

of Peshawer belongs to certain tribes, often comprehended in the name of the tribes of Peshawer.

The plain of Peshawer is bounded on the west by the subordinate range, which crosses from Hindoo Coosh to Suffaid Coh. The southern part of these hills, which is naked and barren, belongs to the upper Momunds. The northern part is covered with pines, and belongs to the Otmaunkhail. To the west of this range of hills, is the spacious valley of Bajour, which runs into that of Punjcora, and which is surmounted on the west by the southern projection from Hindoo Coosh. West of the plain of Peshawer is the valley of the Caubul river, the eastern part of which is little higher than Peshawer; but the western is elevated to the level of the countries west of the range of Solimaun. The countries on the left bank of the river have already been described, owing to their connection with Hindoo Coosh. On the right bank, there is first the country of the Khyberees; and, farther west, the rich plain of Jellallabad. West of Jellallabad, are Gundamuk, and Jugdilluk, which, with all the high country extending from the plain of Caubul to the hills of the Khyberees; bounded on the south by Suffaid Coh, and on the north by the plain on the Caubul river, is called Nimgrahaur or * Nungnehaur. The Cohistaun of Caubul

* From the nine streams which issue from it; Nung, in Pushtoo, signifying nine; and Nehaura, a stream.

has been described : south of it is the plain of Caubul, which is spoken of as enchanting by all who have seen it. It has the Paropamisan mountains on the west, part of the Cohistaun on the north, the valley of the Caubul river, and the hills of Ningrahaun and Logur, connected with the range of Solimaun, on the east. To the south, it opens on a long valley ascending towards Ghuznee, the greater part of which is inhabited by the Afghaun tribe of Wurduk. On the west, this valley has the Paropamisan range ; and on the east, it has different branches of the range of Solimaun, including valleys, of which the principal are, Logur, Speiga, Khurwaun, and Zoormool. The three first slope towards the river of Ghuznee ; but the water of Zoormool runs into the Aubistaudeh. All the streams west of the range of Mummye, north of Ghwaushteh, south of Ghuznee, and east of the parallel of Mookkoor, run into the same lake ; so that the country within those limits, forms a bason free from hills, and moderately fertile, on the highest part of an elevated plain. This natural division includes many little districts, of which the principal, beginning from the south, are Ghwaushteh, Kuttawauz, Mybolauk, Shilgur, Ghuznee, and Naunce.

There is no marked limit between the bason of the Aubistaudeh, and the country west of

the meridian of Mookkooor ; the latter, however, has a western inclination.

It is included between the Paropamisan mountains and the range of Khojeh Amraun, and may be divided into the valley of the Urghessaun, that of the Turnuk, and the high country between those rivers. The former is not broad, nor remarkably fertile : it slopes to the north-west. It is inhabited by Doorraunees ; and the mouth of it extends to the neighbourhood of Candahar. To the south-east of it is a hilly and pastoral country, extending to Shoraubuk. The country between the Urghessaun and Turnuk, is composed of the ranges of Mookkooor and Torkaunee, and the plains which they enclose.

The general slope of the valley of Turnuk, from Mookkooor to Kelauti Ghiljie, is to the south-west. It also shelves towards the river from the Paropamisan mountains, and from the high land before mentioned, in the parallel of Kelloce Abdooreheem. But except in the most northerly part of this natural division, these slopes are so moderate that the tract may with propriety be described as a wavy plain, scattered with hills. It is not unfertile, and in many places it is well cultivated ; but, in general, it is dry, and a large portion of it is left waste for that reason. It is destitute of trees. The uncultivated parts abound in bushes, which serve

for fuel and for the food of camels, but which do not form continued tracts of brushwood, such as are common in India. The breadth of this valley is about sixty miles, and the length of the part I have described is very little more. It is inhabited by Ghiljies.

The Urghundaub issues from the mountains to the north of Kelauti Ghiljie. From that river to the Helmund, is a hilly country, connected on the north with the Paropamisan mountains, and reaching nearly to the parallel of Candahar on the south. The southern part of this tract is unfertile. The rest, in which are included the districts of Khaukraiz, Laum, and perhaps some others, contains some fertile plains, among hills, which bear almond and other trees.

The country round Candahar is fertile, and highly cultivated. Still farther south, it is poor, and becomes more so as it extends west; so that, for many marches towards the left bank of the Helmund, it is a complete desert. Both banks of the Helmund, however, are fertile, and compose the country of Gurmseer. Its limits on the east and west are formed by the desert; on the south it has Seestaun, and on the north the part of the Doorraunee country, lower down the Helmund than Girishk. This, and the country round Girishk, are fertile, near the Helmund. At a distance from the river it is

sandy, but not a desert. Still further up the river, on its right bank, lies the rich country of Zemeendawir, which has the Paropamisan mountains on the north, and some hills connected with that range are found within its limits. This fine country extends for forty or fifty miles to the west of the Helmund. To the north-west of Zemeendawir, lies the country of Seeahbund, along the foot of the Paropamisan mountains. It is naturally fertile, and well watered; but it is little cultivated, and chiefly used for pasture.

To the south-west of Seeahbund, and east of Furrah, the country becomes more and more arid as it recedes from the hills, till it ends in the desert.

Furrah is a considerable town, and the country round it is fertile, but it is of no great extent; so that Furrah itself, and some other tracts to the north and south of it, seem rich islands in the midst of a waste, approaching in appearance to a desert. Yet, this land does not appear to be naturally incapable of cultivation; and, it is probable, that wherever there is water it is productive.

About twenty miles to the north of Furrah, we meet the mountains which stretch across from the Paropamisan range into Persian Khorassan. Among these mountains, which are

covered with forests, we find the extensive and fertile plain of Subzaur or Isfezaur.

Some more barren country intervenes before we reach Heraut, which is situated in an ample plain of unequalled fertility, and surrounded by high mountains.

The whole of the country I have been describing, from Kelauti Ghiljie to Heraut, except Seeahbund and Subzaur, is inhabited by the tribe of Dooraunee, which is the greatest among the Afghauns. Its general slope is to the south. Candahar, and the country to the west of it, are the lowest of all the tracts I have yet described west of the range of Solimaun; but, even they are much more elevated than the plains on the east of those mountains.

Returning to the neighbourhood of Ghuznee, we find Zoormool divided from Sirufza on the south, by a branch from Cohee Solimaun.

Sirufza, Oorghoon, and Wauna, have been described as descending in stages to the Gomul, which bounds them on the south, and as sloping from the mountains of Solimaun westward towards the upper course of the same river, which forms their western boundary. They are divided from each other by branches of the Solimaunee mountains, and are all little cleared plains among mountains, covered with forests of pines. They are high and cold countries; but all these qualities are found less in the southern

parts than the northern. Sirufza belongs to the Kharotee tribe of Ghiljies, as does the southern part of the plain of Oorghoon, under the name of Seroba. Oorghoon itself belongs to the Fermoollees, a Persian tribe. Wauneh belongs to an Afghaun tribe called Dumtaunny. To the west of Wauneh, beyond a range of hills, is the mountainous country of Mummye, the slope of which is east towards the Gomul. Mummye is divided on the west, by the same branch which passes to the west of Sirufza, from the bason of the Aubistaudeh.

In the mountains to the south of Mummye, are the valleys of Oozdeh, Coondoor, &c. and the plains of Docheena, Turrughuz, &c. all sloping east to the Gomul.

To the west of these is a high table land, sloping west, supported on the north-west by the range of Khojeh Amraun, and containing Cauferchauh, Sauleh Yesoon, Seeoona * Daug, and Toba. The valley of Burshore descends from this table land into Pisheen, which also lies south of Toba. Burshore is a fertile valley, watered by the Lora. Pisheen is low, but higher than Candahar. It is a plain not remarkably fertile. To the south of Pisheen is Shawl, divided from it by the range of Tukkatoo. It is higher than Pisheen, but lower than Moos-

* Daug is the Pushtoo for a plain, Seeoona is the name of a tribe of Caukers who inhabit this space.

toong, a plain to the west of it, under the table land of Kelaut. Shawl and Moostoong both belong to the Beloche Prince of Kelaut, though the former is chiefly inhabited by Afghauns. Both are fertile, but from Shawl the land rises gradually to Khurlukkee, and gets more dry and barren as it approaches that range ; a proof that the range is not high, though it rises so much above Seweestaun on the south.

The barren country between Khurlukkee and Shawl, is called the Dushti Bedowleh, or *The Unhappy Plain*.

To the east of it and Shawl, are the mountains which I suppose to form a continued range from Khurlukkee, by Tsupper and Chirry, to Kund. East of those mountains, I have described different ranges of hills, as running east towards the range of Solimaun. The most southerly of these bounds Afghaunistaun on the south. Between that range and the next, lie the valley of Zawura and the plain of Tul and Chooteeallee. The latter places are in one plain of considerable extent, of hard clay like that of the Indus. Zawura is much narrower than Tul-Chooteeallee, but both are fertile, and inhabited by Speen Tereens, a division of the Afghaun tribe that possesses Pisheen.

To the north of these, and divided from them by hills, is Boree, a more extensive plain than either of the former, and rich and well watered.

Other hills, some of which appear to be a continuation of Tukkatoo, bound Boree on the north, and separate it from other districts less level and less fertile.

North of this tract is Zhobe, so called from the river which waters it. It is a diversified country, but the whole is ill cultivated : some parts are hilly; in others are open plains; and on the river are plains covered with Tamarisk trees and bushes. To the north-west of Zhobe is Khyssore, which seems to be a valley under the hills which support the table land of Seeoona Daug: on the north-east Zhobe opens on the valley of the Gomul, and on the east it has the hilly countries under the range of Solimaun, the most northerly of which belong to the Hurrepaul division of the Sheeraunees, to the south of whom are a division of the Bauboors, and then Caukers, in some places mixed with Beloches. I conceive Boree and Tull-Chooteeallee to be about as high as Candahar: from Boree the country rises to the northward, as far as the borders of Zhobe; and then descends towards the Gomul. The narrow valley of the Gomul, though sunk among the surrounding hills, is much more elevated than the plain of the Indus, and probably even than Candahar; the parts near the mountains, to the east and west, are higher than those in the centre, but the greatest elevation is towards the west.

CHAP. V.

OF THE CLIMATE OF AFGHAUNISTAUN.—RAINS.

AS the occasional showers which fall throughout the year in England are unknown in most Asiatic countries, the first particular to attend to in examining their climate, is the season and the quantity of the periodical rains. It is this which regulates husbandry, and on which in many countries the temperature and succession of the seasons in a great measure depend.

The most remarkable rainy season, is that called in India the south-west monsoon. It extends from Africa to the Mala peninsula, and deluges all the intermediate countries within certain lines of latitude, for four months in the year. In the south of India this monsoon commences about the beginning of June, but it gets later as we advance towards the north. Its approach is announced by vast masses of clouds that rise from the Indian ocean, and advance towards the north-east, gathering and thickening as they approach the land. After some threatening days, the sky assumes a troubled appearance in the evenings, and the monsoon in general sets in during the night. It is attended

with such a thunder-storm as can scarcely be imagined by those who have only seen that phenomenon in a temperate climate. It generally begins with violent blasts of wind, which are succeeded by floods of rain. For some hours lightning is seen almost without intermission, sometimes it only illuminates the sky, and shows the clouds, near the horizon; at others, it discovers the distant hills, and again leaves all in darkness, when in an instant it reappears in vivid and successive flashes, and exhibits the nearest objects in all the brightness of day. During all this time the distant thunder never ceases to roll, and is only silenced by some nearer peal, which bursts on the ear with such a sudden and tremendous crash as can scarcely fail to strike the most insensible heart with awe.* At length the thunder ceases, and nothing is heard but the continued pouring of the rain, and the rushing of the rising streams. The next day presents a gloomy spectacle: the rain still descends in torrents, and scarcely allows a view of the blackened fields: the rivers

* To persons who have long resided in India, these storms lose much of their grandeur, yet they sometimes rise to such a pitch, as to make an impression on those most habituated to them. I have been told by a gentleman who had been for some time in Malabar, the province most distinguished for the violence of the monsoon, that he there heard a clap of thunder which produced a silence of a minute in a large party of officers, and made a great part of the company turn pale.

are swoln and discoloured, and sweep down along with them the hedges, the huts, and the remains of the cultivation which was carried on, during the dry season, in their beds.

This lasts for some days, after which the sky clears, and discovers the face of nature changed as if by enchantment. Before the storm the fields were parched up, and, except in the beds of the rivers, scarce a blade of vegetation was to be seen: the clearness of the sky was not interrupted by a single cloud, but the atmosphere was loaded with dust, which was sufficient to render distant objects dim, as in a mist, and to make the sun appear dull and discoloured, till he attained a considerable elevation: a parching wind blew like a blast from a furnace, and heated wood, iron, and every other solid material, even in the shade; and immediately before the monsoon, this wind had been succeeded by still more sultry calms. But when the first violence of the storm is over, the whole earth is covered with a sudden but luxuriant verdure: the rivers are full and tranquil: the air is pure and delicious; and the sky is varied and embellished with clouds. The effect of the change is visible on all the animal creation, and can only be imagined in Europe by supposing the depth of a dreary winter to start at once into all the freshness and brilliancy of spring. From this time the rain falls at intervals for about a month, when it comes on again with great vio-

lence, and in July the rains are at their height : during the third month, they rather diminish, but are still heavy : and in September they gradually abate, and are often entirely suspended, till near the end of the month ; when they depart amidst thunders and tempests as they came.

Such is the monsoon in the greater part of India. It is not, however, without some diversity, the principal feature of which is the delay in its commencement, and the diminution in the quantity of rain, as it recedes from the sea. In the countries which are the subject of the present inquiry, the monsoon is felt with much less violence than in India, and is exhausted at no great distance from the sea, so that no trace of it can be perceived at Candahar. A remarkable exception to this rule, is, however, to be observed in the north-east of Afghaunistaun, which although much further from the sea than Candahar, is subject to the monsoon, and what is equally extraordinary, receives it from the east.

These anomalies may perhaps be accounted for by the following considerations. It is to be observed, that the clouds are formed by the vapours of the Indian ocean, and are driven over the land by a wind from the * south-west.

* The causes of the south-west wind require a separate discussion, unconnected with my object, which is to explain

Most part of the tract in which the kingdom of Caubul lies, is to leeward of Africa and Arabia, and receives only the vapours of the narrow sea between its southern shores and the latter country, which are but of small extent, and are exhausted in the immediate neighbourhood of the coast. India lying further east, and beyond the shelter of Africa, the monsoon spreads over it without any obstruction. It is naturally most severe near the sea from which it draws its supplies, and is exhausted after it has past over a great extent of land. For this reason, the rains are more or less plentiful in each country, according to its distance from the sea, except in those near high mountains which arrest the clouds, and procure a larger supply of rain for the neighbouring tracts, than would have fallen to their share, if the passage of the clouds had been unobstructed.

The obstacle presented to the clouds and winds by the mountains has another effect of no small importance. The south-west monsoon blows over the ocean in its natural direction; and, though it may experience some diversities after it reaches the land, its general course over India may still be said to be towards the north-

the summer rains of the Kingdom of Caubul. It is sufficient for my purpose that the prevalence of this wind to the extent alleged is universally acknowledged.

east, till it is exhausted on the western and central parts of the peninsula. The provinces in the north-east receive the monsoon in a different manner: the wind which brings the rains to that part of the continent, originally blows from the south-west, over the Bay of Bengal, till the mountains of Hemalleh, and those which join them from the south, stop its progress, and compel it to follow their course towards the north-west. The prevailing wind, therefore, in the region south-west of Hemalleh, is from the south-east, and it is from that quarter that our provinces in Bengal receive their rains. But when the wind has reached so far to the north-west as to meet with Hindoo Coosh, it is again opposed by that mountain, and turned off along its face towards the west, till it meets the projection of Hindoo Coosh and the range of Solimaun, which prevent its further progress in that direction, or at least compel it to part with the clouds with which it was loaded. The effect of the mountains in stopping the clouds borne by this wind, is different in different places. Near the sea, where the clouds are still in a deep mass, part is discharged on the hills and the country beneath them, and part passes up to the north-west; but part makes its way over the first hills, and produces the rains in Tibet. In the latitude of Cashmeer, where the hills are considerably exhausted, this last division is little per-

ceived : the southern face of the hills and the country still farther south is watered ; and a part of the clouds continue their progress to Afghaunistaun ; but few make their way over the mountains, or reach the valley of Cashmeer. The clouds which pass on to Afghaunistaun are exhausted as they go : the rains become weaker and weaker, and at last are merely sufficient to water the mountains, without much affecting the plains at their base.

The above observations will explain, or at least connect the following facts. The south-west monsoon commences on the Malabar coast in May, and is there very violent ; it is later and more moderate in Mysore ; and the Coromandel coast, covered by the mountainous countries on its west, is entirely exempt from it. Further north, the monsoon begins early in June, and loses a good deal of its violence, except in the places influenced by the neighbourhood of the mountains or the sea, where the fall of water is very considerable. About Delly, it does not begin till the end of June, and the fall of rain is greatly inferior to what is felt at Calcutta or Bombay. In the north of the Punjaub, near the hills, it exceeds that of Delly ; but in the south of the Punjaub, distant both from the sea and the hills, very little rain falls. The countries under the hills of Cashmeer, and those under Hindoo Coosh (Pukhlee, Boonere, and Swaut),

have all their share of the rains; but they diminish as we go west, and at Swaut are reduced to a month of clouds, with occasional showers. In the same month (the end of July and beginning of August), the monsoon appears in some clouds and showers at Peshawer, and in the Bungush and Khuttuk countries. It is still less felt in the valley of the Caubul river, where it does not extend beyond Lughmaun; but in Bajour and Punjcora, under the southern projection, in the part of the Caufir country, which is situated on the top of the same projection, and in Teera, situated in the angle formed by Tukhti Solimaun and its eastern branches, the south-west monsoon is heavy, and forms the principal rains of the year. There is rain in this season in the country of the Jaujees and Torees, which probably is brought from the north by the eddy in the winds; but I have not information enough to enable me to conjecture whether that which falls in Bunnoo and the neighbouring countries is to be ascribed to this cause, or to the regular monsoon from the south-west.

The regular monsoon is felt as far west as the utmost boundary of Mekraun; it is not easy to fix its limits on the north-west with precision, but I have no accounts of it beyond a line drawn through the northern part of the table land of Kelaut and the northern parts of Shoraubuk, of Pisheen, and of Zhobe, to the source of the

Koorrum ; it falls, however, in very different quantities in the various countries south-east of that line. The clouds pass with little obstruction over Lower Sind, but rain more plentifully in Upper Sind and Damaun, where these rains, though not heavy, are the principal ones in the year. On the sea-coast of Luss and Mekraun, on the other hand, they are arrested by the mountains, and the monsoon resembles that of India. In Seweestaun the monsoon is probably the same as in Upper Sind and Damaun : in Boree it is only about a month of cloudy and showery weather : it is probably less in Zhobe : and in the other countries within the line it only appears in showers, more precarious as we advance towards the north. *

The second rain to be noticed, is that which falls in winter, and which assumes the form of rain or snow, according to the temperature of the place ; it extends over all the countries west of the Indus, as far as the Hellespont, and is of much greater importance to husbandry than the south-west monsoon, except in the few districts already specified ; it is indeed the most considerable rainy season in all the countries I have to mention, excepting those included in

* I hope all the above information will be found correct ; but I am not sanguine about the theory, which I should have suppressed, if I had not thought it useful in connecting the facts.

India; it even appears in India, but only lasts for two or three days about Christmas, and though of some importance to the cultivation, cannot always be relied on.

Where it falls in the form of snow, it is the most important to agriculture, but where it falls as rain, it is less so than that of the spring; the inferiority of the quantity of the latter being more than compensated by the opportuneness of its fall.

The spring rain generally falls at different times during a period extending in some places to a fortnight and in others to a month; it extends over Afghaunistaun, Toorkistaun, and all the other countries which I have to mention. In most parts of India, some showers fall at the same season, and delay the approach of the hot winds, but have little effect on the cultivation. In all the other countries, it is of the utmost consequence to husbandry, as it falls at the time when the most important crop is beginning to appear above the ground. Both this and the winter rain are said to come from the west.

The climate of Afghaunistaun varies extremely in different parts of the country. This is in some measure to be attributed to the difference of latitude, but still more to the different degrees of elevation of different tracts. The direction of the prevailing winds also materially affects the climate; some blow over snowy mountains;

others are heated in summer, and rendered cold in winter, by their passage over deserts, and other arid tracts of great extent ; some places are refreshed in summer by breezes from moister countries, and some are so surrounded by hills as to be inaccessible to any wind at all.

I shall begin with describing the temperature of the plain of Peshawer, which, from the length of our residence there, is better known to me than that of any part of the Afghaun dominions. When it is described, I shall have a standard with which the temperature of the rest of the country may be compared.

Peshawer is situated on a low plain, surrounded on all sides, except the east, with hills. The air is consequently much confined, and the heat greatly increased. In the summer of 1809, which was reckoned a mild one, the thermometer was for several days at 112° and 113° , in a large tent artificially cooled, which is as high as in the hottest parts of India. The duration of this heat is not, however, so great as that of an Indian summer, and it is compensated by a much colder winter. The following is an account of the progress of the seasons at Peshawer.

The mission arrived in the plain of Peshawer on February 23d, 1809. The weather was then cold at night, but perfectly agreeable in the day, and not hot, even in the sun, at any part of the twenty-four hours. The ground was frequently

covered with hoar-frost in the morning, as late as the 8th of March, but by the middle of that month the sun was disagreeable by eight in the morning. The weather after this became gradually hotter, and the heat of the sun grew more intense, but the air was often refreshed by showers, and it was always cool in the shade, till the first week in May, when even the wind began to be heated. At the time of our arrival, the new grass was springing up through the withered grass of the last year; some of the early trees were budding, but all the other deciduous plants were bare. The approach of the spring was however very rapid. In the first week in March, peach and plum trees began to blossom; apple, quince, and mulberry trees were in bloom in the course of the second week; before the end of March the trees were in full foliage, early in April barley began to be in ear, and it began to be cut down during the first week in May. From that time the heat increased, and was often very severe, even in the night, till the beginning of June, when a whole night of strong hot wind from the north-west was succeeded by such a coolness in the air as was uncomfortable in the morning, but pleasant during the rest of the day. This coolness was not of any great duration, and the heat was at its utmost height by the 23d of June, when we crossed the Indus. Violent hot winds from the

south blew all night, till the last day we were in the plain of Peshawer, when the wind came round to the north-east, and was delightfully cool. From that time we understood that the heat would again increase till the middle of July, when a cold wind would set in from the east, and be succeeded by cool and cloudy weather. The last half of September we understood was always so cold, as to be counted in winter, and the succeeding months were said to become colder and colder till February. The cold even in winter is not very severe; though frost is frequent in the nights and mornings, it never lasts long after the sun is up, and snow has only been once seen by the oldest inhabitants. Some of the Indian plants remain in leaf all the year. From the remoteness of my station, I have not now access to the diaries of those gentlemen of the mission who kept an account of the thermometer, but I imagine that its greatest height in the shade is about 120° , and its greatest depression in the course of the year about 25° . It is to be observed that the summer of 1809, was reckoned very cool, but there can, I think, be no doubt that in every year the summer of Peshawer is more moderate than that of Hindostaun, while the winter is much colder. The favourable opinion which I have formed of the climate of Peshawer, from a comparison with that of India, by no means occurs

to a person accustomed to the coolness of the western part of the Afghaun dominions. The natives of Caubul and Candahar, who were at Peshawer with the King, concurred in exclaiming against the intolerable heat; and verses, epigrams, and proverbs, without number, were quoted to shew the bad opinion which was generally entertained of that climate.

The temperature of the other countries, in the north of Afghaunistaun, is as various as might be expected from the difference of their elevation and circumstances. The low parts are hot, the middle temperate, and the high cold; but, generally speaking, the average heat of the year does not reach that of India, nor the cold that of England.

The extremes will be shown by examining the climate of Lughmaun west of Peshawer. There is not, indeed, in the whole kingdom of Caubul, so remarkable for the variety of its climate, a more surprising instance of great difference of temperature in little space, than is exhibited in the tract I have selected. In the height of summer, while the plain of Jellallabad is intolerably sultry, and while the very wind is so hot as often to occasion the death of persons exposed to it, the mountain of Suffaid Coh lifts its head, crowned with perpetual snow, immediately from the plain. The nearest northern hills are cold, and the more remote covered with snow; and

the table land of Caubul, to the west of Lughmaun, enjoys the coolness and verdure of a temperate summer. This contrast is a constant theme of wonder to travellers from more uniform climates. The Emperor Bauber gives the following account (in his commentaries) of the impression made on him by this sudden change, on his first journey to the east of Caubul. "I had never," says he, "before seen the hot climates, or the Indian country. When I reached the pass, I saw another world. The grass, the tress, the birds, the animals, and the tribes of men: All was new! I was astonished."

Returning to the south of the Berdooraunee country, Bunnoo appears to be as hot as Peshawer, and the Esaukhail perhaps hotter. Khost and Dour, as they are higher than Bunnoo, are probably cooler.

The Murwut country is made up of hills and plains, and consequently has not a uniform climate. The plains, at least, are very hot, and parched up by the heat of summer. Largee was far from cool, even in January.

The winter of Damaun is very agreeable, being colder than any part of Hindostaun. Frost is common in the morning; and the thermometer, in 1809, was generally some degrees below the freezing point at day-break. The summer is intolerably hot. I have heard in-

habitants of Damaun say, that they have never experienced in India any weather so oppressive as that of Damaun. The heat of the nights is scarcely inferior to that of the days. The inhabitants are obliged to wet their clothes before they can go to sleep; and every man places a large vessel of water by his bed to relieve the thirst, with which he is sure to be tormented during the night. The climate of the countries in the range of Solimaun, varies of course with their level. In general they are cold, and most so towards the north. The valleys between the parallel ranges are little cooler than Damaun. The heat of Sind is at least equal to that of Damaun; and probably increases as we go towards the south, till it is moderated by breezes from the sea. Seeweestaun is a very hot country; and Seewee is proverbially the hottest place in the kingdom of Caubul.*

Tul, Chooteeallee, and Zawurehare, are by no means so hot as Seewee; and the climate of Boree is temperate throughout the year; the winter seems to be as cold as that of Peshawer, and the summer less hot. I can only speak of

* I have heard a saying about Seewee, which, however, is applied by the Persians to many other remarkably hot places. "Ai Khooda Choon Seewee daushtee chera Dosukh Saukhtee." O God, when you had Seewee, why need you have made Hell?

Zhobe by conjecture, but I should think it was cooler than Boree. If we ascend from Sewees-taun into Khorassan, at a point to the westward of the countries I have just described, we find the Dushti Bedowleh, the cold of which is described as being very severe in winter; in Shawl, it is more moderate; and in Pisheen still more so than in Shawl; yet, even in Pisheen standing water freezes, and snow sometimes lies for a fortnight. Burshore is still colder than Pisheen; but Shoraubuk, lying lower than Pisheen, and bordering on the desert, has a hot climate; snow never falls; the edges and surface of standing water freeze in winter; but in summer, the sand is heated to such a degree as to render it impossible to walk on it bare-footed. North of Pisheen are the hills of Toba, in which was situated the summer retreat of Ahmed Shauh. Of them, and of the other mountains about Pisheen, and those in the west of the Cauker country, which adjoin to them, I can only make the same obvious remark which I have applied to other mountains, that the climate of places in them varies with the elevation. Going north from Pisheen, the heat increases till we reach Candahar. The Dooraunee country is generally temperate towards the north, and hot towards the south, but, probably, in no part so hot as Peshawer; where it includes part of the Paropamisan range, as to north of Candahar, the cold in winter and heat in summer are both se-

vere. Zemindawer, which lies immediately to the south of those mountains, is described as a temperate and agreeable climate. In the most northerly part of the Dooraunee country, near Heraut, the cold of winter is very severe; but the summer would be hot, were not the air refreshed by a permanent wind from the north-west. In the high-lying district of Subzaur or Isfezaur, south of Heraut, snow is said to lie for five months; and all the water is frozen, except that of the river, which is then swollen and rapid. Yet the heat of summer is described as oppressive, and even the wind is sometimes heated.

The Gurmseer on the lower Helmund, receives its name from the heat of its climate. Candahar has a hot climate. No snow falls in winter; and the little ice that is formed on the edges of the streams, melts before noon. The heat of the summer is great: hot winds are not unusual; and even the fatal simoom has been known. Yet the heat is said not to be disagreeable to the feelings, and the climate is famous for its salubrity.

In proceeding east from Candahar, the cold of the winter increases at every stage, and the heat of the summer diminishes in the same proportion. Even at Kelauti Ghiljie, snow falls often, and lies long, and the Turnuk is often frozen so as to bear a man. The summer also is cool, and hot winds are unknown. It is to be remembered that Kelaut is in the lowest part of

the valley of the Turnuk. In the high tract to the south of that valley, the cold appears to be as great as in any part of Afghaunistaun; at Kelae Abdooreheem, the snow lies for three or four months, and all that time the streams are frozen so as to bear a man on horseback. Ascending the valley of the Turnuk, we at last reach the level of Ghuznee, which is generally mentioned as the coldest part of the plain country in the Caubul dominions. The cold of Ghuznee is spoken of as excessive, even by the inhabitants of the cold countries in its neighbourhood. For the greater part of the winter, the inhabitants seldom quit their houses; and even in the city of Ghuznee, the snow has been known to lie deep for some time after the vernal equinox. Traditions prevail of the city having been twice destroyed by falls of snow, in which all the inhabitants were buried. The climate of the flat country to the south of Ghuznee, seems little more mild than that of the city itself. In Kuttawauz, the snow is very deep for upwards of three months; and is frozen over so that men can travel on it without sinking. The streams are frozen; and for part of the winter, will bear even loaded camels. The summer is scarce so hot as that of England, and only one harvest is reaped in the year. In the country of the Kharoties, the cold is still more severe. It is considerable in the other districts among the branches

of Solimaun, but diminishes as we get towards the south. To the north of Ghuznee, the cold diminishes as we recede from that city till we reach the Cohdaumun and Cohistaun, north of Caubul, where the cold increases, and continues to increase as the country rises towards the ridge of Hindoo Coosh. Caubul itself, being lower than Ghuznee, and more enclosed by hills, appears not to suffer so much from cold. The cold of the winter, if not greater, is more steady than that of England; but the summer is hotter than ours, so much so that the people are unwilling to expose themselves to the sun in that season. The great difference between the seasons, and the quickness with which they change, has a striking effect on the customs of the inhabitants. In winter, the people are all clad in woollen garments, and in some places, in clothes of felt; over which they universally wear a large great-coat of well-tanned sheep-skin, with the long shaggy wool inside. They have fires in their houses; and often sleep round stoves, with their legs and part of their bodies covered by large pieces of tanned sheep-skin, which are thrown over the stove, so as to confine the heat. They seldom leave their houses, unless when urgent business requires, or when the young men go to hunt wolves in the snow. But when the vernal equinox is past, the snow suddenly disappears, the country is covered with young

grass, the buds burst forth, and are soon followed by a profusion of flowers. The inhabitants leave their towns and spread over the country on parties of business or pleasure. They change their winter raiment for a thin dress of chintz or cotton; and often sleep at night under trees, or in the open air. The nourooz, or vernal equinox, has always been a time of great rejoicing in these countries; but the Persians, having engrafted some fable about Ali, the patron of their religious sect, upon this ancient festival, it has fallen into disrepute with the Mussulmauns of the opposite belief; and the observance of it is only preserved by its conformity to nature, and by the arrival of the joyous season, which it was intended to celebrate. *

* I cannot refrain from adding an account of the climate of Caubul, from the commentaries of the Emperor Bauber, a work not more remarkable from the character of its author, and the simplicity and spirit of its style, than for the accuracy with which it describes the countries which were the scenes of the Emperor's conquests.

“ The cold and hot countries are very near to each other at this place. One day's journey from Caubul, you may find a place where snow never falls; and in two hours' journey, a place where the snow scarcely ever melts. The air is delightful. I do not believe there is another place like Caubul in the world. One cannot sleep there in summer without a posteen. (a) In winter, though there is so much snow, the cold is not excessive. Samarcand and Tauris are famous for their climate; but they are not to

(a) A sheep-skin cloak. The Emperor seems to have a little exaggerated the coolness of the nights at Caubul.

I can say little of the winds of Afghaunistaun. A strong northerly or north-westerly wind blows through the whole of Toorkistaun and Khorasan, for a period of one hundred and twenty days. It begins about the middle of summer ; and its commencement and duration are counted on by the natives with the greatest confidence.

The prevailing winds throughout the Afghaun country are from the west. It is a general remark among the natives, that westerly winds are cold, and easterly winds hot. It is also said, that easterly winds bring clouds, and westerly winds shed the contents of them. A pestilential wind, called Simoom, is known in some of the hot parts of the country. It sometimes blows on the plain of Peshawer, in Bajour, and in the valley of the Caubul river. It is known in the south of the Doorraunee country, and even in Shawl ; but, in general, it is unknown in the cold climates. It is said never to blow, except in bare countries, and never to last above a few minutes at a time. Its approach is discovered by a particular smell, which gives sufficient

“ be compared to Caubul. The fruits of cold climates ;
 “ grapes, pomegranates, apricots, apples, quinces, peaches,
 “ pears, plums, almonds, and walnuts, are abundant. (b) I
 “ planted a cherry tree myself at Caubul : it grew very well,
 “ and was thriving when I left it. Oranges and citrons
 “ come in plenty from Lughmaun. I caused sugar-cane to
 “ be planted at Caubul,” &c.

(b) Cherries are now common at Caubul.

warning to a person acquainted with it, to allow of his running into shelter till the simoom has passed over. When a man is caught in it, it generally occasions instant death. The sufferer falls senseless, and blood bursts from his mouth, nose, and ears. His life is sometimes saved, by administering a strong acid, or by immersing him in water. The people in places where the simoom is frequent, eat garlic, and rub their lips and noses with it, when they go out in the heat of summer, to prevent their suffering by the simoom. This wind is said to blast trees in its passage; and the hydrophobia, which affects the wolves, jackalls, and dogs, in some parts of the country, is attributed to it.

To sum up the character of the climate of the whole country, Afghaunistaun must be pronounced dry, and little subject to rain, clouds, or fogs. Its annual heat on an average of different places, is greater than that of England, and less than that of India. The difference of temperature between summer and winter, and even between day and night, is greater than in either of those countries. Judging from the size, strength, and activity of the inhabitants, we should pronounce the climate favourable to the human constitution; and many parts of the country are certainly remarkable for their salubrity. But, on an inspection of facts, it appears doubtful whether the diseases of Afghaunistaun

are not more fatal than those of India. Yet those diseases are not numerous, and few of them are of those descriptions which make most havoc in other countries. Fevers and agues are common in autumn, and are also felt in spring. Colds are very troublesome, and sometimes dangerous in winter. The small-pox carries off many persons, though inoculation has long been practised by the Moollahs and Syuds in the most remote parts of the kingdom. Ophthalmia is common. These are the principal disorders of Afghaunistaun.

CHAP. VI.

ANIMALS, VEGETABLES, AND MINERALS OF AF-
GHAUNISTAUN.

I CAN by no means pretend to give a full account of the animals of the countries I am describing. I shall only mention a few that I have heard of, without taking it upon me to say that I have not omitted more than I have stated.

The lion, though so common in Persia, and lately found in such numbers in Guzerat and in the Hurriana, north-west of Delly, is very rare in Afghaunistaun. The only place where I have heard of lions, is in the hilly country about Caubul, and there they are small and weak, compared to the African lion. I even doubt whether they are lions.

Tigers are found in most of the countries east of the range of Solimaun, and it is there that leopards are most common. They are, however, to be met with in most of the woody parts of Afghaunistaun.

Wolves, hyænas, jackalls, foxes, and hares, are common every where. The wolves are particularly formidable during the winter in cold

countries, when they form into troops, frequently destroy cattle, and sometimes even attack men. Hyænas never hunt in bodies, but they will sometimes attack a bullock singly; and both they and the wolves always make great havoc among the sheep. Hares are kept for the market at Caubul, and two sell for a rupee.

Bears are very common in all the woody mountains, but they seldom quit their haunts, except where sugar-cane is planted, which tempts them into the cultivation. They are of two kinds, one of which is the black bear of India, the other is of a dirty white, or rather of a yellow colour.

Wild boars abound in Persia and India, but are rare in Caubul; and the wild ass appears to be confined to the Dooraunee country, the Gumseer, and the sandy country south of Candahar. Many kinds of deer, in which the elk is included, are found in all the mountains; but antelopes are rare, and confined to the plains. The wild sheep and wild goat are common in the eastern hills. The most remarkable of the deer species is one which I think is called *Pauxen* in Persian. It is remarkable for the size of its horns, and for the strong but not disagreeable smell of its body. The vulgar believe that it lives on snakes; and a hard green substance, about the size of a Windsor bean, is found in

some part of it, which is reckoned an infallible cure for the bite of a serpent.

The only wild animals that I have heard of, besides those already mentioned, are, porcupines, hedgehogs, and monkies (which last are only found in the north-east part of Afghaun-istaun); mungooses, ferrets, and wild dogs. Moles are only found in Cashmeer. The King has a few elephants, but they are all brought from India; neither that animal nor the rhinoceros, being found in any part of his own dominions.

The horse claims the first notice of all domestic animals. A considerable number are bred in the Afghaun dominions, and those of Heraut are very fine. I have seen one or two that had the figure of the Arab with superior size. A good breed of the Indian kind, called *Tauzee*, is also found in Bunnoo and Damaun; and excellent horses of the same sort are bred between the Hydaspes and Indus; but in general, the horses of the Afghaun dominions are not remarkably good, excepting in the province of Bulk, where they are excellent and very numerous. A very strong and useful breed of ponies, called *Yauboos*, is however reared, especially about Baumiaun. They are used to carry baggage, and can bear a great load, but do not stand a long continuance of hard work so well as mules.

Mules are little used in India, and are most wretched where they do exist. In the west of the Punjab, however, are some better mules : those west of the Indus are better still, and they continue to improve as we get westward, though they never equal those of England. The same observations apply to the asses, and these animals are of much importance, the mules being much used in carrying the baggage of armies, and the asses being the principal means of carrying manure and other articles from one part of a farm to another, as well as of transporting the produce to market.

Camels are, however, on the whole, the animal most employed for carriage. The dromedary is found in all the plain country, but most in sandy and dry parts ; this is the tall, long-legged animal common in India. The Bactrian camel (which I understand is called *Uzhree* in Toorkee) is much more rare, and I believe is brought from the Kuzzauk country beyond the Jaxartes. He is lower by a third at least than the other, is very stout, and covered with shaggy black hair, and has two distinct humps, instead of the one bunch of the dromedary. The Bogh-dee camel, in the south-west of Khorassaun, is shaped like the last mentioned, but is as tall as the dromedary. Even this last varies, the dromedaries of Khorassaun being lower and stouter than those of India.

Buffaloes, which affect hot and moist countries, are naturally rare ; they are however to be found in many parts of Afghaunistaun.

The ox is used to plough all over the Caubul dominions, unless, perhaps, in Bulkh, where horses are so common. The species resembles the ox of India, in having a hump ; but it is inferior in most respects. Oxen are imported from the Rajpoot country, where there are the best in India, except perhaps Guzerat. No herds of oxen are kept except round the lake of Seestaun, and according to some accounts, in part of the Cauker country.

The great stock of the pastoral tribes is sheep, and those of the kind called in Persiam *Doomba*, and remarkable for tails a foot broad, and almost entirely composed of fat. This kind in other respects resembles the English sheep, and is both handsomer and better than that of India. The Indian species, which has not the fat tail, is the only sort in Sind and Seweestaun.

Goats are common in all the mountainous parts of the country, and are by no means scarce in the plains. Some breeds have remarkably long and curiously twisted horns.

The dogs of Afghaunistaun deserve to be mentioned. The greyhounds are excellent ; they are bred in great numbers, particularly among the pastoral tribes, who are much attached to hunting. What is more remarkable,

pointers resembling our own in shape and quality, are by no means uncommon, though I cannot ascertain from whence the breed was procured. They are called Khundee. I had two, one of which was a very fine one ; and another gentleman had one that would have been much admired in any country.

The cats must also be noticed, at least the long-haired species called Boorauk, as they are exported in great numbers, and every where called Persian cats, though they are not numerous in the country from which they are named, and are seldom or never exported thence.

A simple enumeration may suffice for the few birds I can remember. There are two or three sorts of eagles, and many kinds of hawks ; among which are the gentle falcon, which is the best of all ; the large, grey, short-winged bird, called *Baux* in Persian, and *Kuzzil* in Turkish, which I believe is the goshawk ; the shauheen, which is taught to soar over the falconer's head, and strike the quarry as it rises. The chirk, which is taught to strike the antelope, and to fasten on its head, and retard it till the greyhounds come up : and several other kinds. Nor is there any want of game for hawking ; herons, cranes, and storks are common, as are wild ducks and geese, swans, partridges, quails, and a bird which is called Cupk by the Persians and Afghauns, and the hill Chichore by the Indians,

and which I understand is known in Europe by the name of the Greek Partridge. There is a smaller bird called Soosee, which has a resemblance to that last mentioned, and which I have never heard of but in Afghaunistaun. Pigeons, doves, crows, sparrows, &c. are common to all countries; cuckoos, which are rare, and magpies, which are unknown in India, are abundant in the cold climates of Afghaunistaun, while peacocks, so common in India, are there only to be found domesticated as in England; and parrots and nynas (*Coracias Indica*) are only found in the east.

The reptiles do not call for much notice. The snakes are mostly innocent; the scorpions of Peshawer are notorious for their size and venom, yet their bite is seldom or never fatal. I have not heard much of the fishes of the country. There are no crocodiles. Turtles are common, as are tortoises.

Great flights of locusts are not of frequent occurrence, yet the few famines that have been felt in Khorassaun, were occasioned by their devastations. Bees are common in these countries, especially to the east of the range of Solimaun, but are domesticated in Cashmeer alone. Mosquitoes are less troublesome than in India, except in Seestaun, where they are very formidable: the inhabitants are there obliged to have mosquito curtains, as in Bengal; and

either these animals, or a sort of gad-fly, often harass horses till they pine and die.

It is still more difficult to give an account of the vegetables than of the animals, when neither have been examined by any person conversant with natural history. Of the great number of trees unknown in Europe, which are common in India, very few are to be found east of the range of Solimaun, and perhaps none west; on the other hand, many of our own European trees are common in Afghaunistaun, and most of our finest fruits grow wild in different parts of that country. These are also common in gardens and orchards. The commonest trees in the mountains are pines of different kinds, one of which, the Jelgoozeh, is remarkable for cones larger than artichokes, and containing seeds resembling pistachio nuts. Two kinds of oaks (one of which is that called by botanists *Quercus Beloot* *), cedars, and a sort of gigantic cypress, are also among the natives of the mountains; as are the walnut and the wild olive. The western hills abound in a tree called *Wunna* (a word also used generally for a tree), which bears an eatable berry, known by the name of *Shnee*. I believe some of the hills also produce the birch, the holly, and the hazle; as they do mastich, a tree called *Khunjud*, and one called

* I have taken all the botanical names I have had occasion to use from Dr. Hunter's *Hindoostaunee Dictionary*.

Oolooktye in Pushtoo, and *Wisk* in Persian. The pistachio tree also grows wild in Hindoo Coosh. On the plains, the commonest wild trees are the mulberry, the tamarisk, and the willow (of which we may distinguish the weeping willow, the palm, and two sorts called by the natives the red and the green willow). The plane and the poplar are also common on plains; as are the trees called *Seeahchob*, *Purra*, *Bulkhuk*, and *Zurung*, which I have never seen, and have not been able to recognise from description.

Many bushes may also be mentioned. The barberry, the *Kurounda* (*Carissa Carounda*), and other bushes, which bear eatable berries; such as the *Umlook*, the *Goorgooreh*, &c. are common in the hills, as are wild grapes; but of all the shrubs, the most celebrated is the Arghawaun, which, though it bears the same name with the anemone, grows to such a height as almost to entitle it to the name of a tree.

The English flowers, roses, jessamines, poppies, narcissuses, hyacinths, tuberoses, stock, &c. &c. are found in gardens, and many of them wild. Other vegetables will be mentioned hereafter, in describing the places where they grow.

I need scarcely give a separate chapter to the minerals, concerning which I only possess a few particulars, picked out of Mr. Irvine's report, to which also I am much indebted in the two last heads.

Gold does not seem to be found in Afghaunistaun, except in the streams that flow from the Hindoo Coosh range. The fable which is current respecting vegetable gold, said to be produced in the country of the Eusofzyes, no doubt arises from the particles washed into the fields by those streams. Silver is found in small quantities in the country of the Caufirs. Rubies are found in Budukhshaun, but not in the Afghaun side of Hindoo Coosh: whole cliffs of lapis lazuli, however, overhang the river of Kaushkaur, between Chitraul and the Eusofzye country.

There are mines of lead and antimony mixed in the country of the Afreedees, and in that of the Hazaurehs; and of lead alone in Upper Bungush, and in the countries of the Shainwau-rees, Kaukers, Hazaurehs and Eimauks, as well as in the province of Bulkh. The country of the Vizeerees abounds in iron, as does Bajour and the adjoining hills, where there are also indications of copper. Sulphur is found in Bulkh and in Seeweestaun. The greatest place for salt has been mentioned: rock-salt is also found in Bulkh, and salt is made from springs and ponds in Khorassaun. Saltpetre is made everywhere from the soil. Alum is got from the clay at Calla-baugh, and orpiment is found in Bulkh and in the Hazaureh country.

BOOK II.

GENERAL ACCOUNT OF THE INHABITANTS OF AFGHAUNISTAUN.

CHAP. I.

INTRODUCTION, ORIGIN, AND EARLY HISTORY OF THE AFGHAUNS.

THE description, which I have attempted, of the country of the Afghauns, has been rendered difficult by the great variety of the regions to be described, and by the diversity even of contiguous tracts. No less a diversity will be discovered in the people who inhabit it; and, amidst the contrasts that are apparent, in the government, manners, dress, and habits of the different tribes, I find it difficult to select those great features, which all possess in common, and which give a marked national character to the whole of the Afghauns. This difficulty is increased by the fact, that those qualities which distinguish them from all their neighbours, are by no means the same, which, without reference to such a comparison, would appear to Euro-

peans to predominate in their character. The freedom which forms their grand distinction among the nations of the East, might seem to an Englishman a mixture of anarchy and arbitrary power; and the manly virtues, that raise them above their neighbours, might sink in his estimation almost to the level of the opposite defects. It may, therefore, assist in appreciating their situation and character to figure the aspects they would present to a traveller from England, and to one from India.

If a man could be transported from England to the Afghaun country, without passing through the dominions of Turkey, Persia, or Tartary, he would be amazed at the wide and unfrequented deserts, and the mountains, covered with perennial snow. Even in the cultivated part of the country, he would discover a wild assemblage of hills and wastes, unmarked by enclosures, not embellished by trees, and destitute of navigable canals, public roads, and all the great and elaborate productions of human industry and refinement. He would find the towns few, and far distant from each other; and he would look in vain for inns or other conveniences, which a traveller would meet with in the wildest parts of Great Britain. Yet he would sometimes be delighted with the fertility and populousness of particular plains and valleys, where he would see the productions of Europe, mingled in pro-

fusion with those of the torrid zone ; and the land laboured with an industry and a judgment no where surpassed. He would see the inhabitants, following their flocks in tents, or assembled in villages, to which the terraced roofs and mud walls give an appearance entirely new. He would be struck at first with their high, and even harsh features, their sun-burned countenances, their long beards, their loose garments, and their shaggy mantles of skins. When he entered into the society, he would notice the absence of regular courts of justice, and of every thing like an organized police. He would be surprised at the fluctuation and instability of the civil institutions. He would find it difficult to comprehend how a nation could subsist in such disorder ; and would pity those, who were compelled to pass their days in such a scene, and whose minds were trained by their unhappy situation to fraud and violence, to rapine, deceit, and revenge. Yet he would scarce fail to admire their martial and lofty spirit, their hospitality, and their bold and simple manners, equally removed from the suppleness of a citizen, and the awkward rusticity of a clown ; and he would, probably, before long discover, among so many qualities that excited his disgust, the rudiments of many virtues.

But an English traveller from India would view them with a more favourable eye. He

would be pleased with the cold climate, elevated by the wild and novel scenery, and delighted by meeting many of the productions of his native land. He would first be struck with the thinness of the fixed population, and then with the appearance of the people; not fluttering in white muslins, while half their bodies are naked, but soberly and decently attired in dark-coloured woollen clothes; and wrapt up in brown mantles, or in large sheep-skin cloaks. He would admire their strong and active forms, their fair complexions and European features; their industry, and enterprise; the hospitality, sobriety, and contempt of pleasure, which appear in all their habits; and, above all, the independence and energy of their character. In India, he would have left a country where every movement originates in the government or its agents, and where the people absolutely go for nothing; and he would find himself among a nation where the controul of the government is scarcely felt, and where every man appears to pursue his own inclinations, undirected and unrestrained. Amidst the stormy independence of this mode of life, he would regret the ease and security in which the state of India, and even the indolence and timidity of its inhabitants, enable most parts of that country to repose. He would meet with many productions of art and nature that do not exist in India; but, in

general, he would find the arts of life less advanced, and many of the luxuries of Hindostan unknown. On the whole, his impression of his new acquaintances would be favourable ; although he would feel, that without having lost the ruggedness of a barbarous nation, they were tainted with the vices common to all Asiatics. Yet, he would reckon them virtuous, compared with the people to whom he had been accustomed ; would be inclined to regard them with interest and kindness ; and could scarcely deny them a portion of his esteem.

Such would be the impressions made on an European, and an Indian traveller, by their ordinary intercourse with the Afghauns. When they began to investigate their political constitution, both would be alike perplexed with its apparent inconsistencies and contradictions, and with the union which it exhibits of turbulent independence and gross oppression. But the former would, perhaps, be most struck with the despotic pretensions of the general government ; and the latter, with the democratic licence, which prevails in the government of the tribes.

Let us now try whether, in a particular examination of the history and present condition of the Afghauns, some of the features exhibited in these two pictures will not be softened down, and some apparent inconsistencies reconciled ; but, throughout the whole, let it be borne in

mind, that although I have endeavoured to measure them by the scale which will be applied in Europe, yet the first and most natural process by which I estimated their character was a comparison with their Indian and Persian neighbours.

The origin of the name of Afghaun, now so generally applied to the nation I am about to describe, is entirely uncertain ; but is, probably, modern. It is known to the Afghauns themselves only through the medium of the Persian language. Their own name for their nation is Pooshtoon ; in the plural, Pooshtauneh. The Berdooraunees pronounce this word Pookhtauneh ; whence the name of Pitān, by which the Afghauns are known in India, may probably be derived.

The Arabs call them Solimaunee ; but, whether from their possessing the mountains of Solimaun, from the name of some chief who may have headed them, when first invaded by the Arabs, or from some circumstances connected with their supposed descent from the Jews, is entirely uncertain. They have no general name for their own country ; but sometimes apply the Persian one of Afghaunistaun. Doctor Leyden has mentioned the name of Pooshtoonkhan, as bearing this sense ; but I never heard it used. The term Sirhud is sometimes made use of, but excludes the plains on the eastern

side of the range of Solimaun ; and is, in fact, nothing more than the Persian word for a cold country. The name most generally applied to the whole country by its inhabitants is *Khorassaun* ; but this appellation is obviously incorrect. For, on the one hand, the whole of the Afghaun country is not included within the strict limits of Khorassaun ; and, on the other, a considerable part of that province is not inhabited by Afghauns. *

I know very little of the early history of the Afghauns. Their own accounts of their origin appear to me to be fabulous ; and I shall therefore state the few facts to be found in foreign historians, before I proceed to those recorded or invented by themselves. †

* In some English books, I have seen the Afghaun country called Roh ; a word which I understand means a hill in Punjaub, and which is only known to some of the Afghauns through the medium of books written in India.

† A diligent search into the Persian and Arabian histories would probably furnish more information concerning the antiquities of this people, and would, at least, enable us to trace the history of their country from the time of Mahmood of Ghuzni ; but the necessary books are difficult to be procured, and would take a long time to explore. As I may have to refer hereafter to many facts in Asiatic history, I take this opportunity of acknowledging that I have scarcely any acquaintance with the writers on that subject but what I have derived from a few of those which have been translated into English or French, and a still smaller number in Persian and Pushtoo, which relate exclusively to the Afghauns.

All accounts agree that they inhabited the mountains of Ghore at a very remote period, and they seem early to have possessed the mountains of Solimaun; which term, in its most extended sense, comprehends all the southern mountains of Afghaunistaun. They also appear by Ferishta, to have been established in the north-eastern mountains of Afghaunistaun, in the ninth century. At that period, the greater part of the nation is said by the same author to have been subject to the Arabian dynasty of Samaunee. The Afghauns seem to have furnished a large part, and probably the principal part, of the army of Mahmood, and the other Ghuznevide kings; but those who inhabited the mountains of Ghore retained their independence, and were governed by a king of their own, who drew his descent through a long line of sovereigns, from Zohauk, one of the earliest kings of Persia. This genealogy, though asserted by Meer Khonde, and confirmed by Ferishta, may be considered as doubtful at least; but, it is certain, that the princes of Ghore belonged to the Afghaun tribe of Sooree, and that their dynasty was allowed to be of very great antiquity even in the eleventh century. Their principal cities seem to have been Ghore, Feerooz Coh, and perhaps Baumeean.*

* The last of these places is still the seat of a government to the north-west of Caubul. Feeroozcoh may be presumed

There are different accounts of the religion of the Afghauns of Ghore. Some say they were converted to the Mahomedan faith soon after the prophet; while others maintain that they were idolaters in the tenth century. The idols and caves of Baumeeaun appear to establish that the inhabitants of that country were at one time worshippers of Boodh.

to have given its name to the Emauks of Feeroozcohee; and, from the position of their residence, we should place it to the east of Heraut. But there are three Ghorees, all within the borders of the Paropamisan mountains: and it is not very obvious which of the three was the seat of the Ghoree kings. The first is to the south-east of Bulk; the second, north-west of Ghuznee; and the third, east of Furra. The few native opinions I have heard fix on the last-mentioned place; and I am strongly inclined to agree with them, from the consideration of a passage in D. Herbelot (Article Gaiatheddin), where one of the kings of Ghore is said to have reduced "Raver and Kermessir, which separate Ghore from Hindostan." These countries must, therefore, have lain to the east of Ghore. As *k* and *g* are expressed by the same letter in Persian, there can be no doubt that Gurmseer or Gurmeseer is meant by the second of these words; and Raver probably means the adjoining district of Dawer, or Zemeen Dawer (the land of Dawer). The close resemblance between the Persian *d* and *r* may have led to this mistake, which has been carefully copied by other orientalists. Certain it is, that the names of Raver and Kermessir are not now to be found. Now of the three Ghorees, that near Furrāh alone is to the west of Gurmseer and Dawer, and, consequently, it alone can be said to be separated from Hindostan by those districts.

This people was governed in the reign of Mahmood of Ghuzni, by a prince named Mahommed, who was defeated and taken prisoner by that conqueror. His descendants suffered many injuries from the House of Ghuznee, till the middle of the twelfth century, when they at last took up arms, defeated and dethroned the King of Ghuznee, and burnt that magnificent capital to the ground. They afterwards continued to extend their empire, and by degrees reduced under their government, the whole of the present kingdom of Caubul, India, Bulk, Budukshaun, and a great part of Khorassaun.

From that time till the invasion of Bauber, a period of three centuries, different dynasties of Afghauns reigned, with some interruptions, over India; but the other dominions of the House of Ghore were early wrested from them by the King of Khwarizm, from whom they were conquered by Jengheez Khaun; and the tribe of Sooree is now reduced to a few families in Damaun.

During the government of the descendants of Jengheez, and of Tamerlane, and his offspring, the Afghauns appear to have maintained their independence in the mountains; and at the time of Bauber, they seem to have been unconnected with all foreign powers. Bauber, the descendant of Timour, and the ancestor of the Great

Moguls, began his career by the conquest of Caubul, which was his capital till the end of his reign. On his death, Caubul remained subject to one of his sons, while the other was expelled from India by Sheer Shauh, who founded another Afghaun dynasty, of no long duration. At last the House of Timour was firmly established in India : the capital of their empire was transferred from Caubul to Delly ; and the plains of Afghaunistaun were divided between the empires of Hindostan and Persia ; but the mountains were never subjected to either.

In the beginning of the eighteenth century, the Afghaun tribe of Ghiljie founded an empire which included all Persia, and extended on the west to the present limits of the Russian and Turkish empires. Part only of Afghaunistaun, however, acknowledged their dominion. Naudir Shauh overthrew this dynasty, and annexed most of Afghaunistaun to Persia ; and, on his death, the present Afghaun monarchy was founded ; which at its height extended from the neighbourhood of the Caspian sea, to that of the river Jumna, and from the Oxus to the Indian ocean.

After this cursory notice of the facts relating to the Afghauns, which are ascertained by authentic history, we may now examine what they say of themselves. The account they give of their own origin is worthy of attention, and has already

attracted the notice of an eminent orientalist. They maintain that they are descended from Afghaun, the son of Irmia, or Berkia, son of Saul, King of Israel; and all their histories of their nation begin with relating the transactions of the Jews from Abraham down to the captivity. Their narrative of those transactions appears to agree with that of the other Mahomedans; and though interspersed with some wild fables, does not essentially differ from Scripture. After the captivity, they allege that part of the children of Afghaun withdrew to the mountains of Ghore, and part to the neighbourhood of Mecca in Arabia.

So far this account is by no means destitute of probability. It is known that ten of the twelve tribes remained in the East after the return of their brethren to Judea; and the supposition that the Afghauns are their descendants, explains easily and naturally both the disappearance of the one people, and the origin of the other. The rest of the story is confirmed by the fact, that the Jews were very numerous in Arabia at the time of Mahomet, and that the principal division of them bore the appellation of Khyber, which is still the name of a district in Afghaunistaun, if not of an Afghaun tribe. The theory is plausible, and may be true; but when closely examined it will appear to rest on a vague tradition alone; and even that tradition

is clouded with many inconsistencies and contradictions.

The Afghaun historians proceed to relate, that the children of Israel, both in Ghore and in Arabia, preserved their knowledge of the unity of God, and the purity of their religious belief, and that on the appearance of the last and greatest of the prophets (Mahomet), the Afghauns of Ghore listened to the invitation of their Arabian brethren, the chief of whom was Khauled (or Caled), the son of Waleed, so famous for his conquest of Syria, and marched to the aid of the true faith, under the command of Kyse, afterwards surnamed Abdoolresheed. The Arabian historians, on the contrary, bring the descent of Khauled from a well-known tribe of their own nation, omit the name of Kyse in their lists of the prophet's companions, or allies *, and are entirely silent on the subject of the Afghaun succours. Even the Afghaun historians, although they describe their countrymen as a numerous people during their Arabian campaign, and though it appears from a sarcasm attributed by those historians to the Prophet (who declared Pushtoo to be the language of hell), that they already spoke their national and peculiar tongue, yet do not scruple in another place, to derive the whole nation from the loins

* Ansaar "Assisters."

of the very Kyse who commanded during the period of the above transactions.

If any other argument were required to disprove this part of the history, it is furnished by the Afghaun historians themselves, who state that Saul was the forty-fifth in descent from Abraham, and Kyse the thirty-seventh from Saul. The first of these genealogies is utterly inconsistent with those of the Sacred Writings, and the second allows only thirty-seven generations for a period of sixteen hundred * years. If to these facts we add, that Saul had no son named either Irmia or Berkia, and that if the existence of his grandson Afghaun be admitted, no trace of that Patriarch's *name* remains among his descendants ; and if we consider the easy faith with which all rude nations receive accounts favourable to their own antiquity ; I fear we must class the descent of the Afghauns from the Jews, with that of the Romans and the British from the Trojans, and that of the Irish from the Milesians or the Bramins. †

* This number is from the Taureekhee Sheer Shauhee. The Taureekhee Morussa gives a much greater number, but then it introduces forty-five generations between Abraham and Jacob.

† This subject is briefly discussed by Sir William Jones, in a Note on a Translation by Mr. Vansittart (*Asiatic Researches*, Vol. II. Article IV.) That elegant scholar is inclined to believe this supposed descent, which he strengthens by four reasons.

His first argument is drawn from the resemblance of the

name of Hazaureh to Arsareth, the country whither the Jews are said by Esdras to have retired ; but this reasoning, which was never very satisfactory, is destroyed by the fact, that the Hazaurehs are a *nation* who have but recently occupied and given their name to a part of Afghaunistaun. The second argument is built on the traditions examined in the text, and on the assertion of Persian historians, probably derived from those traditions, and at no time very deserving of faith.

The third is founded on the Jewish names of the Afghauns ; but those they probably have derived from the Arabs, like all other Mahomedan nations. Their most ancient names have no resemblance to those of the Jews.

The last argument is founded on a supposed resemblance between the Pushtoo and Chaldaic languages ; of which the reader will hereafter be enabled to judge. Many points of resemblance between the manners of the Afghauns and those of the Jews might be adduced, but such a similarity is usual between nations in the same stage of society ; and if it were admitted as a proof of identity, the Tartars and the Arabs, the Germans and the Russians, might be proved to be the same. It is also maintained by more than one European writer, that the Afghauns are a Caucasian tribe, and particularly that they are descended from the Armenians. In the extent sometimes allowed to the name of Caucasus, the Afghauns still inhabit that celebrated mountain ; but if it be meant that they ever lived to the west of the Caspian Sea, the assertion appears to be unsupported by proof. Their Armenian descent is utterly unknown to themselves, though constantly in the mouths of the Armenians ; and the story told by the latter people, of the Afghauns having become Mussulmans to avoid the long fasts prescribed by their own church, is too inconsistent with history to deserve a moment's consideration. I may add, that I have compared a short Armenian vocabulary with the Pushtoo, and could perceive no resemblance between the languages ; and that I once read a good deal of a Pushtoo vocabulary to a well-informed Armenian, who, though he strenuously asserted the descent of the Afghauns from his

countrymen, yet owned that he could not discover a word common to their language and his own. I have not had the same advantage with the languages of other Caucasian tribes, but I compared about two hundred and fifty Georgian words with the corresponding ones in Pushtoo, and nothing could be more different; and I know no ground for connecting the Afghauns with the western Caucasus, except the assertion of a German traveller, whose name I forget, that he saw Afghauns there during the last century, which proves too much.

CHAP. II.

DIVISIONS AND GOVERNMENT OF THE AFGHAUN
NATION.

WHATEVER doubts may be entertained of the pedigree, and even of the existence of Kyse Abdooresheed, it is to him that all the Afghaun genealogies refer, and on those genealogies the whole of the divisions and interior government of the tribes depend. As each tribe has a government of its own, and constitutes a complete commonwealth within itself, it may be well to examine the rise and present situation of those commonwealths, before we proceed to consider them as composing one state, or one confederacy, under a common sovereign.

From the four sons of Kyse, Serrabun, Ghoor-ghoosht, Betnee, and Kurleh, sprung the four great divisions of the Afghauns, which still bear their names. The Afghaun tribes are the families of the descendants of these four, and each bears the name of its immediate progenitor.

Taking the descent of the Afghauns from one ancestor for granted, it is probable that, as long

as the number of families was small, they were all under the direction of their common progenitor: that as they grew more numerous, the four great divisions separated, and were each under the head of its eldest branch, but that when the nation spread over an extensive country, and the tribes of the same division began to be remote from each other, their connection loosened, and each tribe at last remained under its own hereditary chief, entirely independent of the common head of the race.

The four original divisions are now disused, and are only mentioned in the genealogies of the tribes.

The tribes continue, in a great measure, unmixed (each having its territory compact). They still retain the patriarchal government I have alluded to, and the operation of the principle which I suppose to have separated them, is still very observable. Each tribe has branched into several divisions, and in the more numerous and the more scattered tribes, those branches have separated, and are each governed by its own independent chief; they, however, retain the common name, and an idea of community of blood and interests.

The name of Oolooss is applied either to a whole tribe, or to one of these independent branches. The word seems to mean a clanish commonwealth. An Oolooss is divided into

several branches, each under its own chief, who is subordinate to the chief of the Oolooss. These branches are again divided, and this operation is repeated (more or less often according to the size of the Oolooss), till the last subdivision contains but a few families. Each subdivision has its chief man, subordinate to the chief of the division in which it is comprehended.

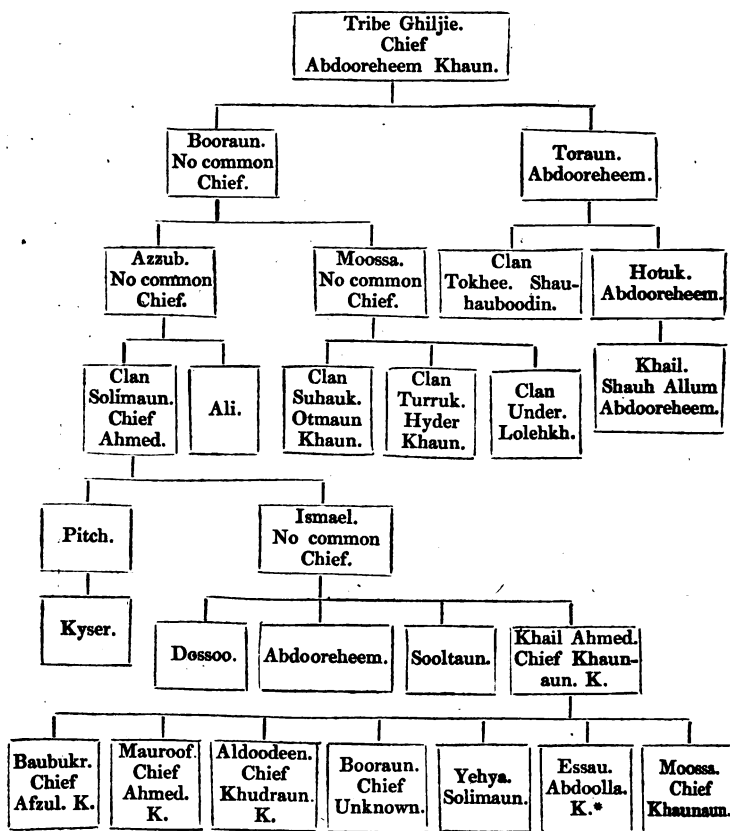
Each of these branches has its own immediate ancestor.*

The Chief of an Oolooss is called Khaun. He is always chosen from the oldest family of the Oolooss. In most cases, the selection rests with the King, who can remove a Khaun at pleasure, appointing one of his relations in his stead. In some Ooloosses, the Khaun is elected by the people. In both cases, some attention is paid to primogeniture; but more to age, experience, and character. This unsettled succession occasions many disputes. When the Khaun dies, two or more of his sons or nephews endeavour to make parties in the tribe; to conciliate the King, by promises of contributions

* This will be made more obvious by a tree, representing the descent of a division of the Ghiljies, with their government as it actually exists. It is however to be observed, that although the head of the oldest family is still chief of the Ghiljies, and though the smallest and most recent divisions have all their chiefs, yet the members of some of the

or attachment; and to bribe his ministers.
The unsuccessful party continues his exertions

intermediate branches have separated from each other, and have now no common head, as in the divisions of Booraun and Izzub.



Each of these again branches out into subdivisions under separate heads, subordinate to their immediate chief.

after the successor is chosen. Sometimes, but rarely, part of the Oolooss secedes with him.

The Government will be best illustrated by an example ; and I shall take that of the Esaukhail division of the Solimaun Khail (see * in the tree). Every family in the Esaukhail is, of course, governed by its immediate head. Every ten or twelve families are governed by their common ancestor if he be alive, or by his representative if he be dead ; and these heads of a few families are called Speen Zheras or Elders (literally, white beards). Every ten or twelve Elders are subject to a Cundeedaur, or head of a Mehel, Mohulla, or Quarter, who is the representative of their common ancestor. A certain number of these compose a subdivision, ruled by the representative of the ancestor of all its members, who is called Mullik or Mooshir : several subdivisions form a division governed as before ; several divisions compose the Khail, which, in the case alluded to, is under Abdoolla Khaun. The Esau Khail, and six other Khails, compose the clan of Ahmedzye, which is governed by Khaunaun Khaun, the representative of Ahmed, their common ancestor. The Ahmedzye, and three other clans, compose the Ismaelzye ; but they are not under the authority of any common chief, and the head family of the Ismaelzye is extinct or neglected.

The sons of Ismael and those of Pitch form the Solimaun Khail, the chief of which is Ahmed Khaun, the representative of Solimaun. There is now no head to the house of Boorhaun, composed of the Solimaun Khail and the Ali Khail ; but the chiefs of those two clans, and those of seven other clans similarly composed, all acknowledge the supremacy of Abdooreheem Khaun, the head of the eldest branch of the tribe of Ghiljie. I beg my readers to remark, that hereafter, when I speak of the great divisions of the Afghauns, I shall call them *tribes* ; and, when the component parts of a tribe are mentioned with reference to the *tribe*, I

More frequently, he continues his intrigues at Court, or stirs up open war in the Oolooss, in which he is sometimes supported by a hostile tribe. During civil wars in the nation, the unsuccessful candidate for the command of an Oolooss, joins the pretender to the throne, and is brought into power on the success of his party.

The head of a subordinate division is always elected by the people from the oldest family in it; except in the lowest subdivision, where the superiority is often natural, as when an old man is head of the ten or twelve families, formed by his sons, nephews, and grand-children.

The internal government of the Oolooss is carried on by the Khauns, and by assemblies of the heads of divisions. These assemblies are called Jeergas.

The Khaun presides in the principal Jeerga,

shall call the first divisions *clans*; those which compose a clan, *khails*, &c. as above. But, when I am treating of one of those divisions as an independent body, I shall call it Oolooss, and its component parts *clans*, *khails*, &c. according to the relation they bear to the Oolooss, as if the latter were a tribe. Khail is a corruption of the Arabic word Khyle, a band or assemblage; and Zye, so often affixed to the names of tribes, clans, and families, means *son*, and is added as *Mac* is prefixed by the Highlanders. The term Mullik, which is applied to the head of a subdivision, means King, in Arabic; and Mushir is, I apprehend, a corruption of the Arabic word Moosheer (a Counsellor).

which is formed by the chiefs of the great branches of Oolooss. Each of these holds his own Jeerga of the heads of divisions : these again hold their Jeergas ; and the members of the lowest Jeerga are either acquainted with the sentiments of the individuals under them, or are able to persuade them to adopt their own.

In cases of little consequence, or on an emergency, the Khaun acts without consulting the Jeerga, who on similar occasions give their opinion without consulting the Jeergas below them ; but, in matters of importance, when circumstances will admit, the sentiments of the whole tribe are ascertained before any thing is decided.

The system of government which I have described, is so often deranged by circumstances like the following, that it is seldom found in full force ; and must, therefore, be considered rather as the model on which all the governments of tribes are formed, than a correct description of any one of them. There is probably no case where some link is not wanting in the chain of authorities, which ought to descend from the Khaun to the heads of * families. A clan, khail, or other branch, often becomes independent in all internal affairs, without throw-

* Thus the heads of the sons of Booraun, and of those of Izzub, are wanting in the tree.

ing off all connection with its superiors ; so that it is neither subordinate as a branch of an Oolooss, nor independent as an Oolooss.

The whole constitution is also sometimes overturned. In some rare cases, the Khaun establishes arbitrary power, and acts without consulting any of the Jeergas under him ; and his example is followed by the subordinate chiefs. But more frequently, the chiefs are neglected, and every subdivision, every quarter, and even every family, throws off its dependence on its superiors, and acts according to its own interest or inclination. This last evil is remedied in some cases by the appointment of a temporary magistrate, chosen on account of his abilities. A sort of Dictator, who has great powers during the war or other occasions for which he is appointed ; but who returns to the situation of a private person when the period of his office has expired.

It may be worth while to remark the circumstances on which the extent of the power of the chiefs depends. In tribes that are obedient to the King, the Khaun derives much influence from his employment of collecting the royal revenue and raising the militia, and indirectly, from the emoluments attached to those duties. His personal character materially affects his power and influence. The possession of wealth, by enabling him to keep numerous retainers,

and to confer obligations on the heads of his Oolooss, greatly strengthens his power. On the other hand, where the tribe is small, or its inhabited lands very compact, the heads of all the divisions, great and small, often meet in one Jeerga, which, uniting the whole strength of the Oolooss, can never be controuled by the Khaun. The Khaun's having a powerful rival in his family, the facility which a discontented division may possess of seceding and joining some other Oolooss, and any circumstance which disposes the people to contentiousness and jealousy, always tend to limit the Khaun's authority. On the whole, it is generally observable that the tribes most under the King's influence are most obedient to their Khaun, though there are some striking exceptions to this rule.

Throughout all the tribes, the clannish attachment of the Afghauns, unlike that of the Highlanders, is rather to the community than to the chief; and, though in their notion of their Khaun, the idea of a magistrate set up for the public good is certainly mixed with that of a patriarchal and natural superior, yet the former impression will always be found to be the strongest. Accordingly the power of life and death, so commonly exercised by chiefs in the Highlands when clanship was in its vigour, is scarcely ever possessed by an Afghaun Khaun; and it is but rarely that the personal interests of

the Khaun would lead a tribe to take any step inconsistent with its own honour or advantage.

The western Afghans, with the exception of the Ghiljies in the south-east, have no quarrels with their countrymen *, but there is scarcely any tribe among those of the east, that is not in a state of actual war, or suspended hostility. Most of them have lasting enmities with each other, but do not break out into open violence, unless when some circumstance has inflamed their animosity; and this sometimes does not happen for several years. A few (as the Eusofzyes) are never at peace.

Those who have only occasional wars (which happens oftenest in Damaun), join in temporary confederacies, and the Jeergas of all the allied tribes meet in one assembly to concert plans of operations, or to consider terms of peace. Those most engaged in war, often have permanent alliances, like those of Garra and Saumil, among the Burdooraunees, and the black and white leagues in Khost. These wars are sometimes confined to predatory incursions of small parties on each side, but when the occasion is important, the Khaun and the Jeerga call out all the fighting men of the Oolooss. The tribes who engage little in wars, call on volunteers, and

* The war for sovereignty between the Ghiljies and Doo-raunees, is obviously of a different nature from the continued petty warfare here alluded to.

every man who has arms comes. Those who have occasional wars, make every grown up man serve ; and the Eusofzyes, whose continual strife has made them systematic in war, require the service of a foot soldier for every plough, or of a horseman for every two. Shame is in general powerful enough to prevent non-attendance, but a fine is also prescribed to punish it, among the tribes which have frequent wars. Large but undisciplined bodies are thus assembled : a tumultuous conflict takes place : one party is defeated without any great slaughter : the victors waste the lands of their enemy ; and the war is then suspended, till the vanquished is able to take the field again, or, perhaps, till a new provocation is given. The troops are almost all foot. The chiefs retain the same stations of command in war as in peace.

The fighting men receive no pay ; but in some tribes, if a horse is killed, the owner receives the price from a fund formed by fines, and by a tax on the tribe.

This practice is confined to the north-eastern tribes, who indeed are the only ones that have any revenue at all. Even with them, taxes are only imposed, when money is necessary for some purpose of public utility. Their amount depends on the sum required, and the money collected is strictly applied to the public service. I do not know two instances of a Khaun taxing

his Oolooss for his own benefit ; but the regular tax on Humsauyas, the infidel tax on Hindoos, and the customs collected on merchandise passing through the lands of the Oolooss, are, in several cases, appropriated by the Khaun. The two first of these imposts will be explained hereafter. They are generally collected by individuals ; but the customs, though sometimes divided among the Oolooss, are more frequently received by the Khaun : they are only levied by Ooloosses, a little under the King, who sometimes have fixed rates, and sometimes make a bargain with the merchant ; in which case the merchant may either be considered as paying duties, or as compounding with the Oolooss, to prevent being plundered.

There is scarcely a subdivision throughout the nation, which does not make its own arrangements to provide for the maintenance of Moollahs (Mahommedan priests), and for the reception of guests, but the manner in which those funds are provided, will be fully explained hereafter.

The general law of the kingdom is that of Mahomet, which is adopted in civil actions in the Ooloosses also ; but their peculiar code, and the only one applied to their *internal* administration of criminal justice, is the Pooshtoonwullee, or usage of the Afghauns ; a rude system of customary law, founded on principles such as one

would suppose to have prevailed before the institution of civil government.

The opinion that it is every man's right and duty to do himself justice, and to revenge his own injuries, is by no means eradicated from among the Afghauns; and the right of the society even to restrain the reasonable passions of individuals, and to take the redress of wrongs, and the punishment of crimes, into its own hands, is still very imperfectly understood; or if it is understood, is seldom present to the thoughts of the people. This practice must have had its origin at a time when the government afforded no protection to individuals; and in such circumstances, it must be allowed to be beneficial, and even necessary: but it has taken root in the habits of the Afghaun nation, and although in most parts of their country, justice might now be obtained by other means; and though private revenge is every where preached against by the Moollahs, and forbidden by the government, yet it is still lawful, and even honourable, in the eyes of the people to seek that mode of redress. The injured party is considered to be entitled to strict retaliation on the aggressor: an eye for an eye, a tooth for a tooth, and so on. If the offender be out of his power, he may wreak his vengeance on a relation, and in some cases, on any man of the tribe. If no opportunity of exercising this

right occur, he may defer his revenge for years ; but it is disgraceful to neglect or abandon it entirely, and it is incumbent on his relations, and sometimes on his tribe, to assist him in his retaliation.

Retaliation thus exercised, of course leads to new disputes ; the quarrel becomes inveterate, and in serious cases, it is often transmitted from father to son for several generations.

The remote effects of this system, in encouraging assassination with its attendant habits of dissimulation and cruelty, and in unsettling the society, and accustoming its members to scenes of tumult and blood, are probably not discovered by the rude legislators of Afghaunistaun ; but the alarms and disorders which it immediately produces, must be felt by all, and accordingly we find in every tribe, some measures adopted for repressing its activity. In a few Ooloosses, the adjustment of disputes is left to mediation and persuasion, to which the chief and elders always lend their weight ; but if these means are insufficient to prevail on the aggressor to offer compensation, or the injured person to forgive, the society leaves the latter to pursue his own revenge. In other tribes, and indeed in most tribes, the society interposes with more vigour, and compels the obstinate party to submit to its decision, or to quit the Oolooss ; but in many, even of these cases, the sole object is

to reconcile the parties, and to prevent present disturbance, nor is it thought that the society is injured, or that it has any right to punish for the sake of example, after the actual sufferer has been satisfied. * In some cases, however, the Khaun or the Jeerga, but more particularly the Khaun (for it is commonest in Ooloosses, where the chief is powerful), not only compels the offender to satisfy the injured party, but levies a fine for the state besides.

All criminal trials are conducted before a Jeerga, which is composed of Khauns, Mulliks, or elders, assisted by Moollahs, and even by grave and experienced persons of inferior rank to those. Petty offences are settled by the Jeerga of the village, or subdivision in which they occur; but cases are referred to higher authorities, in proportion to their importance, so that, in well-regulated Ooloosses, the more serious ones are tried before the Khaun, and the heads of clans: but in very loosely governed tribes, every subdivision acts for itself. †

* This view of the case is taken even by the Mahometan law, as Mahomet, in compliance with the prejudices of his countrymen, and perhaps with his own, has left the punishing of a murderer, and even the choice of punishing him, or pardoning him, for a fixed compensation to the relations of the deceased; while he wisely took the right of judging of his guilt out of their hands, and transferred it to the Cauzy.

† The Pooshtoonwullee acts on the same principle in enforcing civil rights, with that which it observes in criminal

A Jeerga is generally assembled by the local chief, but in most tribes, any man who is fit to be a member may summon a meeting; and in many tribes, non-attendance is punished by a fine.

When the members are assembled, they all take their seats on the bare ground, and the principal person present, after a short prayer, repeats a Pushtoo verse, importing that "Events are with God, but deliberation is allowed to man." The accuser's story is then heard, and if the defence is at variance with it, witnesses are called, and examined till all the facts are ascertained. If (as it is most common) the accused admits the facts, but pleads circumstances in his justification, the Jeerga inquires into the matter, and decides according to its merits. There is a penalty fixed for each offence; except among the Berdooraunees, where it is determined by the Jeerga.

It always includes a public and humble sub-

offences. If one man has a claim on another, his only remedy is to seize on an ox, a horse, or some other property of his debtor's, which he retains as a pledge for the liquidation of his demand; but the Pooштоonwullee is now almost entirely discontinued in civil causes. Where there is a Cauzy, or a Cauzy's Deputy within reach, the dispute is referred to him; and in places at a distance from the seat of those royal officers, it is determined by an assembly of Moollahs, on the principles of the Mahometan law.

mission and apology, and in serious cases, a certain number of young women from the family of the criminal, are given in marriage to the person aggrieved and his relations. *

A shew is always made of delivering up the criminal to the accuser, and of giving *him* the choice of retaliating, but it is well understood that he is to comply with the desire of the Jeerga, and to accept the compensation decreed to him. After which the parties are made to salute each other with the usual address of Salaum alaikum, Peace be unto thee, and to partake of each other's hospitality; and in most tribes, this reconciliation is cordial and permanent. If the accused refuse to attend, some tribes proceed with the cause, and decide *ex parte*; but others either drag the refractory per-

* This practice originates in the expence of purchasing a bride from her father on ordinary occasions. Among the western Afghauns, the expiation of a murder is made by giving twelve young women, six with portions, and six without. The portion of each among the common people, is sixty rupees (£7: 10), partly in goods. For cutting off a hand, an ear, or a nose, they give six women: for breaking a tooth, three women: for a wound above the forehead, one; a wound below the forehead (unless it take a year to heal), or any other small offence, is expiated by apologies and submission. Among the eastern Afghauns, fewer young women are given, and more money; and on the whole, the penalty is lighter. There are equivalents for the women fixed in money, which the person to whom compensation is awarded, may take if he please.

son to the Jeerga, or send Moollahs to curse him, give up his property to plunder, and expel him the Oolooss. The same is done to any one who refuses to abide by their decree, and they often empower the accuser to execute exact retaliation on the defendant, if he refuses to pay the compensation decreed. Where the compensation is fixed, or when it has been settled at a high rate by the Jeerga, they always intercede with the offended party to forgive part of it.

I was at first surprised to find that Jeergas were more rarely employed in ascertaining the guilt of an accused person, than in judging of the circumstances which justified his alleged offence, and in determining the compensation which he was to make to the injured party; but by degrees, reasons appeared why acts of violence should seldom be concealed. The Pooshtoonwullee gives a man a right to revenge his own injuries, and the opinion of the Afghauns makes it a point of honour to assert that right: all motive for concealment is, therefore, withdrawn, unless the party is sensible that he is in the wrong; and on the other hand, publicity is necessary to clear his honour. The Afghaun notions on this subject are illustrated by those of our own nation on the practice of duelling, which is only a generous and well-regulated mode of private revenge.

On the whole, these judicial Jeergas are useful institutions. In most cases they conduct themselves with tolerable impartiality, although they cannot be exempt from the influence of friendship and enmity, and may perhaps, in some instances, be accessible to solicitation, and even to corruption. One naturally imagines their debates to be tumultuous and disorderly, but I understand that this is not often the case; and in some tribes, the Jeergas are remarkable for order and gravity, and for a rude kind of eloquence, much admired by their countrymen.

The Jeerga is rendered unnecessary in some cases by the extensive powers of the Khaun, and in others it is rendered nugatory by the unruliness of the people. The most powerful Khaun, however, is glad of the countenance of a Jeerga, when he has to deal with a powerful offender; and among the Dooraunees, where the chief acts by the King's authority, and is supported by his power, he still finds it convenient to avail himself of the advice of a Jeerga: this last observation applies to deliberations on all subjects, as well as to the trial of offences. Even where Jeergas are in use, all crimes are not brought before them. It is always reckoned an admission of weakness to complain to a Jeerga, and consequently less honourable than to obtain justice by force; accordingly men of rank in the Oolooss, and powerful people (that

is, people who have many relations), are always unwilling to compromise an affront, and to agree to a reconciliation, till the injuries on both sides are equal. This is carried so far that the injured party affects reluctance to be reconciled, even when the affair has been brought to the Jeerga at his own request. In many tribes, the Jeerga does not interfere, until a complaint is made to it; and in some, not till both parties are persuaded to submit to its award; but in others, the local chief assembles a Jeerga whenever he hears of any serious offence, and brings the parties before it.

In serious cases, such as murder, the offender often flies the country, but if he is unwilling to leave his tribe, he is sensible of the danger he incurs by remaining, and determines to submit and obtain forgiveness from the person he has injured. In that case he goes as a suppliant to the house of some considerable man, and begs him to intercede, and procure his pardon. By the custom of the Afghauns, a suppliant can seldom be refused, and the person applied to, is obliged to agree. He assembles some other respectable men, some Moollahs and Syuds, and proceeds with the offender to the house of the injured person. The whole of the party are now suppliants; and, as they cannot be refused, the person offended, if unwilling to make up the quarrel, leaves his house before they arrive, or

endeavours to conceal himself. When he is found, the criminal appears dressed in a shroud, puts a naked sword into the hand of his enemy, and tells him that his life is in his power. At the same time the chiefs and Moollahs put themselves in an attitude of entreaty, and beg forgiveness for the suppliant. It ends in the injured person pardoning the offence, and receiving a compensation.

The above statements have been confined to an unmixed community, the component parts of which are classed according to their descent; but, though this is the commonest form of the society, it is not without variations and exceptions. Parts of two subdivisions may inhabit the same village, and in that case, though each has a head of its own, they hold their Jeergas in common, and act exactly as if they were one subdivision.

A division which quits its own Oolooss, may be adopted into another. It is part of the Afghaun rules of hospitality, to treat strangers in such circumstances with particular attention. They are assigned lands by the tribes which they join. Their chief has a seat at the principal Jeerga, his people retain their internal government, and are exactly on a footing with the original members of the Oolooss: they are subject to the same laws, enjoy the same privileges, enter into the wars and alliances of the

Oolooss which they have joined, and though they retain the name of that from which they are sprung, they, for the time, lose all connection with it. They do, however, sometimes return to their original Oolooss, and in the event of a war between it and that which has adopted them, they would not, among the western tribes, be expected to take any part. Among the eastern Afghauns, they would be obliged to assist the Oolooss with which they lived.

These adopted divisions are much inferior in numbers to the rest of the Oolooss.

Individuals who leave their tribe from disgust, without selling their lands, are in many cases received into the Oolooss which they join, and have lands assigned them; but persons who sell their lands, and leave their tribe from poverty, are placed in the class of denizens, which is next to be mentioned.

Every Oolooss has many people attached to it, who are not Afghauns. These are called Humsauyahs.*

They have no place at the Jeerga, but their interests are watched over by the division to which they belong, and by the individuals to whom they have attached themselves.

* The original meaning of the word Humsaueh is *neighbour*. As it is used in this place, it has exactly the force of our word *denizen*.

It is a point of honour for every man to protect his Humsauyehs; and consequently, their condition is little inferior to that of the members of the Oolooss. *

Afghauns who join an Oolooss, after quitting their own from poverty, are considered as Humsauyehs, but are treated with more regard than the rest of that class. In one tribe, the Gundehpoors, the numbers of Humsauyehs, of the Beloche and other nations, greatly exceed those of the Oolooss; and there, I believe, they take the name, and enjoy all the privileges of members of the Oolooss, which is constantly reproached with this corruption. In general they are very inferior in numbers to the Oolooss, and in some of the tribes at a distance from the great roads, there are scarce any Humsauyehs at all. Humsauyehs have not in general landed property.

An assemblage of many commonwealths such as I have described, composes the Afghaun nation, and the whole, or nearly the whole is

* One of the few quarrels I have heard of among the Dooraunees, originated in an injury offered to a Humsauyeh. A Hindoo Humsauyeh of one Noovzye chief, had gone to the village of another; while on his return, he was seized by a third, on pretence of his owing this chief money. The two other chiefs joined, and attacked the one who had seized the Humsauyeh, blood was shed, and it required the interposition of the Naib of Candahar to compose the quarrel.

formed into one state by the supreme authority of a common sovereign.

The King is the natural head of the tribe of Dooraunee, the greatest, bravest, and most civilized in the nation ; but his paramount authority over the other tribes, has been superinduced by causes which will hereafter be explained.

That authority extends to a general superintendence over the whole kingdom, and to the levying fixed proportions of troops or money, or both, from each tribe, for the common defence. The whole nation, however, is seldom animated by one spirit, and the individual interests of each Oolooss attract more of its attention than the general welfare. Some of the plains round towns, much of the portion of Afghaunistaun, which is exclusively inhabited by Taujeks, and all the foreign provinces of the state, are entirely under the authority of the King, who is thus enabled to collect a revenue independent of the tribes, and to maintain an army without their assistance.

In consequence of these circumstances, there is some distinction of interests between the King and the nation, and a still greater difference of opinion regarding his legal powers ; the King, the Courtiers, and the Moollahs, maintaining that he has all the authority possessed by Asiatic despots ; and the people in the tribes considering him as a monarch with very limited

prerogatives. This produces a good deal of diversity in the actual exercise of the royal authority.

The government of the tribe of Dooraunee centres in the King, though even there, he is generally obliged to attend to the wishes of the heads of clans. He also interferes in the interior management of the tribes on the plains, and near great towns ; but he contents himself with levying his supplies of men and money from the rest, without any further interference in their affairs, than is occasionally required to preserve the public tranquillity. One or two tribes are independent of his government. This is not the place to enter into a detailed account of the royal government, but a loose reference to a monarchy which is better known, may serve to render the subsequent account intelligible to the reader, till he arrives at the information which will enable him to form a judgment for himself. With the exception of the republican government of the Ooloosses, the situation of the Afghaun country appears to me to bear a strong resemblance to that of Scotland in ancient times : the direct power of the King over the towns and the country immediately around ; the precarious submission of the nearest clans, and the independence of the remote ones ; the inordinate power and faction of the nobility most connected with the

court; and the relations borne by all the great lords to the crown, resemble each other so closely in the two states, that it will throw light on the character of the Dooraunee government to keep the parallel in view.

The defects of this system are obvious, and when we come to observe in detail the anarchy and disorder which so often arise under the republican government of the tribes, we might be induced to under-rate the quantum of happiness it produces, and to suppose that the country would derive more advantage from the good order and tranquillity which an absolute monarchy, even on Asiatic principles, would secure; but the more I have learned of the actual state of the Afghauns, the stronger is my conviction that such an estimate would be erroneous.

We may easily appreciate the benefits of an exemption from the vexatious interference of the officers of a distant King, and from the corruption and oppression with which such interference is always accompanied in Asia; nor must we amidst the alarms and confusion which will be forced on our attention, overlook the partiality of the Afghauns for their present constitution; the occupation and interest, the sense of independence and personal consequence which result from a popular government, however rudely formed; and the courage, the intelligence, and the elevation of character which those occu-

pations, and that independence can never fail to inspire. *

Another incalculable advantage of the present system is, that although it encourages *little* disorders, it affords an effectual security against the general revolutions and calamities to which despotic countries in Asia are so frequently subject. In Persia or India, the passions of a bad king are felt through every part of his dominions; and the civil wars which occur almost as often as a King dies, never fail to throw the kingdom into a state of misery and disorder: part of the inhabitants are exposed to the licence and cruelty of the contending armies, and the rest suffers, nearly in an equal degree, from the anarchy that follows a dissolution of the government which has hitherto maintained the public

* The Afghauns themselves exult in the free spirit of their institutions. Those who are little under the royal authority, are proud of their independence, which those under the King (though not exposed to the tyranny common in every other country in the East) admire, and fain would imitate. They all endeavour to maintain, that "all Afghauns are equal," which, though it is not, nor ever was true, still shews their notions and their wishes. I once strongly urged to a very intelligent old man of the tribe of Meeankhail, the superiority of a quiet and secure life, under a powerful monarch, to the discord, the alarms, and the blood, which they owed to their present system. The old man replied with great warmth, and thus concluded an indignant harangue against arbitrary power, "We are content with discord, we are content with alarms, we are content with blood, but we will never be content with a master."

tranquillity. The consequence is, that a tyrant, or a disputed succession, reduces the nation to a state of weakness and decay, from which it cannot wholly be retrieved, before its recovery is checked by the recurrence of a similar calamity. In Afghaunistaun, on the contrary, the internal government of the tribes answers its end so well, that the utmost disorders of the royal government never derange its operations, nor disturb the lives of the people. A number of organized and high-spirited republics are ready to defend their rugged country against a tyrant; and are able to defy the feeble efforts of a party in a civil war. Accordingly, if we compare the condition of the two kingdoms, we find Persia in a state of decay, after twenty years of entire tranquillity; while Afghaunistaun continues the progressive improvement, which it has kept up during twelve years of civil warfare. New aqueducts are constantly made, and new lands brought into cultivation: the towns and the country round them, indeed, as well as that on the great roads, are declining; but the cause is obvious, in their being immediately exposed to the power of the competitors for the crown, and to the pillage of their armies.

But even if we admit the inferiority of the Afghaun institutions to those of the more vigorous governments of other Asiatic countries, we cannot but be struck with the vast superiority

of the materials they afford for the construction of a national constitution. The other nations are better adapted to a bad than to a good government. They can all be brought to contribute their whole force to the support of a despotism, within the time that is required to overrun their territory; and ages must pass away, before the slaves of India or China could be made capable of taking a share in the government of their country; but if a King, of sufficient genius to form the design of cordially uniting his subjects, should spring up among the Afghauns, he would necessarily fall on a beautiful form of government, as the only one by which he could possibly accomplish his design. An ordinary monarch might endeavour to reduce the tribes to obedience by force; but one Afghaun King * has already had the penetration to discover that it would require a less exertion to conquer all the neighbouring kingdoms, than to subdue his own countrymen. A monarch such as I have supposed, would therefore be obliged (as the King is at present †) to concert his measures with the hereditary Khauns; and the necessity of consulting the interests of the whole, would induce them to carry on their debates in a general assembly: such an arrange-

* Ahmed Shauh.

† No measure was determined on in Shauh Shuja's time, without a council of the Dooraunee lords.

ment would be congenial to the habits of their internal government, and conformable to the practice which the King now observes with the Dooranees Sirdars; and it would form a council of the nobility, connected both with the King and the people, though more immediately with the King. In most Ooloosses, the Khauns can levy no taxes, and can take no public measures, without the consent of the *elected* Mulliks, who are obliged, in their turn, to obtain the consent of their divisions. The King might try to strengthen the Khauns, and by their means to draw a supply from a reluctant people, but unless he began with greater means than the Kings have yet possessed, his attempt would probably be attended with as little success; and if he wished for general and cordial aid, it must be procured by adherence to the present system, and by obtaining the consent of the nation. Thus the Khauns would be sent, as they now are, to persuade their tribes to contribute to the general revenue. They would find the people's ignorance of the national exigencies, a bar to their granting any addition to the established supplies; and it surely would not be an unnatural expedient to prevail on them to depute one or two of the wisest of their Mulliks, to ascertain at the court the real state of the public affairs. An elective assembly would thus be formed, of which every individual would be

closely connected with his constituents, and would be regarded by them as their natural and hereditary head; they would represent a people accustomed to respect their chiefs, but as much accustomed to debate on, and to approve or reject, the measures which those chiefs proposed. The militia of the tribes would constitute an army which would be invincible by a foreign invader, while the King would be without any force that could offer a moment's resistance to a general combination of his subjects.

The slightest alteration would form a combination between the Jeergas and the Cauzees appointed by the King, which would be admirably adapted to the administration of justice, and a government would thus be established, as well suited as any that can be imagined for promoting the greatness and happiness of the nation.

Such are the pleasing reveries to which we are led by a consideration of the materials of which the Afghaun government is composed, but a very little reflection must convince us, that these speculations are never likely to be realised. The example of neighbouring despotisms, and the notions already imbibed by the court of Caubul, preclude the hope of our ever seeing a King capable of forming the design; and there is reason to fear that the societies into which the nation is divided, possess within themselves a principle of repulsion and disunion, too

strong to be overcome, except by such a force as, while it united the whole into one solid body, would crush and obliterate the features of every one of the parts.*

* There are traces in the village government of India, of the existence of a system resembling that of the Afghaun Ooloosses; the remains of it, which have survived a long course of oppression, still afford some relief from the disorders of the government, and supply the solution of a difficulty, which must be experienced by all travellers in the centre of India, respecting the flourishing state of parts of the country, from which all government appears to be withdrawn.

CHAP. III.

MARRIAGES.—CONDITION OF WOMEN.—
FUNERALS, &c.

THE Afghauns purchase their wives. The practice is recognised by the Mahometan law, and is followed in most parts of Asia, even among nations like the Chinese, where the Musulman religion is unknown. The price varies among the Afghauns, according to the circumstances of the bridegroom. The effect of the practice is, that women, though generally well treated, are in some measure considered as property. A husband can divorce his wife without assigning any reason, but the wife cannot divorce her husband ; she may sue for a divorce on good grounds before the Cauzy, but even this is little practised. If the husband dies before his wife, his relations receive the price that is paid for her, in case of a second marriage ; but among the Afghauns, as among the Jews, it is thought incumbent 'on the brother of the deceased to marry his widow, and it is a mortal affront to the brother, for any other person to marry her without his consent. The widow, however, is not compelled to take a husband

against her will, and if she have children, it is thought most becoming to remain single.

The common age for marriage throughout the Afghaun country is twenty for the man, and fifteen or sixteen for the woman. Men unable to pay the price of a wife, are often unmarried till forty, and women are sometimes single till twenty-five. On the other hand, the rich sometimes marry before the age of puberty; people in towns also marry early, and the eastern Afghauns marry boys of fifteen to girls of twelve, and even earlier when they can afford the expense. The western Afghauns seldom marry till the man has attained his full strength, and till his beard is grown; and the Ghiljies have still later marriages. In all parts of the country, the age at which every individual marries, is regulated by his ability to purchase a wife, and to maintain a family. In general, men marry among their own tribe, but the Afghauns often take Tadjik, and even Persian wives. These matches are not at all discreditable, but it is reckoned a mark of inferiority to give a daughter in marriage, and, consequently, the men of rank, and the whole of the Dooranees, refuse their daughters to men of any other nation.

In towns, men have no opportunities of seeing the women, and matches are generally made from considerations of expediency. When a

man has thought of a particular girl, he sends a female relation, or neighbour, to see her, and report on her: if he is pleased, the same lady sounds the girl's mother, and discovers whether her family are disposed to consent to the match: and if the result be favourable, she makes an offer in plain terms, and settles a day for a public proposal. On the appointed day, the father of the suitor goes, with a party of his male relations, to the girl's father: while a similar deputation of women waits on her mother, and makes the offer in form. The suitor sends a ring, a shawl, or some such present to his mistress, and his father begs the girl's father to accept his son for his servant; the girl's father answers *Mobaurik baushud*, "May it be auspicious;" upon this, sweetmeats are brought in, of which both parties partake, after solemnly repeating the Fauteheh, or opening verse of the Koraun, and praying for a blessing on the couple: the girl's father makes some trifling present to the lover, and from this time the parties are considered as affianced. A considerable time elapses before the marriage is celebrated. It is employed by the relations of the bride in preparing her dowry, which generally consists in articles of household furniture, carpets, plates, brazen and iron vessels, and personal ornaments. The bridegroom, in the mean time, is collecting the price of his wife, which always greatly ex-

ceeds her dower, and in preparing a house, and whatever else is necessary for setting up a family. When the bridegroom is poor, these preparations sometimes occupy a year or two ; but when he is rich, the period is not above two or three months. The ceremonies of the marriage are so exactly the same with those of the Persians*, that a short account of them here will suffice.

The marriage contract is drawn up by the Cauzy, and formally agreed to by the woman as well as by the man (the consent of relations being of no avail). The articles stipulate for a provision for the wife, in case of a divorce, or of her husband's death ; and are signed by both parties, as well as by the Cauzy and competent witnesses. Soon after this, the bride and bridegroom dye their hands and feet with portions of the same henna (a plant used for this species of ornament by women and young men in most Asiatic countries). On the next night, the bride goes in procession to the house of her future husband, attended by a band of music and singers, by the relations of both, and by parties of the neighbours, wheeling in circles on horseback, firing their matchlocks, and flourishing their swords. When the bride reaches the house, she is presented to her husband, and the whole concludes with a wedding supper.

* See Franklin's Tour to Sheerauz.

A marriage is conducted in the same manner in the country ; but, as the women there go unveiled, and there is less restraint in the intercourse between the sexes, the match generally originates in the attachment of the parties, and all the previous negotiations are saved. It is even in the power of an enterprising lover to obtain his mistress without the consent of her parents, by seizing an opportunity of cutting off a lock of her hair, snatching away her veil, or throwing a sheet over her, and proclaiming her his affianced wife. These proceedings, which are supposed to be done with the girl's connivance, would prevent any other suitor proposing to her, and would incline the parents to bestow her on the declared lover ; but, as they would not exempt him from the necessity of paying some price, and, as they might be taken up as an affront by the relations, they are not often resorted to ; and, when the consent of the parents cannot be obtained, the most common expedient is to elope with the girl. This is considered as an outrage to a family, equal to murdering one of its members, and is pursued with the same rancour, but the possession of the girl is secured. The fugitives take refuge in the lands of some other tribe, and are sure of the protection which the Afghaun customs afford to every guest, and still more to every suppliant.

Among the Eusofzyes, no man sees his wife till the marriage ceremonies are completed; and with all the Burdooraunees, there is great reserve between the time when the parties are betrothed and the marriage. Some of them live with their future father-in-law, and earn their bride by their services, as Jacob did Rachel, without ever seeing the object of their wishes. But, all the rest of the Afghauns, the Eimauchs, the Hazaurehs, the inhabitants of Persian Khorassaun, and even the Taujiks, and many of the Hindoos in those countries, have a far different practice, and permit a secret intercourse between the bride and bridegroom, which is called *naumzud bauzee*, or the sports of the betrothed. With them, as soon as the parties are affianced, the lover steals by night to the house of his mistress. The mother, or some other of the female relations, favours his design; but it is supposed to be entirely concealed from the men, who would affect to consider it as a great affront. He is admitted by the mother, and conducted to his mistress's apartment, where the lovers are left alone till the approach of morning. The freest intercourse, the most unreserved conversation, and even kisses, and all other innocent freedoms are allowed; but, the last favour is always to be withheld, and the strongest cautions and prohibitions are used by the mother to both parties

separately. Nature, however, is generally too strong for injunctions, and the marriage begins with all the difficulty and interest of an illicit amour. There have even been cases where the bride has brought her husband two, or three children when she was formally received as his wife; but, this is very scandalous, and seldom happens. The custom prevails even among men of rank; and the King himself sometimes exposes his person alone in the midnight adventures of naumzud bauzee.

Polygamy is known to be allowed by the Mahomedan law; but the bulk of the people cannot afford to avail themselves of the permission. The rich, indeed, exceed the legal number of four wives, and keep crowds of female slaves besides. But the poor content themselves with one wife; and two wives, with as many concubines, is reckoned a liberal establishment for the middle classes.

The condition of the women varies with their rank. Those of the upper classes are entirely concealed; but are allowed all the comforts and luxuries, which their situation admits of. Those of the poor, do the work of the house, and bring in water, &c. Among the rudest tribes, they have a share in the work of the men out of doors; but in no part of the country are they employed as in India, where half the hired labourers in building, &c. are women, and where

there is scarce any difference between the work done by the two sexes. The Mahommedan law allows the husband to beat his wife; but it is reckoned discreditable for a man to avail himself of this privilege.

The ladies of the upper classes frequently learn to read, and some of them shew considerable talents for literature. At the same time, it is thought immodest in a woman to write, as she might avail herself of her talent to correspond with a lover. I have known several families, which were principally guided by women of more than ordinary talents; and, in those cases, they never hesitated to correspond on any business that concerned their sons. These are chiefly the mothers of families, but the wives also often gain a great ascendant; and all the advantages given by the Mahommedan law are not always sufficient to prevent the husband's sinking into a secondary place in his own house. Women of the lower orders have all the domestic amusements of their husbands; and none, that I know of, peculiar to themselves. Those in towns, are always wrapped up in a large white sheet, which covers them to their feet, and completely hides their figure. They are enabled to see by means of a net-work in the white hood, which covers their head. Women of condition also wear this dress, when they come out; and as they are then generally on

horseback, they wear a pair of large white cotton boots, which hide the shape of their legs. They also travel in cajawas (or hampers, one on each side of a camel), which are long enough to allow a woman to lie nearly at length; but, as they are covered with a case of broad cloth, they must be suffocating in hot weather. The women are allowed to go about the town veiled in the manner I have described, and they form a considerable part of all the crowds that gather to see spectacles. They also make parties to gardens; and, though more scrupulously concealed, are not much more confined than women in India. On the whole, their condition is very far from being unhappy, compared with that of the women of the neighbouring countries.

In the country they go unveiled, and are under no other restraint, among people of their own camp or village, than what is imposed by the general opinion, that it is indecent to associate with the men. But they immediately cover their faces, if they see a man with whom they are not intimate; and seldom come into the public apartment of their houses, if there is a stranger there. They do not, however, stand on this ceremony with Armenians, Persians, or Hindoos, whom they count for nothing. They receive guests when their husbands are from home, and treat them with all the attention that is required by hospitality; but the chastity

of the country women, and particularly of those of the shepherds, is a theme of praise to all people acquainted with their manners. There are no common prostitutes except in the towns, and very few even there, particularly in the west. It is reckoned very disreputable to frequent them: but their knowledge of the world, the polish of their manners, and the arts they use to attract admiration, afford so much interest and variety, that all the latitude allowed in wives and concubines, is insufficient to prevent rich men from seeking their society.

I am not sure that there is any people in the East, except the Afghauns, where I have seen any trace of the sentiment of love, according to our ideas of the passion. Here it is very prevalent. Besides the numerous elopements, the dangers of which are encountered for love, it is common for a man to plight his faith to a particular girl, and then set off to a remote town, or even to India, to acquire the wealth that is necessary to obtain her from her friends. I saw a young man at Poona, who was in this predicament. He had fallen in love with the daughter of a Mullik, who returned his attachment. The father consented to the marriage; but said his daughter's honour required that she should bring as large a fortune as the other women of her family. The two lovers were much afflicted, as the young man had nothing but some land

and a few bullocks. At last, he resolved to set off to India. His mistress gave him a needle, used for putting antimony on the eyelids, as a pledge of her affection ; and he seemed to have no doubt that she would remain single till his return. These amours are generally confined to the country people, where great ease and leisure are favourable to such sentiments, particularly when combined with the partial seclusion of the women (which renders them sufficiently inaccessible to excite interest, while they are seen enough to be admired). They are sometimes found even among the higher orders, where they are less to be expected. It was a love affair between the chief of the Turcolaunees and the wife of the Khaun of a division of the Eusofzyes, that gave rise to the war between the Ooloosses, which lasts to this day.

Many of the Afghaun songs and tales relate to love, and most of them speak of that passion in the most glowing and romantic language. A favourite poem, which tells the story of Audam and Doorkhaunee, is known to most men in the nation, and is read, repeated, and sung, through all parts of the country. * Audam was the handsomest and bravest young man of his

* I once possessed a copy of this poem, of which I should have been glad to have translated some extracts ; but I have since lost it, and the abstract I have given was repeated to me in Persian by an Afghaun of Deraubund.

tribe, and Doorkhaunee the most beautiful and most amiable of the virgins ; but a feud between their families long prevented their meeting. At last an accidental rencounter took place, which ended in a mutual and violent passion. The quarrels of the families, however, still kept the lovers separate, and perhaps in ignorance of each other's sentiments, till Doorkhaunee was compelled by her relations to marry a neighbouring chief. The affliction of her lover may be imagined, and his lamentations, and the letters that passed between him and Doorkhaunee, fill a large part of the poem ; till at last, after overcoming numberless obstacles, Audam succeeded in prevailing on his mistress to see him. They had several meetings, but Doorkhaunee still preserved her purity, and rejected alike the importunities of her lover and her husband.

Audam's visits did not long escape the husband, who was filled with jealousy and desire of vengeance. He took the opportunity of his rival's next visit to way-lay him, at the head of several of his own relations : and though his attack was bravely repelled, and his opponent escaped with a desperate wound, he resolved to try if Audam's suit was favoured, by observing the effect of a report of his death on Doorkhaunee.

Doorkhaunee's only pleasure, during the long intervals of her lover's visits, was to retire to a

garden, and to cultivate two flowers, one of which she named after herself, and the other after the object of her affection. On the day of the ambuscade she was watching her flowers, when she observed that of Audam languish from sympathy with his recent misfortune ; and before she recovered from her surprise, she was accosted by her husband, who approached her with a drawn sword, and boasted that it was wet with the blood of Audam. This trial was fatal to Doorkhaunée, who sunk to the ground, overwhelmed with grief and horror, and expired on the spot. The news was brought to Audam, who lay wounded near the scene of the ambuscade, and no sooner had he heard it, than he called on his mistress's name, and breathed his last. They were buried at a distance from each other ; but their love prevailed even in death, and their bodies were found to have met in one grave. Two trees sprung from their remains, and mingled their branches over the tomb.

Most people will be struck with the resemblance of this story, and particularly of the conclusion, to many European tales. It is, indeed, remarkable how many stories are common to Europe and Asia, and that, not only in works of imagination, but in facts attributed to real personages, and recorded in history. One example may suffice out of many which might be brought forward. The stratagem of turning

loose oxen, with torches on their horns, by which Hannibal is said to have escaped from Fabius, is attributed by the Afghauns, with all its particulars, to one of their own chiefs; and the scene of it is fixed in the neighbourhood of Heraut. In the same manner, a vast number of our jests are told in Asia, and half of Joe Miller might be disputed between "the facetious Tom Killigrew," and "a certain scholar," of some city in the East.

The funerals of the Afghauns do not differ from those of the other Mahommedans; a man in his last moments is attended by a Moolla, who admonishes him to repent of his sins; the sick man repeats his creed, and appropriate prayers, and expires with his face to Mecca, proclaiming that there is no God but God, and that Mahomet is his prophet. When he is dead, the corpse is washed, wrapped up in a shroud, and buried, after the usual prayers have been said by a Moollah, and joined in by the numerous relations and neighbours who attend the funeral. If the deceased was rich, Moollahs are employed to read the Koraun for some days over his grave.

The ceremony of circumcision is the same in all Mahommedan countries. It is attended with a feast and great rejoicing.

CHAP. IV.

EDUCATION, LANGUAGE, AND LITERATURE OF THE
AFGHAUNS.

ALL the Afghauns are sent in their infancy to a Moollah for education. Some learn no more than their regular Namauz, and other occasional prayers and passages of the Koraun, with the ceremonies of their religion, and the duties of a Mussulman. About Peshawer, and among the Dooraunees, the next step is to learn to read the Koraun in Arabic, often without understanding it; but in other tribes this study is reserved for a more advanced stage. This is the education of the lower orders, of whom not a quarter can read their own language.

The rich keep Moollahs in their houses to teach their children, but allow them all the power of a common schoolmaster. The Moollah who had charge of the prime minister's son (a boy of sixteen when I saw him), told me that he kept him to his book for almost the whole day.

There is a schoolmaster in every village and camp, who is maintained by a piece of land allotted to him, and by a small contribution which

he receives from his scholars. His office is sometimes united with that of the priest of the village ; but it is oftener distinct, especially in large places. In towns there are regular schools, like those in European countries, where the master is maintained by his scholars alone. The sum commonly paid to a schoolmaster in Peshawer, is about fifteen pence a month ; but the payments are in proportion to the circumstances of the boy's father. In most parts of the country, the boys live with their fathers, and only attend the school during the day ; but among the Berdooranees, a boy is sent at a very early age to a distant village, where he lives in the mosque, subsists by alms, and has little or no intercourse with his parents, but is taken care of by the schoolmaster under whom he has been placed.

The following is the course of study pursued about Peshawer : a child begins its letters (in conformity to a traditional injunction of the Prophet) when it is four years, four months, and four days old ; but its studies are immediately laid aside, and not resumed till it is six or seven years old, when it learns its letters, and is taught to read a little Persian poem of Saadis, which points out the beauty of each of the virtues, and the deformity of each of the vices, in very simple, and not inelegant language. This takes from four months to a year, according

to the child's capacity. After this, common people learn the Koraun, and study some books in their own language; people of decent fortune proceed to read the Persian classics, and a little of the Arabic grammar: boys who are to be brought up as Moollahs, give a great deal of their time to this last study, which, as the Arabic grammars are very elaborate, and comprehend a great deal of science, that we do not mix with the rudiments of a language, sometimes occupies several years. When a young Moollah has made sufficient proficiency in this study, he goes to Peshawer, Hushtnuggur, or some other place famous for its Moollahs, and begins on logic, law, and theology. No further knowledge is required to complete a Moollah's education, but many push their researches into ethics, metaphysics, and the system of physics known in the East, as well as history, poetry, and medicine, which last is a fashionable study for men of all professions. For those studies, and for the more advanced branches of theology and law, they often travel to distant cities, and even to Bokhaura, which is a great seat of Mahommedan learning; but Peshawer seems, on the whole, to be the most learned city in these countries, and many more students come thither from Bokhaura, than repair to that city from Peshawer. India has not a great reputation for learning, and the heresy of the

Persians makes all Soonnees avoid the infection of their colleges.

It is reckoned a good work in the sight of God to promote learning, and, consequently, besides the King's colleges, there is an establishment in every village for maintaining students. The consequence is, that the country is over-run with half-taught Moollahs, who rather impede than promote the progress of real learning.

Before saying more about the learning of the Afghauns, it will be well to give some account of their language, which, as I have already mentioned, is called Pushtoo. Its origin is not easily discovered. A large portion of the words that compose it, spring from some unknown* root, and in this portion are included most of those words which, from the early necessity for designating the objects they represent, must have formed parts of the original language of the people; yet some of this very class belong to the Zend and Pehleee; such as the terms for father and mother, sister and brother. This seems also to be the case with the numerals; though the Zend and Pehleee numerals bear so strong a resemblance to the Shanscrit ones, that it is difficult to distinguish

* It is probable many of these words might be traced to a known source, if diligently sifted by an oriental scholar. I have explained, in the next note, the process they have undergone in my hands.

them. Most of the verbs, and many of the particles again belong to the unknown root. The words connected with religion, government, and science, are mostly introduced from the Arabic through the Persian.

Of two hundred and eighteen words which I compared * with the corresponding ones in Persian, Zend, Pehlevee, Shanscrit, Hindostaunee, Arabic, Armenian, Georgian, Hebrew, and Chaldaic, I found one hundred and ten that could not be referred to any of those languages, but seemed distinct and original. Of the remainder, by far the greater part were modern

* The comparison was made in the following manner: — I drew up a Pushtoo vocabulary, which I believe was correct, and which had the advantage of being compared with one compiled by Mr. Irvine: similar vocabularies of the Zend and Pehlevee languages were made for me by a friend to whose kindness I have often been indebted. They were taken from two learned Parsees, and compared with Anquetil du Perron's lists. The same friend procured the Georgian, Armenian, Hebrew, and Chaldee vocabularies. My own acquaintance with Persian and Hindostanee was sufficient, with the help of dictionaries, for the purpose I had in view; and for the Shanscrit, each word was compared with all the numerous synonymes in the Amercosh, which were read to me by a Pundit. I have given part of my vocabulary in the Appendix (E).

Since I wrote the above, I have had an opportunity of examining a list of about one hundred Curdish words, and I find among them five of the hundred and ten which I have mentioned as original Afghaun words, besides several common to the Curdish and Persian languages. I regret that I have not an opportunity of following up the investigation.

Persian ; but some of these were introduced into the latter language from the Zend, and many more from the Pehlevec, while a good number were words of those languages not employed in modern Persian. Some of these Zend and Pehlevec words are, however, common to the Shanscrit, the three languages having a great affinity ; and some words also occur, which are to be found in Shanscrit alone, as do five or six words of the Hindostaunee language. It is probable some Punjaubee words would also be detected, if the list were compared with a vocabulary of that language. Not one word of the two hundred and eighteen has the smallest appearance of being deducible from the Hebrew or Chaldaic, Georgian or Armenian.

The Afghauns use the Persian alphabet, and generally write in the Nushk character. As they have some sounds which are not represented by any Persian letters, they express them by adding particular points or other marks to the nearest Persian letter. *

* These sounds are the hard *D*, *T*, and *R*, and the *Csh* of the Shanscrit. The favourite letters in Pushtoo seem to be the *Ghain* (the sound of which cannot be expressed in English characters, but which has a resemblance to the Northumberland *Beer*), and *Zhay*, which has the power of *Z* in azure, or *S* in osier. Such is the fondness of the Afghauns for these letters, that they often change the *G*s of words adopted from the Persian into *Ghains*, and the *Z*s (and even the *Sh*s) into *Zhs*. They also often change *F* into

The Pushtoo, though rather rough, is a manly language, and not unpleasing to an ear accustomed to oriental tongues. The dialects of the East and West, differ not only in the pronunciation, but in the words they make use of; to a degree at least equal to the difference between Scots and English. None of the famous Pushtoo authors are of more than a century and half old; and, I should imagine, that there were no books in the language that can pretend to more than double that antiquity. What literature there is, has been derived from that of the Persians; and their compositions would resemble that model, but for their greater rudeness and superior simplicity. I have the names of eight or nine Afghaun poets, besides translators from the Persian.

P, *D* into *T*, and even *D* into *L*; and they frequently turn *O* into *Wu*, as *Roz* (day) *Rwuz*. The eastern Afghauns again have some permutations peculiar to themselves; thus they change *Zh* into *G*, and *Sh* into *Kh*. These changes sometimes disguise a word in such a manner, as to render it a matter of difficulty to discover its etymology. Nobody would suspect that *Ghwug*, the eastern Afghaunee for an ear, could be derived from the Persian *Gosh*, from which, however, it is clearly deducible by the foregoing rules. The Pushtoo is distinguished from Persian and Hindostanee by its fondness for the letter *S*, preceded or followed by a consonant at the beginning of a word; a combination unknown to the other two languages. Of this nature, is *sturgee*, an eye, and *speen*, white, as well as *pshēe*, a foot, and *shpee*, night.

The most popular of all the poets is Rêhmâin, whose works consist of odes, exactly like those of the Persians. I can perceive no merit in those of his poems, which I have had explained to me; but this is no proof that he is unworthy of his reputation. Most Persian odes are very unequal; and, even in Hafiz, the beautiful and sublime passages, which excite so much admiration, are almost lost in a mass of verses that are far below mediocrity.

Khooshhaul appears to me a far superior poet to Rehmaun, and his productions are highly characteristic of himself and his nation. They are more than ordinarily rude, and are often intolerably flat and prosaic; but they are often inspired with the unconquerable spirit of their author; and glow with the noblest sentiments of liberty and independence. Khooshhaul was Khaun of the Khuttuks, a tribe situated to the east of Peshawer. His life was spent in struggles against the great Mogul. Aurungzebe, and many of his poems, are intended to animate his countrymen to the defence of their independence, and to persuade them to concord and combination, as the only means of success. His works contain a full account of himself, and his proceedings. One poem begins thus:

Come, and listen to my story,
In which both good and evil are displayed.
It contains both precept and example,

Agreeable to the understanding of the wise.
 I am Khooshhaul, the son of Shahbauzkhan;
 Descended from a race of warriors.
 Shaubauz was the son of Yeheia Khaun,
 Like whom there never was another youth.
 Yeheia Khaun, of Acora,
 Who was a Sultan at the sword.
 He was both gallant at the use of the sword,
 And a master of archery with his bow.
 Any enemy that appeared against him
 Soon found his place in the tomb.
 He had both the sword and the board;
 Both courage and courtesy.

* * * * *

His companions
 Were men of spirit, who sported with their lives;
 And in all transactions they were sincere.
 They went to their graves dyed with blood.
 Such heroes were they all.
 The family became numerous;
 And most of them turned out worthy men.
 United in every undertaking.
 Honour and reputation were dear to them all.
 It was in the year of the Hejra 1022,
 That I came into this world."

He then goes on to tell, how on his father's
 death, he became the great Khaun of his tribe;
 how he ruled over 30,000 Khuttuks, and lived
 in greater splendour than any of his ancestors.
 He enumerates his horses, his hawks, and his
 hounds; and boasts of the thousands that had
 partaken of his hospitality. He then alludes to
 his misfortunes; and bursts into invectives
 against the Moguls, and into bitter reproaches

against some of his sons, who had been seduced by the prospect of advancement to join the enemies of their country.

“ I am the enemy of Aurungzebe, the King ;
Though my head be on the mountains, and in the
wilderness.

I am for the honour of the Afghaun name ;
And they have taken part with the Moguls.
They always prowls about, like hungry dogs,
After the soup and the bread of the Moguls,
In hopes of an increase of their rank.
They are always in pursuit of me.
My hand could reach them, even now :
But I will not destroy my own soul.”

He long continued his exertions, with the courage and patriotism of a Wallace ; sometimes succeeding in destroying royal armies, and sometimes wandering almost alone through the mountains. He at one time fell into the hands of Aurungzebe, was carried to India, and was confined for three years in a dungeon in the hill-fort of Givalior, the great state prison of those days. *

During this imprisonment, he composed an elegy ; in which, after lamenting his own misfortunes and those of his country, he concludes with this spirited declaration.

“ But, in all these misfortunes, I still thank God for two things.

One, that I am an Afghaun ; and the other, that I am Khooshhaul Khuttuck.”

* See Bernier.

He was at length released, I know not by what means, and once more returned to his native country, where he published a vast number of poems, and a history of the Afghauns, from the Babylonish captivity to his own time.

The following poem was composed at a time when Khooshhaul and his few confederates had gained many brilliant victories, but had been intoxicated by their success: had engaged in separate attacks on the enemies' forces; and, in consequence of this want of co-operation, had all been defeated. At this time, Khooshhaul set out for the country of the Eusofzyes, and left nothing unattempted to stir up that powerful tribe to join in the war. There appears to have been an inclination for peace even among his own friends, which this poem seems designed to counteract, by reminding them of their victories, by pointing out Aurungzebe's vindictive disposition, and his habitual perfidy, and by convincing them that their only resource was in war, and their only safety in union. It is but justice to Khooshhaul, to mention that it is one of the only three poems, which were read to me with little or no selection, from his very voluminous works.

Poem of Khooshhaul.

“ Whence has this spring appeared again,
Which has made the country all around one rose garden.

The anemone is there, the sweet herbs, the iris, and the basil,
The jasmine, the daffodil, the narcissus, and pomegranate
flower.

The flowers of the spring are of all colours ;
But the cheek of the red tulip glows most among them all.

The maidens have handfuls of roses in their bosoms.

The youths have bunches of flowers in their turbans.

The musician applies his bow to his cheghauneh,

And searches out the melodies of every string.

Come, O cup bearer, bring full, full cups :

Let me be satiated with wine and revelry. *

The Afghaun youth have reddened their hands,

As a falcon dyes its talons in the blood of its quarry.

They have made their white swords rosy with blood,

As a bed of tulips blooming in summer.

Amail Khaun and Derry a Khaun were the heroes.

Each emulous of the other.

They stained the valley of Kheiber with blood ;

And poured the tumult (of war) on to Currupa.

Up to Currupa, and to Bajour, the mountains, and the plains

Trembled, as with an earthquake, again and again.

It is now five years, that in those quarters,

Every day has been heard the clashing of bright swords.

Since I left that country, I am annihilated.

Am I dead, or are those around me dead ?

* The description of the spring reminds one of the old English romances, which sometimes open with a prelude of the same kind, unconnected with the subject of the poem. Thus in the romance of Merlin.

“ Mirie, it is in time of June,
When fenil hangeth abroad in town.
Violet, and rose flower,
Woneth then in maiden's bower.
The sonne is hot, the day is long,
Foulis maketh mirie song.
King Arthour bar Coroun,
In Cardoile, that noble town.” &c.

Ellis's Specimens. Vol. I.

I call aloud for troops till I am weary :
 But those around me are deaf both to complaints and re-
 proaches.
 Had I known the state of the Eusofzyes, *
 I should have preferred flying to Dumghaur.
 The dogs of the Khuttuks would be better than the Eu-
 sofzyes,
 Even if the Khuttuks themselves were no better than dogs.
 The whole of the Afghauns, from Candahar to Attock,
 Rely openly or secretly on each other's honour.
 Yet, see how many battles have taken place in all quarters,
 And yet the Eusofzyes have shewn no sense of shame.
 The first battle was behind the hills,
 Where forty thousand Moguls were cut to pieces.
 Their wives, and their daughters, were the prisoners of the
 Afghauns,
 And strings on strings of horses, camels, and elephants were
 taken.
 The second was fought by Meer Hossein, in the Dooaub,
 When his head was crushed like that of a snake.
 After that, was the fight of the Fort of Nonshehra,
 Which removed the intoxication from the head of the Moguls.
 After it, came Jeswunt Sing, and Shoojaut Khaun,
 Whom Amail defeated at Gundaub.
 The sixth battle was with Mookurrun Khaun, and Shum-
 sheer Khaun,
 Whom Amail cut up to his heart's content.
 We have always hitherto been victorious in battle ;
 And therefore, henceforward, let us trust in the Lord.
 Aurungzebe, for the last year, has been encamped against
 us :
 Disordered in his appearance, and perplexed in his mind.
 All his nobles have fallen in battle ;
 And, the soldiers who have perished, who can number ?
 The treasures of Hindostaun have been scattered abroad.
 The red gold Mohurs have been sunk in the mountains.

* I suspect some mistake in this verse.

No man would have found out, in eighteen guesses,
That such transactions would have taken place in this
country.

Yet, the King's malignity is not diminished ;
Which formerly drew down the curse of his own father. *

No dependance can be placed on the King,
For he has ill designs, and is false and treacherous.
No other issue can be discovered in this affair ;
Either the Moguls must be annihilated, or the Afghauns
undone.

If this be the course of the spheres which we see ;
If it be God's pleasure (that we perish), let this be the time.
The heavens do not always revolve in the same manner.
They are sometimes suited to the rose, and sometimes to the
thorn.

This time (of danger) is the time for honour.
Without honour, what would become of the Afghauns ?
If they harbour any other thought, it is destruction.
There is no deliverance, but in the sword.
The Afghauns are better than the Moguls at the sword.
If the understanding of the Afghauns was awakened ;
If the Ooloosses would give their support to one another,
Kings would soon be prostrate before them.
But, dissension and concord, rashness and prudence,
Are all in the hand of God, who assigns to each man his
share.

You will see what the Afreedees, Mohmends, and Shain-
warrees, will do,
When the Mogul army has encamped in Ningrahaur.
I alone feel for the honour of our name ;
While the Eusofzyes are cultivating their fields at their ease.
He that now is guilty of such want of spirit
Will see in the end the result of his conduct.
To my mind, death is better than life ;
When life can no longer be held with honour.

* Shaah Jehaun, whom Aurungzebe deposed and impri-
soned.

We are not to live for ever in this world :
But the memory of Khooshhaul Khuttuck will remain."

Among the Pushtoo poets we must not omit the name of Ahmed Shauh, who composed a book of odes in that language, on which there is a laborious and voluminous commentary by the Khauni Ooloom.

Besides their original poetry, the Afghauns have translations of many of the best Persian poets.

Their prose authors are chiefly writers on theology and law ; but they have also several histories of particular periods in their own transactions. The books written in Pushtoo, are not to be relied on as giving any standard of the learning of the nation ; for Persian still continues to be the language of composition, and in it almost all books of science are written. It is not easy to fix the number of their writers in this language : if we count all those who have written in Afghaunistaun, we shall include some of the greatest Persian authors ; but if we confine ourselves to those who belonged to the Afghaun tribes, the list will be brought within very narrow bounds. This much is certain, that all the Persian authors are familiarly read in Afghaunistaun, but the learning and accomplishments of the people are inferior to those of the Persians. The sciences are the same as those to which the Persians apply themselves. The

way of studying them is as methodical as in other Asiatic countries. A learned man of those countries, meeting another with whom he is not acquainted, will ask him what sciences he has studied (a question which would puzzle most well-informed Englishmen), and then ask, what books he has read: to which the other will answer, "up to so and so," which will be at once understood, as they read all books in a fixed order like school-boys. This practice prevents their having much of the miscellaneous knowledge of European gentlemen, though, on the other hand, they generally know what they have learned, well. It seems likely to damp curiosity, and to check all excursions of the mind; and, accordingly, there is generally a want of ardour in pursuit of knowledge among the Asiatics, which is partaken by the Afghauns, excepting, however, in the sciences of dialectics and metaphysics, in which they take much interest, and have made no contemptible progress. The degree of encouragement which learning has received from the Afghaun Kings, deserves to be remarked. Ahmed Shauh was very fond of letters, and used to have once a week a Mujlissee Oolima (or assembly of the learned), the early part of which was devoted to subjects of divinity and law, but which always concluded with conversations on poetry and science, and were often prolonged till near morning. Timour Shauh re-

tained these meetings, and used to have his own compositions read at them ; nor has the practice been laid aside to this day. Timour Shauh published a book of odes in Persian, which is highly spoken of, but is said to have been corrected and improved by Feroghee, a celebrated poet of Timour's court. Ahmed Shauh also wrote several poems in Persian, and I am in possession of a poetical epistle in that language, from Shauh Zemaun to his brother Shuja, which (though the person who gave it to me, pretended that he had greatly embellished it at Zemaun's desire) is still a very poor performance. Shauh Zemaun, indeed, is said to be the most illiterate of his family. He was at one time persuaded by his Moollahs to issue a proclamation, forbidding the study of logic, as dangerous to the Mahomedan faith ; but his edict had no effect, except occasioning great merriment among those to whom it was addressed. I have not heard of any works of Shauh Mahmood ; but Shauh Shuja is an Arabic scholar, makes tolerable verses, and is reckoned learned and accomplished for a King.

CHAP. V.

RELIGION, SECTS, MOOLLAHS, SUPERSTITIONS, &c.

THE Mahommedan religion is so well known, and all details regarding it are to be found in so many books, that it is quite unnecessary to mention any of its forms or tenets, except such as are particularly observed by the nation which I am describing. The Afghauns are all of the sect called Soonnee, which acknowledges the three first caliphs as the lawful successors of Mahomet, and admits their interpretation of the law, and their traditions of the Prophet's precepts. They are opposed to the Sheeahs, who reject the three first caliphs, as rebels and usurpers of an office which belonged of right to Ali, the nephew of Mahomet, and the fourth of his successors. This last sect is confined to the Persians and their descendants ; all the other Mahometans being Soonnees. The difference between them, though I do not believe it is sufficient to affect any serious part of their conduct, is enough to create a bitter enmity between the two sects. The unlearned part of the Afghaun nation certainly consider a Sheeah

as more an infidel than a Hindoo, and have a greater aversion to the Persians for their religion, than for all the injuries the country has suffered at their hands. The feelings of the Afghauns towards people of a religion *entirely* different from their own, is however free from all asperity, as long as they are not at war. They hold, like all other Mussulmans, that no infidel will be saved; that it is lawful, and even meritorious to make war on unbelievers; and to convert them to the Mussulman faith, or impose tribute on them; and, I imagine, to put them to death, if they refuse both of those conditions. It is true, that Shaah Zemaun, in his two conquests of the Punjaub, allowed the Siks entire toleration, and forbade them to be molested, unless they appeared as enemies; yet that prince himself was induced by a bigotted Moollah to endeavour to convert two Siks, and to put them to death for their obstinate rejection of his arguments*; and the Hindoo historian of the battle of Pauneeput describes a most inhuman massacre of the unresisting fugitives, and even of the prisoners, which he attributes entirely to the religious fury of the Mussulmans. Whatever may be their conduct in war, their treatment of men whom they reckon infidels, in their

* The Afghaun who told the story, expressed a proper sense of the cruelty of this proceeding, and mentioned the firmness of the Siks with applause.

own country, is laudable in Mahomedans. Their hatred to idolators is well known ; yet the Hindoos are allowed the free exercise of their religion, and their temples are entirely unmolested ; though they are forbidden all religious processions, and all public exposing of their idols. The Hindoos are held to be impure, and no strict man would consent to eat meat of their dressing ; but they are not treated with any particular contempt or hardship : they are employed in situations of trust and emolument, and those who reside in Afghaunistaun, appear as much at their ease as most of the other inhabitants.* The best proof of the toleration

* I do not know whether the greater part of the Afghauns would scruple to eat food prepared by a Hindoo. From the conduct of the great Dooraunee lord, Ahmed Khaun Noorzye in the following instance, one would think they would not ; but I must confess that the Persian who told me the story, seemed to think it put Ahmed Khaun's coarseness in a strong light : it is also to be remembered, that Ahmed Khaun affects to keep up the genuine manners of the Afghauns, and to despise all modern refinements. He was one day riding out near Peshawer, with Kefauyet Khaun, a Persian nobleman : they alighted at a village not far from the city, and while they were seated there, a Hindoo brought them a large plate of curds, which it may be supposed was not dished out with the neatness that would be seen in a nobleman's palace. Ahmed Khaun, however, began on it with a good appetite, and when the Persian pointed out that the curds were dirty, and were besides impure, as being made by a Hindoo, he only answered, " Hindoo ché sug ust " keh Nidjis baushed ?" " What sort of dog is a Hindoo, " that he should pretend to be impure ?" and went on with his mess till he had emptied the platter.

practised by the Afghauns, is the good report of the Siks who have travelled among them. The Siks are accustomed in their own country to treat the Mussulmans as inferiors, and would therefore be particularly sensible of any insult or contempt from people of that persuasion; yet they always speak well of the usage they receive, and one Sik goldsmith in particular (who was a very intelligent man, and had travelled over great part of Afghaunistaun, Persia, Khorassan, and Tartary), always spoke of the kindness and hospitality he received in the former country, which he contrasted with the contempt with which he was treated by the Persians, who would not allow him to draw water, for fear of polluting the well, or to walk in the streets during rain, lest he should splash some Mahomedan, and thus render him impure. The Uzbeks used him well. It must however be admitted, that the Hindoos are obliged to pay a light tax, from which Mussulmans are exempt, that they are considered as an inferior race, that they are particularly exposed to the tyranny of the Moollahs. That tyranny must, however, be exercised under colour of law, and the following case, which took place in the Berdooraunee country (where the people are a thousand times more bigotted and intolerant than in any other part of Afghaunistaun), will shew the means made use of

on those occasions. A Moollah, having been crossed in some love adventure by a Hindoo, gave information to the Cauzee that his enemy had embraced Islaum, and had relapsed into idolatry. The Cauzee, after examining witnesses (who swore to the Hindoo's conversion, and to his having repeated the Mahomedan creed), ordered the prisoner to be circumcised against his will. The sentence required to be executed by the civil magistrate, and the Dooraunee governor of Peshawer could not be prevailed on to carry it into effect. On this the Moollah assembled some others of his order, and by degrees was joined by some thousand Moollahs (who swarm about Peshawer); he marched to the principal mosque, stopped the usual call to prayers, and suspended all the ceremonies of religion, as if the country were under an interdict, till at last the governor was compelled to give way, and (after fruitless attempts to make the witnesses contradict themselves), he ordered the Hindoo to be circumcised. The operation was performed with much harshness, and the new convert immediately fled to Lahore, where he returned to his former faith. It is probable that, among the Burdooraunees, any Mussulman would assume a superiority over a Hindoo of equal rank; at least I remember a Burdooraunee camel-driver in my service, who had some dispute with a

Hindoo, and ran to my tent, exclaiming, with every appearance of surprise and indignation, "Justice! Justice! Here is a Hindoo reviling a Mussulman in the very midst of the "camp!"

In the West, however, a Mussulman has no such advantage; and Mr. Durie relates, that he has seen many disputes between Hindoos and Mussulmans in Candahar, in which the Hindoos were quite as violent as their opponents, without giving the least offence to any of the other Mahometans.

I must own that I am somewhat at a loss respecting the treatment of Christians. There is no doubt they enjoy a free toleration throughout the kingdom; but Mr. Foster (whose authority is not to be disputed) represents the usage he received while in the character of a Christian, to have been contemptuous and degrading. My own experience would lead me to a very different conclusion; but, from the situation in which I was placed, it was not likely that I should meet with any slight. I have, however, had many opportunities of hearing of the treatment of Christians from a native of Constantinople, who professed the Catholic religion; and, as he had resided from ten to twenty years in the country, he could scarcely be supposed to be ill informed. He sometimes complained of the Afghauns in other respects;

but always said, that they had not the smallest aversion to a Christian. He took care never to attack the Mahomedan doctrines, unless he was well assured of the free sentiments of his company ; but in all respects unconnected with religion, his conduct, and the treatment he received, were those of a foreign Mussulman. I have had opportunities of witnessing the fidelity of his Mahomedan servants, to whom he sometimes entrusted secrets which would have cost him his life. He was always treated with respect by men of all ranks ; and, among others, by the King's Imaum, the head of the Mussulman religion in Caubul. What proves the general toleration is, that he was very obnoxious to the Prime Minister for his attachment to Mokhtaur Oodoula (on whose ruin the other had risen), and was for some time in a state of confinement within the Balla Hissaur on that account ; yet his religion never was thought of as a pretence for injuring him. There is a Catholic priest of Greek descent at Caubul, who seems to be well treated, as he is mentioned with respect in a letter from the Vizier to me ; and I have seen an Armenian soldier, who, though very debauched and often intoxicated, seemed to be exactly on a footing with the Persians, with whom he served. But the best evidence on this head is that of Mr. Durie, who travelled through the Afghaun country as far

west as Candahar, in the disguise of a Mahomedan; and, though his real religion was often suspected, and several times discovered, he never observed any change in the behaviour of the people. I refer to his journal for particulars*; but I cannot refrain from inserting two passages, the first of which I took down from his own mouth, and the second was contained in the papers he wrote before I had conversed with him. Both relate to the subject of toleration: but the first also gives a striking picture of the impression made by the mixture of hospitality and rapacity, so remarkable in the Afghauns.

“ One day some people at Candahar, asked
“ whether I was a Sunnee or a Sheeah? and I
“ said, I was of the religion of Shumsee Tubree-
“ see, who was a kind of a free-thinker. But
“ one said, we know you are neither a Sunnee
“ nor a Sheeah, but a Feringee (a Frank); and
“ many people know that as well as us, but do
“ not like to mention it, because it might be of
“ annoyance to me. They are a kind people.
“ If they thought I was rich, they would not
“ treat me ill, they would only take my riches;
“ and, if I would not give them, they would
“ make me.” The following is extracted verbatim from Mr. Durie’s written paper: “ They

* See Appendix, B.

“ imagine their religion to be the best, and most
 “ true, consequently they consider all others
 “ to be misled or erroneous, hoping, on account
 “ of the superior truth thereof, to vanquish all
 “ in the end. Being Sunnee Mahomedans (in
 “ conformity with the Turks, and Tartars, and
 “ Arabs, and holding the Persians as misled),
 “ they refrain from such degrees of animosity
 “ as might urge them to their own destruction
 “ or extirpation. That they hold their religion
 “ to be the best is undoubtedly not their fault,
 “ they being strictly initiated to imagine so.
 “ However, the spirit of toleration, owing to
 “ philanthropy, does not a little actuate them,
 “ (though at first they might wish to Mahome-
 “ danize all men,) for many of them are cer-
 “ tainly free, liberal, and tolerating.”*

* Mr. Durie was a native of Bengal, the son of an Eng-
 lishman, by an Indian mother. He had been employed as a
 compounder of medicines, in different dispensaries; but,
 some years ago, he was seized with a great desire of travel-
 ling, and (after wandering some time in India) he crossed
 the Indus, without a farthing in his possession; and travelled
 through the Afghaun country in the character of a Ma-
 homedan, with the intention of proceeding to Bagdad. He
 went by Caubul to Candahar, resided some months in each
 of those cities, and at length returned by the same route to
 India. He came to Poona in 1812, and presented himself
 at my door in rags, and with little about him that promised
 much information. I had by this time finished my collec-
 tions, and made up my mind on most subjects relating to the
 Afghauns. But I had not seen the west of the country;
 and, though I had received detailed accounts of the whole

The Sheeahs are more discountenanced than any other religious sect; yet all the numerous

of Afghaunistaun from natives of that kingdom, yet their notions were likely to differ from mine. It was probable that they might consider that as refined which I should have thought rude; and I was in want of some scale to which I might refer their pictures. A man who had seen Afghaunistaun with the notions of an Englishman, was therefore a great acquisition, and one which I scarcely hoped to have obtained.

With all Mr. Foster's merit, his account did not answer my purpose. He travelled with caravans during the night; saw little of the country he passed through; and had no communication with the inhabitants, except in towns; and, even there, his intercourse was restrained by the alarm so natural to a man who has entered on an untried adventure. The same uneasiness may, perhaps, have given a colour to the objects which he saw; and his views must no doubt have been affected by the hardships of the mode of travelling he undertook, to which, from his rank in life, he could have been but little accustomed.

Mr. Durie, on the other hand, had been used to poverty; and, as he travelled leisurely and almost alone, and lodged every where with the people of the country, he could scarce fail of knowing their real character and situation. As soon as I had discovered his story, and before I had any conversation with him on his travels, I requested him to commit his adventures and opinions on the Afghaun country to writing. It gave me real satisfaction to find them entirely coincide with my own; and I cannot but consider the agreement between the views of two persons, who saw a country in such different circumstances, and with such different views, as a strong confirmation of the accuracy of both. I afterwards made him write out his journey in detail, and took down information on other topics, which he gave on being questioned. His education must have been that of

Persians in the country are Sheeahs, and many of them hold high offices in the state and household. Their religion allows, and even enjoins them to dissemble, when in heretic or infidel countries; and, consequently, they are put to no inconvenience by the restrictions imposed on them. Those restrictions prevent their praying in the attitude peculiar to their sect, their cursing the three first caliphs, and their exhibiting public processions, and other representations, during the Mohurrem; but do not oblige them to renounce their faith, or to submit to any inconvenience or degradation. The Sheeahs, however, (perhaps because they are the depressed party,) are far more bigotted than the Sunnees, and never scruple to attack the opposite sect when they think they have favourable

the lower order of half casts in India; and he spoke English ill. But he had read several of our best classics; and though his language was incorrect, it was sufficient to express his thoughts fully and clearly, and even on some occasions with a good deal of vigour and eloquence. Though he never shewed the least incoherency in his discourse, and though he was possessed of natural talents very surprising in his situation, he was nevertheless subject to partial derangement of his understanding, the strongest symptom of which was his impatience of any long continuance in one place. I offered him 150*l.* a year to stay with me as a clerk; but though he was actually in a state of beggary, he refused the offer; and set off to Bombay to embark in the first Arab ship which should afford him an opportunity of accomplishing his long projected journey to Bagdad.

or neutral hearers. From a story of some Christian ambassador, under the fifth Calif, who declared for the sons of Ali, and suffered martyrdom for his zeal, they have a notion that all Christians are convinced, by the force of natural reason, of the justice of Ali's claims. I have often been asked, with great earnestness, to give my real sentiments on the case ; and it was only by saying that I was not a Moollah, and could not pretend to give an opinion on such subjects, that I evaded so embarrassing a question. I had a good opportunity of seeing the spirit of toleration, or at least of forbearance, of the Afghaun government, in consequence of a mistake of some of my retinue. It is customary in India, where the Sunnees are not strict, to carry about highly ornamented biers (in commemoration of the death of the sons of Ali) during the first ten days of the Mohurrem ; and these processions are very obnoxious in Afghaunistaun, both as belonging to the Sheeah worship, and as being idolatrous. I had, in consequence, forbidden the Mussulmans with the embassy to carry out their biers. They misunderstood the order, and went out in procession with flags, and all other symbols used on the occasion, except the biers. This flagrant affront to the religion of the country excited much surprise, but no opposition, till the next weekly assembly of the Ulima took place at Court ; when one of

the Moollahs harangued for a long time on the occasion, and endeavoured to persuade the King that the Sunnee religion was in danger. The King, however, replied, that we were honoured guests, and that our practice should never be interfered with. The behaviour of the Siks on the occurrence of a similar circumstance, in the camp of the Envoy to Lahore, during the very same month, formed a striking contrast to the moderation of the Afghauns. Without a word of explanation to the Envoy, a numerous band of fanatics attacked his camp ; and though they were soon repulsed by the escort, and afterwards repressed by the chief of the Siks, they wounded an officer and some men, and lost several of their own body in the course of their outrageous attempt.

Another sect in Caubul is that of the Soofees, who ought, perhaps, to be considered as a class of philosophers, rather than of religionists. As far as I can understand their mysterious doctrine, their leading tenet seems to be, that the whole of the animated and inanimate creation is an illusion ; and that nothing exists except the Supreme Being, which presents itself under an infinity of shapes to the soul of man, itself a portion of the divine essence. The contemplation of this doctrine raises the Soofees to the utmost pitch of enthusiasm. They admire God in every thing ; and, by frequent meditation on his attributes, and by tracing him through all

his forms, they imagine that they attain to an ineffable love for the Deity, and even to an entire union with his substance. As a necessary consequence of this theory, they consider the peculiar tenets of every religion as superfluities, and discard all rites and religious worship, regarding it as a matter of little importance in what manner the thoughts are turned to God, provided they rest at last in contemplation on his goodness and greatness. This sect is persecuted in Persia, and though not discountenanced by the government in Caubul, is held in great aversion by the Moollahs, who accuse its followers of Atheism, and often endeavour to entrap them into some doctrines which are liable to punishment by the Mahomedan law; but these attempts are seldom successful; one obstacle to their accomplishment is, that many of the Soofees are sincere Mahomedans, notwithstanding the inconsistency of the two doctrines. I have heard a man expatiate with rapture on the beauty of the Soofee system, and on the enlarged and liberal views of human actions to which it leads; who has soon after, in the same company, stickled for every tenet of Islaum, and rejected with horror the idea of doubting the eternity of hell fire: when the difficulty of reconciling this doctrine with the belief that nothing existed but God was pointed out; he said that the system of the Soofees was certainly

true, but that the eternity of hell was proved by the word of God himself.

The sect, however, is gaining ground, particularly among the higher orders, and such of the Moollahs as apply themselves to general literature; and its obscure sublimity is admirably suited to the taste of that class. The love of mystery, indeed, which is so remarkable among them, induces them to form the highest notions of every thing that is concealed, and has even occasioned a lively curiosity about free masonry. I have often been questioned regarding it, and have heard the opinions which have been formed of its nature. All that is known of it was communicated by a certain Dervise, who travelled into European countries, and who gave this account of his initiation in the mystery. He was directed to enter a particular building, and after passing through winding passages, and crossing several courts, he reached an apartment where eight persons were seated. They seemed all transported and disordered by their own reflections, and their countenances bore the marks of inspiration. The Dervise there learned unutterable things, and acquired more knowledge on the most sublime subjects from a moment's intercourse with those sages, than could have been gained by years of laborious study.

Another sect, which is sometimes confounded with the Soofees, is one which bears the name

of Moollah Zukkee, who was its great patron in Caubul. Its followers hold, that all the prophets were impostors, and all revelation an invention. They seem very doubtful of the truth of a future state, and even of the being of a God. Their tenets appear to be very ancient, and are precisely those of the old Persian poet Kheioom, whose works exhibit such specimens of impiety, as probably never were equalled in any other language. Kheioom dwells particularly on the existence of evil, and taxes the Supreme Being with the introduction of it, in terms which can scarcely be believed. The Soofees have unaccountably pressed this writer into their service; they explain away some of his blasphemies by forced interpretations, and others they represent as innocent freedoms and reproaches, such as a lover may pour out against his beloved. The followers of Moollah Zukkee are said to take the full advantage of their release from the fear of hell, and the awe of a Supreme Being, and to be the most dissolute and unprincipled profligates in the kingdom. Their opinions, nevertheless, are cherished in secret, and are said to be very prevalent among the licentious nobles of the court of Shaah Mahmood.

The Roushumea sect made a great noise among the Afghauns in the sixteenth century; but it is now almost extinct. It was founded

in the reign of the Emperor Acbar, by Bauyazeed Ansauree, who was called by his enemies the Peeree Taureek (or Apostle of Darkness), in derision of the title of Peeree Roushen (or Apostle of Light), which he had himself assumed. He held the same tenets with the Soofees, but as he added a belief in the transmigration of souls, it is probable he derived his creed from the Yogeess, a sect of Hindoo philosophers, who add some of the dogmas of the religion in which they were educated, to those of the Soofee school. On this, however, he ingrafted some doctrines of his own, the most remarkable of which were, that the most complete manifestations of the Divinity were made in the persons of holy men, and particularly in his own; and that all men who did not join his sect, were to be considered as dead, and that their goods, in consequence, fell to the lot of his partizans, as the only survivors: these self-created heirs were entitled to seize on their inheritance when they pleased, without any regard to the dead proprietors, who might affect to be alive in spite of the Peere's decision.

Bauyazeed was a man of great genius, and his religion spread rapidly among the Berdoo-raunees, till he was able to assemble armies, and to enter on a regular contest with the government: he was however at length defeated by the royal troops, and died of fatigue and vex-

ation. His sons attempted to support his sect, in which they were long successful, but most of them were cut off; and two black rocks in the Indus are pointed out as the transformed bodies of Jelalloodeen and Kemaloodeen, the sons of the Peeree Taureek, who were thrown into the river by command of Aukhoond Derwezeh. Those rocks are still called Jellalleea and Kemanleea, and being situated near the whirlpools made by the junction of the river Caubul, they furnish a figure to the orthodox, who say that it is natural that boats should be dashed to pieces against the bodies of those heretics, who had already caused the shipwreck of so many souls. The great opponent of the Peeree Taureek was Aukhoond Derwezeh, a Saujik of Boonere, who is now the greatest of all the saints of Afghaunistaun. He has composed many voluminous works, which enjoy an extensive reputation among his countrymen: but judging from what I have seen of them, the Peere Taureek would long have remained unconfuted, if the arguments of Aukhoond Derwezeh had not been supported by the arms of the Mogul emperors.

There are at this day some adherents of this sect about Peshawer, and still more in the mountains of Upper Bungush.*

* Most of this account of the Roushumeeah sect is abstracted from an excellent essay of Dr. Leyden's in the 11th volume of the Asiatic Researches.

There are doubtless many other sects among the Afghauns, the names of which have escaped my observation, or are not present to my memory ; but the nation is still exempt from the influence of their example. They are all strict Soonnee Mahomedans, and as they are occupied about their own faith and observances, without interfering with other people, their religious spirit is far from being displeasing, even in followers of Islam. From their conversation, one would think the whole people, from the King to the lowest peasant, was always occupied in holy reflections : scarce a sentence is uttered without some allusion to the Deity, and the slightest occurrence produces a pious ejaculation. For example, they never speak of any future event, however certain, without adding " Inshaulla" (please God). They even apply this phrase to past time, and will answer a question about their age, " Please God, I am forty-five years old." Many people have always a rosary hanging round their wrist, and begin to tell their beads whenever there is a pause in the conversation ; they are supposed to repeat the name of God whenever they drop a bead, but they often go on while they are listening attentively to what is said, and even while they are speaking themselves. They are always swearing, and their oaths are uttered with as much solemnity as if they were before the gravest tri-

bunal. "I swear by God and by his prophet."
 "May I go an infidel out of this world, if it is
 "not true." "May my wife be three times di-
 "vorced, if I lie." One of their most solemn
 oaths is by the name of God (Allah), three
 times repeated in three different forms, "Wul-
 "lah, Billah, Tillah." It may be well to men-
 tion here a custom they have in common with all
 Mussulmans, which they call imposing an oath
 ("Kusm Daudun"). This is a species of adju-
 ration, by which the person to whom the oath is
 recited, is supposed to be bound, whether he
 consents or not. Thus a man will tell another,
 "It is an oath by the Koraun, if ever you re-
 "veal what I have told you." "It is an oath
 "by Jesus Christ, the soul of God, that you
 "grant my request."

I do not know that people often do things
 disagreeable to them when thus conjured; but
 it is a common apology for consenting to any
 improper request to say, "I should never have
 "done it, if he had not imposed an oath on
 "me."

The Afghauns never enter on any undertak-
 ing without saying the Fauteheh; a custom, I
 believe, peculiar to themselves. The Fauteheh
 is the opening verse of the Koraun, and is often
 used as a prayer by all the Mussulmans. *

* Praise be to God, the Lord of all creatures, the Most
 Merciful, the King of the day of judgment. Thee do we

One person may say it aloud, and all the rest say, Amen. They hold up their hands before them, with the palms upwards, during the prayer, and stroke their face and beards when it is concluded. This ceremony is gone through on all important occasions, on beginning a journey, on concluding an agreement, on marriages, and in short on the commencement of most acts in life.

No people can be more regular in performing their devotions. Their prayers begin before day, and are repeated five times; the last of which falls a little after the close of the evening twilight. The hour of prayer is always announced by the Muezzins (from the tops of the minarets, or from some other high place), by the shout of Allaho Akbar, "God is most great," which is repeated till it may be supposed to have reached the ears of all the faithful. It is a solemn and pleasing sound. When it is heard, the people repair to the mosques, but those who are otherwise occupied, do not suffer that interruption. A man who hears the call in company, remarks it, and withdraws to pray; but when I was in company, some persons always continued

worship, of thee do we beg assistance; direct us in the right way, in the way of those to whom thou hast been gracious: not of those against whom thou art incensed, nor of those who go astray. (Sales' Koraun, page 1.)

to sit with me ; the rest retired to another part of the room, spread out their girdles on the ground, began without any ablution, and said their prayers without regarding who might be observing them : when all was done, they returned to the company immediately, and joined in the conversation as before. Every Mussulman faces to Mecca when he prays, and the better classes carry a compass (particularly when they are travelling), which has one bar pointing north and south, and another, which has a pigeon at the end, and which points to the direction in which Mecca is situated, from the country where it is made. The first part of the prayer is performed standing, after which the devotee seats himself on his heels, in the usual Persian manner, and continues his devotions in this attitude, often bending forward so as to touch the ground with his forehead. Regular performance of prayer is not only enjoined by the religion, but in most parts of the Afghaun country, it is enforced by the municipal law, and there is a regular officer, called the Moohtesib, who punishes the omission of it, or the breach of any other religious precept. The fast of the Ramzaun is enforced in the same manner, and strictly observed ; and as it prevents a man from drinking water, or even smoking tobacco between sunrise and sunset, it is felt as a real hardship. Foreigners, however, are not molested on

this account. The pilgrimage to Mecca is incumbent on every Mussulman once in his life. It is performed by many of the Afghauns. The commonest route is by Sind, where the pilgrims embark for Muscat or Busora, and travel by land to Mecca. Those of the north-east go down the Indus by water, and their holy design secures them respect, even from the most predatory tribes. Most of the pilgrims support themselves by alms during their journey; and at Mecca they are maintained by a foundation instituted by Ahmed Shaah, who ordered a mosque and some sort of a caravansera to be erected at that city for the use of his countrymen. When there are few Afghauns, the surplus of this charity is distributed among the Arabs, who are therefore little pleased with the influx of Afghaun pilgrims. They take every opportunity of plaguing these interlopers, particularly by representing them as Sheeahs, because they generally use the language of Persia. All the Afghaun pilgrims speak with horror of the barbarism and rapacity of the Bedouin Arabs; and say that the most desperate man of the most predatory Afghaun tribe, is but a child among them. •

The Mahomedan religion requires that every man should give a portion of his income in charity. All presents to holy men, and even the regular stipends of the Moollahs, are in-

cluded under this head, besides alms to beggars. In places distant from towns, where there are no beggars, they reckon money spent in hospitality as charity; and, in this interpretation, they simply fulfil the injunctions of their religion. Dice are forbidden, as are all games of chance played for money. This prohibition is not strictly attended to; but the Afghauns are little given to gambling. Wine is known to be forbidden, and is in fact only drunk by the rich; but an intoxicating drug, called *bang*, though equally unlawful, is used by the debauched in most parts of the country. The people, however, are among the soberest that I have heard of; and very far surpass the Indians, both Hindoo and Mahomedan, in that particular. Men, reeling drunk about the streets, such as one often sees in this Bramin city (Poona), would be a prodigy in Afghaunistaun.

The office of the Moohtesib, whose duty it is to superintend the public morals, is very invidious; and he is often accused of taking bribes to let off the guilty, and even of levying contributions by intimidating the innocent. His power extends to inflicting forty blows, with a broad leather strap, (made on a pattern prescribed either in the Koraun or the traditions,) and to exposing offenders to public shame, by sending them round the town on an ass or a camel, with their faces to the tail. I often saw

the Moohtesib of Peshawer, who, though above the ordinary rank, always wore his thong in his girdle, as a mark of office : he seemed a moderate and sensible man ; but he was very generally ill spoken of.

The Moollahs, and all the religious, even if they have no offices, are fond of preaching up an austere life, and of discouraging the most innocent pleasure. * In some parts of the country, the Moollahs even break lutes and fiddles, wherever they find them. Drums, trumpets, hautboys, and flutes are exempted from this proscription, as being manly and warlike ; but all other music is reckoned effeminate, and inconsistent with the character of a true Mussulman. This austerity, however, is little practised by the people. The Moollahs are generally restrained to censuring the more important breaches of religion and morality ; and, in many parts, they have no power at all.

The Moollahs are very numerous, and are found in every rank, from the chief courtiers and ministers to the lowest class in the poorest and wildest tribes. They are most numerous in proportion to the body of the people about towns. When mentioned as a body, they are usually called the Ulima (or learned).

* Ahmed Meer Wauez, of whom a full account is given in the history, obtained by this strictness very great popularity with the bulk of the Afghauns, which he used to dethrone Shauh Mahmood.

They are generally active, and comparatively able men, much attached to the interests of their own body, and careful to maintain its ascendancy. They are in possession of the greatest part of the learning of the country. The education of the youth, the practice of the law, and the administration of justice in all parts of the country, completely under the royal authority, are entirely intrusted to them: and these advantages, together with the respect which their superior knowledge commands among an ignorant and superstitious people, enable the Moollahs in some circumstances to exercise an almost unlimited power over individuals, and even over bodies of men; to check and controul the governors and other civil officers; and sometimes to intimidate and endanger the King himself. This power is employed to punish practices contrary to the Mahomedan law, when they occur among its orthodox professors; to repress Sheeahs, and other infidels; and, at least as often, to revenge the wrongs or forward the interests of individuals of the religious order. The influence of the Moollahs is often more beneficially exerted in reconciling quarrels in parts of the country where there are no other means of preserving the public peace. Troops of these holy personages often come with their flowing robes into the midst of two Ooloosses, drawn out for battle. They hold out the Ko-

raun, repeat Arabic prayers, exhort the people to remember their God, and their common religion ; and seldom, if ever, fail to disperse them for the time, if they do not bring about a permanent reconciliation.

The Moollahs are particularly powerful about Peshawer, and through all the Berdooraunee country. In the city of Peshawer, the King's authority keeps them in some restraint, and obliges them to seek redress for private injuries from the civil power, or to wait an opportunity of fastening on their enemy some charge of heresy or infidelity, which may expose him to the bigotry of the people, or to the legal persecution of the Cauzy ; but, in the remote parts of that country, an injury or an insult to a Moollah would itself be sufficient to raise a tumult. On those occasions, the Moollahs send round to their brethren to assemble, suspend the public worship, and the ceremonies of burial, pronounce their antagonists infidels, and formally excommunicate and curse them. If this fails in forcing their enemies to submit, they parade the country with the green standard of the prophet, beating drums, and proclaiming the Selaut (or war-cry of the Mussulmans). They announce, that all who fall in their cause will be martyrs, and that all who fail to join them are excommunicated. By these means, they soon assemble a mob (or as they call it themselves, an

army); and, as the Afghauns are more afraid of their anathemas than their arms, they generally bring their adversaries to their terms, which include the right to plunder and burn the houses of the chief offenders, and to impose a fine on their abettors.

Stories are told of the walls of towns falling down at the shout of an army of Moollahs; and swords are blunted, and balls turned aside when aimed at the life of these holy personages. Yet a stand was once made against them, even near Peshawer, when the Haukun of Hushtnugger resisted an army of them who came to enforce an usurious contract, and beat them off with loss, to the great joy of the neighbourhood. Though treated with great respect in this part of the country, I believe they are more feared than loved. In the West, their power is much more limited, and their character much more respectable. They are, in consequence, generally popular, particularly in the country: but, even there, they are complained of for the vices of their order, and for their intrusive and insatiable demands on the hospitality of the inhabitants.* Even in the West, their power has

* It is curious to observe the similarity of manners in countries in the same stage of civilization, though far removed from each other both in place and time. Chaucer's Sompnours tale exactly describes the importunity of the mendicant Moollahs, and the mixture of respect and aversion with which they are regarded.

sometimes been felt in the towns, particularly during the reign of Timour Shauh, whose prime minister was a Moollah. At that time, they carried their insolence to such a pitch at Candahar, that a band of them attacked Kefauyet Khaun, (a Sheeah nobleman of Persian descent, who had held some of the highest offices in the state,) and rushed into his haram, insisting on a present, and protesting against the injustice of his eating rich pilaws, while they had only dry bread. It was with difficulty, and by the King's interposition alone, that the tumult was appeased. Their peculiar vices are hypocrisy, bigotry, and avarice. Their lives are sanctimonious in public, but some of them practise all sorts of licentiousness that can be enjoyed without scandal; and many are notorious for the practice of usury. Lending money on interest is expressly prohibited by the Koraun; and few decent Musulmans openly infringe a prohibition which it is so easy to evade. Most men content themselves with lending their money to merchants, stipulating for a share of the profit derived from the use of it, or with placing it in the hands of bankers, who profess to employ it in commerce, and to secure the owner a certain gain; but many Moollahs lend avowedly on compound interest and with good security, by which they multiply their wealth to an incredible extent, and have got possession of a considerable share

of the landed property of the kingdom. But, as all do not practise usury, it may excite some curiosity to know how so numerous a body can be maintained.

Besides those who have ecclesiastical offices, or pensions from the crown (who will be mentioned in another place), and the more numerous class of village Imaums, who receive a certain share of the produce of the crops and flocks in their districts, many have grants of land from the King and from heads of villages; and some have received legacies of land from individuals. Some subsist by teaching and practising the law; others teach schools, or are tutors to the sons of rich men; some preach, and are paid by their congregations; some live by the charitable allowances granted by the crown and by villages to students, or by the alms and hospitality of people through whose country they travel; and others follow trade or farming, or live on their own means, and pursue their studies and amusements at leisure.

The character of a Moollah is conferred by an assembly of members of that order on persons who have gone through the proper course of study, and passed the requisite examination. The admission of a candidate is attended with a prescribed form; the chief part of which is investing him with the turban of a Moollah, which

is bound round his head by the principal person in the assembly.

The Moollahs are distinguished by a particular dress, consisting of a large loose gown of white or black cotton, and a very large white turban of a peculiar shape.

There are no corporate bodies of Moollahs as there are of monks in Europe, nor is the whole order under the command of any chief, or subject to any particular discipline, like the clergy in England. All, except those who hold offices under the crown, are entirely independent; and the co-operation among them is only produced by a sense of common interest. They all marry, and live in other respects like laymen. I do not know that they have any peculiar manners, except an affectation of strictness. Some of them affect great gravity, and others take pleasure in frequenting all companies, and meddling in all affairs. One of these may often be seen, with a large turban, and a blue handkerchief, a couple of yards long, over his shoulder, parading the streets at the head of a dozen of his disciples, with a long staff in his hand, and a large law-book under his arm: or sitting in the houses of the rich, haranguing the company, enforcing his doctrines with his fore-finger, and shaking his wide sleeve, or amusing the master of the house with his jokes and stories, and handing round his enormous

snuff-box among the rest of the party. Moollahs of this sort are reckoned very pleasant companions; they are great frequenters of Jeergas, where indeed their knowledge gives the whole order much weight in civil matters.

One would expect that the Moollahs would be great enemies to people of other religions, or at least would shun their society (as I believe they do in Persia), but this is by no means the case: I have had a great many acquaintances among the Moollahs, and found some of them very intelligent and agreeable. I was particularly well acquainted with two Moollahs, who were the sons of the Khaunee Ooloom (or lord of the learned), one of the greatest of the Ulima of his time; and I found them the best informed and most liberal men I ever met, either in Afghaunistaun or in India.

It is not easy to say whether the Moollahs are, on the whole, a useful body, or otherwise. They are of eminent utility in most parts of the country, from their effect in moderating the violence of an ungoverned people, by the morality which they inculcate, and from the tendency of their habits to keep up the little science and literature which is known: I believe the existence of their order is beneficial in the present situation of the Afghauns; but it is more than probable that it obstructs the transition to a better state of things, and it is certain that neither they nor

their religion are at all adapted to a high stage of civilization, though well suited to the rude Arabs, for whom that religion was first invented.

Besides the regular clergy, there are many persons who are revered for their own sanctity, or that of their ancestors. Among the latter, the most famous are the Sijuds, or descendants of Mahomet; and the former are called by the different names of Derweshes (Dervises), Fuheers, &c. either arbitrarily, or from some little difference in their observances; one set called Kulunders (Calenders), for instance, are remarkable for going almost naked; others wander from place to place, and visit all resorts of pilgrims; while some live abstemious and religious lives in the midst of towns, and some retire to practise their austerities in solitary places. These ascetics have been esteemed in Afghaunistaun in all ages, and half the histories of that country are filled with the legends of the numerous male and female saints whom it has produced. The places where such devotees are interred, or which have been distinguished by remarkable actions of their lives, are still considered as sacred, and each of the most celebrated is a safe asylum even from revenge for blood. The reverence in which these sanctuaries are held, is shewn by the practice of the Eusofzyes, the most lawless of all the tribes, where a clan

going out to battle, places its women in one of them, and relies on their security in case of a defeat.

Many such saints are now flourishing, and the ignorance of their countrymen ascribes to them the gift of prophetic dreams and visions, and the power of working miracles. Even the higher classes have faith in their predictions, and the King often consults them on the most momentous affairs of his government.

Some of these must have engaged in voluntary imposture *, but the three most eminent at Peshawer, when I was there, disavowed all pretensions to supernatural powers. They were treated with the highest respect, even the King refusing to be seated before them till he was pressed; but they did not seem to solicit these honours, and they discussed the conduct of government, and reprehended its vices and those of the nation with great freedom: the only art they seem to resort to for maintaining their high reputation, was great austerity of life; they are seldom very learned, and the two eminent saints that I saw, were free from every kind of

* I have in my possession a book of miracles, wrought by the famous saint of Chumkunnee, the spiritual director of Ahmed Shauh. It contains accounts of many miracles performed within these fifty years. It was given me by the son of the saint, and as it was written in his life-time, and attested by many of his scholars, it is difficult to acquit him of fraud or falsehood.

affectation and grimace, and only distinguished from other people by the superior mildness of their manners. *

The belief in these false saints is not the only superstition of the Afghauns: many instances of their credulity appear in my journal, but I may mention some here, which I have not noticed in that place.

All the Afghauns believe in alchymy and magic, in which arts they think the Indians great adepts. The King's Imaum was continually in pursuit of the philosopher's stone; and when I was at Peshawer, he was diligently engaged in search of it, assisted by an Indian Mussulman who had lately returned from Mecca. Many invectives are levelled at this art in the

* Haujee Meean, one of the greatest saints at Peshawer, sent to me to beg that I would tell him what severities were practised by the godly in Europe; his message was unluckily entrusted to a Persian who attended the mission on the King's part, and who, from his religion, could have no great reverence for devotees of the Soonnee persuasion. Accordingly, when I told him that our clergy performed no austerities, but thought they recommended themselves to God by leading a virtuous and religious life; he begged me not to disappoint the holy man, but to favour him with a few penances in which he might indulge his zeal. I then said that there were other parts of Europe where the devout exposed themselves to great sufferings, and mentioned all I could recollect of hair shirts and flagellation. The Persian thanked me with a mischievous smile, said he was sure the Haujee would be sensibly obliged to me, and took his leave, evidently pleased with the amusement he had procured for his employer.

Koraun, yet the Knaum spent part of every day in superintending it, wasted a good deal of money on the preparations, and treated his coadjutor with the utmost confidence and attention.

A native of Peshawer of about sixty years old, who is now in my service, fell in love some time ago with a girl of Poona, and he was discovered within this week by some of his countrymen, closeted with an Indian, and performing a variety of incantations for the purpose of fascinating the affections of his mistress.

Near Candahar is a cave called the cave of Jumsheed, to the end of which it is impossible to penetrate, apparently on account of a torrent which obstructs the passage; but the Afghans relate, that after advancing a certain distance, one hears the roar of winds and the rushing of waters, and that all progress is soon stopt by a wheel armed with swords, which is whirled round with such force and velocity as threatens to annihilate every thing that approaches it. Some bold adventurers, however, have overcome these obstacles, and reached a most enchanting garden in the bowels of the earth. They describe the verdure of this delicious region, its bowers, woods, and lawns; its transparent streams, and its flowers of a thousand brilliant hues, as far surpassing any scene that the human imagination can figure; while the exquisite fruits, the perfumed breezes, and the ravishing music which

for ever resounds, are equal to the warmest pictures of the Mahomedan paradise.

The Afghauns believe each of the numerous solitudes in the mountains and desarts of their country to be inhabited by a lonely dæmon, whom they call the Ghoollee Beeabaun (the Goule or spirit of the waste); they represent him as a gigantic and frightful spectre, who devours any passenger whom chance may bring within his haunts. It is to this spirit that they ascribe the illusion by which travellers are often led to believe that they see sheets of water in the midst of the desart, and they figure him watching near, to seize the unhappy wanderer who may be misled by his artifice, and tear him to pieces.*

They have all a great reverence for burial grounds, which they sometimes call by the poetical name of *cities of the silent*, and which they people with the ghosts of the departed, who sit each at the head of his own grave, invisible to mortal eyes, and enjoy the odours of the garlands which are hung on their tombs, and of the incense which is burned by their surviving relations. They believe in many other kinds of genii and spirits; but I do not think I have ever heard of the apparition of the ghosts of the dead.

* From this popular superstition, they often illustrate an account of the wildness of any sequestered tribe, by saying that they are Ghoollee Beeabaun (wild as the dæmons of the waste).

The glorified spirits of the four first Caliphs, however, were seen clothed with fire, on a hill over Caubul, during the battle between the Sheeahs and Soonnees.

They believe in dreams, in which a sufficient latitude of interpretation is allowed, to admit of their easy application to any event. A man of some consequence told me, that at one time, while he was flying from the persecution of Waffadar Khan (then Grand Vizier), he dreamed that he saw the Vizier dressed entirely in black, with a melancholy countenance, and with his hands shrivelled, and so weak that he attempted in vain to untie his own girdle. Soon after the dreamer woke, a man broke in on a private interview between him and another great man, with intelligence that the Vizier was deposed and taken prisoner.

They also pry into futurity by astrological and geomantic calculations, and by all sorts of divination and sortilege. Their commonest method of divination, is by examining the marks in the blade-bone of a sheep, held up to the light, which, though practised by people of education, is no better calculated to work on the imagination, or dazzle the understanding, than our own discovery of future events from coffee-grounds. They also form presages from drawing lots, from the position assumed by arrows poured carelessly out of a quiver, and above all,

by touching their rosaries, while they think of the design which they project, and judging its favourable or unfavourable result, as the number of the bead they happen to touch turns out to be odd or even, in counting from the top of the string. I remember a conversation which I had (immediately before Shauh Shooja's great struggle against his competitor in 1809) with one of that Prince's Persian ministers, who told me that he had now good reason to rely with certainty on his master's success. I listened with attention, expecting to hear of a correspondence with some of the great lords of the other party, and I was a good deal surprised to find the minister's confidence arose entirely from the result of some augury from the position of arrows. The minister observed my disappointment, and proceeded to remove it, by assuring me that he had as little faith as I had in the vulgar methods of divination, but that this particular mode was one recommended by the prophet, and never known to fail.

The Afghauns (though as great diviners in other respects) do not think these appeals to Providence so necessary before they commence any undertaking, and make a merit of their Towukkul beh Khooda, or reliance upon God. They not unfrequently begin a journey by a short prayer, which commences, "I place my reliance on Almighty God," &c. &c. It is

common with them to encourage a man to embark in a difficult adventure, by saying "Towuk-kul be Khooda Khoona boorow," "Put your trust in God, and go on."

The most elegant means employed to prognosticate future events, is one which answers to our *Sortes Virgilianæ*. It is performed by opening a book at random, and applying the first verse that meets the eye to the subject of the inquiry : the best book for the purpose is the *Koraun*, and the trial ought to be preceded by fasting and prayer, which indeed are necessary in all attempts at divination : other books are, however, employed, and the poems of *Haufiz* are perhaps as much used as the *Koraun*. The following happy coincidence occurred to a person at Lahore, who consulted *Haufiz* at the beginning of the troubles produced by the deposition of *Shauh Zemaun*, which ended, after three years of confusion, in the elevation of *Shauh Shooja*. His object was to ascertain which of the sons of *Timour Shauh* would obtain the throne in the end, and the verse that met his eye was the following :

"Seher ze hautifée ghée bum reseed mozh deh begoosh,
Keh Douri Shauhi Shobjau ust mye dileer be noosh."

"At the dawn a voice from the invisible world brought
these glad tidings to my ear,
It is the reign of *Shauh Shoojau* *, drink wine and be bold."

* *Shauh Shoojau* means a brave king in Persian, in which sense it seems to be used by *Haufiz*.

The Afghauns believe in the power of talismans, in the possibility of acquiring a controul over genii and dæmons, and have numberless other superstitions ; but I have already given a sufficient specimen of their nature.

CHAP. VI.

HOSPITALITY. — PREDATORY HABITS, &c.

ONE of the most remarkable characteristics of the Afghauns, is their hospitality. The practice of this virtue is so much a national point of honour, that their reproach to an inhospitable man is, that he has no Pooshtoonwullee (nothing of the customs of the Afghauns). All persons indiscriminately are entitled to profit by this practice; and a man, who travelled over the whole country without money, would never be in want of a meal, unless perhaps in towns. It is the greatest of affronts to an Afghaun to carry off his guest; but his indignation is never directed against the guest who quits him, but the person who invites him away. All the details of the practice of hospitality will appear in the particular account of the tribes; but I shall here mention some customs connected with that principle.

The most remarkable is a custom peculiar to this people, and called Nannawautee, (from two Pushtoo words, meaning “ I have come in.”) A person who has a favour to ask, goes to the house or tent of the man on whom it depends,

and refuses to sit on his carpet, or partake of his hospitality, till he shall grant the boon required. The honour of the party thus solicited will incur a stain if he does not grant the favour asked of him ; and so far is the practice carried, that a man over-matched by his enemies, will sometimes go nannawautee to the house of another man, and entreat him to take up his quarrel ; which the other is obliged to do, unless he is utterly unable to interfere with effect, or unless some circumstance render his interference obviously improper.*

A still stronger appeal is made when a woman sends her veil to an Afghaun, and implores his assistance for herself or her family. It was by this expedient that Timour Shauh's queen prevailed on Sirafrauz Khaun, (the father of the present Grand Vizier,) to afford his assistance

* It appeared to me at first that there was some resemblance between nannawautee and the well-known Indian custom of Dhurna. They are, however, entirely unlike. In Dhurna, both parties fast ; and it is hunger which enforces a compliance with the demand. In nannawautee, on the contrary, there is no restraint on either party's eating, and the force of the practice bears on the honour alone of the person to whom it is directed. It is something like the custom of the Romans, by which a suppliant entered a house, and seated himself in silence, with his head veiled, on the hearth. The custom of the Greeks also resembles that now alluded to ; and the behaviour of Ulysses to Circe, when he refuses to partake of her banquet, till she has disenchanted his friends, (Od. K. verse 375, &c.) is exactly in the spirit of nannawautee.

in the elevation of Shaah Zemaun to the throne ; an event chiefly brought about by his influence.

This last custom is not connected with the laws of hospitality ; but it is those laws alone which protect every individual who has entered the house of an Afghaun. A man's bitterest enemy is safe, while he is under his roof ; and a stranger, who has come into an Afghaun's house or tent, is under the protection of the master as long as he stays in the village. From this principle, arises the obligation of protecting and defending a fugitive, whatever may be his crime ; and hence the frequency of elopements with women from one Oolooss to another, and of the refuge found by murderers in a similar flight.

The protection, which the rights of hospitality confer, does not, however, extend beyond the lands of the village, or at most of the tribe ; and there are undoubted testimonies of Afghauns of predatory tribes entertaining a traveller, and dismissing him with presents, and yet robbing him when they met him again, after he was out of their protection.*

It seems astonishing to an European, that the reciprocal good offices which must pass between

* A most remarkable instance of this spirit has been mentioned, in describing the journey of two gentlemen of the Mission, who went to Deraubund.

the host and the guest, should not soon form a connection sufficiently strong to prevent their injuring each other after the rights of hospitality have ceased ; and, in fact, there is no point in the Afghaun character of which it is more difficult to get a clear idea, than the mixture of sympathy and indifference, of generosity and rapacity, which is observable in their conduct to strangers. In parts of the country where the government is weak, they seem to think it a matter of course to rob a stranger, while in all other respects they treat him with kindness and civility. So much more do they attend to granting favours than to respecting rights, that the same Afghaun who would plunder a traveller of his cloak, if he had one, would give him a cloak if he had none. If these inconsistencies only appeared in their own country, their behaviour might be owing to their natural love of gain ; and their point of honour, with respect to guests. But how are we to explain the same conduct, when their meeting in a foreign country gives the stranger no claims on their hospitality ? All the authentic accounts I have of the treatment of strangers by Afghauns, either in their own country or elsewhere, give an impression of philanthropy and politeness, when there was no temptation to depart from those principles. But where there was any inducement to plunder the stranger, and even sometimes when much was

to be gained by deceiving him, there was no great appearance of justice and good faith. The truth is, those virtues are not necessary concomitants of general kindness, nor ought we to infer the want of the one from the absence of the other. Justice and good faith cannot perhaps subsist, unless they are supported by laws and government; while the very circumstance of the public's leaving men to themselves, obliges individuals to assist and to depend on each other. It is probably to this last cause, that we are to attribute the superiority of most Asiatics in the minor points of general humanity over Englishmen of the same rank in life, to whom they are far inferior in all other good qualities.

The frequency with which travellers are plundered, appears to originate in the defects of the Pooshtoonwullee. That law relies on the exertions of the injured person, his relations, and his tribe, for obtaining him justice; and as a stranger has neither relations nor tribe, no provision is made for his security. In proof of this proposition, it may be observed, that the Afghauns do not in general plunder the lands of their neighbours, or rob individuals who reside in their part of the country, and that it is only travellers who are liable to this oppression. This habit of rapine prevails in very different degrees, at different times, and in different parts of the

country. The King's government protects people of all descriptions alike, as far as its power extends ; and, in consequence, when the government is established, a man runs little risk, except among the tribes, whose situation enables them to set the King at defiance. During civil wars, on the contrary, the whole kingdom is let loose ; and a traveller may be plundered with as much impunity within sight of Caubul as in the mountains of the Vizeerees. The habit of good order, however, prevents the inhabitants of the parts of the country which are usually settled, from running into these excesses, and it is probably only the worst individuals among them who betake themselves to habitual rapine.

The tribes most addicted to rapine in the West, are the Atchukzye branch of the Doo-raunees, and those of the Noorzyes, who inhabit the desert country on the borders of Persia and Belochistan, and that part of the Tokhee branch of the Ghiljies, which occupies a portion of the Paropamisan mountains. The lands of the rest might be passed with tolerable safety, unless in times of great confusion ; but the long disorders of the government are perhaps altering their character in this respect for the worse. The pastoral tribes in the West are said to be more given both to robbery and theft, than those who live by agriculture. All the tribes of the range of Solimaun, especially the Khyberees and the

Vizeerees, are notorious plunderers, and rob under the express direction or sanction of their internal government. The other Eastern Afghans are all disposed to plunder when they dare. When quite free from all apprehension of the royal power, they openly rob on the highway. When their security is not so great, they levy exorbitant customs, or beg in a manner that is not to be refused, and steal when they dare not rob; but for a considerable extent round the towns, a traveller is tolerably safe under the protection of the royal authority.

It is possible, in all tribes, except the Khyberees, to obtain a secure passage through their territories by a previous agreement with the chiefs, who, for a small present, will furnish an escort, under whose protection a stranger may travel with perfect safety. A single man is a sufficient escort in most tribes; but where the internal government is very weak, or where there is much fear of theft, it is usual to give a party proportioned to the quantity of property to be defended. It is remarkable that these arrangements are most effectual with the tribes who, having least connection with the King, have usually most predatory habits. In those tribes it seems to be thought that the Oolooss having no relations with a stranger, is at liberty to attack him, and that such an attack is to be

considered as honourable war* ; but that when they have promised protection, they are bound in good faith to afford it: the people of the subject tribes, on the other hand, are well aware of the guilt of robbery, and when any of them are depraved enough to practise it, little sense of honour is to be expected of them.

In all cases, it must be observed, to the honour of the Afghauns, that their robberies are never aggravated by murder: a man may be killed in defending his property, but he will not be put to death after he has ceased to resist.

I say nothing of the plunder of whole caravans by the leaders of parties during civil wars. This is acknowledged to be an expedient only justified by necessity; and a promise of repayment in better times is always held out to the sufferers.

* For a similar state of manners and opinions in ancient Greece, see Thucydides, Book i. Chap. 5.

CHAP. VII.

MANNERS, CUSTOMS, AND CHARACTER OF THE
AFGHAUNS.

THE manner of life of the Afghauns is by no means uniform throughout the country, and for varieties I must again refer to the detailed accounts of the tribes, but I shall adhere to my plan of mentioning in this place all that is common to the whole. One great cause of diversity it is necessary to mention even here. This is the division of the nation into inhabitants of tents and of houses. Those who live in tents are chiefly to be found in the West, where they probably amount to one half of the population; but as all over the East the people live in houses, the proportion of that last class must greatly preponderate in the nation. It is probable that the number of those in tents has diminished, and I am of opinion that it is still diminishing. The facility with which tribes changed their residence in former times, appears to countenance the belief, that most of them were shepherds, and lived in tents; though it cannot be denied that great emigrations of agricultural tribes have also taken place.

The movement of the Eusofzyes from the frontiers of Persia Proper to those of India is related in another place. The other tribes round Peshawer are also traced from the east of Khorassaun of their present seats: at a still later period, the Ghiljies moved from a great part of their lands, at the command of Naudir Shauh, and made room for a portion of the Dooraunees. This, however, was a compulsory removal, enforced by a powerful conqueror, and no voluntary emigration is known to have occurred within a century; a proof, as it appears to me, that the people have betaken themselves to agriculture, a pursuit which naturally attaches themselves to the soil. It is not, perhaps, so evident that this disposition is still increasing, but we find numbers of people, who, though they still live in tents, yet are employed in husbandry, and never move from their fields; and this seems very obviously to be a stage in their progress from moving with the seasons, and cultivating a spot of ground at their summer station, to building houses for permanent residence. A recent example is found in the Stooreeaunees, of a tribe which has abandoned pasturage for tillage, but on the other hand, there do not want examples of people who have exchanged a fixed for a wandering life.

One of the most judicious of modern travellers has observed, that though habit may render

a wandering life agreeable, yet there are only two causes which can originally have induced men to adopt it.

1st. The badness of the soil of their country, which obliges them to wander far in search of subsistence ; and, 2d. The operation of the bad government under which they live, compelling them to elude its oppression by a frequent change of abode. * I must confess the example of the Afghauns does not lead me to agree with this theory. Among the Afghauns, a pastoral life appears to me to be the most popular; men enter on it with pleasure, and abandon it with regret, and it is to habit chiefly that we are to attribute the rareness of examples of tribes relinquishing their fields, to betake themselves to pasturage. Besides exemption from the oppression of the royal government (an exemption by no means peculiar to shepherd tribes), the pastoral life has many advantages to recommend it. It is easy, careless, and secure, supplying plenty without demanding labour, uniting the

* Voyage par Volney, chap. xxiii. sect. 3. I cannot mention this writer without offering my slender tribute of applause to his merits. Among many other talents, he possesses, in a remarkable degree, that of pointing out what is peculiar to the manners and institutions of the East, by comparing and contrasting them with those of Europe : so far does he excel all other writers in this respect, that if one wishes thoroughly to understand other travellers in Mahomedan countries, it is necessary to have read Volney first.

advantages of various climates, and affording a relief from the listlessness of idleness, in frequent change of scene, and in the never-failing resource of field sports. The shepherds are also in a great measure emancipated, even from the controul of their internal government, by their dispersion for the greater part of the year. A few families closely connected by blood, and enjoying an extent of country far beyond their wants, need no magistrate to preserve their peace ; and although the state of a freeman under the limited authorities of an Oolooss may be independent, it cannot be compared with that of a society alike exempt from the restraint of government, and the disorders of anarchy. The principal motive I can discover for the relinquishment of so enviable a way of life, is the same which M. Volney has assigned for its adoption : the difficulty of procuring subsistence. This difficulty must be experienced in a much greater degree by a given number of shepherds, than by an equal number of husbandmen, and accordingly it is only while the population is very confined in proportion to the country, that a pastoral life can be agreeable. The increase both of men and flocks soon occasions disputes about the right to pasture on particular tracts, and each shepherd finding his limits narrowed as his wants extend, is compelled to add to his means of support by tillage, a change by

which ten acres are made to maintain more men than ten miles could do before. I am far from denying that there are countries, the unfitness of which for agriculture obliges the inhabitants to adhere to pasturage; or that the badness of a government may drive people into this mode of life; but I contend that there are other inducements arising from the nature of that life itself, and I object to the extension of a theory which is true of Syria, to all wandering tribes.

The tents of shepherds will be described hereafter, as will the various sorts of houses in use in Afghaunistaun. The commonest house by far is built of unburned brick, one story high, and roofed either with a terrace supported by beams, or with low cupolas of the same material as the walls. As tables and chairs are unknown, there is little or no furniture, except a coarse woollen carpet, and some pieces of felt * to sit on.

* As I shall have frequent occasion to mention this sort of felt, it will be convenient to describe it once for all. It is made of wool (generally of that which is shorn off the camlet, carpets, and other woollen manufactures). It is made by the women, who wet the wool, and then work it up, rolling it over and kneading it with their hands, till it assumes a consistency: it is then spread out to the size required, and when finished, is from a quarter to half an inch thick, and is soft and pliant: that worn by the people is much thinner. The common colours are grey and black, but those used in the houses of the rich, which are of a close texture, are of a light brown, ornamented with peculiar patterns of flowers in faint colours.

The Berdooraunees, indeed, sit on low beds, with bottoms of leather or of cord, and the people in towns have often broad benches raised round the room (which they call *sopha* or *sufeh*), but the general practice is to sit on the ground. When men are at their ease, they sit cross-legged, or put their legs into any attitude that is agreeable to them; but when there is the least ceremony, they sit in a more formal position, which is assumed by the person's kneeling, and then sinking back on his heels, so that his legs are tucked under him, and completely concealed by the skirts of his tunic. This way of sitting is intolerable to an European, but the joints of Asiatics are so supple, that although their legs are pressed quite flat on the ground, yet they remain in this posture without inconvenience for whole days.

Their ordinary employment, when seated, is conversation, and every now and then a *culleeaun* is passed round for smoking, and after a whiff or two, is sent away. The common *culleeaun* in Afghaunistaun is made of earthenware, and shaped like a very broad bottle with a wide neck. People in better circumstances have them of various shapes, made of glass, or more frequently of pewter, ornamented with flowers, &c. in brass. This is filled with water, and two ornamented wooden pipes are introduced into it, one of them is perpendicular, and

has at the top a cup containing tobacco and charcoal: the other is the mouth-piece from which the smoke is inhaled, after passing through the water, by which it is cooled and cleared of some oily particles which would otherwise accompany it. All the Persians use this pipe at short intervals throughout the day. They are much more particular about the elegance of their culleeauns than the Afghauns, and the latter, to ridicule the importance attached to them by the Persians, tell a story of some men of that nation, who, on being asked at the end of a long journey, whether it had been a pleasant one, replied, that the only serious inconvenience they experienced, was from the want of a culleeaun, there being only eleven among the twelve persons who composed the party.

The Afghauns are by no means so much addicted to smoking: many people never use tobacco in that form, and in the country there is often no culleeaun in a village, except a very large one, which is kept for the use of the whole at the public apartment. The Afghauns indemnify themselves for their moderation in this respect by the use of snuff, to which they are all much addicted. Their snuff is a dry and fine powder, like Scotch snuff, and it is not kept in flat boxes like ours, but in round or oval ones, formed of the shell of a fruit (which they call

Balaughoon, and the Indians Bail), and which is imported in great quantities from Hindoostan for this purpose. These boxes have no lids, but there is a small hole at the top for pouring out the snuff. They are sometimes carved over with exquisite workmanship.

When a visitor comes in, he salutes the party by saying Assalaum Alaikoom, "Peace be unto you," to which they answer, O Alaik Assalaum, "And unto thee be peace." The master of the house then rises, takes the stranger's hand between his own, and addresses him, "Shu Raughlee, Hurcul Rausheh," &c. "You are welcome, may you often come," &c. The stranger replies, "Shupukheiree," "May you prosper." The master of the house then points out a seat to his guest, and when they are seated, inquires after his health, and enters on conversation. These ceremonies are always performed even by the poorest Afghauns, but when they are over, no people are less ceremonious; a certain degree of gravity generally prevails, but it never excludes free and cheerful conversation, and is sometimes broken in upon by a hearty laugh. *

* Mr. Durie says of the Western Afghauns, "They are a sober people, and do not laugh much; but they talk a good deal, and seem familiar amongst themselves. At times they are as merry as any people in the world."

They are a sociable people : Besides the large entertainments which are given on marriages and similar occasions, they have parties of five or six to dine with them, as often as they can afford to kill a sheep. The guests are received with the ceremonies I have described, and when all have arrived, the master of the house or some of his family serves every one with water to wash his hands, and then brings in dinner. It generally consists of boiled mutton, and the broth in which the meat is boiled, with no addition but salt, and sometimes pepper. This soup, which they generally eat with bread soaked in it, is said to be very palatable. Their drink is butter-milk or sherbet. In some places they drink a liquor made from sheep's milk, which has an enlivening, if not an intoxicating quality. During dinner, the master recommends his dishes, presses the guests to eat, and tells them not to spare, for there is plenty. They say a grace before and after dinner ; and, when all is done, the guests bless the master of the house. After dinner, they sit and smoke, or form a circle to tell tales and sing. The old men are the great story tellers. Their tales are of kings and viziers, of genii and fairies ; but principally of love and war. They are often mixed with songs and verses, and always end in a moral. They delight in these tales and songs. All sit in silence while a tale is telling ; and, when it is

done, there is a general cry of " Ai Shawash !" * their usual expression of admiration. Their songs are mostly about love ; but they have numerous ballads, celebrating the wars of their tribe, and the exploits of individual chiefs. As soon as a chief of any name dies, songs are made in honour of his memory. Besides these songs, some men recite odes, or other passages from the poets ; and others play the flute, the rubaub (a sort of lute or guitar), the camauncheh and sarindeh (two kinds of fiddles), or the soornaun, which is a species of hautboy. The singers usually accompany their voice with the rubaub or the fiddle. Their songs are often made by the husbandmen and shepherds ; oftener by professed Shauyers (a sort of minstrel between a poet and a ballad-singer) ; and sometimes by authors of reputation, of past or present times.

The favourite amusement of all the Afghauns is the chace, which is followed in various modes according to the nature of the country, and the game to be pursued. Large parties often assemble on horseback or on foot, and form a crescent, which sweeps the country for a great extent, and is sure to rouse whatever game is in their range. They manage so as to drive it into a valley or some other convenient place ;

* " Ah, well done !" Perhaps the original words are " Ai shauh baush," Ah, be a King ! At pueri ludentes, rex eris, aiunt.

when they close in, fall on it with their dogs and guns, and often kill one or two hundred head of game in a day. Still more frequently, a few men go out together with their greyhounds and their guns to course hares, foxes, and deer, or shoot any game that may fall in their way.

In some parts of the country, they take hares, or perhaps rabbits, with ferrets. They shoot deer with stalking bullocks and camels, trained to walk between them and the game, so as to conceal the hunter. In winter, they track wolves, and other wild animals, in the snow, and shoot them in their dens. In some places, they dig a hole in the ground near a spring, and conceal themselves there, to shoot the deer and other animals that come at night to drink. They also go out at night to shoot hyænas, which issue from their dens at that time and prowl about in the dark for their prey. They never shoot birds flying; but fire with small shot at them, as they are sitting or running on the ground. They have no hawking, except in the East; but they often ride down partridges in a way which is much easier of execution than one would imagine. Two or more horsemen put up a partridge, which makes a short flight and sits down; a horseman then puts it up again. The hunters relieve one another, so as to allow the bird no rest, till it becomes too much tired to fly, when

they ride it over as it runs, or knock it down with sticks.

Though hunting be a very popular amusement throughout the whole kingdom, it is most practised by the Western Afghauns; among whom also the songs and tales before described are found in most perfection, and to whom the amusements I am about to mention are in a great measure confined. Races are not uncommon, especially at marriages. The bridegroom gives a camel to be run for; twenty or thirty horses start, and they run for ten or twelve miles over the best ground they can find. They have also private matches; but no plates given by the King, as is usual in Persia. It is a common amusement with the better sort to tilt with their lances, in the rest, at a wooden peg, stuck in the ground, which they endeavour to knock over, or to pick up on the point of their spears. They also practise their carbines and matchlocks on horseback; and all ranks fire at marks, with guns, or with bows and arrows. On these occasions, there are often from ten to twenty of a side, sometimes men of different villages, or different quarters of the same. They shoot for some stake; commonly for a dinner, but never for any large sum of money. Their amusements at home are also very numerous, though cards are unknown, and dice hardly ever used. The great delight of all the Western

Afghauns, is to dance the Attum or Ghoomboor. From ten to twenty men or women stand up in a circle (in summer, before their houses and tents, and in winter round a fire); a person stands within the circle, to sing, and play on some instrument. The dancers go through a number of attitudes and figures; shouting, clapping their hands, and snapping their fingers. Every now and then they join hands, and move slow or fast according to the music, all joining in chorus. When I was shewed this, a love song was sung to an extremely pretty tune, very simple, and not unlike a Scottish air.

Most of their games appear to us very childish, and can scarcely be reconciled to their long beards and grave behaviour. Marbles are played by grown-up men, through all the Afghaun country and Persia, and, I believe, in Turkey. A game very generally played, is one called *Khossye* by the Dooraunees, and *Cubuddee* by the Taujiks. A man takes his left foot in his right hand, and hops about on one leg, endeavouring to upset his adversary, who advances in the same way. This is played by several of a side, and is more complicated than I have made it, but still a strange game for grown-up men. Prisoners' base, quoits (played with circular flat stones); and a game like hunt the slipper (played with a cap), are also very common, as are wrestling, and other trials of strength and skill.

Fighting-quails, cocks, dogs, rams, and even camels, are also much admired. I have seen camels matched ; and, during their rutting season, they fight with great fury. When the battle ends, the spectators had need to clear the way for the beaten camel, who runs off at his utmost speed, and is often pursued by the victor to a distance from the field of battle. All these games are played for some stake ; sometimes for money ; sometimes the winner takes the beaten cock, ram, or camel, but the general stake is a dinner.

The dress of the men varies ; but that now used in the West appears to me to be the original dress of the whole nation. It consists of a pair of loose trowsers of dark-coloured cotton ; a large shirt *, like a waggoner's frock, but with wider sleeves, and only reaching a little below the knee ; a low cap (shaped like a Hulan's cap), the sides of which are of black silk or satin, and the top of gold brocade, or of some bright-coloured cloth ; and a pair of half-boots, of brown leather, laced or buttoned up to the calf : over this, for a great part of the year, is thrown a large cloak of well-tanned sheep-skin, with the

* They call this shirt Camees, which, I believe, is also the Arabic for a shirt. The Italian is *camiscia*, and the French, *chemise* ; but, as it was not till after the Crusades that this garment was worn in Europe, the term must have originated in the East.



Doormen Shepherds.

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wool inside, or of soft and pliant grey felt. This garment is worn loose over the shoulders, with the sleeves hanging down, and reaches to the ancles.* In the cities and more civilized parts of the country, the dress generally worn resembles that of Persia: and along the eastern borders of Afghaunistaun, it in some respects approaches that of India.

The women wear a shirt like that of the men, but much longer. It is made of finer materials, and generally coloured or embroidered with flowers in silk: in the West, it is often entirely of silk. They wear coloured trowsers, tighter than those of the men; and have a small cap of bright-coloured silk, embroidered with gold thread, which scarcely comes down to the forehead or the ears: and a large sheet, either plain or printed, which they throw over their heads, and with which they hide their faces when a stranger approaches. In the West, the women often tie a black handkerchief round their heads over their caps. They divide the hair over their faces, and plait it into two locks, which fasten at the back of their heads.

Their ornaments are strings of Venetian sequins, worn round their heads, and chains of gold or silver, which are hooked up over the forehead, pass round the head, and end in two large balls, which hang down near the ears.

* See Plate II.

Ear-rings and rings on the fingers are also worn, as are pendants in the middle cartilage of the nose, which was formerly the custom in Persia, and still is in India and Arabia. Such is the dress of the married women, the unmarried are distinguished by wearing white trowsers, and by having their hair loose.

The conveyances of Afghaunistaun are so different from our own, that it is necessary to say a few words regarding them: those used in commerce and agriculture will be mentioned elsewhere, I here speak of those employed by travellers. There are no wheel-carriages in the country (or in any part of Persia), and palankeens are not used: the common way of travelling, for both sexes, is on horseback. The ordinary pace is a very long walk, which carries a horse on at the rate of five or six miles an hour. Couriers, and people going long journeys, trot; but that is not a common pace for travellers, and it is reckoned a proof of levity in a man of the upper classes to gallop, unless on some occasion that really requires speed. No man thinks of trotting or galloping when he is riding for pleasure, or going from one house to another. *

There are two sorts of furniture for horses, the Persian and the Uzbek; of which the latter is most used. The Persian bridle is a sort of

* See Plate III.

snaffle, which, instead of cheeks, has two (or four) large rings passed through holes in the ends of the snaffle, to receive the reins. The snaffle itself has sometimes sharp points, to prick the horse's mouth when he pulls. This bridle is adorned with silver chains and other ornaments. The saddle sits near the horse's back, but rises much both before and behind, so as to give the rider a strong seat; but the peaks are generally so close, as to make it extremely uncomfortable to those who are not used to it. The peak in front is the highest of the two, and is composed of painted wood, gold and silver curiously embossed, or gold enamelled, according to the circumstances of the owner. The Uzbek snaffle is exactly like our own, except that the cheeks are larger in proportion. The head-stall is ornamented with a few gold or silver studs at the joinings, and there is an ornament like a flower-de-luce of the same material in the angle between the nose-band and the cheek-band. There is no band across the forehead. The reins both of the Uzbek and Persian bridles are narrow, and very neat. They are made of good brown leather, and sometimes, but rarely, of green shagreen leather. Martingales are not much worn, when they are, they are very loose; they divide like our martingales, but do not run on the reins, being fastened to the cheeks of the bit. The tight standing martingale, with which the na-

tives of India tie down their horses' heads, and cramp their action, is not known. There is also a breast band, with a large silver or gold knob in front, shaped like the cupola of a mosque, and they generally use cruppers. The whole, particularly the Uzbek bridle, is very handsome, and shows a horse off even better than our own. The Uzbek saddle is raised high above the horse's back, by the shape of the tree. It is much larger and more commodious than the Persian, and not so high either behind or before. The peak in front is divided and turns down, so as to form two curls like Ionic volutes. Neither of these saddles is stuffed below, both are placed on two or three thick blankets or felts, and tied on by a girth which passes through two holes in the lower part of the tree. The Persian saddle, indeed, is often merely a tree, like those of Hussars. People who carry pistols have holsters, and those who do not, have two bags in place of them, for carrying a spare horse shoe, or any other little thing they want. These bags have a large flap of embroidered cloth, and with common horsemen of carpeting, which looks very well. The poor have the ornaments I have described made of tinned iron, instead of gold or silver. There are different kinds of stirrups; the commonest is like our own, except that the ends of the arch are prolonged beyond the bar on which the foot rests; another, not uncommon,

has a flat plate of iron nine inches long, and four or five broad, for the foot to rest on instead of a bar. Their housings are confined to one piece, which reaches from the saddle almost to the horse's tail, and hangs down a good way on each side. The common people have it of coarse black cloth, wrought all over with worsted of different colours, or of the skin of a leopard, or other wild beast, but the great have them of velvet, with the richest embroidery, and sometimes of cloth of gold, ornamented with jewels, and with pearl fringe. The great also have the pommels of their saddles set with jewels, and have all their trappings adorned with gold and precious stones, but this is on occasions of pomp : in ordinary times they are very plain. Horses are always led by mounted grooms, not by men on foot, as in India ; and when the master dismounts at a strange house, the groom mounts his horse till he has finished his visit : this they think good for the horse.

Women often travel in cudjawas (the sort of hamper already mentioned), a few of the King's go on elephants, and others in a kind of litter.

The King himself has been known to travel on an elephant, and more frequently in a kind of litter, called in India a Nalkee, which is borne on men's shoulders by poles which pass beneath the bottom. This is peculiar to the King, but some few of the nobles are entitled to ride in a

conveyance called a Jaumpaun, which is like a short palankeen, with an arched top, slung on three poles (like what is called a Tonjon in India), and carried high over the shoulders of the bearers. There are also little inconvenient litters in use in the East for sick people. These are all carried by men, I believe by Hindoos, though their long beards and sheep-skin caps give them an appearance very different from the Hindoos of India.

The baggage of travellers is carried on camels or mules. The commonest of the first sort are those used in India, which though always called camels, are the dromedary of natural historians. Mules are the best carriage, as they will nearly keep up with a horse at his full walk; but they are expensive, and are, therefore, only used by the rich.

There are no posts in Afghaunistaun. The King sends his dispatches by mounted couriers, called Chuppers, who make surprising journies, and who are supplied with fresh horses by the chiefs of the places where they happen to require them. It is astonishing what exertions these men will go through, without any preparation but that of wrapping cloths round their bodies and limbs, as tight as possible, to diminish the soreness of their muscles in the course of a fatiguing journey. The King's Chuppers do not carry letters for other people; they are in-

deed rather a superior class of men, and are often entrusted with important messages; other people, however, hire Chuppers when they want them, and great men keep them in their constant employ. The bulk of the people send their letters by Cossids (or foot-messengers), who travel at a great rate, and often reach Caubul from Peshawer, two hundred and ten miles, in four days.

There are slaves in Afghaunistaun, as in all Mussulman countries, and I shall now give a short account of their situation.

By far the greater part are home-born, but some supplies are received from foreign countries. Abyssinians and Negroes are sometimes brought from Arabia; the Beloches sell Persians and other people whom they seize in their forays; and a good many Caufirs are purchased from their own nation, or made prisoners by the Eusofzyes on their border. This, however, is the only instance of the Afghauns carrying off slaves, a practice which they hold in detestation. The Caufir captives are generally women, and they are greatly sought after on account of the remarkable beauty of their nation. The other slaves are generally employed in menial offices, but in the country, and particularly among the Dooraunee farmers, they are also greatly used in agriculture. They are not, however, required to supply the place of cattle, as in our colonies,

but do the same work as the freemen. Their treatment in other respects is suitable to this practice ; they eat with their masters, when in the lower walks of life, and are clad in the same manner ; they are allowed to have property, and their masters make them presents, buy wives for them, &c. They marry the daughters of other slaves, and the owner of the girl is entitled to her price ; but I am told that he generally gives it up to her father, or bestows it on the girl herself : I suppose this must be the price of a wife, which is paid on the part of a husband, and does not impair the master's rights over his slave ; for I cannot suppose that the owner would consent to lose her services, without being paid for her, particularly as marriage would increase her value, since her owner would be entitled to her offspring.

I can see no signs of the condition of the slaves employed in agriculture improving into villanage. They, for the most part, live in their master's house ; but even when the field on which they work is so distant as to require their having a hut or a tent there, they are not at all attached to the soil, and are moved from field to field as occasion requires ; they are not, indeed, in sufficient numbers to allow of their being attached to particular spots. They have no share in the produce of their labour, and are kept to work by the attention of the owner alone,

or of some freemen interested in the work. They are seldom beaten. Grown-up slaves belonging to people in moderate circumstances consider themselves as part of the family, and perceive that they must labour in order to enable their master to support them, as well as to maintain himself. Female slaves are kept as concubines, are maids to the mistress of the house, or in poor families assist her in her domestic labours.

Among the Uzbeks, the master often agrees to enfranchise his slave, when he can pay a certain sum ; or promises to do so, if he will serve well for a certain number of years. The magistrate enforces these engagements. The Afghauns and Persians, on the contrary, think it a disgrace to release a slave for money, but they often give them their liberty for good service, or emancipate them on their death-beds. I have heard of a great Khaun who thought he was dying, and desired all his slaves who had any dislike to his son to come and receive from him a paper, setting them free in the legal forms. The Afghauns have always a great horror at making people slaves ; they revile the Uzbeks for this practice, and apply to them, with great disgust, the appellation of Audam farosh, or sellers of men.

An author, by no means partial to the Afghauns, bears testimony to this way of thinking

among them ; but as the bulk of their slaves are descended from captives taken in their early campaigns against the Hindoos, I suspect that their barbarous religion encourages them to practise towards idolaters the very crime which they so much abhor when the sufferer is a true believer. *

The Afghaun women are described as large (compared to those of India), and very fair and handsome.

The men are all of a robust make, and are generally lean, though bony and muscular. They have high noses, high cheek-bones, and long faces. Their hair and beards are generally black, sometimes brown, and rarely red. Their hair is always coarse and strong : they shave the middle part of the head, but wear the rest of their hair. The tribes near towns wear it short,

* The following passage from Père Krusinki, is that alluded to in the text. “ Le traitement qu'ils (les Agvans) font à ceux qui deviennent leur captifs par le droit de la guerre n'a rien de la barbarie de la plupart des autres nations de l'Orient. Ils regardent comme une inhumanité atroce, et dont ils ont horreur, l'usage de ceux qui les vendent pour esclaves. Il est bien vrai qu'ils se font servir par eux ; mais outre que dans le tems même de leur servitude, ils les traitent avec bonté et en ont du soin ; ils ne manquent jamais pour peu qu'ils en soient contents, de leur rendre la liberté au bout d'un certain tems : autant differens des autres peuples de l'Asie à cet égard qu'ils le sont du côté des bonnes mœurs.”

Histoire de la dernière Révolution de Perse, tome i. page 166, 167.

but the rest have long and large locks hanging down on each side of the head. They wear long and thick beards. Their countenance has an expression of manliness and deliberation, united to an air of simplicity, not allied to weakness. The eastern Afghauns have the national features most strongly marked; though they have least of the expression above alluded to. The lineaments of the western tribes are less distinct, and exhibit a much greater variety of countenance, some of them having blunt features, entirely different from those I have described; their high cheek-bones, however, never leave them. The western Afghauns are larger and stouter than those of the east, and some Dooranees and Ghiljies are of surprising strength and stature; but generally speaking, the Afghauns are not so tall as the English.

The eastern Afghauns have generally dark complexions, approaching to that of the Hindoostanees; while those of the west are olive, with a healthy colour and appearance; but among them, as among the eastern Afghauns, men as swarthy as Indians, and others as fair as Europeans, are to be met with in the same neighbourhood: the fair are by much the most common in the west, and the dark in the East.

Besides this difference, which is created by climate, the eastern and western Afghauns are distinguished by other peculiarities, which ap-

pear in general to arise from the different quarters from which the two divisions have acquired their manners.

Those of the west have derived their civilization from the Persians, and those of the east from the Indians, and each resembles in dress and manners the people with which it is thus connected ; while the inhabitants of the central part of the south, equally remote from both of the great empires to which I have alluded, and at a distance from great roads, appear to have retained the original habits of their own nation. From the superior extent of the country inhabited by the western tribes, and from the supremacy which two of those tribes have at different times maintained over the whole, the Persian dress, manners, and language decidedly prevail in the nation, and are recognised even in those parts where the Indian customs have acquired most force. It is to be observed, that every thing borrowed from the Persians and Indians, is preserved as it was at the time when first adopted, and consequently varies considerably from the actual practice of both countries in these days. The Indian dress and customs are those of Shauh Jehaun's days ; and the Persian, those of the time of Naudir Shauh. Though the latter period is by much the shortest, the great change which has taken place in Persia,

makes the contrast more striking than in the other case.*

The manners of the Afghauns are frank and open. Though manly and independent, they are entirely free from that affectation of military pride and ferocity, which is so conspicuous in their descendants the Pitans of India. When their address is bad, it is rustic, but never fierce or insolent: the Indian Pitans seem to have copied the peculiar manners of the Eusofzyes, to whom a haughty and arrogant carriage is natural. About towns the Afghauns are in some degree polished, and shew respect to superiors, but in many parts of the country they are plain, and make little distinction of ranks; they all, however, shew great reverence for old age.

Though the Afghauns have that ease of manner which strikes every observer, in comparing

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* There cannot be a greater mistake than to suppose that eastern nations never change their fashions. Our present dress is at least as like that of Charles the Second's reign, as the present dress of the Persians is to that worn when Chardin travelled. No less a change has taken place in India: the jokes of the young courtiers of Delly on the old-fashioned dress and manners of Nizam Ool Moolk, had effects that make a figure in history: and as the dress of the Mogul noblemen at Delly, and in the Deccan, must have been the same eighty or ninety years ago, and are now quite different, it is evident one or other must have changed, if not both. The truth is, European travellers do not perceive slight changes in a dress entirely different from their own.

the behaviour of Asiatics with that of Europeans, yet it is not uncommon to find them bashful; a defect which I have never witnessed in any other Asiatic. Except on formal occasions, they use a good deal of gesture, but it is always of a grave kind, such as stretching out the arm, and bending forward the body. They have, perhaps, more of this kind of action than the Persians, though not near so lively a people; but they by no means equal the gesticulation of the Indians.*

They are also free from that puerility which is, perhaps, the distinguishing characteristic of the last-mentioned people. I found their conversation and their inquiries, though not enlarged, always rational; and they did not seem much delighted with those baubles which generally form the most acceptable presents in India.

The Afghauns are accused by the Persians of ignorance and barbarism; stupidity is indeed the proverbial reproach of all Khorassaun. They

* I may be allowed, in comparing them with a foreign nation, to speak of the inhabitants of this vast empire as one people; but it must not be forgotten that there is a great diversity among the Indians themselves: thus the tall and well-made Hindostaunee speaks extremely slow, and though he uses a good deal of gesture, does not approach to the violence of action employed by the small, black, and shrivelled inhabitant of the Carnatic, who speaks on the most trifling subject with a degree of volubility and eagerness to which no occasion could rouse an Englishman.

certainly have neither the refinement nor the subtlety of their western neighbours; and their want of much intercourse with foreign nations, undoubtedly narrows their views, and, on some subjects, contracts their understandings; but from their state of society, in which every man is obliged to protect his own rights, and where he is, at the same time, of some importance to the community, their faculties must be a good deal exerted and improved; and accordingly the bulk of the people are remarkable for prudence, good sense, and observation. They have also a degree of curiosity, which is a relief to a person habituated to the apathy of the Indians. They always shewed a desire to be informed about the state of countries at a distance from their own, and some were very anxious to improve themselves by acquiring a knowledge of our sciences. I gave a short account of the Copernican system (which was published in Persian by Dr. Hunter) to a Moollah who accompanied me to Calcutta, and two years after his return I received a list of queries addressed to the Newtonianaun English (English Newtonians), requiring an explication of some parts of the system which had embarrassed the learned at Peshawer.*

* My own ignorance of the subject, and the difficulty of finding a person here, who is both a Persian scholar and a mathematician, has hitherto prevented my replying to this paper.

While in Calcutta, I carried a great many Afghauns, of all ranks, from Moollahs to grooms, to see the arsenal, to visit ships, and to some other sights which were new to them, and it was extremely pleasing to see the interest they took in every thing, and the gratification they received. One of the Moollahs, however, was greatly disappointed in not finding the wheel used for boring cannon turned by steam, as he had read in the travels of Meerza Aboo Taulib was the case in England. I have often seen natives of India at spectacles of the same nature, and though they always were polite enough to express much admiration, they did it with a calmness that showed how little they were interested, while the questions which they sometimes asked, were of such a nature as to leave no doubt that their only object was to keep up conversation.*

All communication with the Afghauns is rendered agreeable, by the dependance which can be placed on what they say. Though they are far behind Europeans in veracity, and would seldom scruple to deceive both in statements and promises, if their own interest were to be promoted by their dishonesty, yet they have not that indifference to truth, and that style of

* The Persians are too acute and intelligent to have any of this insensibility, but they are too full of themselves to be very curious about other nations.

habitual and gratuitous falsehood which astonishes an European in natives of India and Persia : a man of the first nation seems incapable of observing any thing accurately, and one of the second of describing it truly ; but unless some prejudice can be discovered to mislead the observer, or some motive is apparent for misrepresenting the truth, one may generally rely on the Afghauns both for correctness and fidelity.

All the Afghauns are remarkably hardy and active. From the nature of their country, they are exposed to the necessity of enduring cold and heat, and accustomed to the exertion of climbing mountains, making long journies on foot and on horseback, and swimming broad and rapid torrents. Nor is this confined to the lower orders, or to men in the vigour of youth. As there is no easier conveyance in the country than a horse, all ranks acquire these habits : so that old Meerzas (or secretaries), who seem hardly able to sit on horseback, will ride at a good pace up and down the steepest and roughest passes, or along the edge of precipices, where one is almost afraid to walk. Almost all of them are, however, impatient of hot climates ; and, when on campaigns in India, the approach of summer used to thin their armies by desertions, even in the vigorous reign of Ahmed Shah. This is the more surprising,

when it is remembered how much of the Afghaun country is in a hot climate.

They are industrious and laborious, when pursuing any object of business or pleasure. No people are more diligent in husbandry, and many of them are indefatigable in the chace; but when not so excited, they are indolent.

The love of gain seems to be their ruling passion; most of the Dooraunee chiefs prefer hoarding up their great but useless treasures, to the power, reputation, and esteem, which the circumstances of the times would enable them to command by a moderate liberality. The influence of money on the whole nation is spoken of, by those who know them best, as boundless, and it is not denied by themselves.

Their love of independence has already been noticed as influencing their government; it appears in some shape in most of their opinions and transactions. Their highest praise, in speaking of a well-governed country, is, that "every man eats the produce of his own field," and that "nobody has any concern with his neighbour." *

This love of personal independence is, however, very remote from selfishness. The nature of their society, where power consists in the

* Khood meekaurund, khood meekhoorund. Kussbau kussee ghurruz nedaurud.

number of a man's relations, produces a very strong attachment between members of the same family, and there is no Afghaun who would not shew his devotion to his clan, if he saw it engaged in any contest. I must except from what I say of family attachment, the rivalry which the elections of chiefs occasion in the head families; the force of blood is never much felt among kings; and the chiefship of a little tribe is as elevated a station in the eyes of those who contend for it as a crown among great princes. This does not indeed happen among brothers, but it is so remarkable in more distant relations, that Turboor, which literally means a cousin, is now the common word in Pushtoo for a rival. I have already shewn how their clannish spirit diminishes their general patriotism, but they all take a lively interest in the *Nung du Pqoshtauneh*, or honour of the Afghaun name; and they are extremely attached to the country that gave them birth, and to the scenes of their early pleasures. A native of the wild valley of Speiga, north-east of Ghuznee, who was obliged to fly his country for some offence, was once giving me an account of his travels; he concluded by enumerating the countries he had visited, and by comparing them with his own: "I have seen
" all Persia and India, Georgia, Tartary, and
" Belochestaun, but I have seen no such place
" as Speiga in all my travels."

They are all very proud of their descent ; a great part of their histories is taken up by genealogies : they will hardly acknowledge a man for an Afghaun, who cannot make his proofs by going back six or seven generations ; and even in their ordinary conversation, they often stop to enumerate the forefathers of any person who happens to be mentioned. *

They are all kind to their immediate dependants, of whatever nation or religion, but the case is different with people who are under their authority, without being personally connected with them. The countries which are completely subdued, as Cashmeer and the provinces on the Indus, suffer much from the rapacity of individuals ; and if they do not often undergo the extremes of tyranny, it is only because wanton cruelty and insolence are no part of the Afghaun character.

Their independence and pretensions to equality make them view the elevation of their neighbours with jealousy, and communicates a

* I remember a striking instance of this in a Doulutkhail, whom I wished to interrogate about Tuk in Damaun, the chief town of his tribe ; he began his answer, " Tuk is the city of Surwur, the son of Kuttaul Khaun, the son of Seleem Khaun, the son of Meer Sooltaun Khaun, the son of Shaub Aulum Khaun, the son of Mahommed Zemaun Khaun, the son of Zuffer Khaun, the son of Khaun Zemaun, who lived in the reign of Jehaungeer, the offspring of Timour the Lame."

deep tinge of envy to their disposition. The idea that they are neglected and passed over, while their equals are attended to, will lead them to renounce a friendship of long standing, or a party to which they have been zealously attached. Unless, however, they meet with particular wrongs or insults, they are said to be faithful in friendship once formed, and mindful of favours, if not effaced by subsequent slights. I can answer for this peculiarity in their character, that they will do any thing that is wanted of them with much more zeal, if a present is made to them in advance, than if it is withheld in the hope of quickening them by expectancy.

It may be foreseen from their customs, which make private revenge a duty, that they will long retain the remembrance of injuries; but this is true only of such serious injuries as they are bound in honour to retaliate; in affairs of less consequence, they are neither irritable nor implacable.

I know no people in Asia who have fewer vices, or are less voluptuous or debauched; but this is most remarkable in the west: the people of towns are acquiring a taste for debauchery, and those in the north-east of the country are already far from being pure. The Afghauns themselves complain of the corruption of manners, and of the decline of sincerity and good faith, and say that their nation is assimilating to

the Persians. Their sentiments and conduct towards that nation, greatly resemble those which we discovered some years ago towards the French. Their national antipathy, and a strong sense of their own superiority, do not prevent their imitating Persian manners, while they declaim against the practice, as depraving their own. They are fully sensible of the advantage which Persia has over them at present, from the comparative union and vigour of her councils, and they regard the increase of her power with some degree of apprehension, which is diminished by their inattention to the future, and by their confidence in themselves. To sum up the character of the Afghauns in a few words; their vices are revenge, envy, avarice, rapacity, and obstinacy; on the other hand, they are fond of liberty, faithful to their friends, kind to their dependants, hospitable, brave, hardy, frugal, laborious, and prudent; and they are less disposed than the nations in their neighbourhood to falsehood, intrigue, and deceit.

CHAP. VIII.

OF THE INHABITANTS OF TOWNS.

I HAVE hitherto confined myself to those points of character or manners which apply to the whole, or nearly the whole, of the Afghaun nation. I shall now proceed to describe the peculiarities of the different classes of which it is composed. Enough has been said, for the present, of the difference between the eastern and western Afghauns; some particular orders of men have also been incidentally described; and the pastoral and agricultural classes will be spoken of in great detail hereafter. The first description of people whom I have now to examine, are, therefore, the inhabitants of towns; and here one is struck with the circumstance, that the greater part of this branch of the population is not composed of Afghauns. It may seem strange to a person in Europe, that the towns should not be inhabited by the masters of the country, yet such was the case in England after the Norman invasion, and such it still is in Uzbek, Tartary, and in some measure in Persia; and probably the reason has in all cases been the same; the ruling nation has thought it de-

grading to pursue the trades which assemble men in towns, and none have resided there but great men and their retainers, who are drawn thither by the court; accordingly, the only Afghauns who reside in towns, are great men and their followers, soldiers, Moollahs, a few who follow commerce (a pursuit not despised among this people), and some of the poorest of the nation, who work as labourers. No Afghaun ever keeps a shop, or exercises any handicraft trade. The greater part of the people employed in these occupations are Taujiks, a nation who are intermixed with the Afghauns in great numbers, throughout all the western part of their country, and who are found even in the east; where, however, the trades alluded to are more frequently exercised by Hindkees, a people of Indian origin, who are scattered over that part of Afghaunistaun, as the Taujiks are in the west. These nations, and the others which contribute to the population of Afghaun towns, will be considered as distinct races, after I have described the Afghauns; at present I have only to speak of the place they occupy as citizens of those towns. In this point of view, we find them divided into bankers, merchants, artisans, and labourers.

The prohibition in the Koraun against Musulmans taking interest, makes most of the business of banking fall into the hands of

Hindoos, whose wary and penurious habits suit them admirably for the trade. They derive their profits from lending money, which they do at an enormous interest, by negotiating bills of exchange, and by transactions connected with the fluctuations of the exchange in the place where they reside. They also mix trade and agency with their regular banking business. Another source of profit arises from advancing money to government for bills on the revenue of provinces, and this hazardous speculation is recommended by a premium, always large, and increasing with the risk of non-payment. Some of the bankers are very rich, but there are numberless little shops set up with very small capitals, which practise the same trade as the great ones, among the poor people of their particular neighbourhood.

When I was at Peshawer, the bankers thought it necessary to conceal their wealth; and one, who took up my bills, for the purpose of remitting his property to India, would only make his payments in the night, when he dug up his money, and paid it to my treasurer with the utmost secrecy. But these precautions were not taken from any present danger so much as with a view to futurity, as Peshawer was on the eve of a revolution, which had already commenced in the west. At that very time, the bankers had great confidence in the government of Shauh Shujau,

and looked with terror to the prospect of its subversion. No exactions were ever made on them, notwithstanding the King's urgent wants ; and in all transactions with government, they seemed to have no fears from the King or the Prime Minister, but only from their inferior agents. When any ordinary courtier was employed to negotiate a loan with them, they said he was likely to impose on or oppress them for his own profit ; but when the affair was committed to a man of a respectable character, who would communicate fairly between them and the government, they met with very equitable treatment. The opposite party levied contributions and extorted money by all means, but they were then struggling to overturn the government ; and though their habits are very irregular, it is probable that the secure possession of the kingdom has now improved their character in this respect. The bankers must derive much security from the great Dooraunees putting money into their hands to be employed to the best advantage ; a practice which identifies the interests of the bankers and the nobility. Needy nobles also afford their protection to bankers, and treat them with great attention, in the hope of being able to borrow money from them ; and like all other classes of industrious people, they derive benefit from the obvious interest which the King has in protecting them against individuals of his own nation.

The merchants are generally Taujiks, Persians, or Afghauns. Though commerce is by no means looked down on in this country, though the merchants are generally reckoned among the upper classes of the society, and though several Khauns of inferior rank, even among the Dooraunees, are merchants; yet there are none of those large fortunes and extensive concerns among them which are seen in Persia and India. The long civil wars have occasioned a great decline of commerce, by rendering the roads unsafe, and exposing whole caravans to be plundered by one or other of the contending parties. Otherwise the situation of Caubul, between India, Persia, Tartary, and Belochestaun, together with the possession of Cashmeer, would not fail to give it great advantages.

The merchants are all sober, frugal, unassuming people; and, from the journeys to foreign countries which they make in the course of their concerns, they are more polished and enlightened than most other descriptions of men. They live comfortably, but never ostentatiously. Moolla Jaffer Seestaunee, whose favour with Shaah Shoojan put him on a level with the ministers of state, always dressed like an ordinary merchant; was never attended by more than one servant, and a man who carried his culleeaun; and never would allow himself to be addressed with any of the titles which are given to people of conse-

quence. It is a proof how much the Afghauns are exempt from the prejudices of India in respect to trade, that no man of any rank would scruple to sell a horse, a sword, or any similar article, which he happened not to require; although regular trade would, of course, be reckoned a very unbecoming employment for the great.

The remaining inhabitants are shopkeepers and artificers. They are divided into thirty-two trades*, each of which has its own Cudkhoda or chief, who manages all transactions between

* The number is confined to thirty-two by including several trades in one class. As it will serve to give some idea of the state of civilization, I shall mention some of the trades which actually exist, taken from a list of seventy-five trades, which a townsman of Caubul (from whom I had the list) could remember. Jewellers, gold and silver smiths, book-sellers, bookbinders, stationers, makers of kullumdauns (a sort of ink-stand and pen-case, of which every man who can write has one), seal-engravers, sellers of armour, sellers of shields (these shields are of buffaloes' or rhinoceros' hides), gunsmiths, sword-cutlers, polishers of steel, sellers of bows and arrows, sellers of glass ornaments for women, three descriptions of shoe-makers, boot-makers, button-makers, silk-thread sellers, gold-wire and gold-thread sellers, saddlers, farriers, painters, fruiterers, cooks, soup-sellers, tobaccoists, druggists, perfumers, sellers of sherbet and of fullodeh, confectioners, embroiderers, and people whose business it is to sew ornaments on clothes of all descriptions, from jewels to spangles. I omit all people who sell the necessities of life, as butchers, bakers, mercers, &c., and all who may be supposed to exist where the above-mentioned trades are found.

the trade and the government. There are no regular taxes on this class of townsmen, though they are of course affected by the duties collected on all articles imported into the towns. They are, however, liable to exactions more distressing than regular taxation. The principal of these is the obligation to furnish shops for the Oordoo Bazaur, or camp market. Whenever the King marches from any city in his dominions, an order is issued to the Cudkhodas to furnish a shop of each trade, to accompany the Court to the next great town, where they are discharged. The artificers suffer most by this regulation, as they are not paid by the work, but are considered as servants of the King, and only entitled to their pay. This pay is not issued regularly, and the people are generally given a sum of money when they are dismissed in lieu of all payments. I do not know whether the sum fixed by the Court is an equitable compensation for the labour imposed ; but the amount which reaches the artificer, after passing through the hands of the courtiers, and of the head of the trade, is very inadequate to the expence and inconvenience he has been exposed to. The other shopkeepers may, perhaps, receive inadequate prices for their goods ; but, from the nature of their transactions, the payments made to them cannot be so arbitrary as those to the artificers. This inconvenience falls on a small number of

the towns-people, as the regular oordoo bazaar is only intended to supply the royal household. There are many other shops which accompany the camp, to supply the Sirdars and the soldiers ; and so great is the distinction between this class and those attached to the household, that the latter endeavour to avoid the duty by bribes to the persons whose business it is to provide them ; while the others go voluntarily, and consider the employment as very profitable. No ordinary towns are obliged to supply oordoo bazars ; and this oppression falls only on the cities of Herat, Candahar, Caubul, and Peshawer. It can scarcely happen to either oftener than once a year, or last longer than three weeks or a month ; but the shopkeepers are always liable to suffer while the King is in their town, by being obliged to furnish articles to his purveyors at their own price. In troubled times, contributions are levied on towns to supply the armies of the competitors. They are generally levied in articles of consumption, but compositions in money are also received.

Perhaps the greatest oppression the townsmen suffer arises from the strictness of the police. It has been mentioned, that a branch of this department is in the hands of the clergy, and that it watches over the minutest breach of the rules of religion and morality. The consequences are extremely harassing from the pre-

texts afforded for extorting money; and this evil is increased by the appointments in the police being farmed. The government can gain nothing by these exactions, since the whole amount paid to the treasury, on account of fines and petty confiscations in the populous city of Peshawar, is only 1500 rupees (equal to 150*l.*) per annum. The profit to the farmers of the offices of police must, of course, be much greater than this; yet it probably bears no proportion to the vexation and anxiety which it occasions to the people. In other respects, the police is good; and there are few crimes or disturbances. The officers of police go the rounds frequently in the night; and every quarter has gates, which are closed at a certain hour, so that robberies are next to impossible. The people are not allowed to go about the streets for that part of the night during which the King's band ceases to play. It ceases between eleven and twelve at night, and does not recommence till day-break; and, as it is heard over every part of the town, it gives sufficient intimation of the time when communication is allowed or forbidden. If any man is obliged to go about in these forbidden hours, he is liable to be taken up, unless he carries a light to shew that he has no secret design.

It may not be amiss to mention in this place the way in which the day is divided in Afghaun-

istaun. The day begins at *Sehr*, which is a little before the commencement of the morning twilight, and which is enjoined as the hour of the first prayers. The next marked period is *Aftaub Beraumud*, or sun-rise; after which is *Chausht*, or luncheon time, about eleven o'clock. *Neemrooz* (or noon) is the short period between *Chausht* and *Awullee Pesheen* (or *Zohr*), an hour prescribed for prayers, and marked by the first inclination of the shadow towards the east. The next time is about four in the afternoon, when a man's shadow is as long as himself; this is called *Aukhree Pesheen*: next is *Asr*, or *Deeger*, an hour of prayer about five. *Shaum* is another time for prayer, soon after sun-set. *Khoofun* is the last prayer, at the end of twilight; and *Tublee Sehum* (the third drum) is the last time the King's band plays (about half-past eleven). These are the terms employed to mark time, instead of the hours of the day, which are never mentioned in common discourse. The day is, however, divided into twenty-four hours, which are counted from six in the morning to six in the evening, and then begin again.

The year is divided into four seasons, as in Europe, commencing from the vernal equinox, when spring is considered to begin. The Mahomedan lunar months are most commonly used, but as they do not suit the seasons, the signs of the zodiac are very often adopted; and in the

East the Hindoo months are better known than the Mahomedan.

To return to the inhabitants of towns, the common people rise at *Sehr*, and repair to the mosque to pray ; after prayers, they go to their shops, which are always distinct from their houses. In the west, they take a light breakfast after prayers, which some do also in the east. At eleven, they eat their luncheon of bread, vegetables, curds, and flesh when they can afford it. In summer they sleep for a couple of hours after their luncheon ; those who have apprentices to take care of their shops, take their luncheon and nap at home, which others do at their shops. We are apt to consider this habit as a great proof of the laziness of the people in hot climates ; but it is to be remembered, that they do not go to rest till ten or eleven, and in summer (the only season when they sleep in the day) they rise at half-past three, which does not make their whole sleep, including that taken in the day, more than equal to what the most moderate enjoy in England.

The great meal of all ranks is called *Sharmee*, and is taken after the last prayers. They all bathe, generally twice a week, but always on Friday. At Peshawer they often merely wash in the open air, but in the towns of the cold country, they always use the *Hummaum*, or hot bath. These baths have been often described.

They contain three rooms heated to different temperatures, and in the hottest the bather is scrubbed by the men of the bath, till every particle of dirt or scurf is cleared off his skin. The entrance money is less than a penny, and all the operations of the bath, including shaving, burning the hair off the body, and dyeing the beard, only cost one hundred dinars (three pence halfpenny); an Abassy (less than one shilling) is reckoned liberal payment from a rich man. The baths are appropriated to the women for some hours every day, and during that time no man is allowed to approach them.

The food of the common people is leavened bread, rice, flesh, vegetables, sometimes cheese, and always Kroot or Kooroot. * Provisions are cheap, and the people derive a great luxury from the prodigious abundance of fruit. At Caubul, grapes are dear when they sell for more than a farthing a pound; pomegranates are little more than a halfpenny a pound; apples sell at two hundred pounds for a rupee (1l. 4s. 4d.); two sorts of apricots are equally cheap, and the dearer sorts are less than a halfpenny a pound; peaches are dearer, but quinces and plums are

* Kooroot is made of dried curds pressed into hard lumps. It is scraped down and mixed with milk, and in this state the Afghauns of all ranks are very fond of it, but it is sour, and to me very unpalatable. It is called "Kooroot" in Tartary, and "Kaishk" in Persia.

as cheap, and melons much cheaper ; grapes often bear scarce any price, and the coarse sort, which is exported with so much care to India, is sometimes given to cattle. Nuts of all kinds are very cheap, and walnuts, with which the hills north of Caubul are covered, sell at two thousand for a rupee. The price of vegetables is also extremely low. The smallest piece of copper money, much less than a halfpenny, purchases ten pounds of spinage, twenty-five of cabbage, and of carrots, turnips, pumpkins, or cucumbers. Coriander seeds, turmeric and ginger also sell extremely cheap. Ice, or rather snow, is to be had in Caubul, during the summer, for a mere trifle. It is dearer at Candahar, but still within the reach of the poorest people. A favourite food at that season is fullodeh, a jelly strained from boiled wheat, and eaten with the expressed juice of fruits and ice, to which cream also is sometimes added. In winter, living is, of course, more expensive, and this is particularly felt in the city of Caubul, where provisions become dearer ; it is necessary to have stoves both in the houses and the shops, and warm clothing is absolutely required ; such indeed is the severity of the climate, that many of the poorest people emigrate to the eastward, where they remain till spring.

The people have a great many amusements, the most considerable of which arise from their

passion for what they call *Sail* * (enjoyment of prospects); every Friday all shops are shut, and every man comes from the bath, dressed in his best clothes, and joins one of the parties which are always made for this day, to some hill or garden near the town; a little subscription procures an ample supply of provisions, sweet-meats and *fullodeh*; and for a small sum paid at the garden, each man has the liberty to eat as much fruit as he pleases. They go out in the morning, and eat their luncheon at the garden, and spend the day in walking about, eating fruit off the trees, smoking, playing at backgammon and other games, and listening to the singing and playing of musicians, hired by a trifling subscription. The people of Caubul even go on parties to the rich valleys of the *Cohdaumun*, as far as thirty miles from the city; these expeditions take several days, but are repaid by the beauty of the place, the innumerable gardens, and the extreme cheapness of fruit and provisions. In Peshawer, the great resort is to the banks of the *Budina* rivulet, and there the climate enables them to keep up this practice all the year; but at Caubul it is changed in winter into parties to hunt wolves, or to shoot at marks.

The people of Caubul, though very religious, and by no means relaxed in their morals, are

* Corrupted from the Persian or Arabic word *Seir*.

wonderfully fond of all sorts of amusement and recreation ; they have often singing and playing in their houses, and delight in fighting quails or cocks, and in all sorts of games and sports.

I have now described the life of the labouring people, and I shall add an account of the life of an elder.

When Mr. Durie was at Candahar, he spent a great deal of his time at the house of a Taujik baker, who had made some money, and retired from business. The following is his account of the life which this man led.

Mr. Durie used to go to the baker's house early in the morning, and generally found him sitting with a kind of Moollah, who lived in the house with him. The morning devotions did not occasion any interruption, as the baker seldom prayed, and the Moollah never. The latter had forsaken the world, and did not observe forms (I conclude he was a Soofee). Their breakfast was bread and soup, which was sometimes made at home, and sometimes ordered from a soup-shop. Mr. Durie seldom breakfasted with them, and seldom met strangers there at that hour. When breakfast was over, they retired into a court-yard behind the house, where they were soon joined by a number of visitors. They sat on carpets, and smoaked tobacco. The Moollah sometimes smoaked the intoxicating drug called Chirs, of which some

of the visitors occasionally partook ; but most of them preferred plain tobacco. They also used to eat fruit and drink sherbet occasionally, in the course of the day. The company used to converse soberly and pleasantly ; but, as the visitors were generally Afghauns, the conversation was often in Pushtoo, which Mr. Durie did not understand. They used also to play a game of the nature of backgammon, and to wrestle, and perform the athletic exercises used in their country, as in India and Persia. It would take a great deal of time to describe those exercises, or the innumerable postures which wrestlers are taught to assume. Some of the principal exercises, I may, however, notice. In one of them, the performer places himself on his hands and toes, with his arms stiff, and his body horizontal, at a distance from the ground. He then throws his body forward, and at the same time bends his arms ; so that his chest and belly almost sweep the ground. When his body is as far thrown forward as possible, he draws it back to the utmost, straightens his arms, and is prepared to repeat the motion. A person unused to this exercise could not perform it ten times without intermission ; but such is the strength it confers when often used, that one English officer was able to go through it six hundred times without stopping, and this operation he repeated twice a day. Another exer-

cise is whirling a heavy club round the head, in a way that requires the exertion of the whole body. It is either done with one immense club held in both hands, or with one smaller club in each hand. A third exercise is to draw a very strong bow, which has a heavy iron chain, instead of a string. It is first drawn with the right hand, like a common bow, then thrown over to the right, and drawn with the left hand, and afterwards pulled down violently with both hands till the head and shoulders appear between the bow and the chain. This last exercise only operates on the arms and chest, but the others strain every muscle in the frame. There are many other exercises, intended to strengthen the whole or particular parts of the body, which a judicious master applies according to the defects of his pupil's formation.

The degree to which these exercises bring out the muscles and increase the strength, is not to be believed. Though fatiguing for the first few days, they afterwards occasion a pleasurable feeling, and a sensation of lightness and alacrity which lasts the whole day, and I never saw a man who had performed them long, without a large chest, fine limbs, and swelling muscles. They are one of the best inventions which Europe could borrow from the East; and, in fact, they bear a strong resemblance to the gymnastic exercises of ancient Greece.

The day passed as described till after dark, by which time the company had taken their leave; and the baker had a good dinner of pilaw and other Persian dishes. Mr. Durie did not often dine with him, nor was there ever company; but there always sat down a party of four, which was made up by the Moollah, a young nephew of the baker's, and an old man, on crutches, who was related to him. After dinner, nobody came in but neighbours; and these were generally Mr. Durie, and two petty Dooranee Khauns, who were not in the army, but had lands and houses, and lived on the rent of them. They both kept horses, and lived in a very respectable way. They were perfectly good natured, and well bred, and always behaved with great civility to Mr. Durie. These gentlemen, and the people of the house, used to converse on religion and war, repeat odes from the Persian poets, and question Mr. Durie about India and the Europeans. They were particularly delighted with some English songs which he sung, and afterwards explained in Persian. The whole party used to sing in turn till late at night * “with great glee;” and “when they had music, they used to sing *together* excellent well:” the baker, in particular, seemed quite transported when he was

* The words between commas are Mr. Durie's.

singing. One of the Khauns also played very well on the rubaub. Such are the employments of idle people within doors. They also go out to sit in shops, and hear the news; to talk to their friends in the market place; to hear tales and ballads in the streets; or to the gardens of Fakeers, which, instead of being places where great austerity is practised, are the resort of all idle people, and particularly of those who smoke intoxicating drugs. They also go out in parties "to gardens, where there are many trees and rivulets for pastime;" a pleasure, of which Mr. Durie speaks in very high terms. To this it may be added, that persons in easy circumstances often drink wine in the evening, and have people to dance, sing, and exhibit feats of strength or dexterity. The dancing is commonly performed by boys. Female dancers are not uncommon in Peshawer, but very much so to the west.

The common people in the Afghaun towns wear the dress, and retain the customs of the country to which they happen to belong; and, in consequence, the streets exhibit a curious spectacle in the assemblage of people from the different tribes and nations of the empire, each distinguished by the peculiar dress and manners of his race. Notwithstanding this circumstance, and the diversity of habits, language, and religion, which must be found in such a society,

they all seem to mix well, and to live in perfect harmony with each other. The only exception to this, is the enmity between the Sheeahs and Soonnees of Caubul, and even they associate and intermarry with each other.

From all that I have seen or heard, and particularly from the accounts of Mr. Durie, I should not suppose the condition of the people in towns to be unhappy. But their situation would be dreadful to an Englishman : and the ease they enjoy, must be attributed to the practical philosophy, which all men acquire in similar circumstances, and which enables them to bear the evils to which they are habituated, without reflections on the past or fears for the future.

CHAP. IX.

OF THE GREAT.

THE only class of inhabitants that remains to be described is composed of the great; under which denomination, I include all the Dooraunee chiefs, and the heads of the tribes, with the principal persons who follow them to Court, and all the Persians and Taujiks who hold offices about the King. The first classes of these nobles occasionally reside at their castles; but that is only when they are at variance with the King, or during short periods, when the Court is in the neighbourhood; and they can make expeditions to their own castles to avoid the heat of summer, or to enjoy the amusements of hunting. Their permanent residence is always with the Court.

Their houses are on the plan of those which I have seen at Peshawer*; but their residence at that city being only temporary, they are not so magnificent there as in other parts of the country.

They are all enclosed by high walls, and contain (besides stables, lodgings for servants, &c.)

* See Journal.

three or four different courts, generally laid out in gardens, with ponds and fountains. One side of each court is occupied by a building, comprising various small apartments in two or three stories, and some large halls, which occupy the middle of the building for its whole height. The halls are supported by tall wooden pillars, and Moorish arches, carved, ornamented, and painted like the rest of the hall. The upper rooms open on the halls, by galleries which run along half way up the wall, and are set off with pillars and arches. The halls, being only separated by pillars and sashes of open wood-work, can always be thrown into one, by removing the sashes. The back of the innermost one is a solid wall, in which is the fire-place. The upper part of this wall is ornamented with false arches, which look like a continuation of the galleries, and which, as well as the real arches, are filled up on great occasions with paintings in oil, looking-glasses, and other ornaments. There are smaller rooms along the other sides of the court-yards; and among them are comfortable apartments for the retirement of the master of the house, one of which at least is fitted up with glass windows, for cold weather. There are fire-places in many of these different apartments. The walls and pillars are ornamented with flowers in various patterns, painted in distemper or in oil, on a white ground composed of a sort

of white wash, mixed with shining particles, which is called Seem Gil, or silver earth. The doors are of carved wood, and in winter are covered with curtains of velvet, embroidered cloth, and brocade. In all the rooms, at a height which is easily within reach, are arched recesses in the walls, which are painted very richly, and by a strange depravity of taste, are thought to be embellished by glass bottles of various coloured pickles and preserves. The poor also have these recesses, which they ornament with China cups, and in which they store their fruits for winter consumption; the curtains in their houses are of quilted chintz, or of canvas, painted with birds, beasts, flowers, &c. in oil. The pictures in the houses of the rich are mostly, if not entirely, done in Persia; the figures are old Persian kings and warriors, young men and women drinking together, or scenes from some of the Persian poems. The principal ornaments of the rooms of the great are carpets and felts, which serve them in place of all other furniture. Persian carpets are too well known in Europe to require any description, but there is a kind made near Heraut, which excels all others I ever saw; they are made of wool, but so fine and glossy, and dyed with such brilliant colours, that they appear to be of silk: carpets of highly wrought shawl are also

used, but this piece of magnificence must be very rare, from the enormous expence.*

There are felts for sitting on, spread close to the wall, all round the room, except where the entrance is, which in the halls is always at one end. They are brownish-grey, with patterns of flowers in dim colours; that at the top of the room is broader than the others, which are about three feet and a half, or four feet broad. On the upper felt are smaller carpets of embroidered silk, or velvet, with cushions of the same, for distinguished visitors.

The Haram (or seraglio) is always in the innermost court. It has a separate entrance, but communicates by a private passage with the apartments where company are received.

The palaces even at Caubul or Candahar are probably very inferior to those of Persia; and certainly none of them would bear a moment's comparison with a highly furnished house in England.

The dress of the great is on the Persian

* Moollah Jaffer of Seestaun had a shawl carpet of great size, with separate pieces for sitting on, which was bespoke for Shauh Mahmood, and which was bought for a quarter of its price after that prince was dethroned. Moollah Jaffer asked 10,000*l.* for it, which he said was far below its value: he intended to try to sell it at the courts of Persia and Russia, and if he failed, to cut it up and sell it in pieces to the Turks.

model ; it consists of a shirt of Kuttaun (a kind of linen of a wide texture, the best of which is imported from Aleppo, and the common sort from Persia) : a pair of wide silken trowsers ; an under tunic of fine Masulipatam chintz, with some small pattern, which reaches below the middle of the calf, and completely covers the thighs and upper part of the leg, and which is fastened close to the body with strings ; an upper tunic of the same kind, but of different materials ; a shawl girdle, and an Afghaun cap, with a shawl loosely twisted round it, in the form of a turban : to this must be added, white cotton or shawl stockings, and Persian shoes ; and a large mantle thrown over the shoulders. There are rows of buttons and loops down the breast of the tunic, and at the sleeves, and one kind of mantle has a row of immense sugar-loaf buttons, with corresponding loops ; the upper tunic is generally made of some costly but plain material : a stuff called Oormuk, made of camel's hair, and generally of some shade of brown, is common ; as is cloth of strong dark coloured cotton. Satin, shawl, and Persian brocade are also worn ; and for full dress, they have very magnificent tunics of cloth of gold. The shawl round the waist is of a kind seldom seen either in India or in England, it is long and narrow (about a foot and a half broad), and is wrought all over. As the price of shawls depends on the

quantity of work in them, it is of course very expensive; a good one can scarcely be purchased under 150*l.* or 200*l.* The shawl round the head, is the kind worn by ladies in England, and by all rich people in India. The shawls worn for tunics are made for the purpose, and sold in pieces; they are covered with small flowers on a coloured ground. The mantle is of the same kind of shawl, with very large flowers, such as are seen on the borders of Indian shawls. It is also made of all the other materials already mentioned, which vary with the season: in summer a single robe of light silk is enough, and in winter the mantle is often lined and trimmed with expensive furs. When they travel, they generally wear broad cloth, and then they are always in boots, which are of the same kind through all ranks, viz. high, with a peak and tassel in front of the knee, made of very strong brown leather, with narrow heels shod with iron. The rich, however, sometimes have them of green or black shagreen leather.

It was formerly a regulation, that no nobleman should appear at Court, unless in cloth of gold. That form is now dispensed with; but every man must be in boots, and wear a sword; and those on whom the King has conferred the privilege, must wear an ornament of jewels on the right side of the turban, surmounted by a high plume of the feathers of a kind of Egret.

This bird is found only in Cashmeer : and the feathers are carefully collected for the King, who bestows them on his nobles. The only other ornaments they wear, either of gold or jewels, are about their swords, daggers, and pistols. The sword is of the Persian form, which is worn all over the West. The hilt resembles our own, except that it has no guard for the fingers : the blade is narrower, and more curved than ours. Indian steel is the most prized for the material ; but the best swords are made in Persia and in Syria. The dagger is often the long Afghaun knife, which has a blade about two feet long, and more than two inches broad at the bottom, and growing narrower till it comes to a point. It has an edge on one side ; and the back is very thick to give it strength and weight. The handle is just large enough for the hand ; and has no guard, except what is formed by the blade projecting over the hand. When sheathed, the whole sinks into the scabbard, and only about an inch of the handle is seen. The Persian short dagger, with a very thick handle, is also common ; but the handsomest kind is, I believe, derived from the Turks. One of this description formed part of the dress of honour conferred on me by the King, and is probably now in the Persian office at Calcutta. It was about fourteen inches long : the sheath and handle were both round, tapering to a point,

where there was some sort of ornament : the upper part was set with jewels in rings, and the top was almost covered by a bad ruby, set with diamonds. Nothing could be more elegant than the outside ; but when drawn, a knife was produced, which, though of fine steel, was exactly of the shape of a small carving knife. The great men have swords, daggers, belts, &c. richly embellished with jewels for great occasions ; but those they usually wear are plain, and it is not always the best sword that is most adorned. A sword, sent by the King of Caubul to the Governor General, which had belonged to Tamerlane, and afterwards to a succession of the Suffavees (or Sophis) of Persia, and which was taken by the Afghauns at Isphahaun, had no ornament, except some gold about the hilt, and an embossed sheathing of the same material, extending about six or seven inches up the scabbard. Great men sometimes wear a pistol in their girdle, but more commonly have them in their holsters. Those made in Daughestaun (to the east of Georgia) are most prized ; but I have seen imitations of them made in Cashmeer, which could not be distinguished from the originals. All ranks go unarmed, except at Court, or on a journey.

The ladies wear the Persian dress, and, of course, have an endless variety of clothes and ornaments. The most remarkable parts of their

dress are their pantaloons of stiff velvet, or highly wrought shawl, or of silk; and their jackets, of velvet, brocade, &c. which much resemble those worn by our dragoons. They have three rows of buttons, joined by broad lace ornamented with coloured flowers wrought into it. The back part of the sleeve comes down beyond the fingers, and is worn doubled back, so as to shew the lining of tissue or brocade.

The ceremonies of the great are on the same model as those of the common people. The place of honour is in the corner of the room, at the end opposite the entrance. The master sits there, facing the entrance, and with his side to the garden or court-yard. A row of servants is drawn up immediately below him (in the Court); and, from the usual height of the hall above the ground, their heads are not high enough to admit of their seeing the company inside. If the owner of the house is visited by a superior, he advances to meet him, but only rises in his place to receive an equal: to an inferior, he merely rises on his knees. It is a mark of great attention in the master to place a guest in his own seat; and the nearer to him, the more honourable the post. The great maintain households on the plan of the King's. They have porters, called Caupehees*, who

* From the Turkish word for a gate.

stand at the outer gate, with long staves in their hands. A visitor is received here by one or two Ishikaghaussees*, who conduct him through the first court. At the next door are other porters, with ivory-headed staves; and he is there received by officers, who lead him through different courts, always with the same forms, till the Arzbegee presents him to the great man, and points out the proper place for him to take his seat. After this, there are no more forms, and no restraint on conversation, but what must be imposed in most countries, by the particular temper of the great man, and the degree of dependence of the visitor. The manners of the great are mild and plain, and, at the same time, dignified and manly. The officers I have mentioned are dressed like gentlemen of the country, and their appearance improves as their station is nearer the reception room; but the other attendants are far from showy: and the great in Caubul seem to be averse to parade, and to pique themselves more on the order and silence of their attendants, than on their number or the splendour of their appearance. In like manner, when they go out, their followers are by no means numerous; but are marshalled with great regularity, and march in silence and good order. In India, the coming of a great

* A Turkish word, meaning " Master of the Door."

man may be known while he is a mile off, by the shouting of his attendants, the blowing of trumpets, and beating of drums ; and though his retinue is very picturesque, from the number of men on foot and horseback who compose it, the rapidity and confusion of their movements, the lively colours of their dresses, the shining of their arms, and the glitter of the standards of cloth of gold which are mixed with them ; yet nothing can give a less idea of discipline and decorum. In Caubul, on the contrary, a nobleman mounts his horse, and is alighted, and almost in the room, before you have notice of his approach.

The servants in Afghaunistaun are remarkable for activity and fidelity. They do every sort of work with cheerfulness, attend their master mounted and well armed when he travels, and are often trusted with his most important secrets. Their masters send them with the most confidential messages, without taking any precaution, but that of providing for their being believed by the person to whom they are sent. For this purpose, the master gives his ring, or some other article which is generally about his own person, or else instructs the servant to allude to some indifferent matter, that is only known to his master and the person to whom the message is to be delivered. For example, a servant begins his message with saying : “ If you and my mas-

ter were sitting by yourselves in such a garden, and he told you that he had counted thirty-four different kinds of flowers within a few yards in the hills of Caubul, that is to be a sign to you that what I say is from him."

The servants are fed in the house, and clothed at their master's expence, besides which they get their wages once a quarter. They are often soldiers in the Dusteh, or regiment, which their master commands.

The life of the great naturally differs from that which I have attributed to the common people. They do not get up till sun-rise, when they pray and read the Koraun, and religious books, for an hour, or thereabouts. They then have a breakfast of bread, butter, honey, eggs, and cheese : after this they repair to court, where the officers of the household have assembled at a much earlier hour. They remain at the palace till *Chausht*, and during that period they sit in the apartments allotted to their respective orders, transact business, receive petitioners, and do a great part of their official duty : those who are most employed, have their luncheon brought to them at the palace, and remain there till the Court breaks up for the day ; but the generality go home to this meal, and in summer take their usual nap after it. When they awake, they perform their devotions, and read a little, then receive visitors, and dis-

patch such business as could not be done at the palace, till *Deegur*, when they again repair to court. At dark they return home, and amuse themselves till a late hour, when they dine, and afterwards many drink wine, when they have private parties. At their great entertainments, of course, nothing of this kind is thought of, but unless on such occasions they have only intimate friends at dinner; Chausht being the meal to which they usually ask strangers. It is not to be supposed that all the great drink wine; on the contrary, the bulk of the Dooraunee Sirdars abstain from it, and all try to reconcile the practice with decency; but as their debauches are always carried on in company, this seldom can be done. It may be supposed that all great men have not their time so fully occupied as those I have described; they do not, however, want ways of filling it up agreeably, for though their lives are more austere than those of the common people, they delight in hunting and hawking, and have many resources in reading or hearing books read to them: it is even a profession to read, and the *Shauh Naumeh*, the great heroic poem of *Ferdausi*, has a large class of readers, called *Shauhnau-meh Khoons*, whose business it is to read it, or recite the fine passages with proper emphasis and action. Those who are not disposed to literature, have Persian and Pushtoo singers,

and play at chess, backgammon, or cards. The two first games are nearly the same as ours, but the third, which is more rare, is played, as in India, with round cards, and differs in many respects from what we play. They also have gardens near the town, where they retire with a few friends, and where they sometimes give large parties. On the whole, however, their style of living is very inferior to that of the nobles of Persia, and does not correspond with the vast fortunes which some of them are said to possess.

All that I know of their entertainments may be communicated by a description of one which was given to the British mission at Peshawer, by Meer Abool Hussun Khaun, the Mehmaundaur of the embassy. We were first introduced into a large court, in the centre of which was a pond, surrounded by many rows of small lamps, the light of which was reflected from the water, where other lamps floated on boards; many torches were also stuck up round the court, and all together gave a light as strong as that of day, and showed the place filled with attendants and spectators.

We entered through a high gate, on each side of which were some buildings, and over all an open gallery. Opposite to us were the painted pillars and arches of a hall, and on each side were buildings, the lower part of which only

contained one or two doors, but which I believe had windows in the upper story. We were received in the hall opposite the gateway, which opened on the court, and partook of the illumination. We entered, as is usual, by a door at the lower end of the room, and took our seats at the top. The floor was covered with a rich and beautiful carpet : along three sides of the room were felts covered with cloth of gold, for the guests to sit on : those at the upper end were particularly magnificent, being velvet of the brightest colours, richly embroidered with gold. The doors were hung with curtains of cloth of gold, or of highly embroidered silks, and the galleries round the upper parts of the room were closed with Persian pictures, round which appeared a profusion of gold cloth and embroidery. Among other things, I observed with some surprise a large piece of silver cloth, in which the sun rising over a lion (the royal ensign of Persia) was wrought in gold. There were mirrors in different parts of the room, and we were astonished to observe two of dimensions superior to any of those which we had brought with so much difficulty over mountains and deserts, to give the King an idea of English manufactures. Those in the room, we understood, had all come overland from Europe, through Persia or Tartary. Along the middle of the room was a row of lights : thick candles, surrounded with

wreathes of flowers in coloured wax, were placed alternately with artificial trees, in which the lights were disposed among leaves, flowers, grapes, and other fruits, represented in wax in their natural colours. On the gold and velvet, with which the upper part of the room was spread, were placed, with more civility than good taste, a row of plain chairs for our accommodation; and soon after we were seated, trays of sweetmeats were handed round. Soon after a dance of women began, and fire-works were let off in the court; and our attempts at conversation, amidst the din of the instruments, the shouts of a dozen male and female singers, and the noise of the fire-works, were disagreeable and interrupted. Tea was served round, in china cups, without cream, very sweet, and rendered most disagreeable by an infusion of anise seed. When dinner was announced, the dancing ceased, and our entertainer (who was a Sheeah) found some pretence to withdraw.* We sat down on the ground to dinner, which was placed before us on trays with lids, wrapped up in white cloth, concealed by brocade covers with gold fringes.

* The Sheeahs (in Caubul at least) are very strict in eating with none but Mussulmans, in which they form a contrast to the Soonnees. Colonel Franklin makes the same remark of the Soonnees in Persia; and it is probable that the least numerous and most persecuted of the sects, is most scrupulous in each country.

The dishes, according to the Persian fashion, were dyed of all colours, and ornamented with a profusion of gold and silver leaf. They were served in china dishes, and consisted of all kinds of roasted, boiled, and baked meat, pilaws and ragouts, with many things which it would be difficult to describe. We were attended by well-dressed servants, mostly Persians, who are reckoned the best servants, and whom the Afghauns employ as cooks, *maîtres d'hôtel*, &c. as we do Frenchmen. In the midst of so much magnificence, and really so much neatness and arrangement, it was curious to see the servants snuffing the candles into a tea-cup with a pair of scissors, and others jointing the meat with a large penknife, and then tearing it to pieces, and laying it on our plates with their hands. It is, however, but just to say, that this was not done till they had washed their hands, and tucked their sleeves up to their elbows. The dinner was cold, and consequently not much relished; and the uniform dancing, and indifferent fireworks, which lasted without intermission till two in the morning, deserve but little praise.

The entertainment on the whole was rather splendid than agreeable (particularly as some hours of the time were spent in a private apartment, discussing the ceremonial of our reception by the King); but one, which we soon after received at a garden, was far more to our taste;

and I shall add a description of it to shew the nature of this sort of party among the great. It was given in the garden, which is called after Timour Shaah, who laid it out. It was a very extensive square, enclosed by brick walls, and divided by two very broad avenues of alternate cypresses and planes, crossing each other at right angles in the middle of the square. The open space in the centre of each avenue was filled with a very long and broad bed of poppies, on each side of which was a walk between borders of flowers. In the four squares, into which the avenues divided the garden, were innumerable fig, peach, plum, apple, pear, pomegranate, quince, and mulberry trees, in full blossom: here and there was scattered a high poplar tree. In some places, the ground below the trees was sowed with beans, which were then in flower. The appearance of the garden, setting aside the recollections of Europe which it excited, was really delightful. The scents, which sometimes came on the wind, were enchanting, and the whole was completed by the singing of the birds, whose notes we thought we recognized; and every one was anxious to attribute them to some of those which he had most admired in England. Tents had been pitched in the garden; and one in particular had a very pleasing effect, in the midst of the whole, at the place where the avenues cross each other. The

roof of it was green and red, and the walls were of open work, so as to admit the air, without permitting those in the tent to be seen from without. The interstices were so shaped, and the colours of the solid parts so disposed, as to make the whole very light and elegant. After a long walk, we sat down under a tree, listened to the birds, and talked with the son of our Mehmaundaur about our country and Caubul, of which he gave an enchanting account: that city, and its 100,000 gardens, were indeed a common topic of praise and admiration. When we went to the tent, we found our Mehmaundaur, accompanied by the King's Imaum and some other Moollahs. The Imaum, who was a plain, open, talkative, pleasant man, expatiated on the beauties of Caubul, which, he said, we must see, and launched out in praises of the Afghauns and their country. On this, or some other occasion, he was very inquisitive about the reason of our cropping and docking our horses; laughed heartily at the practice; and said, if ever he had a vicious horse, he would send him to us to be made an example of. After some time, these gentlemen went away, and left us to take some relief from the fatigue we suffered in sitting cross-legged, which, though entreated to sit at our ease, we always continued to do, as we knew how rude any other posture would be thought. After some time our Chausht or

luncheon was brought in. Basons and ewers were handed round to wash our hands. After which, they spread a large-flowered chintz table-cloth, ornamented with Persian verses on the bounty of God, and other mottos, such as were thought fit for a table-cloth. Trays, covered with white calico, were then put down, and the calico, when unfolded, was spread over our knees. Each tray contained fifteen or more dishes, saucers, and cups, large and small, in which were two large pilaws, several little dressed dishes, relishes, pickles, and preserves. A bowl of sherbet was in the middle of each tray. Besides these, there were dishes of the Doomba lamb, dressed plainly; but full of juice, and much improved by the flavour of the sauce and stuffing. There were also flat cakes of leavened bread to serve for plates, besides the bread for eating. When we had done eating, which we did most heartily, warm water was handed round for washing, the dishes and table-cloths were removed, and our culleeauns were brought in. As soon as this was done, three dancing girls were introduced to amuse us with their singing and dancing. They were incomparably superior to those of India in face, figure, and performance. Their dress, though not so rich as is usual in Hindostan, was in much better taste. They wore caps of gold and silver stuffs. Their hair was plaited in a very becoming manner;

and little curls were allowed to hang down round their foreheads and cheeks, with a very pretty effect. They had perfectly white teeth, red lips, and clear complexions, set off by little artificial moles like patches. Their complexions, however, were perhaps indebted to art, as rouge is very common among the ladies of Caubul. Their dancing had a great deal of action. The girl scarcely ever stands while she sings (as those in India do); but rushes forward, clasps her hands, sometimes sinks on her knees, and throws herself into other attitudes expressive of the passions, which are the subject of her song; and all this action, though violent, is perfectly graceful. Behind, stand a number of well-dressed fiddlers, drummers, and beaters of cymbals, with long beards, and an air of gravity little suited to their profession. All these disturb the concert, by shouting out their applauses of the dancers, or joining in the song with all the powers of their voice. The Moollahs, it appeared, could not properly be present at this exhibition; and I was soon called to join the Imaum, who, with the Mehmaundaur (also an officer of high rank), had been commissioned to negotiate with me. We sat down on a carpet, under a plum tree, and had a long conversation, which the Imaum, who had no great fondness for business, often interrupted by questions and speeches to Mr. Richard Strachey, the Secretary

to the Mission ; such as “ Strachey, let me look at your seals ;” “ What the deuce is this figure ?” “ Have you got such a thing as a Sepoy glass about you ?” At last our business was ended, and after some jokes on the dress of our respective nations, we took another walk in the garden, and then went home. *

This garden is close to the balla hissaur, but is divided from it by a public road. The King often retires thither ; and sometimes carries some of the ladies of his seraglio along with him. On these occasions, a number of officers, called Koorkehees, are stationed on all the roads which lead to that already mentioned, to prevent any one approaching while the Haram is passing. It only remains to say a few words concerning the character of the great, which terminate my observations on that class.

* All the men of the guard and retinue of the Mission, who had attended me to the garden, were admitted to view it between our walks, and were entertained while we were at our luncheon. The mixture of European and Asiatic dresses, and the inconsistency between the scene and some of the figures that were moving up and down it, amused us all. Among others, we descried my groom, who was strutting about one of the large walks, with his hands in his pockets, apparently recollecting the most knowing of his London airs, when he was accosted by a Persian, in a high skin cap, and a tunic that reached to his heels. This couple conversed for some time by signs ; and soon got so well acquainted, that they shook hands, and walked off arm in arm into one of the smaller alleys.

In examining the conduct of the Afghaun chiefs, as followers of the Court, we certainly take their character in the most unfavourable point of view. In their behaviour to their tribes, respect for public opinion makes them sober, decent, tolerably just, and always kind and conciliating ; but, at Court, they cannot but imbibe the corruption of the atmosphere in which they live ; and even in speaking of the Afghaun courtiers, we may safely pronounce that they are the worst part of the nation. If the Persians be thrown into the scale, the crimes and corruptions of the Court would weigh down those of all the rest of the population. As far as my opportunities of observation went, I must own I found the Dooraunee Sirdars sincere and direct, and had every reason to believe them high-minded, and as honourable at least as any other nobility in Asia ; but the rest of the people about the government were very generally mean, false, and rapacious. Even the Sirdars, when in power, made money by the most disgraceful extortion ; numbers of them had deserted from one party to another, with shameless perfidy ; and none, however attached to the cause in which he was engaged, was at all inclined to make pecuniary sacrifices to promote its interest. Much jealousy and discord also prevailed among the most powerful Sirdars, and many open or secret acts of enmity were put in

practice by them against each other ; but on the whole, their character was greatly superior to that of the other classes about the King. Every day furnished some example of the bold intrigues, open falsehoods, and daring forgeries of the Persians ; and no experience in India could prepare a foreigner for the impudence and beggarly importunity of most of the lower officers of the state. Even this general fact, however, was not without exceptions ; and if the best of the courtiers were not quite exempt from the vices imputed to their order, there were some men of decent character even among the Persians.

The character of the Afghaun chiefs will be in a great measure unfolded in the historical sketch annexed to this account, and in various parts of my journal ; but an account of those who were at the Court of Shauh Shujau, when I was there, may serve to give a general idea of their disposition and manners. The chief was Akram Khaun, of whom enough has already been said.

The next man was Muddud Khaun, the chief of the Iskharkzyes, whose grandfather distinguished himself greatly in the Persian wars, and is said to have wounded Naudir Shauh in battle ; his father was one of the greatest and most warlike of the Dooraunee Sirdars, and Muddud Khaun himself was possessed of great wealth,

and was extremely respected. His manners, dress, and behaviour were always spoken of as particularly decent and dignified, though he lived in no kind of splendour. He was said to be a man of talents, and of a good education ; but it gives no great idea of his capacity, that his studies were chiefly in physic and astrology ; the first of which was recommended by his weakly constitution, and the second by the unsettled times in which he lived : he was, however, very popular, and had a great reputation for his knowledge of the art of commanding, for his skill and courage in war, and for every thing but liberality. His character for faith was so good, that even in the troubled times he had witnessed, he had never been required to take an oath ; and although it could not be concealed that he had given up the city of Heraut, with which he was entrusted by Shauh Zemaun, to that prince's rival, yet from the account he himself gave of the transaction, it appeared that he was driven to it by the suspicions and designs of a son of Shauh Zemaun's, to whom the nominal government of Heraut belonged.

The best of the order was Goolistaun Khaun, the chief of the Atchikzyes, to whose merits the whole country bore testimony. He was brave and sincere, patient in investigation, indefatigable in executing justice, and never was accused of receiving a present. He was absent at

his government of Caubul all the time I was at Peshawer.

Ghuffoor Khaun was a man of wealth and consequence, but destitute of firmness and capacity. He had deserted from Mahmood to Shujau, for which he suffered death on the field of battle at Neemla, about a month after I saw him.

Auzim Khaun held the office of Nussukbchee Baushee, answering to that of our Earl Marshal in old times. He was by no means deficient in abilities, but more remarkable for his steadiness and honour; Shauh Mahmood having ordered him to put Waffadaur Khaun and other Suddozyes to death, contrary to a custom which is almost sacred among the Dooraunees, he refused to obey; Mahmood at first was enraged at his contumacy, and ordered the guards to fall on him with the butt ends of their matchlocks; but notwithstanding the cruel treatment he received, and Mahmood's threats that he should be put to death if he did not obey, he persevered in his refusal, and in time obtained Mahmood's confidence, by his firm adherence to his principles.

Meer Hotuk Khaun, nephew to the famous Sirdar Jehaun Khaun (the greatest of Ahmed Shauh's generals), was the chief of the intelligence department. He was a good scholar, and an excellent Persian poet, but as his learning lay in poetry, history, and other branches of elegant

literature, instead of law, he derived no respect from his acquirements. He was a quiet, timid man, not at all disposed to tyranny, but accessible to corruption.

By far the most remarkable of the chiefs of that time, was Ahmed Khaun Noorzye, the head of the great tribe of Noorzye, and one of the few remaining soldiers of Ahmed Shauh. He was a man of prodigious strength and stature; though considerably upwards of seventy, and rather corpulent, he bore the marks of his former vigour, and was still a very handsome man. He had a fair complexion, with a high hooked nose, a stern countenance, hairy cheeks, and a long beard; his manner was very plain, with an affectation of roughness and sincerity, which he prided himself on retaining. He was, however, no pattern of ancient faith; he had twice deserted his party on the field of battle, and was in correspondence with the enemy at the time when I saw him. His clumsy fraud, however, defeated its own object, and he was distrusted by both parties, without ever having gained by deceiving either. He had held the highest commands in the state, and had served with reputation in Khorassaun; he had, however, been beaten by the Uzbeks in Bulk, and by the Talpoorees in Sindh. It is remarkable that his defeat on the last occasion, was owing to his attempting to practise the Uzbek mode of war, which had been

so successfully employed against himself. He was, however, a man of great personal courage and firmness, but avaricious even among Afghaun Sirdars. His consciousness of treachery during the time I was at Peshawer, made him loud in his zeal for Shauh Shuja's cause; and to draw off the public attention from his own proceedings, he affected great alarm from the English, and harangued against foreigners and their arts on all occasions. His stratagems were, however, unsuccessful: his correspondence was discovered, and he was again thrown into prison about the time I left Peshawer. The success of Mahmood's party procured him his liberty for a time, but his own ill conduct, or his bad character, exposed him again to suspicion, and he ended his days in a prison. Even when I saw him, he had just suffered a long imprisonment, but the King, in his distress, had released him, and endeavoured to regain his attachment. He had been restored to his rank, and had received great honours from the King; but as he was afraid of being called on to contribute to the support of the government, he affected extreme poverty. I found him in a house which had gone to ruin during his long confinement; it was at some distance from the town, and the hall where he received us, opened on a neglected garden; part of the roof had fallen in, and the walls, which seemed to have been well finished,

though plain, bore evident marks of decay; there was no carpet, nor even felts to sit on.

We found the Khaun seated, with four or five other persons. He was dressed in the usual manner, and very plain: He rose, and came forward to meet me; and, on my holding out my hands to receive him in the Persian fashion, he declared in a rough voice that he was for no Persian professions, and said something of Afghaun sincerity and true friendship: He then seized me by the arms with a rude gripe, and pressed me with great vehemence to his breast. We then sat down, and the Khaun, after inquiring about my health, and paying the usual compliments, began to declaim against the Persians and Persian refinements; praised his own Oolooss, which he said was 100,000 strong; and talked of the devotion of the Dooraunees to the King and royal family, and of the impossibility of supplanting it. The meaning of this harangue appeared to be, to make a shew of his attachment to the King on so public an occasion; and also to prove his patriotism, by impressing me with an idea of the fruitlessness of any designs on the Dooraunee state. I made such replies as were likely to convince him and the by-standers of the vanity of his apprehensions, without appearing to apply what he said to myself. Notwithstanding his affected roughness, his behaviour, and his ordinary conversation, during my

visit, were perfectly polite and attentive. He sent me a present next day, as is usual; and, as he was unable to return my visit, I sent him a present, without waiting for that ceremony: He sent a polite message of thanks; and was highly pleased with a pair of spectacles, with which he said he should be able to read the Koraun better than with those of his own country; but he returned a pen-knife with many blades, begging me to give him a larger one instead. And I learned from a by-stander, that when he first saw it, he had said "what am I to do with this thing like a scorpion? I wish the Envoy would give me a knife, that a man could make some use of." When this was related to me, it introduced many stories from my visitors about Ahmed Khaun's manners. All said that he would eat three sheep's heads for breakfast, and the greater part of a sheep for dinner. On another occasion, when Ahmed Khaun's manners were talked of among two or three people whom I knew well, I happened to mention the kind of salute he had given me, which afforded great entertainment to the company. But next day, the story came to Ahmed Khaun's ears; and he thought it necessary to send a formal apology, explaining that the kind of embrace he had given me was really in the old Afghaun fashion, and was his constant practice with people for whom he had a regard.

I cannot give a better idea of the *Dourannee* Sirdars, or contrast them more with the Persians, than by relating a part of my own transactions with them both. At a time when *Shauh Mahmood* was advancing from the west, *Shauh Shujau's* army, which had been collected at a great expence, was defeated and dispersed by the rebels in *Cashmeer*, and he was entirely destitute of the means of raising another for the defence of his throne. In these circumstances, it was of the utmost importance to him to obtain pecuniary assistance from us ; but our policy prevented our taking part in the civil wars of the country, and our public declarations to that effect did not leave us at liberty to do so, consistently with good faith, even if we had been so inclined. The ministers, who were employed to persuade me to depart from this line of conduct, were two Persians and a *Moollah* ; but other persons of the same description were employed to influence me in the shape of ordinary visitors and disinterested friends. I frequently found some of these in my hall when I rose ; and, although the necessity of retiring to *Chausht* procured me a respite of some hours during the day, the ministers were often with me till two hours after midnight. There was no argument or solicitation which they did not employ : they even endeavoured to persuade me that our *Indian* possessions would be in danger if we refused so

reasonable a request ; but, even *they* never insinuated that I should be exposed to any personal risk. The utmost of their threats, (and those certainly were embarrassing,) consisted in assurances that the Queen would send her veil to me ; and that, when Akram Khaun returned from Cashmeer, he would certainly come nun-nawautee to my house. But these fears were dispelled on Akram Khaun's arrival. At my interviews with him, the same subject was renewed ; but all importunity, and even all solicitation, was at an end. Akram proposed, in direct terms, schemes of mutual benefit ; which, while they provided for the King of Caubul's wants, undoubtedly appeared to him to offer great and immediate advantage to the British ; and, which shewed entire confidence in our sincerity and good faith. When it was obvious that these plans were not acceptable, they were instantly dropt.

The King's difficulties, however, continued to increase. Caubul fell into the hands of the enemy ; and his approach was daily expected at Peshawer. The King tried all means of raising money. His jewels were offered for sale at less than half their value ; but nobody dared to venture on a purchase, of which the opposite party would have denied the validity. In all his distresses, the King never resorted to violence. He was at one time advised to seize a large sum

of money, which some merchants were carrying from Caubul to Cashmeer on a commercial speculation. He was nearly persuaded to take their money, and to give them jewels in pawn for repayment. The Royal Cauzy had given his fetwa, declaring the legality of the action ; but, on reflection, the King determined to maintain his reputation, and rejected the expedient. In this season of necessity, recourse was again had to me ; and, as the Persians had exhausted all their arts, I was invited to a Council of the Dooraunee Sirdars. The Persians did not fail to take advantage of this circumstance. They lamented the rudeness and barbarism of the Afghauns ; pointed out to me what a difference I should find in treating with military savages, and with polished people like themselves ; but told me to be of good courage, for that a little compliance would set all right. They even insinuated that it would be dignified to make a voluntary offer through them, rather than be intimidated by the violence of the Dooraunees. After all this, I went to the Palace to the Council, accompanied by Mr. Strachey and two other gentlemen. We were led, by a private way, into a very comfortable room, close to the presence chamber. On our way, we passed through an anti-chamber, where some of the principal Secretaries and Ministers were transacting their business. When we had taken our seats, some of our acquaintances

came in for a few minutes, and we were then left to ourselves, to admire the rich and beautiful landscape on which the windows of our room opened. The curtain, which covered the principal door, was soon gently raised, and several persons in dark dresses entered in profound silence, and without any bustle. They did not at first attract much notice; but, on looking at them, I perceived Muddud Khaun; and, as I rose to receive him, I recognized Akram Khaun, Ahmed Khaun Noorzye, and the four other great Dooraunee Sirdars. They were all in their court dresses, with the red boots on, which are required when they appear before the King; but all quite plain in their attire. They took their seats opposite to us, with Ahmed Khaun, the eldest of the number, at their head. They immediately entered on general conversation, interspersed with many civil and friendly speeches; but they showed an extraordinary reluctance to open the business of the meeting, and often pressed each other in Pushtoo to begin, before any one could be found to undertake it. At length they began at a great distance, talked of their confidence in us, and their wish to consult with us, and at last delicately hinted at their own wants: in reply to which, I spoke with respect and interest of their nation, and assured them of our sincere wishes for its prosperity, but pointed out, in plain terms, the objections

which existed to our taking part in their domestic quarrels; and remarked the advantage which an ambitious and designing state might derive from an opposite line of conduct. Ahmed Khaun (whose arrangements with the enemy must now have been completed) could not let slip this opportunity of shewing his zeal and his Afghaun bluntness; and he began a pressing and even a sarcastic speech, but he was immediately silenced by the rest, who changed the subject at once, lamented the disorders of the kingdom, which prevented our having been received with all the honours that were due, and our enjoying the pleasures which their country afforded; and this conversation lasted till we broke up. After this I was no longer importuned by any body, but I perceived no diminution in the attention or hospitality of the * Court.

* It may be interesting to know how an European traveller would succeed in this country, and the following is my opinion on the subject. In most parts of the Afghaun country, a poor stranger would be received with kindness and hospitality, but a wealthy traveller, that ventured without proper escorts, into any part out of the immediate superintendence of the King, might lay his account with being plundered. In countries under the King, he would be safe from open plunder, but even in the capital, he might be exposed to the extortion and oppression of the officers of government. His safest way would be to travel as a merchant with a caravan; but the example of Mr. Foster, who neither wanted enterprise nor curiosity, and who was well acquainted with a language spoken over the whole country, will show how little

pleasure could be derived from that mode of travelling. The character of an ambassador alone could give a rich stranger a confident hope of safety: and even his security would probably depend on the disposition of the individuals at the head of the government. Experience has shewn that, in the reign of Shaah Shujah, and the administration of Akram Khaun, a foreign minister would be treated not only with good faith, but with delicacy; but whether the privileges of a public guest would protect a similar agent from the bold and unprincipled chiefs of the opposite party, remains to be proved, and appears to me very doubtful.

Europeans who settle in the country, seem to be safe enough. The Constantinopolitan whom I have mentioned, made and lost a considerable fortune by commerce in the Afghaun country; but as he was under the Vizier's protection all the time he was rich, he is scarcely a fair example. Padre Petroos appears not to be molested; and an English deserter, who gave himself up to me at Moultaun, gave a favourable account of his treatment. He used even to be invited to dinner with the Dooraunee chiefs at Dera Ghauzee Khaun, where he had been employed. The Indian Mahomedans, who sometimes came to that part of the country, used to give him trouble, by telling the Afghauns that they were making a companion of an infidel who would not scruple to eat a hog; but the Afghauns said they saw no harm in his behaviour, and did not seem to care for his religion. For similar good offices of the Indians, see Mr. Durie's Journal: they do not arise from ill will, but from the Hindoo prejudice of cast, with which the Mussulmans in India are deeply infected.

I know of no other Europeans in the country: a single inhabitant of the Russian empire may now and then come down with a caravan, (like a man of Astrachan whom I met at Moultaun,) but none reside in the country. It seems to be believed in Europe, that the Russians have a factory and some influence in Bulkh; but there is certainly no foundation for the notion; I could hear of no establishment of theirs nearer than Orenburg, (to the north of the Caspian sea,) except their conquests in the north-west of Persia.

Before I quit this subject, I may mention the Europeans whom I have heard of as having visited Afghaunistaun in modern times. Besides Mr. Foster, a French gentleman, named M. Massy, went from India to Europe by that route. A German officer, who afterwards had a command in the service of the Indian Begum Sumroo, was for some time in the army of Timour Shauh. Another European died at Bulkh some years ago, on his way from India to Europe. He was described to be a man of a melancholy turn, but mild and well informed; he was called Yar Fauzil (an Arabic name of his own invention, probably intended to mean the friend of learning). While I was in the Caubul dominions, a very intelligent Frenchman, who had long resided at Agra, under the name of Jean Thomas, and who had latterly been strongly suspected of being a spy, escaped from India, and passed through part of the Afghaun dominions. He managed his journey with great courage and address, and eluded all the attempts which were made to apprehend him. Two Frenchmen also were stated, in letters from Heraut, to have arrived at that city, not long after I left the country. Considering how long the French had a mission at Teheraun, there can be no doubt that they have good information respecting these countries; but the nature of their government precludes all hope that they will give the world their information, which must be so unfavourable to the hopes of those who count on penetrating to India by that route.

I have heard of no other Europeans in the Afghaun dominions beyond the Indus but those I have mentioned.

CHAP. X.

TRADE OF CAUBUL.

IN an inland country, destitute of navigable rivers, and not suited to wheeled carriages, commerce must of course be carried on by beasts of burthen : of these, camels are found to be the best, as well from their strength, as their patience of thirst, and the ease with which they are fed on any kind of bush, and almost on any kind of vegetable. The tribes whose country enables them to maintain camels, or rather restrains them to that description of stock, therefore naturally turn their attention to commerce, and often combine it with the migrations which they undertake in quest of forage for their herds, and of an agreeable climate for themselves. When the lands of these tribes, as is generally the case, neither furnish any produce of their own, nor afford a market for that of other countries, the owners of camels are chiefly employed in carrying the commodities of one rich country to be sold in another. When they have a little capital, they do this on their own account, accompanying their merchandise, and

selling it themselves; but those whose only wealth consists in a few camels, are unable to engage in this traffic, and content themselves with hiring out their camels to the merchants of the richer tribes, and of the cities, who either accompany their merchandize themselves to the place of its destination, or send it under servants (whose duty answers to that of supercargoes), according to their own wealth and habits of life. Some of these merchants also keep camels of their own, which they feed in the wastes near the towns where they reside; and some professed carriers also keep camels in the same manner, which they hire out. Camels hired from a particular tribe, usually make their journey in company with the tribe to which they belong; and those which belong to merchants or individual carriers, when travelling in the direction of one of these migrations, generally attach themselves to some tribe for safety, and the other advantages of company.

The trade to places out of the haunts of the wandering tribes, is carried on entirely on animals belonging to the merchants and carriers of the cities, which are there formed into caravans, and in this manner all foreign trade is carried on.

The manner in which those are conducted which travel with wandering tribes, will be best illustrated by the example of a tribe which is

accompanied by few camels but its own, and that of one which is accompanied by many belonging to other persons. Half the Meeankhail move annually from Damaun to Shilgur and the neighbourhood : they are accompanied by their wives and families, and are commanded by some of their own hereditary chiefs, assisted and supported by Chelwashtees * ; and all command and control is in the same hands in which it would be if they were in their own territory. Any strangers that join them, are obliged to submit to the customs of the Meeankhail.

With the Bauboors, on the other hand, the bulk of the caravan is composed of people not belonging to the tribe ; and even the Bauboors who belong to it, are not accompanied by their families, but merely travel as merchants. A Mushir† of the Bauboors always goes with the caravan, and is invested with nearly the same authority which the Khaun has at home, but his power only extends to his own tribe, and it is at the discretion of the rest to obey him or not. In general, the whole elect him Caufila Baushee ‡, which gives him authority over them all ; he chooses eighty men to assist him, imposing a fine on any who refuse. He keeps the peace,

* A sort of dictator sometimes appointed in the republican tribes.

† The hereditary chief of a division of the tribe.

‡ A Turkish term signifying Head of a Caravan.

settles disputes, appoints and posts guards and escorts, fixes on the places of encampment, settles the customs with the tribes through whose lands he is to pass, collects the money required to pay them, and makes it over to the tribe to which it is due. But when the Mushir of the Bauboors is not elected to this office, every man manages for himself, and all is disorder and confusion.

The roads from Damaun to Khorassaun, which are travelled by these tribes, are the most discouraging imaginable. On the way to Caubul, the road, for a great distance, lies through close defiles, and narrow, stony valleys, among bare mountains. Sometimes it runs along the beds of torrents, and at others leads over high and craggy passes. That along the Gomul is within the bed of a river; and if the stream rises, the caravan is obliged to seek shelter in some nook between it and the hills, and there to remain till the water falls. These roads are also infested by Sheeraunees, and still more by Vizeerees, who come from the nearest part of their own country to plunder the caravans. The caravan to Candahar, after passing the mountains, journeys over waste plains, divided by rocky ridges, and in some places by mountains. During the whole march, it is obliged to carry provisions, and often water (that on the road being salt, or there being none at all). Shrubs,

which feed the camels and serve for fuel, are the only useful produce of those countries. Small villages are met with rarely on this long march; but, at some seasons, camps of wandering shepherds are more frequent.

While passing the country infested by the predatory tribes, they march in great order, with parties at proper stations for covering their line of march. Even when halted, a party of horse are always mounted, to prevent the enemy from carrying off camels that are foraging. A large proportion of the caravan keeps watch at night. In the rest of their journey, they observe little precaution in the march, and sleep secure at night. In narrow passes, the chiefs fix the order of passing, and sometimes send parts of the caravan by other roads. Their marches are about eight or ten miles a day; and when they reach their destination, those who have accompanied the caravan disperse, and the people of the tribe send out their camels to pasture, and remain themselves at ease in their camps, in the midst of a verdant and pleasing country, which enjoys a temperate climate. They do not continue to shift about like the shepherds, whose mode of marching, and general habits, are widely different from those I have been describing. One man from every family is, however, dispatched to the cities to sell the goods that they have brought

up, and to provide others for their return. Many merchants of other tribes attach themselves to one of these caravans. They pay a rupee and a quarter for every camel load, to defray the expences of the guards, and the same sum is levied from the members of the tribe to which the caravan belongs.

The arrangement of the caravans which go to India and Persia, resemble those I have mentioned ; but the camels are hired from carriers about towns, and the whole is under a *Caufila Baushee*, elected by the people of the caravan. This officer, however, is more common with the *Taujiks* and citizens than with the *Afghauns*, who often march together without any chief or any regulation.

These caravans generally march in the night. They do not encamp in the country at the end of their journeys like those of the tribes, but put up in *caravanserais* in the towns. These are large squares, surrounded by apartments, and having a mosque, and often a warm bath in the centre, and a common gate-way. They are under the charge of persons who let out the apartments to the merchants at a very low rate. A common merchant generally hires two rooms, in which he deposits his merchandize and lodges himself, eating, cooking, and sleeping at the place. They sell their own goods, either by wholesale or retail, without the intervention of

brokers. The caravans to Toorkistaun are all on horses or poneys, probably on account of the very mountainous roads, which lie in one part over the snowy ridge of Hindoo Coosh. Those which go to Chinese Toorkistaun, set off from Cashmeer and Peshawer: Caubul is the great mart of independent Toorkistaun. Candahar and Heraut for Persia. The Indian trade is more divided; that of the Punjaub, and the north of Hindostan, comes to Peshawer. That which crosses the desert from Jypore and the countries still farther south, comes to Shekarpore, Bahawulpoor, and Moultaun; and that which is carried on by sea comes to Koratchee, and thence to Shekarpoor and Candahar.

The principal foreign trade of the kingdom of Caubul is with India, Persia, and Toorkistaun (Independent and Chinese). Some trifling commerce is kept up with Cauferistaun. A sort of cloth, made of shawl wool, called Ussul Toos, is imported from Tibet; and the ports of Sind keep up some intercourse with Arabia.

The trade with Hindostan is by far the most considerable, though it has declined of late years.

The exports to India are principally horses and poneys, furs, shawls, Mooltaun chintz, madder, assa-foetida, tobacco, almonds, Pistachio nuts, walnuts, hazel nuts, and fruits. The

fruits are generally dried, (as dried plums, and apricots, raisins, and kishmishes,) but a large quantity is also fresh. In that case, it is pulled before it is quite ripe, and carefully packed with cotton in wooden boxes. The fruits exported in this manner are apples, pears, and coarse grapes. Pomegranates require no packing, and no other fruit will stand the journey: even these lose most of their flavour. The principal export is that of shawls, which are worn by every man in India who can afford to buy them, and which are made in no place but Cashmeer.

The imports from India are coarse cotton cloths, (worn by the common people of the whole kingdom, as well as by those of Toorkistaun,) muslins, and other fine manufactures, some sorts of silken cloth and brocade, indigo (in great quantities), ivory, chalk, bamboos, wax, tin, sandal wood, and almost all the sugar which is used in the country. Some little broad cloth is also imported; but most comes by the way of Bokhaura: musk, coral, drugs, and some other trifling articles, are also imported. A very great branch of the Indian imports are the spices of all kinds, which are carried from Bombay, and other places on the Malabar coast, to Koratchee, or other ports in Sind, and thence by land to Caubul and Candahar. Almost all the spices used in the country come by

this channel, as do most of the Cowries. Horses are also exported by this route.

The exports to Independent Toorkistaun consist chiefly of articles previously imported from India, or made in the Indian provinces of Caubul. White cloth of all kinds, shawls, Indian turbans, Moultaun chintz, and indigo, are the chief of them.

The principal of the imports are horses, gold, and silver. The latter consist of tillas (the gold coin of Bokhara), Dutch ducats, Venetian sequins, and yamboos (or ingots of silver from China). Cochineal, broad cloth, purpet, and tinsel, together with cast iron pots, cutlery, and other hard ware, are imported from Bokhara; to which place they are brought from Russia, either by land from Orenburg across the desert, or by sea from Astrachan to Arul, or Ming Kishlauk in Orgunge. Needles, looking-glasses, Russian leather, tin beads, spectacles, and some other trifling European articles, are also brought by the same route. Oormuk, a fine cloth made of camel's wool, a quantity of cotton, and some lamb-skins, are imported from the Bokhara country itself; as are a few of the two-humped camels from the Kuzzauk country.

To Persia are exported shawls, and shawl goods, indigo, carpets of Herat, Moultaun chintz, Indian brocades, muslins, and other cotton cloths. The shawls exported to Persia are

of a pattern entirely different from those seen in India or England. They were universally worn till lately, when the King of Persia forbade the use of them, with a view to encourage the manufactures of his own country.

The imports are raw silk of Gheelaun and Resht, silken stuffs made at Yezd and Kashaun ; a sort of strong cotton manufacture of various colours, called Kudduk, (the best of which is made at Isphahaun,) and silken handkerchiefs, worn by the women. These manufactures are used in large quantities by all ranks. Embroidered satin, velvet, and Persian brocade, are, of course, confined to the great. Coin and bullion are also among the imports ; but the most remarkable is Indian chintz, which is manufactured at Masulipatam, on the coast of Coromandel, and comes by sea to Busheer, in the Persian Gulph. It is thence carried by land to the Afghaun country, where it is very much used.

The exports to Chinese Toorkistaun are nearly the same as those to Bokhaura. The imports are woollens of a particular kind, Chinese silk, and satin, tea (in small boxes of thin lead), china, porcelain, raw silk, cochineal, crystal, gold-dust, golden ingots, and yamboos of silver, with the Chinese stamp. The trade with Cauferistaun need scarcely be mentioned. It consists of wine, vinegar, cheese, and clarified butter, which are bartered on the frontier for

Indian and Caubul cloth, salt, cowries, pewter, and tin. Some slaves are procured from the Caufers in the same manner. Slaves are also imported from Arabia, Abyssinia, &c. to the ports in Sind.

It is obvious, that in a kingdom so diversified, a good deal of internal trade must prevail. The principal articles carried from the western provinces to those in the east, are woollens, furs, madder, cheese, cooroot, and some manufactures ; such as Heraut carpets, and the finer articles of dress or equipment for the great. From the East are carried the Longees, silk, and chintze of Moultoun ; the mixed silk and cotton cloths of Bahawalpoor ; together with indigo, and perhaps some cotton. Iron is exported from the mountainous countries in Hindoo Coosh and the range of Solimaun ; salt, from the range which is distinguished for producing that mineral ; alum and sulphur, from Calla Baugh ; horses, from Bulk ; and cocoa-nuts and dates, from Belochestaun.

The horse-trade requires a few words from its importance. A great number of horses are annually sold in the north of India, under the name of Caubul horses, and in the west, under that of Candahar horses ; but almost the whole of these come from Toorkistaun. No horses are bred at Caubul, except by men of property for their own use, nor are the horses bred about Candahar ex-

ported. Some of the fine horses of the neighbourhood of Heraut are carried to other countries, but few or none to India. A good many horses are exported from Belochestaun, as are some of the fine breed found on both sides of the Indus, to the north of the Salt Range. But by far the greatest breeding country in the Caubul dominions is Bulkh; and it is from that province, and the Toorkmun country lower down the Oxus, that the bulk of those exported are brought. There are two sorts of horses most dealt in: one rather small, but very stout, capable of much work, and cheap; the other much larger, and more valued on that account, though not near so serviceable, except for war, where, owing to the Asiatic mode of fighting, size is of importance. The former, though of three sorts, are generally comprehended in the name of Toorkee or Uzbekee, and are bred in Bulkh, and the provinces near Bokhaura. The other is called Toorkmunee, and is really bred by the Toorkmuns on both banks of the Lower Oxus. The great marts are Bulkh and Bokhaura. Horses sell there at from 5*l.* to 20*l.* for a Toorkee, and from 20*l.* to 100*l.* for a Toorkmunee. The merchants generally buy them cheap, and in bad order, and fatten them in the pasture of Caubul. The most famous place is the Nirkh Merdaun, west of Caubul, where a horse in the most emaciated state can be brought into con-

dition in forty days, at an expence of five or six shillings. They first soil them with trefoil, and then give them lucerne.

Many horses are sold in the country, and great numbers used to be sent on to India. The internal sale is increasing ; many of the farmers buying horses now, that formerly never thought of doing so ; but the exportation to India has greatly fallen off. Wherever the British dominion extends, large armies of horse are changed for small ones of infantry : and there the gentlemen prefer Arabs. The native armies also have diminished, as the circle of their depredations has been circumscribed ; and if the Company's breeding studs are successful, the trade between India and Toorkistaun will be annihilated.

CHAP. XI.

HUSBANDRY OF CAUBUL.

THERE are five classes of cultivators in Afghaunistaun : 1st, Proprietors, who cultivate their own land ; 2d, Tenants, who hire it for a rent in money, or for a fixed proportion of the produce ; 3d, Buzgurs, who are the same as the Metayers in France ; 4th, Hired labourers ; and 5th, Villains, who cultivate their lords' lands without wages.

The estates of the proprietors are, of course, various in their extent, but on the whole, the land is more equally divided in Afghaunistaun than in most other countries. There are a great number of small proprietors, who cultivate their lands themselves, assisted by their families, and sometimes by hired labourers and Buzgurs. The reason of the equal division of property will be easily perceived, by adverting to the nature of the government of tribes. That distribution seems to have been general in former times, and to have been disturbed by various causes. Extravagance or misfortune compel many to sell their lands ; quarrels, or a desire for change, induce others to part with them,

that they may quit the neighbourhood in which they live, and the division of every man's estate among all his sons, which is enjoined by the Mahomedan law, soon renders each lot too small to maintain its proprietor, who consequently either gives it up to one of his brothers, or sells it. Purchasers are found among those who have been enriched by the King's service, by war, and by successful agriculture or commerce. Much has likewise been brought under cultivation by individuals or societies, who have taken measures to procure water for irrigation, on which so much depends in Afghaunistaun, and the land thus reclaimed becomes the private property of the adventurers. Finally, some have received great grants directly from the crown.

The value of land in Caubul is stated by Mr. Strachey to be from nine to twelve years' purchase.

The number of tenants, in the common acceptance of the word, is not great in this country; and of those who do not rent land, a great portion are middlemen, who let it out again to Buzgurs. The commonest term for a lease is one or two years; the longest period is five. The rent varies greatly; in the barren country of the Stooreeaunees, it is only one-tenth of the produce; while in the plain of Bajour, it is said

to be from one-third to one-half; and in the country round Caubul two-thirds.

All the tenants above-mentioned pay a rent for the use of the land, and are of no charge to the landlord; but where the land is cultivated by Buzgurs, the landlord generally provides the whole of the seed, cattle, and implements of husbandry, the Buzgur supplying nothing but the labour. In some cases, however, the Buzgur has a share in the expence I have mentioned, and in others, supplies every thing but the seed. The share of the Buzgur is not fixed; I have heard of cases where he received no more than one-tenth, and of others where he was entitled to one-half.

Labourers in husbandry are principally employed and paid by the Buzgurs: they are paid by the season, which lasts for nine months, beginning from the vernal equinox. They are fed, and in many places clothed, during all this period by their employers; and they receive besides a quantity of grain, and a sum of money, which varies from two and a half Maunds Khaunee * and one rupee †, to ten Maunds and two rupees; when paid in money, the commonest rate seems to be thirty rupees, besides food and clothing. In towns, the com-

* The Maund Khaunee is about eighty pounds.

† About two shillings and fourpence.

mon pay of a labourer is one hundred denaurs (about fourpence halfpenny) a day, with food. In Candahar it amounts to three Shauhees and twelve denaurs, which is between sixpence halfpenny and sevenpence. To shew the real amount of this pay, it is necessary to state, that at Caubul a Shauhee will buy five pounds of wheat flour, and in the country perhaps half as much again. At Peshawer, the price of wheat flour was (even to the British Mission) as low as seventy-six pounds for the rupee; so that the condition of this class of men must be very superior to that of the same class in India, even if the difference of climate be allowed for.

The condition of the villains will be fully explained when we speak of the Eusofzyes, and other tribes where villainage prevails.

There are two harvests in the year in most parts of Afghaunistaun. One of these is sown in the end of autumn, and reaped in summer. It consists of wheat, barley*, Addus (*Ervum Lens*), and Nukhod (*Cicer Arietinum*), with some peas and beans.

The other is sown in the end of spring, and reaped in autumn. It consists of rice, † Arzum (*Panicum Italicum*, or Millet), Gall (*Panicum Miliacum*), Jowauree (*Holcus Sorghum*), Bajreh

* These are called in India Musoor and Chunna.

† Called in India Chena and Cungnee.

(*Holcus Spicatus*), Indian corn and * Maush (*Phaseolus Mungo*).

The former harvest, which is called the Behaureh †, or spring harvest, is by far the most important in all the west of Afghaunistaun; that is, in the countries west of the Solimaunee range. In the east, the other harvest, which is called the Pauizeh ‡, or Teermauee harvest, may perhaps be the most considerable on the whole; but this, if true, is liable to very important exceptions. In Bajour, Punjcora, the country of the upper Momunds, that of the Otmaunkhail, Chuch and Leia (on the east of the Indus), and Muckelwaud (in Damaun), the most important harvest is that which is reaped in summer; and in all those countries wheat is the chief grain sown. In Peshawer, the Bungush and Jaujee countries, Damaun and Esaukhail, the harvests are nearly equal; but in the rest of the eastern countries, that which is reaped in autumn is most important. In the country of the Kharotees, there is but one harvest in the year, which is sown at the end of one autumn, and reaped at the beginning of another; and this may almost be said of Kuttawauz, and of

* Called in India Moong. The grain called Oord in India is also included under this name.

† From the Persian word Behaur, "spring." In India it is called the Rubbee harvest.

‡ Pauiz means the fall of the leaf, and Teermau, autumn; this crop is called Khereeef in India.

some high countries in that neighbourhood ; but the Hazaureh country, and in general all the coldest parts of Afghaunistaun, and the neighbouring kingdoms, sow their only harvest in spring, and reap it in the end of autumn.

There is another sort of cultivation, to which great importance is attached in Afghaunistaun, and which is always counted for a distinct harvest, under the name of Paulaiz. It comprehends musk melons, water melons, the scented melon, called dustumbo, and various sorts of cucumbers, pumpkins, and gourds. It is most abundant about towns. Its produce is every where grown in open fields like grain.

The sorts of corn which have been enumerated, are used in very different proportions, and are applied to various purposes. Wheat is the food of the people in the greatest part of the country. Barley is commonly given to horses ; nukhod, which is used for that purpose in India, being only cultivated in small quantities for culinary purposes, as is the case with most of the other kinds of pulse. Arzun and gall are much used for bread. Indian corn is used for the same purpose at Peshawer and the neighbourhood ; but in the west, it is only planted in gardens, and the heads are roasted, and eaten now and then as a luxury. Bajreh is found in great quantities in Damaun, and it is the principal grain of the mountainous tract

south of the countries of the Bungushes and Khuttuk. Neither it nor Jawauree is much cultivated in the west of Afghaunistaun, though the latter is the chief grain of Bokhaura. Rice is found in most parts of the country ; but in very unequal quantities and qualities : it is most abundant in Swaut, and best about Peshawer. It is almost the only food of the people of Cashmeer. Wild oats are found at Peshawer, and probably in other places ; but they are of no use, and the grain is no where cultivated.

The garden stuffs of the country are carrots, turnips, beet root, lettuce, onions, garlic, fennel, egg plant, spinage, and greens of all kinds, cabbages, and cauliflowers : there are also many of the Indian vegetables. Turnips are cultivated in great abundance in some parts of the country, and are used to feed the cattle. It is not improbable, that the same observation may be true of carrots : In the Punjaub, at least, horses are often fed with this vegetable, which is very wholesome for them. Ginger and turmeric are grown in the eastern countries, particularly in Bunnoo. The same may be said of sugar-cane, but the cultivation of it is confined to rich plains. Most of the sugar in Afghaunistaun is brought from India.

Cotton is, with a few exceptions, confined to the hot climates, and most of the cloth of that

material used in the West, is imported ready woven from India.

The Palma Christi, or castor-oil plant, is common over the whole country, under the name of Budanjeer. I imagine it furnishes most of the oil of the country, though sesamum, mustard, and perhaps some other oil plants, are very abundant. Madder abounds over all the West. It is only found in cold climates, and most of India is supplied from Afghaunistaun. It is sown in summer on land which has been carefully prepared and manured. Its leaves are cut annually for the cattle; but the root (which furnishes the dye) is not taken up till the third year.

The assa foetida plant is found wild in the hills in many parts of the West. It requires no attention, but that which is necessary for extracting the gum. It is a low bush, with long leaves, which are generally cut off near the bottom of the stem: A milk exudes from the part cut, and gradually hardens like opium. It is spoiled by exposure to the sun. The Afghauns, therefore, take care to shelter it, by placing two flat stones over it, in such a manner that they support each other. Vast quantities of this drug are exported to India, where it is a favourite ingredient in the cookery both of Hindoos and Mahomedans. Tobacco is produced in most parts of the country.

Among the most important productions of the husbandry of the West are lucerne, and a sort of trefoil, called Shuftul. Lucerne is called Reeshka in Persian, and Spusta in Pushtoo. It is generally sown in autumn, and allowed to lie throughout the winter under the snow; but, in some places, it is sown in spring. It takes three months to attain perfection; after which, it may be cut once a fortnight for three months or more, provided it be watered after each cutting. The plant lasts in general five years; but I have heard of its remaining for ten and even fifteen years. It requires a great deal of manure. Shuftul is oftener sown in spring than in autumn. It is ready to be cut in less than two months, and the operation may be repeated once or twice. It never lasts longer than three years, and seldom longer than one. Both these grasses are given green to the cattle, and also stored for hay: more is consumed green than is made into hay. Besides the natural grasses and the two artificial ones just mentioned, there are other kinds of fodder in Afghaunistaun. Arzun and gall, as well as jowauree, are often sown for the sake of the straw, which is very nourishing, and which, when dried, will last all the winter. It is also common to cut down the green wheat and barley before the ear is formed for horses and other cattle, and this practice is thought to be not only safe but beneficial. It is often re-

peated several times with barley ; but if applied more than once to wheat, it is thought to injure the crop. It is also usual to turn cattle into the autumn-sown grain, to eat down the plants which have sprung up before winter.

I have now enumerated all the products of husbandry in Afghaunistaun, of which I have information ; but it is certain that I must have made omissions, and it is by no means improbable that I may have overlooked some very common objects of cultivation. I shall now endeavour to explain the system of farming, by which the crops are raised ; but the great importance of water to success in tillage, renders it necessary that I should first explain how that is obtained.

The most general mode of irrigation is from streams ; the water of which is sometimes merely turned upon the fields, but oftener is carried to them by little canals. It is diverted into those channels by dams, which, in small rivulets, cross the bed, and are swept away in the season when the water rises. In large rivers, a partial embankment is made on one side, which extends for a certain distance into the current, and which, though it does not entirely interrupt the stream, yet forces a part of it into the canal. From the canal, smaller water-courses are drawn off to the fields, which are bounded by little banks raised on purpose to retain the water.

The next contrivance for obtaining water is the sort of conduit which is called a cauraiz or cahreez. It is known by the same name in Persia ; but is there most frequently called a Kaunaut. It is thus made : The spot where the water is to issue, must always be at the foot of a slope extending to a hill ; and the ground must be examined, to ascertain whether there are springs, and in what direction they lie. When the spot is fixed, a very shallow well is sunk, and another of greater depth is made at some distance up the slope. A succession of wells is made in this manner, and connected by a subterraneous passage from well to well. The wells increase in depth as the ground ascends ; but are so managed, that the passage which connects them has a declivity towards the plain. Many springs are discovered during this process, but the workman stops them up, that they may not interrupt his operations, until he has finished the last well, when he opens the springs ; and the water rushes through the channel, rises in the wells to the height of its source, and is poured out from the lowest into a water-course, which conducts it over the fields. When the cauraiz is once completed, the wells are of no further use, except to allow a man to descend occasionally to clear out the channel. The distance between the wells varies from ten yards to one hundred. It is usually about fifty.

The dimensions of the channel are generally no more than are necessary to allow the maker to work, but some are much larger. I have heard of a cauraiz near Subzewaur in Persian Khorassaun, through which a horseman might ride with his lance over his shoulder. The number of wells, and, consequently, the length of the cauraiz, depend on the number of springs met with, as the chain is generally continued, either till water enough has been obtained, or till the wells become so deep, as to render it inconvenient to proceed. I have heard of various lengths, from two miles to thirty-six, but I should suppose the usual length was under the lowest of those measures.

It may be supposed that the expence of so laborious a structure must be great, but the rich are fond of laying out their money on those means of bringing waste land into cultivation, and it is by no means uncommon for the poor to associate to make a cauraiz, and to divide the land which it irrigates among them.

Cauraizes are very common in all the west of the country, and their numbers are on the increase. I know but of one on the east of the range of Solimaun, which is at Tuttore in Damaun. They are in use over all Persia, as they have been in Toorkistaun, but they are now neglected in the latter country. Even their name is unknown in India.

These are the only important modes of artificial irrigation. Wells and ponds are scarcely used, except to drink from, and there are not many instances of those reservoirs so common in the south of India, where a great body of water is collected by an embankment thrown across a valley. A famous one at Ghuznee will hereafter be mentioned, and there are some of great magnitude in the Paropamisian mountains, but they are not general throughout the country.

At Peshawer, and for a considerable space on the eastern side of the Indus, during the whole of its course, the Persian wheel is used for raising water; in most places from wells, but at Peshawer from rivers, on the banks of which the machinery is erected.

A portion of the land is not watered by artificial means; many spots among the hills in various parts of the kingdom, and even some of the richest parts of the plains, depend entirely on the rain which falls on their surface: other parts are so situated, from their being in a basin, or on the banks of a river, that they are always moist enough for cultivation. These lands are called *Lulm*, or *Khooshkaubeh*, and, with the exception of some tracts in the east, are comparatively unproductive: they are probably inferior to the irrigated lands in extent, and are certainly so in importance.

I am by no means qualified to describe the whole process of cultivation among the Afghauns. I shall, however, give some particulars respecting the culture of wheat, which is the great grain of the country. The land is always watered before it is ploughed, in every situation where water can be obtained. It is ploughed deeper than is usual in India, and with a heavier plough, but still one pair of oxen are found quite sufficient for the labour. The drill plough which is used in India, is not known, and all the sowing is broad-cast. The place of a harrow is supplied by a plank, which is dragged over the field; a man stands on it to guide the cattle, and increase the effect of the harrow by his weight. After this operation, some farmers give another water, but most leave it till the grain has risen to a considerable height, when they turn in cattle to eat it down; after which they water it again, and some give another water in winter; but in most parts of the country, it is either covered by the snow throughout that season, or sufficiently moistened by the winter rain. The rains in spring are material to the wheat, but do not supersede the necessity of irrigation; one water at least must be given in the course of the season; but some water three times a month, till the corn begins to ripen. It may be remarked in passing, that the spring-sown harvest requires much more water than that of which I am now speaking.

The crop is reaped with the sickle, which indeed is the only instrument used for cutting down grass, and all kinds of grain. The use of the flail is unknown for separating the grain from the straw ; it is either trodden out by oxen, or forced out by a frame of wood filled with branches, on which a man sits, and is dragged over the straw by cattle. This seems to be the way in Persia also. It is winnowed, by being thrown up to the wind with a large shovel. When cleared, the grain is generally kept in large round hampers (like gabions), which are supported by wooden feet, and plastered with mud. It is also kept in unburnt earthen vessels, and in coarse hair-cloth bags. The Dooraunees often heap it up in barns ; and in towns it is stored in large granaries.

It is ground into flour by wind-mills, water-mills, or hand-mills. The wind-mill is not generally used, except in the west, where a steady wind can be relied on for four months in the year at least. The ruins of old wind-mills are to be seen as far east as Caubul and Ghuznee, but they are certainly not common in those countries at present: one ruined wind-mill is in existence even on the borders of Damaun, where the use of such a machine is now never thought of. Nothing can be imagined more different from our wind-mill than the sort in question ; I

have examined a model of one, but have not a sufficiently distinct recollection of it to enable me to describe it fully. The sails are enclosed within the building, in which there is an opening to admit the wind. They are square or oblong in shape, are placed upright, and move on a vertical axis: when in motion, each in succession is brought to the opening so as to receive the wind, which presses against each, as the water does against the float-board of a water-mill. The mill-stone is immediately below the sails, which move it without the intervention of machinery.

The water-mills are also exceedingly different from any that I have seen, though I understand a similar kind is used in the Shetland isles. The wheel is horizontal, and the feathers are disposed obliquely, so as to resemble the wheel of a smoke-jack. It is within the mill, and immediately below the mill-stone, which turns on the same spindle with the wheel. The water is introduced into the mill by a trough, so as to fall on the wheel. The wheel itself is not, if I recollect right, more than four feet in diameter. This sort of mill is used all over Afghaunistaun, Persia, and Toorkistaun. It is also used in the north of India, under the Sireenuggur hills, but, in general, no water-mills are known in India, where all grain is ground with the hand.

The hand-mill is used by the part of the population that live in tents, and also in the rudest parts of the country; it is simply two flat round stones, the uppermost of which rests on a pivot fixed in the lowest, and is turned by a wooden peg, which is fastened in it for a handle. Except where hand-mills are used, a miller has a distinct trade, and is paid by a share of the corn which he grinds.

I can say little about the succession of crops adopted by the husbandmen of Afghaunistaun. It seems to be only in the very poorest parts of the country that land is allowed to lie fallow for a year. It is more frequent to cultivate the autumn harvest one year, and the spring one the next; but in some places, where manure is in plenty, both are raised in one year. The manure used is composed of dung and straw collected in dunghills, of ashes, the mud of old walls, and various other substances. The dung of camels is carefully avoided, from a notion that it impregnates the land with saltpetre. Lime and marle seem both to be unknown.

Horses are employed to draw the plough in Toorkistaun, and in the Eimauk country, but in no other part of Afghaunistaun, nor in Persia nor in India. That task is generally performed by oxen, but in Shoraubuk and in Seweestaun, it is done by camels (which animal is also used

in the kingdom of Cokaun or Terghauna, and in the Indian Desart), and asses are employed in some parts of Afghaunistaun. Grain, manure, &c. are generally carried about the farm by asses or bullocks, and sometimes by camels: carts, as has been observed, do not exist in the country.

CHAP. XII.

TAUJIKS, HINDKEES, AND OTHER INHABITANTS OF
AFGHAUNISTAUN.

IT has been observed, that there is scarcely any part of Afghaunistaun in which the whole population is Afghaun, and that the mixture is composed of Taujiks in the West, and of Hindkees in the East. I now proceed to give an account of those classes, and of the other tribes and nations that are to be met with in Afghaunistaun. *

The situation in which we find the Taujiks is calculated to excite a degree of curiosity, which my information is ill calculated to remove. The Taujiks are not united into one body, like most other nations, or confined to one country, but are scattered unconnected through a great

* Bauber enumerates the tribes which inhabited Caubul in his day. In the plain were Toorks, Eimauks, and Arabs. In the towns, and in some villages, Taujiks, Pushauees, and Puraunchehs. In the hills were Hazaurehs, Togderrees, Afghauns, and Caufers. The languages spoken among these tribes, were Arabic, Persian, Toorkee, Moghoollee, Hindée, Afghaunee, Pushauee, Puraunchee, Gubree, Burrukee, and Deggaunee.

part of Asia. They are mixed with the Uzbeks through the greater part of their dominions, in the same manner as with the Afghauns. The fixed inhabitants of Persia are called Taujiks, in contradistinction to their Tartar invaders; and also to the moving tribes, who seem to have been originally Persian. They are found even in Chinese Toorkistaun; and they possess independent governments in the mountainous countries of Kurrategeen, Durwauz, Wuk-keekha, and Budukhshaun. Except in those strong countries, and in a few sequestered places, which will be mentioned hereafter, they are never found formed into separate societies, but mixed with the ruling nation of the country they inhabit; and generally wearing the dress, and practising most of the customs of that nation. In Persia, the plains of Afghaunistaun, and the Uzbek country, they appear to have been settled before the arrival of the nations which are now predominant in those countries.

The name of Taujik is rather loosely used. It is sometimes applied to all persons mixed with the Toorks or Afghauns, who are not sprung from those stocks, or rather whose race is unknown; but it is with more propriety confined to those inhabitants of countries where Toorkhee and Pushtoo are spoken, whose vernacular language is Persian. The names of Taujik and Parseewaun are indeed used indis-

criminally both in Afghaunistaun and Toorkistaun. *

Various accounts of the word Taujik have been given ; but the best seems to be that which derives it from Tausik or Taujik, the name applied to the Arabs in all Pehlevee writings. This agrees with the interpretation given in many Persian dictionaries, which state Taujik to mean a descendant of Arabs, born in Persia, or any other foreign country. † This account is consistent with the conjectures one would be led to regarding the Taujiks, from a consideration of their present state, and of the history of the countries where they chiefly dwell. In the course of the first century, after the flight of Mahommed from Mecca, the whole of Persia and the Uzbek country were invaded and re-

* The Afghauns also call the Taujiks Deggauns or Dehkauns, and the Uzbeks call them Serds or Serts ; but these names are considered as reproachful. Our travellers call those in Toorkistaun, Bokhaurs.

† See the Persian dictionary, called the *Burhaun Kataa*, in verbo Taujik ; and that called *Farhang i Ibrahim Shâhi*, quoted by Doctor Leyden, in his account of the *Roushenia* sect (*Asiatic Researches*). I am aware that other books give contradictory explanations of this word ; but none seems entitled to equal credit with the one I have adopted, supported as it is by the Pehlevee word above-mentioned, which means an Arab, and by the Persian word *Tauzee*, which has the same meaning. My authority for the Pehlevee word is Moolla Ferooz, a Guebre priest, well known in the west of India for his intelligence and information.

duced by the Arabs, who compelled the inhabitants to adopt their religion, and along with it a portion of their manners and language. Afghaunistaun was attacked at the same time ; but the success of the invaders is known to have been less complete. They succeeded in conquering the plains ; but the mountains held out, and repelled the approaches of Mahomedanism for near three centuries. The three countries under discussion formed parts of the Persian empire, and the languages of the inhabitants were probably all derived from the ancient Persian stock. When those inhabitants were subdued and converted by the Arabs, they formed the modern Persian, by a mixture of their former language with that of their conquerors ; and, it is probable, that in time the two nations were blended into one, who were the ancestors of the present Taujiks. The facts which are recorded of Afghaunistaun suit well with this supposition ; for in the next accounts which we have of that country after the Arab invasion, we find the Taujiks in possession of the plains, and the Afghauns (whom we have every reason to consider as the Aborigines) in the mountains. The Afghauns have since descended and conquered the plains, and have reduced the Taujiks into a state of entire dependency, except in one or two strong countries, where these last were enabled to maintain a certain degree of inde-

pendence. The same mixture of Persians and Arabs formed the Taujiks of Toorkistaun, who retained possession of that country till the invasion of the Tartars, when those of the plains were conquered and reduced to their present state of vassalage, while the Taujiks in the hills maintained their independence, and formed the separate states of Budukshaun, Derwauz, &c.

The Taujiks are every where remarkable for their use of fixed habitations, and their disposition to agriculture, and other settled employments. They still retain some share of the land in the west of Afghaunistaun, of which they appear once to have been sole proprietors; but the most of them have lost their property, and live as tenants or servants in husbandry under Afghaun masters.

Their property is still liable to be encroached on by the powerful men of the tribe in the lands of which they live, though their danger in this respect is diminished by the protection of the Government, and they are never exposed to the more intolerable evils of personal insult or oppression.

The Taujiks, who inhabit the lands of Afghaun tribes, either live as Humsayahs to those tribes, or in separate villages of their own. Their situation in the former case has been fully explained.

In the other case, the affairs of the village

are managed by a Cudkhooda, elected by the people with some regard to a hereditary line, and subject to the King's approval.

The Cudkhooda has no power but what he derives from the King, and that which he possesses is chiefly connected with the collection of the revenue and the calling out of the militia. He has weight enough to determine trifling disputes; but all of importance are referred to the governor of the province, or to the nearest Cauzy. The Taujiks are all peaceable and obedient to the government. Besides the employment of agriculture, they occupy those manufactures and trades which are renounced by the Afghauns. They are a mild, sober, industrious people. They have assimilated, in most respects, to the Afghauns; but they have more of the good qualities of that nation than of its defects. They are of an unmilitary turn, though their character as soldiers has risen of late, and is still rising. They are all zealous Soonnees.

As their situation incapacitates them both from flight and resistance, they are the first on whom oppression falls; and, consequently, they are ill satisfied with the present state of the kingdom, and complain much of the distractions in the government; but when the country is settled, they are well protected, and, on the whole, they are partial to the Dooraunee monarchy. They are on very good terms with the Afghauns,

who, though they regard them as inferiors, do not treat them with arrogance or contempt, but intermarry with them, and associate with them on equal terms.

They pay more revenue than the Afghauns, and they contribute, in a respectable proportion, both to the army and the militia.

The Taujiks are most numerous about towns. They compose the principal part of the population round Caubul, Candahar, Ghuznee, Heraut, and Bulk; while, in wild parts of the country, as in that of the Hazaurehs, and those of the southern Ghiljies and Caukers, there is scarcely a Taujik to be found.

I have hitherto been speaking of those intermixed with the Afghauns. Those who live in distinct societies are all in retired and inaccessible parts of the country; and they differ from the rest in many other particulars. The first of those, which I am to mention, is the class who are called Cohistaunees, and who inhabit the Cohistaun of Caubul. This country is surmounted on the north and east by the snowy ridges of Hindoo Coosh, and its southern projection. On the west, it comprehends part of the Paropamisan range, and is bounded by the country of the Hazaurehs: on the south, it sinks into the Cohdaumun, already described. The Cohistaun is composed of three long valleys, Nijrow, Punjsheer, and Ghorebund, into which

open innumerable narrow and rocky glens, whence many little streams issue, and uniting in the principal valleys, form the rivers that bear their names. These streams are crossed by wooden bridges; and their banks are naturally the best cultivated part of the country. They bear but a small proportion to the mountains, which are high, steep, and covered with firs. The cultivated parts yield wheat, and some other grains; and, what is surprising in so elevated and cold a region, they produce tobacco, and even cotton. But the great subsistence of the people is derived from their numerous and extensive plantations of mulberry trees. The fruit of this tree is dried in the sun, and then ground into flour, of which bread is made. If we judge from the appearance of the Cohistaunees, the food is wholesome, and, by a calculation of Mr. Irvine's, it can support a far greater number of people in a given space than could be maintained by tillage. Though the population be a good deal scattered, it is considerable, and its numbers are generally stated to amount to 40,000 families. One part of the Cohistaun is to be excepted from this description. It is a little patch of desert, called Reg Rowaun, or moving sand, which is the scene of some romantic tales alluded to by Aboolf-uzl.

The Cohistaun does not contain many cattle. The wild animals must be numerous. The lion

is said to be among them, and the wolf and leopard certainly are common. Many falcons are found in the Cohistaun, which is said also to abound in nightingales.

The strength of this country gives to its inhabitants a character very different from that of the Taujiks, whom I have already described. They are almost independent of the King, and kept in imperfect subjection by their own chiefs. In their personal character, they are bold, violent, and unruly; and so much given to war, that they reckon it a disgrace for a man to die in his bed. They are excellent infantry, particularly among hills; but their courage is generally wasted in internal dissensions. They have seldom disputes between tribes or villages, but many quarrels and assassinations among individuals. Disputes between villages, when they do happen, are more serious in their consequences than elsewhere, since it is almost as easy to fell a plantation of mulberry trees as to reap a field of corn, and the damage is far more difficult to repair.

The arms of the Cohistaunees are generally a carbine, with a fire-lock, a pistol, and a short sharp dagger. Some have short pikes, and a few bows and shields.

Their dress is a close jacket, and trowsers of coarse black woollen cloth, a pair of short half-boots, and a small silken cap.

They are all Soonnees, and bear more than ordinary hatred to the Persians and to all other Sheeahs.

They are under different Khauns, of whom the principal is Khaujeh Khanjee; and these chiefs, though they cannot controul their domestic feuds, are able to direct their foreign operations, particularly when assisted by any religious prejudice. The chiefs keep up some little military establishment of their own; but every man in the country is a soldier. They pay some revenue, and furnish some troops to the King; but, in general, it requires great conciliation and management to obtain any thing from them. They have, however, been lately subdued. An old enmity to Shaah Mahmood led them to offer a most determined opposition to his restoration; they first supported his brother Prince Abbass, and afterwards continued the contest under a false prophet, who started up to head them. The war was long, obstinate, and often unfavourable to the King's troops, but the energy of the Vizier Futteh Khaun prevailed in the end, and they are now submissive.*

The next class of Taujiks are the Burrukes,

* I have heard of a people called Pushye, or Pushauee, among the Cohistaunees, and I regret that I did not investigate their history, as I have since found them mentioned by Bauber, as speaking a peculiar language.

who inhabit Logur and part of Boot-Khauk. Though mixed with the Ghiljees, they differ from the other Taujiks, inasmuch as they form a tribe under chiefs of their own, and have a high reputation as soldiers. They have separate lands and castles of their own, furnish a good many troops to government, closely resemble the Afghauns in their manners, and are more respected than any other Taujiks. Their numbers are now about eight thousand families.

All traditions agree that they were introduced into their present seats by Sooltaun Mahmood about the beginning of the eleventh century, and that their lands were once extensive ; but their origin is uncertain : they pretend to be sprung from the Arabs, but others say they are descended from the Kurds or Coords.

The Poormoolees, or Fermoolees, are a division of Taujiks, about equal in numbers to the Burrukees. The bulk of them inhabit Oorghoon in the midst of the Kharotee country, and carry on a bitter and unceasing war with that tribe : the rest live to the west of Caubul. They are chiefly employed in trade and husbandry, but furnish some soldiers to the King, to whom they also pay revenue.*

* I am greatly perplexed with their origin, though the source to which they refer it, is not one that might be expected to be obscure. They are said to be descended from

The Sirdehees are a small tribe, who live at Sirdeh, south-east of Ghuznee. The inhabitants of Seestaun may all be counted Taujiks, and that class is common in the north of the Beloeche country, but those divisions need not be mentioned here. They are, however, included in an estimate formerly made of the numbers of the Taujiks in the King of Caubul's dominions, which were conjectured to be 1,500,000.

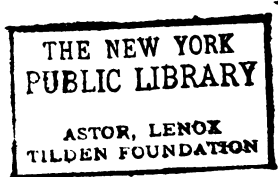
The Hindkees, though much more numerous than the Taujiks, require less mention, as they are all of Indian descent, and retain the well-known appearance and manners of their original country; together with a mixture of those which have been attributed to the Eastern * Afghauns. They are worse treated than the Taujiks, and by no means bear so respectable a character. The provinces on the eastern bank of the Indus, are

the Khullujees, who are well known to have given a dynasty of kings to India, but regarding whom every thing else is uncertain. Ferishta asserts them to be a tribe of Afghauns; and I have heard from other sources, that they are the inhabitants of a city called Khulluch, or Khulluj, which some place on the Oxus, and others to the north-west of Candahar, while others deny the existence of this city altogether, and say that the Khullujees are a religious sect, not peculiar to any nation.

* Plate (V.) shews the appearance of a Hindkee of Peshawer in his winter dress, which, however, happens to approach more nearly to that of the west, than is quite characteristic for a Hindkee.



A Hindkee in the Winter dress of Peshawer.



generally peopled by a class of Hindkees called Juts, who also compose the Mussulman peasantry of the Punjaub, form the principal population of Sind, and are found mixed with Beloches throughout all the south-west of Belochestan, and in Mukelwaud. In Belochestan they are called Jugdalls, as well as Juts, and the tribe of them which inhabits Lus, is called by the names of Johhna and Noomree. The great extent through which the Juts are scattered, excites the same curiosity with the story of the Taujiks, whose situation is very similar to that of the Juts.

Another class of Hindkees, called Awauns, live on the banks of the Indus, about Callabaugh, and the adjoining parts of the Punjaub.

The Puraunchehs, another class of Hindkees, seem to have been considered as a separate people in Bauber's time: they are now only remarkable for being great carriers, and conductors of caravans.

The Hindkees are numerous round Peshawer and in Bajour, and some classes of them are found in the country of the Eusofzyes, and other tribes in the north-east of the Afghaun country. Their language is a kind of Hindostaunee, resembling the dialéct of the Punjaub.

The Hindoos ought, perhaps, to be enumerated with this class. They are to be found

over the whole kingdom of Caubul.* In towns they are in considerable numbers as brokers, merchants, bankers, goldsmiths, sellers of grain, &c. There is scarce a village in the country without a family or two, who exercise the above trades, and act as accountants, money changers, &c. They spread into the north of Persia, but in small numbers, owing to the bad treatment they receive. They are encouraged in Bokhaura, and other towns in Tartary.

They are all, or almost all, of the military class of Kshetree, but it must not be supposed that they are, therefore, soldiers; on the contrary, the idea of a Hindoo soldier would be thought ludicrous in Caubul. They retain the Hindoo features, and some of them have nearly the Hindostaunee dress; but most allow their beards to grow, and wear a dress nearly resembling that of the country. They have got rid of many of their Hindoo prejudices, so that they do not scruple to eat bread baked at a common oven; still less do they attend to the rule, which enjoins bathing after being polluted by

* They are, indeed, to be found as far west as Astrachan, and they are numerous in Arabia; while on the east, they extend as far as Pekin, where they are said to have a temple. Their religion has spread even beyond these limits. The worship of Boodh, under the name of Fo, is known to be very general throughout China; and in the gods of the Calmuks, as represented by Dr. Clarke, we at once recognise the idols of the Hindoos.

the touch of a Mussulman, an injunction never intended for cold climates. In most respects, indeed, they mix well with the Mussulmans, though their timidity, their craft, and their parsimony, expose them to ridicule. They are often employed about the court, in offices connected with money or accounts; the duty of steward and treasurer about every great man, is exercised either by a Hindoo or a Persian. There have even been Hindoo governors of provinces, and at this moment the great government of Peshawer has been put into the hands of a person of that religion. The people, however, view the appointment with more surprise than approbation, and the government must be strong to be able to support such an agent.

I have mentioned the degree of toleration which the Hindoos meet with, and have only to add, that many of them are in very good circumstances, and that they possess the best houses in every town, if we except the palaces of the nobility.

The Hindoos represent themselves to be emigrants from India, who settled in Afghaunistaun at no very remote period, and their story appears to be well founded.*

* There are, however, some traces of an ancient race of idolaters in Afghaunistaun; such are the colossal idols of Baumeaun, and the numerous little statues which are occasionally dug up in the country of the Eimaüks. Some

The tribe, or rather the nation of the Deggauns, which seems to have once been spread over most of the north-east of Afghaunistaun, is now confined to the valley of Coonner, and some parts of the neighbouring country of Lughmaun.

It is in Coonner alone that they still form a separate people ; they are there under a chief, who is sometimes called the Synd, and sometimes the King of Coonner. The country is small and not strong, nor are the inhabitants warlike ; yet the Synd, by his own prudence, and probably by the respect paid to his origin, maintains a considerable degree of consequence. He pays some revenue, and furnishes one hundred and fifty horse to the King.

places have also Hindoo legends attached to them, but none are of undoubted antiquity. The Gorekutty, where the caravanserai at Peshawer stands, was a place of Hindoo worship in Bauber's time. There is a cave of vast extent near Aukserai, north of Caubul, which the Hindoos say was the scene of the Tapasya, or ascetic devotion of Gurug, a Bramin who belonged to the household of Krishna, and which Captain Wilford supposes to be the cave of Prometheus, or rather the cave which the Greeks with Alexander describe as such. Asiatic Researches.

The Mahommedan historians speak of Rajas of Caubul in ancient times, but this proves nothing, for the same writers called the Hindoos Guebres ; and Mahommedans are not accurate in their use of the word Raja, as is shewn by Tippoo's calling the King *Raja* of England.

The Deggauns speak the language which is mentioned under the name of Lughmaunee in the Commentaries of Bauber, the Ayenee Akberree, and other places. I have a vocabulary of the language, which seems to be composed of Shanscrit and modern Persian, with some words of Pushtoo, and a very large mixture of some unknown root. *

The greater part of the words, however, are Shanscrit, from which we may conclude, that the Deggauns are of Indian origin, though they are distinct from the Hindkees; care must also be taken not to confound them with the Taujiks, whom the Afghauns sometimes call Deggaun, by corruption from Dehkaun, a husbandman.

The Shulmaunees formerly inhabited Shulmaun, on the banks of the Koorrum. They afterwards moved to Teera, and in the end of the fifteenth century they were in Hushtnugger, from which they were expelled by the Eusofzyes. The old Afghaun writers reckon them Deggauns, but they appear to have used this word loosely. There are still a few Shulmaunees in the Eusofzye country, who have some remains of a peculiar language.

* I beg leave to observe, that I know nothing of Shanscrit, but made my comparison with the help of two Maratta Pundits. It is possible that the words which seemed to me to belong to some unknown tongue, may be familiar to a better oriental scholar.

The Swautees, who are also sometimes called Deggauns, appear to be of Indian origin. They formerly possessed a kingdom extending from the western branch of the Hydaspes, to near Jellallabad. They were gradually confined to narrower limits by the Afghaun tribes; and Swaut and Boonair, their last seats, were reduced by the Eusofzyes in the end of the fifteenth century. They are still very numerous in those countries.

The Teeryes, who live in the Shainwaree country, are a small tribe, only remarkable from their speaking a language distinct from those of their neighbours.

I have not been able to procure a specimen of it, or any information that can lead to a conjecture regarding its origin.

The Kuzzilbaushes are members of that colony of Toorks which now predominates in Persia. I call them by this name (which is usually given them at Caubul), in preference to that of Persian, which might lead to mistakes.

The Kuzzilbaushes generally inhabit towns, except about Heraut, where they are also to be found in the villages. There are said to be ten or twelve thousand of them in the town of Caubul, who settled there in the times of Naudir and Ahmed, and who are still in many respects a people entirely distinct from those around them. They speak Persian, and among themselves

Toorkee. They are all violent Sheeahs, and their zeal is kept up by the necessity of a certain degree of concealment, and by their religious animosities with the Soonnees, among whom they live.

The Kuzzilbaushes in Afghaunistaun partake of the character of their countrymen in Persia ; they are lively, ingenious, and even elegant and refined ; but false, designing, and cruel ; rapacious, but profuse, voluptuous, and fond of show ; at once insolent and servile, destitute of all moderation in prosperity, and of all pride in adversity ; brave at one time and cowardly at another, but always fond of glory ; full of prejudice, but affecting to be liberal and enlightened ; admirable for a mere acquaintance (if one can bear with their vanity), but dangerous for a close connection. *

The Kuzzilbaushes at Heraut follow all trades and pursuits ; the rest are mostly soldiers ; some are merchants, and these are the best of the class ; and many are tradesmen and servants : the Umlah, or bodies of armed men who attend the great, are generally formed of them.

* I speak from what I have seen of the Kuzzilbaushes of Caubul, and of a good many Persians whom I have known in India. The character, however, is chiefly applicable to the inhabitants of the towns ; the country people are not so bad, and the Eliaut, or shepherd tribes, are something like the Afghauns.

Most of the secretaries, accountants, and other inferior ministers, are Kuzzilbaushes, and almost every man of rank has a Meerza *, a Nazir †, and perhaps a Dewaun ‡, of this description of people. Most of the King's Peesh-khedmuts, and other servants immediately about his person, are also Kuzzilbaushes. Some of these are persons of high rank and office, and some of the military chiefs of the Kuzzilbaushes are also men of consequence, though always subordinate to the Dooraunee officers. Some of the Kuzzilbaushes, particularly those in the Gholauuns, or King's Guards, have estates, and even castles, granted by the crown, or purchased ; but except about Heraut, they generally live in towns, and let out their lands to Afghaun or Taujik tenants.

Besides the seven Teerehs, or tribes, into which all the Kuzzilbaushes are divided, those of Caubul have other peculiar divisions, as the Chendawuls, or Jewaunsheers (the first of which names means the vanguard, and the second is a title), Moraud Khaunees, so called from the Dooraunee lord who first commanded them, &c. &c.

Besides the Taujiks, who are the original inhabitants of the country, the tribes descended

* A secretary.

† A master of the household.

‡ A steward.

from the Indian stock, and Kuzzilbaushes sprung from the Tartar conquerors of Persia, there are other nations found in small portions in the country inhabited by the Afghauns. It would excite great surprise to find a colony of French or Spaniards settled in a town or country in Great Britain, and remaining distinct from the people of the country, after the lapse of several centuries; but this is by no means an uncommon thing in Asia. The wandering habits of a great part of the population familiarize the whole to the idea of emigration. It is also frequently the policy of the Asiatic princes to move their subjects from one place to another, sometimes with the view of obtaining an industrious colony, or an attached soldiery in a favoured part of the country, and more frequently to break the strength of a rebellious clan or nation. These are the causes of the introduction of colonies from one country into another, and they are kept distinct from the rest of the inhabitants, by the division of the whole into tribes. The emigrants cannot procure admission into the tribes of the country, and single men are under great disadvantages from want of natural allies; they therefore remain united for the advantages of mutual friendship and protection.

The most numerous of this class are the Arabs, who have probably emigrated from Persian Khorassaun. Many Arab tribes are still to

be found in great numbers and power in that country, where they have probably been settled since the first period of the Mahommedan conquest, or at least since the time when the Arab dynasty of Samaunee ruled in Bokhaura.

The number in Afghaunistaun may be about two thousand families, some of whom form part of the garrison of the Balla Hissaur at Caubul, and the rest reside at Jellallabad, between Caubul and Peshawer. These last are under a chief of their own, who is of such consideration, that the daughter of one of his ancestors was the wife of Ahmed Shauh, and the mother of Ty-moor. They have lost their original language, but they still live in one society, and are all settled and engaged in tillage.

There are a considerable number of Moguls and Chaghatyes, and a few hundred families each of the following nations:—

Lezgees, from Mount Caucasus between the Black Sea and the Caspian Sea, brought from their country by Naudir Shauh, and now settled about Furrah.

Mookrees and Reekas, two tribes of Coords from Coordestaun (the ancient Carduchia), between the Persian and Turkish empires. *

* Sir John Malcolm, while in Curdistaan, obtained an account of the Mookrees, which mentions the emigration of a part of them to Caubul, but I do not know the æra or the motive of this movement. Some of the old men among the Reekas are said still to speak the Curdish language.

Armenians, a people to be found in almost every part of the East, where there is a prospect of gain.

Abyssinians (who have been bought as slaves, and who now form part of the King's guards) and Calmuks, here called Kullimauks, who are also the King's guards, and who seem to bear a strong resemblance to the people of the same tribe in Russia. Mr. Kerr Porter's picture of a Calmuk in his travels, is a good caricature of one of those in Caubul. They were brought from Bulkh by Tymoor Shauh, and it is but lately that the natives of Afghaunistaun have become familiarized to their broad faces, their long narrow eyes, and the extreme blackness of their skin. It is a matter of some surprise, that the Calmuks, who are in general inhabitants of the north of Asia, should have found their way to Caubul, but they are found in considerable numbers in the kingdom of Bokhaura, and their erratic habits account for their further advance.

In this list I take no account of the Beloches, Eimauks, and Hazaurehs, who are in great numbers throughout the West, or of the Seestaunees, Kermaunees, Mervees, and people of other towns and provinces of Persia, who are settled in considerable numbers in different parts of the country. The few European Turks, Jews, men

of Budukshaun, Cashghar, &c. deserve no farther notice, nor do the more numerous Uzbek travellers, who come to trade, or to study at Peshawer.

END OF THE FIRST VOLUME.

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