had the Māshārājā profited by the consternation, which the passage of the river had caused throughout the country, he might have marched unopposed to Kāhal.

Of all the Afghān tribes, the Yūsaf Zais possess, in greater perfection, than any other, the peculiar patriarchal form of government which, suitable for small and infant communities, is certainly inadequate for large and full-grown ones. While no people are more tenacious of their liberty and individual rights, the insufficiency of their institutions under existing circumstances, operates so detrimentally upon their general interests, that there is a strong tendency amongst them towards a change, a fact which must strike any one who has attentively watched their proceedings of late years. With the view of defending their liberties, they have been known to invite people of consideration to reside amongst them, proffering to make common cause with them, and to assign them a tithe of the revenue of the country. It is clear that they were unconsciously anxious to surrender the liberty they so much prized, and to place themselves under the control of a single master. Such offers have been made to Sadū Zai princes, and Dost Mahomed Khān has been invited to send a son amongst them, under whom they would arm. To their feeling in this respect as well as their religious enthusiasm, may be ascribed the fervor with which they have received Saiyad Ahmed Shāh, and the zeal they have demonstrated in his cause, which besides being deemed that of Islām, is considered by them as that of their own freedom. To him they have yielded a tithe of the revenue for the support of himself and followers, and have manifestly put him in the way of becoming their master, if he may not be considered so already. This Saiyad after his signal defeat by the Sīkhs, being no longer able to attempt any thing against them, directed his hostilities against the Dūrānī Sirdārs of Peshāwer, whom he denounced as in-
fidelis, and as traitors to the cause of Islám. Upon Yár Mahomed Khán he conferred the name of Yárú Sing, and ordered that he should be so called in his camp. Whenever his means enabled him, he put the Khaibaris and other tribes in motion, while from the Yá-saf Zai plains, he threatened Hashtnaggar. By such a mode of warfare, although achieving little of consequence, he kept his enemies in constant uncertainty and alarm. He paid his troops in Company's rupees, hence many supposed him an agent of the British Government. How and where he obtained his occasional supplies of money were equally inexplicable. He had with him a strong body of Hindústání Mowlis and followers, who were his principal strength, and as auxiliaries, Báram Khán and Júma Khán, expatriated Khalíl arbábs of Pesháwer. They were both brave men, and Báram Khán had a high reputation, and were both very inimical to the Dúrání Sirdárs. Few men have created a greater sensation in their day than Saiyad Ahmed, and setting aside his imposture or fanaticism, the talent must be considerable which has produced effects so wonderful, and which contrives to induce confidence in his mission after the reverses he has met with. Amongst the Patáns, of Dáman and the countries east of the Indus, he is constantly prayed for, and fervent exclamations are uttered that God will be pleased to grant victory to Saiyad Ahmed. He also figures greatly in their songs. It is generally believed that he is a native of Bareilly in Upper Hindústán, and it appears certain that for some years he officiated, as a Múlla or priest, in the camp of the notorious adventurer Amír Khán, respected for his learning and correct behaviour. At that time he made no pretentions to inspiration, and was only regarded in the light of an unassuming, inoffensive person. He has now emissaries spread over all parts, and many Mahomedan princes and chiefs are said to furnish him with aid in money. Ranjit Sing has a very great dread of him, and I have heard it remarked that he would readily give a large sum if he would take himself off, and it is also asserted that the Máhárájá cannot exactly penetrate the mystery with which the holy Saiyad enshrouds himself. I first heard of him at Baháwalpúr, and was told of the large numbers who had passed through that city from Hindústán to join him. It was suspected that he was sent by the Sáhib logs by the vulgar, and I was often questioned on the point, but of course was unable to reply, for I could not conceive who the Saiyad was, or could be. As I proceeded up the banks of the Indus, parties large and small were continually passing me on the road, and I found that the name of Ahmed Sháh Ghází was in the mouth of every one. At Pesháwer the public opinion was uni-
versally in his favor, and I had a great desire to have passed over to
the Yúṣaf Zai country to have witnessed what was passing there,
but the tales related of his sanctity and austerities deterred me, and I
distrusted to place myself in the power of a host of Mahomedan big-
gots and fanatics. At Kádahrá I heard it broadly asserted that he
was an impostor, and afterwards I found that well informed persons
were very generally cognizant of the value to be attached to his pre-
tentions.

Ká’shmí’r.

This beautiful and luxuriant province associated in the imagina-
tion of the European with whatever is lovely and costly, forms now
part of the dominions of Ranjít Sing. Long it was an object of his
ambition, but his first attempts to secure it were foiled, and he even
suffered a severe defeat at the hands of the Sírdár Mahomed Azem
Khán, then its governor. When the Sírdár was called away by the
stirring incidents in Afgáhnístán, he left his half brother the Náwáb
Jábárá Khán governor. The Máhárájá saw the opportunity favorable
to renew his attack, and a considerable army was sent into the coun-
try. The Dúráání army from Pesháwer marched to assist the Náwáb
Jábárá Khán, and the combined force might, it is thought, have repel-
led the invaders, but the jealousies of the leaders proved fatal, and
Jábárá Khán unsupported, with merely his personal troops, was rash
enough to oppose himself to the Sikhs. The results were that on the
first volley he fell perforated by musquet balls, was with difficulty
carried from the field, and lost Káshmír.

Under the Sádú Zai princes, Káshmír was a government much co-
verted by the nobles, as the revenue was so much more considerable
than the sum remitted to the royal treasury, which amounted only to
twelve lakhs of rupees. Thence it arose that the several governors
amassed great wealth, and were apt to forget their allegiance, and it is
a fact that there never was a governor of Káshmír who did not put
himself in rebellion. Some of the most eminent characters in Afgá-
hn history have been successively in charge of the happy valley, but
they no sooner entered it than they affected independence, as Amír
Khán, Júánshír, Azád Khán, Popal Zai, Abdúláh Khán, Alekho Zai,
Attá Mahomed Khán, Bá mí Zai, and Mahomed Azem Khán, Bárak
Zai. Under Attá Mahomed Khán the revenue exceeded forty lákhs
of rupees, and Mahomed Azem Khán increased it to the high sum
of seventy-two lákhs. Under the Sikh rule a serious change for the
worse has fallen upon the country, arising I am told not so much
from tyranny practised, as from the visitations of providence in fa-
mines and earthquakes, which have desolated it. The looms which produced the highly valued shawls, and which furnished the greater part of the revenue, have been in a measure suspended, and the starving artisans have been compelled to emigrate. The Māhārājā, I believe, uses exertions to improve the condition of the country, and even remits much of the scanty revenue now fixed upon it, with the view of allowing it to recover. The present governor is Sūpar-sād, a Brāhman, and a strong force of ten thousand men is under his orders.

KHATTAKS.

The Khattak tribes west of the Indus from Khairabad opposite Atak to Noshāra, have become dependent upon Ranjit Sing, which their position rendered inevitable. The tribes had become weakened by their internal contentions, and the family of their chiefs was split into factions, some uniting with the Dūrānī Sirdārs of Peshāwer, others furthering the views of Ranjit Sing. They have become nearly extinct by assassination, and the Sirdārs of Peshāwer are accused of having removed one of them by poison. A son of another is now a pensioner upon Ranjit Sing, and his residence is fixed at Nīlāb below Atak, on the same side of the river, the country west of the Indus being held by the Sikhs.

STATES OF MAHOMED KHA'N.

These consisting of Déra Ismael Khān west of the Indus, and Bak- kar, Līya, and Mankíra, to the east of it, and forming a small, but productive territory, have been subdued by the Sikhs, who retaining in possession the country east of the river have given Déra Ismael Khān, with the slip of country attached to it on the west bank of the river, for the support of the present Nawāb Shīr Mahommed Khān, son of the Nawāb Mahommed Khān, from whom the whole had been taken. The siege of Mankíra, a fortress strong it would seem from its position in the desert, is famed in these parts, but the perseverance of the besieging army overcame all the difficulties opposed to it. The Nawāb of Déra Ismael Khān and his family are of the Sadū Zāi family, but of a distinct branch, I believe, from that once ruling in Afghanistān, although the affinity was acknowledged, and may have influenced the easy tribute demanded.

MU'LTA'N.

The state of Múltán was also held by a Sadū Zāi chief, under the same circumstances of easy tribute. I have in another place related
the events attending the reduction of the city by the Sikhs, which required strenuous efforts on their part. It was their policy to retain the country entirely, therefore the survivors of the gallant Mazafar Khan’s family were removed to Lahore, where they subsist upon the liberality of the Mâhârâjá. The present governor of Múltán is Soand Mal, a Brâhman, who is popular, and esteemed a man of capacity.

Baha’walpúr.

This state extending along the banks of the Satlej and Indus, from the frontier of Patiála to the northern extremity of Sind, and on the opposite side confined by the great sand desert, is under the rule of Bahawal Khán, Dáoud Pútâ, of Jet extraction. These Dáoud Pútras are descended from one Dáoud noted in the histories of Hindústân as a robber chief of eminence in the neighbourhood of Shikárpúr. Expelled thence, they crossed the Indus, and settled in the country west of it, where many of the towns yet bear their names, as being founded by them. Baháwal Khán, the grandfather of the present chief, seems to have played the part of Ranjit Sing amongst his brother chiefs, and by their reduction to have elevated himself to sole authority. He became so powerful and aspiring that he ventured to affect independence of the Dürâni kingdom, and occasioned Taimúr Shâh the trouble of making one of the few excursions which marked his reign. The Shâh brought a large army, but retired without any important success beyond the bare acknowledgment of his supremacy, a point which the refractory Khán conceded to rid himself of his troublesome visitors. It is probable, however, that he was incapacitated from pursuing his ambitious projects upon his neighbours. He was succeeded by Sádat Khán, who paying an easy tribute to the Afghán kings, was yet at liberty to wage war with the surrounding states, and was frequently committed with the chiefs of Patiála on the one side, and with those of Sind on the other. The chief of Khairpúr or northern Sind, wrested from him the town of Sabzal Kot, which he now retains. When Shâh Sújah arrived at Baháwalpúr in progress from Lúdiána to Pesháwer, Sádat Khán entered warmly into his views, and provided him with a powerful body of horse, with which the Shâh expelled Samandar Khán from Déra Ghâzi Khán. His zeal however in this instance proved ultimately untoward to him, as it was made the pretence for an invasion of his states by a Sikh army, which advanced to Milsa on the upper bank of the Garrah, and Sádat Khán was compelled to acknowledge himself a tributary of the Mâhârâjá.
Milsa, being a fortress, was destroyed, that it might not be permanently occupied by the Sikhs, but this did not prevent them coming annually to enforce payment of the tribute agreed upon. Sádat Khán dying was succeeded by his son the present Baháwal Khán, who submits to his dependent situation with much regret, but is helpless, although he sometimes forms vain projects of resistance and abandons them. The sum paid as tribute is nine lâkhs of rupees, I know not if inclusive of three lâkhs of rupees for the province of Dérá Ghází Khán, which the Sikhs have farmed to Baháwal Khán. This chief is very popular, and his country appears prosperous, as it is certainly productive. The gross revenue is said to be eighteen lâkhs of rupees, the military force about five thousand men, horse and foot, with thirty-five or forty guns.

De‘ra Ghází Khán,

This government was an important one under the Sadá Zai princes, as it included Shikárpúr, and received the profits of the sulphur monopolies of Kachí — while its jurisdiction was very extensive. On the rejection of Sháh Sújah al Múlkh from Pesháwer, the Sikhs who had before respected it, crossed the river and occupied it. It must be confessed however that it had become vacant. At this time the Khán of Baháwalpúr was made tributary, and in the arrangements which followed, it not yet being the Sikh policy to hold territory east of the Indus, it was farmed as said before to that chief for three lâkhs of rupees annually. He it is said by exaction, which is complained of, realizes five lâkhs.

Shika‘rpú‘r.

This large and commercial city with its district was seized by the confederated chiefs of Sind, together with the island fortress of Bak­kar in the river Indus, on the departure of Sháh Sújah al Múlkh; and was in a manner left in their hands by a treaty concluded with the Sirdár Mahomed Azem Khán, the terms of which were however never fulfilled. The recovery of this city is very much an object with the present Sirdárs of Kándahár, and it appears to be equally the desire of Ránjit Sing to possess it, and either party could easily gain their end, did the state of their relations permit either to turn attention to it. The present revenue is said to be nearly three lâkhs of rupees, equally divided amongst the Amirís of Upper and Lower Sind. These chiefs were formerly vassals of the Durrání empire, and would again be so, if the power of the latter were consolidated.
Kala't (Baloch.)

The extensive country of Eastern Balochistán, of which Kalát is the capital, is now subject to Mehráb Khán, the son of Máhmúd Khán, and grandson of the celebrated Nassír Khán.

There is observable a singular parity of fortune between the Baloch kingdom and the Dúrání empire, to which it acknowledged an easy dependence. Cotemporary with Ahmed Sháh who created the latter, and raised it to prosperity, was Nassír Khán at Kalát, who was indebted, in great measure, to the Dúrání monarch for his elevation to the Khánát, in detriment of his elder brother, Mohábat Khán, who was deposed. Nassír Khán was beyond comparison the most able chieftain who had governed Balochistán, and the country under his vigorous rule prospered as it never did before, nor is likely to do again. He extended his arms in every part of Balochistán, and was always successful, and his kingdom grew from a very humble one to be exceedingly extensive. Aware of the turbulent disposition of his tribes, he kept them continually in the field, thus making use of those qualities in them which would have given him annoyance at home, to the increase of his power abroad. The fertile province of Kachí had been recently acquired from the Kalorah rulers of Sínd, by a treaty which Nádir Sháh had imposed. Nassír Khán was not without apprehension that its recovery might be attempted, and in order to give his tribes an interest in its occupation, he made a division of the lands, by which all the Bráhúí tribes became proprietors.

To Ahmed Sháh succeeded his son Taimúr Sháh, who, as is too often the case in these countries, lived on the reputation of his father, and passed his reign in pleasure or the gratification of his sensual appetites. Coeval with him at Kalát was Máhmúd Khán, son of Nassír Khán, precisely under the same circumstances, neglecting his government, and immersed in hésíh or enjoyment. He lost the province of Kej, and his kingdom might have been farther mutilated, but for the energies of his half brothers Mastapha Khán and Mahomed Réhim Khán.

To Taimúr Sháh at Kábal succeeded his son Zéman Sháh, whose brief reign was terminated by those convulsions which have wrecked the Dúrání empire. The present Mehráb Khán succeeded his father Máhmúd Khán, and for the first three years of his reign displayed considerable decision. He recovered Kej, and seemed inclined to maintain the integrity of his kingdom — but a series of internal conspiracies and revolts disgusted him, and led to the execution both of some of his own imprisoned relatives, and of the prin-
cipals of many of the tribes. At length he lost all confidence in the hereditary officers of state, and selected for minister one Dáoud Máhomed, a Ghiljí of the lowest extraction, and from that time his affairs have gone wholly wrong; while by putting himself in opposition, as it were, to the constitution, and acknowledged laws of his country, he has provoked a never ending contest with the tribes, who conceal themselves not bound to obey the dictates of an upstart and alien minister. It hence happens that some of them are generally in arms, and the history of the country, since the accession of the Ghiljí adviser to power, offers little else but a train of rebellions and murders. It is remarkable that a similar infraction of the laws of the Dúránís by Zemán Sháh, viz. the elevation of an unqualified person to the Vakálát, was the primary cause of the misfortunes which befell that king.

Mehráb Khán seems to have given up the idea of coercing his disaffected clans, and is content by promoting discord amongst them, to disable them from turning against himself. The country is therefore in a sad state of confusion. A few years since the Marrís, a formidable tribe in the hills, east of Kachfí, having descended upon the plains, and sacked Mítárí, the Kalát Khán deemed that it behoved him to resent so gross an outrage, and accordingly he marched with an army said to be of twelve thousand men, against the marauders. They amused him first with one offer, and then with another, until the season for action was past, when aware that the Khán could not keep his bands together, they defied him, and he was compelled to retire with the disgrace of having been outwitted. In the reign of Máhmuíd Khán, the gallant Mastapha Khán, as lord of Kach Gandáva, kept these predatory tribes in due order, as he did their neighbours, the Khadjaks, Khákás, and others. Since his death they have not ceased in their depredations.

While the Dúrání empire preserved a semblance of authority, there was agreeably to the original treaty concluded between Ahmed Sháh and Nassir Khán, a Baloch force of one thousand men, stationed in Káshmir—and the Kháns of Kalát had ever been attentive to the observance of their engagements. On the dislocation of the empire, and after Káshmir had been lost, there was of course an end to the treaty, and virtually to dependence. Yet the Kháns of Kalát never sought to benefit by the fall of the paramount government, thus Síví, which was in their power was always respected. So long even as there was a nominal Sháh in the country, as in the case of Sháh Ayúb, they professed a certain allegiance, but when by the final settlement or partition of the remnants of the Dúrání empire, it be-
came parcelled into small and separate chiefships, they no longer felt the necessity of acknowledging the supremacy of either. The chiefs of Kándažár, the nearest to Kalát, were the only ones who pressed, and Mehráb Khán, since the death of Mahomed Azem Khán, has had a delicate and difficult part to play with them. It was no principle of his policy to provoke them unnecessarily, and he alike felt repugnance to comply with their demands, or to acquiesce in their pretensions. They, on their side, gave him much trouble, by accepting the submission of his rebellious chieftains, as Mohém Kháán, Rakshání of Khárán, Rústam Kháán, Mamassání, and others, as well as by granting asylum to traitors, and by fomenting conspiracies within his kingdom. This line of conduct is so irritating to Mehráb Kháán, that he has frequently invited Kámrán of Herát to assume the offensive, and promised that if he would send his son Jhánghír, he would place the Baloch levies under the prince's orders. The Kalát Kháán justly looks upon the Kándažár Sírdárs as his enemies, and they are by no means favorably disposed towards him, it being very unsuitable to their views, that an untractable and unfriendly chief should hold the country between them and Shikár-púr, so much an object of their ambition. Under the head of Kándažár I have noted that the Sírdárs had invaded the Baloch country, subsequent to my visit at Kándažár. The motives of the expedition were perhaps manifold, but a principal one was no doubt to effect some understanding with the Kháán of Kalát, and to prepare the way for a march farther south. The Dúrání force, on this occasion, reached Quetta, of which they took possession by a kind of strata-gem, avowing friendship and introducing their soldiers into the town. They next marched to Mastáng, which they besieged, after a manner. The Dúránís could scarcely take the place, and the garrison trifling as to numbers, could scarcely hold it, whence it followed that an accommodation was easily made, and the proposals of the Sírdárs that the place should be evacuated on honorable terms were accepted. The Sírdárs maintained that they had no hostile intentions towards the Kháán or his subjects, but that they desired friendship with him and them. Mehráb Kháán by this time had collected, it is said, twelve thousand men, which number seems to be the maximum of armaments during his sway, and encamped at Kénattí, not very distant from the Dúrání camp, and quite close enough that battle should have been fought, had either party been inclined to have tested the justice of their cause by an appeal to the sword. Negotiations, as a matter of course, were resorted to, and some kind of treaty was patched up, by which the Dúránís retired without the dis-
grace of being absolutely foiled. Mehráb Khán paid, or consented to pay, one läkh of rupees, Kalát base money; professed obedience to the authority of the Sirdárs, and willingness to assist in their views upon Sind. It was supposed that the Sirdárs would not have ventured to march hostiley into the Baloch territory, had they not had in their camp Assad Khán, the Sirdár of Sahárawán, and others, who had fled from the vengeance of Mehráb Khán. These traitors returned with them to Kándahár.

Besides these Sirdárs of Kándahár, and his own rebel subjects, the unfortunate chief of Kalát has a new and more potential enemy to contend with in Máhárája Ranjit Sing. The more easterly of the Khán’s provinces, are those of Hárand and Dhájil, bordering on and west of the Indus, between Déra Gházi Khán, and the territory of the Mazári tribes. They constitute a government which confers the title of Nawáb on the holder. The appointment is arbitrary, and emanates from Kalát. Saiyad Mahomed Sherif of Tírí near Mastúng, it is said, by a largess to Dáoud Mahomed Khán, the Ghiljí minister, had procured the government, with an understanding that he was to hold it for some time, or until he had reimbursed himself, and accumulated a little besides. The Saiyad had scarcely assumed authority, than Dáoud Mahomed Khán, dispatched Khodádád, an Afghan, to supersede him. The enraged Saiyad crossed the river and proceeded to Baháwalpúr, where he induced the Khán to put forward a force and invade the country.

Khodádád fled in turn, and repaired to the Súbahdár of Múltán, who on reporting the matter to Lahore, received instructions to reinstate the Khán of Kalát’s officers in Hárand and Dhájil. Accordingly the Saiyad was again expelled, as were the Baháwalpúr troops, and Khodádád was told that he was governor for Mehráb Khán, but the Sikh troops retained all the posts in the province.

Although Mehráb Khán holds nominal sway over a country of vast extent, and embracing great varieties of climate, he has little real power but in his capital and its vicinity. The immense proportion of the country is held by tribes nearly independent of him, and in subjection only to their own contumacious chiefs, who owe the Khán, at the best, but military service. It is true, that in most of the provinces he has zamín sirkári or crown lands, the revenue of which may be said to belong to him, but it is generally consumed by the agents who collect it. The larger quantum of his resources is drawn from Kach Gandáva, the most productive of his provinces, where he holds the principal towns. I have heard his gross revenue estimated at three läkh of rupees per annum, a small sum indeed, but it must
be borne in mind that none of the Bráhúí or Baloch tribes contribute to it.

The Khán can scarcely be said to retain a military force, but has a great number of Khánazádas (household slaves) and Ghúlám-í-Khán (the Khán’s hereditary slaves). These, the only people he can trust, are elevated to high offices, and appointed governors of his towns and provinces. They are of course authorized to keep up followers, and their bands form the élite of the Khán’s armies, which are otherwise composed of the levies from the tribes. The general obligation of military service falls alike upon the villagers, and upon the Déhwárs or agriculturists in the neighbourhood of Kalát, who in case of need furnish their quotas of men. The Khán’s artillery comprises some half dozen unserviceable pieces of small ordnance at Kalát, and two or three others at Gandáva, Bágh, and Quetta, it may be presumed in no better condition.

The Khán’s Mahomedan subjects include the Bráhúí tribes of Sahárawán and Jhálawán, the Baloch tribes of the western provinces, the Rind and Magghazzí tribes of Kachí, Hárand, Dhójíl, &c. the Kassi Afgháns of Sháll, the Déhwárs (equivalent to Tájiks) of Kalát and its villages; to which may be added the Lúmrí or Jadghál tribes of the maritime province of Las. It may be noted also that there are still some few families of the Sëwa tribe at Kalát, who agreeably to tradition ruled the country before the Bráhúís.

The Bráhúí tribes are pastoral: in the summer grazing their flocks on the table lands, and in the hills, of Sahárawán and Jhálawán, and in winter descending upon the plains of Kach Gandáva.

The country of the Bráhúís produces excellent wheat, but as by far the more considerable part of it, can only be cultivated when rain has been abundant, there is no certainty in the supply. The irrigated lands alone, probably yield as much as suffices for the population, but at high prices. In seasons after copious rains at the proper period, when the returns become very bountiful, there is a large surplus, and prices are extremely low. A camel load of wheat has been known to be sold for one rupee.

The low flat province of Kachí has produce of a different kind, wheat being but of partial growth, while júári and bájrí are most extensively cultivated. The cotton plant and sugar cane are raised near Bágh and Dádar, and at the latter place indigo is produced and manufactured.

The Baloch provinces have comparatively but a trifling trade with the neighbouring states, and society is not in that advanced state amongst the inhabitants, as to render them greatly dependent on foreign
markets for articles of taste and luxury. There are a large number of Afghan merchants domiciled at Kalát, who drive a considerable transit trade between Sind, Bombay and Kándahár. The financial necessities of the Kalát rulers have introduced a base coinage into circulation at the capital, an expedient fatal to the trade and prosperity of the country. The same evil existed at Kándahár, when I was there, originating I was told with the late Shír Dil Khán, but Für Dil Khán was wisely taking measures to remedy it.

Mehráb Khán is a little beyond forty years of age. Boasting an ancestry which has given twenty-two or twenty-three Kháns to Kalát and the Bráhús, he is so illiterate that he can neither read or write, and it seems his father Máhmúd Khán was no better accomplished. Politically severe, distrustful and incapable, he is not esteemed personally cruel or tyrannical, hence although he cannot be respected by his subjects, he is not thoroughly detested by them, and in lieu of deprecating his vices, they rather lament that he has not more virtues and energy. Neither is he harsh or exacting upon the merchant, whether foreign or domestic. He has four wives, and a son named Mahomed Hassan, now a child. He has an only brother Adam Khán, generally styled Mír Azem Khán, a young man entrusted with delegated command, but exceedingly prone to dissipation. The Khán retains as prisoners or nazzer bands, Sháh Nawáz Khán and Fatí Khán, sons of the late Ahmed Yár Khán, whom he judged necessary to put to death at the commencement of his reign or a little after, but not until he had fomented four rebellions, and had been thrice forgiven. These youths are under easy restraint, and the Khán takes one of them with him on his journeys, while the other remains at Kalát, in charge of the Dárogah Gái Mahomed. The Khán moreover seats them on his right hand in the darbárá, his own son Mahomed Hassan being placed on his left. He has also provided them with wives, or at least the elder Sháh Nawáz Khán, who has married a daughter of a Khadjak chief. These two young men are the only remaining descendants of Mohábat Khán, the elder brother of Nassír Khán, on which account while treated kindly, they are vigilantly guarded. The Ghiljí minister Dáoud Mahomed Khán wished to have involved them in the same destruction with their father Ahmed Yár Khán, and to have thereby exterminated the line, but Mehráb Khán would not consent.

Upon the whole Balochistán presents but a melancholy picture in its feeble government and distracted councils—in its lawless tribes and desolated plains—in its languishing commerce and depressed agriculture—the more subject of regret as the inhabitants with the or-
dinary bad qualities of barbarians, have many virtues, and in the mass, while inferior to the better sort of Afghãus, are perhaps superior to the worst of them. The actual state of disorganization is farther lamentable, as it has been proved that the country may be kept in order, yet there can be little hope of improvement, until it shall please providence to raise up another ruler, as wise and energetic as Nassir Khán, or as severely and inexorably just, as the stern and terrible Mir Mastapha Khán.

Provinces north of the Hindu Kosh.

Balkh.

The most northerly of these, was under the Dürânís held by Kildiah Alí Beg, who scarcely acknowledging the authority of Sháh Zemán, became nearly or quite independent during the contests succeeding to the deposition of that monarch, and even ventured to invade Bāmián. He was a ruler of great fame, and had a singular regard for the interests of commerce. In no country had the merchant so sincere a friend, for not only did he remit himself duties on merchandise, but he would not allow his neighbours to collect them, and in the treaties with the several petty chiefs he reduced, he never forgot to stipulate that the merchant should pass free. He affected great austerity and sanctity of life. On his decease, his sons, three in number, as usual fell into dissentions. This state of things facilitated the evil designs of their enemies, and particularly of Mír Máhomed Morád Beg of Kúndúz, who despoiled them of Khúlm, while the Khán of Bokhâra took possession of Balkh — and appointed as his governor a Saiyad, Eshán Khwoja, a man of great influence in the country, who is still in authority. This man is noseless, and resides generally at Akcha, some eleven or twelve miles from Balkh, and with a more healthy atmosphere. It is understood that it would not be prudent in the Khán of Bokhâra to remove Eshán Khwoja, as to prevent the occupation of the province by Máhomed Morád Beg, he would have to depute a larger force from Bokhâra than can be spared. The governor can draw out a force of two or three thousand men. There are many Afgháns settled at and near Balkh, and the troubles in Afghánistan have lately much encreased their numbers. Every encouragement is extended to those who settle. A short march south of Balkh is Mazár, famed for a shrine, where resides Sújáhdin, a chief, independent I believe, from the circumstance of having charge of the holy place, and its revenues. Two of the
eighteen canals, with which Bakh is or was provided, irrigate the lands and town of Mazár.

**Ku’ndu’z.**

Is now the most considerable of the petty states between the Hindú Kosh and the river Oxus. It is held by Mahomed Morád Beg, of the Karataghin tribe with the title of Mír. He was compelled to be very meek during the life time of Killich Alí Beg, but on his demise, profited by the quarrels amongst his sou: to aggrandize himself at their expense. He has since made incursions in all directions with the view of extending his influence and making booty. He invariably carries off men, women, and children, as well as herds and flocks, and locates his captives in the pestilent marshes of Kuñdúz. He has pushed his territory to the Hindú Kosh towards the south, and in that direction may be said to command the passes into Afghánistán, the various petty chiefs of Ajer, Seghán, Kámard, and the Dasht Saféd, being dependent upon him, as are those of Ande-ráb more easternly. He has extended his forays, across the Oxus, into Hissár and Bádakshán, and made an attempt, but an unlucky one, upon Chitrál and Káfristán. In the Hazáraját he has ventured so far as Déh Zanghí, and he harasses the neighbourhood of Bakh, the possession of which he much covets, although he admits that while he could take it, he could not hope to retain it. While a notorious freebooter, and much dreaded by his neighbours, he governs at home with steady hand, and is active in repressing disorders within his own dominions. His minister is a Hindú, the Diwán Atmar Rám, originally a banyo or shopkeeper of Pesúawer. It chanced that he did some service to Mahomed Morád Beg before he attained power, which the Uzbek chief remembered, and his gratitude elevated the Hindú to his present rank. He is nearly absolute, and has the tact to exercise the supreme power, without exciting the jealousy of his surly master. He has amassed a large fortune, and it is said of him, that while helping himself freely to his lord’s wealth, he permits no other person to take liberties with it. Like Mahomed Morád Beg, he is not ashamed to be grateful, and has behaved kindly to many who befriended him in his low condition. Mahomed Morád Beg while extremely harsh and unbending, is allowed to have much good sense and to be an able ruler. He is at variance with the Khán of Bokhára who affects to despise him, when he perhaps dreads him, calling him a robber, and has an understanding with the Atálík of Shehár Sabz, and with the Khán of Khokán. Mahomed Morád Beg, however belied by many of his ac-
tions, prides himself on being a good and orthodox Súni Músúlmán, and he will be a very orthodox one, if the measure of his faith be the horror he professes to entertain of Shiá and other infidels.

**Khu’lm and Haibak.**

These towns, with their territories, on the high road from Bámíyan to Balkh, are held respectively by Wáli Beg, and Bábá Beg, sons of the late Killich Alí Beg.

I have before noted that the three sons of the respected Mír of Balkh, engaged in mutual contest on his decease. Bábá Beg is said to have poisoned his half-brother, and full brother to Wáli Beg, whence arose a mortal feud. Mahomed Morád Beg of Kúndúz, in furtherance of his own views, favored the pretentions of the fratricide, while Wáli Beg, in opposition, entreated the support of the Khán of Bokhára. Wáli Beg had hitherto possessed Haibak, but he was compelled to fly to Mazár. There assistance was afforded him, and returning with a force, he not only seized Khu’lm in the name of the Pádsháh of Bokhára, but secured the person of his half-brother Bábá Beg, who was forthwith dispatched to Bokhára. There he was detained in captivity during the remainder of the life of Mír Haidar, but amid the rejoicings consequent to the succession of the present Amír Bahádar Khán, he found means to escape, and reached Shehár Sabz, whence he proceeded to Kúndúz. Fresh struggles ensued, which terminated in Mír Wáli consenting to hold Khu’lm in dependence upon Mahomed Morád Beg, who made over to his protégé Bábá Beg, the town and territory of Haibak. The brothers, hostile to each other, allow the bádj or transit duty on kāfílas passing through their countries, to be collected by the officers of the Mír of Kúndúz. All other items of revenue are enjoyed by themselves. Bábá Beg is very subservient to Mahomed Morád Beg, Mír Wáli Beg on the contrary cordially detests him, and is impatient of his control. The present town of Khu’lm was founded by Killich Alí Beg, to replace the old town, called also Tásh Kúrghán, seated some four or five miles distant on the plain. The new town is at the skirts of low hills. It is represented to be regularly built and flourishing; has two or three karavánsarais, and is admirably supplied with water and orchards.

**Shibrgha’n.**

This small town and territory west of Khu’lm, is on the line of road from Balkh to Herát. It is governed by Manáwaher Khán, son of
Irich Khan. It has a fort or castle seated on an eminence, and the
district is fertile, and abounds in pastures.

Andkhwí'.

This town and territory west of Shibergán, is held by Sháhverdí
Khan, an Afsáhr chief. The town is larger than Shibergán, and the
district alike fertile, is distinguished for an esteemed breed of horses.

Sirí' Pul.

This town is a day's march from Andkhuí, and a little wide of the
direct road from it to Maimanna. It is ruled by Zúlfíkár, an Uzbek
chief.

Maimanna.

Is the most considerable town on the line of route between Balkh
and Herát, and its chief has a sufficient force to command the re-
spect of his immediate neighbours.

Almá'r.

Is a small town with castle on a hill, one day's march from Maim-
nanna. It is under the government of Shír Mahomed Khan, son
of Sikandar Khan. In the vicinity are extensive pasturages, and
numerous Ilyáj encampments.

Beyond Almar and Maimanna, is Bálla Múrgháb, with a river, af-
ter which the hills are crossed to Herát.