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*An Account of Upper Kásh-kár, and Ohitrál, or Lower Kásh-kár, together with the independent Afghán State of Panj-korah, including Tál-káh.\**

Most modern travellers have either not mentioned the two first-named countries at all in their works, or have, from ignorance of oriental languages, or carelessness in writing names, so confounded them with a province of Chinese Túrkestán, that their very existence has been called into question, and even totally denied, by many authors.

Mr. Elphinstone, in his excellent work—"The Kingdom of Caubul," remarks on this very subject in the following manner:—"The resemblance of the names led us into great mistakes when we first arrived at Pesháwar. We bought tea, which we were told was brought from Kaushkaur (Cashgar), and the first people whom we asked respecting the distance told us we might easily go to Kaushkaur, and return within a fortnight. In time, however, we obtained more precise information." These doubts and mistakes have been solely occasioned by not taking proper account of the mode of writing, and the pronunciation of the names of the two countries; that of Chinese Tartary being written كاشغر (*kásh-ghar*), whilst that of which I intend giving some account, is written قاشقار (*kásh-kár*), a very different sound to that of the former.

The native land of all the chimeras of Bákhtro-Indian origin, contained in the mythological system of the ancient Persians, as indicated

\* Being the continuation to "Notes on Káfiristán," in No. 4 of the Journal for 1859.

from the ruins of Persepolis, is the range of mountainous country which separates Bákhtríánah from Hindústán and China, bounded on the east and north by the desert of Kobi; and, as we gather from the first chapter of the Zand-áwestah, is included in the country therein called Eeriene—the supposed abode of the old Medo-Persian race. It was celebrated for its gold and gems, and other precious productions, which it continues to yield, in some degree, up to the present time. It is also the legendary abode of the traditional monsters, celebrated in Oriental poetry and fable, now become familiar to the natives of the west.

In this mountainous range lies Kásh-kár, or Chitrál, as the lower portion of the valley is also named; it is what has been sometimes called the country of Sháh Kaṭor. It is included in the valley of the upper sources of the river best known as the Kámah, and the Kunar.\*

Kásh-kár (concerning which, probably, less is known than of any other part of Central Asia, not including even Káfiristán), is bounded on the north by the high land of Pámír; south by the Lás-púr range of mountains, bounding the Afghán district of Panj-korah to the north; north-east by the mountainous region to the west of the Yár-kand river, known to the people of these regions as Bilauristán or the "Region of Crystal,"† from the quantity of that substance with which it abounds; south-east by Gilgitt and Little Thibet; and west by the hills of Wákhán, bordering the left bank of the river Oxus, and separating Chitral, or Lower Kásh-kár, from Badakhshán and the eastern frontier of Káfiristán, running parallel to the right or northern bank of the Chitrál or Kásh-kár river. It is a long valley into which a series of smaller valleys and defiles open out, which, in the northern part, act as water-courses to drain Pámír. It is oblong in form, and runs almost in a north-east and south-west direction. It resembles Káfiristán in physical appearance and coldness of climate;

\* On looking over the paper on Káfiristán, I find the name of this river has been printed "Kunir" and "Kuner." This spelling, however, is not right: "Kunar" is the correct orthography. In the same paper also, "Bájawer" appears instead of "Bájawr."

† "There are certain other mountains called *Bilor* (*Bilaur*) in the country of the tribe of Turks denominated *Hamilán*. In two days' journey you arrive at another part of *Türkistán* where the *Bhotyas* and *Dyán* dwell. Their king is *Bhot Shah*, and their cities are *Gilgitt*, *Asúrah* (*Astor*?), *Salas* (*Chilás*?), etc., and their language is *Türkí*." Sir H. M. Elliot's INDEX TO MUHAMMADAN HISTORIANS, page 31, vol. I. See also the extract from *Khushhál Khán's Pushto* poem, in the "ACCOUNT OF SUWÁT;"—Journal for 1862, page 278.

but it lies somewhat higher, and although rough and difficult in many places, it contains a greater portion of *plateaux*, and a greater number of level and open valleys. In some parts, also, it is well sheltered; and the soil, generally, is rich and fertile, producing much grain, and several descriptions of fruit.

It is divided into two states—*Kásh-kár-i-Bá-lá*, or Upper *Kásh-kár*, and *Kásh-kár-i-Pá-in*,\* or Lower *Kásh-kár*—both of which are ruled by separate chiefs, entirely independent of each other; but, at the same time, on the most friendly terms.

The former principality is less known than the latter; hence the two have often been confounded together, and called the country of *Sháh Kaṭor*. Both rulers are absolute over their subjects, and have the reputation of selling them into slavery without the slightest compunction. The people are designated among themselves by the general name of *Chitrál*.

#### LOWER *KÁSH-KÁR*.

Lower *Kásh-kár*, or *Chitrál*, is the real country of *Sháh Kaṭor*, and is the most westerly of the two states. It lies immediately under the southern slopes of the mountains of *Hindú Kush*, which separate it from *Badakhshán*; and through the centre of this state, as well as of Upper *Kásh-kár*, the river, here named after the country fertilized by its waters, flows to the south-west, and joins the *Kámah* at *Cheghán-sarée*.†

The chief town or capital of Lower *Kásh-kár* is *Drúsh*, the residence of *Tajammul Sháh*, the son and successor of *Sháh Kaṭor*, who appears

\* For the information of "Comparative Philologists," I beg to say that the words *Bá-lá* and *Pá-in* are Persian.

† "The original country of the *C'hasas* seems to have been the present country of *Cashcar* to the N. E. of *Cabul*; for the *C'hasas*, in the institutes of *Menu*, are mentioned with the *Daradas*, who are obviously the *Dardæ* of *Ptolemy*, whose country now called *Darad* by the natives, and *Dawurd* by the Persian authors, is to the N. W. of *Cashmir*; and extends towards the *Indus*: hence *Ptolemy*, with great propriety, asserts, that the mountains to the north-east of *Cabul*, are the real *Caucasus*. The country of *Cashcar* is situated in a beautiful valley, watered by a large river, which, after passing close to *Chágá Seray*, *Cooner*, and *Noorgul*, joins the *Lundy Sindh*, or little *Sindh*, below *Jelálabád*, in the small district of *Cameh* (for there is no town of that name), and from this circumstance the little *Sindh* is often called the river *Cameh*. \*\*\*\* *Cashcar* is also *Cashtwar*, which denomination is generally distorted into *Kétwer* and *Cattor* by Persian authors and travellers. The town and district of *Ketwer*, mentioned in the life of *Amir Timur*, is different from this; and lies about fifteen miles to the N. W. of *Chágá Seray*, on a pretty large river, which comes from *Vahí Gálamb*: it is generally pronounced *Catowr*." WILFORD: *On Mount Caucasus*;—*Asiatic Researches*, Vol. VI. pp. 137-8.

to have been a good ruler, and deservedly popular. He was, however, a soldier of fortune originally, and dethroned the rightful sovereign, a grandson of whom Vinge met with, living under the protection of the kind-hearted and hospitable Ahmad Sháh, the Gyfó or prince of Little Thibet. The town is situated in the centre of the valley on a rising ground, on the eastern, or left, or southern bank of the river previously referred to, and over which there is a large and well built wooden bridge, considered by the natives a somewhat wonderful object. The town is said to contain about two thousand houses, and between nine and ten thousand inhabitants. All the chief men of the country have dwellings of considerable size in the capital, where they are expected chiefly to reside. Persons engaged in trade to any extent, together with artizans and mechanics, also dwell almost exclusively at Drúsh.

The other considerable towns are,—Lás-púr (giving name to the mountains so called) to the east of Drúsh and north of Drál;\* Puritt to the north of Drúsh and south of Ash-rít; Ash-rít north of Puritt and east of Drúsh; Bedlur† to the northward of Drúsh and south of Hích-gun.

The country lying to the south of the capital is thinly peopled; but towards the north-east and west, it is very populous. The inhabitants are Muhammadans professing the Shi-áh doctrine, the same as followed by the Persians of the present day.

All complaints of importance, and cases of litigation, are investigated and determined at Drúsh by the ruler himself; indeed, all complainants residing within four days' journey, are required to appear before the supreme authorities in all cases. Persons dwelling at a greater distance are permitted to appear before the subordinate chiefs, who are empowered to hear and decide matters of minor importance, subject to appeal to the Sháh.

Tajammul Sháh can collect, upon occasion, a force of 12,000 match-lock-men, who are not paid in money for their services, but in kind. The whole of the people are well provided with fire-arms with rests; indeed, there are few persons without arms. These match-locks are long and heavy, similar to those of Túrkestán (from whence, most likely, they are obtained) and carry a ball a long distance. The Kásh-

\* A valley containing several small hamlets, belonging to Panj-korah. See page 23.

† Bilaur (crystal) ?

káfrs are excellent marksmen ; and powder and lead being exceedingly expensive, when they do discharge their pieces, it is generally with effect ; and no shots are thrown away.

About 10,000 Sfáh-posh Káfirs,\* of the Kámúz tribe, who inhabit the upper, or northern part of the valley of the Kásh-kár or Chitrál river, lying nearest to the valley of the Kok-cháh river of Badakhshán, and north of the country held by the Kattár and Kampar tribes of Sfáh-posh, are subject to the Sháh, to whom they pay a small tribute. Their religion is not interfered with ; and they are, upon the whole, very obedient subjects, and are unlike the generality of mountain tribes, inasmuch as they do not rob. The Askín Káfirs, a great portion of whom have embraced Muhammadanism, as well as the Ashpins, are also subjects of the ruler of Lower Kásh-kár, as already mentioned in my account of that people.

#### UPPER KÁSH-KÁR.

This is the territory of Gauhar Amán Sháh, surnamed Chál, son and successor of Malik Amán, the former ruler. The people are Shíáh Muhammadans—that is to say, if a person should ask them what religion they profess, they will answer that they are Musalmáns and Shíáhs ; but if he enquire of them what is meant by the word Shíáh, they will probably say they do not know. In the other state of Chitrál, or Lower Kásh-kár, the people, as far as prayers, fasts, and other exterior observances go, are Muhammadans ; but there are few signs of it in Upper Kásh-kár.

The chief town is Más-túch, or Más-toj, lying about three stages or *manzils* of 25 coss, or 37 to 38 miles each, N. N. W. from Gilgitt ; but it is a place of no great size, containing only four hundred houses, and about 2,000 inhabitants. It lies in the same valley as Lower Kásh-kár ; and also stands on the right or western bank of the Chitrál or Kásh-kár river, but nearer its source. The town is protected by a small fortress ; and the main routes followed by the caravans of merchants from Pes'háwar, Badakhshán, and Yárkand, meet here. Gauhar Amán, the ruler, resides a good deal at Yasín, which is a still smaller place than Más-túch, but it is more conveniently situated, being nearer towards Dar-band, the fortified pass leading into the country, towards the west. There are numerous ancient ruins in this neighbourhood. Drúsh, the capital of

\* See "Notes on Káfristán" in the Journal for 1859.

Lower Kásh-kár or Chitrál, lies to the south-west of Más-túch. To the east of the latter place is Hích-gún, to the south of which again is Shotai.

The elevated *plateau* of Upper Kásh-kár is inclosed by towering hills surrounding it on all sides, except towards the south-west, in which direction the Kásh-kár or Chitrál river, so often referred to, flows. At the same time, however, it must be remembered, that the whole of Kásh-kár, both Upper and Lower, is crossed by several smaller ranges of hills, and by numerous narrow valleys, some of which are of considerable length.

Several passes lead into the two Kásh-kárs, the chief of which is the *Kotal Lahorí*, or Lahorí Pass leading into Panj-korah through the Láspúr mountains, dividing the latter from the former state. By this route Más-túch may be reached from Drúsh, which is distant three manzils or stages, occupying two nights and a day, in the summer months. The Sí'áh-gosh Káfirs infest the Pass at times, and plunder travellers. The road is also somewhat difficult between Panj-korah and Drúsh; but beyond, it is very good; and the country is like a vast plain, gradually sloping upwards towards the high land of Pámír, to the north and east. The roads throughout Lower Kásh-kár or Chitrál, and Upper Kásh-kár, are generally good, and clear of much obstruction; consequently, there would be no difficulty for the passage of light artillery.

The nearest road from Chitrál or Lower Kásh-kár to Badakhshán lies across the range of Hindú Kush—called the Badakhshán Ridge by Macartney\*—on the northern slope of which a small river rises, and after flowing about twenty-five miles, enters the Panj, or Upper branch of the Oxus, at Ishtarak in the latter country. The path lies along the banks of this stream, and is only practicable in the summer months, and then only for persons on foot, who can thus reach Chitrál in three days.

Another route into Badakhshán, practicable for beasts of burden, and that pursued by caravans of merchants and traders, is by the Más-túch Pass—so called from the town of that name—and by descending from thence, along the banks of another small stream, rising on the northern slope of the mountains bounding Lower Kásh-kár to the north-east, which falls into the Panj at Issár (His-ár?) in the

\* Elphinstone's *Cambul*: Vol. 2nd, Appendix D. pp. 453.

canton of Wákhán.\* This is the main road between Badakhshán and Gilgitt to Kashmir. The Yárkand road branches off from Issár to the north, through the *darah* or valley of lake Sir-i kol† over the table land of Pámír.

Further west there is another Pass into Badakhshán, called "*Kotal-i-Nuḡān*," or the "Defile of Mischief." This road winds along the face of tremendous precipices, and through frightful defiles, by which the hamlet of Gáo-khánah (signifying "Cow-house" in Persian,) lying in a plain, may be reached in two or three days. Further north is Rabát, ('Robot' of Wood) on the Wardoj river. A route into Káfiristán joins the above road amongst the defiles of Hindú Kush, by which the districts held by the Kámúz, Askín, and Ashpín tribes of S'áh-posh Káfirs may be reached in from three to four days, without much difficulty, in the summer months.

To the north-east of Upper Kásh-kár (which some also term Shagh-nán), is Shágat, distant five *manzils* or stages. It is also called Kásh-kár, so I am informed; but the people are different in their manners and customs, and are under a different ruler.

The river of Chitrál or Kásh-kár, also known as the Cheghán-sarée, from the small town of that name, near which it falls into the Kámah, or Kunar, as it flows south to join the river of Kábul, appears—as I have already pointed out at page 3—to have been long confounded with the Kámah or Kunar, of which it is only a feeder. The Chitrál river rises at the "Taláb-i-Níl," or "Cerulean Lake."‡ This lake must not be mistaken for lake Sir-i-kol,§ from which the Panj, or

\* "At Issar 10,000 feet, on the termination of the main valley of the Oxus, the road divides into two, which when beyond Killah Panj bore respectively E. 20° S., and N. 40° E. The former conducted to Chitral, Gilgit, and Kashmir, and the latter across the table-land of Pamir to Yarkand." WOOD.

† "There is a Pass called Mustodj, or Mastuch, which joins the valley of Wakhan (Wakhan). I suppose that the name may be extended to the mountains bounding Chitral on the eastward, as I was told that after crossing the Mastuch Pass, the traveller descends with a stream for several days until he reaches Chitral, the country of Shah Kator." Vigne: "Travels in Kashmir." Vol. II. p. 309.

‡ "An individual who had seen the region between Wakhan and Kashmir informed me that the Kunir (Chitral) river had its principal source in a lake resembling that in which the Oxus has its rise, and that the whole of this country, comprehending the districts of Gilghit, Gunjit, and Chitral, is a series of mountain defiles that act as water courses to drain Panir." "Wood's Journey to the Oxus."

§ "There is said to be a lake in Shaghnan, half a day's journey in circumference, which drains the country on the left bank of the Panj, as the Oxus is here called." IBID.

§ Sir in Persian signifies the head, top, summit; great, highest, etc.; and kol, in the same language means a pond, a reservoir, a lake, and so forth.

main branch of the Oxus takes its rise ; for the Taláb-i-Níl lies much further to the south. The river of Kásh-kár flows from it, and having passed Más-túch on the west, flows towards the south and south-west, through the two states of Kásh-kár, and joins the Kámah or Kunar at Cheghán-sarée, as before stated. The existence of this lake was mentioned to Lieut. Wood by natives of Badakhshán, and it is also corroborated by the account of Moorcroft and Trebeck,\* who call the lake by the name of Hamú-sar ; but which, if it is a Persian name, as it appears to be, would rather seem to refer to that of "Sir-i-kol," the source of the Oxus, and then, interpreted, would signify the "Head or Source of the Hamú," which latter word, in all probability, is more correctly Amú, (امو) the name by which the Oxus is known to the natives of these regions.

North of Más-túch all the streams take a northerly course towards the Oxus and the river of Yárkand ; whilst those south of Más-túch run towards the south, and are, ultimately, absorbed into the Indus.

From Upper Kásh-kár, the road to Gilgít lies to the south, south-east ; and that place is seven stages distant. From thence, pursuing a westerly route, Little Thibet is reached in another seven stages. The Kashmír route lies to the south of Thibet, and is distant about eight stages.

The dress of the people of Upper and Lower Kásh-kár, from the severe nature of the climate of the country, consists of a number of garments worn one over the other. They are made with immense sleeves ; and, when on, lie in a number of folds or rolls. The dresses of the women are made longer and more loose than those of the men, and assimilate, in some measure, to the dress worn by the females of Kashmír.

The men are tall and well made ; and the females are remarkable for their beauty,† which is said to surpass that of the Sí'áh-posh women,

\* "Westward from Gilgít is Chitrál, distinguished as Upper and Lower. The latter, which is nearest to the Hindu Kush, is situated on a river flowing from a lake called Hamú-sar, and ultimately falling into the river of Kábul."—MOORCROFT AND TREBECK.

† "Close to Gand'hamádana, along the banks of the Apará Gándicá, or western Gándicá, is the country of the Cetu-mála, 34,000 Yojanas in length, and 32,000 broad. The Cetu-málas are mighty in deeds, strong, and powerful, the women bright like the Lotus flower : and whoever sees them, falls in love with them."—WILFORD, on the Sacred Isles of the West : ASIATIC RESEARCHES Vol. VII., page 359.



who are so much celebrated for their good looks. A great many people are yearly sold into slavery; and a boy or a girl can, generally, be purchased for one hundred rupees. The more comely of the females fetch high prices, varying from five hundred to one thousand rupees. Two or three hundred slaves are sent annually into Túrkiistán, by the Darwán Pass of Badakhshán, and constitute one of the chief exports from the country.

The imports consist of salt, which is very expensive; chintzes and other piece-goods of low price and coarse texture from Yárkand, Pes'háwar, and Badakhshán, together with boots and shoes, metals, and a few pearls and precious stones from the latter country; tea, sugar, and horses from the former state; sundries, consisting of needles, thread, scissors, knives, combs, &c., of rough workmanship, from Kashmír, and Pes'háwar; iron from Panjkorah; *gur* or coarse sugar, spices, medicines, matchlocks, swords, ammunition, and copper cooking utensils.

The other exports besides slaves, are unbleached silk, the produce of the country, and known amongst the traders of Kábul and other parts of Central Asia, as *koráh*\* *Kásh-kári*; shawls also the peculiar manufacture of the country, the woof of which, termed (دود) *púd*, is sometimes of a coarse description of silk called *patt*† by the *Kásh-káris*, and sometimes of cotton, and the warp called (تار) *tár*, of pure silk. These are rather expensive, ranging in price from twenty rupees; but a cheaper description is manufactured, the woof of which is of wool, and the warp of cotton, and which can be procured as low as two rupees each; *chokaks*, or cloaks with sleeves, the cloth of which is woven from *pashm*, a species of wool or fur, of three different colours, with which all animals, even dogs, are provided, in this cold region, but more particularly goats. It is called shawl-wool. These garments vary in price from one to twenty rupees.

The peculiar method of weaving these mantles or *Kásh-kári* shawls brings to mind a passage in Pliny with regard to the fabric from which the Coan vests, so much esteemed by the Greeks and Romans, were made. Heeren in his "Asiatic Nations," also refers to the subject in the following terms. "The first Grecian author who has made mention of the silk-worm, and described its metamorphosis, is Aris-

\* In Hindí means "unbleached" or "raw."

† The terms دود and تار are Persian. The Sanskrit for silk is पट्ट *patt*.

totle in his Natural History. His account, however, does not tally with the silk-worm known in Europe; and it is probable that he had another species in view, though his commentators are by no means agreed on this point. He tells us that the web of this insect was wound off by women, and afterwards woven; and names a certain Pamphyle, of Cos, as the inventress of this art. Whence then was the raw material derived? The Grecian philosopher does not expressly inform us, but Pliny,\* who has translated his works, and perhaps had a more accurate copy before him than we possess, speaks of Assyrian,† that is, Asiatic silk, and interprets in this manner the obscure expressions of Aristotle. The Grecian women, he says, ‘*unravel the silken stuffs imported from Asia, and then weave them anew*; whence that fine tissue, of which frequent mention is made by the Roman poets under the name of *Coan vests*.’ A celebrated scholar understands this passage as implying that all the Asiatic garments, described as silken, were in fact *only half composed of silk*, and supposes that the Grecian women *separated the two materials of which they consisted, and that the cotton wool having been withdrawn, the texture was filled up with silk alone.*”‡

Kásh-kár is, by no means, a poor country; in many places it is well sheltered; and the climate, on the whole, is temperate, but, in winter, it is severe. The soil is rich and fertile, producing much grain, including great quantities of rice. European fruits, such as apples, pears, apricots, plums, peaches, etc., are produced in great quantities, as well as excellent grapes, from which vast quantities of wine are made; for the Kásh-káris, although professing Muhammadanism, are, like their neighbours, the Si’áh-posh Káfirs, and the people of Gilgitt, notorious for their wine-bibbing propensities.

The herds and flocks, particularly the latter, constitute the chief wealth of the inhabitants of Kásh-kár and the neighbouring petty states, and for which they have been celebrated from remote antiquity.§

\* PLINY, XI. C. 22 and 23.

† Bakhtrá and the regions between the Indian Caucasus and the Indus were included in the Assyrian empire.

‡ Foster, De Byssos Antiq. p. 16.

§ “In the mountains also of northern India, the district of Belur (Bílauristán), or vicinity of Cashmire, were found then, as at present, large flocks of sheep which constituted the wealth of the inhabitants.” CRESIAS: XIII. 22.

There is no fixed rate of taxation in either of the two states ; sometimes a fifth or a fourth of the produce is levied ; but, at times, as much as one half has been collected.

Trade is chiefly carried on by means of barter, money being very scarce.

The language of both Upper and Lower Kásh-kár contains a great proportion of Persian words. This, however, is no matter of surprise, when we consider that these countries formed a portion of the extensive empire of the Persians. The people are said to express themselves with much circumlocution.

The Venetian traveller, Marco Polo, appears to have visited Kásh-kár, which he thus briefly describes. "At length you reach a place called Kásh-kár. The province is extensive, and contains many towns and castles, of which Kásh-kár is the largest and most important\*\*\* Besides the Muhammadans, there are amongst the inhabitants several Nestorian Christians." The matter of the Nestorians is a somewhat difficult one to solve. The Sí'áh-posh tribes, inhabiting a portion of the valley of the Kásh-kár river, may probably be the people he referred to ; and whom, differing widely in manners and customs from the Muhammadans of those parts, he, without due inquiry, and chiefly, if not solely, on native report, may have fondly concluded to be Christians.

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#### INDEPENDENT AFGHÁN STATES.

The petty states at present held by the powerful and numerous Afghán tribe of Yúsufzí, the most turbulent, and the most independent of the Afghán clans, who have reduced the original inhabitants of these countries to a state of vassalage since their exodus from Kábul in the reign of Mirzá Ulagh Beg, grandson of Tímúr (the account of Herodotus and the Πάριος of the Pes'háwar oracle notwithstanding) in which they themselves reign in feudal turbulency—consist of Panj-korah, including that part of the "Sama'h"—above the junction of the Panj-korah river with the river of Suwát, called the district of Talásh ; Suwát ; Buner ; and Chumlah ; the whole lying to the north of the British possessions, part of which includes the south-western portion of the Sama'h, lying nearest to the left bank of the Landqäey or Panj-korah river. I have given a description of the valley of

\* A Pus'hto word signifying "a plain."

Suwát, in a late number of the Journal. The other two districts are, comparatively, little known.

#### PANJ-KORAH.

Panj-korah, a compound word, signifying "five houses or clans," from the Persian "*panj*," "five," and the Pus'hto, "*kor*," "a house, clan, tribe, etc.," is so called from the five clans of the Mali-zí subdivision of the great Afghán tribe of Yúsuf-zí, which originally peopled it, after the conquest of those parts, north of the Kábul river, by the Afgháns about the beginning of the sixteenth century. Those clans were, Pá'indah Khel, Doshah Khel, Sarandí Khel, Sulţán Khel, and Pá'í Khel. At present there is a slight difference, from the fact of other clans having sprung up, during the course of so many years.

Panj-korah is the most important, and most considerable of these minor independent Afghán states, lying almost immediately under the southern slopes of Hindu Kush. It runs in a north-east and south-west direction; is of oblong form, being about ninety-five miles in length, from north to south; and forty-eight from east to west. It is bounded, north by the two Kásh-kárs; south by Tál-ásh, and the Pes'háwar district; north-east by Bilauristán, Gilgitt, and other little known principalities towards the upper sources of the Indus; south-east by the Suwát valley; west by Káfiristán; and south-west by Báj-áwr, a district belonging to the Tar-kolání tribe of Afgháns. It is surrounded on all sides, and is crossed in various directions, by lofty hills, inclosing as many valleys through which the principal rivers flow, fed by numerous smaller mountain streams. The hills are clothed with dense forests of fir, pine, oak, wild olive, and other trees indigenous to these alpine regions.

The principal rivers, that intersect Panj-korah like the ramifications of a leaf, are, the Lahori—also called the Dír river (rising on the southern face of the Lás-púr mountains separating it from Kásh-kár, and giving name to the pass leading into the latter country, the road winding along its banks) which flows nearly due south, passing the town of Dír, the residence of the ruler, for about twenty miles. It is then joined by the Tal from the north-east, which takes its rise in the hills bounding Yasín to the west. This stream has the longest course, and its Pus'hto name, signifying "always," "ever," "perpetually," etc., may refer to the fact of its never becoming dry, as some of the smaller rivers are liable to become in the winter months

The other streams in succession are, the U-sherí, whose volume is the most considerable of the Panj-korah rivers, and the Kárah, both of which run in an almost parallel direction to the Tal, with intervals of from twelve to twenty miles from each other; and the Biráh-wol from the north-west, whose source is in the lofty hills held by the Sí'áh-posh Káfirs, separating the valley of the Kásh-kár or Cheghán-sarée river from the Panj-korah district. All these (except the Biráh-wol) unite near the village of Rabát, and after flowing south for about another twenty miles, under the names of Panj-korah, Usherí, and Malízí river, receives the small rivers of Bábá Kárah, Jandáwal, and Báj-áwt from the north-west, which, after watering the small valleys bearing those names, unite with the Biráh-wol river before they fall into the main stream in the district of Tálásh. About twenty-six miles further south, the Panj-korah river receives, near the village of Khwadarzí, the river of Suwát—the supposed Suastus of the ancients—a stream of great rapidity in many places, and of considerable length and volume—from the north-east. It rises in the hills bounding Gilgít on the west, and runs, for some distance, nearly parallel to the other streams on the same side.\* The united waters now become a clear, deep, and rapid river, known as the "Landdaey Sind," in Pus'hto signifying "The Little" or "Lesser River" (in reference to the Indus, which is called the "Abá Sind," or "Father of Rivers," in this part of its course), which, lower down, near the village of Abázi, separates into several branches, which at Hasht-nagar, in the Dóshah of the Pes'háwar district, again unite, and, at length, disembody into the river of Kábul, near the village of Noh-satah, about forty-five miles from its junction with the Suwát. The Panj-korah or Landdaey river is supposed to be the Gurgens of the classical authors, and is the most considerable river of these regions after the Kábul.

The Panj-korah district slopes down considerably from north to south; hence the rapidity of the rivers, the main streams of which, in the summer months, increase so much in volume and rapidity on the melting of the snows, as to become impassable altogether, except by means of rafts, and even then, with considerable difficulty and danger. The Lahorí, or Dír, becomes dry in the winter months; and the other lesser rivers, or *khwarrys*, as they are termed in the Afghán

\* See my "Account of Suwát," in the Journal for 1862, page 227, in which an account of the upper sources of the Suwát river will be found.

tongue, viz. the Biráhwol, the Tal, the Kárah, and the Báj-áwīr river and its feeders, are generally fordable at that season.

The whole of these streams give names to as many *darahs*—long, narrow, fertile, and pleasant valleys, inclosed by ranges of lofty hills running in a parallel direction to each other, which are again intersected, in opposite directions, by hills less lofty, and valleys still smaller, each of which has its own little stream, acting as a feeder to the larger ones, and generally its village or small hamlet.

In the winter months, the hills are covered with snow half way down their sides; and in the valleys also, as far south as Dír, snow falls in considerable quantities, and lies on the ground for many days, and sometimes even, for weeks together. Lower down, they have copious showers of rain in the winter season.

The whole of these valleys, as well as the extensive level tract known as the "Sama'h," (except some parts of the latter, which approach the *Morra'h*, or Desert) are fertile, and the land is carefully cultivated. It produces an abundance of grain, chiefly wheat and barley; but *ju'ár* (*Holcus sorgum*), and *bájrú* (*Holcus spicatus*), are produced in smaller quantities.

The other principal productions are, cotton to a small extent, sufficient for home consumption; tobacco, and sugar-cane, which are grown in the more southerly parts. Most agricultural produce is exceedingly cheap, and is calculated to be eight times more so than at Kábul. When at the dearest, eight Kábul *sirs* of wheat—equal to about 88 lbs. English—sell for one *rupee* or two shillings.

Many European fruits are also produced in considerable quantities and some wild, but of no great variety. The former consist, chiefly, of apples, pears, and a sort of plum. The hills and valleys, in many places, are also clothed with several sorts of wild flowers, indigenous to these northern climates.

The land, in the more elevated parts, depends solely on rain for moisture; but in the valleys, the irrigation is artificial wherever the water of the numerous streams can be conducted. The chief harvest is the *khuríf* or autumn; and but little corn is sown in the spring months.

The northern part of Panj-korah, where the climate is severe, is somewhat thinly inhabited; but towards the south the country is densely populated.

The people, who depend chiefly upon tillage for subsistence, also possess numerous herds of cows and oxen, goats, and buffaloes. Sheep are met with in great numbers, and never reach a higher price than three *rupees*, or six shillings. Lately, I find, they have been brought to Pes'háwar for sale, in considerable numbers. A good buffalo can be purchased for from twelve to twenty *rupees*; but cows constitute their chief wealth. Loads are mostly carried on the backs of oxen and asses. Notwithstanding that fodder is abundant, horses and mules are by no means common; but some few of the former animals are kept for military purposes. Camels are seldom seen in the country.

One-tenth of the agricultural produce is received by the ruler. Cattle are not subject to any tax; but a capitation, or house tax is levied on each house at the yearly rate of three *rupees*.

The *rupee* in general currency throughout the country peopled by the Yúsufzís, is the old Herát coin, worth about twenty-five per cent less than the East India Company's *rupee*, which is also in circulation, since the annexation of the Panjáb, to a limited extent.

From the bounds of the village of Panj-korah to that of Ushírfí, grain is sold by weight; but beyond, a measure, called *ao-ga's* in Pus'hto, is used instead. The *sír* of Panj-korah is one-fifth less in weight than that of Kábul; and the *ao-ga's* is equal to three quarters of the Panj-korah *sír*.

The present\* prices for articles of general consumption are at the following rates:—Wheat, seven Panj-korah *sírs* the *rupee*; barley eight *sírs*; *shálí* or unhusked rice, eight *sírs*; *ju'ár*, seven *sírs*; salt, brought from Pes'háwar, six *sírs*; *rogán* or clarified butter, one *sír*; *gur*, coarse sugar, brought from Pes'háwar and Jelálábád, one *sír* and quarter; honey, one *sír* and a quarter; cotton, five-eighths of a *sír*—about eighteen ounces English; iron three *sírs*; *ká-dí*—the coarsest description of cotton cloth—eight Lam-ghán yards.

A few articles, the produce of Hindústán, are imported; but the chief imports, which consist of articles of apparel and clothing of various descriptions, and a little indigo, are brought from Pes'háwar by the traders of that city and district, numbers of whom visit the country, and take back in exchange, iron, honey, and *rogán* or clarified butter.

\* This paper was written a few years since: the prices may have therefore altered, and allowance for any errors must be made accordingly.

There are a number of iron mines throughout Panj-korah, from which all the neighbouring countries are supplied. Some are situated in the Lás-púr mountains, and in the neighbouring hills of Bírth-wol, but the most extensive mines are in the Aw-shíri and Kárah *daráhs*. In fact the whole of the Panj-korah district teems with iron and galena (called *surmah* or black antimony by the Afgháns), and there is no doubt but that it contains other even more valuable minerals.

Great quantities of yellow soap are made from the fat of sheep and goats, at the village of Gúna-tír, where all the houses, with but few exceptions, are provided with oil-presses and machines for boiling the soap, which sells at the rate of five *strs* the rupee. This village supplies the whole of the surrounding hill countries with this necessary. It is held in great estimation as being free from adulteration with *jú'ar* flour and the like; and is pure fat and potash.

There is a considerable trade carried on between the districts to the south-east and west, as well as with Badakhshán, Kásh-kár, Yárkand, and other places in Chinese Túrkhistán, by menns of *káfilahs* or caravans. The route to the latter countries is through the Lahorí Pass, near the town of Dír, where the chief of Panj-korah resides; and where he imposes a small tax or transit duty on merchandize. Travellers and traders are treated with great kindness and hospitality throughout the Panj-korah district; and with the exception of the independent tribes of the S'áh-posh Káfirs (who are not subject to the ruler of Lower Kásh-kár) who, at times, infest the Lahorí Pass, the roads are safe, and the honesty of the people is so great, that the trader may generally penetrate into the remotest valleys, and in the hilly tracts, without danger of being molested by thieves or robbers.

The *daráhs*, or valleys to the east of the main stream of the Panj-korah river, which divides the district from north to south, together with the names of the villages, clans occupying them, and names of their *Kad-khudds* or head-men, are as follow.

## SHAKOLACY DARAH.

Village.	Clan.	Chiefs or Head-men.
Karah,	Sháhi-Khel,	Zardád Khán.
Deh Harún,	Shahi-Khel,	Mæsúm Khán.
Kot-ki,	Shahi-Khel,	Hyder Khán.



Village.	Clan.	Chiefs or Head-men.
Kari,	Pá-indah-Khel,	Sæd-ullah Khán, brother of the Chief of Panj- korah.
Shakolaey,	Núrah-Khel,	Aiyúb Khán.
TÍMÚR-KALAH DARAH.		
Tímúr kalah,	Núrah-Khel,	Sirdár Khán.
Khún Koh,	" "	Mohsan, and Ghaffár.
Dán-wah,	Akhúnd Khel,	
Char-pírah,	Nasr-ud-Dín Khel,	Muhammad Khán.
Shahr,	" " "	Sarwar Mí-án.
Míán-mándah Sáhib-zádahs, or descendants of some holy man.		

#### RABÁT\*-I-MUHAMMAD KHÁN DARAH.

Sám-ri,	Pá-indah Khel,	Gul Khán.
Rabát,	Nasr-ud-dín Khel,	Mahabbat Khán.
Kánj-lah,	Mí-án Khel,	Aká Sáhib.

#### KÁW-NÍ DARAH.

This *darah* contains only one village, named Dilkháh, but there is a number of small *bándahs* or hamlets, some of which do not contain more than a few families. This valley contains altogether about a thousand houses. The people are Pá-indah Khels, and the headman for the whole is nominated by Ghazan Khán, the chief of Panj-korah.

#### MALAH-KAND DARAH.

This *darah* is held by people of different clans. The hamlets are very small, and the whole *darah* may contain about eleven hundred houses.

#### TÚRMANG DARAH.

Akhkrám,	Pá-indah Khel,	Suyed Rahmán.
Dúd-bá,	" "	Sher Æalé Khán.

There are also several other smaller villages or hamlets containing a few families.

#### KÁRÚ DARAH.

This *darah* is inhabited chiefly by families descended from the original inhabitants of the country, who live in a state of vassalage to their Afghán conquerors. There are also a few Yúsufzís residing in it, belonging to the clans already mentioned.

\* Arabic for a caravansarâe.

<i>Village.</i>	<i>Clan.</i>	<i>Chiefs or Head-men.</i>
<b>NA-HÁK DARAH.</b>		
Nahák,	Pá-índah Khel,	Chirágh Sháh.
Wáraey,	" "	Bázúe.
Izghánch,	Gudaey Khel,	Allah Yár Khán.
Dárojnah,	Sultán Khel,	Suyed Amír.
<b>U-SHERÍ DARAH.</b>		
U-sherí,	Sultán Khel,	Kází, Æabd-ur-Rahmén.
Jabar,	" "	" "
Kandí-kár,	Mí-án Khel,	Saiyid Adam.
Kázan,	" "	" "
Bíbí Yáwarah,	Pá-índah Khel,	Æabd-ullah Khán.
Mír Al-más,	" "	Zaríf Khán.
Tar-pah-tár,	" "	Hajúm Khán.
<b>BAR (UPPER) U-SHERÍ DARAH.</b>		
Bar U-sherí,	Pá-índah Khel,	Anwar Sháh Khán.
Damah-zár,	" "	Ahmad Khán.
Pálám,	" "	Fazal Sháh.
Sam-kott,	" "	Sher-i-Zamán.
Báñil,	Mí-án Khel, or de-	Khair-ullah Mí-án.
Bar-kand,	scendants of	Karím Dád, a direct de-
	Akhúnd Darwe-	scendant of the celebrat-
	zah, and hisfamily,	ed Akhúnd Darwezah,
		author of the Makhaan
		Pus'hto.*
Kor-koaeý,	" "	} Mí-án Nazím.
Násht-ámál,	" "	
Habíbi.	" "	
Kamán-gar,	Núrah Khel,	Hasíb.

This last mentioned village derives its name, signifying, in the Persian language, "Bow-maker," from the fact of the first inhabitants having been makers of that weapon, for which their descendants are still celebrated.

#### ZARAH-KHEL DARAH.

This valley contains a number of small hamlets having but few inhabitants. The head-man is appointed by Ghazan Khán, the chief.

\* For account of his writings, see my Pus'hto Grammar.

## DEÁL DARAH.

This valley is very secluded, being inclosed on all sides by lofty hills; and the hamlets are very small. The people pay a small tax to Ghazan Khán.

The following *darahs* and villages are situated to the west of the Panj-korah river.

## HÁRÁNG DARAH.

This valley contains a number of small hamlets, many of which are now in ruins and deserted. The zírát or shrine of a saint, named Ghází Sáhíb, is situated in this *darah*.

## SHÚH DARAH.

The river of Bájáwūr, which rises in the hills to the west of Panj-korah, flows through this *darah* from west to east; and after receiving the Jandáwul and Bábá Karah rivers, from the valleys bearing those names, joins the Biráhwol. The *darah* of Biráhwol, through which the last named river flows, before entering the *darah* of Shúh, lies higher up, and will be noticed in its proper place.

There are numerous small villages on both sides of the river, in this valley, the whole of which have numerous gardens and orchards. Ghazan Khán of Dír, the chief, appoints the head-man.

## BÁHÁ KARAH DARAH.

This valley contains small hamlets only. The people were formerly independent, and were under a chief or head-man of their own, named Aslam Khán; but several years since it became dependent on Ghazan Khán, who appoints a head-man of his own.

## BIRÁHWOL DARAH.

The chief place in this valley is Biráhwol, hence its name, and that of its river. It is the residence of a petty independent chief, named Muhammad Æalf Khán, of the Afghán tribe of Tarkolání, which possesses Bájáwūr; and, therefore, although included in Panj-korah, it can scarcely be deemed a dependency of it, as the chief pays no tribute to Ghazan Khán. There are several iron mines in this valley, which have been worked for centuries past. There are also several hamlets, but they are small in size.

## MAÍDAN DARAH.

The only village of any size, contained in this *darah*, is Khemah, inhabited by Sháhi Khels, of whom Bárún is the head-man. There

are, however, numerous small hamlets. The people have the name of being the only robbers in the district of Panj-korah, which may be accounted for, in some measure, from the fact of this valley being the most difficult of access in the whole district.

PANJ-KORAH DARAH.

Bar (upper) Panj-korah,	Sultán Khel,	Sher Æalí.
Kúz (lower) Panj-korah,	" "	Págul.
Pát-áw,	" "	Mardán.

Dír, the residence of the chief.

Dír, the capital of the Panj-korah district, contains about two hundred houses, not including the citadel, and some twelve hundred inhabitants. It is protected by a considerable fortress or citadel, situated on a high mound or eminence, a spur from the Lás-púr mountains. The walls, which are substantially built of mud and stone, are about four hundred yards long, three hundred in breadth, and twelve yards in height; and are flanked by four towers or bastions. Within the citadel, which is kept in excellent repair, there is a large mosque, besides several other buildings, including the residence of the chief Ghazan Khán, and his numerous family, together with his immediate followers, constituting his standing army, the whole of whom, with their families, amount to about two thousand five hundred people.\*

There are, in this, as in the other valleys, numerous small hamlets.

SHAMÚR-GAR DARAH.

Shamúr-gar,	Pá-índah Khel,	
Khír,	" "	Allah Yár Khán.
Amlúk-nár,	The people are the descendants of the aboriginal	
Jabalak,	inhabitants of the country, and called by the	
	Yúsufzís <i>raeyats</i> (vassals) and <i>fakírs</i> (villains).	

The two smaller *darahs* of TAHÁNKÍ and DÚDBÁ are contiguous to this valley, and open into it. They contain a few hamlets.

The other chief places in the Panj-korah Darah, are Ghundí,† Chakyá-tan, Arottah Sín, and Panah-kút.

\* BÁBAR calls this place Panj-korah, probably as it was the capital of the district. He notices it as follows. "Panj-korah lies a little above the middle of the slope of the hill. It is necessary, for nearly a *kos*, to climb up, laying hold of the ground." MEMOIRS, pp. 250.

† Signifying, in Pushto, a detached hill.

The chief *bázár*, or market towns, or marts of trade in the district are, Dír, Biráh-wol, Sam\*-khál, and L'war†-khál.

There are three other *darahs* dependent on Dír, or the Panj-korah Darah, viz. KÁSH-KÁRÍ, so called from leading into Kásh-kár by the Láhorí Pass; DO-BUNDÍ, by the other Pass through which Kásh-kár may be reached in two stages; and KAHÍR. They all three contain some small hamlets at considerable distances from each other.

From the Maidan Darah towards the west, there is a route leading into Bájáwr†; and another from the Biráh-wol Darah, in the same direction. There are also two principal routes into Suwát from the Panj-korah district; one through the U-sherí, and the other through the Kárú Darah. Proceeding south from the villages of Tímúr-kalah and Kát-kalah, and passing through the small district of Tálásh (a short account of which will be found further on), the main road leads by Hashtnagar to Pes'háwar. It is good, and clear of obstruction, and is the only one by which guns could be taken into Panj-korah. Sultán Muhammad Khán, Bárakzi, the brother of Dost Muhammad Khán of Kábul (a person who is likely to cause us some trouble ere long, when the Dost shall have been gathered to his fathers), entered the Panj-korah district by this road, several times, whilst he was in possession of Pes'háwar.

Ghazan Khán of Panj-korah is the most powerful chief amongst the whole of the Yúsufzís, whether Yúsuf or Mandar; and by his great abilities and foresight, has rendered himself, for many years past, respected by all the other princes and chieftains of these parts. He is on friendly terms with the chief of Bájáwr†; and is in alliance with the rulers of Chitrál and Upper Kásh-kár. He is the son of Kásim Khán, mentioned by Elphinstone in his account of the kingdom of Kábul, son of Zafar Khán, son of Ghulám Khán, son of Akhúud Ilyas; and belongs to, and is the chief of, the Pa-indah Khel branch of the Yúsufzí tribe, which is also known as the "*Akhúnd Kor*," signifying, in the Pus'hto language, "The Teacher's family or house." At the time these notes were made, three years since, Ghazan Khán was about seventy years of age, and has since probably died; but I have not heard of his decease.

The following tradition concerning the foundation of the family of

\* Sam, level, flat.

† L'war†, high, lofty, etc.

Akhúnd Ilyás, who lived in the reign of the Mughal Emperor Aurangzeb, is related by the people of those parts :—Akhúnd Ilyás, a Darwesh and God-fearing man, was blessed with two sons—Aiyúb and Ismáxil. The former who was the elder brother, had occasion, one day, to give some admonition to the younger, which the latter was not inclined to listen to in future, so he left the paternal roof in disgust, and proceeded to Kábul; and although of tender years only, he succeeded in obtaining service with the Governor of that province. Here his cleverness and great talents attracted his master's notice; and he was advanced from one post to another, until, such was the confidence placed in him, he was admitted within the Haram-sarái,—the most private apartments.

One day, the Governor, who appears to have been, himself, under petticoat-government, had a dispute with his wife, which ended in her beating the ruler of the province with one of her slippers. Aiyúb happened to be present on that occasion; and it tended, in no small degree, to add to the shame of his master, consequent on such an exposure. In order to comfort the Governor, if possible, and soothe his irritated feelings, Aiyúb remarked, that the women of all countries are naturally violent in temper, as well as tyrannical in disposition; and, that in his own country they were more violent still, and had even been known to take the lives of their husbands. He therefore begged his master to take no further notice of his wife's behaviour, but to serve her after the same fashion in future, should she indulge in such fits of violence.

After this untoward occurrence, however, the Governor, fearing, no doubt, lest the matter might leak out, and that he should, consequently, become a laughing-stock amongst the people, took care to treat Aiyúb with great consideration, and never to be angry with him; in fact, he let him have his own way entirely. He accordingly rose in his master's favour more than ever, particularly when, after inquiries, he found that Aiyúb had faithfully kept his secret.

Aiyúb at length became desirous of revisiting his home and friends; and he was dismissed by the Governor of Kábul, with great honour, and loaded with presents, both in money and goods.

There being no mechanics or artizans in his own country, Aiyúb obtained permission from the Governor to take along with him from Kábul, a carpenter, a mason, a goldsmith, and a huntsman, together

with their families, who settled in Panj-korah. Their children followed the occupations of their fathers, and their descendants are now a considerable community, much respected in the country. These people are known as *fakírs*, a name also borne by the aboriginals of those parts, subject to the Yúsufzí Afghans.

Aiyúb was also attended by a number of other followers; and shortly after he reached home, Akhúnd Ilyás, his father, who was still alive, called his two sons into his presence and said unto them: "Out of the goods of this world, I have but two things to bequeath—my sword, and my *kachkol*" (a wooden bowl, or a gourd, in which a Darwesh receives alms): "take your choice of them." Ismáeíl, the elder brother, chose the *kachkol*, and Aiyúb the sword; and soon after, Akhúnd Ilyás, who had attained a great age, was gathered to his fathers. The children of Ismáeíl practise austerity; and are seekers after "the truth"\* unto this day. They have the credit of being very learned. Aiyúb, who kept up a small number of soldiers, at length, obtained the title of Khán amongst his countrymen, and acquired considerable power, which increased from generation to generation, up to the time of Kásim Khán, father of Ghazan Khán, the present chief, whose rule extended over twelve thousand families of the Yúsufzí tribe.

Kásim Khán was the father of three sons—Azád, Ghazan, and Saed-ullah—by three several Yúsufzí mothers, each of different clans. Azád, the eldest, by some untoward and unfortunate chance, became the slayer of his father; and some time subsequently, was, in like manner, slain by the youngest brother Saed-ullah, in retaliation. These events occurred during the short and stormy reign of Sháh Mahmúd, (son of Tímúr Sháh, and consequently brother of the unfortunates, Sháh-i-Zamán and Sháh Shújás-ul-mulk), over the kingdom of Kábul, about the commencement of the present century.

Ghazan Khán was possessed of prudence and foresight in no small degree. He also had great wealth; and succeeded, by degrees, in gaining over the people to his side; and with the support and assistance of the late Sháh Kaṭor of Chitrál, or Lower Kásh-kár, he was acknowledged as the chief of his tribe, and ruler of the whole country of Panj-korah. The former friendship with the late, has been continued with the present, ruler of Chitrál—Tajammul Sháh, son of Sháh Kaṭor. Ghazan Khán, however, is at enmity with his younger

\* Súfi-ism: see my "SELECTIONS FROM THE POETRY OF THE AFGHÁNS."

brother Sa'ed-ullah, who still continues at the head of some four thousand families. In the month of *Muharram*, in the year 1839, during our occupation of Afghánistán, some cause of dispute having arisen between them, they assembled their followers, and Ghazan Khán advanced against his brother; but the forces separated after a slight skirmish, in which from twenty to thirty of their people were killed and wounded.

The Panj-korah chieftain was on friendly terms with the late Government of Lahore, during the time of Mahárájá Ranjít and Mahárájá Sher Singh; and they were in the frequent habit of sending presents to each other. In 1839, when it was the policy of the late Ranjít Singh to conciliate the Panj-korah chief, he sent him amongst other valuable presents, a fine elephant; in return for which Ghazan Khán sent the Mahárájá several fine Kohistání horses, and some other rarities, through Sultán Muhammad Khán, Bárakzí, who then held Pes'háwar of the Seikh ruler. During the time that the Neapolitan Avitabile was Governor of Pes'háwar for the Lahore Government, the chief of Panj-korah used to send him Chitrál slave-girls for his seraglio, besides male slaves, from the hill countries in his neighbourhood.

The regular paid troops of Ghazan Khán do not exceed two hundred men; but the *Ulúsi* or militia, or feudal retainers, amount to above ten thousand matchlock men; and they can be assembled on very short warning.

The chief subordinates of Ghazan Khán, or his ministers as they are termed, are, his son Ráhmát-ullah Khán, Suyed Mír Æalám, Kází Æabd-ur-Rahmán, of the Pá-índah Khel, and Æabd-ul-Kádir, who was formerly a slave, but has now become the Názir of income and expenditure.

It now remains to say a few words respecting the *Raoyats* or *Fakírs*, who are much more numerous than the Yúsufzís themselves. The greater part of them are the descendants of the aboriginal inhabitants whom the Afgháns found there when they conquered those parts at the end of the and beginning of the fifteenth century. They are also called Suwátís, and Degáns; and are, with the Shalmánís and other tribes, such as Hindkís, Awáns, Paránchahs and others, the original people of these parts. It is strange that those who say so much about Herodotus, and the *Πάκρυες*, who they contend are the



Afgháns, do not first provide for these people, who were in those countries when the Afgháns conquered them, and had been there centuries previously. As I said before, the greater part of those people, now to be found in the country held by the Yúsufzís, are called Suwátís, and are the descendants of those who remained in their country\* after it was conquered; a goodly number of Degáns; some Hindkís, who have emigrated from the Panjáb; a few Kashmírís, and Hindús, who are attracted by the desire of gain; and some members of other Afghán tribes who have been obliged to fly from their own people, and who thereby have become degraded to the rank of the *Faktrs* and *Raæyats*. The *Faktrs* cannot hold land, and are not considered equal to their conquerors, who live like Spartans among Helots; and they are not allowed to be present at *Jirgahs* or assemblies of the clans. They are subject to the person on whose land they dwell, who is styled the *Kháwind* or master. They pay him a small tax and are obliged to work for him gratis, for certain periods, like the *villains* in our own country in days gone by. The master can beat, or even take the life of his *Raæyats* or *Faktrs*, without being questioned for it. But, at the same time, they are sure of every protection from their *Kháwind*, who would not, at the risk of his life, permit any other person to injure them. They may pursue any trade, work as labourers for their own advantage, or rent land as a *Bazgar*, and their master would have no demand upon them but for the fixed rent, a few taxes, and a certain share of their labour, as already mentioned; and, altogether, they are mildly treated. The *Kháwind* is deterred from ill-treating his *Faktrs* from the disgrace attached to oppression by the Yúsufzís, as well as the other Afghán tribes; and, moreover, a *Faktr* or *Raæyat*, if oppressed can remove to the lands of another Afghán, who would gladly receive, and give him protection, for there is a great competition for them. The number of clans and independent communities among the Afgháns are a great protection to these people; and should one of them receive any deadly injury requiring retaliation, he could revenge himself on his oppressor, and afterwards fly to another clan, or independent community, and demand protection, which would always be freely granted.

The *Kháwind* is not permitted to extort money from his *Faktr*; but he is allowed to levy a few fines, such as, on the settlement of a

\* I shall return to the subject of the Suwátís in a future paper.

*Fakír* upon his land, on a marriage among them, and on account of crimes, both of minor and more serious consequence. The amount of these fines are fixed by custom, and any attempt to extort more would be considered gross oppression. They are not forbidden to carry arms, but rarely do so.

Most of these people work as husbandmen, but some feed herds of cattle on the mountains, and some amass money by the profits of their labours as artizans; for an Afghán considers any handicraft trade a disgrace.

#### TÁLÁSH.

Before bringing this paper to a close, I must give some account of the small district of Tálásh, which is also held by the Yúsufzís, and is considered as a part of Panj-korah, of which it forms the southern portion. It consists of the oblong strip of land through which the river of Panj-korah flows, after its junction with the river of Báj-áwīr, as far as its junction with the Suwát. It is consequently bounded on the west by Báj-áwīr, and to the south by the hills held by the Utmán Khel, an independent tribe of Afgháns. Tálásh is well watered, and is, therefore, exceedingly fruitful, well cultivated, and very populous for its extent. It exports a good deal of grain to Pes'háwar, the main road between which, and Panj-korah, Badakhshán, and the two Kásh-kárs, lies through it.

The chief towns, or large villages of Tálásh, with the names of the clans to which their inhabitants belong, and their head-men, are as follow.

<i>Village or Town.</i>	<i>Clan.</i>	<i>Chief or Head-man.</i>
Bágh,	Sháhí Khel,	Ghulám Sháh.
Shamsí Khán,	” ”	Afzal Khán.
Kambaṭṭa'í,	” ”	” ”
Amlúk Darah,	Raeyats or Fakírs,	
Mucho,	Núrah Khel,	Ghazan Khán.
Bájorú,	{ Sháhí Khel and Núrah Khel,	Sher Sháh, and Afzal Khán.

The village of Kamán-gar, the people of which are bow-makers by trade—hence the name of their village—is, sometimes, considered as belonging to the Tálásh district, but it is, properly speaking, in the U-sherí Darah of Panj-korah. It has been, therefore, mentioned among the villages of the Bar (upper) U-sherí Darah, already noticed.

There are numerous small hamlets in Tálásh, inhabited by people of the Núrah Khel, who constitute the most considerable number of its inhabitants.

The district of Tálásh is very rich in monuments of antiquity, consisting of domes or cupolas, on the face of one of which, I am informed, there are several tablets, half a yard long, and inscribed in an unknown character, said to be Yúnání or Greek, but probably Páli. If Greek, the examination of these ancient monuments would, no doubt, throw an extensive, and clearer, light on the proceedings of the Greeks in these quarters, which are so mixed up with nonsensical fables, as to furnish ready tools in the hands of those ignorant of the antecedents of the Afghán nation, for working out their own theories.

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*On the System employed in Outlining the Figures of Deities and other Religious Drawings, as practised in Ladak, Zaskar, &c.*

(Communicated by Capt. H. H. GODWIN AUSTEN, F. R. G. S., 2nd Assist. G. T. Survey of India.)

As I believe no notice has hitherto been taken of the above subject, and as I only accidentally discovered its existence when in Zaskar last summer (1862) I have been led to write a few lines regarding it; trusting that they may prove of interest to some, and add to our knowledge of the history and customs connected with the ancient religion of the Buddhists. I do not claim any new discovery in this paper, as others may have observed the method of drawing long since. It has a resemblance to that adopted by ourselves in teaching Figure Drawing, and it was when shewing this to a native draftsman of Shilar, a village near Padum, that he produced a sketch of a figure outlined as shewn in the accompanying plates, as also that of the "Churtun" or "Offertory Temple."

The system of the first shews a great amount of ingenuity in its details, but is far more intricate than our simple way, where more is left to the talent of the artist.

The Deity thus given as a specimen is Sakya Thubba, or Bhuddha.

The first line laid down is the perpendicular AB, to which a line (No. 20) is drawn at right angles, and on either side of AB on this line are laid off from a scale proportions equal to 12, 4, 2, 8, and lines parallel to AB drawn through these points. On the two outer lines,