

advantages of birth, it may perhaps be conceded that the more splendid 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 natural, 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 popular 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 Afghánistán since the time of Mr. Elphinstone'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 presenting with tolerable accuracy the state of Afghánistán 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 conflict 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 power 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 Afghánistán, and heaped his coffers with tributary gold, are now independent, 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 Dúráuí 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 Dúránís, 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.

HERA'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 Afghán 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 Ghoríán, 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 Bárak 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 Shikárpúr, and Náib Gúl Máhomed Khán 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 Bárak 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 Máhomed Khán 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 Náib, and he was considered next to the Sirdárs, the man first in rank at Kándahár. Now that the Shikárpúr 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 Náib, unconscious that his intended treachery had been exposed, attended the darbár as usual, and was made prisoner by Fúr Dil Khán. The caution and fears manifested on this occasion by the Sirdárs were very great. The Naib was detained throughout the day in the house of Fúr Dil Khán, and by night, he was privately removed in a palanquin to the citadel, where a part of the house of Kohán Dil Khán 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 insurrection, a necessary mea-

sure, as the sons of Gúl Máhomed Khán had escaped from Kándahár. I left the Náib in prison, and the expedition to Shikárpúr 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 Sirdár Yár Máhomed Khán, who would not, so strange is Afghán custom, the less courteously receive him on account of his meditated treason to his Kándahár brother. It is due to Gúl Máhomed Khán, 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 Sirdárs 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 Herat, has little to fear from his neighbours, indeed he may be supposed capable of dictating the law to most of them. Máhomed Khán, Káráhí, of Túrbat, 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 Herát. 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 Herát, as the Aimáks and Taimannís, 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 Khán, Barmí Zai, purposed to return to Herát, entrusted him with a complimentary letter and an elephant for the prince. I saw Jehándád Khán afterwards at Shikárpúr, 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 Sirdárs 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 Káfr Ranjit Sing to their enemy Kámrán. Jehándád Khán 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 Herát, 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 Islám. 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 Sháh-záda Kámrán is willing to believe that he is the person intended, and frequently declares that he shall not die until he has victoriously entered Delhí. 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 Síkh 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.

KA'NDAHÁ'R.

The provinces of Kándahár 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 Kándahár, 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 Vazír 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 Kándahár, and died soon afterwards.

As the present Sirdárs occupy what is acknowledged the takht or metropolis of the Dúránís, the elder brother Fúr Dil Khán, in his

communications with foreign states, assumes the title and tone of Pádsháh, and seems moreover to be inclined to support his pretensions by force of arms. He affects a control or perhaps rather supremacy over his brothers established elsewhere, which they verbally admit. This Sirdár although so ignorant of matters unconnected with Afghánistán, as to suppose that Hindústán was the native country of Feringhís 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 "bissár sakt" or very hard. His nephew, the son of Taimúr Kúlí Khán, who was slain in action with the Sikhs 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 Fúr Dil Khán 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 Bârak Zais.

The character of this man, as the acknowledged head of the Bârak 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 Fúr Dil Khán 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 Vazír Fattí Khán at Herát,

he was made a prisoner by Kámrán, who subsequently released him, and appointed him Mír or principal of his tribe. He fled from Herát, urged thereto by the reproaches of his blinded and degraded brother, and at Andálí, a castle near Gríshk, organized the opposition which eventually gained Kándahár. On the death of the Sirdár Mahomed Azem Khán at Kabál, he marched there, and confirming the son of the defunct, Háábíb Uláh Khán in authority, seized the person of Ayúb Sháh, the mock king of his late brother's creation, and terminated the farce, for such it had become, of Sadú Zai rule.

Of the others, 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 Pársiwáns 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 Shía 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 Háábíb Ulah Khán, preparatory to the appropriation of his wealth, by the late Shír Dil Khán. All the Sirdárs 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 Sirdárs 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 Andar Ghiljí, known familiarly by the name of Mámah or uncle, (which he had been effectively to Shír Dil Khán) was appointed Múkhtahár 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 “shaitán” or devil.

The city of Kándahár is regularly built, the bazár being formed by two lines drawn from opposite directions, and intersecting in the centre of the place. It is consequently composed of four distinct quarters, over each of which one of the Sirdárs exercises authority. I resided within the citadel, near Kohan Dil 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 Sirdárs needing money, and calling upon them to furnish it. This was a daily occurrence, and it was certainly afflicting to behold men of decent appearance, driven through the bazár 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 Sirdárs individually. I have heard twelve lákhs of rupees mentioned as the probable sum of the gross revenue of the country, which may be thought sufficient looking at the deterioration every where prevalent, and the obstacles thrown in the way of trade. Of this sum the larger proportion will be taken by Fúr Dil Khán, who is also in possession of large treasures, acquired on the demise of his brother Shír Dil Khán, of which he deprived his heirs.

Neither can I assign to each brother, the share he holds in the division of the country, or only in a general manner. Kohan Dil Khán has charge of the western frontier, important as being that of Herát, and his son Mahomed Sídik Khán, a fine intelligent youth, generally resides at Gríshk. He has also authority over Zemín Dáwer, and the districts of the Garm Sél. This Sirdár 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 Dil Khán draws revenue from some of the country to the east, neighbouring on the independent Ghiljís, and from Shoráwak, Peshing and Síwí, the latter north-east of Dádar and Kachí. Meher Dil Khán

enjoys the country to the north east of Kándáhar, 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 Teríns, 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 lákh 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 Shikár-púr would lead to a collision with the rulers of Sind, who, although they might assemble numerous troops, would be little dreaded by the Durránís.

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 Zai 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 Gúru on the banks of the Oxus, or that the mausoleum of Ahmed 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 Síkh, 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 Sirdárs of Kándahár and Pesháwer 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 Afghán 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 Síkh invasion occurred, that the several Sirdárs 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 Kábal attracted the attention and excited the apprehensions of the Sirdárs of Kandahár, and Rahám Dil Khán started on a mission to Pesháwer. He proceeded to Marúf, a fortress belonging to the family, and thence took the route followed by the Lohání káfilas through the Vazírí hills to Ták, Dost Mahomed Khán 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 Sirwár Khán, who, however, considering that his walls were high and thick, and that he had guns, with which his Kándahár guest was unprovided, absolutely refused, and the baffled Sirdár was compelled to decamp, and make the best of his way to Pesháwer. There, a circumstance occurred which although not bearing on the immediate subject, may be mentioned as descriptive of the manners of the times. Ranjit Sing hearing of Rahám Dil Khán's visit, and that he had a valuable sword, immediately sent his compliments, and expressed a desire that the sword should be sent to Lahore. The pride of the Dúrání Sirdár must certainly have been mortified, but fearing the consequences of refusing compliance to the polite request, to himself or to his brothers at Pesháwer, he forwarded it. Ranjit Sing of course accepted the present as a péshkash or tributary offering, and must have cluckled 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 Máhomed 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 Samad Khán from the districts of Kohát and Hángú, but the famous Saiyad Ahmed Sháh, assisted by Baram 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 Jelalabád 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 Mahomed Khán between Kohát and Hángú. 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 Hájí Khán, Kháka, called the Vazír, and a man of the first influence. His brother Gúl Mahomed Khán, commanded a Kháka contingent in the hostile force, being in the service of the Kándahár Sirdárs. Vakíls 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 vakíls 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 Síkhs, than ingloriously employ them in combating Dúránís against each other. They moreover submitted that Dost Mahomed Khán was perfectly aware of the right of primogeniture of his brother Fúr Dil Khán, and that he occupied the takht or capital. The Kándahár Sirdárs claimed the surrender of half Kábal, and the whole of Loghar and Shilghar, as a provision for the young son of their late brother Shír Dil Khán. The negociations 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 remittance to Kándahár of the amount of revenue of Loghar, valued at forty thousand rupees, for the son of Shír Dil Khán. As it afterwards proved never intending to send it. He moreover expressed his willingness to cooperate in Fúr 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 Kándahár 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 interchanged 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 Kándahár troops hastily retired, and Yár Máhomed 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 Hángú. 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 carried off about this time by cholera, and his two sons neglected by Dost Máhomed Khán, were provided with jághírs in the province of Jelálabád, by the Nawáb Máhomed Zemán Khán.

As soon as Dost Máhomed Khán was relieved of the presence of his Kándahár brothers — he moved into the country of Zúrmat, 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 Sirdár 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 Kándahár 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 Kándahàr Sirdárs I have already stated at about twelve làkhs 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'ljári or militia of the country, but had assembled all their allies and dependents. It is not supposed that the Sirdárs regularly entertain above four thousand men, of whom three thousand are cavalry and considered good — but as if suspicious of their own Dúránís, they are generally Ghiljís, to whom the Sirdárs may also have a predilection on account of their mother being of that tribe. Kándahár 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 un-serviceable, and amongst the better ones are two or three Dutch guns, which they correctly distinguish by the name Hálandéz.

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

THE GHILJÍ'S.

The Ghiljí tribes, although not Dúránís, I mention here, as they occupy the principal portion of the country between Kándahár and Ghazní. They are moreover the most numerous of the Afghán 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 Herát, and again between Kábal and Jelálabád, but in either position, being under due control, they are little heard of. The Ghiljís between Kándahár and Ghazní comprise the great families of the Ohtaks, the Thokís, the Terekís and the Andarís, with their sub-divisions, of these the three first are independent, and the last residing at Mokar are subject to the government of Ghazní. The Ohtaks are acknowledged the principal of the Ghiljí families, and furnished the chief or Pádsháh 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 Thokís, and of the high road from Kándahár to Ghazní, on which account travellers seldom pass through it. The Thokís, 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 Terekís 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 KÁRABÁGH, there they are of course subjects of the Ghazní government.

The Ghiljís 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 Terekís have alike villages, and few castles excepting that of their chief. The Ghiljís 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 Afghán 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 Ghiljís 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 treatment, would be asked why he came amongst them, as he could not be ignorant of their habits.

The Ghiljis although considered, and calling themselves, Afghans, and moreover employing the Pashto or Afghán dialect, are undoubtedly a mixed race.

The name is evidently a modification or corruption of Khaljí or Khilájí, that of a great Túrki tribe, mentioned by Sherífadín in his history of Taimúr, 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 particularly of Túrki 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, agreeably to a tradition applied by some to the origin of the Afghans collectively, but which is true perhaps only as it concerns the pristine seats of these Ghiljis, and their transplantation.

When Nadír 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 Máhmúd, and Abdúl Rehmán Khán, Ohtak, the principal in that affair is yet alive, and as he is never heard of, may be presumed with encrease 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 Shahábadín Khán, Thokí, who is what is termed "nám-dár" or famous, both on account of his ability as the head of a turbulent tribe, and for his oppressive conduct to káfilas and to travellers. Latterly, indeed, he has somewhat remitted in his arbitrary proceedings, and acknowledging his former rapacity, professes to comport himself as a Mússúlmán, and to exact only regulated transit fees from the traders, 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, leaguings themselves with the disaffected of the tribe, and putting themselves into open revolt.

Shahábádín Khán, in common with all the Ghiljís, execrates the Dúránís, whom he regards as usurpers, and pays no kind of obedience to the actual Sirdárs of Kándahár and Kábal, 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 Ghiljí chief sets them at defiance, and boasting that his ancestors never acknowledged the authority of Ahmed Sháh, asks why should he respect that of traitors, and Ahmed Sháh'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 Síkhs should march into Khorasán, he will then range all the Ghiljís under the banners of Islám. He has no strong hold or fortified place, his residence at Kháka, 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 háram to the hills and wastes, his best fastnesses.

Shahábádín Khán retains in regular pay some two or three hundred horsemen, but his great strength, as that of every Ghiljí chief, is in the levy of the tribe. On occasions when the strength of the Ghiljí 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 Ghiljí 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 Shahábádín Khán 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 encreasing his authority by curtailing popular influence. The young man in furtherance of the project, made himself obnoxious, and was at length slain. Shahábádín 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 Zúrmat, are the Súlímán 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 Súlímán Khél tribe, branch off all the various Ghiljí families in the neighbourhood of Kábal, and again east of that place to Jelálábád. Indeed the Ghiljís may, with propriety, be classed into two great divisions, the western and eastern, the latter being all Súlímán Khéls, 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 Túrkiistán and Afghánistán, from the parallel of Kábal westward. They are also found on the plains south-west of Kábal and of Ghazní, as far as Kárábágh, 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 Tátor 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 Túrki descent, which corroborates 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 given, having been commanders of Házáras or battalions of one thousand men. The Házáras know no dialect but the Persian, and they are violent Shíás 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 Alí, 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 Bísút, under the government of Mír 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 Kárábágh, Nání, &c. who are in all respects submissive subjects although sadly oppressed. The most easterly of the Házára tribes is that of Shékh Alí, between Shibr and Ghorband, they have been for some years independent, and are not called upon for tribute: above or north of them are the Gavís, who alone of the eastern Házáras are Súnís 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 Gavís 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, Déh Zanghí and Déh Kúndí, which formerly were tributary to the kings, but now enjoy independence, although liable to inroads from the Mír of Kúndúz. The Házáras in them are represented to be in better circumstances than those of Bísút, 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 Házára tribes, but the metal is said to be extremely plentiful at Déh Zanghí, while copper and lapis lazuli are also reported to be abundant, although not turned to profit. Like all the other Házáras, those of Déh Zanghí, &c. have a fund of wealth in their flocks, but whether that the fleece is better, or the artisans more skilful, 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 Kábal, and is, in truth, a delicate as well as serviceable article. It may be noted that in the Házára Ját, and generally north of the latitude of Kábal, 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 Sirdárs of Kándahár exact tribute from the Házáras 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 Ghazní 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 Házáras 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 Bârak Zai Sirdárs are robbers and usurpers, whose claims are unjust and unrecognizable. When the Dúrání 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 Dúránís affect to consider the Házáras 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 Házára 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 Házáras. 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, honorably entertained him some days, and then dismissed him with presents.

I know little of the Házáras 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 Mahomedans, 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.

GHAZNÍ’.

The principality of Ghazní 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 befel him, Ghazní more than once became a place of refuge to him, and he always contrived to preserve it, and on finally becoming master of Kábal, he made it entirely over to his brother, who had been eminently useful in advancing his views, and was entitled to so much consideration.

Dependent upon Ghazní are the districts of Naní, Oba, Kárábágh 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 rupees from Wardak, and forty thousand rupees from Logar, not included, 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 Nání, 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 Máhoméd Khán, in political matters, identifies himself with his brother Dost Máhoméd 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 Máhoméd Khán, while allowed to be prudent, and not wanting in personal valour, is not esteemed a very fortunate one, which may perhaps be owing to his astonishing corpulency, which unfits him for any great activity. The bustling state of affairs has often brought him into action, particularly in the Kobistán 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 these 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 dissipated, 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, negotiations, truces, perjuries, &c. followed. The state of anarchy had nevertheless endured so long, that thinking people began to reflect it was necessary some efforts should be made to bring it to a termination, and the *Sirdárs* of *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 *Kazilbáshes*, in particular, opened a communication with him, then, a fugitive in the *Kohistán*, and urged him to renew his efforts, of course assuring him of their assistance. *Hájí 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 Jabár 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 Kábal in charge of Súltán Mahomed Khán, one of the Pesháwer Sirdárs. The Kándahár Sirdárs retiring with their spoils. The claims of Habib Ulah Khán were forgotten by all parties, and it was still hoped to exclude Dost Mahomed Khán from Kábal. Súltán Máhoméd Khán governed Kábal for about a year without gaining the good opinions of any one, and as he discouraged the Kazilbásh interest, that faction still inclined to Dost Máhoméd Khán. The latter chief, availing himself of a favorable opportunity, suddenly invested his half brother in the Bálla Hissár or citadel. The means of defence were inadequate, and mediation was accepted, the result of which was that Súltán Máhoméd Khán retired to Pesháwer. Dost Máhoméd Khán engaging to remit him annually the sum of one lách of rupees, became 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 Máhoméd Khán, the Ghiljí districts, east of Kábal and in Lúghmán, were made over to the Nawáb Jabár Khán, and Bámían 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 generosity than it was in his power to satisfy, and from the first was circumscribed in his finances. Kábal is but a small country extending westward to Maidán, beyond which the province of Ghazní commences, and eastward to the Kotal or pass of Jigdillak, the frontier of Jelálábád. To the north it extends to the base of the Hindú Kosh, a distance of forty to fifty miles, while to the south it can scarcely be said to extend twenty miles, there being no places of any consequence in that direction.

The revenue enjoyed by Dost Máhoméd Khán, including that of Ghazní, Lúghmán, &c. was estimated at fourteen láchs of rupees, and strenuous efforts were making to encrease it, especially by enforcing tribute from the neighbouring rude tribes, who for a long time, profiting by the confusion reigning in the country, had withheld payment. Dost Máhoméd Khán, has already coerced the Jájí and Túrí tribes of Khúram, and of Khost, as well as the Súlímán Khéj

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 Jelálabád, 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 íljári 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 Kábal.

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

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

seat. His white linen raiments afforded a strange contrast to the gaudy exhibition of some of his chiefs, especially of the young Habib Ulah Khán, who glitters with gold. I had an audience of him, in the camp at Ghazní, 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 Durrání from his appearance merely, — a slight observer, like myself, would not discover in Dost Máhoméd Khán, the gallant warrior and shrewd politician, still less on looking at the slow pacing, coarse featured Háji Khán, 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 Máhoméd Khán'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 Khorasán. I have heard that he is not inimical to the restoration of the king Sújah al Múlk, and it is a common saying with Afgháns, "how happy we should be if Sháh Sújah were Pádsháh, and Dost Máhoméd Vazír."

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

JELA'LABA'D.

This fine and productive province is held by the Nawáb Mahomed Zemán Khán, son of the Nawáb Assad Khán, who died in the government of Déra Ghází Khán, in which he was succeeded by his son, who thence acquired the title of Nawáb. He is consequently a nephew to Dost Mahomed Khán, and the Sirdárs of Kándahár and Pesháwer. He was expelled from Déra Ghází Khán by Samandar Khán, Popal Zai, who took possession of the place in the name of Sháh Máhmúd, and Mahomed Zemán Khán then joined Sháh Sújah al Múlk, who was at that time advancing from Baháwalpúr, having been invited from Lúdíána by the Sirdár Mahomed Azem Khán. Samandar Khán was with some difficulty driven from Déra Ghází

Khán, and Mahomed Zemán Khán followed the Sháh to Pesháwer, where quarrelling with the Sirdár Máhomed 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 Sirdár'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 Lúghmán, amounts, it is said, to above three lakhs of rupees, and might be largely encreased. The Sirdár keeps up but a limited military establishment, and in case of need, generally employs the íljári 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 Sádát 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 Sirdárs 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 Jigdillak 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 Káfristán and Bájor. Dáka, the eastern point, is at the entrance of the celebrated pass of Khaibar, which leads through the hills of the Khaibár tribes to Pesháwer. The beautiful valley of Jelálabád is extremely well watered, and besides the Súrkh Rúd and Kárasú, 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 Lúghmán, composed of the

streams of Alíshang and Alingár, 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 Saféd Koh contain a number of cool and agreeable spots to which the inhabitants may retire.

KHAIBARI' 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 Shinwáris 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 Shinwáris 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 Saféd 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 Bájor to the north-west, where they are independent, and engaged in constant hostilities with the tribes of Bájor 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 Bahádar Khán, Afrédí, who attained eminence amongst his tribe from the circumstance of his attendance at court during the sway of the Sadú 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 Afghán tribes, have their maleks or chiefs, but the authority of these is very limit-

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 Nánawátí or deliberation on any business, terminates not by bringing it to a conclusion, but in strife amongst themselves. The portions of the Afrédí and Shínwári tribes who inhabit the defiles of Khaibar, through which the road leads from Pesháwer to the Jelálabád 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 Sadú 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 káfilas 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 Bárak Zai Sirdárs, to whom the attachment they evinced to Sháh Sújah 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 Pesháwer and Kábal.

They are, in the mass, very numerous, and it is boasted that the Afrédí 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 Jám, a little village at the entrance of the pass on the Pesháwer side, resides generally Sháh Rasúl Sháh, a nephew, as he pretends to be, of the notorious Saiyad Ahmed Sháh, 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 Sirdárs of Pesháwer. When Saiyad Ahmed Sháh 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 Pesháwer, the Khaibaris opened the bands or barriers of the Bára 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 Máhárájá was chagrined, and in the morning summonsed the Pesháwer Sirdárs, 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 Khaibarís occupying the defiles, are Alládád Khán and Faiz Talab Khán. They are Afrédís, and reside at Gharí Lolla Beg on the line of road. Khán Bahádar Khán of Chúra has no connection with the Báarak Zai Sirdárs. Mír Alam Khán, an Orak Zai, 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 palkí was so offensive in the eyes of Sháh Sújah, when he reached Pesháwer upon the invitation of Mahomed Azem Khán, that he ordered him to be tumbled out of it, — which operation was performed, and also upon Amír Mahomed Khán, the Sirdár's brother, and present governor of Ghazní. 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 Khaibarí carried in a palkí.

PESHA'WER.

Pesháwer at the time of my visit in 1827 was governed by the Sirdárs Yár Máhomed Khán, Súltán Máhomed Khán, Saiyad Mahomed Khán, and Pír Mahomed Khán — four brothers, sons of Páhindah Khán, 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 Khán, the eldest, was nominally the chief, and in fact possessed the larger proportion of revenue, but Pír Mahomed Khán, 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 Khán 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 Khán was in intellect much inferior to the others, and looked upon as a cypher in all matters of consultation and government. Súltán Mahomed Khán was moreover distinguished for his enmity to Dost Mahomed Khán of Kábal, and for his extraordinary affection for his half brother Ráhám Dil Khán of Kándahár. He was also of the Sirdárs, the one who paid most attention to Europeans who passed

through the country, in this respect vyeing with the Nawáb Jabár Khán 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 Bára and Jelálabád which traverse it. The gross revenue of the city and lands was estimated at ten lákhs of rupees, to which one lách has been added by the acquisition of Kohát and Hángú, 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, Panjábis, Káshmirís, &c. and they are proverbially roguish and litigious — but the cultivators and residents in the country are Afgháns of the Momand, Khalíl 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 Ranjít Sing — a natural consequence of the advance of his frontier to the Indus. Still the Síkh Rájá 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 Ranjít Sing to turn Mússúlmán, 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 Harí Sing at the head of thirty thousand men was to keep them from crossing the Indus, until the Máhárájá should arrive with a large army, including all his regulars, from Lahore. In the Mússúlmán camp all was hope and exultation, numbers 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 Pesháwer, and the Sirdárs as his vassals. They became suspicious, and their final defection, if not owing to the circumstance entirely, is by some palliated on account of it. The one half of Harí Sing's force, under an old warrior Búdh Sing, had crossed the Indus, and marched near to the village of Saiyadwála, where they threw up a sangar or field work. The Saiyad established himself at Saiyadwála, and his host surrounded Búdh Sing's force within the sangar. The Sikhs were in great distress for some days, and Búdh Sing at length lost patience, and determined to extricate himself or to perish. In the meantime he had communicated with the Dúrání chiefs of Pesháwer, assuring them that if they took no part against him in action, he would excuse their conduct, in having joined the Saiyad, to the Sirkár, or to Ranjit Sing — he reminded them of the immense army on the road under the orders of the Sirkár, and pointed out that, the destruction of himself and troops, would not influence the issue of the contest, and they must know the Sirkár was "Zuráwár" or all powerful. These arguments decided the Sirdárs, and on the morning of battle, they who with their cavalry and guns were stationed in front at once passed to the rear, Yar Máhomed Khán commanding, setting the example, and crying out "Shikas!" "Shikas!" or "defeat!"—"defeat!"—Búdh Sing who had three guns, discharged them, invoked his Gúró, and charged, à bride abattu, the Mússúlmán host. Resistance was very trifling, the happy temerity of Búdh Sing was crowned by deserved 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 Sirdárs, they pretend that he was struck with panic. However this may be, he was nearly captured in the village of Saiyadwála, and the desperate resistance of his Hindústání 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 Sújáh, 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 masjíds were desecrated, and the whole country ravaged. The Máhárájá 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 Yar Máhoméd Khán. The occasion of Ranjit Sing's first visit to Pesháwer, was when he defeated the attempt made by the Sirdár Máhoméd Azem Khán to recover Káshmir and the provinces west of the Indus, when the Máhárájá 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 Máhoméd Khán 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 Léla, to which a great name attached, should be sent to Lahore. Yár Máhoméd Khán 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 Máhoméd Khán, swore on the Korán that it was dead, and M. Ventura not being so interested in Léla 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 Léla was alive, and the Italian was again sent off, in the midst of the rains, to bring Léla or Súltán Máhoméd Khán to Lahore, in this instance without troops, or but with very few of them. Just at this period it occurred that Múlla Shakír, envoy from Sháh Sújáh al Múlk, reached Lahore from Lúdfána, 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 Máhárájá refused to listen to these terms, but took care to inform Yár Máhomed Khán of them, and threatened him that if the annual presents were not doubled, and the horse Léla produced, he would send the King with an army to recover his states. The Italian officer had reached Pesháwer on the mission for Léla, when the Saiyad Ahmed Sháh, unexpectedly made a dash at Hasht naggar, defeated the Sirdár Saiyad Mahomed Khán, and took the fortress, he then possessed himself of Killa Hind, a fort in the direction of Atak, and success increasing his confidence, and swelling the number of his followers, he again promised to become formidable. I had left Lahore, and was at Haidarabád 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 Síkh army, for Ranjit 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 Pesháwer, and that the Sirdár Yár Máhomed Khán was slain, but the accounts varied in the detail of the mode in which these events were brought about. It afterwards proved that the Sirdár had marched to eject the Saiyad from Hind, and had been surprised by night and slain, and that the Saiyad had entered Pesháwer, the remaining three Sirdárs being compelled to evacuate it by the defection of Faizúlah Khán, Házárkhání, but that he did not think prudent to retain it, and restored it to the Sirdárs on their agreeing to pay him one lách of rupees, which a certain Molaví was left behind to receive. The Saiyad had scarcely retired when the Sirdárs slew the Molaví and Faizúlah Khán: assistance was received both from Lahore and Kábal, and finally the Saiyad's garrison at Hind was captured, and he was again driven within the limits of the Yúsafzai districts.

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

THE YU'SAFZAIS.

These tribes hold the country north of the course of the great Kábal 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 Bájor. Immediately north of the first river are the Ka-

mál Zai, Amán Zai and Rezzar tribes, holding the tract forming the north-eastern portion of the great plain of Pesháwer. To their west are the Bai Zais, a lawless tribe, and north of them the vallies of Sawát and Banír, with Pánchtáh; still farther north are the districts of Shamla, Dír, &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 Máhárájá 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 Síkhs 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 Máhárájá himself on an eminence north of the river, and opposite to the Dúrání 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 Gházis 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 Máhárájá 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 Síkhs to avenge the insults offered to their Gúrá. Monsieur Allard present with his regiment of cavalry, not long before raised, strove to dissuade the Máhárájá 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

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 Yúsaf 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 Hindú, had no effect with the infuriated Síkhs. A spectator of these exciting scenes described to me the general astonishment of the Síkhs at finding a fertile country covered with populous villages, and gave it as his opinion that had the Máhárájá profited by the consternation, which the passage of the river had caused throughout the country, he might have marched unopposed to Kábal.

Of all the Afghán tribes, the Yúsaf 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 Sadú Zai princes, and Dost Mahomed Khán 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 Sháh, and the zeal they have demonstrated in his cause, which besides being deemed that of Islám, 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 Síkhs, being no longer able to attempt any thing against them, directed his hostilities against the Dúrání Sirdárs of Pesháwer, whom he denounced as in-

fidels, 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 Yúsaf Zai plains, he threatened Hashtnagar. 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 Molavis 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 pretensions 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 pénétrate 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 Sáhíb 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 Yúsaf 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 bigots and fanatics. At Kándahár 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 pretensions.

KÁ'SHMÍ'R.

This beautiful and luxuriant province associated in the imagination of the European with whatever is lovely and costly, forms now part of the dominions of Ranjit 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 Sirdár Mahomed Azem Khán, then its governor. When the Sirdár was called away by the stirring incidents in Afghánistán, he left his half brother the Nawáb Jabár Khán governor. The Máhárájá saw the opportunity favorable to renew his attack, and a considerable army was sent into the country. The Durrání army from Pesháwer marched to assist the Nawáb Jabár Khán, and the combined force might, it is thought, have repelled the invaders, but the jealousies of the leaders proved fatal, and Jabár Khán unsupported, with merely his personal troops, was rash enough to oppose himself to the Síkhs. The results were that on the first volley he fell perforated by musquet balls, was with difficulty carried from the field, and lost Káshmir.

Under the Sadú Zai princes, Káshmir was a government much coveted 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 Káshmir who did not put himself in rebellion. Some of the most eminent characters in Afghán 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, Bámí 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 Máhárájá, 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 Súpar-sád, a Bráhman, 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 Noshára, 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 Dúrání Sirdárs of Pesháwer, others furthering the views of Ranjit Sing. They have become nearly extinct by assassination, and the Sirdárs of Pesháwer 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 Níláb below Atak, on the same side of the river, the country west of the Indus being held by the Síkhs.

STATES OF MAHOMED KHA'N.

These consisting of Déra Ismael Khán west of the Indus, and Bakkar, Líya, and Mankíra, to the east of it, and forming a small, but productive territory, have been subdued by the Síkhs, who retaining in possession the country east of the river have given Déra Ismael Khán, with the slip of country attached to it on the west bank of the river, for the support of the present Nawáb Shír Mahomed Khán, son of the Nawáb Mahomed Khán, 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 Nawáb of Déra Ismael Khán and his family are of the Sadú Zai family, but of a distinct branch, I believe, from that once ruling in Afghánistán, 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 Sadú Zai chief, under the same circumstances of easy tribute. I have in another place related

the events attending the reduction of the city by the Síkhs, 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 Máhárájá. The present governor of Múltán is Soand Mal, a Bráhman, who is popular, and esteemed a man of capacity.

BAHA'WALPU'R.

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 Baháwal Khán, Dáoud Pútra, of Jet extraction. These Dáoud Pútras are descended from one Dáoud noted in the histories of Hindústán as a robber chief of eminence in the neighbourhood of Shíkárpúr. 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 Durrání kingdom, and occasioned Taimúr Sháh the trouble of making one of the few excursions which marked his reign. The Sháh 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 Sádát 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 Sháh Sújah arrived at Baháwalpúr in progress from Lúdiána to Pesháwer, Sádát Khán entered warmly into his views, and provided him with a powerful body of horse, with which the Sháh expelled Samandar Khán from Dera Gházi 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 Sádát Khán was compelled to acknowledge himself a tributary of the Máhárájá.

Milsa, being a fortress, was destroyed, that it might not be permanently occupied by the Síkhs, but this did not prevent them coming annually to enforce payment of the tribute agreed upon. Sádát 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 lákhs of rupees, I know not if inclusive of three lákhs of rupees for the province of Déra Ghází Khán, which the Síkhs 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 lákhs of rupees, the military force about five thousand men, horse and foot, with thirty five or forty guns.

DE'RA GHA'ZI' KHA'N.

This government was an important one under the Sadú 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 Múlk from Pesháwer, the Síkhs 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 Síkh policy to hold territory east of the Indus, it was farmed as said before to that chief for three lákhs of rupees annually. He it is said by exaction, which is complained of, realizes five lákhs.

SHIKA'RPU'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 Múlk; 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 lákhs of rupees, equally divided amongst the Amírs of Upper and Lower Sind. These chiefs were formerly vassals of the Dúrání empire, and would again be so, if the power of the latter were consolidated.

KALÁ'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 hesh 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 Zemán 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 Máhoméd, 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 conceit 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 Vakálat, was the primary cause of the misfortunes which befel 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 Mar-rís, a formidable tribe in the hills, east of Kachí, having descended upon the plains, and sacked Mítarí, 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 Máhmúd Khán, the gallant Mastapha Khán, as lord of Kach Gandáva, kept these predatory tribes in due order, as he did their neighbours, the Khadjaks, Khákas, 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 Kándahár, 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 Khán, Rakshání of Khárán, Rústam Khán, Mamassaní, 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 Khán, 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 Khán justly looks upon the Kándahár Sirdárs 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 Shikárpúr, so much an object of their ambition. Under the head of Kándahár I have noted that the Sirdárs had invaded the Baloch country, subsequent to my visit at Kándahár. The motives of the expedition were perhaps manifold, but a principal one was no doubt to effect some understanding with the Khán 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 stratagem, avowing friendship and introducing their soldiers into the town. They next marched to Mastúng, 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 Sirdárs that the place should be evacuated on honorable terms were accepted. The Sirdárs maintained that they had no hostile intentions towards the Khán or his subjects, but that they desired friendship with him and them. Mehráb Khán 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 lákhs 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 hostilely 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 Hárاند and Dhájil, bordering on and west of the Indus, between Déra Ghází Khán, and the territory of the Mazárí 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 Afghán, 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 Hárاند 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 lákhs 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 Dèhwárs 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, Dhájl, &c. the Kassí Afgháns of Sháll, the Dèhwárs (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 Séwa 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 júarí 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 Afghán 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 Fúr 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 Bráhúís, 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 nazzar 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 journies, while the other remains at Kalát, in charge of the Dárogah Gól Mahomed. The Khán moreover seats them on his right hand in the darbár, 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 Afgháns, 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 Nassír Khán, or as severely and inexorably just, as the stern and terrible Mír Mastapha Khán.

Provinces north of the Hindú Kosh.

BALKH.

The most northerly of these, was under the Dúránís held by Kilich Alí Beg, who scarcely acknowledging the authority of Sháh Zeman, became nearly or quite independent during the contests succeeding to the deposition of that monarch, and even ventured to invade Bámián. 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 merchandize, 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 dissensions. 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 Bokhára 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 Bokhára 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 Bokhára 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 increased their numbers. Every encouragement is extended to those who settle. A short march south of Balkh is Mazár, famed for a shrine, where resides Sújáhín, 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 Balkh 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 sons 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 pestilential marshes of Kúndúz. 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 Anderáb 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 Balkh, 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 Díwán Atmar Rám, originally a banya or shopkeeper of Pesháwer. 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 Atálik 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 Súní Mússúlmán, and he will be a very orthodox one, if the measure of his faith be the horror he professes to entertain of Shíás and other infidels.

KHU'LM AND HAIBAK.

These towns, with their territories, on the high road from Bámíán to Balkh, are held respectively by Wálí 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 Walí Beg, whence arose a mortal feud. Mahomed Morád Beg of Kúndúz, in furtherance of his own views, favored the pretensions of the fratricide, while Walí Beg, in opposition, entreated the support of the Khán of Bokhára. Walí 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 Khúlm 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 Walí consenting to hold Khúlm 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 káfilas 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 Walí Beg on the contrary cordially detests him, and is impatient of his control. The present town of Khúlm 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 Khulm, is on the line of road from Balkh to Herát. It is governed by Manáwáher Khán, son of

Irich Khán. It has a fort or castle seated on an eminence, and the district is fertile, and abounds in pastures.

ANDKHU'Í.

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

SIR-I' PUL.

This town is a day's march from Andkhúí, 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 respect of his immediate neighbours.

ALMA'R.

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

Beyond Almár and Maimanna, is Bálla Múrgáb, with a river, after which the hills are crossed to Herát.