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Letter
H. H. H.
REPORTS AND PAPERS,

Political, Geographical, & Commercial,

.SUBMITTED TO GOVERNMENT,

BY

SIR ALEXANDER BURNES, Bo. N. I.;

LIEUTENANT LEECH, Bo. E. ; DOCTOR LORD, Bo. M. S. ;

AND LIEUTENANT WOOD, I. N.;

EMPLOYED ON MISSIONS IN THE YEARS 1835-36-37,

IN

SCINDE, AFFGHANISTHAN,

AND ADJACENT COUNTRIES.

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No. I.

ON THE POLITICAL POWER OF THE SIKHS BEYOND THE INDUS.

BY CAPTAIN BURNES.

The power of the Sikhs westward of the Indus may be said to be confined to the plain country. It can only be enforced in the mountains by the presence of an army, and in some of the hilly tracts, even bordering on the river, the Mahomedans successfully resist it. The strength of their country, and not their power, enables them to cope with Maharaja Runjeet Sing. The low country on the other hand is under complete subjection to Lahore, the Derajat without the presence of a regular force, which is however necessary in the Plain of Peshawer. For six degrees of Latitude, from $34^{\circ} 30'$ North down to $28^{\circ} 30'$, or the frontiers of Sind, the Sikhs have either possession of the country west of the river, or exercise some kind of influence over it. An enumeration in detail of the condition of the different petty states, will best bear out these observations.

Outline of Sikh
power west of the
Indus.

2. The most northern territory with which Runjeet Sing has been brought into collision, west of the Indus, is that of Poyndu Khan Turnowlee, a Moghul by descent.

Poyndu Khan of
Puklee.

The possessions of this chief consisted of a small but rich tract of country eastward of the Abooseen (so the Indus is here called) in Puklee, yielding yearly about a lac of rupees. Of this the Sikhs have deprived him. He yet holds the fort of Chut-toorbye, on an island in the Indus, about 10 miles north of Derbund, and a country of about 240 square miles on the west bank. From this tract the Sikhs draw no tribute, and even on the east bank they hold their possession with difficulty, Poyndu Khan making continual forays across the river and carrying off prisoners, on whose ransom he supports himself, and his people. He has about 500 horse, and keeps up about 2000 infantry, most of whom are natives of Hindoostan. These were drawn into this country by the fanatic Syud Ahmed, who was slain by the Sikhs in 1831.

3. Succeeding Poyndu Khan's country, and below Derbund, lies the district of Sittana, about 15 miles north of Torbaila. It is held with a very small tract, by Syud Akbar, a holy man, who is much revered by the Mahomedans in this country. He has no tribute to pay to the Sikhs, nor are he or his few subjects molested by them.*

Sittana.

* Lieutenant Leech ascended the right bank of the Indus opposite to Derbund, and to him I am indebted for these particulars.

Euzoofzyes.

4. Below these petty districts, and in from them lie the territories of the Euzoofzyes, a numerous and powerful tribe of Affghans, whom the Sikhs controul by retaining a regular force cantoned in the plain country north of Attock, between the Indus, and river of Cabool. This body is protected from surprise by Jangeera, a fort of some strength built on the north bank of the river of Cabool, about 5 miles from where it falls into the Indus. The Euzoofzyes are the tribe from which the Ruler of Lahore experienced so much opposition in his approaches on Peshawer, and with whom some of his most sanguinary conflicts have taken place. The late Sirdar Huree Sing, who has just fallen in the battle of Jumrood, was in the habit of making yearly incursions among the Euzoofzyes, burning their villages and crops, and demanding horses, &c. in tribute. At different times he has destroyed the villages of Topee, Minee, Kota, Moonara, and Beeree, which belong to the Otmauzye Euzoofzyes. From these he used to exact about 60 horses, but two years since, by mutual agreement a tax of 4 rupees per house was fixed in lieu of every demand. This is however only rendered to the force which overawes them. The sum realized sometimes amounts to 60,000 rupees. The principal person among the Euzoofzyes is Futteh Khan, Chief of Punjtar, whose territories to the west are bounded by Swat and Hushtnuggur. He has about 1500 foot, and 200 horse, beside village (ooloosee) troops. He has sent horses and hawks to the Sikhs, but pays no regular tribute.* He will not allow an agent of the Sikhs to enter his country. He has greater means of resisting than his more southern neighbours.

Plain of Peshawer.

5. The plain of Peshawer is the most northern actual conquest of the Sikhs, west of the Indus. For many years it yielded an annual tribute of horses and rice to Lahore; but in 1834, when the ex-king Shah Shooja-ool-Moolk made the attempt to recover his kingdom, by an attack on Candahar, Runjeet Sing seized upon Peshawer, and has since retained it. It is stated that the Maharaja's design in seizing Peshawer, was to counteract the power of the Shah, should he re-establish himself on his throne, but there is more reason to believe that his foresight did not extend thus far, and that Sirdar Huree Sing, from a long residence on the Attock, and incessant wars with the Mahomedans, urged him to the step, and succeeded against his own better judgment. The policy of the conquest was always dubious, and has been throughout a source of much anxiety, and latterly a cause of disaster, and the loss of Sirdar Huree Sing's life. Previous to its conquest Peshawer was held by a branch of the Barukzye family, under Sooltan Mahomed Khan, and his brothers, who realized a yearly revenue of upwards of eight lacs of rupees. The assessment under Lahore amounted to 10 lacs, and this sum has since been realized by the French Officer (M. Avitabili) who fixed it. A small portion of it, however, reaches the coffers of the Sikhs, for, at the present time, Sooltan Mahomed Khan and his brothers possess jagheers to the amount of $4\frac{1}{2}$ lacs of rupees, and hold Cohat, Hushtnuggur, and the Doaba, the richest portion of the plain. The country of the Khululs, yielding about a lac of rupees, is entirely deserted, and that of the Monunds, which is nearly as valuable, is only half cultivated. Six out of ten lacs

* An Agent of this Chief waited upon me with a letter tendering his master's allegiance to the British Government, and offering to pay the usual tribute. Finding his country adjoined Kaffiristan, I made some enquiries regarding it, and the Agent immediately offered to commute the tribute of horses into one of young Kaffirs, thinking the change of terms would be more acceptable !

are thus expended, and, besides these, lands are alienated to religious persons, and a large garrison is kept up at Peshawer, and much additional expence is incurred, so that Peshawer is a drain on the finances of the Lahore State, with the additional disadvantage of being so situated as to lead the Sikhs into constant collision with desperate enemies, who are only powerless because they want money. In the city of Peshawer the Sikhs have built a fort on the site of Bala Hissar. It is strong, and in the late war afforded protection to the wealthier inhabitants. They have also sought to strengthen their position by erecting a new fort, called Futtehghur, near Jamrood, opposite the Khyber pass. It is a square of about 300 yards, protecting an octagonal fort, in the centre of which is a lofty mass of building commanding the surrounding country. This fort is dependent on the mountain streams for its water, which the Affghans can and do dam up; a well, however, has been sunk, but at a depth of 170 feet water has not been found; but, from indications in the soil, may be expected. With this defence the position will be a troublesome one, for the Afreedees and Khyberees consider it meritorious to injure the Sikhs, and during two days that we halted at it, drove off a herd of camels, and murdered two Sikhs who had gone a couple of miles from camp.

6. Between the plain of Peshawer, and the salt range at Kala Bagh, lies the country of the Khuttuks and Sagree Afghans. The Khuttuks are divided into the petty Chiefships of Acora and Teree. Acora lies east of the plain of Peshawer, on the river of Cabool, and its Chief, Hussan Khan serves the Sikhs, and is permitted to hold his country in consequence. The Khuttuks of Acora, who live in the hills, are not however subject to Runjeet Sing. The southern division, under the Chief of Teree, is able to assert its independence, in so far as that he refuses to pay a direct tribute, though he acknowledges the supremacy of Sooltan Mahomed Khan, who is but a servant of the Sikhs. When Peshawer fell first into the hands of Runjeet Sing, he stationed a Sikh Officer in Cohat and Bungush; but he found it next to impossible to manage the country directly under himself, and has since wisely confided it to the ex-Chief of Peshawer. By this means a small tribute of about 1000 rupees per annum is drawn from Teree in the plain of Bungush, which lies westward of the Khuttuk country. Below the Khuttuks lie the Sagree Patans, a tribe entirely independent of the Sikhs. They hold the country on the west bank for nearly 30 miles above Kala Bagh, and also possess it on the opposite bank as high as the plain commencing at Husn Abdal. They are shepherds, and have numerous flocks. From Attock to Kala Bagh, it will therefore be seen that the Sikhs have little or no power along the line of the Indus. The inhabitants, during the last campaign, resisted the ascent of boats from Kala Bagh, to construct the bridge of boats, till Sooltan Mahomed Khan interceded; and had the Sikhs met with further reverses at Jumrood, the Khuttuks were ready to attack them on their retreat to Attock, as they passed the defile of Geedur Gullee.* The number of the Khuttuk tribe is variously stated at 6 and 8000 armed men.

Khuttuks & Sagrees

7. The town of Kala Bagh, so famous for its rock salt, is subject to Runjeet Sing, but held by a native Malik, or Chief, who pays 10,000 rupees yearly to Lahore,

Kala Bagh.

* Lieutenant Wood passed through the country of the Khuttuks and Sagrees, and on his authority I am enabled to state the precise condition of this tract.

though he collects 32,000. The situation of the Malik is very unsatisfactory, for he is surrounded on all sides by the enemies of the Sikhs, with whom he is obliged to live on friendly terms, that they may not injure him when the Sikh troops are withdrawn. Kala Bagh is an important position to the Maharaja, as it is here that he crosses his army to make inroads, and levy tribute upon the tribes, which we shall presently speak of. The subjection of Kala Bagh is complete.

Eesakhyal.

8. Following the course of the Indus is the country of the Eesakhyal Affghans, which extends to within thirty miles of the province of Dera Ismael Khan. It is a strong and mountainous strip of land, and in its valleys, finely watered and well peopled. The Sikhs have however approached it from Puharpoor, on the south, and also from Kala Bagh, and exact pretty regularly a tribute of 34,000 rupees per annum. To enforce their authority, a detachment was last year stationed in the country, but the whole party were massacred during a rise of the population, and the present Chief, Ahmed Khan, who has the character of a humane and good man, has resisted all attempts to replace the detachment, though he acknowledges allegiance to Lahore, and agrees to pay his tribute. The mountains of Eesakhyal and Khussoor rise so abruptly from the Indus, that, but for the access to this country on other sides, it might make successful resistance, and the latest intelligence from this neighbourhood reports, that the Eesakhyals are to be left to govern themselves without a garrison, if they pay their tribute.

Bunnoo.

9. In from Eesakhyal lies the district of Bunnoo, intersected by the Koorum river, which renders it rich and fertile, and excites the cupidity of the Sikhs. The Lahore troops have frequently entered Bunnoo, and did so last year exacting tribute from it of a lac of rupees. They receive nothing without a large force, and one is generally sent every second year. In the times of the kings, Bunnoo paid an yearly tribute of 1 lac and 40,000 rupees, and the flatness of the country will always enable the most powerful Chief in the neighbourhood to exact something from it. The Sikhs have no troops in Bunnoo, and enter it by the village of Lukhee.

Murwut.

10. South of Bunnoo lies Murwut. A tribute of 28,000 rupees is exacted from this district; but, as in Bunnoo, an armed force is necessary. It is a country rich in grain, which is sent down the Indus to Dera Ismael Khan.

Tak.

11. The district of Tak adjoins the province of Dera Ismael Khan, and being partly in the plains, is now held subject to Lahore. At present it forms part of the jagheer of Nou Nihal Sing, and is farmed for one lac and 20,000 rupees; but the amount realized is varying, though certain, a Sikh force being located in the country. The Chiefs, for some years, paid a tribute of 100 camels and 25,000 rupees; but they have now left the country and fled to Cabool. The only enemies of which the Sikhs here stand in awe are the Wuzerees, a barbarous tribe of Affghans, who inhabit the mountains to the westward, and sometimes descend and plunder in the low country.

Dera Ismael Khan

12. The next tract we come upon in descending the Indus is Dera Ismael Khan, which formed one of the Governments of the Dooranees. It was taken permanent possession of last year by the Sikhs, and assigned as a Jagheer to Nou Nihal Sing, the grandson of the Maharaja. The breach of faith in seizing it renders the

Sikh administration very unpopular, for on the conquest of Mankaira, east of the Indus, the ruler of Lahore assigned Dera Ismael Khan *in perpetuity* to the Nawab after a brave and memorable defence. Its revenue exceeds $4\frac{1}{2}$ lacs of rupees, which is drawn from the town itself to Paharpoor north, Kaheeree south, and Drabund west, including Kolaichee, Koye, and the tribute of Eesakhyl. The ex-ruler is pensioned on 60,000 rupees a year, and as the following statement will show, but half the balance reaches the young Prince.

Net Revenue of Dera Ismael Khan,4,25,000

Expenses.

Pension to the ex-Nawab,	60,000
Poyndu Khan for 100 horse,	28,000
Hyat Oollah for... 55 do.,	16,000
Husn Khan..... 60 do.,	21,000
Ashik Khan 67 do.,	18,200
Sikundur Khan ... 24 do.,	8,000
Lukmee Mul 25 do.,	9,000

No. of horses 331

Jagheers.

Futteh Sing Man,	10,000
Jugut Sing,.....	17,000
Bye Seik,	5,000
Managing Dewan,	14,000
Alms,	10,000
Net Expenses	2,06,200

Receipts.

Taxes from Kahereee to Eesakhyl,	1,50,000
Town duties of Paharpoor, Dera Ismael, &c. esti- mated at	68,800
Net Receipts, Rupees	2,18,800
Total Rupees.....	4,25,000

The seizure of Dera Ismael Khan, it is stated, has been urged upon the Maharaja to strengthen his position in Peshawer, but the places have no connexion with one another, and are separated by the Khuttuk country which is impervious to any force but a large one, though a gun road passes through it. The Lahore Chief will have no difficulty in retaining Dera Ismael Khan, for the people are less warlike than their neighbours, and a great portion of the inhabitants are addicted to commerce, and have an interest in the peace and tranquility of the country.

Dera Ghazee Khan.

13. South of Dera Ismael Khan lies the large tract of Dera Ghazee Khan, which extends as far west as the mountains, and along the Indus to Sind. These two provinces are generally known by the name of Derajat. Dera Ghazee Khan was conquered by the Sikhs about 25 years ago, but it was not their policy at that time to hold any permanent possession westward of the Indus, and it was farmed to the Chief of Bhawalpoor, who mismanaged it grossly till it was resumed in 1832. It has since become a most flourishing territory for which M. Ventura may claim every credit. Below Kaheree the districts of Gunung Sangur, Dena, and Hunund Dorjel succeed each other, extending south of Mithun, and are richly watered by numerous streamlets from the hills, the principal of which are the Goomul, Rumul, Vahoor, Sungur, and Shoree. These, with the strip of land on the east bank of the Indus called Cuchee, now yield a revenue of $8\frac{1}{2}$ or 9 lacs of rupees. The amount would be much greater if a money tribute were not exacted in room of grain, one which distresses the cultivators. Sikh authority is established to the base of the hills, and the mountaineers, the Stooree-annees, &c. even pay for the lands which they are allowed to cultivate in the low country. The only turbulent portion of this tract lies to the south near Hunund and Dorjel, which are acquisitions from the Brahooes of a late date, and being molested by the Doomkees, Muzarees, &c. require a watchful eye. Otherwise the Sikh rule is paramount in this country,—their Grinith, or holy book, is placed in mosques and sometimes in temples built for it, the cow is a sacred animal and, no Mahomedan raises his voice in praying to his God, the clearest proofs of conquest, but at the same time, an interference so impolitic that on the slightest reverse westward of the Indus, the subdued and sullen population are ready to rise en masse upon the invaders of their soil, whose position, for a portion of every season, is further endangered by the inundation of the Indus during which it cannot be bridged, and is with difficulty passed by an army.

ALEX. BURNES,

On a Mission to Cabool.

*Camp, on the Cabool river, near }
Julalabad, 8th Sept. 1837. }*

No. II.

ON THE PERSIAN FACTION IN CABOOL.

To W. H. MACNAGHTEN, ESQUIRE,

Secretary to the Government of India,

FORT WILLIAM.

SIR,

I have now the honor to report the result of my enquiries on the subject of Persian influence in Cabool, and the exact power which the Kuzzilbash (or Persian) party resident in this city exercise over the politics of Affghanistan. Since any ascendancy on the part of Persia or her allies in this quarter must either have its origin, or be chiefly brought about by means of the Persian faction in the country, it becomes highly important to note the history of these tribes, their rise, progress and present condition.

2. In the beginning of the last century the feebleness of the Persian monarchy excited the cupidity of the Affghans, who overran the fairer portion of that Kingdom, and possessed themselves of Ispahan. Their successes called forth the energies of the great Nadir, who not only drove the Affghans from Persia, but annexed the whole of their own territories to his empire, and turning their swords against India, with an army of Persians and Affghans, sacked it precisely an hundred years ago. During these wars the conqueror deemed it politic to fix some native tribes in the lands he had subdued, and to this policy we owe the Colony of Persians now settled in Cabool, which, when first located, amounted to less than two thousand families.

3. The people composing it consist of three divisions, 1st, the Juwansheer—2d, the Ufsheers, and 3d, the Moorad Khanees, the whole being designated by the general name of Goolam Khanee or Ghoolami Shah, servants of the King. The Juwansheers are a clan of Toorks from Sheeshu. There are various divisions included among them, such as the Koort, the Shah Sumund, the Syah Munsoor, &c. and they form the principal portion of the Kuzzilbashes. They consist of 2,500 families, and occupy a separate quarter of Cabool, called the Chandoul, which is surrounded by high walls. Their Chief is Khan Sheereen Khan; the Ufsheers are also Toorks and of the tribe to which Nadir himself belonged. There are 300 families of them who live in a strong fort, about 3 miles from Cabool, under Goolam Hoosein Khan. The last division, the Moorad Khanee, is comprised of all the Persians, who have from time to time settled in this country. Fifteen hundred families of them reside together under Mihr Alli Khan, and five other Chiefs. Besides these there are 700 others in the fort of the Byats, a division of the tribe under Mahomed Khan. It will be thus seen that there are at this time 4,000 Kuzzilbash families in Cabool, from which a force of from four to five thousand men could be levied on an emergency for the purposes of war. The number has been generally considered greater than this detailed statement, but the whole of the Sheah population in and

about Cabool is then included in the calculation, and among these the Huzaras, who would furnish twice as many men as the Persians.

4. On Nadir Shah's assassination many of the Persians fled from Cabool to their native country, but Ahmed Shah Dooranee, who succeeded to the authority of Nadir, conciliated a portion of them, whom he retained in his pay, and found of eminent service throughout his active reign in which they became an organized body, acting under a Khan, who was directly responsible to the Shah, while the Kuzzilbashs themselves only acknowledged their own Chief. Matters seem to have continued in this state for about 53 years, during which the Persians acquired such power that the Kings found it necessary to favor them by large stipendiary allowances, granted, in some instances, even to minors, and as the Sudozye monarchy declined, their support became indispensable to the personal security of the King. In the reign of Shah Zuman, the Chief of the Juwansheers was put to death, and from that time a want of confidence in the Kings of Cabool, on the part of the Kuzzilbashs, is to be traced till they almost cease to appear as a body in the affairs of the State. The superior intelligence possessed by all Persians readily befits them for employment among the Affghans, and from war many became Secretaries (Meerzas) and Stewards (Nazirs) to the different Chiefs, others took to agriculture and merchandize, and some are at present shopkeepers in Cabool. It would at one time have been dangerous to entertain any Persian without their Khan's permission, but with the loss of Military employment, or rather withdrawal from it, their pay ceased, and the growing wants of many drove them to the occupations which I have stated, though a portion of them have always continued in the service of the Ruler of Cabool, as is the case at the present time.

5. Since the whole of the Persians in Cabool are Sheahs, and the national persuasion of the Affghans is Soonnee, the position of the Kuzzilbashs was full of danger; it was at any time possible to turn political dispute into religious difference, and there are various instances in the history of the Cabool monarchy in which these have threatened their very existence. Of late these fears have not been diminished, and since the overthrow of the monarchy, the walls which surround the Juwansheer quarter of the city have been heightened and improved, and I observe alterations even since 1832. At one time they were not afraid to live outside of the city, but common interest has now led the whole of the Persians to congregate together as the best means of warding off danger. They would have willingly left the city of Cabool, and fixed themselves at a distance like the Ufsheers, in a detached fort, but this they have found impossible, and their situation in the Chundool or quarter of the Juwansheers is now so completely commanded that an infuriated population might readily overpower them. The Persians themselves are therefore intently bent on adding to their own strength by intrigues around them, and, though their Military influence has declined their power in this way is more considerable than before, since every man of rank has Persians for his Secretaries, and *all the home and foreign correspondence is in their hands*, by which their influence ramifies in every direction.

6. The Persians of Cabool attached themselves to the Vizier Futteh Khan, and fought against Persia in his Herat campaign. They have long sought for a master who would consolidate them as in former times, and they have, at times, entered into

correspondence with Shah Shooja, but they have especially attached themselves to the Vizier's brother, the present ruler of Cabool, and with the greater avidity, as his mother was of their tribe. Dost Mahomed Khan availed himself to the fullest extent of their support, and it was long considered by many that he was even favorable to Sheah doctrines, but he has either had the discrimination to see that these would be fatal to supremacy among his countrymen, or never in sincerity entertained them. This he proclaimed to the world when about four years ago he took the title of Ameer, which has a religious signification, and, from that time, the Kuzzilbashes have ceased to centre their hopes in him. He himself has also withdrawn much of his confidence from the party, reduced the number of those in his pay to about 1,000 or 1,200 persons, and part of their salaries he has retrenched. The headmen receive about 58,000 rupees per annum, and the total derivable from the state by the rest may amount to about a lac of rupees, each horseman receiving 84 rupees per annum. Even in public he does not conceal his contempt for their creed, and what is perhaps more bitterly felt, his avowed opinions of their wanting courage in the field, as exhibited in his campaigns with the ex-King at Candahar, and lately at Peshawur. In the former instance he is stated to have placed the Afghans on both flanks of the Kuzzilbashes with secret instructions to fire on them if they fled. At Peshawur it is very certain that the party were backward in fighting, none of them were killed, and a piece of pleasantry is attributed to the Ameer, who said, that he never remembered a Kuzzilbash to have fallen in his service ! But Dost Mahomed Khan may have mistaken a want of inclination originating from disappointed hopes for a want of courage. Certain it is that of late he has sought to raise a body of regular troops, disciplined by Europeans, but he has hitherto completely failed ; and if he consulted his interests he would seek no other support than that which he may command from the hill people about Cabool, and the native Afghan tribes, who do now serve and would willingly, on good pay, devote themselves to him. It would also undoubtedly add to his strength if he drew at the same time the Kuzzilbashes nearer to him, for, according to a profound political maxim, he should put it out of these men's power to injure, before he insults them, and they may materially promote his fortunes.

7. While Persian influence is thus declining, it appears a strange contradiction to record that Dost Mahomed Khan has sought for alliance with Persia as the best means which occurred to him to support his power. He admitted into his councils a native Persian of some talent, but bad character, the Naib Abdool Sumut, who has since been disgraced and fled to Persia, and the advice of this man, with that of Mahomed Khan Byat, a Kuzzilbash, raised by him, and much in his confidence, as well as that of several interested persons, induced the Ameer to seek for support from Persia, and with this have revived the hopes of the Kuzzilbash faction, though their support would probably be directed, under Persian influence, to a master who more appreciated them than Dost Mahomed Khan. The whole party see however in the alliance certain benefit to their own condition, and in consequence do what in them lies to promote the intercourse. It is thus that the Persian community in Cabool have viewed the arrival of an Agent of the British Government in this quarter with suspicion, if not open dissatisfaction. They would cling to the British, or any power which supported them, but it is more natural that they first seek to attach themselves to the country from which they originally sprung, and to which they

are allied by a common religion, more dear as it is rendered to them by impending danger. The Shah of Persia has not been slow in responding to Dost Mahomed Khan's desire for an alliance, an Elchee has been sent with robes and presents in return, and is now at Candahar, but he has appeared at a time most unfavorable to his master, when the attention of the British Government is directed to Affghanistan, and which goes far to discredit him with all parties, and even to damp the hopes of the Kuzzilbash; it is even doubtful if he will advance to Cabool, and it is certain if he does so, that any offer which he may make, will never be placed in the balance against those of the British Government. The King of Persia desires to add Herat to his dominions, and the Chiefs of Candahar and Cabool might certainly aid him in his designs, but the probabilities of a return for such good offices are more dubious, and it is this which inclines the Chiefs of Affghanistan, and him of Cabool in particular, to seek to improve their intimacy with the British Government. It is nearer to them, far more powerful than Persia, and with it a connexion would not be viewed by the Affghan nation in the unfavorable light which an alliance with a Sheah or a Hindoo power would certainly be in this Soonnee country.

8. It is well known here that the young King of Persia has turned his earnest attention to Herat. The most outrageous conduct of the ruler and his minister in having sold into slavery the greater part, or if not the whole Sheah population, of the city, would justify any attack on the part of Persia, but I doubt the ability of that power single-handed to attack Herat. If she succeeds in humbling Kamran without the co-operation of the Affghan Chiefs, it must be through the influence of Russia, by whose counsels there can be very little doubt she is directed to Herat. Persia itself, as I have observed, has grounds for provocation, but I find Russia is not the less interested, and that she directs her attention to Herat to improve her commerce with Toorkistan, and her position in the East generally, and it is seen, has not been dilatory in availing herself of the openings lately given by messengers from the Affghan Chiefs to the Shah, by whom her Ambassador at Tehran transmitted communications. I shall reserve what I have to say regarding the commercial views of Russia in that quarter for an early and more fitting opportunity, when I come to that portion of my instructions which directs me to report on the measures adopted by that power to extend her commerce, and influence in Central Asia.

9. In this country however the Chiefs will have little mercy to expect from a King of Persia, if his influence extends to Herat, and the less so if it has been established without any co-operation from them. It has been seen too from the state of the Kuzzilbash faction which has been described, that they afford at all times facilities for intriguing in Cabool, and with a Persian power, so near as Herat, of a nature that may soon become dangerous. The only counterpoise to it that could benefit British interests in this quarter would spring from the Ameer of Cabool being advised to shew to these tribes a greater degree of favor than they now enjoy, which, since they cannot be removed from his country, would be a sound and safe policy. By pursuing it he might perhaps contrive to live on friendly terms with Persia, and since the party is too weak to be turned against the native Affghan tribes, their jealousy and their fear would be alike allayed. If, on the other hand Persian influ-

ence is allowed to be established in this country, that of Russia must follow. Should the attempt of Persia prove unsuccessful, we may look for some such fate to the Kuzzilbashes in Cabool, as befel the Janissaries under the Sultan Mahmood. Only that it will be more certain, since those soldiers held a power in the Ottoman Empire, which was never enjoyed by the Persians in this Kingdom.

I have, &c.

(Signed) A. BURNES,

On a Mission to Cabool.

Cabool, 14th October, 1837.

ABSTRACT.

Captain Burnes on a mission to Cabool, makes a special report on the influence of the Kuzzilbash (Persian) party in Affghanistan, traces its rise from Nadir Shah to the present time, exhibits the means of intrigue which it presents to any power, but particularly to Persia and Russia, from all the correspondence in this country being carried on by Kuzzilbashes.

(Signed) A. BURNES,

On a Mission to Cabool.

(True Copy)

W. H. MACNAGHTEN,

*Secretary to the Govt. of India,
with the Governor General.*

No. III.

SUPPLEMENTARY PAPER ON THE PERSIAN FACTION IN CABOOL.

(Copy.)

TO W. H. MACNAGHTEN, ESQUIRE,
Secretary to the Government of India,
FORT WILLIAM.

SIR,

In a communication addressed to you on the 14th of October last, I had the honor to state for the information of the Right Honorable the Governor General of India in Council, the result of my enquiries regarding the power of the Kuzzilbash or Persian faction in Affghanistan. I have now the honor to report an overture which was made to me by this party, and which appears calculated to throw further light on their influence.

2. Since our reaching Cabool the Persian party, as I have noticed in several of my despatches, have been naturally chagrined, and I have had little opportunity of communicating with them, though I have a personal acquaintance with Khan Sheereen Khan their Chief, who invited me to his house when last in Cabool. One individual however Naib Mahomed Shureef, a Kuzzilbash merchant of some property and respectability, with whom I travelled from Peshawer to Cabool in 1832, sought an early renewal of our acquaintance, and invited me to his country-house, where I passed a day with him.

3. When this gentleman visited me, a few days ago, he took the opportunity of making it a political, as well as a friendly interview. He stated to me that Khan Sheereen Khan had been displeased with him for not inviting him to the party at his house, and, that, as he had lost the opportunity of conversing with me, and did not like to come to the Bala Hissar, he had charged him (Mahomed Shureef) to assure me how anxious the Kuzzilbashes of Cabool were to serve the British Government, and that they should not be left out in any arrangement which it might contemplate in this country; that the Kuzzilbashes had always exercised great power in Cabool, that they were an independent body, and only wanted a head to be as great as ever; that the Affghans hated them for their creed, but that they had been yet able to keep their own, that they were indebted to Shah Mahomed and his Vizier Futteh Khan, for some of the protection they enjoyed, which had inclined them to the present Ameer, whose mother was of their tribe, that this circumstance had made him Ruler of Cabool, and the greatest man in Afghanistan, while his brother, Sooltan Mahomed Khan, from adhering to the Affghans, to the sons of Meer Waez, &c. was now a servant of the Sikhs, that their services had been ill-requited, since their pay was reduced, and Dost Mahomed Khan sowed dissensions among them by his Kuzzilbash influence, which prevented their doing anything; that their position in Cabool

was dangerous, and that if a piece of ground at a distance could be got for them, they would build a fort on it, bridle the Ameer, and all future Rulers, and prove of eminent service to British interests in this quarter; as besides their own power, they could command the Huzaras, who were Sheahs, also the Ghiljees, who were more friendly to them than the Dooranees, and that the 5,000 horse they could now turn out, might be increased to 40,000 with such aid, if they were cherished and protected.

4. In reply to this long message, and observations, I informed Naib Mahomed Shureef, that I was well aware of the influence which the Kuzzilbashes had possessed in this country from the days of Nadir, and that he must so assure Khan Sheereen Khan, but of course I did not enter into the details which he had sketched, but requested he would thank the Chief for his friendly overtures.

5. The declaration of the Kuzzilbashes, as above given, seems to me to possess peculiar interest and value at this time, since we have in it the light in which they view themselves; much of what is said is clearly correct, but the policy of allowing such a body of men to build a fort outside Cabool is obviously what no ruler, who was an Affghan, would submit to, and what no foreign power, Persia excepted, would countenance, if it wished to turn the resources of this country to its own ends; with Persia, however, the course would be altogether different, for such, probably would be the very first result of a successful invasion by that power, since it would be productive of manifest and permanent advantage to her. At one time Timour Shah could not, without a special licence of the Moollahs, marry a Kuzzilbash lady from their being held in the light of slaves of the King (Goolam i Shah), but no such objection would now be raised since their relative position towards the ruler is altered. While the King of Persia therefore has his thoughts so earnestly directed to the countries eastward, the more the influence of the Kuzzilbashes faction, as it now exists, is proved, the more dangerous does it appear to the well being of this country, and the tranquillity of the states bordering on the Indus.

I have the honor to be,

Sir,

Your most obedient humble Servant,

(Signed) ALEX. BURNES,

Cabool, 5th December, 1837.

On a Mission to Cabool.

ABSTRACT.

Captain Burnes on a mission to Cabool, reports an overture from the Kuzzilbash or Persian faction in Cabool, illustrative of their hopes, fears, and feelings, which are expressed in a very interesting message from Khan Sheereen Khan their Chief, states the value to be attached to them, shewing the exact power which the Kuzzilbashes consider themselves to possess, and that in his own opinion, while the King of Persia continues to direct his attention to the countries eastward, this faction is most dangerous to the well being of the states bordering on the Indus.

(Signed) ALEX. BURNES,

On a Mission to Cabool.

(True Copy),

H. TORRENS,

Deputy Secretary to Govt. of India,

with the Governor General.

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No. IV.

ON THE POLITICAL STATE OF CABOOL.

Site of Cabool,
viewed politically and
commercially.

1. In treating on Cabool it is necessary to guard the mind from including under that head the vast kingdom, which once extended from Meshid to Dehli, and from the ocean to Cashmeer. We are only to speak of the small and flourishing territory which surrounds the capital of that decayed monarchy, though we shall not fail to be struck with the miniature resemblance which it still bears to the Empire of the Dooranees. As a city, Cabool owes more importance to its position, which is central for commerce, than being the seat of a Government, and it has therefore stemmed with success the various revolutions which have disturbed the general peace of this country. Invigorated as it is by this independence, there are few positions in the East better adapted for a metropolis. Its political advantages, though in a degree inferior to its commercial ones, are enhanced by them, since Cabool has a rapid and regular communication with the countries adjacent, and is supplied, at the same time, with accurate information of what passes in them, and with the abundant resources of foreign lands. It has not the wealth, nor has it the exuberant productions of India, or even Bokhara, but it has a race of people far more hardy, who have, for the last eight or nine centuries, enabled the possessors of Cabool to overrun the surrounding countries. Dynasty after dynasty has issued from their mountains, and used in succession, as trophies of their valour and success, the riches and the revenues of the lands which they subdued. The last race of its Kings, the Sudozye descendants of Ahmed Shah, a General of Nadir, have also been swept away, and in their place, arises the tribe of Barukzye, who rule their native soil, and may, in time, like their predecessors, extend the circle of their power.

Extent of Chief-
ship, and how ruled.

2. The present ruler of Cabool is Dost Mahomed Khan the first of his tribe, who assumed a few years ago the title of Ameer. The Chiefship comprehends the country extending from Hindoo Koosh to the southward of Ghuzni, and from Bameean to the mountains of Khyber. The eastern portion, or Julalabad is an addition since I wrote in 1832, and has increased this Chief's revenues from eighteen to twenty-four lacs of rupees per annum. This territory is apportioned, in separate Governments, to the different sons of the Ameer, a policy which is more wise than popular. The brother who ruled Ghuzni, Ameer Khan, is dead, and that district is also held by one of his own family. The distribution is as follows:—Meer Ufzul Khan, the eldest son, holds Zoormut, an agricultural district east of Ghuzni. Mahomed Akbar Khan Sirdar, the favorite son, has Julalabad, and is constituted Chief of the Ghiljees; Azam Khan has charge of Bameean, Beesoot, and the Huzaras, tributary to Cabool; Hyder Khan has Ghuzni, and the son of Ameer Khan has charge

of the Kohistan, having lately been ejected from Ghuzni to make way for the Ameer's son, and when another of the youths is old enough, he will probably be again removed to make way for him. The Ameer himself governs Cabool, where he usually resides, and along with him is his brother the Nawab Jubar Khan. He has a park of 45 guns, all of which are serviceable, about 2500 "juzzalchees" or infantry, armed with a musket as large as a wall-piece, which is used with a rest, and twelve or thirteen thousand horse, 1-12th of whom are Kuzzilbashes. About 9,000 of these are highly efficient. Three thousand ride the Government horses, and receive pay; a system of raising troops called "Umlae," new in Affghanistan, and in which Dost Mahomed Khan considers a great portion of his strength to lie. Such is a brief account of the means of offence and defence possessed by the Chief of Cabool.

3. To a position from which the destinies of nations may be commanded it is to be supposed the attention of others is directed. Too weak to pursue foreign conquests, on a large scale, the Chief of Cabool is however strong enough to resist those around him, and the rugged nature of his country gives to his troops a power which frees him from every hazard. In his wars with the Sikhs, who are a very powerful nation so long as they are ruled by their present Chief, this has been singularly exemplified, but similar success might not attend a campaign in any other direction, since religious animosity here inspirits the Mahomedan to war against the enemies of his faith. As it seems clear that no permanent impression could be made by the Chief of Cabool on the conquests of the Sikhs in the plain of Peshawur, the attention of the Affghans is probably turned in that direction from some fear of the Ruler of the Punjab pursuing his conquests to Cabool, but there is even less chance of permanent success to Sikh arms in this quarter. The nature of Dost Mahomed Khan's position is only hazardous, as it compels him to dissipate his resources in defensive preparations, which cripple his power, and augment the discontent of his followers, whom his revenues, at no time, admit of being liberally rewarded. A cessation of hostilities with the Sikhs would release him from this evil, though it will be attended with this counterpoise, that many of the Mahomedan tribes inhabiting the mountains of Eastern Affghanistan, stretching to the valley of the Indus, who now regard the Ruler of Cabool as the Champion of Islam, might then view him simply as an ambitious ruler seeking for personal aggrandizement, which would certainly diminish their ardour as his auxiliaries. From no direction but the East, however, has Dost Mahomed Khan to fear an opponent, and a diminution of his enemies will have the same effect as an actual increase to his resources, and with an improvement of these there cannot be a doubt of his power being considerably enlarged. Such indeed is the military position of Cabool, that if the Governor of the city have any stability, a sum of money placed at his disposal can always command the presence of good troops, and the service performed will of course be to the advantage of the donor. In the time of the monarchy the benefit of the money thus used resulted to the State; in the present condition of the Chiefship it would fall to the power that advanced it, which gives to the Ruler of Cabool no small influence in this part of Asia.

Effect of the wars
with the Sikhs on
the East frontier.

4. To the north of Cabool the mountainous regions of Hindoo Koosh make it difficult for the Chief to extend his power, or for others to invade him. The Ruler of Koondooz, Meer Moorad Beg, has no cordiality with Dost Mahomed Khan,

Relations with
Koondooz and the
Northern States.

which arises from fear of his power, for if freed from employment elsewhere the Chief of Cabool could make a successful inroad upon him. Moorad Beg's power is considerable, and it improves, but his troops excel more in a foray than war. He might make a "chupao" on Bameean, but the retaliation would be ruinous to him. The independent Uzbek States, west of Koondooz and Balkh, such as Siripool, Shilbergan, and Maimuna, keep up little or no understanding with one another, and would fall a prey to the first power that attacked them. Bokhara to the north is protected by its remote situation in the desert, and the character for commerce and religion which it possesses. The Ruler of it has just sent an Envoy to Cabool to congratulate the Chief on the successful issue of his wars with the Sikhs. The Meer of Koondooz divined, and probably not erroneously, evils to himself from a league that places him between two powers, any one of which might crush him, but whose ability to do so is undoubted when bound together by friendly ties. Moorad Beg resented the formation of this alliance, first by threatening to seize the Envoy, and next by shutting up the road of the caravan, but his suspicions have been removed, or for a time lulled, and a change of presents and friendly expressions has passed between the Chiefs of Cabool and Koondooz. Not so however between the latter Chief, and the King of Bokhara, whose dignity is offended by a fort being planted on one of the canals of Balkh. From it Moorad Beg conducts his plundering expeditions on the poor Huzaras, and his dislodgment from a site so profitable is not likely to be effected by the greater moral influence of Bokhara, or by any means but a military expedition undertaken for the purpose.

With Candahar and
the west and south.

5. Candahar to the west is still held by the brothers of the Chief of Cabool, who profess homage, if they do not at all times exhibit it. Since 1832 the ex-King, Shooja ool Moolk, has sought to regain his lost empire near Candahar: the Chief of Cabool promptly quitted his own frontier, combined with his brothers, and saved them, and himself by victory. The common interest dictated these proceedings, and on matters which relate to the family, and the Barukzye ascendancy in Affghanistan, the conduct and the professions of the Candahar Chiefs towards Cabool tally with one another. They address Dost Mahomed Khan as inferiors, they seek his council as the head of their family, and they do follow it when given. Such, however, is not altogether the case in their relations with foreign States. Their advanced position to the west places them in jeopardy from Herat and Persia, and at this time their alarm has led them, if not to slight the advice of their brother in Cabool, to court an alliance with Persia, contrary to his avowed wishes. They declare themselves helpless if they range their troops against Persia, since they will then have no protection from Herat; and if that city becomes subservient to Persian interests, without a co-operation on their part, their fate is equally certain. This however is a temporary inconvenience which a settlement of the affairs of Herat may remedy, if not, Candahar itself may be overthrown, and through it the interests of Cabool most materially affected, nor would the Kuzzilbash or Persian faction resident in Cabool, with its present feelings, be an useless instrument in the hands of the Shah to sap the independence of the Affghans in their capital city. On the south the Chief of Cabool has nothing to fear: the country which is mountainous, and in many parts barren being held by wild Affghan tribes, who are all independent of each other, and if they do not increase his strength, are sure not to be numbered among his enemies.

6. When the great monarchies of Cabool and Persia adjoined each other, an intercourse, usual among neighbouring nations, existed between them. A desire to avert evil from Sikh encroachment, lately led the Chiefs of Affghanistan to sue for a renewal of it, but at no time were the feelings between Affghans and Persians cordial; and their sympathy, one with another, considering their difference of creed, must ever be unnatural—much more so is any connexion at the present time, when Persia exists as a monarchy, and Cabool is dismembered into small principalities, yet the deeds of Nadir are held fresh in remembrance, and some ill-defined ideas of Persian glory, at the beginning of a new reign, flitting before the Chiefs of Affghanistan, contributed to their dread, and hastened their anxiety to propitiate. The zeal of the Chief of Cabool was quickened by his solicitude, real or pretended, to war with his infidel adversaries the Sikhs, but he seems to have forgotten that he sought to introduce, among his countrymen, those whom they considered to be greater enemies. It was also equally certain that the power of Persia, being a consolidated one, would prove fatal to himself, and all the reigning Chiefs of Cabool. The Affghans would have been conquered in detail by those whom they sought as auxiliaries; for, though each Chiefship had a ruler, the country is without one head, and the national jealousy, and inveterate hatred to which divided power gives rise, would have made it appear as an unoccupied land, and hastened its fall. Interested persons urged the Affghan Chiefs to this line of policy. Persia saw the advantage with which she could enter the land, and counselled by Russia, speedily responded to their call with abundance of worthless promises, which the same advisers pronounced to be the signs of favor and condescension. The style of address, however, which was that of a master to a subject, first roused the suspicions of Dost Mahomed Khan, and a demonstration on the part of the British Government to sympathize with him, which arrived about the same time, fixed him in the determination of preferring any terms, which a nearer and more potent power might offer, to a distant and dubious alliance with Persia.

Connexion of Cabool with Persia.

7. In a country where a family that has once held the executive power is dethroned, the members of it never fail to exercise some influence on its policy. This is the case with the Sudozyes in Cabool. Shooja-ool-Moolk's claims have suffered depreciation since 1832, when the attempt to recover his crown proved fruitless, and the more so as its failure is by many attributed to his own want of energy and decision. It is true, the Kuzzilbashs, dissatisfied at not reaping the full reward for their promotion of Dost Mahomed Khan, were well disposed to promote Shooja's views in opposition to those of the Ameer, but his success was doubtful, even with their aid, and perhaps his best hopes of it were grounded on the report which he industriously spread, and which was in part believed, that the British Government countenanced his expedition. The long residence of the Shah at Loodiana, his being permitted to raise troops there, and his leaving his family to receive our protection and support, together with other circumstances, gave a stamp to these rumours which has only been effaced by public disavowal. There is however a family connexion between Shooja-ool-Moolk, and the Chief of Cabool, which led one party in the state to believe that there really was an understanding between them. The sister of Dost Mahomed Khan is wife of the Shah, and the mother of Shahzadah Akbar, who is a promising youth that avows his partiality for his uncle. Nor is this the only relationship, for the two daughters of Hajee Rahmut Ollah are married to the

Prospects of the exiled family.

Shah, and the Ameer, and the wife of the latter exercises the greatest influence over him, and is the mother of Mahomed Akbar Khan, the favored son, who lately distinguished himself at Peshawer. The Chief of Cabool is regular in corresponding with his sister, he has often expressed a wish to have his nephew with him, and even gave instructions about his capture in the Candahar campaign. Yet the bands of alliance springing from inter-marriages, have little influence over Eastern rulers, and though in this instance they are much strengthened by the circumstances which have been stated, Dost Mahomed Khan is never likely to give willing place to Shoojaool-Moolk, nor to admit the claims of any of his family, till matters bear a different aspect from the present. The Chief of Cabool has it assuredly in his power to act a part, as Monk did towards Charles the Second, in a restoration, but his own power, as it goes on increasing, naturally raises up ambitious feelings in his behalf. Shah Eyoob, the dethroned king, who received an asylum at Lahore, is just dead, and the only other aspirant to the throne is Kamran of Herat. The dissipated habits of that ruler, together with the oppressions lately committed by him in Western Affghanistan, greatly diminish his chances of success, and he is besides at equal enmity with the Barukzye Chiefs, and the Kuzzilbashes, who are hostile to him individually for the murder of their respective Chiefs. It is nevertheless true that he or his sons being Sudozyes might prove formidable, when aided by Persia. If Herat becomes an integral portion of that kingdom they will find a favorable opportunity of asserting claims which are not without weight, and might unsettle these countries. Herat itself is not likely to strike a decisive blow at any part of the Affghan dominions, but Candahar; and if the Ruler of Cabool is freed from his fears of the Sikhs, that Chiefship will not only be secure against the inroads of Kamran and his family, but Herat itself, now threatened from the west, may be united to Cabool.

Government of
Dost Mahomed Khan,
his character.

8. To a point, where so much attention is directed, a healthful rule can only crush the aspirings of the ambitious, and the intrigues of the discontented. For the last eleven years Dost Mahomed Khan has gathered strength as he goes, but the additions to his power have brought with them cares and anxieties, which have, of late, been unfavorable to his popularity. The Kings of Persia and Bokhara may congratulate him, and perhaps sincerely, on his success against infidels, but he has purchased that at an expensive price, viz. a share of the good will in the subject, and the merchant, though these readily admit his necessities, and some even point to his triumphs. Wars are not carried on without money, and an increase of duties and taxes, a resumption of some lands, assigned for charity (Wuqfeah) which had no heirs, a lapse of the Jagheers of Hajee Khan Kaher, and some of those disaffected to him, together with loans and fines, somewhat arbitrarily taken, and a reduction of allowances, are the means to which the Ameer has resorted for increasing his army, which is now too large for his country. The evidences of success in his campaign at Candahar, and Peshawer, have as yet borne him through his difficulties, but as reverses would have prostrated him, his experiment was hazardous in the extreme. To the vigilance, which he has exercised over every branch of the administration, his success is attributable; his sole aim is money, and he seeks for it from a full knowledge of what it can purchase. He expends his entire income, though his own household is maintained on the economical scale of 5000 rupees a month; his comprehension is quick, and knowledge of character very great; he cannot be long deceived, he listens to every individual who complains, and with a forbearance and temper, which is more

highly praised, than his equity and justice; in matters of a trifling nature he still follows the law (shura,) but in greater things his necessities have tarnished his decisions, though, as these affect the wealthier and least numerous portion of his subjects, without a general dissatisfaction. Nothing marks the man's superiority to his countrymen more than the ability to manage, as he does, with power and resources so crippled. His patience and delays bespeak ambition, and a rash act might be fatal to him; his caution is extreme, and his suspicion so easily excited as to amount almost to infirmity, though self reflection brings back with it his self confidence. A peace with his Eastern neighbours would certainly render the power of this man durable, and enable him to reduce his army, and expenses; but as his fame has outstripped his power, he might covet the dominions of his western neighbours, and if he were, as before he came in contact with the Sikhs, less exacting, which his good sense would dictate to him, he might consolidate his power, and fix himself as the first of a new dynasty in Cabool. His brother, the celebrated Futteh Khan, long since pronounced him to be the hope of his family, and his subsequent career has justified the expectations, though his sincerity in his religious wars, and religious government may proceed, instead of orthodoxy, from ambition.

9. The state of parties in Cabool, and the policy pursued by the Ameers have had a singular effect on the prices and supplies of the country. The quantity of grain received in former times by a soldier as his pay, or by a proprietor from his lands, is unaltered, but such is the complaint of a want of money that the value of grain is deteriorated by one-third, and often by a half. It was at one time unusual, and even considered a disgrace to part with land in Cabool, but it may be now had at from 6 to 7 years' purchase, and is for sale every where. During the monarchy, the Afghans went, in the course of their service, to Peshawer, Sinde, Cashmeer, and the other provinces, and brought back with them their savings. No such opportunities now present themselves; the Kohi Damun, Julalabad, and Lughman are their Sinde and Cashmeer, though it is a novel complaint to hear declarations of poverty, and provisions are to be purchased at a rate much more moderate than during the monarchy. In the time of the Sudozyes the territories around the city of Cabool were held principally by favored individuals, and others yielded no revenue. Inability to pursue the course of the rulers of these days has compelled the Ameer to look around him, and he has subdued the Kohistan, and several districts which contributed nothing to the expenses of the Government. These tribes set at defiance the Kings of Cabool, and history makes honorable mention of the resistance that they offered to Baber, Nadir, and the other conquerors. But their independence has not been broken without a struggle, and 3 or 4000 families of the Kohistan have fled the country, and sought a home in Balkh, and the valley of the Oxus. There is no evidence however that this migration has lessened the quantity of grain, though the Kohistan partly supplies the city, for a greater industry now characterises the agriculturist, than formerly. With a revenue of 80 or 90 lacs of rupees, which I learn was the extreme amount of receipts by the Sudozye Princes, they were careless of the small sums that could be exacted from such troublesome subjects, but a revenue of 24 or 25 lacs of rupees, with foreign enemies to combat, required a greater vigor in the internal government, and has procured for Dost Mahomed Khan, obedient, though not over willing, subjects near his own

Price, and supplies consequent on it.

door, who may, in time, avail him. The effect of it would also seem to be, what is so much sought in every Government, the supply of cheap provisions for his people. It may however be said that a scarcity of money, with low prices, indicates some irregularity in the state of affairs, yet the interest on money is but 6 per cent. per annum, and lower by half than is common among the Native Governments in India.

Effect of the Government on trade.

10. When state expediency renders it necessary to demand a greater amount of duties, than usage has authorized, commerce must receive a check. At this time the transit trade of this country still continues to increase, and it must have become greater than it even is, but for the burthens which press upon it. Some grievances however have been got rid of, by the custom house being no longer farmed, and managed directly under the Chief. Cabool can no longer boast of taking only one in forty, like Bokhara, but as compared with Persia, Herat, Candahar, and the Punjab, Cabool is yet a theme of approbation with the trading community. A Jew from Bhawalpoor, whose authority ought to be good, declared to me, that the treatment of merchants in Cabool, was; as under the Kings of Israel, the same that the Affghans were free from prejudices, behaved well, did not over tax them, and that the duties which the Ameer had lately demanded of them were such, as any ruler would take under difficulties. It strikes an European with surprise that any merchants frequent marts, where the duties are so liable to be changed, but there are certain broad lines which the ruler must never depart from, or the channel of commerce by his country is deserted. The Ameer has not lost sight of this, and the custom house duties of Cabool now yield 2,22,000 rupees per annum, while it was formerly but 82,000, nor can 15 or 20,000 of these receipts be attributed to increased duties. At the present time the profit on English goods brought from India to Cabool is rated at 50 per cent., and if they are pushed on to Bokhara, they give a cent. per cent. return. And it will not place the administration of Dost Mahomed Khan in a light that will be considered too favorable to him, or unjust to others, when I observe that the shawls of Cashmeer, which are sent into Persia, and Turkey, pass through Cabool, and Bokhara, to Meshid, the merchants preferring this circuitous road to the oppression which they are sure to experience in Candahar, and Herat. But the state of commerce in this country will be discussed elsewhere, it is at present sufficient to notice the effect of the Government upon this most important portion of national economy.

Effect of the Government on the factions of the state.

11. The system of Government among the Affghans is too well known to require any recapitulation from me. The republican genius which marks it, is unchanged, and whatever power a Sudozye or a Barukzye may acquire, its preservation can only be ensured by not infringing the rights of the tribes, and the laws by which they are allowed to govern themselves. The Ameer of Cabool has not erred in this point, and though he cannot reckon among his well-wishers, those, who were favored by the dynasty which he succeeded, he has a large body of the community in his favor, or at least to applaud the administration. Nothing, but his limited revenue prevents his being a most popular ruler, and with this disadvantage even, his name is seldom mentioned beyond the precincts of his Court, but with respect. The family of the Barukzye, though inferior in rank to that of the last which held the throne, is yet one of the most distinguished of the Dooranee tribes, belonging to the Zeeruk branch, from which the Sudozyes also descend. They possessed such

influence even in Ahmed Shah's time, that according to tradition, and the best authenticated histories, he considered it advisable to divide them into two clans, Barukzye and Atchikzye, and after that they were rated at 12,000 families. They cannot therefore be viewed in the light of a tribe suddenly raised, since, in power and rank, they have long been of importance in the country. They owe their present elevation to the tragical end of their brother, the Wuzeer Futteh Khan, who had never injured the man who caused his murder, but devoted himself to the consolidation of his power. It is said of that remarkable man, and by good authority, that on being warned against the designs of Kamran, he replied that he had done nothing to make him dread him, and, if he were injured, the evils would fall on those who had thus requited his services. This gave the kind of sanction to the power that his family have ever after maintained, celebrated as they also are for never taking the lives of each other. From the Ghiljees, or the race which ruled Cabool before the last kings, the Barukzyes have little to fear. They are a very great tribe in Affghanistan, being rated at 20,000 families, and extending from Candahar to Gundamuk half way to Peshawar, but the tribes to the east and west of Cabool have little or no intercourse with one another. Their ill-concerted plan of restoring themselves to power in Shah Mahmood's reign, shews how little probability there is of their being able to again figure in Affghan history. They might be used as a faction, but have been unable to make any head since they were ejected from power by Nadir, whose alleged cause of grievance in attacking Hindoostan was the protection given by the Moghul to his enemies the Ghiljees. The Ameer of Cabool has allied himself by marriage to both branches of this tribe, as has his son Mahomed Akbar Khan, who, as I have said, is Chief of the Eastern Ghiljees, and in which he succeeded the Nawab Jubar Khan. Those to the west have more to do with the affairs of Candahar than Cabool, and this is the tribe which sometimes plunders the caravans between these two cities. They bear in lively remembrance that they were once rulers of the land, and are a body of men distinguished for their fine appearance and physical strength.

12. Having thus embodied most of what seems necessary to convey accurate ideas of the power of Cabool, we pass from particular to general observations. No policy would be perhaps wiser, than to maintain Sikh influence between India and Cabool, and to place the Punjab in the balance against that country. But difficulties present themselves at every step, the supreme power of either nation depends upon the individual who wields it; the Affghan, though stripped of some Indian provinces, admits no sovereignty of the Sikh, and watches with vigilance for an opportunity to inflict injury, and assert his rights. The wealth of the Ruler of Lahore, and the discipline and number of his troops enables him to keep under these aspirings to recover lost power, but his single mind effects it—where superior force is unable to subdue, and can only keep in check, it would be imprudent to reckon on tranquillity, when the disappearance of one man shall have ceased to bridle zeal, stimulated as it is by religion, and the hope of political greatness. The successor of Runjeet Sing may certainly possess the elements of character, which so distinguish himself, but the state of parties in his country forbids the hope; the time may not be distant, when his now consolidated territories eastward of the Indus, may be overrun, and perhaps dismembered into small states like Cabool. Though the Affghans are without a king they yet repel the attacks of the Sikh, and countenance the opinion that they may be heirs to a share of his power, and exercise no small

Prospects of this Government and conclusion.

influence over these lands, and probably the adjacent Empire of India. Neither the Tartar, nor the Affghan any longer rifles that country; the supremacy of the British hems them within their own limits, and the power, which it has raised in India, brings the nations beyond the Indus as suitors for alliance, instead of the invaders of its soil. The lawless inroads of former days are thus effectually prevented, even without an active interposition of British power, and an opportunity is now happily present of moulding these frontier states, by friendly sympathy and conciliation, into a shape which must contribute to the glory of Britain, and the duration of its Empire in the East.

ALEX. BURNES,

On a Mission to Cabool.

Cabool, 26th November, 1837.

No. V.

**VIEWS AND PROSPECTS OF RUSSIA IN CENTRAL
ASIA, PARTICULARLY TOWARDS KHIVA
AND HERAT.**

To W. H. MACNAGHTEN, ESQUIRE,

Secretary to the Government of India,

FORT WILLIAM.

SIR,

I have the honor to communicate, for the information of the Right Honorable the Governor General in Council, various circumstances relating to the commercial views and prospects of Russia in Central Asia. From my situation, which is still rather remote from the quarter to which they relate, I report with some small doubt as to their *entire* correctness, though I have derived them from good authority, and had a great deal of intercourse with the merchants trading from this to Toorkistan.

2. Up to the year 1832, I have recorded all the particulars relating to the intercourse of Russia with Bokhara, and Toorkistan, which I gathered in my former journey. It seems that in the year succeeding my visit, the Russian Government deputed an agent to the king of Bokhara. The name of the individual I do not know, for though he was an officer of the Russian service, he assumed the costumes and habits of a Mahomedan while in Bokhara. He brought along with him letters, and presents for the king, and was received with every distinction by the authorities in Toorkistan. The ostensible object of his mission was to interest the king in putting a stop to the practices of the Khivans, who molested from time to time the caravans passing into Russia, and also seized many Russians from the frontiers. It was considered that the remonstrances of a friendly Mahomedan authority, such as the king of Bokhara, might produce salutary consequences.

3. In the course of the agent's stay at Bokhara he frequently conversed with the Koosh Begge on the commercial views of the Russian Government, and their great anxiety to extend their commerce into Central Asia, and particularly towards Herat; many of his observations were made publicly in presence of the merchants, who always assemble round the Koosh Begge in his caravansery. He likewise continually dwelt on the position of Herat, being such *that it was through it alone that the Emperor* hoped to realize his wishes, for it was the entrepot of Persia, India, Cabool and

Toorkistan; that from Herat to Bokhara the road led through flat countries, and good roads as compared with those by Cabool over Hindoo Kosh, and that the influence of the Russian Government, when once established in that part of Affghanistan, must draw the whole trade into that channel, and promote in a very great degree the further intercourse with the fairs at Nejnei, Novogorod, and other parts of the Russian dominions.

4. In reply to the letters brought by the Russian Envoy, the king of Bokhara returned most friendly communications, but stated his inability to exercise his control over the Khivans, though he was very anxious to promote, in every way, commercial prosperity. Soon afterwards an Agent was deputed from Bokhara, to make known to the Emperor various circumstances regarding the duties leviable at the fairs in Russia, considered oppressive, and of which a revision was solicited. In addressing the Emperor, the Koosh Begee availed himself of the opportunity to note the attention which the Government of India had been lately directing towards the Indus, and Bokhara; and he stated the communications which he had with us in 1832, and the hopes he had expressed that the British Government would extend its commerce in this quarter. In reply to these communications the Emperor of Russia acceded in some points to the requests made, and promised to take others into consideration at an early, and future opportunity, when he would visit in person the southern part of his territories.

5. In the year 1835, the Russian Government, finding that they could not put an end to the intrusion of the Khivans, and the excesses which they committed, resolved upon more rigorous measures than they had hitherto adopted. They seized upon a site near Mungusluck, on the eastern coast of the Caspian Sea, opposite to Astrakan, and built a fort, which commands the landing place in the bay, and which they yet occupy. As may be supposed, this step gave great offence to the Chief of Khiva, Ulla Khooli Khan, who remonstrated strongly against it; and failing here, he threatened to retaliate by sending out plundering excursions, more numerous than formerly, and he complained to the King of Bokhara, and to the Khan of Kokan, at the unjust invasion of his country, and sought their aid against an enemy, which might next day injure themselves, if not timely resisted. These Chiefs admitted the justice of the demand, but sent no assistance.

6. After the Russians had fixed themselves on the eastern bank of the Caspian, a party came over from Astrakan, in four small vessels, as report states, for the purpose of sporting (shikar), but more probably for some purpose of reconnoissance. Information of their movements reaching the Khan of Orgunge, he sent out a plundering (Allaman) expedition, and captured the whole body about 120 in number, two of them being men of rank: they were all brought to Orgunge; the two individuals in question were detained by the Khan, the rest sold as slaves; some of them were sent to Bokhara and Kokan, and I met a man from the neighborhood of Samarcand, who had known a party of them exchanged for some horses! The Emperor promptly remonstrated against such acts, and demanded restitution of the captives, but the Khan refused to surrender them, alleging that the Russians had built a fort in his country by force, and that he had retaliated according to his threats, and seized the party which he intended to retain.

7. Matters continued in this state till the Emperor Nicholas in July, last year repaired in person to the great fair of Nejnei, Novogorod. One of his first acts was to direct all the merchants of Central Asia to be presented to him, and to request that they would state any means by which their interests could be promoted. The subject of the excessive duties being brought forward, he directed, on enquiry, that a very material reduction, stated by some to be as much as a quarter of the whole, should at once take place, which he communicated, by letter, to the king of Bokhara and the Khan of Kokan, sending them presents and friendly letters. On this occasion the Emperor received, with much affability and condescension, the merchants from Bokhara and Cabool, bestowed on them great commendations for their enterprize, stating that he had granted immunities to the fair on their account. The fact of such privileges being conferred, is, I perceive, mentioned in the Frankfort Gazette. Very different however was the treatment which the merchants from Orgunge experienced. His Majesty directed the whole of them to be detained, and their goods seized upon by the Government officers. They amounted to 46 individuals, some of them of considerable opulence, and who had long traded to Russia. The merchants petitioned against such conduct, declaring that they were not parties in the transactions of the Khan of Khiva, and ought not, in consequence, to be made responsible. The Emperor refused to attend to their solicitations, and directed them to be sent to Moscow.

8. On these proceedings being made known in Khiva, the Khan sent a second envoy to the Chiefs of Bokhara and Kokan to request their aid and advice. They were reluctant to interfere, after the privileges lately granted, but considering the act of the Russians to be harsh against the merchants, the king of Bokhara agreed to send an agent to the Emperor to negociate for the relief of the detenus, and the restoration of their property. A caravan, which has just arrived here from Bokhara, brings intelligence that the Agent has not returned, but that the Russians refuse to restore the merchants, and in fact, that they had already been marched to Siberia. This intelligence has been received with great dissatisfaction in Toorkistan, and for the present will lead to a suspension of all trade between that country, and Russia. It is even stated that the Chiefs of Kokan, Bokhara and Khiva will league together, and take measures to capture Russians and their property in the direction of Orenberg, Cazan, Troitskai and Erbit, or in the places lying immediately north of their respective countries. The anxiety of Russia to promote her ends in Toorkistan leads me however to the belief, that she will seek some means of allaying the irritation of these small Mahomedan States, but, from the nature of the dispute this will be far from easy, for the Khan of Orgunge must first be pacified; he commands the great caravan road leading into Russia, he has been able to prevent Russian merchants coming to Bokhara, and he can also obstruct the passage of the Mahomedan merchants into Russia. It is not improbable that the position of Khiva has led the Emperor of Russia to these apparently unjust measures. It however also serves to conciliate Persia, whose subjects are enslaved in thousands in Khiva, so that any thing done against that petty state must be gratifying to the Court of Tehran; the ends of both being in this instance identical, his Majesty may likewise find it inadvisable to send a military expedition into the steppe, and the detention of the merchants may serve to work upon the Khan since it touches his interests.

9. At such a juncture I have thought it very advisable to send an express messenger to the Koosh Begee, or minister of Bokhara, and to give him in great length the motives which led the Government of India to depute me to Cabool. By letter I have informed him of the treaties which we have entered upon, to throw open the Indus, and pointed out the bright commercial prospects which these arrangements held out, and the temptations which they afforded to the traders of Toorkistan to turn their capital in this direction. I of course have made no allusion to the existing differences with Russia, but based the communication on the increased facility afforded by a new channel of commerce. I have also requested the minister to inform the King of the contents of the communication, and I did not let the opportunity pass of thanking the excellent man himself, for the kind treatment to Doctor Gerard, and myself when in Bokhara, nor to assure him how much my superiors, my country, and myself appreciated it, and above all, how glad the Government of India would be to give in return, every encouragement and protection to the merchants, who would frequent its territories. I shall expect a reply in forty or fifty days, and since the merchants here assure me of the friendly feelings which the Koosh Begee entertains towards the British Government, and that he bears a kindly remembrance of my former visit, I shall look with interest and anxiety for the reply.

10. With reference to what has been stated in the third paragraph of this letter, regarding the commercial views of Russia towards Herat, it will not fail to strike his Lordship in Council, that, if they should prove well founded, some explanation is found of the urgency, with which Russia has counselled Persia to designs in that quarter, and this opinion receives strength from the obstructions which Mr. Ellis met in procuring, even a "Rukum," from His Persian Majesty regarding immunities to British commerce in his dominions, similar to those possessed by Russia. To a country wanting money, and abounding in raw materials as Russia, any new outlet to her commerce must be as dear as to Great Britain. We shall thus find a strong motive for the attention directed by her to this quarter, without believing that she contemplates the gigantic enterprise of invading either Cabool, or India. It is also certainly true, that there is no capital in Asia better adapted, by its position, for maturing the commercial views of Russia, than Herat. The time is not long past, when trade ran from India in that direction, from which it was only diverted by the present ruler of Cabool. Further, if Candahar become linked with Persia, the channel is complete, since through that city the communications to Herat are now carried on, and on an identity of interests between Candahar and Persia, will follow all that the Russian Government can desire.

I have the honor to be, &c.

(Signed) ALEX. BURNES,

On a Mission to Cabool.

Cabool, 20th October, 1837.

ABSTRACT.

Captain Burnes on a Mission to Cabool reports on the commercial prospects and views of Russia towards Central Asia, her communications with Bokhara, &c. her differences with Khiva, and the serious shape they have now assumed. States that he has availed himself of the favourable juncture, and the suspension of trade that they are likely to cause, to address the Koosh Begge of Bokhara, and explain the views of the Government of India, consequent on opening the Indus.

States also, that with reference to the supposed Russian designs on Herat, the Russians contemplate an improvement of their commerce by an influence in that city, and adds his own impressions of the effects of it, if Candahar sends in her adherence to the Court of Tehran.

(Signed) ALEX. BURNES,

On a Mission to Cabool.

(True Copy,)

W. H. MACNAGHTEN,

Secy. to the Govt. of India,

with the Govr. Genl.

No. VI.

VIEWS AND PROSPECTS OF RUSSIA, PARTICULARLY TOWARDS KOKAN.

(Copy)

Cabool, 1st February, 1838.

To W. H. MACNAGHTEN, ESQUIRE,

Secretary to the Governor General of India,

GOVERNOR GENERAL'S CAMP.

SIR,

In a communication, under date the 20th of October last, I did myself the honor to lay before the Right Honorable the Governor General of India, a report on the views of Russia, in regard to the maturing her designs in Central Asia. I confined myself to the proceedings of that empire, with reference to her encroachments on Khiva, her arrangements with Bokhara, and the ulterior benefits which she sought to derive in Herat and Candahar, from her proceedings generally in Toorkistan.

2. I have of late gathered, from unquestionable authorities, a variety of particulars on the encroachments of Russia in another direction, viz. on the Khan of Kokan to the eastward of Bokhara, that have been conducted with the same designs to push forward her commerce, and which may involve much more serious consequences than seem at first likely to flow from any proceedings, in that remote part of Asia.

3. Kokan is now an Uzbek Chiefship, situated on the Sir, or Jaxartes. It possesses considerable celebrity in being looked on as the capital of Afrasia, and is historically connected with the campaigns of Gengiz and Timour, but it is better known as the birth place of Baber, from which he raised himself first to the throne of Cabool, and ultimately to that of Hindoostan. The present Chief, Mahomed Ali Khan succeeded about 14 years ago to his father Omar Khan, and it is more than suspected, that the son removed his parent by poison. To the time of Omar Khan, the principality of Kokan had sunk in importance, but that chief ruled with equity and justice, and his son, though a parricide, reaps the advantage. By some, Kokan is declared to be superior in power to Bokhara, and by all it is now pronounced equal, so that the once fertile kingdom of Ferghana has again taken its place among the nations of Toorkistan.

4. In the time of Omar Khan, there was little or no intercourse with the Russians, at their settlement of Kuzzuljur, or Petropolosk, which lies nearly due

North, and in about the same meridian, as Kokan, from which it is separated by a steppe. The Russians held sway over a portion of the Kuzzuks, (Cossacks) who inhabit this part of Asia, and Kokan, established an influence over those wandering tribes, which adjoin her territories. On the death of the Khan, anticipating from the circumstances attending it, a less enquiring attention, the Russians gradually advanced from their frontier, building small square forts at each station as they proceeded, dug two wells, stored a supply of grain, and planted a detachment of from 100 to 150 Russian Infantry, with the further protection of some 4 or 500 of their Kuzzuk subjects in the neighbourhood of each. About the year 1833, such had been the progress of Russia, that she had arrived within 12 stages of Kokan, and the Nomad tribes declared their inability to render any further tribute from their pasturage lands being invaded. The Khan alarmed at such an announcement, as well as for his own safety, resolved to resent this invasion. Having assembled all his own troops, and directed the Kuzzuks, under their Chief Roostum Tora to join them, he placed the whole under one of his most distinguished officers, the Beglerbegee, with instructions to destroy the settlements south of a certain line which anciently marked the dominions of Kokan.

5. The army set out from the capital of the country, and marching by Taskkend, to the town of Toorkistan, finally quitted the cultivated land beyond that place, and proceeded into the steppe a journey of 20 days. The congregated force is said to have amounted to 40,000 men. The small detachments of the Russian forces could offer no resistance to such a horde, from the first fort they fled, from some of the others they offered resistance, and shut their gates, but seven of these settlements were, in succession, captured, along with some of the Russians who garrisoned them. In the attacks a few lost their lives, but the Khan of Kokan had previously given instructions to his commander to set all the Russian prisoners free, declaring that his attack was not aggressive, but simply to protect the frontier of his dominions. The last fort, which fell into his hands, is described to have been on the verge of Siberia, where the Kuzzuks, subjects to Russia, are both numerous and formidable. It was not therefore consistent with prudence or the policy of the Khan to enter territories undoubtedly Russian, and the Kokan army returned to its country levelling all the forts that had been captured, and filling up the wells which supplied them with water. On their route back they made a "chupao" (foray) on a Kuzzuk Chief, and put him to death since the encroachments of Russia were attributed to his having rendered assistance.

6. This enterprise of the Chief of Kokan must be considered very spirited. Forage, that is grass, his troops could procure in abundance, and cows, sheep, and horses for food, but the supply of grain was transported along with the army. He has, for a time, enjoyed the reward of his bravery, and as yet the Russians have not sought to renew an erection of the forts which have been destroyed. It is a universal opinion, among the natives of Toorkistan, that the Russian Government, by this advance on Kokan, sought to possess themselves of the country. Their commercial roads, further to the west, are often interrupted by the enmity which the Khan of Khiva bears towards them, and they did not hesitate to avow, that they aimed at gaining a safe route into Toorkistan which should give confidence to the traders of

their own, and that country though their mode of procuring the same did not seem of a pacificatory nature.

7. Foiled in this attempt the Russian Government set about compassing, by other means, the objects which it contemplates, and shortly after the Kokan army was withdrawn, despatched an Agent to the Khan to remonstrate on what he had done, and to suggest future arrangements which should benefit both. The Agent was familiarly known to the people by the name of Alexander, but with his surname they are unacquainted. The Khan, dreading the power of Russia, treated the Agent with much civility, and being disposed to enter into views, which advanced the prosperity of his Chiefship, sent a return mission along with the Agent to Russia, who was most graciously received by the Emperor.

8. The result of the intercourse between the Government of Russia, and this small state has been the establishment of a frequent and regular traffic with Kokan. The road is said to be so superior that carts and sledges can be, and are, employed between Kuzuljur and Kokan in the transport of goods, instead of camels, and Kokan now no longer supplied from Bokhara, sends many articles of commerce to that city. Russian merchants come in person to Tashkend and Kokan without fear or disguise, and though the Khan still entertains the same fears of their ultimate designs, he makes no objection, but, on the contrary, affords encouragement to this new commercial intercourse. Russia has thus, as far as commerce is concerned in Kokan, secured the objects which she had in view in this part of Asia.

9. There is much, however, to lead to the belief that her views at Kokan include political, as well as commercial, ends. A single glance at the map exhibits the importance of Kokan among the States of Toorkistan. It is in fact the key of the country, and history distinctly informs us that the various conquerors, who have subdued Central Asia, emanated from this locality. At this moment Russia has at her command innumerable wandering races, the elements which composed the armies of those successful invaders, and besides these, she has a portion of them, converts to Christianity, who have been disciplined as regular troops. It is not then remarkable that those who adjoin this gigantic empire, as well as those at a distance, should consider that they see in these advances of Russia, injuries likely to flow in upon themselves.

10. But Kokan is not only the key of Toorkistan. It is on the highroad to the Chinese settlements of Cashgar, Yarkund, and Khoten, with which it carries on a very considerable traffic, and where the Khan exercises much influence, as will be hereafter noticed. Nor is this all,—there is an open and regular communication from Yarkund, to Cashmeer and Ladak, so that, with an influence in Kokan, the ramifications of commerce become infinite, extending into Tartary, China proper, and even India. The value of Herat as an emporium further to the south and west, has been already described, as well as the designs of Russia to convert it to its own purposes. The site of Kokan, if examined, will appear not less useful, and account for the anxieties which have likewise been here displayed in establishing Russian supremacy. Herat has been stated to be the entrepot of Persia, Toorkistan, Cabool, and India ;

Kokan will be found to be an emporium of Tartary and China, of Russia and the Northern frontiers of Hindoostan. But for the energy of the present Khan, Russia would have ere this secured a footing in this important mart.

11. In briefly sketching the events which have of late years taken place between the Chinese and the Khan of Kokan, I shall better exhibit the influence which an establishment here could exercise. The Khan does not possess power to expel the Chinese from their conquests, though most of their subjects are Mahomedan, but the various rebellions, in this part of the Chinese dominions, have dictated to that jealous people a line of policy both wise and considerate. Though they have taken the precaution to station their troops in forts, where no Mahomedan is permitted to reside, and they here transact their commercial affairs, they have allowed an Agent, on the part of the Khan of Kokan to be stationed in each of their towns, and conceded to him the duties leviable by law, on all dealings of Mahomedans coming to trade from the west. All debtors too who may flee here from their creditors are forthwith given up. The Khan has become, in consequence, interested in the tranquillity of the Chinese conquests since he is permitted to derive a considerable revenue without affording any protection to them. His understanding with the Chinese is therefore good, and he lately sent an Ambassador to Peking, who was received with unusual honors by the Emperor of China. The name of this individual was Alum Khojee, whose adventures would be interesting, but cannot be here related.

12. Attached to Kokan, it will be thus seen that there is a political influence subsidiary to commerce. At this time the Russians trade to Chinese Toorkistan, by the towns of Eela and Aksoo, from a place called Shunnye, in Siberia, and situated 25 days journey N. E. of Kuzuljur, but this intercourse is carried on by Mahomedans, no other Russian subjects being admitted into this part of the Chinese territories. Christians are, however, found at Yarkund, but they are subjects of China, and from what I can understand Armenians. Though some of the Kuzzuks of Shunnye, are described to be wealthy men, Russia desires to introduce into these countries, as she has now done into Kokan, her other subjects, who would then secure their passage into Cashmeer and Tibet, and extend the natural influence and importance of the empire. The shawl fabrics which now pass by so circuitous a route into Russia, would thus find a directer passage, and as their sale in Russia is steady and improving, goods to some extent might be thrown in return into that and the neighbouring countries. Natives of Cashmeer, now settled in Tashkend, Kokan, Yarkund, and all these Districts, would facilitate this commerce, and the direct trade from Cashmeer, and Ladak, to this part of China would become much brisker, by an agency more active and superintending, than that by which it is at present carried on.

13. In looking back upon the rapid progress which Russia is thus making in the improvement of her commerce throughout Central Asia, we are struck with the singular success which seems invariably to attend her plans. Without going beyond the subject of the present communication, we see her first strive to gain her ends by force, and when foiled, secure them by diplomacy. In all her arrangements she

seems to be a winner, and in the course of time, we shall see her influence increase in Kokan, and Toorkistan generally, so that the resources of these countries, whether she seeks to subdue them or not, will be entirely at her disposal. The Khan of Khiva is at present her only opponent, and it cannot be believed that that petty state can long resist the power of such a neighbour. The affair of the merchants of Khiva, who have been detained in Russia, is not yet settled, and continues to give cause for great dissatisfaction in Toorkistan. I venture therefore respectfully to state, for the consideration of His Lordship the Governor General, that this is a very fitting opportunity to present some counteracting measures to our great commercial rivals. An increased attention to the arrangements for improving commerce, by way of the Indus, either by means of a fair, the details for which were given in my letter of the 18th ultimo, or by some other such plan, would most probably succeed better at this, than a future period. In a short time the detention of the Khiva merchants will be forgotten, affairs will assume their old state, and we may perhaps lose a highly favorable opportunity for advancing our commercial prosperity.

I have, &c.

(Signed) A. BURNES,

On a Mission to Cabool.

ABSTRACT.

Captain Burnes on a Mission to Cabool, reports further particulars as to the views and prospects of Russia regarding her commerce in Central Asia, but particularly, with reference to late proceedings in Kokan, the ulterior object of which seems to be to establish her influence in Chinese Toorkistan, and thus improve her commercial relations with Cashmeer, Tibet, and the countries on our Indian frontier.

States that the success of all these designs of Russia makes it desirable to offer some counteracting measures to our great commercial rivals, and, for reasons given, respectfully considers that the present is a highly favorable time to mature our plans for a fair on the Indus, or any other arrangements that will draw commerce to that quarter.

(Signed) A. BURNES,

On a Mission to Cabool.

(True Copy,)

H. TORRENS,

Deputy Secretary to Government of India,

with the Governor General.

No. VII.

VIEWS AND PROSPECTS OF RUSSIA AND PERSIA TOWARDS CANDAHAR.

Camp near Jalalabad, 9th September, 1837.

TO W. H. MACNAGHTEN, ESQUIRE,
Secretary to the Government of India,
FORT WILLIAM.

SIR,

I now proceed to lay before the Right Honorable the Governor General in Council, a report on the recent intercourse of Candahar, with Russia and Persia, founded on documents and information, which I consider authentic.

2nd. Immediately on the receipt of the despatches from our Ambassador in Persia, at Dera Ghazee Khan, in June last, I despatched a messenger to Candahar to enquire into the state of affairs there. That I might neutralize, as far as was then in my power, the results which might flow from the arrival of a Persian Elchee at that city, I addressed the Chief of Candahar, (Kohan Dil Khan) and his two brothers, and made known to them the views, contemplated by His Lordship in Council, by my deputation west of the Indus; I availed myself of this opportunity to seek from private correspondents an account of the state of affairs in that country, and my messengers returned yesterday.

3rd. The principal Chief of Candahar was absent when the courier arrived, but his brother Rahim Dil and Meer Dil Khan have forwarded to me letters expressive of their highest satisfaction at the prospect of meeting an Agent of the British Government, and the reply of their elder brother is promised immediately on his return to the city. How far these professions of satisfaction tally with what is hereafter given, His Lordship in Council will be best able to judge.

4th. My private correspondents narrate, in circumstantial detail, the whole affair of the Persian Elchee's arrival, reception, and treatment, as well as the fullest particulars regarding the exchange of presents, and letters, between the Chief of Candahar, and the Russian Ambassador at Tehran.

5th. The foundation of the intercourse between Candahar and Russia is to be traced to Abbas Khan, the son of the Shatir Bashee of Shah Kamran, who fled from

* This fact is stated by Mr. McNeil in a private letter to myself.

Herat to Tehran about two years ago, and became at that capital the guest of the Russian Ambassador from whom he received pay*.

6th. Abbas Khan possessing some influence with the Chiefs of Candahar, sent a secret message to them by his servant Meer Mahommed, suggesting that it would be greatly to their advantage if they addressed the Russian Minister at Tehran, and they accordingly charged Tej Mahomed Khan, an Envoy whom they had deputed to the Shah of Persia, with a letter to the Russian Ambassador, the contents of which were as follows:—

“That the Sirdars of Candahar were sincerely anxious to enter into a friendly connexion with Russia, as family differences had long existed among them, and in consequence of these, that Runjēt Sing, the Sikh Chieftain of Lahore, had seized much of their country, that money alone was wanted to expel him, for troops they had in abundance, but not the means to pay them, and that they hoped for such assistance from Russia.”

7th. This letter was delivered into the hands of the Russian Minister at Tehran, to whom Tej Mahomed Khan was introduced by Abbass Khan, and at the same time he delivered a fur cloak (posteen) ornamented with gold, from the Chief of Candahar. The Russian Minister expressed great satisfaction at the receipt of this letter, and directed a likeness of Tej Mahomed Khan to be taken, which he said he would forward to St. Petersburg.

* This is the communication which fell into Mr. McNeil's hands.

8th. Some time after the arrival of this Envoy, the Shah deputed Kumber Alli Khan, as his Elchee to Candahar and Cabool, the copy of whose instructions, and credentials are already before Government. Along with him the Candahar Envoy started, and the Russian Minister gave him a letter to the Chief,* expressing his great satisfaction at the friendly sentiments he had communicated, and dismissed him with a message, suggesting, that Kohan Dil Khan should send his son to Tehran, and that an Elchee of Russia would return the compliment in the following year, when any money that could be spared would be despatched to satisfy the wants of the Candahar Chief. By this opportunity the following presents were sent, by the Russian Minister, to the Candahar Chiefs :

To Sirdar Kohan Dil Khan—

A good telescope.
A double barreled gun.
A fur cloak.
Some broad cloth.

To Rahim Dil Khan—

A watch.
A pair of pistols.
Some broad cloth.

To Mihr Dil Khan—

A pipe with silver head.
Some broad cloth.
Some yellow chintz.

Besides, there were some trifling presents for the son of the late Sirdar Poordil Khan, and likewise for the Sirdar's son.

9th. In company with Tej Mahomed Khan came Meer Mahomed,* the servant of Abbas Khan, and on reaching Candahar all the Sirdars treated him with the highest distinction and personally visited him which is quite unusual. It is stated publicly, that he is an Agent of Russia.

* This is the person who made over the letter of Count Simonitch to Mr. McNeil.

10th. Before these circumstances transpired, and the Persian Elchee reached Candahar, the Ameer of Cabool addressed his brothers of Candahar apprizing them of the contents of the letter, which he had received from the Governor General, regarding my Mission to Cabool, and suggested the propriety of deputing one of their number to Cabool to be present at any conference that might take place, and that his reason for doing so was, that he wished to act fairly by them. It was resolved therefore to send Mihr Dil Khan to Cabool, who has the credit of possessing more ability than the rest of the family, but immediately that Tej Mahomed Khan arrived from Tehran with the Persian Elchee, all arrangements were suspended, and the journey to Cabool is now postponed sine die.

11th. Various surmises have occurred to the Chiefs of Candahar regarding the objects of the British Government, and the invitation of their brother of Cabool. The subject has been one of common conversation, and it appears that the Candahar family, who are not cordial with Cabool, considered that any conference there could only have reference to Peshawer, a restoration of which might not benefit themselves. They also considered that they might make themselves useful to the British Government independent of Cabool, if their intrigues to the west fail, but be their reasons what they may, they wish to be dealt with separately, but what is more important than this determination, is the deputing of another Envoy on their part to Tehran, by name Hajee Mobeen, who has just set out, and that too in pursuance, as it is believed, of the advice of the Russian Ambassador,* for it has been given out that a son of Kohan Dil Khan will follow, and that the Candahar Sirdars will attack Herat.

* Mr. McNeil informed me that he had been only able to impede and interrupt this communication temporarily.

12th. This Envoy is the bearer of a letter to the Shah from the Candahar Chiefs, the substance of which is said to be as follows :—

“ That the British Government has deputed one of its officers to Cabool, but that they (the chiefs of Candahar) command the road to and from Herat, and not the Chief of Cabool, who is engaged in the affairs of Peshawer, and has it not in his power to serve the Shah ; that they are prepared to proceed to Herat whenever the Persian Army is ready, and also to send a son of *the Sirdar to Tehran*, and keep aloof from all friendship with the English nation.”

Along with this communication the Persian Elchee has written to His Majesty the Shah, stating that it is Candahar alone which can serve him—and seeing such to

be the case, he has met their wishes, and staid at Candahar. Of what has been written to the Russian minister, I have had no report.

13th. I have now stated the particulars regarding the Russian connexion with Candahar. As reported in my letter of the 1st ultimo, Kamber Ali Khan, the Persian Envoy has reached Candahar. He was received with great pomp and distinction, and conducted into the city by the Chiefs in person. Since, they have continued to entertain him, but he has made no progress on his way to Cabool, seldom leaves his house, and seems likely to continue at Candahar. At present I find it difficult to state precisely whether this arises from the Chiefs, or the Elchee himself, whose character is described in terms not at all measured, since it appears that he and his people pass their time in revelry at the Sirdar's expence, and are seldom or ever free from the influence of wine. From *this person individually*, I imagine there is therefore no danger.* His companion, Mahomed Hoosein, the Envoy of Cabool, still continues at Candahar. The Sirdars notice him but little, and his perpetual theme of conversation is to enlarge on the power of Persia, and Russia.

* The letters brought by him from the Shah had reference to attacking Herat, and inviting aid. They have been sent to Government.

14th. At present Candahar has not only a representative from Persia, but from the Court of Lahore, the son of Sooltan Mahomed Khan having been deputed with presents there, in company with an Agent from Runjeet Sing. The arrival of these gifts has given offence to the Candahar family; they had sent some horses to their brother in Peshawer, with whom they are on very friendly terms, and he passed them on to Runjeet Sing, as the tribute of Candahar. The Maharaja, in return, sent two elephants with one of his own confidential servants, the whole under charge of Khoja Mahomed Khan, the Son of Sooltan Mahomed Khan, and, but for his near relationship, it seems doubtful if the Candahar family would have ever permitted the presents to enter Candahar, for these Chiefs reject all communication with Lahore, though they have been lately addressed in very flattering terms by the Maharaja. The most singular portion of the contents of His Highness' letters to them is a statement of his intention to *restore Peshawer to Sooltan Mahomed Khan*, with whom he is about to crush the Chief of Cabool, and to aid in which he requests the assistance of Candahar. The Candahar family are much concerned at the whole proceeding, though they yet entertain a sincere affection for their brother in Peshawer.

15th. To such a nucleus of intrigue, as the chiefship of Candahar is proved to be, by the above circumstances, I shall not fail to turn my attention, and bear in mind the instructions conveyed to me in the 5th and 6th paragraphs of your communication of the 15th of May last, and thoroughly sift the nature of all connexion between the states in Affghanistan, and Persia, or Russia, and as long as it pleases His Lordship in Council to keep me in these countries, I shall omit no opportunity of upholding, as far as I can, the British influence, and counteract by every means in my power these insidious attempts to extend, at our expence, the influence of other nations.

I have the honor to be, Sir,

Your most obedient humble servant,

ALEX. BURNES,

On a Mission to Cabool.

ABSTRACT.

Captain Burnes, on a Mission to Cabool, reports on the intrigue which has been carrying on between the Chiefs of Candahar and Russia—traces it through all its stages up to the present time, and reports that another envoy has been sent to Tehran, and that it is believed the Candahar Chief will send his own son in the sequel.

Communicates also the favorable disposition of the Candahar family to Persia, and that the Elchee from the Shah is still at Candahar, and likely to continue so, as the Chiefs there fall in with his Master's views, and discourage his proceeding to Cabool for reasons which are stated.

Reports on the communications of Runjeet Sing with the Chiefs of Candahar, and on the Mission now at that city from the Maharaja.

Concludes by stating that he will sedulously watch such a nucleus of intrigue as Candahar now appears to be, and, that so long as he is directed to continue in these countries, he will omit nothing to counteract such insidious attempts on the part of Russia, and Persia, to extend, at our expense, their influence among these nations.

A. BURNES,

On a Mission to Cabool.

No. VIII.

ON HERAT, WITH A SKETCH OF THE STATE OF AFFAIRS IN THE SURROUNDING COUNTRIES.

Object of the Report.

1. While Persia prosecutes her designs against Herat it is desirable to take a cursory view of the state of affairs in Herat itself, and the countries adjacent to it, as well to understand the resistance which they can offer, as the facilities which they afford, to an invading army. The variety of subjects treated, only admits of this document being a sketch, in which light I give it.

Herat.

2. Herat has been already described by so many travellers that any minuteness would be superfluous. It is situated in one of the richest countries in the east. It is a walled town, with a citadel surrounded by a deep, wet ditch, which is supplied with water from springs in it, and may also be filled from the river. The ditch is in good, and the walls in tolerable, repair. The size of Herat has been greatly overrated. The limited space occupied prevents its having the population assigned to it, and it is not considered half the size of Cabool. Asiatics are not good judges of the number of people in a city, but, in comparing one place with another, they may be relied on. The importance of its situation is very great, and it has always exercised considerable influence over the affairs of Central Asia. "The most polished court in the west of Europe could not, at the close of the 15th century vie in magnificence with that of Herat."*

Its Government, and Politics.

3. Kamran, the present ruler, is the last remaining scion of the Sudozye princes in Affghanistan. He is a man of bad passions, cruel, and dissipated, entirely in the hands of Yar Mahomed Khan, Alekozyc, an Affghan, who has raised himself to eminence at Herat by getting rid of all the other Chiefs. He is now Vizier, and would remove Kamran himself, or substitute a son, in his stead, were he not afraid of the great Huzara Chief, Shere Mahomed Khan, who resides to the north, and is a devoted supporter of Kamran's interests. The great tribe of the Berdooranies, who were removed from Eastern Affghanistan to Herat, by Nadir, are nearly extinct in Herat. Of 3000 families about one-fourth remain, and their Chief, Meer Sidik Khan, has been lately put to death for real or supposed intrigues in Persia, and Candahar. Shumssoodeen Khan Populzye, who distinguished himself in the last war with Persia, and had the Government of Farrah, has now gone over to that power in

* Erskin's Baber.

disgust, an unfortunate and ill-timed defection. The Chief of Lash, Shah Peesund Khan, has also repaired to the Persian camp.

4. The garrison in Herat consists of about 10,000 men. The Vizier and his family muster 1500, and the dependents of Kamran about 200 more, 6000 Dooranees, and other Affghans have been removed from Farrah into the city, and besides these are 3000 foot, known by the name of "dou tulub." These are also Affghans, and a description of troops first established by Ahmed Shah Dooranee. They were obliged to furnish a horseman for every pair of ploughs, but Kamran last year converted the levy into foot, fixing two individuals for each plough. It caused a great deal of dissatisfaction, but this, it is believed, is now removed. The Kuzzilbash or Sheah inhabitants have been either sold by the minister, or fled the country, with the exception of about 1200 families, who have been removed to a place called Jakera, outside the city, to prevent treason. Many of the Soonee residents have been also sold, but the rest remain. Provisions have been plentifully stored, and to this time the city cannot be correctly said to be besieged, since two of its gates are open. There are but 10 guns in Herat, and none of any calibre. The strength of the place consists more in its position, than garrison. In 1833, when the present Shah of Persia, then Mahomed Mirza, attacked Herat, the operations were interrupted by the death of Abbas Mirza, and the Persians made a disastrous retreat to Tehran.

Garrison.

5. The Persian Army has been before Herat for the last 60 days without making any impression upon it. Ghorian, the frontier town, and a strong place, was betrayed into their hands, and this has enabled them to procure provisions, and make good their footing, otherwise the subsistence of the Army would have been very difficult: as it is the defection of Shumsodeen Khan, and others has been most fortunate for them. The season chosen for the attack is favorable to Persia in one respect, because it prevents Kamran being succoured by the Khivans, Toorkmans, and other natives of Toorkistan. If Herat can hold out till the equinox (Nouroz) it is supposed, that this aid may be procured, as will be hereafter stated. If the Persians are obliged to raise the siege, it will prove most calamitous to them, if Herat falls, the power of the Affghans as a nation will be much broken. In Ghorian, Persia has secured a great strong hold, which may hereafter enable her to hold her position, and contribute to her ultimate success.

Siege of Herat.

6. At the present time the Chiefship of Herat extends eastward to the Khaushrood, a river half way to Candahar. To the north it has but a few miles of territory, the country, in that quarter, belonging to Shere Mahomed Khan, Huzara. To the west is the District of Ghorian, which, before its capture, exercised an influence over the Persian Canton of Khaf. To the south Herat is bounded by the Helmund, and Seistan, Kamran having subdued this latter province about four years ago. Herat has four Districts called "Wilayuts" and nine "Belooks." The "Wilayuts" are Obe, and Ghorian, on the east, and west, Kurookh, or Kalai, now on the north, and Sabezwar, on the south. Its "Belooks" are the lands cultivated by so many canals, and bear their names. Two-thirds of the produce is generally taken by Government. It is doubtful if the revenue amounts to thirteen lacs of rupees, but Kamran is rich in jewels, and hoarded treasure. Tyranny and trade do not exist together.

Extent of Herat.
Revenue—trade.

7. The territories of Herat need not be further described. I shall commence from the south, and give in succession an account of the circumjacent countries. Seistan, though now a province of Herat, will deserve a short notice from its former fame. The ruling family of this province, descended from the line of Kyanee, has lately lost its power. After Behram Khan Kyanee, a son, succeeded to the Government, and ruled over three Chiefs, two of whom were Seistanees, and Sheahs, the other a Belooch. A brother rebelled, and sought the assistance of the Belooch Chief, the son of Khan Jan, by an intermarriage. The rightful heir died, or was put to death, and the Beloochees, ill using the rebellious brother, he fled to Herat, and sued for the aid of Kamran. He immediately invaded Seistan, plundered it, and drove off 6000 of its inhabitants captive, whom he sold into slavery, or exchanged to the Toorkmans for horses. He assigned to the Kyanee family the town of Jahanabad, south of the Helmund, where they now reside, and fixed his own Governor at Chuknusoos, north of the river. Little regular revenue is derived from Seistan, except camels, cows, and sheep; it is thinly peopled, and altogether a poor possession.

Geography of Seistan.

8. The most remarkable feature of this old province, is the intersection by the Helmund, and its tributary rivers. In summer all these are greatly swollen, and it has been said that they form a lake called "Zurrah," but the natives whom I interrogated, were unacquainted with this name, and described the rivers to be lost in a vast swampy region, full of reeds called "Hamoo." Many of the places on the map are also quite unknown, but this will be sufficiently accounted for, when it is stated, that ancient forts are often laid bare by the blowing away of the sand, while modern ones are overwhelmed. This is to the people a constant source of wonder, and castles of a former age, are said to shew themselves, as newly from the hands of the architect. The singular disappearance of the waters of the Helmund, and this changeable face of nature would account for the many fabulous descriptions of Seistan. Among innumerable ruins which I heard of, one in particular, that of an old city called Zaideen, in the "Loote," or desert, yields many antiquities, rings, coins, &c. which are taken by the finders to Farrah for sale. One curious property of the climate is that the horse cannot live in it, and probably there are not 100 of these in Seistan. Kamran lost nearly all his cavalry in his campaign, most of the horses dying, from a disease of the digestive organs, contracted in it, which makes it very unfavorable for military operation; but the camels of Seistan are celebrated.

Lash.

9. To the north of Seistan, and south of Farrah, one of the Governments under Herat, is the small District of Lash, held by Shah Pusund, (or Suloo) Khan, a Sadozye Dooranee. Lash itself is a place of considerable strength in these parts, being a fort on a scarped hill, or rock, which has resisted all Kamran's endeavours to take it. It is situated on the Farrah road, and with 7 or 8 small forts, forms all the possessions of the Chief. Kamran unable to seize it, destroyed its water courses. This hostile disposition has driven Shah Pusund Khan from his natural friends, the Affghans, to Persia, with which he is leagued in hopes of warding off danger from himself. The Chief is well spoken of in these countries. He received the Ex-King, Shooja-ool Moolk, after his last defeat at Candahar, who fled there in hopes of support from Kamran, but though these members of

of the Sudozye family exchange presents with each other, there is no cordiality, since, in the success of either, one must fall, and at present Kamran has power, of which Shooja has been deprived.

10. Kayn is the first Persian Province to the west of Farrah, and lies on the frontiers of the kingdom. It is entirely inhabited by Sheahs, which has led the Toorkmans to seek for slaves in it during their "chupaos" or forays. The inhabitants are a timid race, and live in small forts, the number of which is very great. Kayn is a country badly watered, and the bair tree, which always flourishes in arid countries, is common. Birjind and Kayn are the principal places, and the district is ruled by a Governor of its own, whose subjection to the Shah, however, is complete, since he furnishes a quota of 3 or 4000 infantry when called upon. They form part of the force at present before Herat. The Chief of Herat had designs on Kayn, and on a difference between that, and the neighbouring canton of Tubbus, which arose six years ago, Kamran lent his aid to the Governor of Kayn, but the dispute was adjusted. Kayn was never subdued by Kamran, and it refused also to accept a Governor of Abbas Meerza's appointment in 1832. It is now held by a son of Meer Alum Khan, its former Governor. Kayn.

11. Adjoining Kayn and further to the west is Tubbus, which is also subject to Persia, and inhabited by Sheahs. Its principal places are Tubbus, Toon, and Goonabad; of them Toon is the largest—it has its own Governor, Meer Ali Naghee Khan, and very much resembles Kayn in soil and productions, though the orange tree is not found in any other part of Khorasan. Its quota of troops is also furnished in infantry, and both places are noted for the carpets which form part of their tribute. Tubbus.

12. North of Tubbus is Toorskish, a District which is well watered and peopled, yielding good fruit. It is smaller than Kayn, and furnishes about 3000 troops to the Shah, and has a Governor appointed over it. It lies south from Meshid. Toorskish.

13. Between Toorskish and Herat, and south of the road which leads from Meshid to that city, is the District of Khaf, a miserable tract, with a climate very incongenial from high winds. It has been nearly depopulated by the Toorkmans. The principal place is Killah Rohee, which is held by Nussur oollah Teimoree, who is a Sheah. Khaf could scarcely be said to be dependent on Persia till the present campaign. The Sheah population is also out numbered by the Soonees, who are Teimorees. Kamran's minister had in some degree subdued Khaf, and very imprudently garrisoned the frontier town of Ghorian by its natives, who were Sheahs, which led to its being betrayed into the hands of the Shah. Khaf.

14. The hilly country between Meshid and Herat, on both sides of the high road to within 40 miles of that city, has been subject to Persia since 1833, and is held directly under Meshid. Previous to that period many petty Chiefs, who were robbers, occupied the tract. Of these Mahomed Khan Kuraie of Toorbut Hyderee was the most notorious. He is now in the service of the Shah, and Toorbut, and Sungan, his strong holds, are garrisoned by Persians. Near Toorbut is Shekh Jam, a place of pilgrimage, which was held by the Huzaras, as also Mahmoodabad, and Shuhri- Toorbut Hyderee, &c.

Now. On the approach of the Persians the population was marched further east, and the few residents in these places only cultivate within a gun shot of their villages from fear of the Toorkmans. Water and forage abound.

Shurukhs.

15. North of the tract, and about 100 miles from Meshid lies Shurukhs, long the seat of Toorkmans, who plundered Khorasan. In 1832, I saw it rich in the spoils of others, but in a few months after it was surprised by Abbas Meerza in person, who either captured, or killed its entire population. Those who were ransomed returned to Shurukhs, but on the following year, the Khivans, who claim some power over it, insisted on their removing further into the desert to Merve where they are located. Shurukhs has abundance of cultivable land on the banks of the Tejend, but the excesses of its population scared away the traveller, and the merchant, and if not now the residence of robbers, it lies on the route by which these children of the desert issue to plunder on the frontiers of Persia.

Moorghab, and the
Soonee Huzaras.

16. Immediately north of Herat lies the country of the Soonee Huzaras, and that portion of the tribe ruled by Shere Mahomed Khan of Killai Now, an adherent of the Chief of Herat. This country includes Obe, and extends to the Moorghab. On the last invasion of Herat, he removed about 4000 Tajik families from their seats near Herat to the more fertile lands east of Punjdeh, on the bank of that river, that if his enemies triumphed over him near Herat, he might still have subjects. This Chief has great power in these countries, and besides his attachment to Kamran, has connections with the Khivans, Toorkmans, and Chiefs in and about Maimuna, all of whom would only assist Herat through him. He plunders the country of its property and inhabitants as far west as Meshid and Nishapoor, and the petty Chiefs of Khaf, Toorskish, and Tubbus are glad to send him annual presents to spare, in some degree, their people. He is a man about 45 years of age, and of a better disposition than his cruel occupation would lead to the belief. He is a nephew of Mohomed Khan Beglerbagee, and now holds that title. He can take the field with 6500 horse, 2000 of these are constantly present, and 2000 more from his "ooloos," are to be assembled in a few days; 1500 are furnished from the Feerozkohees, who are his subjects, and the Jumsheedee Eimaks, who are his friends and coadjutors, will send 1000 more. He can also command 2 or 3000 horse from Maimuna, and on the former invasion of the Persians all the Toorkmans co-operated with him. Without the aid of Shere Mahomed Khan, Herat could have no hope against Persia, but that Chief will not aid Kamran against Candahar, or any other power. Though cordial with Kamran, he is inimical to his minister, whom he considers to have supplanted him in authority.

Maimuna.

17. Across the Moorghab, and towards Balkh, which city is in the territories of the King of Bokhara, lie the small states of Maimuna, Andkho, Shibbergan, Sirepool, and Akehee; a connection, as I have before stated, subsists between them and Herat, but since they are divided against each other, their aid is of small avail. A minute account of them will better exhibit this; all of them are engaged in the slave trade, and independent, though they send presents of horses, both to Herat and Bokhara. Maimuna is the most important of the whole, the Chief is Mizrab Khan, an Uzbek, of the tribe Wun, and his country extends from Maimuna to the Moorghab, and adjoins that of Shere Mahomed Khan Huzara. Maimuna itself is

an open town, or rather village of about 500 houses, but the strength of the Chief consists in his "ils," moving population, who frequent Ulmar, Jankira, Sorbagh, Kaffir Khijrabad, Kusur, Chuchaktoo, Tukht-i-Khatoon, and other sites, which can scarcely be called villages. He also numbers Arabs among his subjects, many of that tribe having been long settled here. With his whole adherents drawn out he could muster about 6000 horses, and three small guns, but he could never quit his territories with half the number, as he is on bad terms with the Chief of Sirepool, who is much feared though less powerful. Mizrab Khan is about 40 years of age, he succeeded his brother about 6 years ago whom he poisoned, a common mode of disposing of people in these countries, and a fate which his own father also met.

18. Andkho, or Andkoe, is ruled by Shah Wulee Khan, an Ufshur Toork, who settled here, with others of his tribe, in the time of Nadir; they were then Sheahs but are now Soonees. The "ils" of the Chief, besides his own race, are Arabs, and he can furnish 500 horse, and is on good terms with Maimuna. Andkho has a larger fixed population than Maimuna, being on one of the high roads to Bokhara, but there is a scarcity of water in this canton. It is here that the wheat is a triennial plant. Andkho is the place where Moorcroft perished. Andkho.

19. Shibbergam belongs to an Uzbek Chief, named Roostun, who has a character for moderation, he can muster 5 or 600 horses, and is in good terms with both Maimuna and Koondooz. Shibbergam is considered to be a very ancient place, being given to the days of the Kaffirs (Greeks) and still the strongest Fort in these parts. The "ark," or citadel, is built of brick and mortar, and surrounded by other walls of mud. Kilick Ali Beg, the late Chief of Balkh, besieged it for seven years without success, but it must only be understood to be strong against Uzbeks, who are badly supplied with Artillery. Water is conducted to it from the rivulet of Sirepool. Shibbergam.

20. Zoolfkar Shere, an Uzbek of the tribe of Achumuelee, governs Sirepool, and is known as a brave and determined man. He is on bad terms both with Koondooz and Maimuna, and though he has only 1000 horses he resists the attacks of both, and plunders all round. His feud with Maimuna arises on account of his daughter, a wife of the former Chief, being seized by Mizrab Khan—his "ils" are in Sungcharuk, Paogun, Goordewan, and Dughdral, and if he can enlarge their number, which is not improbable, his power will be increased. Sirepool itself is as large as Maimuna. Sirepool.

21. Akhchee is a dependency of Balkh, and held by a son of Eshan Khoja, the governor of that once vast city. It is consequently tributary to Bokhara. The Governor of Balkh, through fear, lately permitted Moorad Beg of Koondooz to establish himself on one of the canals of Balkh, but the King of Bokhara sent a force of 8000 men, and has just dislodged him. Half of this body was raised in Balkh, and the rest from Bokhara. The Koondooz Chief offered no resistance to the King. Akhchee and Balkh.

22. All of these Chiefships are situated in the plain country, which in general is well watered by rills, or canals, and has abundance of forage for camels and horses, Supplies, roads, and nature of these Chiefships.

which are numerous. The soil is dry, but there are many gardens near the towns. The style of building from a scarcity of wood is that of the bee-hive shape. There is a good open caravan road from Meshid to Balkh, which is a journey of 16 days; thus from Meshid to Shurukhs 4, to the Moorghab 3, to Maimuna 4, and to Balkh in 5 days. This is much the nearest route to Cabool from the west.

Huzaras between
Herat and Cabool.

23. Between Herat and Cabool, and south of these Chiefships, lies the mountainous country of the Huzaras. The journey between the cities has been performed in 12 days by Shah Zuman with a body of horse, and is said to be passable for artillery of small calibre. Caravans also travel it in summer, but the ascents and descents of innumerable hills are such that it is very fatiguing to the cattle, and the roads from Cabool by Maimuna, or Candahar are always performed. Towards Herat the Huzara tribes are Soonees, while those near Cabool are Sheahs, which is a singular reversal, since the people of Cabool are of the former, and those of Persia of the latter persuasion. About Khojee Chist, East Obé, and Herat, the Teimorees are partially submissive to Shere Mahomed Khan, and will assist Herat. Those who are near Maimuna, and in the adjoining states are plundered by them, while Moorad Beg of Koondooz "chupaos" the country to Yakoalung, over three of the passes of Hindoo Koosh, and near Bamian. The eastern portion, about Bamian and west of the road between Ghuzni, and Candahar, are subjects of Cabool, and pay a regular tribute. They are the Huzaras of Besoot, Dih Zungée, (in part) Kara Bagh, and Jaghooree. The Kuzzilbashs of Cabool have orders given on the greater part of this tract for their allowances, the people being Sheahs, but the revenues of Besoot are generally collected by one of the Ameer's sons. The Huzaras of Faloda Hoojuristan, which is west of Jaghooree, as well as those of Dih Koondée, secure independence from their remote position. The whole race is without a head, or it might prove very formidable; at present they are driven off, in every direction, and sold like sheep. At no period did the Kings of Cabool derive so much revenue from them, as is now procured by Dost Mahomed Khan. The eastern Huzaras are bigoted Sheahs, and devotedly attached to the Persian party in Affghanistan.

Candahar.

24. South of the Territories of the Huzaras, we have the Chiefship of Candahar, but its affairs require a more extended notice than can be here given to them. It will be sufficient to observe, that if Herat were not crippled by Persia, Candahar could not resist an attack from it, without the aid of Cabool. The position of Candahar is isolated, and its cordial union with Cabool is therefore necessary for its existence, and preservation. The Chiefs themselves are perfectly aware of their danger, and in seeking an alliance with Persia, have no sincerity in their solicitude, but the object of security against Herat. Their position is further endangered by differences, which are unhappily too frequent among the ruling brothers, and which foreign threats do not always extinguish.

Probable effects of
Persian invasion, and
ascendancy.

25. Having thus passed in review the state of Herat itself, and the countries around it, they certainly would not appear to be in a condition likely to offer much, resistance to a power which had any consolidation. If Persia fails in the present attack, the result may be disastrous to her, but if enabled to establish an ascendancy in Herat, she could, in course of time, bring under subjection the petty States to the North; she could never advance a step further east without paralyzing or

conquering them. The Affghans themselves view, with concern, and many of them with despair, the present invasion by Persia; the whole resources of that country, say they, have never of late years been arrayed under the Shah, and that this attack differs, in consequence from all others. If it prove successful they anticipate the removal of the Affghans round Herat, into the interior of the kingdom according to a usage very common in these countries, which will let in upon its fertile plains the neighbouring Sheah subjects of Persia, and thus fix its supremacy, and supplant the feelings of the Affghans in religion and policy by those of Persia. Should these opinions turn out well founded the result of the campaign will be most calamitous to the Affghan people, though the progress of Persia towards Cabool itself would even, in that case, be still impeded by the number of Chiefships, though that number, and their disunion would ensure their ultimate fall. It is fortunate that the Huzaras about Herat are enemies, in creed, to Persia, and that the whole country to the Indus, is inhabited by rigid Soonees; still, with a tolerant policy that interfered not with their religion, any power might overrun, and maintain the region lying between India and Persia. Had Runjeet Sing, in the outset of his career, permitted the Mohomedans to prey about, and kill cows, he might have possessed himself of the entire kingdom of Ahmed Shah Dooranee. But Persia is not likely to pursue more enlightened views, and the present reigning family in Affghanistan, the Barukzyes may avail themselves of the opportunity to secure their possessions by submitting to this power, for since Persia cannot govern them herself, they may do it under her. Should, however the Affghans, circumscribed though they now are by narrow limits, be freed from apprehension on the east, instead of following the destinies of Persia, on the fall of Herat, they might, without difficulty, be united when their country would form a barrier not to be forced by future aggressors. The materials are by no means so incoherent as they at first sight appear, but, without measures that will ensure their union as a nation, (whatever independence may be allowed to each Chiefship) this country must sink under one of even inferior resources.

(Signed) A. BURNES,

On a Mission to Cabool.

Cabool, 7th February, 1838.

(True Copy)

H. TORRENS,

Deputy Secretary to Government of India,

with the Governor General.

No. IX.

SUPPLEMENTARY NOTICE ON THE STATES OF TOORKISTAN.

Scope of the paper.

1. With what has been already written, and published regarding the Uzbek States of Khiva, Bokhara, and Kokan, it becomes unnecessary to say much regarding them or describe any thing but their existing state and condition. I shall however endeavour to supply a few illustrative facts, which have been overlooked by myself or others.

Khiva, its forays, extent of them and reasons for, in the Khan's great power.

2. The most western of these States is Khiva, better known to Asiatics under the name of Orgunje. It is the smallest of the three, and the most needy, which increases the activity of Ullah Koli Khan and his people, who are certainly the most notorious robbers in Toorkistan. This Chief has about 8000 good horses, and an "allaman" or plundering party, is sent forth once in twenty days. The extent of their journeys appears incredible. They go as far as the shores of the Caspian, and the frontiers of Persia, and have been known to visit the neighbourhood of Orenburgh! They also frequent the banks of the Sir, and a short time since, made an inroad, north of Kokan, into the Chinese territories, without ever quitting the desert or seeing the inhabitable part of these countries. The unlimited power possessed by the Khan seems to account for such achievements. The country is one large estate, directly under him, the people are more slaves than subjects, the whole of the land is considered his, by hereditary right; there is no buying or selling it, each person keeps a record of what he pays to the Government, and when an exchange takes place under its sanction, the record is handed over with the land.

3. With so little independence and the powers of the state in hands so despotic, we are to expect little prosperity in Khiva. The command of water gives portions of the country facilities for cultivation, which present to the eye rich verdure, and some good gardens, but as compared with Bokhara, and Kokan, Orgunje, though occupying the Delta of the Oxus, is described to be a country but poorly cultivated. Two years since there was such a scarcity of grain, that it was imported from Bokhara, the States being still friendly. The Tajik population of Toorkistan is numerous, but there are none of that industrious race in Orgunje, nor are there Hindoos. Uzbeks, Toorkmans, a few Affghans, and slaves, make up the population. Every tribe, which can be caught, is enslaved, but Jews and Hindoos; they have no regard to a Mahomedan, being a Sheah or a Soonee; and Persians, Affghans, Indians, Cashmeerians, and Russians are indiscriminately seized. The people are extremely rude in dress and manners, &c. The Khan resides in a poor fort, destitute of comfort.

I met a native of Cashmeer, a braider of pelisses, who had ventured to Orgunje with a rich dress for the Khan, who was so delighted with it, that he gave the man double its value, and would have been more liberal had the garment been longer, but it only reached to his knees, for Ullah Koli is a man of very tall stature. He also freed the man's goods from the tax of one in forty, and directed him to be safely escorted out of the country.

4. In Orgunje some attention is paid to the law (Shura,) in levying the transit duties on goods passing to and from Russia, on the route of which the country lies. The Vizier, Bugnias, and his brother Urnias, however, while they manage the custom house, also conduct all the plundering expeditions, so that the merchants have little confidence in their proceedings. This, with the piteous complaints made to strangers by the slaves, leaves an unfavorable impression regarding Khiva in the minds of these men, who abridge their stay as much as possible. The route followed in passing to Orenburg in Russia, lies between the Caspian, and the Aral, and as it has not, I believe, been described, requires a passing notice. It is a journey of about 45 or 48 days. Old Orgunje is the first place on the journey, and is marked by a lofty minaret, and many ruins, though it has of late been peopled by order of the Khan. The eight days' halt is at a small ruined Fort, called Kir, on the banks of the Aral (Dengiz), which was once in the hands of the Russians, but is now possessed by Kuzzuks under Khiva. Here the road branches off to Mangus-luck, on the Caspian. For ten days beyond Kir the road runs on an elevated stony ridge, overlooking the Aral, till it meets the hard sand which continues to Orenburg. The caravan generally halts on the Aral, and though its water is not drinkable, a supply is procured by digging pits on the verge of this inland sea. The islands of the Aral furnish mineral salt with which Orgunje is supplied. For three marches south of Orenburg there are small forts at the halting places which the Russians have caused to be built as a protection against the Kuzzuks, who are incited by the Khivans to molest the Russians. It seems singular that a nation, with so many Mahomedan subjects as Russia, should not have hit upon some expedient to conciliate this petty chiefship; but, if my information be correct, there is an inscription on the gate of Orenburg which lies towards Khiva, setting forth that "he who wishes to be a king, let him go against Orgunje!"

Trade transits—route to Russia.

5. Between Khiva and Kokan lies the State of Bokhara, the capital city of which is 15 days journey for a caravan, or upwards of 250 miles from Orgunje. The most remarkable change which this religious and commercial principality appears to have undergone is in the proceedings of the King. Instead of trusting his affairs to Mahomed Hakim Bee, the Koosh Begee, who would serve him with the experience derived from his four predecessors, he has of late exhibited much, that is, headstrong in his conduct. His disposition is suspicious, his temper bad, and in his morals he has but ill sustained the dignity of his title of "Commander of the Faithful." He has not disgraced his minister, or deprived him of his property, but he has removed him from the confidence which he once enjoyed, and placed himself under a man of profligate character, named the Reis, whose system of universal espionage has given great dissatisfaction to the community. His Majesty however has yet constant recourse to the Koosh Begee, and as it is an

Bokhara—character of the King.

universal opinion that this country could not be managed without him, it is not improbable that he will regain his influence. The King pretends to all the religious sanctity of his parent, and lately handed over a library, rated by some at no less than 16,000 volumes, mostly in Arabic, to the different colleges in the city, that the Moollahs might benefit by this accession of religious learning. Some of the works were in the Persian and Toorkee languages, and in addition to enlightening the Doctors of Bokhara, it is to be hoped, that the time is not far distant when this splendid collection of works may undergo examination by some of our Oriental scholars.

Hindoos—alteration
in their treatment.

6. To further ingratiate himself with the Moollahs, the King of Bokhara discovered objections to the residence of Hindoos in his capital, though they are its main support. In his religious zeal he demanded of them by what code they were guided, and this supple people misled, I suppose, by the general and increasing bigotry, stated themselves to be "Ibrahimus," that is, followers of Abraham. This involved them in fresh difficulties, for if they were such, the burning of their dead was unlawful, and was prohibited under the severest penalties, which no bribery could overcome. It was also pronounced to be illegal for a Mahomedan to trade with the money of a Hindoo, and many who were suspected were arbitrarily taxed in consequence, and arrears demanded for a period of three years. Some of the Hindoos further added to the persecutions of their countrymen by their own laxity and dissipation, till the unhappy race fled in numbers from the city, and merchants were obliged to seek instead Mahomedans as their agents. The diminution of trade, and the want of confidence, to which a system so injudicious gave rise brought reason to the King, but he is believed to have been more influenced by the outcry of his Mahomedan neighbours, who denied his interpretations of the Koran to authorize such proceedings. At all events, the restrictions have of late been removed, and the Hindoos prosecute again in this distant emporium, those commercial speculations which have enriched the country, and themselves.

External policy.

7. Nor did the King of Bokhara confine himself to a change of internal policy, but he has altered his footing with the neighbouring States, and here perhaps he has acted more wisely. The Chief of Koondooz encroached upon his territories at Balkh, and he has driven him from the position which he had taken up. He has also put on a much better state than formerly, his relations with Shuhr Subz, against which he proceeded in person. Distractions in Hissar, which lies between Shuhr Subz and Balkh, have likewise enabled him to extend his power over it, and exact regular tribute. He is now endeavouring to raise a body of regular infantry, but Uzbeks are not suited for such a service. His Majesty has also, for the first time, opened a communication with the Chief of Cabool, and an exchange of Envoys and presents has passed between them; this new born friendship arising from Dost Mahomed Khan's wars with the "infidel" Sikhs, nor it is improbable, if these wars continue, that the Affghans may derive some pecuniary assistance from Bokhara. To support him in these expeditions, the King has levied the "jool,"* or tax, according to Mahomedan usage, but this latter act has not injured the commercial prosperity of the country.

* A Turkish word implying house tax.

8. Kokan is about the same distance eastward of Bokhara, as Khiva is to the west. It is ruled by Mahomed Ali Khan, who takes the title of Khan Huzrut. His power is on the ascendant, he has established his influence over Tashkend, Toorkistan, and all the cultivated country north of Kokan, and many of the Kuzzuk tribes between his country and Russia; he receives the duties, on Mahomedan commerce, of the frontier Chinese territories of Cashgar and Yarkund, having settled his differences with Peking. To the south the supremacy over the small district of Derwaz is disputed by the Khan, and the Meer of Koondooz. There is not much cordiality between the Chief and the King of Bokhara, and not long since, when his brother fled to Bokhara, he demanded his being sent out of the country, which was acceded to. This person was betrothed to a daughter of the Chief of Shuhr Subz, whom the King of Bokhara resolved to seize, but this was also prevented. These facts bespeak prosperity. The Khan of Kokan has sent at the present time, an Ambassador, with rarities of horses, swords, shawls, and a very valuable Koran, to the Sultan at Constantinople, with whom an intercourse is more regularly kept up, than by the other States. He also sends agents to the Emperors of Russia and China. In return for presents to the latter the Chinese gave the Kokan Envoy more valuable gifts than they sent to his master, the honor of conferring any thing being considered very great. All the articles consisted in sets of nine, a favorite number among this people. With the assistance of the Kuzzuks, Kokan could take the field with 4000 horse, but no part of them are so well mounted as the troops of Khiva. Guns may be cast at Kokan, and the Chief now possesses 30 pieces of small ordnance. Mahomed Ali Khan is a young man, he has reigned about 14 years, and succeeded his father when upwards of 23 years of age. His eldest son, Mahomed Ameer Khan, has attained the age of 13. The title of his Minister is Dusterkhwanchee.

Kokan, its power.

9. The Government of Kokan is described in favorable terms, and has attracted to his country many of the exiles of Budukhshan. A colony of Jews, from Bokhara, has also settled here, as well as in its provincial towns of Murghilan and Namgan. They do not engage in foreign trade being chiefly dyers, and they pay a poll tax as is usual in Mahomedan countries. Kokan itself occupies as large a space of ground as Bokhara, but it is not nearly so populous, there being many gardens in the town, which is also open. Several new bazars have, of late, been built, as well as mosques. There is less bigotry than in Bokhara. Provisions are also cheaper by one-half in Kokan, and sheep, cows, and horses (which are also used as food) abound. The climate is highly salubrious. The Sir, or Jaxartes fertilizes the country, and also furnishes abundance of pasture. This is a fordable river above Namgan. There is a very ancient city called Choost, two days journey, north of Kokan, from which antiques are brought. Kokan has celebrity from three curiosities, a kind of ruby, which was discovered 16 or 17 years ago, though inferior to the gems of Budukhshan; the "sung-i-shuftaloo," or plum stone, so called from resembling that fruit in shape, though its colour is white, and it is exported to China; and a kind of native verdigrease. Coal is also brought from the districts eastward of Kokan, towards Cashgar.

10. The numerical strength of cavalry which these Uzbek States can furnish, though it be not after all very considerable, may suggest an idea of their power,

Troops of the Uzbek States.

too favorable to them. As soldiers, the Uzbeks are much inferior to the Toorkmans; and, I believe, to the Kuzzuks, and all the wandering tribes. The horse is so common that every man can procure a mount of some kind, for these animals are driven about in flocks of thousands, like cattle in other countries, and sell from one to two tillas a head (15s. to £1 10s.) Besides his use in war, the horse is here an article of provision, he is also used to plough, and to drag the ferry boat across the rivers, and further, is extensively exported to other countries. But many of these horses are of small size, and very inferior animals, and though "clouds of cavalry" may not be an inapplicable term, where it is unusual to be seen on foot, these tribes are more remarkable as plunderers than soldiers; still they endure with patience, great hardships, and fatigue, and though badly armed, do much injury in the neighbouring countries, while steppes and desert protect them in their own.

ALEX. BURNES,

Cabool, 20th Feb. 1838.

On a Mission to Cabool.

No. X.

NOTICE

ON THE

AFFAIRS OF CANDAHAR IN 1838,

WITH A SKETCH OF THE PRECEDING DOORANEE HISTORY.

BY LIEUT. R. LEECH, *Engineers,*
Assistant on a Mission to Cabool.

Perhaps at no time since the disorganization of the Kingdom of the Dooranees, has Candahar appeared to a greater physical, and in consequence a greater moral disadvantage than at present. Harassed from the West as the Sirdars of Candahar are by Shah Kamran of Herat, and dreading the ambition of their Brother Dost Mohomed of Cabool, their struggles to gain strength to cope with the one, and defy the other, are followed by unpopularity, jealousy, and hatred, among the inferior chiefs of their one tribes, whom for their own views of aggrandisement they seek to ruin; and by the imprecations of the mercantile and labouring classes, on whom they are obliged to impose burthensome taxes, to keep up the little power they possess. Among their immediate retainers even they might in vain seek for attachment; arrears of salary, unrewarded services, and arbitrary confiscations forbid the feeling. Possessing no right to rule than that of fortune and the sword, they have no affection for their country or subjects. Their ambition is the ambition of robbers, and their law the law of caprice. This might seem to be the picture of any small state under an arbitrary Government, at any time, and in any part of the world: but the existence of this state under a triumvirate of brothers, each jealous of the other, constitutes its peculiarity; and it is a matter of wonder that they should have so long escaped the dagger of the assassin; (their tyrannical acts daily procuring them fresh enemies, ruling a barbarous nation, and being undefended by a standing army or even a body guard.) It is only to be accounted for by the fact that no man could here trust his neighbour with such a plot; and I question whether any of the political factions of the country are composed of more than an individual.

General Remarks.

2. Such are the taxes, that they extend from that on the murder of a citizen, to that on the sale of a pair of shoes, and the Sirdars may literally be said to live from hand to mouth, for, what perhaps is known in no other capital city of the world, the taxes are levied daily.

Taxes.

3. Candahar may be termed the cradle of the Dooraneees for in this principality are found the map of the tribes of Papalzais, Barakzais, and Alakozais, and the tribes included under the title of Punchpáy, viz. Noorzai, Alezai, Isanezai, &c. &c.

Ahmed Sháh. 4. Before entering on the topic of the connection which exists between Candahar and the several other powers of Affghansthan, it will be to the purpose to sketch briefly the history of that country subsequent to the time of Ahmed Sháh.

5. This chief found himself at the head of Affghan nation in A. D. 1747, and retained his position chiefly from the fortunate accident of the treasure of the Persian conqueror, Nadir Shah, his predecessor, falling into his hands at the same time : for had he not been thus fortunate, he would have found a rather perplexing opponent, in his brother chieftain Hajee Jamal, a Barakzai, the grandfather of the present chiefs of Affghanistan, whose tribe had at all times been one of the most numerous and powerful of the Dooraneees.

6. Hajee Jamal it is said for some days kept up a separate state, paying his new retainers in leather, a caravan of which commodity had fallen into his hands ; Ahmed Sháh however persuaded the old chief, who was almost in his dotage, to undertake the Haj (pilgrimage to Mecca.)

Timoor Sháh. 7. Ahmed Sháh after carrying his arms into Turkistán and India, against the latter of which he made seven campaigns, died in 1773 being succeeded by his son Timoor Shah, not without some opposition being made by his brother Abdul Khalak at Ghaznee.

8. This prince had not the ability to follow the successful steps of his father, or to consolidate the conquests of the former reign ; he died at Cabool in 1793 without any thing worthy of notice marking his reign.

Shah Zemán. 9. On his death a faction headed by his favorite queen, placed Prince Zemán on the throne of Cabool. Candahar was seized by his elder brother Hamayoon, Peshawer by Abbas, another Prince of the blood, and Herat by Hajee Fairouzad-deen and Mahmood.

Conspiracy. 10. Shah Zemán during the early part of his reign, listened to the counsels of his minister Ramatulla Khan, and wasted his power in ill timed invasions of India. It was this king that raised Runjeet Singh to consequence in the Punjab, having created him viceroy there. Shah Zemán previous to one of his invasions of India rejected his brother Hamayoon from Candahar, and taking him prisoner with him to Bhag, there blinded him ; he also imprisoned Abbas and secured Peshawer. On his return from one of his latest campaigns, having detached the Shaheeuchee-bashee with a force against the Sikhs (who was killed at Guzerat) his Vizier Ramatulla Khan persuaded him that his nobles had entered into a conspiracy to dethrone him, and that they held their counsels at the house of a learned and pretendingly pious man Myan Ghulum Mahammed. Among the nobles, was Penda Khan the father of the present Affghan Chiefs, who received the title of Sirfraz Khan from Timoor

Shah for his brave conduct in the battle of Multan; Shah Zeman had him with several others of the principal nobles put to death in Candahar. His wife with her eldest son Fattah Khan fled to Mahmood who was in retirement in Persia; they collected a force, and took Herat, while Shah Zeman was in a campaign in the Punjab, from his sons Princes Naseer and Hyder: this news brought Shah Zeman, from Hindoostan; Mahmood had in the interval taken Candahar from Prince Kaisar, and a battle took place between the two rivals at Mukud, which ended in the defeat of Shah Zeman, who fled to Cabool, where, however he could not keep his position, but retired to Peshbulak, almost alone and took refuge in the house of a mulla named Ashuk, who betrayed him to a party that Mahmood had sent in pursuit of him; by whom he was taken a prisoner to Cabool, where his eyes were put out, and his Vizier Ramatulla Khan after being paraded through the streets on an ass, was beheaded.

11. Shuja-ool-Moolk, the full brother of Shah Zeman, who had been left in charge of the Government of Peshawar, and of the treasury, collected a force, and marched towards Cabool; he encountered the army of Mahmood Shah at Ishpán where suffering a defeat, he retired to Teera, and took refuge with a Khyberee by name Mahomed Ameen Khan: Mahmood Shah, with his son Prince Kamran, and Vizier Fattah Khan then proceeded to Peshawar; which having occupied, they again returned to Cabool bringing with them a considerable treasure.

Mahmood Shah.

12. At this time a quarrel took place between Vizier Fattah Khan, and the Mukhtyar-a-dowlá Sher Mahammed Khan (the son of Shah Walee Khan, Vizier of Ahmed Shah, and father of Ata Mahomed Khan the Governor of Cashmere) for the office of prime minister. Mahmood Shah sent the former, with his son Prince Kamran to hold the Government of Candahar, and kept the latter with him. This chief shortly afterwards performed good services in defeating the Gheilzes at Maidán, who had proclaimed Abdul Raheem Khan Hotkee, King, and Shahhadeen Khan Tokhee, Vizier. In this battle other noblemen Gulistan Khan and Ahmed Khan Noorzai performed good service to Mahmood.

13. This monarch had, however, now become indifferent to the distribution of justice, and his reign was for a time threatened with extinction. A Sayad had at that time considerable influence over the Soonnee inhabitants of Cabool: this man by name Meer Waiz had connected himself with Sher Mohomed Khan the Vizier. A petition was made to the king to make retribution on the Kazalbash portion of the inhabitants, for the murder by one of their body of a Soonnee boy while in the public bath. The king turning a deaf ear, application was made to the Lord Bishop (if he can be so termed) who raised the Soonnee population, and sent an invitation to Shuja-ool-Moolk to repair to Cabool, who on his arrival there, found his rival imprisoned and at the mediation of the blind Zeman spared his eyesight; though he kept him in strict confinement.

14. Kamran and Vizier Fattah Khan took refuge in flight, and retired to Maroof while Shuja-ool-Moolk occupied Candahar; here he installed Noor Dil Khan in the honors of Fattah Khan his elder brother—he, however, afterwards enticed the

Shuja-ool-Moolk.

latter with promises to Candahar, where he imprisoned him; Meer Alam Khan Noorzai acted as his jailor and in prison once offered indignity to his captive, by kicking him in the face and forcing out two front teeth—Shuja-ool-Moolk at last released the Vizier on the condition of getting his sister Taj Bebee in marriage, and restored him to his honors. He then made a descent on Sinde, and returned through Derajat and Peshawar to Cabool, where he fitted out an army under Sher Mahomed Khan Mukhtyar a doulah for the conquest of Cashmeer, then held by Abdulla Khan, the father of the present Vizier of Herat, Yar Mahomed Khan, who for some time withstood a siege in a fort of his own near Shahabad, but finally surrendered, having first drank poison. Sher Mahomed Khan left his son in charge of the Government of Cashmere, and returned to Affghanistán with a considerable treasure.

15. Shuja-ool-Moolk had in the meantime appointed Akram Khan his Vizier, and was at the time of Sher Mahomed's arrival in Cabool engaged on a descent on Sinde. The latter enraged at his being superceded, placed himself at the head of a faction, and raised Prince Kaisar the son of Shah Zeman, whom Shuja-ool-Moolk left in the Government of Cabool, to the throne. This news reached the Shah while in Sinde, he returned through Derajat (from whence Fattah Khan left him) and joined Mahmood at Peshawar, where Sher Mahomed with Prince Kaisar offered him battle; the latter was forced to flee, and the former fell into the hands of the Shah who beheaded him; he then fitted out an army under Akram Khan against Cashmere, held by Ata Mohammed Khan, who had joined his father the late Vizier in his rebellion.

16. Shuja-ool-Moolk returned to Cabool, where he found Meer Waiz (the Lord Bishop) had on account of the execution of Sher Mahomed, released from prison the Princes of the blood, and what was a more irreparable act released Mahmood and Kamran, the former the Shah again secured, but the latter were beyond his power in Herat. The Shah then marched to Candahar from which place he sent to have Meer Waiz murdered; which act was done to his satisfaction; thence making another descent on Sinde, he returned by Derajat to Peshawar, where he was joined by Akram Khan, who had been defeated in Cashmere.

17. News at this time arrived that Mahmood, Kamran, and Fattah Khan had collected an army, and had taken Candahar, and subsequently Cabool; Shuja collected an army, and gave battle to his rivals at Namla, but being defeated, with the loss of considerable treasure, fled through Chira to Attock and sought protection with Runjeet Singh, then ruler of the Punjab; where not receiving good treatment and being defrauded of the famous diamond the Kohinoor by that ruler, he sought protection from the British in Loodiana having reigned seven years. It was after this battle that Fattah Khan by the execution of Meer Alam, avenged the loss of his teeth.

Shah Mahmood.

18. Mahmood then for the first time, secure of the throne, proceeded to Peshawar; in the Government of which place he installed his brother Ayoob, and gave him as a co-adjutor, Mohammed Azeem Khan, the brother of the Vizier Fattah Khan; returning to Cabool he then reinstated another brother Prince Hasham, with Sultan Mahomed Khan, another of the Vizier's brothers, and proceeding thence to Candahar, left Prince Kamran and Noor-Dil-Khan in charge of the Government:

he finally retired to Herat, and appointed his brother Prince Ferozodeen, Governor; being assisted by Kohin Dil Khan, another of the Vizier's brothers, and Nuwab Jabbar Khan was made Governor of Derajat.

19. Mahmood then returned to Peshawar, and detached Vizier Fattah Khan for the conquest of Cashmere, who, leaving his brother Ata Mahammed Khan, at Peshawar, took Mahammed Azeem Khan with him; and having defeated Ata Mahammed Bamezai, and taken Cashmere, installed that brother in the Government, who held it for three years before he had to resist an invasion of the Sikhs and a subsequent one of Shuja-ool-Moolk; Ata Mahammed fled to Candahar, where Kamran gave him a post about his person; and Jahan Dad Khan his brother surrendered Attock to the Sikhs.

20. Mahmood had in the mean time appointed Ibrahim Khan Jamsheedee Vizier; which considerably annoyed Vizier Fattah Khan. Mahmood appointed him to proceed with a force and take Herat from Prince Ferozodeen who had been paying tribute to Persia. This he accomplished, took Ferozodeen prisoner, ransacked his treasure, and harem, and being induced by the promises of assistance made to him by a discontented Chief of Khorasan, Mahammed Khan Kohes by name, he endeavored to carry his arms into Khorasan, but being defeated by the Prince Governor of Meschid, he retired to Herat; where Kamran also repaired, leaving his father Mahmood in Candahar. Here at the instigation of his Vizier Ata Mahammed Bamezai, he seized Vizier Fattah Khan and put out his eyes. Dost Mohamed Khan, who now first figures in Afghan history, was with his brother; he made his escape, and joined Mahammed Azeem Khan in Cashmere: the Sikhs had in the mean time taken Peshawar from Yar Mahomed Khan though they only occupied it three days.

21. Mahmood Shah and Kamran taking with them the blind Vizier came to Candahar, whence they detached Prince Jehangeer, Kamran's son, and Ata Mahammed Bamezai, to take Cabool from Sultan Mahomed Khan, who vacated the city, and fled to his brother in Cashmere, accompanied by Yar Mahomed Khan from Peshawar.

22. Dost Mohammed had been furnished in the mean time by his brother Mahammed Azeem with 14 lacs of rupees to collect an army, he proceeded with this force to Cabool, where he defeated Jahangeer, and seizing Ata Mahomed Bamezai deprived him of sight. Kamran brought a force from Candahar, and caused Vizier Fattah Khan to be massacred in his own presence, at Saidabad; he then advanced to within a few miles of Cabool to Charassequ, where he was engaged by Dost Mohamed, who gave him a signal defeat, and Sher Dil Khan, having in the mean time come from Maroof and seized Candahar, he was obliged to retire to Herat. Afterwards paying to Persia the same tribute that Ferozodeen had done.

Massacre of Vizier
Fattah Khan.

23. Mahammed Azeem Khan leaving his brother Nuwab Jabbar Khan in the Government of Cashmere returned with a force to Peshawar, where he with Yar Mahomed, proclaimed Prince Ayooob King, while Dost Mohamed in Cabool pro-

claimed Sultan Ally, another of Mahmood's brothers; Azeem Khan arriving in Cabool instigated Prince Ismael, the son of Prince Ayoob, to murder Sultan Ally, which he did in open court. Dost Mohamed taking offence retired to Ghaznee which he took from Ghazee Khan, whom he put to death; here Azeem Khan followed him, a battle took place which ended in Ghaznee being given to Dost Mahomed. Azeem Khan thence proceeded to Candahar, and made a descent on Shikarpore, and returned again to Cabool through Derajat and Peshawar; whence he again returned with a force, and engaged the Sikhs at Nousher, where he was defeated. The Sikhs occupied Peshawar for 15 days, and then evacuated it in favor of Mahammed Azeem Khan and brothers, on condition of their paying a yearly tribute of 40 horses and 40 Kharwars of Bhada rice.

24. **Habeebulla Khan.** Mahammed Azeem Khan returned to Cabool, where shortly after he died, and Habeebulla Khan his son succeeded as head of the family. A short time afterwards a dispute arose between him and Dost Mohamed, which ended in an engagement, and the retreat of Dost Mohamed Khan to Candahar, and of Ameer Mahomed Khan to Ghaznee; the former succeeded in interesting his brothers Sher Dil Khan and Noor Dil Khan in his favor, who proceeded to Cabool with him on a pretence of reconciling him to Habeebulla Khan; on their arrival they however seized the latter, Sher Dil, and Noor Dil Khan's taking his treasure, proceeded back to Candahar leaving Dost Mohamed Khan in possession of Cabool, and of the person of Habeebulla who however received an allowance.

25. At this time Syad Ahmed, a fanatic made his appearance in Cabool; here he was not treated with the respect by Dost Mohamed which he thought his avocation, viz. a religious war on the infidel Sikhs, ought to secure for him; he retired to Peshawar where Sultan Mahomed Khan, who had been ejected from Cabool by Dost Mohamed, and Yar Mahomed Khan joined him, and several engagements took place with the Sikhs. Runjeet Singh succeeded in bribing Yar Mahomed with promises to poison the Syad during one of their engagements; this he attempted but without success, and the Syad retreated to Panchtar in the Eesafzai country, whence he annoyed the Sikhs in nightly attacks.

26. The Sikhs bribed Yar Mahomed a second time to do away with the Syad; they both collected forces and a battle took place in which Yar Mahomed was killed, and Sultan Mahomed was forced to retreat, the Syad however recalled him, and giving him confidence reinstated him in Peshawar, and himself repaired to the country of Eesafzais, and carried on a predatory war with the Sikhs, in one of which he was slain.

27. Sultan Mahomed Khan continued in possession of Peshawar, paying tribute to Runjeet Singh. Shuja-ool-Moolk then fitted out an expedition and promising Runjeet Singh Peshawar proceeded viâ Sinde, and besieged Candahar, but on Dost Mohamed coming to its rescue, he was forced to flee again. The Sikhs having taken possession of Peshawar, Sultan Mahomed retreated to Cabool, where Dost Mohamed collected a force of Ghazees (crusaders) and accompanied Sultan Mahomed to Peshawar, and the armies remained opposed to each other for

fifteen days when Runjeet Singh intrigued with Sultan Mahomed Khan to get Dost Mahomed to retire, which he did, himself remaining more dependent than before on Runjeet Sing.

28. This brings events up to the present time where we find Kamran the same pageant in the hands of Vizier Yar Mahomed, as his father was in those of Vizier Fattah Khan holding the city and territory of Herat, and still when opportunity offers making campaigns on Candahar, which he considers a revolted province of his kingdom. In Cabool and its dependencies, Ghaznee and Jalalabad we find Dost Mahomed Khan pursuing the example of his illustrious brother the Vizier, and trusting none of the subordinate Governments to any but his own sons picturing in imagination his becoming a second Ahmed. Peshawar is now a Province of the Punjab, and Candahar we find ruled by three brothers, Kohin Dil, Raham Dil, and Mehr Dil Khans, yielding a revenue of not more than 8 lacs of rupees, and furnishing an army of 3,000 good Cavalry, and 1,000 Infantry and 15 guns, whose increase would however keep pace with any increase of funds.

29. The country though well watered is uncultivated, as the rulers who possess nine-tenths of the land will not rent it without an immediate return; or grant a water lease but on exorbitant terms, and the warlike tribes who under Ahmed carried their arms to India and Persia, finding themselves oppressed at home are ripe for any change of Government, provided it does not interfere with the established religion.

30. Whatever the Sardars have to fear from the two aspirants to the Affghan crown, Shuja-ool-Moolk and Kamran, to whom might perhaps be added a third (their brother Dost Mahomed) they were secure from attempts to supplant them by other Duranee Chiefs.

With this preface a consideration of the Candahar Court may be commenced by a picture of—

31. Kohin Dil Khan; his age may be 45, possessing a commanding aspect, index of the superiority and respect he actually possesses above his coadjutors. In the absence of Dost Mahomed Khan, by whom he is at present eclipsed, he would ornament the Affghan nation as their head, his natural bravery is checked, and he is alone prevented rising to an equality with his brother of Cabool from poverty, which has become his portion rather to his honor than his reproach in times when he had only to divest himself of his scruples of right (when all did wrong) to enable him to invest himself with considerable wealth; he is allowed by his brother of Candahar a carpet throne, and is addressed by Dost Mahomed himself as his superior, as he is the head of the eldest existing branch of the family, he holds the castle and territory of Gereshk, in addition to his share of the whole country. He has a large family, two sons of which are alone of age; Mahomed Sadeek Khan, Governor of Greeshk; and Mahomed Omer Khan whom it was lately proposed to send to Persia to conciliate Mahomed Shah, and fend off an invasion of Affghanistan now being prosecuted by that monarch. He is influenced entirely by the counsels of his confessor Saha-badeen Ghilzee.

32. **Sardar Raham Dil Khan**; a man of 43, has in his train the wealthiest nobles of the state, and being jealous of his elder brother, is constantly involved with him in petty quarrels, and is ever taking affront at childish trifles, and retiring pouting out of the city till coaxed back; he is avaricious, and on that account has cultivated the friendship of the British Government more than his brothers; he is of an indolent disposition, his counsels are influenced considerably by his uncle Khuda Nazar, a Ghilzee, with whose tribe he has more intercourse than his other brothers, which he would wish to be thought authority; he is also minister to the triumvirate for the affairs of Balochistan or as he would wish to be called "Lord Governor" of it: Mehrab Khan the chief corresponds through him. He is much attached to his brother Sultan Mahomed Khan, and on that account has been suspected of tampering with the Sikhs: his confessor or Peer Myan Ghulam Siddeek possesses a great influence over him; he has no sons who have yet grown into notice.

33. **Sardar Mehr Dil Khan** may be 40 years of age, cunning and intriguing, though inclined to dissipation and extravagance: he acts as minister for foreign affairs, is on better terms with Dost Mahomed than his brother, as his counsellor Mulla Rasheed is the brother of Dost Mahomed's Naib, Ameer Akhunzada. Is mediator between his two brothers in their quarrels for which office he has a certificate, most solemnly sworn to by both, which is renewed every year. Was instrumental in forming the late connection with Persia, which was nearly producing the ruin either of Affghanistan or of his own house; possessing greater literary talents, and taste for diplomacy than his brothers, he conducts all their foreign connections: and finally is much disliked by the merchants, as a part of his income is derived from exorbitant custom duties of the city.

34. **Meer Afzal Khan**, the eldest remaining son of **Sardar Noor Dil Khan**, is about 30 years of age; he is allowed 60,000 rupees a year, and has command of 400 horsemen: he is regarded with jealousy by the Sardars; as kindredship here is but a slight bond: he is a man of agreeable manners, and some education and owes his allowance to the good will of Mehr Dil Khan and the Sardar's sister, widow of **Meer Alam Khan**; he is at enmity with Mahomed Sadeek, and never even meets him, and it is not to be doubted that he entertains wishes prejudicial to the interests of his uncles.

35. The widow of *Meer Alam* sometimes succeeds as mediator in the quarrels of her brothers, and is treated with much respect by all of them; she is the head of the family of **Sardar Mehr Dil Khan**, to whom she is much attached.

36. *Mulla Sahabdeen Ghilzee* was formerly a Mulla of moderate attainments, and had the fortune to be selected as Tutor to **Kohin Dil Khan**, when a boy; who when he grew up, and became Governor of Candahar, treated him still with the respect of a pupil, going constantly to visit him. This honor led to thousands flocking to him daily, many attributing to him supernatural power—owing to his having once interceded with **Kohin Dil Khan** for a thief with success, his village of Mazra of which he is called the Peer, (half saint half confessor) has become a complete "city of refuge."

37. *Hajee Khan, properly Taj Mahomed Khan*, a Kakur by cast, a man of considerable note in the country both as being one of the chiefs of a large independent clan, and as having distinguished himself both in the field and counsel, has lately sought service with Rahim Dil Khan, who has allowed him nominally 60,000 Rupees a year and the command of 300 horsemen, merely to prevent him joining the Sikhs or Persians. On account of a supposed intrigue with the former during the late war, Dost Mahomed discharged him; he is a man of a ready address and from the time of Vizier Fattah Khan has been constantly handed backward and forward between the Barakzie brothers; he will in a few years most probably join either the Sikhs or Uzbecks, his arguments are heard in council, though his sincerity is often doubted.

Hajee Khan.

38. *Khuda Nazar Khan Ghilzee*, uncle of the present Sardars, is a man of no consequence in his own tribe: he receives 300 Rupees a month, and commands 300 men and could collect 1000 men of his tribe to join the Sardars in a campaign; he possesses great wealth for Affghanistan, having 10 lacs of Rupees worth of jewels and capital; the former of which was it is said the property of Mahomed Azeem Khan; he is extremely avaricious; and has great influence in the counsels of Sardar Rahim Dil Khan.

Khuda Nazar Khan Ghilzee.

39. *Faiz tallab Khan Noorzai* is the head of a considerable portion of his tribe, was a few months back under Kohin Dil Khan, who on some pretence discharged him. Sardar Rahim Dil Khan took up his quarrel, which so offended his brother, that the latter threatened to retire from the Government, and become hermit with his confessor the Peer of Mazra. He after a few days of sulkiness, permitted Mehr Dil Khan to coax him back; and agreed to the entertainment of Faiz tallab, though he forbade him to enter the city; this Chief is now in disgrace, but it is impossible to tell in this changing country, how soon he may be recalled to place and honor.

Faiz tallab Khan Noorzai.

40. *Sobhat Khan Andad Ghilzee* is one of the Chiefs of Rahim Dil Khan; he receives 2,000 Rupees a month and has a command of some horse; he has some property, perhaps a lac of rupees, and has considerable influence with this Sardar—he could bring 500 men of his tribe to the wars of the Sardars; his connexions are however in the employ of Dost Mahomed Khan.

Sobhat Khan Andad Ghilzee.

41. *Ramzan Khan Hotak Ghilzee* is subservient to Kohin Dil Khan, of whom he is “akhanamada” or nobleman, he enjoys a Jagire of a lac of rupees, and could collect 100 horsemen from his tribe for the Sardars; he possesses considerable influence in Candahar, though not in the confidence of the Sardars.

Ramzan Khan Hotak Ghilzee.

42. *Dost Mahomed Khan Juwansheer* Kazalbash Naib of Rahim Dil Khan, possesses some wealth, is distinguished in the field, has a lac and a half rupees, and as his title intimates is in the confidence of that Sardar.

Dost Mahomed Khan Juwansheer.

43. *Amenulla Khan* receives 30,000 Rupees a year from Kohin Dil Khan, and commands 100 horse, he was formerly with Dost Mahomed, and before that with Mahomed Azeem Khan and Habeebulla Khan; he is a Barakjy Parseewan by tribe, to his quarrel with Habeebulla Khan, Dost Mahomed partly owes his success, he is an adviser of the Sardar.

Amenulla Khan.

Moola Yoonas Hatak Ghilzee.

44. *Moola Yoonas Hatak Ghilzee* is another influential man about the person of Sardar Kohin Dil Khan, he has command of 100 horsemen, and could bring 500 Ghilzees to aid the Sardar in his wars.

Meerza Ahmed Khan Parseewan.

45. *Meerza Ahmed Khan Parseewan* a Tajak, is a man of good sound sense, and is one of the men possessing greatest influence with Sardar Rahim Dil Khan, he has command of 100 horsemen.

Mulla Nassoo Mushnanee.

46. *Mulla Nassoo* a Mushnanee by cast, is the private secretary of Kohin Dil Khan, has no fixed salary, but is the entire manager of the Sardar's revenue, he is a man of rough manners, and moderate talents, and connects himself with the Government merely to protect his trade, which he carries on to a considerable extent, and it is from foresight of that increasing, that he would wish to see the Sardars connect themselves with the British Government.

Mulla Rasheed Barakzai.

47. *Mulla Rasheed Barakzai* the deadly enemy of the former, is the adviser of Sardar Mehr Dil Khan, he is crafty, avaricious, and revengeful, has considerable property, and is engaged in a large trade. He is not however trusted on all subjects, as he and his brother the Naib of Cabool are in the interest of Dost Mahomed Khan; he might be brought to any bad act that injured others, and could be made instrumental to no good one, that did not profit himself, he has been the ruin of many merchants, having excited the cupidity of the Sardars, by description of the formers' wealth. He is entertained, or flattered like a pigeon to be plucked in the day of the Sardar's need.

48. The Mulla or the Priest *faction* are not regarded with respect by the Sardars themselves, who do not respect their order except in the persons of Peers (recluses) or faqeers of the higher order, to whom extraordinary virtues, or abstinence from vices are attributed. They are however influential with an illiterate public, especially when the rulers depart at all from the written law, as was lately shewn to be the case, when the Sardars refused to allow the Ghazees (crusaders) of Candahar to go to the succour of Herat; they then threatened to shut up the mosks and forbid "bang" ("call to prayers") to be given.

Sheeah part of the Kazalbashes.

49. *The Sheeah part* of the Kazalbashes here, cannot be called a faction, as they are either artizans or Meerzas (writers) having no power in the Government; the principal man among them is Hajee Abbas, who has been ruined in mercantile speculations. Rahim Dil Khan's Naib, Dost Mahomed and his brother Jan Mahomed once employed on an embassy to Calcutta, though Kazalbash by tribe, have become Affghanized by habit and interest: though pleased and evidently shewing they are so at the prospect of Mahomed Shah taking Herat, the faction are afraid to establish a communication.

The Ghilzee faction.

50. The Ghilzee faction in Candahar consist of the powerful chiefs above enumerated, who though hating the Duranees in heart, as usurpers of their power, are content to serve them, that they may in some way have the profits of their passing power. They are suspected of having lately sent overtures to Mahomed Shah

Proof
 ing their obedience and the assistance of their tribe to root out the Duranees, and to be put in their places, for which they would pay homage to Persia; this is however a mere report. The men of this faction are not possessed of any high qualities, and are seldom collected among themselves for any length of time.

51. Having thus sketched the Candahar Court, the next object will be to give a sketch of the Sardar's connection with the neighbouring states: (their power in Seistan, Hazarajat among the Taimanees and Ghilzees will be or has been described in separate papers.)

52. *Connection with Runjeet Singh.* That ruler wishing to employ Sultan Mahomed Khan to gain a footing in Affghanistan, and to bring over his brothers, often reproached him with indifference to the interests of him, his master, and as undeserving the title of Meer i Affghan, which he intended to confer on him when he should have subjugated that people; this acted on the fear of Sultan Mahomed, and as at that time some horses had arrived from his brother Raham Dil Khan as a present in charge of one Nazar Sher Mahomed, he did not hesitate to pass them on to Runjeet Singh, as tribute from Candahar; Runjeet Singh highly delighted sent presents of khinkab, elephants, shawls, &c. for the three Sardars in charge of Khoja Mahomed Khan, the son of Sardar Sultan Mahomed, who on his arrival in Candahar was slighted by all, but Sardar Raham Dil Khan; the other brothers refusing to receive their presents: this gave offence to the former who reproached them with their changability, as they had themselves once suggested an alliance with Runjeet Singh in order to root out Dost Mahomed; he retired in disgust to Pishing, whence he dismissed his nephew with return presents not for Runjeet Singh, but for his brother, leaving it however optional for the latter to pass them on to the Maharaja or not. The name of Sikh is not so much abhorred in Candahar, as it is in Cabool—men even talk of the rule of that people being preferable to that of Persia, if one or the other is destined to subjugate them.

53. *Their connection with Sinde* will of course now be at an end, since the establishment of British interest in that country. In the time of Timur Shah the Sindians paid tribute to the amount of 22 lacs of rupees. In subsequent reigns they paid three lacs of rupees to Sardar Mohomed Azeem Khan. Sardar Raham Dil Khan was the last Governor of Shikarpore, whence he retired on a pretence of being recalled by his brothers; but actually fearing an attack of the Sindians, leaving a Naib, Abdul Mansoor Khan, in his place, who was forced by the threats of the Sindians to evacuate the place; to Sardar Raham Dil Khan's holding the Government of Shikarpore, is entirely to be attributed all the wealth he has.

Connection with Sinde.

54. *The state of Candahar has lost its influence over Khelat.* Ahmed Shah instated Naseer Khan, an Arab by descent, in the Government; ordering him to furnish a contingent of 12,000; the pay of which he should always receive. In this state things were until Sher Dil Khan came to the Government of Candahar, when Mehrab Khan, the present Chief of Khelat, receded in some manner from his allegiance, which led to an expedition being fitted out, which made a few marches

Khelat.

towards Khelat, but Sher Dil Khan being killed by the stroke of a hot wind, the expedition was delayed, until headed next year by Noor Dil Khan and Kohn Dil Khan; Mehrab Khan in great alarm sent his mother to Candahar, with three lacs of Khelat rupees (which are, however, of little value) to propitiate the Sardars. The expedition was put off, and the old lady despatched with honor and presents. Mehrab Khan about eight years ago, killed his brother the ruler of the Province of Sarewan, and imprisoned the son Meer Shah Newaz Khan, who during Shujah's expedition succeeded in escaping and joined the latter, and on his defeat remained in Candahar, receiving a nominal allowance from the Sardars, whom he tries to excite to fit out another expedition against Khelat; this they are afraid to do, as Mehrab Khan would immediately tender his allegiance to Kamran. Shah Newaz Khan's presence in Candahar is the source of great alarm to his uncle Mehrab, who to keep his ground, and ward off an invasion from Candahar, occasionally sends presents, and asks their instructions in conducting his foreign correspondence. When Herat was first besieged he wrote to offer his contingent of 12,000 men; provided he received their pay to accompany the Sardars, to Herat. Mehrab Khan will most likely receive the allegiance of more of the Baloch tribes than he already possesses, when Sindh shall have become subject to British control.

55. *Connected with Persia.* Since the invasion of Afghanistan by Nadir Shah, the country has not seen another enemy further in her territories than Herat, which has on several occasions been besieged, but without success. A'ghá Mahammed Shah after his expedition to Meschid, and on his way to punish Ibrahim Khan, the Governor of Sheesha, the capital of Kurabagh, who had rebelled, despatched an Elchy to Shah Zeman with the following message,—“Tell the son of Timur Shah to expect me as his guest in Candahar on my way to India, which by the blessing of god I intend to subdue.” During the reign of his nephew and successor Fatteh Ali Shah, Mahmood, his son Kamran, and Vizier Fatteh Khan found an asylum for some time in Teheran from the pursuit of Shah Zeman; during this reign two Embassies were sent to Candahar by Hassan Ali Mirza, the younger son of Fatteh Ali Shah, Prince Governor of Meschid, to secure the interest of the Affghans in the struggle for the throne, anticipated on the death of his father; this intrigue was made known to the heir apparent Abbas Mirza, by Rajá Kouli Khan Kurd, a chief of Khorasan. It was the fear of this faction that subjected Abbas for a time to the baneful influence of Russia. Hassan Ali Mirza had in person sought the interest of Kamran to assist in placing him on the throne. On the accession of Mahammad Shah to the throne of Persia, the Sardars sent a mission of congratulation, at the instigation of a disgraced noble of Kamran, Vakeel by name, under Azeez Khan, a Popalzai, who during his residence in Teheran, was the guest of one Abbas Khan, formerly groom of the stole to Kamran, which latter the Russian envoy had engaged in his interests. During the stay of the Candahar Elchy, a merchant Hájee Kareem Candaharee, at the request of the English envoy, waited on the Candahar Elchy; and a visit to the envoy ensued: This by the representation of the Russian envoy led to the Shah slighting Azeez Khan: he was afterwards dismissed in company with a return mission from the Shah, under Meer Mohommed, a servant of Abbas Khan and a Sayad. This man on his arrival in Candahar had the honor of a visit from the

two younger Sardars, accompanied by the son of the eldest: This honor was intended of course to reach the ears of the Shah, though the Sardars told their own court that the visit was paid merely in consideration of the envoy being a Sayad, and to offer him condolence on the late demise of his brother. Meer Mohommed brought many arguments for the propriety of the Sardars opening a communication with the Russian envoy; on his dismissal he was accompanied by Taj Mahomed Khan, who carried presents for the Shah with common complimentary letters. He again on his return was accompanied by Kambar Ali Khan, who brought proposals for a treaty: the object of which was to occupy the Sardars, while Mahammad Shah attacked Herat; subsequent occurrences have already been detailed in the despatches of Captain Burnes, as well as the connection of the Sardars with Russia.

56. The Sardars, besides as Barakzais looking upon Kamran with hatred as a Sadozai, and a lawful monarch, the enemy of their usurpation, and as the descendant of the murderer of their father, are possessed with a still bitterer hatred towards him, not so much for the mutilation and subsequent murder of a brother, the founder of their power in Affghanistan, as for the murder of that brother considered as the founder of the power of that same Kamran and his father Mahmood; so blinded are they by this hatred, that to use an eastern phrase, they would throw themselves into fire provided they could draw Kamran after them.

Kamran.

57. Subsequent to the defeat of Kamran by Dost Mahomed Khan, and his final retirement to Herat, he has made two expeditions for the recovery of Candahar; one under his son Prince Abbas who was defeated by Sher Dil Khán at Zamindawar, the second was made in person last year; he advanced to Bakwá with a considerable force, and Kohn Dil Khan did the same to Greeshk whence he detached Bákár Khan to Washer with a hundred horsemen, who were surprised by a party under Yar Mahomed Khán; losing 3 men killed and 26 taken prisoners they retired to Greeshk: and Kamran turned his arms against Lash which place he was besieging, when news of the present Persian invasion led him to hasten back to Herat, and make preparations for the siege.

58. *With Cabool the Sardars* see the disadvantage of remaining unconnected, but they fear the Ameer's ambition should they draw close; they speak of him as possessing little ability, and still less honor and faith. They do not, however, fear him, with the Ghilzees between them, as they rely upon having the latter in their interests; had they the guarantee of the British Government for the security of their possessions from his encroachments, they would not hesitate to acknowledge Dost Mahomed's supremacy. Sardar Kohn Dil Khan, it is said, formerly exchanged Korans with Dost Mahomed as an oath of friendship.

59. Of *Shah Shuja-ool-Moolk* they stand in the greatest dread, as he is extremely popular in Affghanistan, and the tyranny of the upstart Barakzais, has effaced from the mind of the Affghans that of the Sadozais, while the former cannot support

Shah Shuja-ool-Moolk.

the dignity, power, or what is most, the show of monarchy; though Shah Shuja is very popular in the country, his constant reverses appear fated in the eyes of the multitude, and with great difficulty could any be found to join his fortunes, without seeing the greatest certainty of success.

(Signed) R. LEECH, *Assistant.*

N. B. The resources, military and financial, of Candahar, will be treated in a separate paper.

(True Copy,)

(Signed) ALEX. BURNES.

(True Copy,)

R. TORRENS,

*Deputy Secretary to Government of India,
with the Governor General.*

No. XI.

R E P O R T

ON THE

SINDHIAN, KHELAT, AND DAOODPUTR ARMIES,

WITH

A COLLECTION OF ROUTES.

BY LIEUTENANT R. LEECH,
Bombay Engineers.

Report on the strength and equipment of the Sindhian Army.

The Head quarters of the Artillery of the four Hyderabad Ameers, Meer Noor Mahomed, Meer Nasseer Khan, Meer Mahomed and Meer Sobdar, are at Ladkhana. There are in all 28 guns said to be ready for field service, 13 commanded by an Armenian of the name of Moosa Khan on 200 rupees pay, 7 by a European of the name of J. Howell, called by the natives Chotha Khan, on the same pay, and 7 by a Hindustany Salabat Khan; there is 1 gun on the Fort, and 1 mortar, although no one in the department knows the mixture necessary or the method of cutting the fuse. The Chotha Khan confesses that the Artillery is incapable of moving to any distance, there is no regular establishment of bullocks, but in time of service they are all pressed, and the villagers of course do not give up their best bullocks.

Detail of Moosa Khan's Guns.

No. 1—Gun metal, 4 inches bore, 9 pounder. } Drawn by eight pairs of bullock
„ 2—Iron ditto ditto. } and carrying a charge of $2\frac{1}{2}$ seers.

Detail of Guns.

Ten of the remainder are of iron and one of brass.

No. 3— } Iron, 3 inches bore, 4 pounders.
„ 4— }

The rest are all of 2 inches and $1\frac{1}{2}$ inches bore.

Detail of Guns under Chotha Khan.

They are all of iron. One 3 inches in bore, the others all 2 inches.

R

*Detail of Guns under Salabat Khan.***Detail of Guns.**

Two guns of gun metal, one of them 5 inches in bore, 18 pounder, the other 4 inches. The other five are of iron of small bores, of 2 and 3 inches. The gun on the Fort is not mounted, it is of iron of 4 inches bore, the gubaree is of 20 inches bore, there is little superintendence on the part of Government over this department so important in European warfare. Rupees 8,000 were allowed by the Ameers at the time of the expected Sikh invasion to mount the guns, this sum was shared it is said by the Commandant of Artillery and the Baloch General, and the old carriages were patched up for 700 rupees—no powder is allowed by the Ameers for practice, and the guns are only fired when the new moon is seen—the powder is made at Bhaug where there is a sulphur mine, the composition is 2 parts of charcoal made from the akh—1 part of sulphur—1 ditto saltpetre.

Composition of Powder.

There are 40 Hindoostany men under Moosa Khan and 40 under Chotha Khan; these men have seven rupees a month. Salabat Khan does not keep up the establishment for which he draws allowances; there is only one man in Sind, now in Hyderabad, of the name of Meer Khan, who can cast guns, the balls are cast in Shikarpoor. There are no carpenters who can make up carriages unless under special direction.

Khyrpoor guns.

There are three guns belonging to Meer Rustam of Khyrpoor, which his Vizier has planted before his door, they are of three inches in bore.

In Hyderabad there were seven small guns opposite Meer Khusro's door on carriages.

*Garrison Guns of the Sindhian Army.***Garrison guns.**

In Hyderabad there are 12 guns, lying dismounted on the ramparts, of five and four inches bore, and about 50 more lying half buried of all sizes, under the former, throughout the Fort.

In the Fort of Bakar there are two nine pounder guns mounted, the rest were removed on the approach of Shah Sooja, to the Fort of Deeji, belonging to Meer Ali Morad, where there were formerly four serviceable mounted ones, and eight dismounted on the ramparts. Of the guns which were taken from Bakar 10 were given to Sehwan Saheb. There was formerly a large gun called mulk i maidan, but it is now dismounted and useless.

Pay.

In time of service the artillerymen in addition to their pay get one seer of flour and two paces a day. The garrison guns are without platforms, they have a pench or elevating screw. The complement of men for serving each gun is eight. The movements of the artillery within the recollection of a man who had served 10 years were the following—two or three times they have been moved to Shikarpoor, the last time was when the Sikhs were expected in January 1837; seven guns were then brought the distance of 18 kos, and they reached in three days, they were moved eight months ago to Hyderabad on the occasion of a quarrel between the brothers; they were taken by water, and brought back by water, they were also taken to the Beebrak hills against the Jamalees, once or twice to a place beyond Rojham, a day and night's march, but have never had a trial.

Movements of Artillery.

The Meers in time of peace have no more standing army, than is sufficient to guard their persons, and treasury, and to collect the revenue under the kardars, and a few troops to look after the forts.

Standing Army.

Their escorts in their hunting excursions amount sometimes to 600 men, collected from the chiefs in whose jagheers their hunting grounds are; they are all cavalry who get forage for their horses, and a seer of flour and four dokras a day, ten dokras being a quarter of a rupee. To the different heads of the Baloch tribe tracts of country are allotted free from taxation in which their followers feed flocks, gather wood, cultivate, and rob. To the head of the tribe is given a six months allowance of grain, a fixed salary and occasional presents to secure his assistance in time of war, when these chiefs are obliged to furnish a certain number of retainers, or rather induced to furnish, for the Ameer's authority is by no means absolute over them. In several instances of inroads being committed by the Jamalees the Meers have detached a force against them, and these threatening measures have been changed on coming up with them for conciliatory ones, and instead of a halter they have given them dresses of honor and golden hilted swords. A soldier is obliged to come into the field with his musket, sword, and shield, and the cavalry with horses, and as every one is armed, there is no armoury kept up. The guns and swords are mostly manufactured in Hyderabad, the prices of a good matchlock is from 10 to 30 Rupees, and for swords 6 Rupees. He is allowed while on field service a seer of flour a day and four dokras for (bod) or a stem, also powder and lead for casting bullets by the chieftain of the cast, who does not get any fixed amount from the Ameer, and as he is not particular in having each chief's troops mustered, the latter is generally considerably the gainer. The cavalry get a quarter Rupee a day, lead and powder, and find themselves and their horses in every thing; others that have distinguished themselves and are tried men get sometimes one Rupee a day; the main strength of the Sindhian army consists in the Baloch tribes; another division is that of the Pathoors, including Jokhyas, Homrys, Karmotee, Balochies and Jathas of the Jatee Purguna and some Hindustanys, about 400 between the four; Rohillas about 50: as the Meers may have in their permanent employ some of the family of the Vizeers, they generally have the command of the army. It seems to be an excellent plan that of bringing the army fresh into the field on small tattoos that cost nothing hardly; they then dismount, and after one or two shots from their matchlocks, on which they dont much depend, they throw them away, and rush on with a shout of ailee ailee well drugged with opium. They are perfectly ignorant of manœuvring.

Pay of Contingents.

The military history of the country is entirely in the hands of the travelling minstrels, each cast has a number of fables attached to it which are more formidable to their enemies than their boasted prowess in arms. The Marces are said to be invulnerable although scores of them die every month in cast feuds, and water is said to run out of the muzzles of matchlocks fired on them. The Jokhyas say they have the blessing of a fakeer that they shall seldom have occasion to use their arms, and when they are compelled to do so their enemies shall vanish from before them. It is difficult to obtain correct information of the strength of the casts and even any information whatever, for before giving an answer they try and recal any old ballad that may refer to the point. When I asked the strength of the Mazarees they said, Haóút—

you heard the rhyme "Mazaree bara hazaree," although every one knows that their chief could not muster half that number: all that Balochies pride themselves on is the being expert thieves; a man at Boobak said that when the Balochies were hungry they would gnaw their own flesh and fight till they found their numbers more in proportion to the produce of their flocks and lands than before.

When a man is brave and a good swordsman they call him a Rajpoot, and all disciplined troops they call Tilingees, whom they are in great dread of.

The Mazarees, one of the most lawless Baloch tribes, speak in terms of disgust at the timidity of their rulers for being afraid to punish their depredations. It is a rare sight to see a mountain Baloch without several sword wounds. On asking a man the reason of his being without a scar, at which I expressed much surprise, he untied his turban, and showed me a scroll of paper that he had procured from a fakeer. He looked upon it as a charm, and quoted an instance in which he had experienced its efficacy. He had stolen the turban in the hut of a herdsman who was asleep, and in removing it the man awoke and seizing a club aimed a blow at him which the presence of the charm enabled him to ward off, and to cut the man down the next instant. I found the turban thus gained, and which had cost the owner a limb, if not his life, was worth at the utmost half a rupee. I asked him the reason for running such a risk for a trifle, he said he wanted a new turban, and a man who had not a turban was said to be without his head; not even an order from their ruler could induce a Baloch tribe to revolt from their immediate leader, and as these leaders are all discontented with the present rulers, money would soon bring them over to trust their fortunes to a new Government. The Caloras it is said were much more profuse in the presents they made, and the Jagirs they granted the Baloch tribes, and that Meer Morad had first commenced to swell his own treasury by retrenching them. The Ameers make them look to the caravans, who traverse his dominions for their pay, and not to their treasuries—each of the tribes is in one of these three states, viz. subjection to their natural ruler, service to a foreign power, or independence. Most of the men of the Baloch casts that are about the rulers' persons or in foreign pay have been driven thus to seek their fortunes from starvation alone; when the rain water gets scarce in the mountains, it invariably leads to feuds between neighbouring casts or even divisions of the same cast, for they can on occasion sour their natural milk of human kindness, and draw their swords on their own brothers,—while on an excursion to Lake Manchar, I heard of a feud that had taken place the day before in the neighbouring hills between the Jamalees and Shahanees, they had quarrelled as usual about the right of water for their cattle which had become scarce. Their weapons are very often stones, and they make themselves armour sometimes by lining cloth with pebbles.

Drought.

Stone armour.

Balochies timid in water.

Ameers policy.

The Balochies as might be expected cannot swim and are timid on the water, they consider cleanliness of person to be effeminate; from the nature of the hills they inhabit, they can never bury their dead, but heap stones on them. The women it is said as in former times in our own country keep up a spirit of romantic honor, and never fail to brand a coward. The Ameers pursue a most politic course in encouraging dissention among them, that their own strength may arise out of their weakness.

The following are the Baloch tribes :

Division of tribes.

Reudh	Buddee	Deenaree.
Chandya	Jalbanee	Lasharee.
Rustamanee	Doombkee	Rodananeer.
Alkanee	Dreeshk	Zeendabur.
Bazdar	Gareshanee	Rindh.
Jamalee	Mazaree	Gadaneer.
Gandsar	Khalphar	Kholachee.
Logharee	Bakrance	Zange Jam.
Khaso	Ghurayaneer	Gurgef.
Malookhanee	Biloe	Saveizaeer.
Shahaneer	Imanee	Bachhkanee.
Gabol	Godaree	Balakanee.
Chhalgiree	Shahejo	Sohryaneer.
Maree	Makhe Zai	Bagdaneer.
Kolo,ee	Badrance	Kathyan.
Lund	Chandraneer	Kakar.
Burgadee	Gadhee	Chacha.
Barfat	Chandho	Kholoo.
Chuttoo	Jalpoor	Bhugtee.
Mangasee	Nidamance	Husaneer.
Noohaneer	Jarwar	Gubchany.
Shapat	Kapree	Jalabaneer.
Mothaneer	Abda	

I shall now severally describe the tribes and their connections and what little of their history I have collected, in the order I have gained the information.

The Sardar of the Shahanees is Rustam Khan, he holds the Kurighan hills beyond the town of Khana which belongs to the Marcees ; he is independent ; there are some Shahanees at Parkar where they pay obeisance to the Khosas ; there are 100 in the service of Meer Rustam Khan of Khyrpoor and 1000 in the service of Hyderabad Ameers.

Shahanees 1100.

The Jokhyas inhabit the Maleer Pargunah and the Rabb range above Carachee, they muster 6000 fighting men under Jam Meer Ally.

Jokhyas 6000.

They were formerly Hindoos. They now serve as mercenaries in Joonaggar Bhawanuggur, Hyderabad, in the Deccan, Oona and Dilwada to the north of settlement of Diw ; the divisions of cast on the Jebar from which their Jams are taken, are, Bandeja, Salar, Moosa Airayapota, Bhand, Momat Dhagree, Hengora, Gadartee, Powar, Merce, Shikaree, Sumra, Hamatee. The Jokhyas in time of peace are shepherds inhabiting the Kohistan or highlands and breeding camels, oxen, and goats, the latter of which they have sold in times of distress four for a Rupee, they live on milk and flesh and give stock in exchange to the Banyas for grain. The Jam has a

Employed 3000.

Feud with the
Rindh.

Jahgire of four or five villages, which do not bring him in any thing like what his predecessor enjoined under the Kaloras. The division of casts related to the Jam are the Salar, Moosa, Airayapota, and Bagdja, they have a feud with the Rindh which has descended from generation to generation; one of the latter was killed by a slave of a Jokhya in an attempt to steal a goat out of the flock he was watching. The Rindh were much more enraged than if the man had perished by the hands of a free Jokhya, and vowed eternal enmity unless a member of one of the four casts related to the Jam would come over, and beg forgiveness.

They furnish the Ameers with 3000 in their wars.

Feud with the Ka-
ramattee Baloches.
Baloches and Noo-
moyas.

Jageers of the Jam

Meer Sobdar's over-
tures—their fidelity.

Levies for the
Imam of Muscat.

Distrust.

Sindhian Marks-
men.

Their descent.

Derivation of alms.

When Tattah Ally Shah came to power, the Karmatee, Baloches and the Jokhyas quarrelled, the former's quarrel was espoused by the other Baloch tribes and they were countenanced by the ruler also—this forced the Jokhyas to fly to Las whence they made descent by the Gandva pass and the Bhareeda pass, and defeated the Nomyra and Karmattee tribes on the Jhill mountains near Curachee, at Tattee, and then at Anger. The Jam has no settled village in Jahgire, but some are frequently exchanged for others by the Ameers who make exchanges in their several pargunahs of Sokar; several of the Jam's villages—go in the Exchange and the Jam has been put off with promises by Nazeer Khan that other Villages would be given him. The Jokhyas refused Meer Sobdar's overtures to take them into his service on the plea that they had served Meer Morad Ally and would not be false to his son Nasseer Khan.—Some months ago the Imam of Maskat sent by a banyan of the name of Gandá Shet to the Meers to ask for a thousand men. The Meers applied to the Jam who said the Jokhyas were not his slaves, that they should go at his command, that if he himself was ordered he would of course go, but unless the banker Gandá Shet became security for twelve Rupees a month being given to the men, and 60 Rupees to every Jama-dar of fifty, they would not go, and this was not to include their rations: the Jam has served the Imam before and complains of want of faith in keeping his promises of remuneration; the banker made a reference to the Imam, and no answer was received.

These Jokhyas are a very bad specimen of Sindhian marksmen. I have seen thirteen of them with the advantage of a rest fire fifteen rounds with English powder at a bottle, put up at sixty feet without hitting it once. The origin of the names of the different divisions of a cast can seldom be accounted for. The following is an example of their fabulous tales. The Jokhyas say their progenitor's name was Jokyo who married three wives by whom he had three sons, Tebar the youngest, Salar the second, and Bandejo the eldest, and a daughter; the parents of these children lived in a savage state in the mountains on camels' flesh till they were visited by four fakeers who asked alms, and for whose evening meal their last female camel was killed and her young one cooked for their breakfast next morning. In return for which they blessed one of the boys saying he is now "tiboo" (little) but he shall become "tebar," (great) and all his brothers shall obey him, thus they account for their Jams being chosen out of that cast. The woman who had a daughter asked the fakeer to whom she should give her in marriage. The fakeer told her that a "(band)" a devotee, would shortly come into the mountains and that she must give her daughter to him. At the appointed time the promised bridegroom came, and in due time begat sons who took the name of Bandejo. The wars of the Noomryas and Jokhyas are celebrated in many a lay.

Next are the Mizrees, whose chief is Bhawookhan, he gets 500 rupees and 20 khariwars of grain in six months, he also enjoys two small Jahgires. In time of war his pay is increased and he with every other Baloch chiefs looks forward to presents of swords and guns. These men inhabit the district of Suveedadar, are obliged to furnish 200 men to Noor Mahomed in time of war, and could muster 350 in family feuds.

Mizrees 200.

The Pidangs under Wallee Mahomed Khan owe obedience to Meer Mahomed, their number is 500 men, their leader gets 100 rupees a month, and 6 khariwars of grain, he besides enjoys two or three Jahgires and gardens.

Pidangs 500.

The Khatyans under Gholam Mahomed owe obedience to Noor Mahomed, this leader has 1,000 rupees a month and 20 Jahgires, besides 400 khariwars of grain, he in return is obliged to furnish 1,000 men in time of war, their number in family feuds may be calculated 1,500.

Vityans 1,000.

The Chhalgirees under Ally Bashk owe obedience to Noor Mahomed, their leader get 100 rupees and 10 khariwars of grain per month, in return for which he furnishes 500 men and can command 600 in family feuds. There are 150 Babees in the service of Meer Noor Mahomed, also 150 Rohillas in the service of Meer Nusseer Khan under Fattah Khan. The Noomryas are divided into 94 casts or houses, they muster 7000 men, an enmity exists between them and the Jokhyas, their chief is Ahmed Khan, they inhabit the Veerhar Darraw and Raunee ranges and owe obedience to Noor Mahomed, who has taken a daughter of one of their chiefs into his harem.

Chhalgirees 500.

Babees 150.

Rohillas 150.

Noomryas 7000.

They furnish the Ameer with 3000 men in his wars. The Mazarees inhabit the district called Mazarka, Behram Khan their Chief owes obedience to Meer Rustam Khan of Khyrpoor, he collects his own revenue, the principal town in his territory is Rogahn, lately taken from him by the Sikhs, they are 4000 strong, they are at enmity with the Bukhtees, formerly with the Dreeshaks and Gorreeshanees. The Chandyas are under Wallee Mahomed, he resides at Ghibee Sultan and commands 10,000 men. The Chandyas are divided into Gibyánees, Bhandás, Sarejas, Ajwanees, Sakhancees, Khashas and Bagaees, the Ameers are assisted by 8000 men. In this cast was a Maghsee, who about a year ago killed Rindh who sent a messenger to the Chandyas, saying that they were going to war with the Maghsees and deprecated the Chandyas assisting their enemies; the Maghsees secretly sent one of their principal men to the Chandyas, seeking for protection which was as secretly granted, and when the battle commenced the Chandyas came in, and decided the day in favor of the Maghsees, and 120 men of the Rindhs were killed. A Baloch will never surrender a guest and never forgive an injury, and to such an extent do they carry their enmity that they will drink the blood of a man they have slain, saying the usual grace of Bismillah. A Baloch woman despises her husband who returns defeated from battle, and it is an equal reproach to a woman whose husband has perished, that she does not draw blood by striking her forehead against a stone.

Employed 3000.

Chandyas 10,000.

Employed 8,000.

Divisions.

Feud with the Rindhs.

Traits of Baloch Character.

Spirit of Women.

Logharees 14,000.

The headman of the Logharees is Ghulam Mahomed, he lives at Kombade, he is under the orders of Meer Noor Mahomed, and musters 5000 men, there are 500 men under Ghulam Mahomed Logharee and 500 under Ghulam Ulla; He also pays obedience to Noor Mahomed, and 3000 under Ahmed Khan the Vizeer of Noor Mahomed. There are 400 also under Manak Logharee to the South of Allaiyarka Tanda under Meer Nusseer Khan, 500 more under Khair Mahomed Logharee near Lakhat under Meer Mahomed. There are besides 800 under Yakktujar Logharee under Meer Sobdar in the Lakhat pargunah, 800 with Hajee Khan Logharee in the hills near lake Nunchar, also 500 with Dahto Logharee near Allaiyar under Meer Sobdar; 800 with Allah Baskh near Hala under Meer Nasseer Khan; 300 men with Hyder Ally near Lakhat under Meer Noor Mahomed formerly under Meer Rustam; he went over to the Hyderabad Ameer to avoid the displeasure of Meer Rustam for having refused to give his daughter in marriage to one of the Meer's sons. The Logharees together may amount to 14000 men, Ghulam Mahomed in the time of Morad Ally received 100 rupees a month besides Jahgires.

Jalalanees 4,000.

The Jalalanees are under two leaders, Sahtoo under Meer Mahomed, and Jafar Khan under Meer Nasseer Khan; they can muster together 4000 men, they live on the borders of the Nara, they give their daughters in marriage to the Talpoors.

Marrees 7,000.

There are 120 Marrees with Ghulam Shah under Noor Mahomed of Hyderabad, who has Jahgires situated near the Nara; his father Umed Ally went over to the Siks and served them, with his friends Ahmed Khan Logharee and Goolam Mortaza Kaheers, until brought back with promises and presents to his allegiance.

There are 1,000 Marrees with Sardar Khan under Meer Mahomed who has Jahgires in the Samtanee Pargunah. There are 1200 Marrees with Fazul Khan under Meer Nusseer Khan, to whom the former has given a daughter in marriage.

There are 1,200 Marrees with Nido Marree under Noor Mahomed, has Jahgire near Allaiyar and Hyderabad.

There are 500 Marrees with Noubat Marree under Meer Sobdar to the east of Hyderabad, near Adam's Khan's Tanda.

There are 1,500 with Hyder Khan under Meer Mahomed near Shahdadpoor.

These Marrees may be said to be 7,000 strong.

They are different from the Doda Marrees on the Bolan pass.

There are 4,000 Nidamarees with Ghulam Aly under Meer Noor Mahomed, his Jahgires are situated to the south of Hyderabad in a district called Peerán. They dont intermarry with the Talpoors.

Nidamanees 16,000

There are 400 with Ally Baskh under Meer Noor Mahomed near Wanghee to the east of Hálá, also 2,000 with Julal Khan under Meer Sobdar holding lands principally on the Nara. There are 1,000 with Sher Khan under Meer Mahomed

holding lands near the above, also 2,000 with Phiroz under Meer Nasseer Khan holding lands near Mahommed Khan's Tanda, also 2,500 with Kaisar Khan under Meer Nasseer Khan holding lands near Hyderabad to the east; they may be said to be 16,000 strong.

There are 2,000 Jamalees with Ghulam Ali under Meer Sobdar holding lands at Leemeeja Kumb near Hálá on the north; also 2,000 with Pangureya under Meer Mohommed formerly in Meer Rustam's service, also 1,000 with Meer Hasn under Meer Sobdar near Shadadpoor, also 1,800 with Bahawal under Meer Nasseer Khan, holding lands at Kandiaree near Rukhan, also 2,000 with the son of Khyro Jamalee under Noor Mahommed holding lands near Hyderabad; the Jamalees may be estimated at 9,000.

There are 300 Gubchanees with Moorad Aly in the Khuheree Purguna under Meer Rustam Khan.

The Alkanees inhabit the mountains between Sehwan and Ladkhana; they had a fort called Arar which was washed away; they are independent, they are under a ruler called Feerdad, and are 1,000 strong; they were formerly at enmity with the Chandyas.

The Gabols have a station in the same mountains called Kachrak. They are under a commander of the name of Bijar Khan, and pay obeisance to the Hyderabad Government, they amount to 1500. In time of peace they pay no tribute, but cultivate and enjoy the fruits of their own country.

The Dombkees inhabit the mountain above Shikarpoor, their chief's name is Chakar Khan, who has only lately entered the Hyderabad service, they amount to 8000, and are at enmity with the Chandyas. He received a Jahgire of 400 jarebs and fixed salary with a gold hilted sword, and he was ordered to furnish police for the neighbouring country; the name of his fort is Ladhee.

The Khosas under the Hyderabad Government are under two Sardars Jam Chutta and Alam Khan; their Jahgires are situated to the south of Ladkhana at a place called Bosan, they amount to 1300 men. Khosas 1300.

There are also 1500 in the Hull, under the Hyderabad Government, called Parkaree Khosas or Jarwars. 1500.

The Kokar's Jahgire is to the east of Hyderabad, about 7 koss, called Bagad, their Sardar's name is Ghulam Hyder, they muster 1000 strong. Kokars 1000.

The Bardars station is to the west of Dera Ismaeel Khan, their Sardar's name is Dresh Mahammad; there are 400 under Noor Mahomed Khan, the rest are under the Siks. Bardars 400.

T

- Lands 500.** The Lands are 500 strong under Noor Mahomed; they have villages near Ladkhana.
- Burgadees 800.** The Burgadees inhabit the country between Sehwan and Ladkhana on the Nara, in a pergunah called Mehad, they are under Noor Mahomed, and are 800 strong, their chiefs are Mehrab Khan Bhawal, and Hosan Khan.
- Abdas 3000.** The Abdas are 300 under Ghulam Hyder and Ally Mardan, in the service of Noor Mahomed, the latter has a Jahgire at Talace and the former at Sardar Khan Shakar near Ladkhana.
- Bagdanees 1000.** The Bagdanees are under a chief called Kamal Khan, are in the service of Meer Rustam of Khyrpoor, they are 1000 strong.
- Talpoors 2,200.** The Talpoors are 2,200 strong, of these the Toras, amounting to 1200, are under Meer Nasseer Khan, their chiefs govern the country; this number does not include the Burgadees, who are also reckoned a division of the Talpoors.
- Gadhees 700.** The Gadhees inhabit the country round Ghylee Dera, they amount to 700, and are under Noor Mahomed.
- Buddees 1,800.** The Buddees, with their chief Sher Mahamed, are under the Khyrpoor Meer, they inhabit a place called Tull near Shikarpoor, and are 1,800 strong, they are at enmity with the Chandyas.
- Lasharees 2,000.** The Lasharees amount to 700 under the Hyderabad Government, and 1,300 under the Khyrpoor Ameer.
- Hindustanees 200.** There are 100 Hindustanees under Meer Mohommed and 100 under Meer Nasseer Khan, neither Noor Mahomed or Meer Sobdar entertain this cast.
- Rindhs 500.** The Rindhs are under a leader of the name of Sardar Khan, he is under Mehrab Khan Brahm, and not under the Ameers, the name of his station is Sharan.
- Mangasees 50.** There are about 500 with the different Meers in the aggregate. They are at enmity with the Chandyas and were formerly with the Jokhyas.
- Mangasees 50.** The Mangasees, with their chief Ahmed Khan, are under the Brahm, there are not more than 50 with Noor Mahomed under a leader Wala Dad, he has a Jahgire called Kotla near Ghyleer Derá.
- Karmatees 7,000** The Karmatees inhabit the pergunah of Sakuda between Tarachee and Tatta, they are under a chief called Ibrahim Khan and muster 7,000, they were formerly at enmity with the Jokhyas, but are at present at peace. They furnished the Ameers with 4,000 men in their wars.
- Employed 4,000.**

By these details the combined authority of the Hyderabad and Khyrpoor Ameers is found to extend over a lac and two thousand irregular Baloch Infantry, not that this number could ever be collected. Indeed 60,000 by the Hyderabad and Meerpoor Ameers and 30,000 by the Khyrpoor Ameers are all I think that could be collected for a combined effort; a Subadar of Artillery who had served the Ameers for 20 years said "Give me two Regiments of Regular Infantry, 2,000 Cavalry and 10 guns, and I would pass from one end of the country out at the other without giving them time to form a head or draw their boasted swords."

Total of Baloches in service.

Estimation of an invading force by a native.

The Jaths inhabit the Jattee Purgunah about Magrahbee, their Sardar's name is Malak Ghulam Hassain, they owe allegiance to Meer Mahommed, they amount to 12,000 altogether in family feuds, including those in service in Cutch and Warai, whence every other man comes to join his brethren on emergency, but in the Meer's feuds only 800 present themselves at muster, they are friends with the Logharees who have agreed to assist them with 8000 men when called upon.

Jaths 12,000.

Employed 800.

The Changs were formerly at enmity with the Jaths, their Sardar's name was Sher Khan, they muster 900 men and are under Noor Mahomed.

Changs 900.

With a view to perfect my information in the time I had fixed to allot to the Sindbian Army, I despatched with Captain Burnes' permission two of the most intelligent cossids I could procure from Shikarpoor, with orders to proceed through the mountains to Curachee, their route will be found (No. 1) in the accompanying routes. At Peer Alee the mountains commenced there they encountered the Gabols 500 with Biland Khan under Meer Noor Mahomed, and the Bhutanees 700 with Sahib Khan.

Order of Tribes in the Mountains between Shewan and Curachee.

Under the Brahmns and are, present at war at Rindh 400 with Bhawal Khan under Noor Mahomed, Gopanges 300 with Izzat Khan under Noor Mahomed, Jama-lees 300 with Bhawal Khan, Rindh under Noor Mahomed, Narces 600 with Mohbat Khan, Marees under Meer Rustam, Khosas 400 with Jam Chatta under Noor Mahomed, Bulfat Noomryas 6,000 with Malt Ahmed Khan, the whole of which force is present in family feuds, while they only furnish the Ameers with 3,000 in their wars.

Loharanees 500 with Nujan Khan, in whose favor the original leader, Ahmed Khan, resigned.

The Jokyas with Jam Meer Ally under Meer Nasseer amount to 5000 in family feuds, and furnish the Ameers in their wars with 3,000. The Jokyas are not professed thieves as the Noomryas and Barpats are, their quarrel with the Noomryas has been settled by the Ameers who have ordered them to intermarry. The Karma-tees are 7000 under Ibrahim Khan at Sakuda; they are not at present at war. In the whole Noomrya country they never saw a man at prayers. Quite the contrary among the Jokyas, who have Mullas and school masters.

Good Character by the Jokyas.

Produce of the
Purgunahs of Sindh.

The following list exhibits the Government share of the produce of the different pergunahs, generally 2-5th or its value. In the Delta rice is the entire produce with a small proportion of jar.

Names of _____	Belonging _____	No. of Kharwars or _____
Purgunah _____	to _____	their value _____
Kakrado _____	Nasseer Khan _____	7000 _____
Purgunah _____	to _____	their value _____
Daba Dareja _____	Sobdar _____	10,000 _____
Meerwah _____	ditto _____	2,600 _____
Sagra _____	„ _____	6,000 _____
Joddee _____	Widow of Meer Kurmaly _____	8,000 _____
Gardee _____	Noor Mahomed _____	900 _____
Tatta _____	ditto _____	52,000 rupees _____
Hilaya _____	ditto _____	6,000 rupees _____
Jirk _____	ditto _____	27,000 „ _____
Bhatora _____	Meer Ally Morad _____	2,000 Kharwars _____
Chhejo _____	Nasseer Khan _____	32,000 rupees _____
Manjar _____	Meer Mohommed _____	6,000 Kharwars _____
Jattee _____	Noor Mahomed _____	32,000 rupees _____
Pilizar _____	4—Ameers _____	900 Kharwars _____
Doondie _____	Sayad Haiz Shah _____	600 — ditto _____
Dhattee _____	ditto _____	2,000 — ditto _____
Mattariya _____	Nasseer Khan _____	2,000 „ _____
Lakhat _____	4—Meers _____	4,000 „ _____
Ghittoo _____	Moosa Khatryan _____	25,000 „ _____
Samtyanee _____	_____	10,000 „ _____
Bagan _____	Sobdar _____	4,000 „ _____
Irikar _____	_____	6,000 „ _____
Muradee _____	_____	6,000 „ _____
Mehar _____	_____	6,000 „ _____
Ladkhana _____	_____	1,25,000 rupees _____
Sabzil _____	Nasseer Khan _____	2,000 Kharwars _____

How disposed of.

This share of the produce is partly distributed to Jahgirdars and garrisons or stored for the next year to be sold for exportation. It remains in charge of the Pot-warees of districts in store houses or is merely heaped up in the fields, and covered with a weather proof coating of mud and straw. When the rulers call a force out not exceeding 2,000, they provision them from their own stores, a seer a man per day, otherwise they give them allowances of money.

Government com-
missariat.

Produce of the
Khyrpoor territory.

The value of the grain produce in the Khyrpoor territory is as follows :

Nonshera Kandra,	20,000 rupees.
Roree,	22,000 ditto.
Gadhee,	17,000 ditto.
Lathagagdee,	15,000 ditto.

The grain is sown in the beginning of August, after the swell and reaped in October, the second crop, generally wheat, is reaped in April. The rice is exported to Cutch in November, and wheat is exported to Mascat in January from Curachee.

Season of harvest and exportation.

The character of the four Ameers are summed up in as many fancy titles conferred on them by their subjects Noor Mahommed, Daulut Madar, the abode of wealth; Nasseer Khan Taizrasan, the bounty bearer; Meer Mahomed Aleejah Sirkar, our august sovereign.

Character of Ameers of Sindh.

Meer Sobdar Hashmat Madar, the abode of stateliness—and of the Khyrpoor Ameers they say: Ally Morad Jangmen, war for Ally Morad; Meer Mubarack Jangmen, extravagance for Meer Mabarak.

Of the Khyrpoor Meers.

Meer Rustam, bhang men, bhang for Meer Rustam.

FORTS.

Omercote. Extracted from Captain Burnes' Geographical Memoir of Southern Rajpootana.

Forts. Omercote.

A mud fort 120 miles N. W. of Veerawara in Parkur, five hundred feet square, having a strong round tower at each angle and six smaller square towers on each face.

The walls are about 40 feet high constructed of earth mixed with camel hair. The only gate is on the eastern side and is protected by an outwork. The force kept at Omercote (1831) varies from two to four hundred men, water is to be had every where near the surface, the town of Omercote is half a mile distant from the fort. In 1836 the waters of the Indus swept away the N. W. tower of the fort. There is a narrow branch of the Indus a gun shot to the west of the fort, it has about 20 feet of water in it during the three or four months of the inundation. It is the place of deposit for the riches of the Ameers of Sindh who captured it in 1813 from the Rajá of Joudpoor.

Islamcote. Described in the same paper. This fort lies 45 miles W. N. W. of Veerawar in Parkur amongst sand hills. It is 70 yards square, built of burnt brick with walls 30 feet in height and having a tower at each angle. There is but one gate way which is on the eastern side, the village is about 350 yards S. W. of the fort.

Islamcote.

Curachee. According to Colonel Pottinger and Captain Maxfield, Curachee town lies a considerable distance from the anchorage and the channel to it is narrow and very shoal even for boats at low water, the fortifications of the town are very mean and irregular, being in some places not above five or six feet high and even there so broken down that a horseman might ride to the top of them while in others they are lofty and kept in excellent repair, the whole are built of mud and straw, and on the side towards the creek which flows up from the head of the harbour the works are faced to a certain height with masonry.

Curachee.

A fort built in 1797 on the promontory that forms the western side of the bay is judiciously placed to defend the entrance, and if good cannon were mounted on it and well served, Colonel Pottinger, supposes that no ship could approach it with impunity and certainly not with effect, for her guns would require to be so greatly elevated to avoid striking the brow of the hill that nine shot out of ten would pass over and fall into the sea on the opposite side. The same circumstance would undoubtedly screen her from the fire of the fort, but as she would be close under the hill her decks might be cleared by matchlockmen who would be completely protected by the masses of rock, and therefore in the event of its ever becoming necessary to take this place, the only plan would be to land troops at some distance from it and carry it by escalade.

Curachee bay from
Capt. Maxfield.

To enter Curachee bay keep over on the western side and pass round the fort point, at the distance of one half or two cables' length, steering about N. N. W. and having crossed the bar on which is one half and quarter fathoms at low water, steer directly for the sandy point which you will perceive three quarter of a mile to the North of the fort point on the western side of the bay and from the bar; a N. N. W. half W. course will carry you near it, keeping the lead going, round the point as close as you prudently can in order to avoid the extremity of a large bank on the east side of the bay, which to the northward of the abovementioned sandy point juts out to the west, and reduces the width of the channel to little more than a quarter of a mile; therefore having passed the sandy point keep as close as possible to the western shore and anchor with the fort about S. S. E. in 4 or 4½ fathoms.

Doctor Lord who visited Curachee this year says, that in the fort mentioned there are eleven guns, which could have no effect on a vessel going into the harbour owing to the partial degree of their depression—there was no garrison when he first arrived, but a few days after 13 men arrived to defend it, after passing the fort however there is a 3 gun battery level with the water. There is no road from the fort to the town the ground being a marsh. There is no hard road when the tide is out from the landing place to the town which is then 3 miles distant; the only hard road by which troops when landed could approach the town is from the east, but the possibility of landing there has not been ascertained by sounding.

Hyderabad.

Hyderabad. This fort has been described so often that it must now be as familiar as Fort William. The houses are inhabited by the Meers' household. There are no mounted guns on the ramparts but there are 12 dismounted, 9 and 12 pounders, and about 50 more lying half buried throughout the fort of all sizes, under the former. Meer Nasser Khan buried some good guns a few years ago in the foundation of a new house; there are as I have mentioned before, 7 field pieces on carriages before Meer Khusra's door. The treasury is in a large isolated tower in the fort visible from without. One circumstance of the greatest importance in all description of forts has not I believe been hitherto ascertained; viz. the position of the powder magazine. It is situated under a bungalow of the Ameers built on a tower outside of which is a stone enshrined, said to bear the impression of Aly's

Powder Magazine.

hand, attached is a sketch altered from that in Captain Burnes' travels through Bokhara, to suit the lowest state of the Talelee river, and to shew the position of attack to be where the suburbs approach the works, for it would be a miracle if the Sindhians thought of defending them. This position might easily be made firm for a more regular attack in case of the failure of the escalade, which probably would be made on storming the heights by the officer in charge of the attack.

The fort of Deeji called Ahmedabad is situated on the range of hills that run on to the River Indus at Rooree, it is 10 miles from Khyrpoor from which place there is an excellent cart road, as well as from the south from Rampoor and Gambat. It was built by the present Ameer's father Meer Sohrab, it is one of the few enclosures that deserve the name of a fort in Sind. It is situated at the southern extremity of a double summit and is the contour of a small amphitheatre of slight eminences about 200 yards from the foot of a nondescript outwork, that takes up a part of the south face of the hill which is of sand stone; these eminences are connected by a single mud wall pierced with loop holes which seems constructed for no other purpose than to practice enfilade fire on, there is only one small ramp at one end by which men could mount to man them. The outwork is evidently thrown out to cover a large tower of which the Meer seems particularly careful as it is said to cover his treasure of three crores. The fort on the south side has an elevation of 150 feet from the plain, the wall is in some parts 24 feet, in others 18 feet, and is constructed of burnt brick pierced with loop holes, but no embrasures. The first sight of this fort would serve to fix the point of attack in the north side, where I should never anticipate that it would be necessary to erect batteries for the Baloches would never trust to their forts, when their numbers were strong enough to resist an escalade. I therefore consider this fort could be taken in time of war by escalade; it would I am convinced be only used as a place of safety for the women of the Ameers; if however the treasure were not to be removed, a guard of Baloches however strong, could not long oppose their boasted sword to British powder, and any few cannon they might have could not be moved round the rampart to oppose us. I tried to get a description of the interior when at Khyrpoor but found that the architect was dead and his son was now a *Khaskehy* of the Ameer and not a likely person to keep my secret. This fort has no flanking fire and on that account it would require more of our men to man it than could be spared from such a force as would be deemed sufficient and correctly so to overrun Sind; it would however be advisable to remodel it, if it were intended permanently to establish a garrison in the country.

Annexed is a sketch.

The powder magazine is at the foot of the highest tower on the south side a little to the right marked by a flag on the sketch.

The Fort of Bakkar is situated on an island in the Indus between Roree on the east bank and the village of Sakkar on the west, near to the latter; it is conveniently situated and if remodelled would be an excellent station for troops, it

is built in the usual manner partly of burnt and partly of unburnt bricks, and its walls are 30 and 35 feet high, and the elevation of the Island on which it stands above the river is 25 feet; it is loop-holed and has a weak parapet, on the east there is an unfinished faussebraye without a terreplain acting merely as a screen to part of the Fort walls, it looks however imposing from without with its turrets and loop-holes; there is a low parapet wall on the west. It is commanded by the city of Roree where an enfilade battery would be advantageously erected to cover the occupation of a small Island to the north of the Fort, well screened by large trees from which island the escalading party could cross with no difficulty, as there is no current. There is at present a garrison of about 10 men and 1 gun on the ramparts, which have been partly destroyed by its discharge. The inside is in ruins there being only a few huts and a bungalow of the Ameer of Khyrpoor, the magazine in time of siege.

Magazine.

The Sindhians have a knowledge of sand bag batteries, and of driving galleries which they support with frame work in loose ground.

(Signed) R. LEECH.

STRENGTH OF THE DAOODPOTRA ARMY.

Boundaries.

The country over which Bhawalkhan rules is called Ubho in contradistinction to Lama or Sindh. Its boundaries are Subzel Kot, the river, Bhatta, Bhatneer, Khyrgad and Norat. It yields 9 lacks of Revenue according to the following scale:

Revenue.	Bhawalpoor and dependencies.....	1,25,000 Rs.
	Ahmedpoor.	64,000
	Khanpoor.....	46,000
	Derawara	31,000
	Jhaje.....	25,000
	Jampoor and Hoorad.....	30,000
	Rajanpoor.....	30,000
	Indigo tax.....	1,65,000
	Allavad.....	30,000
	Nonshara,.....	30,000
	Lama be Ka Kot.....	40,000
	Ooch and ferries.....	50,000
	Dandee and Chached.....	60,000
	Grain at $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{3}$, and $\frac{2}{3}$ of the produce in kind	1,00,000
	From oppression and false accusations of rich Merchants } defrauding the Revenue..... }	75,000
	Total.....	9,00,000

The country is divided into the following purgunahs ; Khyrpoor, Karen, Rez, Kazgot, Kasalpoor, Nunbaracpoor, Kasinke and Gurzana. The ruler takes two-fifth of the produce of lands irrigated by wells, and half of what is overflowed by the river ; his subjects speak in high terms of his rule to strangers, out of fear it would be supposed ; for the objection they have to holding any communication with them without his orders argues an iron rule.

Purgunahs.

Tax.

Rule.

He has two thousand regular Infantry, one thousand under the command of a European named McPherson, whose pay is five rupees a day, and the pay of each of his men three rupees in cash, and two rupees in grain. They are clothed in coarse colored cloth which at a distance could not be told from broad cloth ; the other thousand are commanded by a man named Parendass who receives the same pay ; besides this the irregular standing force is as follows : under Chelaram 200 men, under Assaram 300 men, under Farzam Ally 200 men. The garrison of Lamma Ahmedpoor 60 men. The powder is manufactured at Ahmedpoor and Derawal, coarse grained and of very inferior quality for the Artillery ; the fort of Derwar, situated 18 kos N. E. of Ahmedpoor, contains 18 guns, all dismantled. In the old and dismantled fort Lamma Ahmedpoor, there are nine guns, two of which only are serviceable, there are also 13 golandaz. The Khan lives in this fort, which it is said contains all his treasures, amounting to three crores of rupees.

Regular Infantry.

Irregular.

Powder Manufacture.

In the other Ahmedpoor there are 22 guns of brass and gun metal all in good order, 10 of them, and 60 golandaz are under a European named Crawford who receives one rupee a day ; there are 50 golandaz under Telaram, 10 guns are under Premdass and golandaz ; in Khanpoor fort there are two guns, and 14 golandaz under Assaram.

The contingent troops are as follows : 250 Infantry and 150 Cavalry under a Daoodput whose name I could not ascertain ; he receives jaghires and allowance of grain in time of peace.

Contingent.

There are 100 Cavalry under Sheram Khan Malajai ; he has a jaghire near Kaimrez-ka-got with 6,000 rupees a year ; there are 50 Cavalry under Sarfraz Khan whose jaghire near Malkary is worth 1,000 rupees a year ; Bhawal Khan collects also 1,000 Baloches and Jaths from Baran above Ooch.

Imaum Shah has a jaghire of 1,500 rupees a year, and furnishes 60 Cavalry who in time of a war are paid 15 rupees. There are 150 Cavalry under Moteram, each soldier being allowed from 10 to 13 rupees in war ; there are 60 Cavalry under Mussa Khan who each receive 15 rupees per man on service, making in all—

2,000 Regular Infantry.	} Standing troops.
760 Irregular troops, including garrison.	
147 Golandaz.	
1,350 Irregular Contingent Infantry.	
570 Contingent Cavalry.	
22 Serviceable Field Pieces.	
4 Serviceable Garrison Guns.	
25 Dismounted ones.	

W

Boats. There are in Bhawal Khan's country 200 boats, large and small.

Ruler's Cast. Bhawal Khan is by cast a weaver (koree).

**Encounter with the
Sindhians.**

The Daoodputrees are divided into two casts, Perjanees and Kinhranees; the title and commands of Khan descends in the former line, the whole cast of Daoodputr amount to 12,000, although the Khan could only bring 3000 in the field. In the time of his father Mahammad Shaduk Khan, a battle took place at Torgad, 8 kos to the north of Sabzil Kot with the Sindhians under Wallee Mahomed Logharee—Bhawal Khan's force was 8000 and four guns and the Sindhians 12,000 and eight guns; the Sindhians were forced to retreat from Mahammad Shaduk's musketry, and while the latter occupied the fort of Forgard they entrenched themselves in a dried canal and employed the night in erecting a battery which was opened in the morning and effected a breach. The Daoodputr then offered to enter into a treaty by which he surrendered Subzil Kot and delivered his son Yar Mahamad, the present Khan, as a hostage to be detained at Hyderabad where he resided for a year, when internal peace was proclaimed between the two powers, which has been preserved to the present day.

SKETCH OF THE STATE OF THE KHELAT ARMY IN 1837.

**Boundaries.
Chief.**

Revenue.

**Persons about the
chief and their influ-
ence, &c.**

Artillery.

**Government offi-
cers.**

Tax.

Road.

The boundaries of Khelat comprehend Guramsal, Harrand, Shall, Kech and Kohak; this country termed by some Balochistan is governed by Mehrab Khan Brahini, a man of 35 years of age, whose father's name was Mahamed Khan and grandfather Nasser Khan, he has three lacs of rupees revenue remaining of what he distributes of the country to his chiefs in Jaghires, with which he keeps a body guard of a thousand men, there are said to be four lacs of fighting men in his dominions, though it must not be supposed he could collect any thing like quarter of that number in time of war. The persons nearest his throne are his brothers Mahamad Ajaim Khan, a man about 23 years of age, said to have no separate power of his own but to depend entirely on the liberality of his elder brother and a son Nasseer Khan, a boy about 12 years of age, who was at Gandava when we were in Shikarpoor. The Vizier Dad Mahomed Ghiljee was reported to have a great influence in the Government but this is denied by some. The Artillery of Mehrab Khan consists of 80 guns carried on camels, and eight and six pounders drawn by horses. The officers under the Government are the Dubhasee Gul Mahammed, uncle of Rahim Daud (master of ordnance), Shakghasee, Noor Mahomed, a slave, commander in chief, (Meergazab) the criminal judge, (Meer Shah) the police master, (Meerza) the secretary. The tax on the produce is a quarter taken in kind.

The Chandar road from Khelat, lies in Mehrab Khan's territory as far as Shall, where there is a Naib stationed with body of 3,000 men, whose name is Kakeem Dad Khokely.

Wishing to ascertain the actual strength the Khan's army would be likely to have in time of war, I enquired if it had ever been called into the field, and found that nine years ago Mehrab Khan had collected an army to oppose Koandil Khan and Rham Dil Khan, the chiefs of Candahar, under the following circumstances: The chief of Sarwan had rebelled against the Khan, and was put to death by him; the whole of the Sarwan tribes revolted, and went over to Koandil Khan, they amounted to 5,000 men, chiefly Infantry, and were joined by the Pathan force amounting to 15,000 men, chiefly Cavalry, and 30 pieces of ordnance carrying shot of two and half Khyrpoor seers weight; the combined force marched to Shall which at their approach the Naib of the place called Deenar evacuated, leaving a garrison. They marched on to Mastung towards which place Mehrab Khan with an army of 25,000 men, chiefly Infantry, and 20 guns of the bore of a tumbler, carrying shot of one quarter seer's weight, marched; the chowkies or reconnoitering parties each consisting of 500 men met, and had a skirmish in which a few men were killed.

Particulars of an army in time of war 9 years ago.

Rebellion of the chief of Sarwan. Punishment and revolt of the Sarwan tribes.

Skirmish of the reconnoitering parties.

Mehrab Khan's force advanced and encamped within cannon shot of the opposing army when Abdulla Khan Achak Zai came over to make offers of peace. The Candahar chiefs agreed to evacuate the country, and Mehrab Khan, to pardon those who had revolted, and to distinguish them with some marks of his returning favor.

The country of Mehrab Khan is divided into Sarwan and Jhalwan, the principal tribes inhabiting the former are as follows:

<i>Tribe.</i>	<i>Number of fighting men.</i>	<i>Chief.</i>	<i>Country.</i>
Kaisanee —————	500 —————	Asad Khan —————	Khanak.
Shahmanee —————	3,000 —————	Mahammed Khan —————	Mastung.
Gohram Zai —————	4,000 —————	Noor Mahammed —————	Isplinjee.
Mahammed Shai —————	1,000 —————	Deenar —————	Manan.
Sarparra —————	500 —————	Syad Khan —————	Mungachar.
Badooza —————	Included above —	Noor Mahomed —————	Koohak.
Koodd —————	300 —————	Esav Khan —————	Khadd.
Ladhee —————	Included above —	Mahommed Khan —————	Narlunkh.
Mungul Zai —————	Ditto —————	Islam Beg —————	Shall.

THE TRIBES INHABITING THE DAFE JAHALWAN.

Kambranees —————	200 —————	Mehrab Khan —————	Khelat.
Eltazee —————	Included above —	Kamal Khan —————	Baghban.
Zebree —————	6,000 —————	Rahseed Khan —————	Zebree.
Mengal —————	40,000 —————	Wallee Mahommed —————	Wadd.
Mahammed Hassanee —	10,000 —————	Rustam Khan —————	Mashahi.
Beezanjav —————	1,500 —————	Fakeer Mahomed —————	Nall.
Sehpad —————	200 —————	Banjio —————	Parks.
Sasolee —————	1,000 —————	Athir Khan —————	Hubba.
Khedranee —————	1,000 —————	Aly Morad —————	Malkhor.
Gurginadee —————	6,000 —————	Aly Mahomed —————	Parks.
Sumalade —————	5,000 —————	Bijar —————	Maskkai.
Sahjadee —————	7,000 —————	Saka —————	Gresh.
Jasees —————	5,000 —————	Jam Meer Khan —————	Bailwa.

Subjoined is a list of Tribes in the neighbourhood.

Giekhee	}		Shai Kazum	—	Kech.
Giehkee			Moula Dad	—	Paity Goor.
Nosharwanee		20,000	Azad Khan	—	Kharan.
Halave Zai			Hassl Khan	—	Washuk.
Mengal			Fazal Khan	—	Noshky.
Neecharee		400	Abdul Rehman	—	Neechar.
Pandranee		1,000	Zaman Khan	—	Pandran.
Jattak		2,500	Kareem Dad	—	Jakaree mountains.
Gazgee		200	Water Khan	—	Gazg.
Lotanee		2,000	Rehim Khan	—	Noghrama.

In February, March, and April Mehrab Khan had a Wakeel at the Court of Hyderabad and another at the Court of Khyrpoor, they had come to offer the assistance of the Khan to oppose the expected Sikh invasion. The men in suite of the Wakeel spoke in terms of disgust of the Sindhians, whom they called Kafir Sheeahs.

Rindhs, &c.

The Baloch tribes under Mehrab Khan are Rindhs, including Buddees, Lasharees, Deenarees, Jatooe, Doombkees, and Jakronees: Sardar Khan their former Sardar died and now the Rindhs amounting to 9,000 are commanded by Byar Khan Dombkee, they inhabit the country of Kaehee, Kotda, Gandava, Bhaug.

Maghsees.

Maghsees under Ahmad Khan, who lives at Jhall, they amount to 3,000, and are at war with the Rindhs. Their friends are the Abdas with Machees and Bohads.

Dada Marees.

Dada Marees 3,000 in the mountains of Harrand Dajel Buktees, and Khalpars 3,000 in the mountains near Harraud Dajel.

Imprisonment of a
relation of the Khan,
and consequence.

Shah Navaz Khan, a cousin of Mehrab Khan, was imprisoned at the instigation of Dad Mahammed by him; he escaped and fled to Chandar with Shuja, where he now is to the constant uneasiness of Mehrab Khan; he came down upon Bhag, three years ago from Mittadee, where he was defeated by Azam Khan.

There is now a brother of Shah Navaz Khan, Fattah Khan, in Hyderabad, whose aunt is in Meer Mahomed's Harem.

(Signed) R. LEECH, *Lieutenant, Bombay Engineers.*

No. 1

ROUTE FROM SHIKARPOOR TO KARACHEE THROUGH THE MOUNTAINS.

Shikarpoor.

Mittedahwah	12 kos	small village	3 and 4 wells.
Ladkhana	12 kos	a large town	plenty of water.
Dokdee	12 kos	a large village	Nara river.
Shahpanja	12 kos	ditto	3 wells.
Mandar	16 kos	ditto	wells and a river.
Dadoo	7 kos	ditto	4 wells.
Kachar	7 kos	ditto	wells and a stream.
Korampoor	9 kos	ditto	river.
Shewan	4 kos	large town	river.
Jongar Bazar	8 kos	large village	wells.
Peer Alee, commence- ment of the Moun- tains	2 kos	scattered huts	plenty of water.
Choldo	10 kos	scattered huts	ditto.
Maleree	10 kos	scattered huts on the road	ditto.
Pokhan	12 kos	ditto	ditto.
Khazee	6 kos	small village	stream.
Dubba	8 kos	scattered huts	ditto.
Meer Khauka Jana	8 kos	village	ditto.
Ahmed Khan Noom- rya Katana	4 kos	large village	1 well.
Dha Mach of Mud- rat Khan	4 kos	a village	2 wells.
Trakee	6 kos	scattered huts	water distant 1 kos.
Khatejee	8 kos	ditto	plentiful stream.
Mahleer river	8 kos	ditto	ditto.
Maleer river	8 kos	ditto	ditto.
Bajar Khan Katalaw	8 kos	ditto	ditto.
Karachee	10 kos		

This is said to be a cart road, the first difficulty is between Choldo and Maleeree, about one-half kos long, rocky ground, intercepted by small streams, but which a company of Pioneers would soon make passable; the second difficulty is between Khatejee and Maleer where the road is intersected by this mountain stream which has worn away the rocky road. It is a living stream, would be an obstruction for 2 kos but not an insurmountable one; two years ago the Gurroo of the Bhattyas travelled with several carts in his train from Shikarpoor to Karachee.

No. 2.

ROUTE FROM KHELAT TO LADKHANA BY THE NOORA PASS.

Khelat.

Zawa	10 houses	3 inches of a running stream.
Kapoto	4 kos	10 houses — 5 wells, water for 5000 men.
Badar	7 kos	15 houses — 1 well 12 feet deep.

X

Jurgee	2 kos	10 houses	water carried from the above.
Pandraw	5 kos	300 houses	well running water knee deep.
Zeheree	7 kos	{ 50 villages in the neighbourhood belonging to Rasheed Khan, plenty of water.	
Mishk	6 kos	100 houses	water knee deep.
Brinjee	12 kos	10 houses	the same stream.
Pasht <i>Khana</i>	5 kos	15 houses	ditto.
Nad	14 kos	20 houses	the same stream.
Lakha	3 kos	15 houses	ditto.
Hatachee	5 kos	40 houses	ditto.
Paneewaud	4½ kos	15 houses	ditto.
Khumhans	5 kos	10 houses	ditto.
Nowlong	3 kos	10 houses	ditto.
Peerchata	4 kos	8 houses	ditto.
Asyab Mill } Khulleeltaz. }	5 kos	5 houses	ditto.
Kotdo	3 kos	{ 4 Towns, one belonging to Eltaz Khan containing 400 houses, those of his retaining being fortified; a second belonging to Chapar Khan containing 300 houses, those of his family being enclosed by a wall; the third belonging to Meer Moorad Aly containing 300 without a fence; the fourth belonging to Syad Khan, entirely surrounded by a wall, containing 150 houses.	
Jall	12 kos	{ 400 houses, a fortified place belonging to Ahmed Khan Maghsee, three streams, each of ½ fathom depth.	
Shadihad	6 kos	100 houses	a plentiful stream.
Dost Ahyjogot	10 kos	150 houses	4 or 5 wells.
Chajada	7 kos	200 houses	water plentiful.
Kambar	4½ kos	250 houses	plenty of water.
Ladkhana	5 kos	350 banyans' shops.	

One thousand men might dispute the pass against 20,000 Cavalry by rolling down large stones from the heights, for Infantry might turn the position, grain must be procured and carried on camels through these heights.

There is however plenty of forage to be found.

By this road the grandfather of Mehrab Khan brought an army to attack Ghulam Shah Kaloree, they fought at Ram Pitryanee near Curachee.

No. 3.

ROAD FROM KHELAT TO LADKHANA BY THE TAKAREE PASS.

Khelat.

Jaghar Khwar	8 kos	No water, no Town.
Surkhen	4 kos	No town, a little stream called Lahod.
Jurgee	4 kos	No town, one well called Badar.

Pandran Kash — 8 kos — No town — ditto ditto Kanee.
 Soinda — 6 kos — ditto — a little stream called Jour.
 Sultan Arfee — 4 kos — 100 houses — a small stream.
 Sultan Arfee's Sunnee — 9 kos — no town — 1 well.
 Karran — 7 kos — no town, a little stream Kalapanee.

Shahgo - phan,
 where Elias is said
 to have struck a
 stone with his
 sword } 6 kos — no town, a stream, half a fathom deep.

Kuchakanee — 5 kos — no town, the same stream.

Tobar — 6 kos — an unmade well.

The Takaree Pass — { A camel and horse road, though only room for one at a
 time, the neighbourhood inhabited by the Jattak Brahims,
 2000 in number, under a Sardar named Kareem Dad.

Kalatuk — 5 kos — no town, a living stream, 3 inches deep.

Gramap — 3 kos — no town, a stream $\frac{1}{2}$ fathom deep.

Chur — 3 kos — no town, a small intermitting supplied pit.

Karee jo Bumband — $2\frac{1}{2}$ kos — no town, 8 inches of a living stream.

Kotdo — 3 kos — before described and thence on the
 Ladkhana by the same village as mentioned in the former route.

No. 4.

ROUTE FROM ROREE TO JEYSALMEER.

Roree.

Sangrar — sandy road — 12 kos — 200 houses — { 4 or 5 wells, plenty
 Udadfort of Meer Rus- }
 tam's — 12 kos — 200 houses outside — { of grass, 3 wells,
 plenty of grass.
 Mittadar Fort of Meer }
 Rustam's — 10 kos — 10 houses outside — 4 wells and grass.
 Gotdo — 24 kos — 10 houses — 2 wells and grass.
 Bandar — 16 kos — no houses — 6 wells and 1 tank.
 Khunyara Raja of Jey- }
 salmeer's Fort — 5 kos — 30 houses — 2 wells.
 Kuchadee — 6 kos — no houses — 6 wells and a tank.
 Chhatrel — 8 kos — no houses, 4 wells and plenty of grass.
 Jeysalmeer — 10 kos —

No. 5.

ROUTE FROM SUMYANEE TO KHELAT AND SHALL.

Sumyanee.

Bareeda — 8 kos — 30 houses, wells in a dried up stream.
 Shaikala Raj — 8 kos — ditto 2 wells and a tank.
 Uttall — 8 kos — 80 houses, 4 ditto and Purally stream.
 Beila — 10 kos — 400 houses — ditto.

Sihyab	8 kos	no houses	Purally stream
Jhow Brahins, not ab-	each 8 kos	{ no houses, but scattered huts on the side of the road.	ditto.
solutely dependant on Khelat for 5 stages			

Here the Mengal's boundary commences at the Barakghat, the Mengal's territory extends for seven stages.

FROM BARA LAKH, THE FIRST INHABITED PLACES IS—

Nall	15 kos	scattered huts of herdsmen, streams of Purally.
Zeedee	8 kos	ditto ditto ditto.
Ghoozdar Fort	8 kos	100 houses a Canal.
Bagwan	8 kos	100 houses ditto.
Zawar	7 kos	no houses stream.
Surab under Khelat	6 kos	100 houses Canal.
Soormasing	8 kos	no houses, a stream.
Rodangoe	7 kos	50 houses a Canal.
Khelat	8 kos.	
Karezgarance	6 kos	8 houses a rivulet, plenty of water.
Mungachar	6 kos	350 houses plenty of water.
Kadd	8 kos	no houses unmade wells.
Mastung	9 kos 5 villages	2,000 houses plenty of water.
Kachnak	5½ kos	200 houses ditto.
Shall	12 kos	600 houses ditto.

No. 6.

ROUTE FROM SHIKARPOOR AND CABOOL.

Shikarpoor.

Jagan, a Fort	7 kos	100 houses	4 wells.
Rojahu, 2 Forts	12 kos	10 houses	2 wells.
Shoree	16 kos	300 houses	6 wells.
Navda	7 kos	40 houses	10 unmade wells.
Syad Kazam Shah kee Jhok	6 kos	100 houses	6 ditto ditto.
Bhag			
Dadar	10 kos	large town	ditto.
Kidta, commence- ment of the Dara i Bulan	12 kos	30 houses	ditto.
Bibee Nanee			
Abgum	10 kos	no houses	ditto.
Machk	8 kos	ditto	ditto.
Kharlakee	6 kos	termination of the Dara	ditto.
Dasht	6 kos	ditto	ditto.
Saryar	10 kos	scattered huts	ditto.
Shall Fort	6 kos	large town	Ilana river.

The easy road for camels is then through Candahar, horses and mules laden with dry fruit go the more difficult road, as follows :

Kuchalack	4 kos	200 houses	{	Five streams called the water of the Attok river.
Lodha	12 kos	300 houses		
Hydar Reh	10 kos	50 houses		stream.
Kochak Kachadee	10 kos	no houses		ditto.
(Ascent).				
Chaman	3 kos	no houses		ditto.
Ahmad Khan ka Magha	16 kos	300 houses		ditto.
Argasthan	15 kos	large town		ditto.
Lodha	3 kos	ditto		ditto.
Sardeh	4 kos	ditto		ditto.
Wazeer's Deh	8 kos	ditto		ditto.
Shishar's Fort	10 kos	ditto		ditto.
Kudumb	8 kos	60 houses		ditto.
Khaka Fort	12 kos	300 houses		ditto.
Sufed Sang	4 kos	6 houses		ditto.
Jafree	4 kos	20 houses		ditto.
Gada Fort	8 kos	50 houses		ditto.
Mukur, 2 Forts	10 kos	100 houses		ditto.
Oba	12 kos	no houses		no water.
Kara Bagh	12 kos	large place		stream.
Mushakee	6 kos	large place		ditto.
Nanee	8 kos	100 houses		ditto.
Gaznee	6 kos	large town		ditto.
Shashtgon, 3 Forts	6 kos	well inhabited		ditto.
Takeea Fort	7 kos	a large place		ditto.
Shaikabad	8 kos	ditto		ditto.
Top, 3 Forts	8 kos	a large place		stream.
Maidan	10 kos	ditto		ditto.
Arghanda	6 kos	ditto		ditto.
Cabool	6 kos			

ROUTE FROM SHALL TO CHANDAR AND CABOOL.

Kuchalack Fort	4 kos	200 houses	{	Five streams called the water of the Attok river.
Lodha	12 kos	300 houses		
			{	A stream called Lodha.

Here the road separates into three, the left is through Nadiska darra by which the Caffilas go, the right is to Kochak, the middle one is through *Raghanee* darra. From Lodha the road is as follows:

Gulistan ka rez	6 kos	100 houses	3 canals.
Ghundwun	7 kos	no houses	stream.

Y

Spinatijt, a difficult ascent	5 kos	ditto	ditto.
Ghawajh	4 kos	ditto	ditto.
Konchee	12 kos	12 houses	plentiful stream.
Kadnee	6 kos	500	scattered shepherds, plenty of wellhuts
Ahmed Khan ka Houz	8 kos	10 ditto	ditto.
Wala Mada	5 kos	no houses	river water.
Takhtapoor	7 kos	ditto	ditto.
Chowkee	7 kos	200 houses	ditto.
Arghasthan	5 kos	a fordable river in the hot weather.	
Dehkhushat	3 kos	400 houses	stream.
Chandar	4 kos		
Azam Khan's Fort	6 kos	600 houses	a stream.
Akhandee Dhe	7 kos	50 ditto	ditto.
Shahur Saffa	8 kos	250 houses	a stream.
Tihrandaz	10 kos	no houses	ditto.
Helnee ka Jadra	13 kos	no houses	a water mill.
Asi Zazara	8 kos	ditto	stream called Tarnak.

Here the road separates, the left is not inhabited, but water is to be found every where.

Kudumb ——— 8 kos — before described and thence into Cabool as follows :

BY THE LEFT ROAD AN ARMY COULD PASS AS FOLLOWS:

Khelat of the Ghilzees	1 kos	300 houses	stream.
Sare Asb	8 kos	no houses	stream called Tarnak
Fazee	6 kos	ditto	ditto.
Mukur, 3 Forts	18 kos	and thence into Cabool through Asb as before described.	

NOTES ON THE ABOVE ROUTE.

The pass of Bolan commencing at Kudta and ending at Karlakee, is 50 kos long and is passable either to an army with Artillery or to a Caravan throughout the year. It is generally level and though considerably covered with loose stones offers in no portion a serious obstacle. It narrows once after leaving Macht to the breadth of four horsemen, but in general it averages 100 yards. Caravans are sometimes detained by the snow falling beyond Macht, but it does not fall heavy in the pass, Shah Shuja passed through with sixteen guns. There are two casts of plunderers that the Caffilas stand in much dread of, the Doda Marees, amounting to 3,000 under Doda, and the Dhumad Kakads, amounting to 5,000 under Tanias Khan. The caravan from Khorasan arrived in Shikarpoor in May 1837, it consisted of 900 camels, and was guarded by 275 Dhumad's Kakads who had been employed in Shall for one and half rupee each as far as Dadar. The Shikarpoor caravan proceeding up the Bolan Pass entertains Brahims sometimes as

a guard. The authority of the Ameers of Sindh extends only to Jagoin the first stage out of Shikarpoor. From thence to Kuchalack, Mehrab Khan of Khelat has authority; where the Chandar territory commences, the predatory tribes of the Dara could not make a stand against a regular Army. There are no branch roads leading into the pass by which armed bodies could take the Army which should be defiling through in flank. The Brahims are in possession of the pass and were formerly in the habit of guarding Armies through. Azeem Khan in his descent on Sindh gave them a lac of rupees and received a guard of 12,000 men.

No. 7.

FROM CANDAR TO HERAT.

Arghadan	4 kos	large town	stream.
Detashaka	4 kos	ditto	ditto.
Maddat Khan ka Houz	4 kos	ditto	ditto.
Kushin Khut	10 kos	500 houses	ditto.
Greeshuk, strong Fort	13 kos	large town, large stream	called Greesh.

ROADS DIVIDES INTO TWO, LEFT GOES TO THE SECOND MAD-DAT KHAN KA HOUZ AND THE RIGHT.

Sahdad	8 kos	large town	reservoirs.
Jeerakh	7 kos	ditto	plenty of water.
Sarag	6 kos	ditto	stream.
Beabaut	8 kos	ditto	ditto.
Washer	9 kos	ditto	ditto.
Khashrod	8 kos	no houses	river of the same name.

HERE THE ROAD SEPARATES, THE RIGHT LEADS TO FOOT SARMAN NOT GOOD, AND THE LEFT AS FOLLOWS:

Bakwa	12 kos	large town	stream.
Sigar	5 kos	20 houses	ditto.
Khormalackh	8 kos	200 houses	ditto.
Para ka Shahar, strong Fort	7 kos	large stream	called Rood Para.
Khat Safed	8 kos	no houses	stream.
Jija	10 kos	a few houses on the road	small stream.
Naghar Fort	6 kos	60 houses	stream
Dukhtar Fort	6 kos	200 houses	ditto.
Sabuzwar	4 kos	large town	ditto.
Khoja Oriya	14 kos	no houses	ditto.
Adhrashkhan	8 kos	200 houses	small stream.
Rodgaz	5 kos	no houses	stream.
Merraba	6 kos	no houses, caravansary,	stream
Shahbet	6 kos	no houses	ditto.
Meerdaod	6 kos	no houses	stream.
Rafgabazh	8 kos	large town	ditto.
Malabridge	4 kos	ditto	ditto.
Herat	4 kos		

ROUTE No. 8.

FROM BHAWALPOOR TO OMERCOTE VIA JEYSALMEER.

Bhawalpoor.

Babaralee	8 kos, a hunting place of the Khan's & a Fort, 12 wells.
Mittad	12 kos — 50 houses — 4 wells.
Derawar	12 kos — 200 houses — 6 wells.
Nonhot	18 kos — 20 houses — 2 wells.
Nedhaee	48 kos — 50 houses, boundary of the Rana's territory.
Jeysalmeer	18 kos
Kooadee	22 kos — 10 houses — 2 wells.
Satak	8 kos — 5 houses — 2 wells.
Soondro	15 kos — 50 houses — 4 wells.
Chor	12 kos — 80 houses — 5 wells.
Omercote	3 kos

ROUTE No. 9.

FROM BHAWALPOOR TO ALLAIYAR KA TANDA.

Bhawalpoor.

Khanpoor	7 kos, a large Town and Fort	plenty of water.
Bhaghla	16 kos — 8 houses	4 small wells.
Tanot	32 kos — 50 houses	2 wells.
Gotroo	24 kos — 8 houses	3 wells.
Shahgad	10 kos — 30 houses	3 wells.
Juha	50 kos — 8 houses	{ Springs of water at every 8 kos between the two wells.
Ding	20 kos — 8 houses	
Allaiyar ka Tanda	12 kos	2 wells.

ROUTE from Dera Ghazee Khan to Dadar through the Harraud Pass.

Names of Stages.	Distance.	Houses.	Supply of Water.	REMARKS.
Dera Ghazee Khan,				{ Jath means a cultivator, and when Baloches or Pathans are mentioned, fighting men must be inferred.
Chuttoda Kot,	12 kos,	Large village, ...	A canal and wells,	{ Amdanee Baloches, 500 under the Rindhs, Logharces 4000 under Raheem Khan the Sikh, as ruler of Dera Ghazee Khan.
Jainpoor,.....	12 kos,	Ditto,.....	Ditto,.....	{ Kakah, Tareen and Popalzai 1500, and Jakhad Jaths.
Dajal,	12 kos,	Ditto,.....	Ditto,.....	{ Mahar Hothee and Machee, Jaths, Lunds, Rindhs, the former 1000 under Mahamad Khan, the latter 2000 under Mahamad Khan.
N Harraud, a strong Fort,.....	18 kos,	Ditto,.....	Ditto,.....	{ Kung, Araeen and Imanee, Jaths, Khosa Baloches 200, with Hasal Khan under the Rindhs; Jamot and Lunds 200 each.
Mahamadwah, canal fordable,	4 kos.			
Munee, entrance to the pass,	6 kos,	No houses,.....	A few unmade wells,	{ Lasharees with Mahamad Khan 500, Pitafees, Haibut Khan 160, Durkanees, Hajo, 700, lately made a descent on Harraud from the Dragal hills.
Toba,	7 kos,	Ditto,.....	A stream called Bhached,...	{ Lasharees, Pitafees and Gorchanees, all 4000, with Chutta Khan Jalabame 160.
Neelee Kund,.....	4 kos,	Ditto,.....	Ditto,.....	{ The same casts of Baloches as above.
Jougal Dee Jall,.....	5 kos,	Ditto,.....	Ditto,.....	Ditto ditto.
Souda,.....	4 kos,	Ditto,.....	Ditto,.....	Ditto ditto.
Maite Oa wall,	4 kos,	Ditto,.....	Ditto,.....	Ditto ditto.
Shamma,.....	6 kos,	Ditto,.....	Ditto,.....	Ditto ditto.
Chille wale lath, boundary of the } Garchanees and Bugtees,	2 kos,	Ditto,.....	No water,	{ The casts of Dubraks are Masorees 120, Saidanees 100, Shambanees 100, Chief Meerza Khan Keeyai Zai with 100 men, Khalphars 120, with Alysher's son.
Kaude wele tank,	4 kos,	Ditto,.....	Tank and small wells,	Ditto ditto.

Names of Stages.	Distance.	Houses.	Supply of Water.	REMARKS.
Kalapanee,	8 kos,	No houses,	Stream,	{ The casts of Bubraks are Masorees 120, Saidanees 100, Shambanees 100, Chief Meerza Khan Keeyai Zai with 100 men, Khalphars 120, with Alysher's son. Meerza Khan Keeyai Zai. Ditto.
Maram fort,	7 kos,	A few houses, ...	Uncertain,	
Meerzada Kot,	6 kos,	A village,	No water,	
Peer Chatta,	6 kos,	No houses,	A stream,	
Beebrak da Dera, a strong fort,	2 kos,	A large town, ...	Ditto,	
Trikhya,	4 kos,	No houses,	Wells,	{ Chief's name Beebrak with the Raja Baloches. Ditto
Sing Sala,	8 kos,	Ditto,	Stream.	{ Eree Jaths under Beebrah, formerly under the Rindh, half of them are now under the Dada Marees 4,000, whose Sardar's name is Doda, resident at Khana.
Dhrabane,	4 kos,	Ditto,	Ditto,	
Chá Karmadee,	6 kos,	Ditto,	Ditto,	
Sheentap,	8 kos,	Ditto,	Ditto,	
Mádwád,	4 kos,	Ditto,	Ditto,	
Sadee Shore,	4 kos,	Ditto,	Plenty of water,	{ Ditto ditto ditto, and Nothanees 300 with Meer Hasan Khan. Ditto ditto ditto. Ditto ditto ditto. Ditto ditto ditto. Dombkees 6,000, Ahad Khan and Biyad Khan Jakhranees 150, with Turk Ally and Kambar. Eree and Machee Jaths.
Godhee, end of the pass,	4 kos,	Ditto,	Wells a little salt,	
Ladhee,	12 kos,	Large town, ...	Wells,	
Bhag,	16 kos,	Ditto,	The River Sivee,	
Hajee ka Shahar,	12 kos,	Ditto,	Ditto,	
Dhádar,	12 kos,	Ditto,	River of the Bolan Pass, ...	{ Jabanees 300, Barda Jaths. The Beebraks are 4,000 strong.

This road is traversable by small guns. Wazeer Fattah Khan came through this pass with a large Army and Artillery, and Maddat Khan came the same road, the first difficulty is for three coss near Soudá where the stones are large, the second at Kálápane for one-half kos, the third at a place called Kaleree dá Ghat, a little further is at a place called Peer Cháttá dá Ghat; however, no difficulty would be experienced with Pioneers.

No. 11.

ROUTE FROM CARACHEE TO SOUMYANEE.

It may be sufficient to state, in order to prove the possibility of an Army passing, that Caffilas came by this road to avoid the oppression on the direct road to Khelat, the whole distance is 24 kos, there is a plentiful supply of fresh water: 8 kos out of Carachee is a place called Habb, where the river of that name is always fordable except after a sudden fall of rain: 8 kos further is Vindure and a stream of the same name to which the remarks regarding the Habb stream apply. There is an ascent to the north for lightly loaded beasts shorter by 3 kos than that along the sea shore. The Karmatees and Jokyas are the tribes on the road. There is another pass from Shoram belonging to the Rindh to Khelat by which they conducted Mehrab Khan with 25 men on foot. It is not a road for animals however.

(Signed) R. LEECH, *Engineer.*

(True Copy,)

J. P. WILLOUGHBY, *Secretary to Govt.*

XII.

A M E M O I R

ON THE

U Z B E K S T A T E O F K U N D O O Z,

AND THE POWER OF ITS PRESENT RULER

MAHOMED MURAD BEG.

Introduction.

The geographical position of the state of Kundooz gives it an importance which it would not otherwise possess, the passes of Hindoo Kosh, the direct roads, commercial as well as military, from Turkistan to Hindostan, all lie within its limits, and its ruler has therefore equal power to assist or extinguish a rising commerce to expedite or retard an advancing enemy. This renders it an object of interest to us to inquire into the origin, nature and extent of the power of Mahomed Murad Beg, the present Chief of Kundooz, to investigate the resources at his command, and which should always be considered in speaking of Asiatic states, the probabilities of his transmitting them undivided to his successor.

Division of subject.

With a view to this I shall speak—1st, of the family of Mahomed Murad Beg, its connection with the principal revolutions in Kundooz history during the last century, and of the means by which he himself obtained power.

2d. Of the extent of his country, its general division, and most important towns;

3d. Of the population;

4th. Of the revenue;

5th. Of the army;

6th. Of the personal character and political position of Mahomed Murad Beg, and of what is likely to occur to his death: and—

7th. Of the kind of connection it may be advisable for us to establish with these countries.

The family of Mahomed Murad Beg is the most distinguished amongst the Kutaghun tribe of Uzbeks; he is sixth in descent from Murad Beg, who, as nearly as legendary information enables me to collect, ruled with independent power over the state of Hissar, north of the Oxus, about 150 years since. This was one of those small states into which the ambition and disputes of individual Chieftains broke up the mass of the Uzbek nation, after they had completed their invasion of Transoxiana, and established themselves in undisputed possession of their new country. History.

Murad Beg was succeeded by his son Mahomed Khan Beg, whose predatory excursions became so notorious and troublesome, as to induce the King of Bokhara to send a large force, and drive him completely out of his territories which have never since been recovered by his family; Mahomed Khan however seems to have had both valor and conduct. Though expelled from his paternal seat he still held around him a trusty band of followers, accustomed to share the dangers and the plunder of their chief. Seeing the inutility of resisting so powerful an enemy as the King of Bokhara, he wisely relinquished all attempts at regaining what he had lost, and determined, like another Baber, to indemnify himself on his weaker neighbours: with this view he possessed himself of Kolab then held by Abdoollah,* a Chief of the Kurumma tribe of Uzbeks, and pursuing his advantage crossed the fords of the Oxus, seized on Huzrut Imam, and rapidly extended his conquests to Kundooz, Talikan, and Roostakh, thus laying the foundation of that state which sometimes enlarged, sometimes diminished, has never altogether passed away from his descendants, and which has now attained its greatest size and power under the vigorous rule of Mahomed Murad Beg.

Mahomed Khan Beg is said to have been so powerful in his latter days, that his alliance was courted by the King of Bokhara, to whom it is even said he afforded aid on occasion of a quarrel, which the latter had with the Khan of Orgunje.

Mahomed Khan Beg dying without children was succeeded by Eerie Beg, the son of his brother of this chief, and his son and successor Sohrab Beg, I can learn little. They seem to have had none of the qualities which distinguished the founder of their family, and their possessions in consequence were daily diminished, until at length Huzree Beg, a more adventurous descendant of the same ancestor, wrested Kundooz from the feeble grasp of Sohrab and left him no part of his territories save the hilly region of Roostakh. To this Sohrab retired, and here in obscurity as petty chiefs, lived Misrab his son, and Darab, his grandson, who was also the father of Mahomed Murad Beg the present Meer.

* This Abdoollah was father of Abdee from whom Killich Ali Beg, so often mentioned by Elphinstone, was the 5th in descent. Abdoollah retreated from Huzrut Imam and Kundooz, from each of which he was successively driven by Mahomed Khan Beg. He finally settled in Tash Koorghan and from this as a centre his dominions soon extended themselves south as far as Kin where he met the Afghans, north to the pass of Muzar where he touched on the territories of Bokhara, east to a Hondanor watering place, which still exists in the centre of the elevated plain between Kundooz and Tash Koorghan, and west so as to embrace within their limits Serepool and Akcha.

The greater part of these acquisitions were made under his son and successor Abdee, and his posterity, more generally designated the *Aoullad-i-Abdee*, or children of Abdee, bear the same elevated rank amongst the Kurumma tribe of Uzbeks, as the descendants of Beg Murad do amongst Kutaghuns.

Meer Wallee and Baba Beg, sons of Killich Ali Beg, at present rule in Tash Koorghan and Heibuk respectively, but only as the vassals of Mahomed Murad Beg.

History.

But just at the period this revolution was effected a new actor on the scene of Uzbek politics appeared in the terrible Nadir, who flushed with the conquest of Kabul and Delhi, next turned his army against Bokhara, then as now, the chief seat of Uzbek power. The Uzbeks say of the Turkomans, "they are thieves not soldiers;" the Affghans apply the same observation to the Uzbeks, and I believe both are right. In the present instance their submission was prompt and even abject, and amongst others who hastened to prostrate themselves before the throne of the conqueror at Bulkh was Huzré Beg, who by this means got himself confirmed in his newly acquired territory. This affords the first certain date in this uncertain history for we know that Nadir was at Bulkh in 1740.

On his death the state of Kundooz with its dependencies would seem to have been annexed without a struggle to the kingdom founded by Ahmed Shah Dooranee, and to have formed part of the Affghan Government of Bulkh. In this condition it remained until about the year 1785 when Kooat Khan Andejane finding the attention of Tymoor Shah drawn away by the disturbances in Sindh and Kashmere suddenly threw off the Affghan yoke, and by a bold movement made himself master of Kundooz, which he forthwith proceeded to fortify. Kooat Khan's father had been a *Purwanchi* in the service of Meer Sohrab and he himself had served as a *Yessavul** in the Armies of Tymoor Shah after his country had become annexed to the Kabul Monarchy: He appears to have been a brave soldier, and particularly distinguished himself at the taking of Dera Ghazee Khan, and generally in the Indian expedition undertaken by Tymoor Shah about the year 1781. For these services he had been rewarded with the Government of the Fort and district of Narin, about two days march in a south easterly direction from Kundooz, and availing himself as we have seen of the troubled state of the Affghan Empire suddenly possessed himself of that city. From this he made numerous and successful excursions, in the course of which he reduced the greater part of Budukshan, the Meer of which he seized and put to death. Crossing the Oxus he annexed Kolab Deh-i-nou and Hissar to his rapidly increasing power, to which the Affghan ruler of Bulk could have offered no effectual opposition, as it appears he was able to extend his conquests to Shibbergaum, in the siege, or rather assault of which place he lost an eye by an arrow shot. He is described as having been both generous and brave, and the Uzbeks who seem to think more of the loss of a horse than of their own lives still record with admiration the rhyming Toorkee proclamation by which on the eve of battle, their chieftains' herald used to stimulate his followers to the fight.

Wusing ulsung Khunda joliga.
Ating wulsa Kuat boi niga.

Lit: If you die, it is the will of God,
If your horse dies Kooat will answer.

Revolutions amongst the Uzbeks are frequent, and at times apparently causeless. I never have been able to ascertain why it was that Kooat Khan, whose praises they to this day recite should one morning have found his hall of audience deserted. Yet so it was. Not a man had come to pay his respects; and the chief terrified by this most unequivocal mark of oriental revolt, mounted horse and issuing from a back gate of the Fort of Kundooz, attempted to make his escape in the direction of Khana-abad. His enemies however had

* Toorkish titles of rank.

no intention he should get off so easily. He was pursued, overtaken, brought back and given in to the hands of Mahomed Shah, Meer of Budukshan, whose father he had slain, with free permission to use him as he pleased. This was a privilege which the Meer, just released from a rigorous imprisonment, was not slow to use. He led his captive to the *Sung-i-novishtah*, about a mile from the city, where with but little ceremony his head was struck off. His grave still marks the spot where he fell, and by another caprice is now converted into a *Zecarut* or place of worship.

History.

His successors may be briefly disposed of: 1792. Khuda Nuzr Beg, of the house of Beg Murad, next assumed the chief power in Kundooz, and had hardly been fixed in his seat when he was obliged to defend it against the Affghans who now seem to have had serious intentions of reducing the Uzbeks again to subjection. One or two expeditions for this purpose had been already attempted, but, in consequence of the strength of the Empire being entirely frittered away in futile plans for Indian conquest, these expeditions had been ill supported and unsuccessful. Tymoor himself in 1789 when marching against Shah Murad of Bokhara, had turned aside for the purpose of reducing Kooat Khan, but gained little more than professions of submission which on his return to Kabul were speedily forgotten. A formidable expedition under the command of Nuwab Burkhurdar Khan now entered the country; the Uzbeks drew out their forces to meet him, and in a general engagement, the scite of which close to Huzrut Imam has been pointed out to me, the Nuwab was worsted, and forced to retire on Bulkh. The defeat however was by no means decisive, and it is probable he might quickly have repaired his losses and again made head against the enemy had not his efforts been suddenly arrested by news of Tymoor Shah's death, and of the subsequent struggles between Humayun, Máhomed, and Zemaun Shah.

From this time Affghaun power seems to have been at an end here, for though a Dooranee Governor still remained in Bulkh, yet he was rather occupied in defending his own position, than in attempting inroads on his neighbours.

Khuda Nuzr Beg seems to have done nothing further worthy of record. He was a drunkard, a tyrant, and put several men to death. Under his rule Kundooz is said to have been desolated by the plague, and has never since regained the flourishing condition it exhibited under Kooat Khan. 1795. Khuda Nuzr Beg was succeeded by Alla Verdee Khan Tas, who had highly distinguished himself as a partizan warrior on occasion of the advance of Tymoor Shah against the King of Bokhara. He was now by the unanimous voice of his countrymen, named Chief of the Kutaghuns, and immediately took possession of Kundooz, which since the days of Mahomed Khan Beg has constantly been looked on as their *paitukht* or seat of government. The greater part of his reign was spent in a series of aggressions on the inhabitants of Budukshan whom he brought to acknowledge his power. He then turned his arms against Bulkh and ravaged all the surrounding country, though for want of guns, or of skill to use them, he was unable to make any impression on the fort. From this he marched to Hissar which he plundered, but here his career terminated. A body of troops sent against him by Meer Hyder, defeated his army in a pitched battle, and having taken Alla Verdee himself prisoner, quickly cut off his head. 1800. To him succeeded Kutta Khan, son of Kooat Khan.

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Sufr Ali Khan, his brother succeeded him. 1803. Khal Murad Beg,* son of Sufr Ali, was the next chief, and ruled Kundooz for 12 years. He seems to have been of an easy disposition, devoid of talent and averse to business. During his sway, Killich Ali Beg had made great encroachments, and his influence even in Kundooz is said to have exceeded that of Khal Murad Beg. He however was too sensible to attempt any thing like conquest or a direct assertion of power, for the Kutaghun Uzbeks however careless in all other respects of the rights of legitimacy have invariably adhered to this, as a fundamental principle, that the man who rules over them must be of their own tribe. 1815. Tohra Khan Beg, brother of Khal Murad, after a short reign of six months, died, it is said, a natural death, and Kundooz after a short interval of anarchy, was seized by Mahomed Murad Beg to whose history we must now revert.

The immediate ancestors of Mahomed Murad Beg lived as we have seen in inglorious retirement at Roostakh, where it is even said Darab his father became tributary to the Meer of Budukshan. Darab had five sons, viz. Mahomed Murad Beg; 2, Abdulrahman Beg; 3, Ulugh Beg; 4, Mahomed Beg; and 5, Ahmed Beg. Of these the first and fourth only were alive when I visited Kundooz, and while I am writing a report of the death of the latter has reached me, so that the eldest is now the sole survivor of five brothers.

The respect shewn to parents amongst the Uzbeks is very considerable, and there can be no more striking proof of it than that these five men, who all subsequently evinced considerable, though different degrees of, energy and ambition, should yet during their father's life time, out of deference to him have remained in tranquil submission to, what their whole tribe considers peculiarly disgraceful, a foreign yoke. 1815. When Darab died Mahomed Murad Beg was of the mature age of 35. We lost not a moment in declaring his independance, and in the same day the whole five brothers not only renounced all subservience to Budukshan, but declared their intentions of asserting their supremacy, in their own tribe. This latter declaration was the first to involve them in war, but in addition to the justice of their claims their measures were so well taken, that they rapidly overcame all opposition. Their first great enterprize after fortifying and garrisoning their native fort of Roostakh, was to reduce Talikan, which in the estimation of the Kutaghuns holds a rank only inferior to Kundooz. Having succeeded in this object, they next attacked Kizzil Kulla on the borders of the Budukshee country, into which they commenced a series of forays driving away great quantities of slaves, and plunder, the distribution of which served wonderfully to confirm the devotion of their followers. From this having drawn their troops gradually to Iskkirish they made a night march on Khana-abad, and succeeded in taking it by surprize. Availing themselves of the renown gained by this enterprize, they advanced rapidly on Kundooz, which they found in a state of anarchy. 1818. Consequent on the death of Tohra Khan Beg, and which submitted to them without opposition, an example which was soon followed by Huzrut Imam, Ghoree, Baghlan, and every other place of note within the Kutaghun territories. Their supremacy was now

* This, I presume, is the man whom Mr. Elphinstone calls Khaul Daud Khan, a name respecting which I could get no information.

undisputed in their tribe and the better (1820) to maintain it they agreed on a division of the countries they had conquered. As Mahomed Murad Beg's superiority both in age and intellect were equally unquestionable there was no hesitation in assigning him Kundooz, the principal seat of Government. Abdulrahmun, the second brother, got the Government of Huzrut Imam, Ulugh Beg that of Baghlan, Mahomed Beg who, without much intellect, was a hardy, cruel soldier, and therefore a fit instrument for working out a master's will, Mahomed Murad Beg kept near himself, saying he had still work for him to do, while Ahmed Beg, the youngest, who had already shewn marks of a fiery and indomitable temper was sent to the paternal Fort of Roostakh, where it was supposed he would find sufficient work in repelling the incursions, which by way of reprisals it was expected the Budukshees would make.

These latter however meditated a more serious revenge than was to be attained by mere plundering parties, and having drawn together a regular Army under their Chief Meerza Kalan, entered the country and disregarding Roostakh, which they left on the right, boldly advanced and laid (1821) siege to Talikan. Though taken somewhat unawares, Mahomed Murad Beg was not long in organizing his defence. The five brothers once more assembled in arms, and joining all their forces, advanced to give the enemy battle. The Budukshees on their approach broke up the siege, and retiring to the vale of Musheed, which is about 30 miles east of Talikan, and just on the bounds of the two countries, they there chose a favorable position, in which to await the attack. The armies were pretty nearly equal, amounting on each side to about 10,000 men, but the Budukshees by no means exhibited that perseverance in the combat, which might have been expected from the spirited manner in which they had advanced. The battle seems to have been decided, as most battles in these countries are, by a few champions, who advanced and fought in front of their respective lines. The Budukshee champions were worsted, and instantly the whole army without further attempt at opposition broke and fled. About 300 men fell in the pursuit, the rest were saved by the vicinity of the hills, amongst which the Uzbek horse could not easily follow them.

Mahomed Murad Beg pursuing up his victory, entered the Budukshee country, advanced to Fyzabad, their capital, and forced their chief Meerza Kalan, to present himself as a suppliant in his camp. He however on this occasion treated him with leniency, merely exacting a moderate tribute in lapis lazuli, rubies and slaves, forbidding the Meer to enter Fyzabad, his capital town, and assigning him in lieu of it a residence at a small fort in Kishm.

We may as well here finish the history of the Budukshees, though their struggles continued through a period of ten or twelve years subsequent to this. Their forced submission was quickly thrown off, when they found the attention of the conqueror withdrawn to other quarters, but like all Tajik tribes, they depended more on the strength of their position, or other adventitious circumstances than on their personal courage, and when the former proved unavailing, they never sought for resource in the latter. Four times they rebelled, and as many times were overthrown, the terms granted them being of course more and more severe, until at last enraged at their obstinacy, Mahomed Murad Beg, at the head of 12,000 men,

History.

entered their territory on occasion of their last rebellion, now about six years since, seized Fyzabad, their capital, which he razed to the ground so completely that Mr. Wood has since ridden over its site without being able to point out where the city stood. He further seized their Meer, took him with him, and has since held him as a sort of prisoner at large at his court. But his most deadly revenge was taken by driving before him no less than 20,000* families, whom he transplanted from the beautiful hills and vallies of Budukshun to the fens of Kundooz and Huzrut Imam, in which they have from year to year pined and languished, and died, so that of all that great number between four and five thousand could now with difficulty be collected.

No sooner had Mahomed Murad Beg thus broken the power of the Budukshees than he turned his army north, and crossing the fords of the Oxus, as had been done by his great ancestor Mahomed Khan Beg, he overran the district of Kolal, which he placed under his fourth brother, Mahomed Beg, with instructions to pursue his conquest towards Koorghan, Teppa and Konbadran, instructions which he faithfully fulfilled.

Meantime new views of conquest had opened themselves to him from the west, Killich Ali Beg, so renowned for wisdom, justice and piety, had after a long rule of thirty-six years died towards the close of 1817, and his death was followed by a civil war amongst his sons. The eldest of these Meer Baba had by his father been placed in the government of Tash Koorghan, but though possessed of talent far beyond the ordinary run of Uzbeks, he totally neglected his people, and giving himself up to gross debauchery, suffered them to be tyrannized over and oppressed by a set of men whose only recommendation was that they made themselves subservient to his pleasures. From this state of inaction he was roused by his younger brother, Meer Walee, who taking advantage of the general disaffection, raised a small force, and advancing from Bulk, quickly made himself master of Tash Koorghan, and the whole pass behind it as far as Syghan, whilst Baba deserted by all his people, had only time to save his life by a hasty flight. In this emergency he applied to Murad Beg who gladly availing himself of the opportunity, assembled a powerful army and reinstated Baba in Tash Koorghan upon condition of paying him a small tribute yearly. Walee, however, was not so easily disposed of. He had retired on Murad Beg's approach well knowing his inability to resist him in the field, but no sooner had that chieftain turned his back, then he again came down on Tash Koorghan, with fresh forces, and once more drove Baba from his Territories. This of course gave rise to a fresh war, and had Walee been at all equal in numbers to his rival, the issue would have been far from certain; as it was with forces which never exceeded three or four thousand he managed to draw out the war to great lengths, and even once awaited a general engagement in the Valley of Heibuk where the narrowness of the pass rendered the difference of numbers of less consequence; though defeated he drew off his troops with much skill, and is generally allowed to have shewn both valor and genius, insomuch that at last Murad Beg

* The Budukshees themselves say 40,000, but in cases of this kind I believe half of what I hear. He had on previous occasions, between slaves and hostages brought away 10,000 more, and a still greater number is said to have taken refuge in Kokan, Chitral and other neighbouring States.

agreed to a compromise, confirming Walee at an easy tribute in the Government of Tash Koorghan, which he holds to this day and establishing a new Government for Baba at Heibuk.

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This war, however, like all others, ended greatly to the advantage of the Chief of Kundooz inasmuch as it not only gave him an increase of territory, but threw into his hands the entire command of the grand Kafilah road between Bokhara and Kabul, the whole pass from Tash Koorghan to Syghan now acknowledging his supremacy.

His next enterprize was to possess himself of Bulk, which is but two short marches from Tash Koorghan, and which in the tumults following the death of Killich Ali Beg had established a sort of independance for itself under a spiritual ruler known by the title of Ayshan Khoju, who the better to secure his authority proffered a voluntary though merely nominal obedience to Bokhara. He now reaped the benefits he had anticipated from this step. Murad Beg entering Bulk, placed his youngest brother Ahmed there as Governor, but he was only allowed to remain until the complaint of the Ayshan had reached Bokhara. An Army was speedily assembled and marched towards the "Mother of Cities" which Ahmed did not find it prudent to retain. He returned with his Army to Tash Koorghan while Ayshan was by the Bokhara troops reinstated in his Government, which he has since continued to hold, though not without occasional visits from Murad Beg's plundering parties.

About this time Ulugh Beg died a natural death, as did also Abdulrahman, and Ahmed Beg disgusted at not receiving either of the Governments thus left vacant, retired to his fort of Roostakh, and declared himself independant. This produced a war between the brothers, which lasted for two years: at last Murad Beg having with wonderful perseverance dragged an 18-pounder over roads which were supposed impracticable for ordnance, battered the fort, and took Ahmed Beg prisoner. He treated him on this occasion with much kindness, assigned him a house, and a becoming establishment at Tash Koorghan and even entrusted him with some power, which however he seems little to have deserved; for almost immediately after conspiring with Meer Walee, they both broke out into open rebellion, and another contest ensued, which after some months duration was suddenly terminated by the death [1828] of Ahmed Beg,* and the consequent submission of Walee.

From this time the power of Murad Beg may be looked on as fully confirmed. His subsequent wars, or rather forays, have all been aggressive, and generally undertaken for the purpose of plunder. On the death of Abdulrahman Beg, he had conferred the Government of Huzrut Imam on Alum Beg, the son of the deceased Meer, but he conducted himself so ill that after various attempts to reclaim him, Murad Beg was finally obliged to send him into banishment, in which state he died a few months afterwards at Bulk.

Mahomed Beg, his fourth brother, and who has always been his most faithful follower, was then removed from Kolal, and installed in the Government of Huzrut

* Some persons attribute this death to poison. It was certainly suspiciously convenient, but I never could ascertain any other grounds for the charge.

History.

Imam, but the Kolavees who had only been restrained by his immediate presence, broke out into open rebellion, as soon as that was removed, and finding all attempts at pacifying them useless, he at last treated them as he had done the Budukshees;—he razed their town, and the inhabitants, at least such as survive, are now to be seen occupying two villages on the road from Kundooz to Khanaabad.

The remainder of his possessions north of the Oxus, principally about Koorghhan Tippa, have been formed into a small Government, and entrusted to Mahomed Rahim Khan, as second son of Abdulrahman, who has conducted himself so as to satisfy both the Meer and the Ryots. He is said to be a very promising young man and bears a high character generally amongst the Uzbeks. Ahmed Beg left two sons who are constantly kept near the Meer, and treated with distinction, but neither of them has ever been entrusted with a separate command.

Ulugh Beg had no family and his fief of Bughlan and Ghoree have since been ruled by the immediate servants of the Meer.

Political Geogra-
phy.
Boundaries.

I have thus attempted to trace a hitherto untouched portion of Uzbek history—that which should exhibit the rise and establishment of the Kutaghun power in Kundooz. My materials for it have been altogether traditionary, and have been derived from some of the principal actors in the latter scenes described, of whom I may particularize the Meer himself, his brother Mahomed Beg, and his former rival but present subject Meer Walee. For documentary evidence I made every search but totally without success, unless indeed we except an old deed of the sale of land which I got from the Meer himself, and a list of the Oorooghs into which the tribe was divided, which I found at a Mudrussa or Monastery in Khanaabad and to which I shall have occasion to refer when speaking of the population.

The dominions of Murad Beg may be conceived as forming an irregular right-angled triangle, the base extending generally along the line of the Oxus from Wochan east, to a point opposite Tash Koorghhan west: the perpendicular running south from this through Tash Koorghhan, Heibuk, Korum, and so on to a point between Agrabad and Baumeean, where it meets the territories of Dost Mahomed Khan, while the hypotenuse, much more irregular than either of those, may be best represented by a series of curves of greater or less magnitude sweeping into all the windings along the northern face of Hindu Koosh, as well as along the western face of that great offset from it which running north buttresses as it were the elevated plain of Parmere, and in which lie successively the small Tajik states of Doshee, Khinjan, Underab, Khost, Firing, Versuch, and so on through Jirm and Ishkashem until we again reach the great northern base of Wochan.

Area.

The length of this base from Wochan to the point opposite Tash Koorghhan is 335 miles; the length of the perpendicular from the same point to Agrabad is 114 miles; the area of the whole triangle therefore will be about 19,000 square miles, which may be received as an approximative estimate of the amount of country under willing or forced subjection to the sway of Mahomed Murad Beg.

If we now glance over the countries with which he is placed in immediate connection, we shall see, setting out from the same point, that by means of Wocham and Budukshan he is brought in contact with Chitral, Gilgit, Kafiristan and other small states which may be generally described as occupying vallies of greater or less extent amongst the maze of hills formed by that great northern offset from Hindoo Koosh, already mentioned. The inhabitants of these countries being in general either Sheeahs or Kafirs are considered proper subjects on which to exercise the man-selling propensities of their Uzbek neighbours. In this direction therefore the relations are uniformly and incessantly of a hostile nature, evinced on one side by regular and well organized forays driving off indiscriminately men, women, children, and cattle, while the reprisals on the other never reach beyond the cutting off a few stragglers.

Political Geography—
relations with neigh-
bouring states.

Passing westward along the line of the Oxus we find Mahomed Murad Beg's territories, and those of several independant states to the north. The first of these, Shugnan, has more than once been entered by this chief in a hostile manner, but the narrowness of its defiles, the height and ruggedness of its mountains, and the depth to which snow lies, leaving it accessible only in autumn or late in the summer, have prevented his making any thing like a permanent impression or doing more than enforcing an annual tribute of a few slaves, and even for this he makes an equivalent return. Over Durwaz, the next state, he has not been able to assert even this faint shadow of power: it is altogether independant of him and Sultan Mahamed, its Hakim, proffers a voluntary submission to Kokan. Kolal, Koorghan Teppa, and Konbadian have more than once been the seat of a sanguinary warfare. The first of these is now totally depopulated, the other two governed by rules named by Murad Beg, but their revenues and their forces are required for their own defence against the hostile states of Buljewan and Hissar, so that, from these his only possessions, north of the Oxus, he derives neither money nor power. Buljewan he has several times attempted to subdue for the sake of its valuable lead mines of which he is anxious to possess himself, but it is a strong country, is inhabited by the Lukhais, the most audacious and thievish of all the Kutaghun Uzbeks, and is defended by Kutta Khan, a rebel relative of his own, and like him descended from the great Beg. Kutta Khan, though a man of grossly dissipated habits, is a hardy soldier, or rather freebooter, and has not only resisted all Murad Beg's attacks but has even had the temerity in the course of last winter to attempt plundering Koorghan Teppa, a mode of turning his own arts against himself at which Murad Beg was highly indignant, though as yet he has matured no plan of reprisals.

Hissar is a more formidable and better organized opponent under its present ruler Súfé Beg, son of Syud Beg, who nominally acknowledging the supremacy of Bokhara is really independant, and in addition to the town of Hissar rules over Dehinon, Karatog, Regur, and the surrounding countries. Báisúm and Sherabad are the boundary towns between him, and the actual territories of Bokhara.

Murad Beg's boundary line now turns south, and the short space that intervenes between Konbadian and Khooloom (or Koorghan Teppa as it is more properly called,) is of great importance, as it is in this direction that he principally hopes to extend his power, and it is by means of this that he is brought in contact with Bokhara. This takes place not directly but through the medium of the nominally free states Muzar and Bulkh, which each, under a spiritual ruler, have obtained an

Political Geom-
phy—relations with
neighbouring states.

exemption from all taxes or levies of troops, and yet manage to have themselves acknowledged as integral parts of the Bokhara Kingdom. It is only this has prevented them from having been long since permanently annexed to the territories of Murad Beg: it does not however save them from his plundering visits, and while I was at Kundooz, I saw 10,000 sheep driven in from Muzar the produce of one foray. I cannot give a more correct idea of the extent of Murad Beg's power, or the dread which his name inspires, than by mentioning the simple fact, that two months after the date of this outrage, I saw a flock of 5,000 sheep belonging to Murad Beg passing *without an escort* through Muzar on their way to be sold at Bokhara. From Tash Koorghan, south to Agrabad, the boundary line runs chiefly amongst hills, but here he has managed to extend his frontier so as to embrace the Durra-i-Yusuf and Durra-i-Guz, two vallies running towards the south-west in which he has erected one or two small forts, and maintains a body of troops. His relations in this quarter are principally with the Huzaras, whom he plunders and enslaves without mercy. Just at the point of this line he meets the territories of Dost Mahommed Khan, and this connection may be said to be maintained over the several passes of the Hindoo Koosh from Baumeean to Punjsheer. The relations of those chiefs are at present pacific but there is no cordiality, and either would gladly avail himself of an opportunity to distress the other. From the head of Punjsheer the line turns up through Budukshan to Wokhan with the relations already noted.

Now all within this line we have traced is absolutely and completely in subjection to the orders of Mahomed Murad Beg, without further restriction or limitation than he himself may see fit to adopt.

Political Geom-
phy.
Divisions.
Districts.

For the conveniencies of Government he has divided it into three districts, viz. Kundooz, Talikan and Huzrut Imam held respectively by himself, his son, and his brother, and to one or other of these all the minor Governments are subject. An idea of the relative importance of these districts may be formed from the following Table :

Districts.	Principal Market Towns.	No. of Houses Paying Taxes.	No. of Market days weekly.	REMARKS.
1. District Kundooz, Chief Meer Mahomed Murad Beg.	1. Kundooz, . 2. Khana Abad, ... } 3. Ghoree, ... 4. Bughlan, ... 5. Narin, 6. Ishkinrish,	8,000 4,000 2,000 4,000 2,000 2,000	2 2 2 2 1 2	This number of houses is by no means to be found in one spot. An Uzbek town in general consists of little more than a Bazar, the Houses being scattered in little groups of 10 to 50 over the surrounding country to a distance of 6 to 12 Miles and some times even more. Kundooz may have about 1500 houses of every description around the Bazar. Huzrut Imam the same, and Talikan rather more, the remainder being dotted about as I have described. Tash Koorghan is an exception to this rule, its situation rendering it a considerable commercial entrepot.
2. District Talikan, Chief Atalik Khan, son of Meer.	1. Talikan, .. 2. Roostakh, 3. Chaiah, ... 4. Jirm,	6,000 5,000 5,000 3,000	2 2 2 2	
3. District Huzrut Imam, Chief Mahomed Beg, brother of Meer.	1. Huzrut } Imam, ... } 2. Jungkula, 3. Syad, 4. Kouba- dian, ... }	6,000 1,000 5,000 3,000	2 1 2 9	

Tash Koorghan and Heibak, the former containing 8,000 the latter about 4,000 houses, are looked on as forming small separate districts out of compliment to their chiefs the sons of Kilich Ali Beg. For all actual purposes however, such as the muster of Troops, &c. they may be considered as forming part of the Kundooz district. Political Geography.

The individual Governments will be seen in the following list, and as each of them is held on the principle of military tenure the Governors are at the same time the sirdars or chief officers in his army. In addition to the name of the Governor I have specified his tribe or nation, and whethery he holds any other rank as in this latter case his obtaining the Government, has always been a consequence on his personal services. Government.

GOVERNMENT.	GOVERNOR.	TRIBE OR NATION, RANK, &c.
1. Kundooz,	Mahomed Murad Beg,...	(1) Kaysumur Meer.
2. Bughlan,	Rujub Beg,	Tajik, slave of Meer.
3. Ghoree,	Mingle Kul,	(1) Munas.
4. Doshee,	Mubaruk Kudum,	Slave of Meer.
5. Kelagai,	Ayshan Jan,	Syud and Saint—no taxes.
6. Khinjan,	Aman Beg,	Slave of Atma Dewan Beghi.
7. Underab,	Tohra Khan Beg,	Tajik.
8. Khost,	Abdul Aziz Khan,	Tajik.
9. Fering,	Mahomed Niaz Khan, ...	Tajik.
10. Chal,	Burkan,	(1) Temuz (2) Min Bashi.
11. Narin,	Bal Sen,	Uzbek (2) Min Bashi.
12. Ishkinrish,	Imam Kul Beg,	(1) Munas (2) Yessawul.
13. Tala Burfuk,	Doulut Nuzr,	Slave of Meer.
14. Khana-abad,	Monsa Yessawul,	{ Khanazadeh, or hereditary slave.
15. Tash Koorghan,	Meer Walee,	{ Sons of Kilich Ali Beg,
16. Heibuk,	Baba Beg, ...	{ late Chief of Bulkh.
17. Talikan,	Atalik Khan, ..	Son of Meer.
18. Roostakh,	Kurbap Dewan Beghi,...	Khanazadeh.
19. Chaiaab,	Ali Murad Beg,	(2) Min Bashi.
20. Khojeh Gur,	Meerza Murad Beg,	
21. Fyzabad,	Deserted.	
22. Jirm,	Meerza,	{ Son of Buhadur Sha, late Meer of Budukshan.
23. Wochan,	Mahomed Rahim,	Lately put to death by Meer.
24. Huzrut Imam,	Mahomed Beg,	Brother of Meer.
25. Jungkula,	The Meer Akhor, (3) ...	Of Mahomed Beg.
26. Syad,	Aller Dewan Beghi,	(1) Kaysumur.
27. Kolab,	Deserted.	
28. Mominabad,	Shah Murad Khan,	(1) Kaysumur.
29. Koorghan Tippa, ...	Mahomed Rahim Khan,	Do. nephew of Meer.
30. Konbadian,	Yekshi Beg,	Uzbek.

In the foregoing Table No. 1—16 is indicated, form the district of Kindooz :
No. 17—23 that of Talikan, and 24—30 that of Huzrut Imam.

(1) See list of tribes page 83.

(2) Turkish titles.

(3) Master of the Horse.

Population.

We next come to the population which is chiefly composed of the *Uzbeks*, a conquering, and the *Tajiks*, a conquered people. There are in addition of few *Arabs* in whom a thousand years have failed to alter Nomad habits or impair their purity of descent : *Affghans* who having sided against the present ruler of *Kabul* found flight advisable when his fortune prevailed, and *Huzaras* who inhabit the rugged mountain vallies which no one else has thought worth a dispute, and who are tolerated on the bitterest of all conditions, that of yearly supplying a stated number of slaves.

The *Uzbeks* under *Murad Beg* are with the few exceptions to be mentioned afterwards, all of the *Kutaghun* tribe. This tribe, according to the legend, consists of the descendants of one man whose name it bears, and who begot sixteen sons, each of whom became the patriarch of a separate *Ooroogh* or clan. Five of these sons were borne by one mother, and the tribes descended from these are distinguished by the general appellation of *Beshbula*, *besh* being the Turkish for five. The remaining eleven had each a separate mother and bear the common name of *Cheguna*. The enumeration of these clans as I have already mentioned I found in a monastery at *Khana-abad*. The papers unfortunately had no date, nor were the accounts regarding it very distinct. It appeared, however probable that it was drawn up about the time when *Mahomed Khan Beg* crossed the *Oxus*, and when the *Kutaghuns* might be supposed anxious to distribute themselves over their new conquests. The absolute number of families assigned to each clan is of course different from what obtains at present, but I believe it affords no bad estimate of their relative strength, and in this view, I have added it. The locality assigned to each clan is also given, and the number that remained in *Huzrut Imam* and *Kundooz*, affords additional presumption that the date I have fixed on is tolerably correct inasmuch as these places were the first on which they seized, and being also the frontier towns towards the Territories of *Abdoolah*, Chief of the *Kurumma Uzbeks*, whom they had expelled, would naturally be garrisoned with the strongest force.

The list is as follows :

The *Kutaghun* tribe contains 16 *Oorooghs*, viz.

Name of Ooroogh (clan).		Number of Families.	Where Located.
Besh Bula.	1. Kaysumur,	2,000	Kundooz and Khana-abad.
	2. Jung Kutaghun,	2,000	Yungkula and Koostakh.
	3. Lukhan,	5,000	Sung toda and Kolal.
	4. Tas,	5,000	{ 2,000 Khana-abad and 3,000 Koorg Teppa.
	5. Munas,	7,300	Talikan and Huzrut Imam.
Cheguna.	6. Murdad,	1,000	Bughlan.
	7. Basuz,	1,000	Kundooz.
	8. Sir-i-Kutaghun,	500	Kundooz.
	9. Churagh,	500	Bughlan.
	10. Juduba,	500	Huzrut Imam.
	11. Kutaghun Kurasi, ...	500	Huzrut Imam.
	12. Murad Shaikh,	200	Huzrut Imam.
	13. Ajaghun,	200	Huzrut Imam.
	14. Kean,	1,000	Kundooz.
	15. Kudaghun,	140	Khana-abad.
	16. Simiz,	5,000	{ 2,000 Kundooz and 3,000 Kolal and Buljuvân

Of all these clans the Kaysumur is confessedly that of the highest rank, and to this tribe and to the family which from velocity of its movements has adopted the typical name of Kutaghach (Turk—a swallow) Murad Beg belongs.

Population.

The clan Munas has so far exceeded the others in numbers that it is now divided into 7 clans, and the distribution of some of these marks the subsequent acquisitions made by the Uzbeks towards the East and South.

These secondary clans are as follow :—

Name of Ooroogh (clan.)		Number of Families.	Where Located.
Munas.	1. Chuchagar,	1,000	Huzrut Imam.
	2. Chechkah,	1,000	Khojeh i Ghur.
	3. Yughul,	1,000	Talikan.
	4. Sirugh,	1,000	Talikan.
	5. Temuz,	2,000	{ 1500 Ishimish and Chal. 500 Huzrut Imam.
	6. Burka,	1,000	Jibberdak and Narin.
	7. Berja,	300	On River Bunghi.

Three small clans of the tribe Kurumma seem in some way to have got entangled amongst the Kutaghuns, and now form part of Murad Beg's subjects, viz.

Names of Ooroogh (clan)		Number of Families.	Where Located.
Kurumma.	1. Alchin,	500	200 Ghoree, 300 Kundooz.
	2. Kelachi,	200	Ghoree.
	3. Nukderi,	100	50 Khojeh Jiram, 50 Khost.

In addition to these his victory over the sons of Kellich Ali Beg has thrown into his power two other clans of the same tribe, viz.

Kurumma.	4. Kungle,	1,000	500 Heibuk, 300 Khana-abad, 200 Rooshtakh.
	5. Murtun,	1,000	Tash Koorghan.

Of the former of which it will be observed that the better to secure their obedience he has transplanted 500 families into the centre of his own tribe.

The Tajiks were the possessors of the plains previous to the Uzbek irruption. They are generally said to be of Persian descent, a question on which, as being beside the purpose of this paper, I do not mean at present to enter. But I may en passant mention as a confirmation of the general belief the notable fact that all the tribes of Tajik origin who by flying to the hills have maintained their independence such as the people of Chitral Gilgit, Shughnan, Durwas, &c. are invariably zealous of Sheeahs, while those who remaining in the plains have become subject to the Uzbek yoke are equally rigid Soonees. For this observation which appears to me worthy of record, I am indebted to Lieutenant Wood, I. N.

Population.

My attempts at ascertaining the actual amount of population were at first totally unsuccessful, my inquiries eliciting nothing further than professions of ignorance or ridiculous exaggerations. Thus the Kutaghuns, I was told, were two lakhs of houses, the Tajik *beshumar* (countless) and as far the Huzaras they were numerous as leaves in Vallambrosa, nor was it until after a three months residence amongst them, incidentally questioning Uzbek about Tajik, Kurumma about Kutaghun, Tajik about Uzbek and Huzara, and using the information of some Affghans long resident in the country as a check on all, that I was enabled to get an estimate which I could consider satisfactory. That which I now subjoin is not only the result of numerous such enquiries, but has been checked by calculations made from the amount of revenue, the number of the Army, the superficial extent of the country, and other such data. I therefore believe it to be worthy of as much confidence as is due to any thing short of actual enumeration.

The state of Kundooz then contains :

Uzbeks...	{	Kutaghuns*	35,000	Houses.
		Kurumma.....	3,000	
		Tajiks	5,000	
		Affghans	5,000	
		Huzaras	1,000	
		Arabs	1,000	
			Total...	104,000

After having arrived at this conclusion by the means abovementioned, I was not a little pleased when a Hindoo in my employment who was totally unaware of the result of my enquiries brought me the following estimate of the houses in the three districts of Kundooz, Talikan and Huzrut Imam, which he had got from a man of his own caste who was employed as a tax receiver by Murad Beg :

District of Kundooz contains	60,000	Houses
Talikan	25,000	
Huzrut Imam	20,000	
		Total... 105,000

The approach is so near that I think we may receive this result as certain.

Now calculating at the usual rate of $4\frac{1}{2}$ individuals per house, we shall have a population of 468,000 or 472,000 according as we assume the former or latter estimate. But it appears to me either of these numbers would be too high. Few Uzbek families count more than two or three children while many marriages are altogether barren.

* The Kutaghuns say of themselves that they are 60,000 families ; careful inquiry leads me to the belief that they certainly amount to 42,000, of which about 35,000 as above stated are subject to Murad Beg, and the remaining 7000, chiefly of the Clans Lukhai Tas and Simiz dwelling north of the Oxus are independent.

For this therefore a deduction must be made, but a still greater for the mortality which occurs amongst the Tajik inhabitants of the hills whenever, as is common, they are transported to the plains. This I have already alluded to in the case of the Budukshees, I shall only adduce one other evidence of its extent and it shall be from my own personal observation.

Population.

In riding through the fens below Huzrut Imam, a short way from the banks of the Oxus, I noticed a village which though of considerable size, was but of very recent construction as its half finished huts, the scarcely made paths between them, and the small portion of land around as yet brought under tillage abundantly evinced. At its termination I was astonished to see a grave-yard, in which I counted no less than 300 graves, and probably half as many more remained. These too were quite recent, insomuch that on few of them had the grass even begun to grow. "Tell me," said I to an old man who was lingering near the spot, "what people you are, and what misfortune has fallen on you." "We are Tajiks," replied he, "from Mominábád: last Ramzán was a twelve month since Mahomed Beg brought fifteen hundred families of us here, and I take an oath that not eight hundred *individuals* are now remaining. This grave-yard," added he, "is only half, there is another equally large at that end of the village."

Making the deductions rendered necessary by the foregoing facts, and allowing also for the effects of wars, slaving, and the indulgence of unnatural propensities, carried perhaps to a greater extent here than in any state in all Asia, I do not think we can estimate the population at a higher rate than $3\frac{1}{2}$ or at most $3\frac{3}{4}$ per house, which, on the return of 105,000 houses, would give a total of 393,750. To make it round numbers say the state of Kundooz contains 400,000 souls.

Murad Beg being indebted for the chief part of his Territories to the right of conquest, is considered as holding in himself the fee simple of all the lands under his sway, nor can they be cultivated without his consent and sanction.

Revenue.

This however is easily obtained; in fact the disproportionate smallness of his population to the extent of his territories, not exceeding 21 to the square mile, has shewn him the necessity of holding out every encouragement to new settlers, and land is offered to whoever will take it on the easy terms of paying, if agriculturists, one-tenth to one-eighth of the produce; if sheep farmers, one-fiftieth of their stock annually. The difference in the rate of lands is regulated within the above limits by their proximity to or remoteness from water, and about Rooetakh and Talika there are I understand large tracts under cultivation, which pay no rate of any kind, but these belong to old retainers of the family, immediate relatives, and personal friends who had afforded assistance to the Ameer in his early struggles.

Those taxes (perhaps we might more properly term them quit-rents) on agriculture and pasture form the first, and if taken together the most important source of Murad Beg's revenue. They are always collected in kind, and their united value cannot fall short of and probably considerably exceeds a lakh and a half of Rupees.

Revenue.

Next those comes naturally the House-tax. This is of four different rates, viz. $\frac{1}{2}$ R., 1 R., 2 Rs. and 3 Rs. The number of houses on which the second rate of assessment (or the 1 Rupee) falls, forming more than half of the entire numbers. The heavier rates are levied in general on the shops or other substantial dwellings in towns and the lowest or $\frac{1}{2}$ Rupee rate on the houses of the poorer orders. This rate is collected in money, and my different statements all agree in making the amount between eighty and ninety thousand Rupees.

The customs and transit duties on the grand Kafil roads from Bokhara to Kabul are farmed by the Hindoo Atma for 40,000 Rupees. A few years since he had them for 25,000; they were then raised to 30,000 Rupees, at which rate they continued until two years ago, when Murad Beg demanded 40,000 Rupees, which Atma consented to give, but just before my departure a further demand that they should be raised to 60,000 Rupees was made, and on Atma declaring his inability to afford this, the farm was taken from him and some of the chief's own men now attend to receive the duties.

There are some small internal taxes which at the utmost do not exceed two thousand Rupees. Slaves are annually sent by the Huzaras and other surrounding states. These too are to be looked upon as a source of revenue, and from the readiness with which they find a sale may be entered amongst his money receipts. The plunder which he derives off in his forays, is a regular source of revenue, though it can scarcely be submitted to calculation.

He receives further a small tax on the gold sand collected in the bed of the Oxus and its tributary streams, and this, together with the produce of his own domains and gardens, cultivated by compulsory labor, may be said to complete the list of his financial resources.

The Schedule might run as follows :

	Rupees.
Grain received as tax or quit rent on crown lands, value	1,50,000
Sheep (2 per cent. on 15 Lakhs, 30,000 head at $1\frac{1}{2}$ Rupees } per) value	45,000
House Tax in money,	96,000
Grain, produce of Meer's lands, about 350 Khurwars, at 80 } Rupees per	28,000
Fruit, ditto,	5,000
Farm of Customs and Transit money,	40,000
Lesser Customs (internal) about	2,000
Tax on Gold,	5,000
Sale of Slaves, annual average,	25,000
	<hr/>
	Total Rs. 3,96,000

The Meer is also entitled to the entire of whatever plunder may be taken when he is himself in the field, as well as to one-fifth of whatever may be taken by his subjects acting under his permission but without his presence. I have no means of

estimating the value of this source of revenue, yet it cannot fail to be considerable. He seldom allows three months to pass without a regular organised foray which he directs in person: as for his subjects they are always plundering.

Revenue.

No tax is levied on cows, horses, camels, fruits, dye-stuffs, and as far as I can learn, none on home grown silk, unless sent out of the country, in which case, they all of course become subject to export duties. Cotton is taxed in the same way as grain, but I have not been able to ascertain the amount, which however cannot exceed two or three thousand Rupees.

These may appear small resources for a man who is the terror of all his neighbours, and seems to insult each of them in turn with impunity, but small though they be, his expenses are smaller still, his army which would form for the most important item being for the greater part supported without any direct demand on his revenues, in a mode which I shall next proceed to explain.

Every Government under Mahomed Murad Beg is held on the principle of Military tenure, each chief paying a small money rate but undertaking to hold a certain number of men properly mounted and armed in constant readiness to obey the Meer's summons. Nor is this by any means a nominal stipulation. The troops are seldom two months without being called out for the purpose of conquest or plunder, and any deficiency in number or equipment, is at once remarked and punished; if slight, by the imposition of a fine; if important, by loss of rank, the Jagheer being immediately transferred to some other officer.

Army Levy.

Having seen the greater part of Murad Beg's troops on actual service, and having been on terms of intimacy with several of his chiefs, I can speak with the more confidence as to the mode of levy, numbers, pay, equipment and efficiency of his army. The levy is made by each chief within his own district, apportioning out the number of troops he is obliged to furnish on the number of houses under his authority. In this manner a certain number of householders are obliged to club together, and supply from among them one man with horse and accoutrements complete, which also they must constantly repair or renew, so that they should be always in serviceable order. The heaviest rate of assessment is one man from three houses, this takes place immediately under the Meer's own eye, and chiefly amongst the Uzbeks of whom he thus secures a greater proportion; the lightest is one on fifteen houses, and this rate prevails chiefly amongst the remote Tajik states at the foot of the mountains. By this means a double benefit is gained, for as the soldier pays no taxes to the state, an immunity is thus granted by the chief to a larger proportion of his own tribe, by whom also the privilege of plundering is highly prized, while the Tajiks who are less warlike, are equally pleased at being allowed to compound by a somewhat increased rate of taxation for exemption from military service.

The exteme of this levy are, as I have stated above, one on three houses, and one on fifteen: but the rate followed in far the greater number of cases, is about one on seven.

Army Numbers.

Now as to the numbers. On the 12th February 1838, I saw Murad Beg's army move out to plunder the country about Akeka (below Bulk) in the following numbers and divisions, viz.

No. of Division.	No of Men.	Under whom.	REMARKS.
1.	3,000	Meer,	From Kundooz—more than half these are mounted and armed by Meer himself, the remainder is levied as explained above.
2.	1,500	Moosa Yessawul and his brother Kurban	
3.	1,000	Dewan Beghi, Burkan Temuz,	From Khana-abad and Roostakh. This is called <i>Dust-i-Mundás</i> , as being principally composed of Uzbeks of that <i>Oorogh</i> living about Narin-chal Ishkimish.
4.	2,000	Atalik Khan, son of Meer,	From Talikan—500 mounted and armed by himself—rest levied on Ryots.
5.	1,200	Yekchi Beg, in absence of Mahomed Beg, brother of Meer,	From Huzrut Imam—400 mounted and armed by Mahomed Beg—100 by Meer of Konbadian, rest on Ryots.
6.	1,000	Under their respective Chiefs,	Principally Tajiks—520 from Ghoree and Koorum 180 under Ab: 100 Khost, 150 Khinjan, 50 Fering.
7.	500	Meer Wallee,	From Khooloom.
8.	300	Baba Beg and Serife Beg,	From Heibuk.
9.	300	Khush Mahomed Min Bashi,	From Brighlan.
Total present, } 10,800			

To these we must add the following who are borne on the regular Muster Roll, but who for the causes assigned opposite each were not on this occasion present.

No. of Men.	Under Whom.	Remarks and Reasons for Absence.
600	Mahomed Beg, brother of Meer,.....	From Huzrut Imam—muster not complete on account of illness of their Chief.
500	Meerza,.....	From Budukshan—not called on account of distance.
500	Aller Dewan Beghi,...	Syad—left to keep in check the rebels of Kolab.
500	Mahomed Rahim, Nephew of Meer,	Kunghan Tippa—to check the plundering Lukhais.
300	Killick Beg, Romutoolah, Syud Mahomed,	} Syghan, { Principally Tajik, towards the Kabul } Kamurd, { frontier, left on account of the distance. } Dushtsafaid, }
Total absent, } 2,400		

On his return from this expedition, Murad Beg ordered an increase to his army of 2500 men, which he distributed amongst the several Governments, taking also a share on himself and assigning a share to the numerous saints (pirs) who have long swarmed in his dominions, many of them enjoying comfortable villages and jagheers without contributing any thing further than their prayers to the benefit of the state. This levy was proceeding actively when I left, and I have no doubt has been since completed. The total forces of the Meer, therefore, at all times ready for active service, and which as I witness can be mustered within seven days from the issuing of the order, may run thus—

Army Numbers.

	<i>No. of Men.</i>
Present at expedition of 12th February, 1838,..... ..	10,800
Absent from various causes as per list,..... ..	2,400
New levy,..... ..	2,500
Grand Total,	<u>15,700</u>

These troops are good horsemen, and of the number about three-fifths are Uzbeks and two-fifths Tajiks, with a sprinkling of Chitralees, Budukshees, and Huzaras.

The expense of maintaining these troops falls as we have said principally upon the Ryots, and the rate is 5 jouals or bags (18 stone to each) of wheat for each man, and 5 of barley for his horse per annum. In addition a small money fee of 5—20 Rs. is generally given by the Chiefs to their own immediate followers, and every soldier in the army is entitled to a present of a piece of cloth, and a turban at the feast of the Eed i Kurban from the Meer himself. The number of pieces of cloth thus issued yearly, I learned from the Hindoo who had the contract, amounted to 16,000, and as each of the Chiefs gets a few pieces extra for himself, I consider this as an excellent, indirect confirmation of the above estimate of the strength of the army.

Army Pay.

Of the entire numbers of men, about 3,000 are mounted on the horses of the Meer himself, his son and his brother.

Amongst these is a corps of Jessalchis, 750 strong, each of whom receives as money fee 10 rupees per annum, together with a pelisse of scarlet broad cloth and six bags of cotton pads in addition to the ordinary allowance of wheat and barley. The cloth issued to all others, is the common cotton cloth of the country—a piece of Bokhara silk or Europe chintz is considered a present for a Chief.

Plunder is looked to as making up the rest of a soldier's means. It would be fruitless attempting to estimate the average of this source of income, but I was able to ascertain that the Chief of Syghan with 124 horsemen during the year 1837 had realized from the sale of slaves whom he had seized amongst his Huzara neighbours, 7,470 Rs. of which half according to custom being his, and half to be divided amongst his followers, a single horseman's share would amount to about 30 rupees.

Army Mounting,
Equipments and Efficiency.

The horses are generally good, though to our ideas under sized, and it is well known can make long marches, and sustain great hardships. They are also patient of hunger, their food being always scanty, and when on actual service reduced to three handfuls of barley a day about the minimum as it would seem on which a horse can live and work. I was curious to learn how this system so different from ours answered, and I ascertained that in the foray to which I have already alluded these horses carrying in addition to their rider their own provision and his for 6 days, about 50lb. extra weight, marched the first day in snow and rain 35 miles; two days 50 miles; three days 55 miles, and on the night of the same day after a rest of 4 hours, 30 miles further, so that Khanaka, the village on which the march was directed, was surprized and sacked at sunrise; on the four days and before noon the cattle of all the surrounding territory had been driven off and the whole party had made 10 miles on their way back, the horses having thus completed 95 miles within 36 hours, together with whatever additional travelling they may have had in collecting the booty. Several horses they allowed to me, were lamed or otherwise knocked up by this march, my wonder was that any of them escaped. The Turkoman horse of which so much is spoken, is not to be found in Murad Beg's ranks. Horses from Bokhara, Shehr i Subz, and about Bulkh, from 14 to 15 hands and upwards, are ridden by the Meer, his Chiefs, and their principal followers, to a number in all perhaps of 1500 or 1800; but his troops in general are mounted on the small country horse I have mentioned, and which averages from 13 to 13-2 in height.

The arms are the sword, the spear, and the matchlock.

The sword, called Togh, has a straight heavy blade, measuring from 26 to 30 inches in length, broad above, but curving to a point below. The handle is without guard of any kind; in fact the whole weapon more nearly resembles a large knife than a sword. They know no exercise with it, seldom think of giving point, but generally strike heavy downward blows, which inflict wounds very dreadful to look at, but in a surgical point of view, comparatively speaking, little dangerous.

A shield is occasionally to be seen, but it is looked on rather as an ornament.

Army Equipments
and efficiency.

The spear I should pronounce a most inefficient weapon, and many of the troops carry no other. The shaft is generally made of poplar as they have no better wood in the country, and has the disadvantage of being heavy and apt to splinter. Its length is 12—18 feet and that of the blade 9—12 inches; if the first thrust of it is put aside, which to a moderately steady swordsman would be not at all difficult, he would then have his antagonist completely in his power.

The matchlocks is long and unweildy; it is however generally well bored, and will throw a bullet a considerable distance. I found by actual enumeration that the proportion of spears to matchlocks in Murad Beg's army, was as 1 to 14. The Jessalchis are armed each with a wall piece so heavy, that to fire it they are obliged to dismount and lay it on a rest. These things must be carried more for shew than use, the recoil is so great as to disable a man's arm after firing a very few shots. There is not a firelock (flint) in the whole army, nor can they be got to consider it

as at all comparable to the old matchlock. On my arrival I presented Murad Beg *inter alia*, with a very handsome Sindian gun, fitted with an English lock. He seemed much struck with it, but before I left, the lock had been removed and a port fire substituted for the trigger. A pistol is another weapon not to be found amongst his troops, and one of which he has such a dread, that he will not allow it to be brought to his court. Knives are pretty generally worn but they are rather for domestic than warlike uses. Murad Beg's troops learn no exercise or discipline of any description. They do not even practice themselves to the use of the spear or sword, as irregular horse generally do, nor have I ever seen one of them putting his horse through any kind of manege; their spare time seems rather employed in cultivating a small patch of ground to eke out their scanty pay, and enable them to support life. When called out to take the field, each horseman brings with him gram and bread for his horse and himself sufficient to last 6, 8 or 10 days. Their campaigns in ordinary cases are of no greater duration, and this at once shews a grand superiority which Murad Beg has over his neighbours; he can at any time make an incursion on their territories without its costing him a rupee, while their soldiers holding under a different tenure can only be collected to oppose or punish him at a considerable expense.

Army Equipments
and efficiency.

From what I have said then, I think it will appear that this army is chiefly valuable for the facility with which it is collected, and the means which it possesses of supporting itself for a limited time. It is totally incapable of opposing regular troops, or even of meeting in the field a brave undisciplined force, such as the Affghans, but it might if well directed, be employed with the greatest effect in surprises, in plundering stores, in attacking escorts, in making night assaults, in harassing a regular army on its advance, and cutting off its supplies and communications. These services it would perform well, and I believe for a very moderate remuneration. When the Persians advanced on Meinuma last winter, I had offers from the Chief of Shibbergaum (Meer Roostum Khan) that if one lac of rupees were supplied, the lesser states then threatened by Persia, would undertake to furnish 40,000 men, and so employ them, that not a man of the Persians should recross the Murghab. And I have no doubt he would have performed his contract.

Of cannon Murad Beg is said to have eleven. One is a 36-pounder which formerly belonged to Nadir Shah; it has been injured by spiking. Another, an 18-pounder, is the only one mounted, and its carriage is very bad. Two more, 3 or 4-pounders I saw, when brought out to celebrate the Eed, the rest I have not seen. There is nothing which an Uzbek dreads more or understands less than a cannon. They attempted firing on the occasion to which I have referred, I believe to impress me with an idea of their skill, but neglecting to stop the vent previous to loading, the unfortunate Cannonier had the rammer blown from his hand, taking with it two of his fingers.

Cannon.

They manufacture a sort of coarse gunpowder for their own use, but though sulphur, saltpetre and charcoal are abundant, so little is their manufacturing skill that a better article can be bought at Kabul for half the price. The gunpowder mills are at Talikan, Ghoree, and Bhuglan. Mahomed Murad Beg is said to have 100 camel loads of powder in store, but this is probably an exaggeration. His

Military Stores.

Military Stores.

magazine is situated beneath his fort at Kundooz. He has also a good quantity of lead, and to secure himself an unfailing supply has been the object of his numerous efforts to possess himself of the country of Buljewan and its rich mines of this metal. Disappointed by the obstinacy of the people there, whose situation enables them to bid him defiance, he has now commenced enquiries in other directions, and just before I left Kundooz, he had sent into the Huzara Mountains to look after a lead mine, which it was reported was to be found near Dargan.

Forts.

Kundooz, Huzrut Imám, Talikan and Roostak have all Forts, which serve as depositories for plunder, but could not make any serious resistance if attacked with guns. Yungaruk near Tash Koorghan is a more regular fortress, and has lately been repaired with much care and furnished with outworks for musquetry. It lies on the road by which the Bokhara troops will probably advance, if ever they make an attack on Kundooz. Its situation however is so little commanding, that it might safely be turned and passed, leaving a sufficient number of men to keep the garrison (not more than 500 to 800) in check. The Fort at Tash Koorghan is well situated, but the works are much decayed; Habuk, inside the pass, is, I am told, a place of some strength.

The character and politics of Murad Beg, with what is likely to occur at his death.

A keen perception of his own interest with an unwearied and unscrupulous activity in working it out, form the prominent features in the character of Mahomed Murad Beg. Viewed relatively to his station, he can scarcely be said to have a virtue or a vice, by which I simply mean that he neither exceeds for good or evil the strict dictates of worldly prudence. He is brave, but will avoid a fight which holds out no hopes of plunder; he bestows rewards when fairly earned, but he is not, nor does he pretend to be generous; he has no desire for glory, but he covets increase of territories and revenues; he acknowledges in words the supremacy of the King of Bokhara, and plunders his frontiers when left undefended; in his early struggles he was cruel on principle, but having gained his end, and overcome all opposition he has now much relaxed and unnecessary punishments are seldom inflicted; he affects to honor the Pirs, or national saints, because he thus flatters a prejudice, and conciliates the good will of his people, but he does not suffer this to divert him from any practical good in his new levy of troops; and the Pirs are ordered to furnish 1000 men; he professes the most bitter hatred to Shiahhs, whom he calls Kafirs and sells as slaves. Yet when the Persian army advanced to Meimuna, he was so far from granting the aid to oppose them which the lesser states demanded of him, that he actually took advantage of their presence to plunder Akcha; finally, he has no views of policy beyond the establishment of an organized system of maraude, and no plans of conquest beyond the determination to possess himself of such or such a district which from vicinity or other local circumstances, may for the time being have attracted his cupidity; such is Murad Beg. He has no caprices to be humoured, no passions to be ministered to, and afterwards turned to advantage. He has no weak side (if it be not a hastiness of temper now much diminished by age) at least none that I could discover in a three months' residence at his court, and the best proof of this is, that he has not a single councillor or favorite who is able to influence his decisions. "I can make a suggestion," said Meerza Budeea, who being his Physician and in considerable

favor has opportunities of private intercourse not enjoyed by any body else. "I can make a suggestion or offer a hint,—I cannot venture more, and no other man in the country dare do so much."

Character and politics of Murad Beg.

His plans are all the result of his own deliberations, and are never disclosed until actually put into execution. His brother was the only person entrusted with them, and in former days was even consulted in their formation, and supposed to have had some influence, but this has ceased.—"He is blind," observed the Chief, "and therefore timorous, why should I consult him now."

Murad Beg is tolerant to a high degree when his interest lies that way. At the moment when Hindoos were undergoing an ardent persecution at Bokhara—treated with undisguised contempt—obliged to assume a peculiar dress—refused permission to ride on horses—and ordered to bury not burn their dead—they were in the enjoyment of every civil right and privilege at Kundooz—nay to such an extent is toleration carried, that Atma, the Hindoo farmer of taxes, has Mussulman slaves in his field, and Mussulman women in his harem. His treatment of this man affords another insight into the character of Murad Beg. In his early struggles Atma had advanced him I believe some money, and assisted him in procuring a loan. As territory after territory fell into his hands, he entrusted them to Atma to arrange the taxes and being too busy to take account of these matters himself, Atma it is said realized and embezzled considerable sums of money. Of late years since he has less to do, these matters have come to the knowledge of the Chief. He has made no apparent change in his manner towards Atma, but he has commenced under various pretences squeezing money out of him. Now it is a loan he requires—now a serai to be built and which he tells Atma to erect for him:—but his most direct method is by increasing the rate at which Atma farms the taxes. A few years ago he had them for five and twenty thousand rupees, then for thirty, two years since it was raised to forty, and now the Meer demands sixty. To Atma's declaration of inability to pay this sum, he merely said, "Well I must send a man of my own to look after it"—for he is perfectly aware that this farm of taxes is the only means by which Atma maintains his station in the country, and that the loss of this would sensibly affect all the mercantile speculations in which Atma's money is embarked.

The Meer is strict in the execution of justice, at least according to his ideas of it. Thieves are executed without mercy, and a gallows in front of his own fort at Kundooz, his brothers at Huzrut Imam, and his sons at Talikan, indicates the persons invested with this baronial right. It must be allowed that in this instance his severity has been effectual. Robbery is unknown within the Territories of this Robber Chief, travellers all go unarmed. Murad Beg has no ideas of general policy. His mind embraces exactly one object at a time, and it is sure to be an object of interest and importance in *itself*, and this object he keeps unceasingly in view, and suffers nothing to divert him from it until attained. His present object is the possession of Bulk. He has already had Bulk in his power, but was driven out as I have related by the King of Bokhara. Finding force would not do, he next attempted it by craft. He gradually extended himself beyond Tash Koorghhan, strengthened his troops in the Durra i Yusuf and Durra i Guz, kept men con-

Character and politics of Murad Beg.

stantly on his boundary line (a hill between Tash Koorghan and Muzar) under pretence of clearing the road of robbers, and often three or four years spent in this manner, thinking he had accustomed the inhabitants to his presence he ventured to erect a small fort, alleging that his men were much exposed to the weather. This passed unnoticed as it was very near the boundary line, when all of a sudden it was found that he had commenced erecting a fortification four kos farther on, and actually within sight of Muzar. The Khan of Muzar sent to remonstrate, and was answered that it was merely done for the convenience of water which could not be had so high up as the troops before encamped. This was true, but his well known character left no doubt of his ulterior designs. News was at once sent to Bokhara and Lungur Khana (for so the fort was called) was barely finished and garrisoned before it was reported that an army was preparing to attack it. There were considerable delays, and Murad Beg began to hope all was safe, but the army did come at last, and sat down before the fort in the month of November 1837, just at the time I was on my way to Kundooz. In this emergency Murad Beg was not for a moment at a loss how to act. He instantly issued orders to assemble his army and at the same time sent a private message to the saint of Talikan, a man whose piety causes him to be almost worshipped by the whole Kutaghun tribe, and whose word is to them a law. Accordingly the chiefs had scarcely met in Durbar and Murad Beg was with apparent earnestness proceeding to give orders to each when a messenger from the saint entered.

“Mahomed Murad Beg,” said this trusty envoy, “Syud Khoja Kasim sends you greeting, who are you that you should fight with a King. If the troops of Bokhara enter your territories defend yourself, and may you prosper, but if you go beyond your boundaries to attack them the blood of the faithful who fall will be on your head.”

Of course all thoughts of opposition were relinquished and the garrison left to themselves soon capitulated. About two months afterwards old Meerza Rahmut, chief secretary to Murad Beg, entered my room—“Great news to-days,” said he, “the King of Bokhara is sending an embassy to us to ask us to join in a grand confederacy to go and drive back the Kafir Shiahhs (the “Persians”) from Herat:”—“and what answer will Murad Beg make to the proposal,” said I—“Oh,” replied the Meerza, “if they give us *Bulkh* we will go, if not we will stay at home and defend our own country when it is attacked.”

In affairs of internal policy Murad Beg seems particularly to attend to two objects—first, that as many of the sirdars as possible should be relatives or creatures of his own, and in this he is not a little assisted by the singular fact that the Oorooghs or clans of the Uzbeks though so carefully distinguished have nothing like hereditary chiefs. “Who is the head of your clan?” said I to Mingh Kul, the present Governor of Ghoree, and a man of much influence in the great Ooroogh of Munas: “I am now,” replied he, “but you may be tomorrow if the Meer wishes.”

The workings of this system will be observed on referring to the list of Sirdars or leading men, in which I have marked the clan or affinity to the Meer of each.

The other object of his internal policy is that an order sent by him should be implicitly obeyed through all his dominions. While we were his guests there occurred I think but two instances in which we experienced any thing approaching neglect from his officers. One was at our first entry into his territories from Baumeean, when the Governor of a small village who had been ordered to entertain us, supposing that like other guests of the Meer, we would have taken his supplies without any payment, absented himself until we had passed. The other, also, on the extreme verge of the kingdom, was the case of the Meer of Wochan, who did not afford Lieut. Wood as much aid as he had been ordered in getting to the source of the Oxus, and further received a present of a horse from that gentleman in acknowledgment of some little services he had rendered.

Character and Politics of Murad Beg.

Of these two Governors who had so offended, the one was expelled his government, and the other put to death in the Meer's presence before we had left the country. It is scarcely necessary to add that in neither case did the complaint come from us, nor were we even allowed an opportunity of interceding for the unfortunate men, of which we would gladly have availed ourselves.

His foreign policy is equally simple. It consists in plundering all his neighbours and going to war with none of the stronger. We have seen how he avoided meeting the Bokhara troops before Lungur Khana, yet no sooner had they demolished his fort, and recrossed the Oxus, than he marched to Akcha 50 miles beyond Bulkha, and 70 beyond the site of the fort which had given such offence, plundered the whole district, and contrary to all custom in a Soonee country, even led away into slavery several of the inhabitants.

That he is on the whole favorably disposed towards the British name, I infer both from the general tenor of his conduct to myself, and from the letter to the Governor General, with which he entrusted me on my departure: but I do not for a moment suppose that he would in any way forward our interests, unless we could shew him that they involved benefits to himself—in plain English, his services are to be bought, and he would make them worth the price paid for them.

In fact all his policy is the result of that kind of mother wit which is called *shrewdness*, and which seems long since to have taught him what Dost Mahomed Khan, a man every way his superior in intellect, has yet to learn, how truly absurd it is for man to go to war, who has no treasury.

One mistake he does commit and that is the never-ceasing attempt to colonize the deadly fens of Kundooz and Huzrut Imám into which he almost yearly imports numbers of wretched Tajiks or Budukshees only to see them melt away before his face "like snow wreaths in thaw," yet even this is the result of principle. Because the former rulers of the Kutaghuns lived at Kundooz, he thinks it right he should live there too, and he points with great justice to the advantage of its central situation when his troops are to be collected. But then he goes on to argue that because he lives there, he sees no reason why the people of the hills should not live there also. I ventured to suggest that a reason might be found in the fact that they invariably died, but he did not appear to feel the "*vis consequentiæ*."

Self interest I have said is the groundwork of all his actions. To such an extent has this operated, that he has not taken the slightest precaution towards insuring

Character and Politics of Murad Beg.
What is likely to occur at his death.

the succession to his son. He is himself the sole link that holds together the discordant elements of which his government is composed, and their dissolution will be a necessary consequence of his. Distinguished merely by good nature and a fondness for field sports, Atalik Khan wants all the intensity of character that has raised his father to power. He is neither feared by his enemies, nor respected by his friends. The Kutaghuns confess he is unequal to filling his father's place, and the Tajiks openly refer to his succession as the opportunity for their result. The moment Murad Beg dies Meer Wullee will declare his independence, and his revolt will be followed by that of all the inhabitants from Tash Koorghhan to Baumeean, which line of country will then remain to be disputed between him and his brother Meer Baba Beg. This dispute I apprehend will be of no long duration, the latter will be driven out, and probably compelled to take refuge, as he did before at Bokhara. Under any point of view these are the two chieftains into whose hands, after Murad Beg's death, the command of the high road from Bokhara to Kabul will fall,* and with a view to this event, I took particular pains by visits, letters, and a few presents to impress them favorably towards the British interests. I have received from both every mark of friendship in return. They each presented me with horses, Meer Wullee, who is a poet, with a book of his own poetry, and Meer Baba went so far as to address letters with a present of a horse to Captain Burnes, desiring to be considered the well-wisher and servant of the British Government.

Another result of Murad Beg's death will be, that the few remaining Budukshees who still drag out a wretched life in the fens of Kundooz will at once return to their own homes, and attempt to re-establish their independence under their Meer, who is now under surveillance at Kundooz. There will probably be so much confusion amongst the Uzbeks, that their return will be unopposed. The only doubt of their success is to be founded on the paucity of their numbers as I really believe a very few years more will see them all but extinct. Several families however have taken refuge in Kokan, as well as in Chitral and other unsubdued districts, and these will all return to their native hills and vallies, which they love with the ardor so universal amongst the inhabitants of mountainous districts.

The third dismemberment will be of the states north of the Oxus, which it is not improbable may fall into the hands of Katta Khan, the present chief of Bulje-wan, and who besides being of the Kaysumur or royal tribe of Kutaghun, has the additional recommendation of the credit gained by his long struggles with Murad Beg. The man however is essentially a dissolute and abandoned character, in a state of frequent intoxication from bhang, chers, &c. so that I consider it unlikely he will make any further advance towards establishing a supremacy in his own tribe.

To whom this will fall, is the last point that remains to be considered.

The circumstances of family habit, and the influence of his father's name, will probably maintain Atalik Khan in a sort of loitering superiority, until some more daring chieftain may arise to push him from his seat. Every man is kept at present

* Late circumstances suggest entirely new view regarding this part of Murad Beg's dominions, Shah Sooja as soon as reinstated in power, will certainly wish to claim it as an old fief of the Affghan Monarchy, and his claim can be strongly grounded on the treaty of 1789 between Shah Murad and Taimur Shah which positively assigned the province of Bulkb to Kabul. How far it may be to our advantage to support this claim after Murad Beg's death will in a great measure depend on the kind of Government established by his successor: at present it is perfectly clear that such a claim would only tend to wasting in struggles with the Uzbek power which the Affghans will probably require in all its unity to defend themselves against attacks from the westward.

in such a complete state of subjection by the overpowering influence of Murad Beg that it is impossible to conjecture who this chieftain may be, but Mahomed Rahim Khan, son of Abdulrahmun, and nephew of Murad Beg, at present Governor of Kurghan Tippa, is said to be a young man of talent and enterprize, though he has the prudence not to make either of them so conspicuous as to excite jealousy. The name of Kooat Khan is still respected by the Uzbeks, and some of his posterity exist in exile at Bulkh. Meer Wullee would undoubtedly be the man, but that he is of the tribe of Kuruma, and the Kutaghuns however indifferent as to other points have never yet obeyed a master who was not one of themselves. For this reason I take no notice of the claims of Mousa Yessawul, who though a Tajik, or rather the descendant of a Budukshee slave, is yet one of the principal Sirdars of the Meer. He will however, from his experience and conduct, be a most valuable aid to which ever of the competitors can secure him in his interests.

Of what is likely to occur after Murad Beg's death.

There seems however no reason to suppose that these speculations are likely to be speedily brought to the test. Murad Beg though in his 59th year, is to all appearance perfectly unbroken. He has never injured his constitution by excesses of any kind, unless we apply that name to the fatigues he has undergone, nor except habitual hæmorrhoids and an occasional attack of cholic probably induced by repletion, can I learn that he has ever suffered from any illness. To the climate of Kundooz he seems perfectly inured, and merely takes the precaution of removing from it to Khana-abad during the intense heats of summer and autumn.

Russia has sent agents to Kábul, disturbed our negotiations and agitated to our very frontier. *Fas sit et ab hoste doceri*—the same game is open to us in Turkistan; besides the time is come when agents must be sent there were it only to secure ourselves information, the want of which might expose our whole frontier to an unforeseen invasion. The ostensible object of the mission may be commercial connected with the opening of our fair on the Indus, which it appears to me, should be one of the earliest points attended to as soon as the establishment of a paramount influence at Kábul shall have rendered our base secure. The restoration of Shah Shooja will give us a great renown through the whole Uzbek nation, and the time to take advantage of such a feeling is while it is fresh. The visits of Moorcroft and Burnes, and the reports of merchants who resort to the Indian market, have made us well known at Bokhara, and I think a mission there, as proposed by Meer Hyder to the former, and the Koosh Begee (Prime Minister) to the latter of our travellers, would be favorably received. Murad Beg should be by no means neglected on the way, as it must always be remembered, he holds the key to the entire communication, and an answer to the letter which he addressed through me to the Governor General, would be considered a gracious act and tend to preserve the good feelings which he already entertains towards us.

Of the kind of connection we should maintain.

The lesser states, such as Aleimuna, Shebbergaum, and Khoee, and Serupool, should be encouraged to communicate with the envoy. The knowledge that we were unfavorable to the designs of Russia and Persia would go far to conciliate the good will of the Khivans: it is a well known Persian proverb, "*Dooshmun-i-dooshmun dost ust*,"—the enemy of an enemy is a friend. Kokan is where we are perhaps less known than in any other part of Turkistan, but the singular attempt so lately made by the Russians to advance their power in this direction by running a line of forts across the desert, and so encroaching on the Kokan frontier, shews the urgent necessity of our

Of the kind of connection we should maintain.

providing ourselves with information from this quarter, while at the same time it renders it probable, that amicable advances on our part would be met in a corresponding spirit. But this could be easily ascertained before the envoy thought of leaving Bokhara.

It is an object that our measures should cause the greatest possible distress to our opponents with the least possible risk and expense to ourselves.

Both these desiderata appear to me combined in the plan of the Indus fair. The Russians will feel more sensibly the loss of their trade in Central Asia, than the defeat of even several expeditions.

Of our policy as regards Turkistan.

The importance they attach to this trade is well marked by their unceasing efforts to forward it by the flattering attentions, which the Emperor in person paid to the Oriental Merchants at Nynel Novogorod; by their embassies to Bokhara; and, more than all, by the immense outlay of more than a million sterling to which they have gone for the purpose of damming, banking and otherwise improving the site of the fair, as well as for the erection of suitable buildings.

In a paper which I wrote on the trade of Central Asia, and which Captain Burnes did me the honor to forward to Government I think I demonstrated that the Indus route now placed it in our power by fair commercial rivalry to annihilate this trade, except perhaps as far as shawls, and one or two other articles for which the Russian market offers extravagant prices, are concerned.

But if we delay until Russia possesses herself of Khiva, and Persia of Herat, then indeed the success of our fair becomes at least problematical, and something more potent than mere commercial counteraction must be had recourse to.

Here again it will be of the utmost importance to have accredited Agents in Turkistan to establish our influence, to use it in combining the different, and at present, hostile states;—to secure the Khivans the aid of Bokhara, to Kundooz that of Kokan:—to obtain surveys of the Oxus, and a more accurate knowledge of the capabilities in the way of supplies which its banks afford.

But the whole of our policy in Turkistan should be pacific and conciliatory—its object should be to prevent Russia getting a footing in that country *under the guise of a friend*. If we can succeed in that, and in diverting its commerce to our own channels, we have done all which policy can be expected to effect. Negotiations end, when war begins, and if that extreme measure be had recourse to by Russia, it will be undertaken under the greatest disadvantages when the nations to her very frontiers are hostile to her projects, when to protect her magazines and maintain her communications, will almost require an army for itself, and when defeat must be followed by total and inevitable destruction.

(Signed) P. B. LORD, of Captain Burnes' Mission.

True Copy,

(Signed) P. B. LORD.

(True Copies,)

SIMLA, }
25th July, 1838. }

W. H. McNAGHTEN, Secy. to Govt. of India,
With the Governor General.

GEOGRAPHICAL.

No. I.

A

GEOGRAPHICAL NOTICE

OF THE

South Side of the Valley of the Cabool River,

WITH THE

TOPOGRAPHY OF THE ROUTE LEADING

FROM KHYBER TO CABOOL.

BY LIEUT. JOHN WOOD,

Indian Navy,—1837.

The accompanying sheets embody the route of Captain Alex. Burnes's Mission within the limits above expressed.

The data from which this topographical sketch has been constructed are the following. The position of the halting places having first been astronomically ascertained, these fixed points were afterwards connected by a careful protraction of the road between them. The parallels of Latitude were determined by the usual methods, and the Longitude is a mean of two Chronometers. At the Soorkh, or Red River, I made a slight detour to the South, and following the Kurkutch Pass rejoined the Mission at Khoord Cabool. While absent I had no observations for Longitude, but the Latitude was daily determined, and from Khyber to Cabool, the village of Tazeen is the only visiting place in the route, the parallel of which has not been fixed by observation.

To shew the drainage of Sufaid Koh, and the character of this portion of the valley of the Cabool river, it was necessary to follow the rivulets of the former to near the roots of the snowy chain. In doing this I have made use of native information, but do not consider myself responsible for the correct site of any place in respect to which I had not a bearing. From the broken nature of the country, this remark applies to all places in the Map which stand beyond four or five miles, either to the right or left of the road.

As the route between Peshawur and Cabool has been of late years traversed by different European travellers, the more marked features in the physical

geography of this portion of Affghanistan—the direction of mountain chains, the course of rivers, and the position of remarkable peaks, have already been relatively laid down with great accuracy. But with regard to their true position on the earth's surface, there is still considerable error. In the latest map of these countries, that constructed from the route of the late Dr. Gerard in 1833, the valley of the Cabool river is placed ten miles too high. I shall waive for the present any notice of Longitude, till the meridian of Cabool has been settled by other methods than those of chronometric admeasurement.

Of the Road.

For the character of the road between the Khyber Pass and Cabool, and that of the Passes leading over the mountain to the south, I refer to Lieutenant Leech, of the Engineers.

The valley of the Cabool River.

Though I am not prepared to give the geography of the Cabool river, still a general outline of the valley may place in a stronger light the following description of its south side. Its direction is east by south, and west by north, and in like manner as the Himalaya mountains have been said to overhang it on the north, so those of Sufaid Koh bound the valley to the south. These ridges are nearly equi-distant from the Cabool river, and their distance apart, viz. seventy miles, gives the width of the river's basin. They look nearer, but then the height and grandeur of snowy peaks, with the lagging tints of winter adown their furrowed sides, so bewilders as to distance, that what to the eye seems within eight or ten miles is more likely on measurement to prove treble that distance off. The mean elevation of the summits of the former chain is 20,248 feet above the sea, and the peaks of the latter, though inferior in altitude to those of Himalaya, rise to the height of 14,100 feet—clad in as pure a mantle, as their more northern neighbors. These heights were obtained by measuring the distance of the peaks, and the angles they subtended, with the horizon, a method so influenced by the state of the atmosphere at the time, and the vagueness that more or less attends the measure of angles subtended by distant terrestrial objects, that the results recorded can only be viewed in the light of approximations to truth. These two mountain chains, with that of Pughman on the south-west, and the high land of Ghuznee to the south, bound the valley of the Cabool river.

The south side of the valley is intersected towards both ends, by mountains. On the east by the range of Khyber, on the west by that of Kurkutch. Between these ridges lies the plain of Jellalabad, and district of Nungnehar. The former skirts the banks of the Soorkh Rood, and river of Cabool, while the latter lies amongst the roots of Sufaid Koh. These divisions I shall notice in the following order :

1. Khyber Range.
2. Kurkutch ditto.
3. Mountains of Sufaid Koh.
4. Province of Nungnehar.
5. Plain of Jullalabad.
6. Soorkh Rood or Red River, and drainage of Sufaid Koh.

1st. Of the Khyber Range.

This hilly belt connects the snowy ridges of Himalaya and Sufaid Koh. It bounds the plain of Peshawur on the west, separating or rather detaching it, from the

valley of the Cabool river, and is composed of a mass of hills irregularly grouped, though at different points they may be traced in chain. Some of the peaks are of considerable altitude, that of Tatara is the highest in the belt, and I cannot estimate it lower than 3,500 feet above the plain of Peshawur, or 5,110 feet above the sea. These mountains present a craggy outline, and their sides an abruptness to which vegetation can scarcely cling. The axis of the range is north by east, and south by west, and the width or thickness of the belt is twenty miles. It is pierced through at two places, most south by the valley of Khyber, and a little further north by the Cabool river. The former is called the Khyber pass, a place of some notoriety in these parts from the thieving propensities of the tribes who command it, but of more importance to British India from its being at once the most direct line of communication between India and Affghanistan, and the most practical road for guns and heavy stores that occurs west of the Indus between Attock and the sea. Such is the character it bears. The hill tribes are at the command of those who pay them highest, and whatever be its general advantages for military purposes, it is a dangerous road in rainy weather. On the 2nd of September, our camp was pitched under the fort of Ali Musjeed in Khyber. In the afternoon the gathering clouds betokened rain, and we were engaged removing the baggage from the torrent's bed, when it began to fill. The little rivulet was soon impassable. The shower continued, and innumerable cataracts began to pour down the sides of the valley. The torrent now filled the bottom of the ravine, roaring, lashing, and rising up against the rocks protruding into its bed. The rain ceased, and hour and a half afterwards the swollen stream had shrunk to the same quiet brook it had been, before the setting in of the storm.

As the Khyber range crosses the valley of the Cabool river at its western end, so that which I am now to describe cuts across its western extreme. The hills of Kurkutch are, however, confined to the south side of the valley, while those of Khyber are common to both. Kurkutch is the buttress that parts the high lands of Cabool, from the plain of Jellalabad, and the district of Nungnehar. It is the last and highest of those ridges, which like ascending steps are crossed on the road to Cabool, the streams from its eastern face falling into the Soorkh road, while those of the opposite side join the river of Sogur. Its axis is north by west, and south by east, and the width or thickness of the ridge is eight miles. The passes leading over it, commencing from the south, are Kurkutch, Tazeen, Sokhta, Chimar, and Luttabund. The former is the highest and most difficult which has led me to bestow its name on a range that before had no general appellation. I estimate its highest point at 8000 feet. Those passes followed by caravans from Peshawur, are Sokhta, Chimar and Luttabund, but as the Kurkutch pass has not hitherto been visited by Europeans I shall give an account of it here. The road, via this pass, quits the direct route to Cabool at Gundamuk, and rejoins it at Tazeen. It leads through the District of Hisaruck. The village of that name, with some others, are famed for producing the pomegranate, without seed. It then enters the bed of a tributary of the Soorkh River along which it continues to wind till near the top of the Pass. The hills, continue to increase in height, and to draw near each other till the bottom of the defile is but ten feet wide. On each side the mountains are now naked, precipitous and craggy, trees of a large size are found scattered along the torrent's bed: at one place the trunk of a fir tree, twelve feet in circumference, and twenty-

2nd. Of the Kurkutch Range.

four feet long barricades the passage. Two hundred yards before coming to this pass of the fir-tree, a ledge of stone, four feet in height, crosses the path, and is the first obstruction to wheeled carriages. As the summit is approached, the road leaves the bed of the torrent on the left, and winds along the face of the mountains which are here more open. A few stones heaped on each shoulder of the pass are the remains of two windmills erected by Mahmood of Ghuznee, and a little below them, on a cleared space among the pine trees, some remnants of brick and pottery are shewn as the site of the village whose corn they ground. The descent of the pass to the west is more direct than on the opposite side, but here a fall of twenty-four feet in the bed of the torrent, presents a more formidable obstruction to wheeled vehicles, than those before enumerated. Kurkutch is not a gun-road, is dangerous for camels, and is traversed with difficulty by laden mules and yaboos.* The hills on both sides are clad with pine, holly, and almond trees. An inferior description of indigo is plentiful, and wild flowers, and aromatic herbs abundant. The mountains are of blue slate, capped with limestone, and though soiled to the summit, have no grassy covering. During the months of December, January and February, snow blocks up the road, and the weather is said to be so severe, that stones are then fractured by the intensity of the cold, an assertion which the shivered strata of the slate confirm, and a fact long known, and satisfactorily explained. The black wolf, (Goorgh i Sheah) Fox, (Robah) Leopard, (Pelung) are sometimes here met with, and these, with many other kinds of wild animals, are said to be numerous on the neighboring mountains of Sufaid Koh.

3rd. Of the Sufaid
Koh mountains.

On the 3d of September we debouched from the Khyber pass upon the plain of Duka, and immediately on clearing the former, the snowy mountains of Sufaid Koh were seen to the south-west, lowering high above the nearer range of Khyber. The mountains form the southern bulwark of the valley of the Cabool river, and their snow clad summit is the source of the numerous rivulets that from Khyber westward pay tribute to this stream. I have already had occasion to speak of the chain, and shall here close my remarks of it, and of the subsidiary ridges found on this side of the valley roughening its surface, and determining its climate; presenting a general aspect of the greatest sterility, and yet enclosing numerous, small, well-watered valleys, of great fertility.

The mountains of Sufaid Koh may be said to rise at Attock on the Indus, and to run along the parallel of 33° 50' north, to within thirty miles of Cabool. The true axis of the central ridge is west by north, and the meridians of 72° 16' E. and 69° 36' E. mark respectively the east and west limits of the chain. Whether the hills that bound the plain of Peshawur to the south be a continuation of Sufaid Koh, or not, has not been ascertained; but lying as they do in nearly the same parallel of Latitude, it is more than probable, that they are a continuation of this chain. In fixing their western limit there is less uncertainty. Its peaks are no longer conspicuous for their height, or remarkable for their covering; the continuity of the ridge is destroyed, and a maze of hills stretches like net-work separating, and yet connecting the north-west end of Sufaid Koh, with the Kohistan of Cabool.

* In Afghanistan the breed of horse used for carrying luggage is so named.

The hoary head of one mountain has given a name to the range, and though it be known throughout its whole extent by that of Sheenghur, and Sufaid Koh, or the white mountain, yet the only portion of its summit that reaches the line of perpetual congelation, is included between the meridians of Synoo, and Gundamuk.* We were informed by the Affghans that the first snow which had been observed to fall on these mountains since the close of last winter, fell on the 2d of September; on that day it rained hard with us, who were encamped fifty miles east of their meridian.

The outline of the mountains is broken and irregular. This, and the number of ranges, which compose this side of the chain, will be seen in the sketch. The height of the highest of the snowy peaks has been already stated at 14,100 feet, above the level of the sea, which leaves 10,980 feet for their altitude, above the plain. The two nearest ranges are covered with pine-tree forests. The trees are of a large size, and yield timber of the best quality. It is brought in large quantities to Cabool, where the frame of every house is made from the fir-tree. I do not remember to have before seen so highly resinous a wood. The pitch actually oozed and dropped from the fir tops, many of these cones measured seven inches round the base, nor were they the large eatable cones of the Ghilgaza pine, but of a tree resembling the Scotch fir. Sufaid Koh rises from the valley with a steep acclivity. There are no intermediate ridges to share with it in that feeling of vastness which the contemplation of such scenery creates, at the same time that it oppresses the imagination. The foot or pedestal of the mountain has rather a rapid slope down on the Cabool river, and among this rugged, and to all appearance, barren ground, lie the rich valleys to which I have alluded. For an explanation of this peculiarity, I must refer again to the annexed sketch, and to the second sheet of the route. In the former the color of the foot of the mountains will be observed to contrast strongly with the dusky hue of the nearer pine clad ridges, while the snowy covering of the distant peaks brings the whole map so forward, and renders their bulkiness so palpable, that contemplation becomes burdensome.

Nungnehar may be described as embracing all the rough and broken ground about the roots of Sufaid Koh, between the Khyber and Kurkutch ranges. On the south, is the snowy ridge which slopes down on the plain of Jellahabad. Its length is fifty-nine miles, and its mean width may be estimated at fifteen. Nungnehar in Pushtoo signifies nine rivers, and appears to have reference to the supposed numbers of rivulets, that intersect the district. I have, however, heard the word used to designate the valley of the Cabool river, and believe the latter is the more correct definition of the two. Though offering the most direct route to Cabool from the eastward, the road viâ Jellahabad is preferred to that by Nungnehar, from the number of small passes that interrupt the road through the latter. The tribes too who inhabit it are suspected, and their fortified dwellings are certainly not the best sign of a peaceful disposition; yet, when we passed through this district, they were industriously occupied, with the cultivation of their fields, with seemingly not a wish beyond their valleys. Though quiet and respectful in their demeanour there is yet a dash of the mountain in their men; but men who are so peculiarly situated that they can look to the hills above them, and proclaim it Yaghistan, or

4. Nungnehar.

* See the Map, 2d sheet.

Rebel land, while a rich plain studded with open villages, skirts the lower edge of their own rough domain, must be expected to exhibit traits of character and temperament, peculiar to themselves. From Khyber to Cabool there is no waste land. Every cultivable spot had been turned over by the plough, or the spade, and so great is the command of water, that the very slopes of the hills are successfully cultivated. To see a stream of water conducted along the face of a hill, 25 feet above the mean level of the valley below, is not uncommon, and where no rivulets intersect the valleys, a running stream is procured from Khareezes, or wells.

The appearance of these sequestered valleys is a mixture of orchard, field and garden. They abound in mulberry, pomegranate, and other fruit trees; while the banks of their streams are edged with a fine healthy sward, enamelled with a profusion of wild flowers, and fragrant from aromatic herbs. Near the forts they are often fringed by rows of the weeping willow. These delightful spots must give birth to other feelings, than those which brood in the breast of the robber, and assassin. They are more apt to engender a love of home and country. Reared in a little world of their own, the associations of childhood must operate strongly on such men, and now having seen the Affghans in their own country, I am not surprised at their disinclination to visit other lands. Stern necessity drives them abroad. Like other national communities though the population of particular districts in Affghanistan may have deteriorated, the census of the nation must be on the increase. The lands which yield a return are already occupied, and if the absence of commerce leaves them destitute of the means to reclaim the poorer districts, to what can the surplus population resort for a livelihood? If the neighbouring hills will feed flocks, they become pastoral; but if, as is the case with Nungnehar, the hills afford little nourishment for sheep, there is no alternative, but the highway; and surely thefts committed by these men, under such palliating circumstances, want that turpitude that brands the robber in more civilized countries, where the means of support are usually commensurate with the will to work.

5th. Plain of Jellalabad.

A ridge of hills called Seeah Koh, or the Black, rises about Jugduluk, and running E. by N. till it meets the Cabool river, bounds the plain of Jellalabad on the north. To the south it has Nungnehar, the district last described. East it has the hills of Ali Boghan, and desert of Butte Kote, whilst its western limit is marked by the ridges, which here project into the valley of the Soorkh Rood. The length of the Jellalabad plain is twenty-five miles, and its width does not exceed four miles. A plain situated so high up the temperate zone, with snowy mountains in sight to the north and south, producing all the vegetable productions of a more southern clime, is one of those exceptions, resulting from local influences, that are often found to militate against received opinions regarding climate. From Jellalabad to Gundamuk, the distance is twenty-eight miles, and the difference in the elevation of the two places is 2330 feet, the former being 2170 feet above the sea, and the latter 4500.* Travelling from the plain of Jellalabad to Cabool, the change from a hot to a cold country, is first perceived at Gundamuk, so sudden is the transition that natives affirm it snows on one side, while rain falls on the opposite. The difference in altitude fully accounts for a corresponding change of temperature, but from the

* The height of Jellalabad, above the sea, is from the Map of the late Dr. Gerard.

character of the country in the neighbourhood of Jellalabad, it does not so clearly follow, that its winter should be as mild, as that of Hindoosthan. On examining the position of this plain, it will appear that considerable warmth must be imparted to its surface, from the reverberation of the sun's rays by the range of hills, under which it lies. The snowy mountains to the north, may exercise a similar influence lower down, where the Seeah Koh end. Such at least is the cause to which I would venture to refer the peculiarity of climate in the plain of Jellalabad, and when its relative position to the neighbouring mountain chains is viewed in conjunction with the bearings of the sun from the latter, throughout the year, the cause will be obvious, if the hypothesis be admitted.

The Soorkh Rood, or Red river, is so named from the color of its water. We crossed it by a bridge, seven miles west of Gundamuk, where, on the 12th September it was knee deep, and twelve yards broad. Its channel is here narrowed by two ridges of blue slate, connecting which, is a fine arch built A. D. 1637, by Ali Moordan Khan. The Soorkh Rood appears to turn to the west end of the Sufaid Koh mountains, and the redness of its water would lead to the supposition of its having its source in the range of Sooliman, since all the streams which flow into the Indus from that chain, south of Kala Bagh, are of a similar color. It is not navigable, even for rafts constructed of inflated skins, and is here mentioned from the circumstances of its being an illustration of the drainage of a river's basin, and more particularly of the Sufaid Koh. Vide 2nd sheet of route.

6th. Soorkh Rood
—drainage of Sufaid
Koh.

JOHN WOOD,
Lieut. I. Navy.

Cabool, 31st October 1837.

No. II.

DESCRIPTION

OF THE

K H Y B E R P A S S,

AND OF THE TRIBES INHABITING IT.

(TO ACCOMPANY THE SURVEY.)

BY LIEUT. R. LEECH,
Bombay Engineers.

- Strength of the Pass.** This pass would always be the door way, or rather more appropriately the key-hole of either Hindusthán or Affghanisthan, according as either opposite party had a secure possession. It would not, however, long be kept shut by the latter, as it now is, if any other power in Hindusthán holding the advanced position the Sikhs now have, were to apply the infallible golden key. But owing to an unfortunate policy pursued by the latter, of non-toleration towards their Mussalman subjects, the minds of all the neighbouring Mahomedan nations are inflamed with such an implacable hatred towards them, not only because in their eyes they are infidels, but because they are active as persecutors of the "true religion," that they would refuse the most splendid offers for that passage, which they might not be paid for keeping by their own rulers.
- Why impassable to the Sikhs.**
- Entrance.** The pass extends from a collection of caves called Kadam, 3 miles S. E. of the fort of Futteh-abad, lately built by the Sikhs, which again is 9 miles west of Peshawar, to within $7\frac{1}{2}$ miles of Duka, 'opposite to Lalpoor, on the Cabool river, a distance of 24 miles. These $7\frac{1}{2}$ miles I have not included in the pass, as the road, though
- Passes in general.** not throughout a plain, is no longer confined by perpendicular commanding heights. Like all roads over ranges of mountains, this one is chiefly the bed of a torrent, liable to be filled by a sudden fall of rain, but at other times dry, with the exception of a winding rill supplied by springs, disappearing sometimes under the sand, and gravel, and again appearing from a side defile, running from side to side of the pass in zigzags, when it is narrow, and where it is broad, and straight, keeping to each side, leaving the centre covered with brushwood. The roughness or smoothness of the road will of course depend on the nature of the mountains through which it passes, and on the fall of the stream—a greater fall bringing down larger stones in the same
- Formation of mountains.**

rock, and a more brittle rock forming finer gravel, and a smoother bed with the same fall. The facilities of a pass for mercantile communication, or the disadvantages for military defence are—

1st. Though not a mercantile facility, a decided advantage for military defence, viz.—inconsiderable heights, for when high in the extreme, the road becomes out of musket shot, as is the case at the fort of Aly Musjid. Second, few descents. Third, width. Fourth, smoothness of roadway. Fifth, few ascents. The reason for regarding descents in a pass, of such importance, is that there is much greater difficulty in bringing guns down than taking them up a winding hilly road, for although each, if possible, should have as many men either way, yet unless a pole instead of drag ropes were used, the same number would not be able to act in the latter case; a gun descends with its own weight, and when in motion in one direction, can with difficulty be turned to follow a winding road with a reduced complement of men. A steep descent is more difficult to be got over than a narrow road (which however is seldom so much so as to prevent one gun, and a file of men on each side at the wheels to pass) for as will be seen on looking at Section No. 19, width may be gained by filling up the narrow defile a few feet—and there are few passes in existence where such extreme narrowness would extend for many yards. A steep descent is moreover a greater difficulty than a rough road, for the latter might be overcome, in many ways—first by a number of bags carried by the men to be filled with gravel or sand, and placed so as to form rails for the two wheels for a short distance, and there is not so much trouble as is generally supposed in making a road covered with large loose stones (a good gun road) for little time would be required to clear spaces for the wheels, and no labor would be necessary in the line of the mules which would probably be beasts of draught in this country on account of their sureness of foot. Roads or footpaths parallel to the principal pass would be of great service to a body forcing its passage; quite the contrary is to be said of cross roads, which would only be of service to the party opposing such passage. In forcing a pass, opposition would only be found at certain stages—for men collected on the detached heights could not keep up with the body below in the road, so as to continue annoying their flanks. The extreme inequality in the numbers of parties attacking, and those defending a pass, when the latter are said to have been successful have, I should think, been greatly exaggerated in most cases, not excepting the famous pass of Thermopyla, which however is an example of what advantage parallel roads are of to an army forcing the principal one.

Difficulties or facilities.

Descents.

Remedy for a narrow road.

Ditto for a rough road.

Parallel roads.

Cross roads.

Resistance.

Strength of passes exaggerated.

Different characteristics assumed by the pass.

The pass of Khyber runs through slate, and throughout its length assumes three different characteristics—first, a flat road between two scarps, not so much varying in perpendicularity as in height, and covered with loose stones and gravel, coarser as the bed approaches the sources of the stream. Second, a steep road much narrowed, and very winding, cut up by protruding pieces of rock, and slippery, the most difficult portion abounding in natural obstacles, and facilities for the party on the defensive. Third, a made road running down the side of a steep hill, safe, except where the small rivulets have been blocked up, which if not kept in constant repair would be very dangerous points. At Kadam the pass commences from this place—the Khyberees have diverted the water (whose natural course is by the small hills to the south of Jamrood) round by the base of those to the

From Kadam to	north, held by their own people. The Sikhs holding Jamrood and Futtehabad lose men daily at this place in trying to break down the embankments, 2½ miles from Kadam, and half a mile beyond Jobgai, where the road narrows as shown in Section No. 3; the stream above mentioned is seen coming from the S. W. by a place called Badkee, 3 koss distant in that direction, the residence of Malak Savz Aly Khán, son of Kamar Khán of the Ustoree <i>khel</i> of Orukzais. At this place, where the road no longer follows the course of the water, and immediately
Tungee.	after passing the first gorge ('Tungee) in the pass, there is an open space 1-10th of a square mile in area, from thence on to Tungee, a gorge called so par excellence by the natives, a distance of 3½ miles, where a footpath from Jamrood joins the principal road, the pass presents the different appearances shewn in Sections 5, 6, 7, 8 and 9. The stream springing out of the rocks at Katá Kuhatá disappears under
From Tungee	the gravel, and sand, a mile before its juncture with the stream from Badkee. This Tungee extends for ¾ of a mile, and meets a defile coming from S. W. from a place called Kaidaree, 1½ of a mile distant, on the Afreedee road. From this place the road turns to the north and N. N. E. and assumes the profiles represented in Section Nos. 10, 11, 12, 13 and 14. After a further length of 4½ miles it reaches
To Aly Musjid.	the fort of Aly Musjid, the appearance of which approaching from Peshawar, is shewn in the accompanying sketch. This fort is so called from a mosque in the neighbourhood now in ruins, is of mud, and has been only a few years erected; during the
Description.	late engagements with the Sikhs, it had a garrison of 200 rudely disciplined men, and 200 Jazalchees. It is situated at too great a height to be of much service in stopping a force passing below, while at the same time the steepness of the hill on which it is built would be a great obstacle to the same force storming it, which would be
Water.	absolutely necessary to secure the passage of the main body, or baggage, in safety. It is not supplied with water, and the garrison is obliged to descend to the rill below for it. There is no cover for the men inside, and the walls seldom withstand the
Difficult gorge.	casual showers of rain that fall here. Immediately after passing the fort the road narrows excessively as shewn in Section No. 15, and the bed is formed of projecting and slippery pieces of rock; 1½ miles further on is the village of Katá Kuhatá, or Katá
From Katá Kushta	Kushta as some call it, where the stream just past, takes its rise. Two miles further on, the pass opens out of at a place called Shpolá, the commencement of the plain of Lalábeg, up to which place the appearance of road is as in Sections 16 and 17.
To Landee Khaná.	The plain extends for 6 miles to the top of the descent called Landee Khaná; in this distance, there are no springs, but tanks to collect the rain water which supply the inhabitants of Lalábeg. In this plain the Malaks of the Khyber tribes have each
Lála Beg plain.	a tower, which have more the appearance of chimnies to potteries, than places calculated for military defence. The plain averages a mile and a quarter in breadth, and into it from the north runs a plain of the Shanwárees, in which is situated the
Most difficult post.	village of Luadgai, whence a cross road leads to the Tatara Pass. For the next ¾ of a mile from the top of Landee, is the most difficult part of the pass: a steep narrow rugged descent, as represented in Sections 18 and 19. Guns could not be
Position for a Fort.	drawn here but by men, and not then, without temporarily repairing the road. The next ¾ of a mile is an ascent along a well made road, in good repair, whence into the plain is a descent along the side of a hill of 1½ miles; the top of which hill would be an
	admirable position for a fort which could enfilade with the most destructive effect both the road from Duka, and that from Lalábeg, but this position has escaped the eyes of the rulers of Affghanisthan. Indeed a view of the entire pass, and the

means adopted for making it a barrier to an invading force would serve to convince any one passing through, that Dost Mahomed does not regard it as a possession of the importance which is attached to it by the world, or perhaps he relies too much on its natural strength. From the foot of Landee on to Duka, a distance of $7\frac{1}{2}$ miles, the road is comparatively through a plain, and presents no difficulties of a pass.

Value of the Pass
underrated by the
Ruler.

There are three other passes which are connected with this one, in as much as a simultaneous passage would most likely be attempted by an invading force through more than one.

Parallel Passes.

1ST—THE TATARA PASS.

Tatara Pass.

Peshawar,.....	} 9 Kos.	} 40 houses, spring of water, inhabited by Malagoorees, 300 in number, of whom the Khyberees stand in great dread.
Jawara Mena,...		

2 villages called	{ 7 Kos. 25 houses, springs of water, Momand inhabitants.
Shalman,	

Here the road divides into two, the left joins the Khyber pass at Luadgai, and the right goes to Duka, 7 kos, inhabited by Momands under Sadat Khán who resides at Lalpoor. This stage is a descent of great difficulty.

Peer Mahomed Khan led 3000 men, with some camel swivel guns, by this road, to assist Sultan Mahomed Khán and Yar Mahomed Khán.

A toll is taken at present, and divided among the tribes on the road, of 1 rupee for a camel, or a horseman, and 8 annas for a foot passenger.

Tolls.

2ND—THE KADAPA PASS.

PESHAWAR SHABKADAR—10 kos, a plain, 3 ferries, viz. Adezai, Shalam, and Mewdee, a large town and fort, mounting 2 guns, and garrisoned by 500 Sikhs, containing a fine well. Here the Indee river from Swat discharges itself.

Kadapa Pass.

MURDA DHAND—3 kos, a stage.

THE KADAPA HILL.

GANDAV—3 kos, a small village, with wells and a running stream, the neighbourhood inhabited by Alamzais, 3000 in number, under Anwar Khán. A toll is levied of 2 Rupees each horseman, 3 Rupees each camel with a load, or a Khajawah, and 8 Annas a foot passenger.

ATTARJOD—5 kos, a stage, scattered huts of the Allamzais, and tank water. Here the road separates; the right which is a gun-road goes by Moosajod to Goshta; the left which is not, goes to Lalpoor, a distance of 7 kos.

This road is not so difficult as the Tatára one. Azcem Khán, with an Army of 12,000 Duranees, past this road.

Abkhana Pass.

3RD—THE ABKHANA PASS.

PESHAWAR MICHNEE—8 kos on the other side of the river ; a ferry of rafts.

HYDUR KHAN—3 kos on the Cabool river, after crossing which,

LITTLE DUKA—5 kos.

A Caffila road, but difficult for the two last stages, horsemen being sometimes obliged to alight ; in that distance, the road held by Momands.

Roads joining the Pass.

1st. A footpath leading from Jamrood to Tungee.

Bagádee Pass.

2d. The Bagádee Pass, the first gorge or tungee situated to the north of Jamrood ; it is called Káfar tungee ; next comes the Shadee gorge, and then the Bagádee one, which leads to the fort of Aly Mūsjid. The whole distance is 9 miles. It is a gun-road, for guns were taken by Shah Zaman by it ; laden Camels also go by this road. Between Shadee and Bagádee the road required on the above occasion to be levelled with small stones in Káfar tungee ; on the right are some houses of the Abdil Khel Kukeekhels, and on the left at a place called Sirkar, are the Mashookhels.

A gun road.

Difficult portion.

3d. From Shalman on the Tatara road to Luadgai, a distance of 3 kos, inhabited by Peerokhel Khuga Khel, and Meedad Khel—Shanwarees.

Afreedee road.

4th. The Afreedee road from Terra, meeting the Khyber Pass at Tungee, Aly Musjid, and Lalák, sometimes called Lala Cheena.

Haiduree.

2 kos from Tungee is a place called Haiduree, inhabited by Paindee Zakakhels ; 3 kos thence is Bazar, to the right of which are the Saroghee Zakakhels, as far as a place called Bazar ka Cheena, and to the left are the Annee Zakakhels as far as Halwai, a distance of 3 kos ; thence $1\frac{1}{2}$ kos is a place called Bara of the Zakakhels ; Alladud Khan and Faiztallah Khan his Nephew live here, they belong to the Merce Khel. The other divisions of the Zakakhels are the Pendee Khels, Annee Khels, Suroghee Khels, Zaroodeen Khels, Shan Khels, and Pakhee Khels ; thence into Teerá is a distance of 84 kos without habitations on the road. The Afreedees live at some distance to the right and left. These Khels and Zais among the Pathans, are like our families in England. I was once informed that Khel was a more general term than Zai, which in Pushtoo signifies a collected body ; and that the former was derived from the father, and the latter from the mother, but I have had reason since to doubt the correctness of the information.

Dádghálá road.

5th. There is a road called the Dádghálá road, that branches off between Bázärand Chorá, (from which latter place there is a Cul into Khyber at Lalak, difficult for laden Camels, though they can go) and leads to Durbubás's shrine, a distance of 7 kos—12 kos beyond which is Pesh bulák, inhabited by Mulagoorees.

6th. There is a footpath from Peshbalák to Lalabeg.

The tribes inhabiting the pass, and thence called Khyberees are Thanwarees and Afreedees, the former are divided into Peroo Khels, Khuja Khels, Mudád Khels, and Ghanee Khels. The latter into Kukee Khels, Zaka Khels, Mulukdeen Khels, Sepa, and Kurnur Khels. The Kukee Khels are again subdivided into Sher Khan Khels, Mushoo Khels, Abdal Khels, Katee Khels, (notorious cheats), Tor Khels (good swordsmen) and Sikander Khels. The Momaunds inhabiting the other passes are divided into Burhán Khels, Alang Zais, Trag Zais, Bazais Khwazais, Kudà Khels, Mocha Khels, Hamzais, and Hazar boos. There are said to be 40,000 houses of the Afreedees; this must be a gross exaggeration unless it be a muster of whole tribes in or out of the pass, 3000 of which there are of the Kukee Khels. The Maliks of the Kukee Khels are Abdal Rahman and Jangee, both of the Sher Khan Khel; they hold the pass from Jamrood to Lùluk; they could muster 2000 Matchlocks and Jazáls. From Lùluk to Kata Kuhatá and Lalábeg are the Zaka Khels, thence into the South of Dáccá, which belongs to the Momaunds, are the Shanwarees. There are 18,000 Momaunds under Sadat Khán who resides at Lalpoor, and 7000 under Khalid Khán who resides at Goshta.

Tribes inhabiting the pass.
Divisions of Khybarees.

Subdivisions.

Divisions of Momaunds.
Number of Afreedees.

Kukee Khels.

Zaka Khels.

Momaunds 25,000.

There are seven tolls in Khyber, 4 belonging to the Afreedees, and 3 to the Shanwarees, who divide the collections equally.

Tolls in Khyber.

1st, Toll at Kadam of the Kukee Khels.

2d, at the same place of the Sepas.

3d, at Aly Musjed collected by Khan Bahadoor of the Malakdeen Khel.

4th, at Shopola by Alládád Khan and Faiztallah Khan.

5th, by Khugá Khels.

6th, by Perroo Khels.

7th, Meerdad Khels.

} Taken on the top Landee Khaná.

The sums levied for the whole of Khyber are as follows :

Sums levied.

A camel laden with cloth, or a Khajawah, 5 rupees.

Ditto ditto with grocery, 3 rupees.

A horseman, 3 rupees.

A Hindoo foot passenger, 1½ ditto.

A Musulman ditto, or unladen camel, 1½ ditto.

A load of leather, 2 ditto.

A load of salt, 1 ditto.

In the time of the Kings, the Maliks of Khyber received the following sums :

Pay of the Khybarees in the time of the Kings.

	Rupees
Abdul Rahman's Ancestors, Kukee Khels Afreedees,.....	25,000
Khan Buhadar's Ancestors, Malakdeen Khel Afreedees,.....	25,000
Mahomed Ameer Khan Lepa's Ancestors,	25,000
The Brothers Murtaza Khan and Sardalla Khan, Zukee Khels } Afreedees,	25,000

The Malik of the Meerdah Khel Shanwarees,.....	10,000
Ditto of the Peeroo Khel Shanwarees,.....	10,000
Ditto of the Khuga Khel Shanwarees,.....	10,000

The chief body of the Khyberees supported themselves on theft, and when called into service only received rations.

Pay at present. Before the late engagement with the Sikhs, Khyber did not cost the Ameer more than 10,000 rupees a year, but now he distributes 20,000 in the following way :

	Rupees	No. of Swords, and Matchlock Men.
Alladád Khan, and Faiztallah Zukel Khel,.....	4,000	3,000
Khan Bahadar Malakdeen Khel,	5,000	4,000
Abdul Rahman Khan, and Jangeer Khan, } Kukee Khels,.....	3,000	3,000
Salem Khán Sepa,.....	3,000	4,000
Sadulla Khan Gango, & Amar Khan, Shanwarees,	1,500	6,000
Noor Mahomed Kamarkhel,.....	750	1,500
Samandar Khán, and Bákár Khán Akakhel,.....	750	1,500
Alif Khan Kamberkhel,.....	1,500	3,000

Instance of dissensions.

The Khyberees are not always a connected body, as was found to be the case the year after the death of Vizier Futteh Khán, when Alladad Khan for 3,000 rupees brought Yar Mahomed Khan, and Azeem Khan, though against the will of the Malakdeen Khels, Sepas, and part of the Kukee Khels.

Instance of bribery.

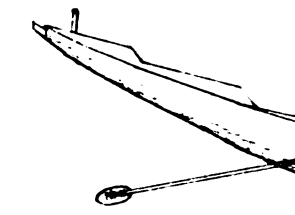
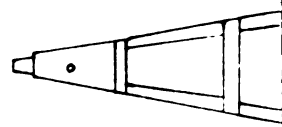
They refused refuge also in the case of a Molavee, the nephew of the Sayad Ahmed, who had retired among them from the pursuit of Sultan Mahomed, and for a bribe of 2,000 rupees, given by the latter, they made him decamp, and join the Eusafzais by discharging muskets nightly over his camp.

(Signed) R. LEECH,
Bombay Engineers.

Kábul, October 1st, 1837.

(True Copy)
(Signed) A. BURNES,
On a Mission to Cabool.

(True Copy)
W. H. MACNAGHTEN,
Secy. to Governor General of India.



No. III.

DESCRIPTION

OF THE

PASSAGE OF THE INDUS AT ATTOCK, BY A BRIDGE OF BOATS.

(TO ACCOMPANY THE PLAN.)

BY LIEUT. R. LEECH,

Bombay Engineers.

The boats employed are of the kind called *Daghàs* in Scinde, though the natives here have no distinguishing name for them from other Bedees (boats.) There has been an establishment for the purpose of the bridge, ever since the time of Akbar, who built the fort, and gave the boatmen a village called Malhàn Wālee Purumbibe, in the Pergannah of Chach, in jagire, which they enjoy to the present day. It yields them 500 Rupees a year. They live without the fort, at a place called Malháee tolà, there are 40 houses, and they amount to 80 men. The boats, in number 15, are the property of the men, but are not allowed to be removed from Attock. The men have to keep them in repair, and if they are sunk, the Government do not pay for new ones. But when the bridge is formed each boat receives 4 annas a day, as long as it stands. The men at other times ply at the ferry between Attock on the left, and Khairābād on the right bank. These two received their names, it is said, from Akbar, who called one Attock, because he was stopped there, and the other Khairābād, where he passed in safety. If any of the Sikh Chiefs pass, they generally make the men a present of 50 Rupees. They are allowed to levy the following ferry rates.

River bridged first
by Akbar.

State of the estab-
lishment.

On a laden bullock 2 annas, a laden camel 4 annas, ditto mule 2 annas, ditto horse 2½ annas, unladen camel 2 annas, man ½ anna.

Charges at the
ferry.

The gaz, by which the boat carpenter measures, is 3 feet long; the length of the hold of one of these boats varies from 6 to 7 gaz, and the breadth from 3½ to 4 gaz; the steep projecting poop (pilledà) is 3 gaz, and the projecting front (pilledà) 2½ gaz. The boats are made of Dayür, Anandar, and Tālee wood. The sides (Kachā) of the boats are made of three planks, the top and bottom of Tālee, and the middle of

Gaz.

Dimensions of a
boat.

And construction.

Dayâr. The flat bottom is made of six planks. The outer ones of Tâlee, and the four middle ones of Dayâr. The planks are 4 inches in thickness, and are clamped, and bound with iron. The gunwale (gad) is 18 inches broad. The bottom is lined with a wattling (Pasum) of Dayâr twigs, which pressing against the bottom prevents its being driven in by the rocks, so plentiful and dangerous in this part of the river.

Dangerous rocks.	There are two rocks on the right bank, one called Kumâlyâ, and one Jalâlyâ; they are now deified, or have become <i>Peers</i> ; the boats that strike the former are said to upset, and those that strike the latter are dashed to pieces. A boat whose hold is 7 gaz × 4 gaz × 2 gaz has a buoyancy of 400 maunds of 40 seers of 100 Nanak Shai rupees, and when loaded with this weight sinks to within 9 inches of the gunwale. The price of such a boat is 400 rupees. The boats have no rudders, but are guided by four sculls (chappa,) two in front, and two behind. These boats can cross at a time 250 Infantry, or 50 men, and 12 horses. The boats when used as ferry boats have a kind of cabin for the accommodation of females. The crew of one of these boats amounts to 18 and 20 when the river is swollen, and at other seasons to 6 and 8; of the 15 boats stationed here 4 only are plied as ferry boats, they realise about 200 rupees a year. The others are much out of repair, and are unfit, if required for the purposes of a bridge. The Indus is bridged at two places, one below the town at a place called Prâchoo, and the other above at a place Hâthee Phatoor. The Indus can be bridged after the 1st of Kartick (November). The upper bridge remains until the end of Bysak (May), and the lower until the end of Jeth (June), unless there happen a sudden swell (sailâb), as there sometimes does after three or four days heavy rain in the mountains, when the river sometimes rises 30 feet; 33 and 34 boats are required for the upper bridge, and 20 for the lower. The reason of the lower bridge standing longer than the upper, is because it is confined in steep banks, while the upper divides, spreading into two channels. The balks made of three rafters bound together are 3 gaz (nine feet) long, and have both ends perforated to fit on the iron pegs in each gunwale. Over these are spread, as our chesses, small rafters tied together so as to prevent an animal's foot going in. The whole is levelled with straw, 50 rafters are required to floor 1 boat, and its water way.
Price of a boat.	
Number of men crossed at a time.	
Position of the bridge.	
Number of boats used.	
Equipment of a boat.	The equipment of each boat is as follows—10 seers of munj cord, one-fifth of an inch in thickness, for tying the balks.
Anchor boat.	Ninety Tâng (bundles) of Patâ grass are made into 4 inch cable, 120 gaz long, 8 into 3 pieces, each 40 gaz; two of these are spliced together for the up stream anchor (kothee) which is made of a strongly framed wooden cage 3 gaz long, and 3 gaz in circumference, filled with large stones to the weight of 150 or 175 maunds. The stern cable is only 40 gaz long, and holds a borâ (strong net, filled with stones.) The first boat is moored ashore. There is a boat up the stream which discharges the kothees, and when they are dropped, the second boat is tracked up to its place and then the third. The cable (langar) of the latter is fixed on the second's kothee. Thus to every boat there is half a kothee, 1 borâ, and 3 pieces of 4 inch cable, each 40 gaz long. Each boat requires 50 trangads of 2 gaz in length, of three quarter in thickness, used for binding the kothee and borâ. These 50 trangads cost 2 rupees. The Government pay for the superstructure of the boats, each kothee with its
Superstructure paid for by Government.	

cable, &c. cost 15 rupees. The fifty rafters cost 40 rupees; when the bridge has been standing for some time, three cables are sometimes seen to one boat on account of the first two, which are made of grass, having rotted away. When the bridge is formed, and a swell comes, a heavier anchor is dropt, and the cables are let out. It is often the case that boats are carried away in these swells. When great express is required the bridge is formed in five days, otherwise it occupies 15 days; elephants don't cross. The horses of the guns have blinkers. The Cavalry do not meet with many accidents. In the time of the Duranees, a *konat* was erected at each side of the bridge to prevent the horses taking fright. When the bridge is made, four men are appointed to each boat, two come on duty at night, and two in the day; when the bridge is being made the crew amounts to 40 and 50. The boats are hauled into their places, as it would be impossible to row against the stream. The boat that discharges the anchor has a counterbalance on the opposite side, which is dropt after the anchor to recover the balance.

Swell of the river.

Time in forming
the bridge.

Anchor boat.

R. LEECH, *Bombay Engineers.*

No. IV.

DESCRIPTION

OF THE

SYSTEM OF FORDS OF THE RIVER INDUS,

(TO ACCOMPANY THE PLAN.)

BY LIEUT. R. LEECH,

Bombay Engineers.

General indication.

The map of any river being spread before us, and being acquainted with the common principles of Hydraulics, our surmises at the probable existence of a ford would be made at those points, where the same body of water seemed most to spread itself, and divide into channels. And in the Indus, we should expect one between Derà Ismāil Khān and Kalā Bāgh, and another between Attock and Torbelā. The only exceptions made to this principle were by a native, who stated that in the months of Poos (January) and Magh (February) the water in the whole breadth of

Exceptions started to the principle.

the river, which in our latest maps is represented as running in one channel, at a place called Onerpore, above Hyderabad, is only waist deep; secondly, that laden boats drawing between 4 and 5 feet of water are in those months obliged to discharge part of their cargo, at a place still higher up called Mājinda, and transport it a short distance by land; thirdly, that in the month of Poos (January) a man could cross the river at Mandaijee Got, a place at the mouth of the Noorwāh (canal), had he a guide from that village—this latter place is situated on the map, below where, a large canal has drawn off some of the main stream, and also on a part of the river, where it spreads into a large channel, presenting certainly a favorable appearance for a ford. Of the two former fords I could not obtain information, till the Mission arrived at Khyrpoor, where the boatmen brought from Vikkur were discharged; a parting gift to those men elicited their secret. As the journey from Hyderabad to Lakkāt was by land, it was not likely that I should meet any of the river boatmen, who alone would be able to give me the desired information. A few weeks have only elapsed since I have heard of the third ford. I feel confident however that Lieutenant Wood whose attention has been during our journey particularly directed to an examination of the river, will be able to contradict the existence of these fords; and even if it were possible for one man to cross with a guide, that does not at all prove the existence there of a Military ford.

Information not gained on the spot.

The fords (ghats) of the Indus will be found to exist only between Attock and Torbelā.

The river according to information obtained from natives on the spot, is first fordable between Khurkhel on the southern, and Alà Dher, and Bazar on the northern bank. 2ndly. Between Jalaliya on the southern, and Munara Bijoudya on the northern bank. These fords are only available in the month of Poos (January), and even then are not certain. There are two branches to cross in the former, and the water is up to the breast ; in the latter where there are four channels, the water does not reach above the hips.

Position of fords

Ten miles above Attock, and a kos from the south bank of the river, is a village called Harroon ; from a station on the bank, from whence Harroon bears S. W. by W. half W., the commencement of a third ford bears N. E. by E. and the termination N. by E. This ford is available in all months, but the following Jeth, (June) Akhad (July), Sawan (August), Badro (September), Asor (October.) Owing to the swell of the river I was not able to lay down these fords. The fourth ford, according to native accounts, is between Sobde and Pihood, not certain every year, but when certain available in Poos (January) and Magh (February).

The fifth ford is between Darpakkee and Thai, a ford for Cavalry available every year in Poos (January) and Magh (February).

Runjeet Singh in his attack on Sultan Mahammad Khan, and Ferozkhan Khattak, forded the river in the night time. At these fords the guns are crossed on elephants. The soldiers, joining hands, cross with their accoutrements on their heads, diagonally down the stream.

Guns.

Infantry.

As the coldness of the weather has prevented my making the necessary experiments on the river, an essay on the theory of fords which I had hoped to have forwarded by this opportunity, has been consequently, delayed.

Conclusion.

R. LEECH, *Bombay Engineers.*

No. V.

**SURVEY OF THE ROAD BETWEEN CABOOL
AND TOORKISTAN.**

Cabool, 10th January, 1838.

To W. H. MACNAGHTEN, ESQUIRE,

Secretary to the Government of India,

Governor General's Camp.

SIR,

I have the honor to submit, for the purpose of being laid before the Right Honorable the Governor General of India in Council, what appears to me a sterling paper on an interesting and important subject, viz. a "Survey of the Road between Cabool and Toorkistan, with a Map by Lieutenant J. Wood."

2. I have great satisfaction in stating, for the information of His Lordship in Council, that Lieutenant Wood has proceeded on an expedition to explore the source of the Oxus. On that Officer's proceeding to Koondooz, I urged him if Moorad Beg should prove himself friendly, and it were not dangerous to his safety, to enlarge, in every way, our knowledge of the Oxus, and, if possible, prove its practical utility by a descent of it. The Chief has given his cordial assent, furnished Mr. Wood with introductions to the Meers of Jiren, and Wochan, (of Marco Polo) and sent a "Yessawul" or Officer of his own to attend him. Nothing will prevent the success of Mr. Wood in his enterprising journey, but the snow, and as he has made considerable progress, and already passed Budukhshan, I entertain sanguine hopes of his solving the geographical problem of the source of this celebrated river.

3. Nothing can be more friendly than the disposition, which has been exhibited by the Chief of Koondooz to Messrs. Lord and Wood; he has given up Mr. Moorcroft's books, as he promised, and has visited Mr. Lord in person, and told both these gentlemen, that the whole of his country was open to them.

I have the honor to be,

Sir,

Your most obedient humble Servant,

ALEX. BURNES,

On a Mission to Cabool.

No. VI.

MEMOIR

TO ACCOMPANY A RECONNOITERING SURVEY

OF THE

ROAD FROM CABOOL TO TOORKISTAN,

BY THE LINE OF BAMIAN AND THE PASS OF HAJEYUK.

BY LIEUT. JOHN WOOD,

Indian Navy.

1. Toorkistan is separated from the Affghan dominions by the broad mountain belt of Himalaya or Hindoo Koosh, the stony girdle of the ancients. To pass from one country to the other these mountains must be crossed somewhere; and the different roads by which this is accomplished are named after the highest part of the ridge at each particular place, and familiarly termed the Passes of Hindoo Koosh. Those of them most frequented by Kafilas or caravans, are Wallion, Owlung, Hindoo Koosh Proper, and Bamian. The last of these only it is the purport of this paper to describe.

Passes of Hindoo
Koosh.

2. This is the most western of the several routes which conduct from Cabool into the plains of Toorkistan. It is also the most circuitous; but, without waiting to compare it with the others, I shall proceed to give such details of the road, as may help military men to decide on the facilities of the Bamian line.

Road by Bamian.

3. Now that the passes of Hindoo Koosh are known to be all open to the merchant, they can only be otherwise interesting to Britain, from a knowledge that by these, might one day be made an attack on her Indian Empire. Tartar hordes are no longer to be dreaded, but those of Russia may yet make the attempt, and hastily to pronounce its failure certain, without a more minute knowledge of the intervening countries, than we yet possess, partakes more of rashness, than sound judgment, of empiricism, than wisdom.

By whom it may
be traversed.

4. Those of a physical nature have already been surmounted. Guns have been dragged from Cabool to Syghan, a dependency of Moorad Beg, lying north of Hindoo Koosh; and this Chief has completed the line of road by transporting an 18-pounder into the same valley from Koondooz. The task, as the survey will shew, must have been an arduous one, but the practicability of the road to heavy

Obstructions of
two kind.

Artillery has thus been proved by the best of all processes, that of experiment, and it now remains to note the present political aspect of the country through which this route lies, that we may be enabled to infer whether it is likely to favor or retard the march of an invading army. In crossing a mountainous and disturbed District, the road most frequented by caravans will be that which is the safest, though it may not be the best. That path, least frequented by predatory hordes, is preferred to another less circuitous, and with fewer physical obstructions. An Army has a choice; but its commander, in selecting a route, will be, in a great measure, guided by those considerations, that operate with leaders of caravans. Marching down upon Affghanistan from the country north of Hindoo Koosh, he will not only have to force a passage through the deep mountain belt that parts the two countries, but to keep open the defiles, by which he pierced it. To effect the former in the face of Koondooz and Cabool, the powers at the commencement, and end of his mountain march, would, to an organised and powerful force, in the present unconsolidated nature of the Government in both these States, be an easy matter; but to ensure the latter, in case of a reverse in his onward march, he should pass through as a friend, and not as a foe, and, in order to judge of the probability of his being able to base his operations among a friendly people, it is also necessary to glance at the state of the tribes who inhabit that portion of the ridge, through which the Bamian road lies. To view their character, feelings and habits of life, whether influenced by religion, or determined by circumstances, that we may know the true value of their friendly professions, or the resistance to be expected from their confirmed hostility.

Tribes.

5. This portion of Hindoo Koosh is inhabited by the Huzarabs, a people of Tatar descent, and the greater portion of them professing Sheahism, the heretical sect of the Mahomedan creed. Where the country is open, they are either subject to Koondooz, or to Cabool. Their creed and the constant warfare carried on against them, ostensibly on this account, has not had the usual effect of overgoadng. Though surrounded by enemies, scorned by the Soonies on the south, and enslaved at will by the Oosbeks of the Upper Oxus, they are cowardly, rather than desperate men. Want of union deprives them of strength, but had they the usual spirit of mountaineers, or that of their Kaffir neighbours, who are similarly circumstanced, their numbers, and the strength of their country would render the Huzarabs the aggressors, and not the inhabitants of the plain. Their spirit seems to be broken by oppression, and every proper feeling of liberty quenched within them. Still they have a strong inclination to rebel, but want combination, and that determination of purpose necessary to success. As rent day approaches, the Chiefs declare their intention to withhold the tribute, but as the field pieces draw near, that are to enforce it, they return at once to their duty; or, should one more bold than the rest hold out till the guns are planted against his fort, a round of blank cartridge ensures its surrender, and payment of the taxes due. Dost Mahomed, aware of the weak and vacillating character of this portion of his subjects, does not forget, when he sends his tax gatherer round, to add two pieces of artillery to his train. A people, in whose character, the most prominent points are a stubbornness of will, and a want of judgment, and, among whom the seeds of dissension are so rife, have it not in their power to direct their energies to any end, unless guided by other talent, than their

own; but when the mind so excited, wavers between submission and rebellion, the field is open to intrigue, and the services of such men are available to any power, who would treat them kindly, and protect them against that state, which now wrests with unrelenting hand, a larger proportion of the produce of the soil, than is consistent with the severity of the climate, and the scantiness of its cultivable land.

6. The Huzarabs almost differ as much, from their neighbours the Affghans in their habits of life, as their personal appearance is dissimilar. The former are a pastoral people, fond of a roving life, while the latter are agricultural, and rarely change place. In considering the supplies to be had on the road, this will not be forgotten. Connected with the purport of this paper, it may also be remarked, that the Huzarah tribes in Toorkistan bury their grain in the earth, as potatoes are preserved throughout the winter in England. When danger is apprehended it is hid in pits in the mountains. To the latter I have been witness. When the news of the forces of the King of Bokhara having reached Balkh arrived at the foot of Hindoo Koosh, the villagers fled to the hills, taking all that was valuable with them.

Habits—customs.

7. There is no wood in this part of the Huzarah country; but “Bootr,” a small furze bush, is very plentiful, and supplies the place of a better fuel. Storing up “Bootr” for the winter, and keeping up the supply, form the principal employment of the male portion of the inhabitants. The bush gives out great heat, but its twigs are so slender, and easily consumed, that the quantity brought in by one person during a day, is found hardly sufficient to keep a fire burning for a single night.

Employment—scarcity of fuel.

8. The influence of Dost Mahomed extends north to Bamian, and that of Moorad Beg south to Akrobad. The Kotul, or Pass of Akrobad separates the dominions of Cabool, from those of Koondooz. The power of these Chiefs is confined to the line of road, and to the valleys that open on it. Among the mountains on both sides, are tribes, that still enjoy a rude independence in situations, too bleak to excite the cupidity of neighbouring powers. Of the latter there are the Sheick Ali tribe, South-east of Bamian, and that of Dey Zingee to the North-west. The former is a powerful class, inhabiting the ridge of Hindoo Koosh between Bamian and the Ghorebund valley, of whom little more is known, than that they are of the Soonee sect, and at war with all round them. The Sheick Alis are estimated at 10,000 families. The Dey Zingees are Sheas, and from this sect most of the Huzarah slaves in Toorkistan are procured. To within the last four years Dey Zingee was an independent State, about which time the Ameer of Koondooz overran the Provinces, and has since compelled it to pay an yearly tribute in money or in men. The strength of the tribe is as follows :

Allegiance.

Divisions.	Chiefs.	Families.	Matchlocks.
Ourarass,	Agha Mohomed Vakeel,...	800	100
Deh Koondie,	Hussein Sirdar,	4000	1000
Sugh Dehs,	Hussein Ali,	1200	150
Sugh Joice,	Mahomed Rafeem,	4500	1000

Before the Deh Zingeers were subdued by Moorad Beg, no caravan thought it prudent to venture from Bamian to Akrobad without an escort. Now the merchant travels unmolested from Cabool to Khoolum.

Frontier line of Cabool and Koondooz.

9. Neither Cabool nor Koondooz keep up any regular force for the protection of their frontier. This duty is confided to the Chiefs of the Districts, and to judge of their ability to perform this task, the strength of their tribes is the best criterion, for which see the accompanying tables.

Geographical position of the pass of Hajefuk.

10. Hajefuk is the most westerly of all the passes, that conduct from Cabool into Toorkistan. It lies on a lower parallel than the passes further east, and to argue from the long continuance of snow on the tops of the latter, its altitude is less than that of those to the eastward. By an observation on the top of the pass it is in latitude $34^{\circ} 40' 18''$ north, and its height above the sea by the boiling point of water is 11700 feet.

Local position.

11. Hajeyuk is the link, that connects the ridge of Koh-i-Baba with Hindoo Koosh. The latter belt is here so flattened and depressed, that no one ridge is more remarkable than another, and from the top of Hajefuk, one looks on a maze of mountains, which it is impossible to trace; but Koh-i-Baba running E. N. E. and W. S. W., and connected by this kotul with Hindoo Koosh, may be considered a continuation of the same chain.

A general view of the road.

12. There are in all seven kotuls or passes to be crossed, in travelling from Cabool to Khoolum; the first four of these are in the territories of Dost Mahomed, and the other three in those of Meer Moorad Beg. I shall proceed to describe the nature of these, and the character of the road between them.

Kotuls of Isphawk and Oona.

A mail coach might be driven over these. To say more of the passes of Isphawk and Oona would be time thrown away.

Hajeyuk.

Hajefuk has already been described, as the highest of the seven passes, and therefore becomes a key and a guide to the Bamian line. Three roads lead over this ridge, and all of them have been passed by artillery. The centre road is, from its superior height, named after the ridge. The one north of it is termed Arak, and that on the south Pusht-i-Hajefuk. The roads by Arak and Hajefuk are open to Kafilas for ten months in the year. During March and April the glassy nature of the road, caused by the partial melting of the snow during day being frozen again over night, renders them very dangerous. To the passage of an army they are closed much earlier. This year the field pieces, which Dost Mahomed sends into the Huzarah country for the collection of its tribute, did not get beyond the forts of Sahila, where their progress was arrested by a snow storm. This was on the 10th of November. The state in which Captain Burnes found the roads over Hajefuk in May, would fix the month of June, as the limit in the opposite season. Pusht-i-Hajefuk is a better road than either, but can only be traversed by Kafilas in July, August, and September.

Kaloo.

Though higher than Hajefuk above the plain, its actual height is less. I could not determine this by experiment, though circumstances lead me to think so. As

Hajefuk is turned by the roads north and south of it; so likewise the pass of Kalloo may be avoided, by the routes of Kid Khaunah, of Pimooree, and the Shootur Gurdan. The road by Kalloo proper, is termed the pass of Panch Palang. We came by the valley of Pimooree. These routes being all noted in the survey, demand no further notice here.

Guns mounted on their usual carriages, might go over Akrobad, which is open to wheeled vehicles of every description. Akrobad.

The road up or down the north face of the pass is very difficult, and had not the Ameer of Koondooz dragged a gun over it, I should have pronounced it impracticable to other ordnance, than what could be transported on the back of an elephant. Meer Moorad Beg previous to undertaking this task, had the road greatly improved, and, bad as it now is, its condition is much superior, to what it was before that period. This pass, from the smooth shelving nature of the rock that forms it, is easier passed by camels, than any other animals. Dundan Shikun.

This pass is turned by taking the road of Surkh Kila. Kara Kotul.

After what has been said of the road, in describing its Sections, in the sheets of the Survey, the following facts render further remarks useless. In 1816 guns were brought from Cabool to Bamian by the pass of Hajefuk, and the road of Kid Khannah. Four years ago, Hajee Khan Caulker took one or two field pieces on to Syghan, and returned to Cabool by Kid Khannah, and Hajefuk. The Chief of Koondooz, so late as 1835, dragged a brass 18-pounder over Kara Kotul, and Dundan Shikun, into the Syghan valley, the northern limit of the Affghans, in March, thus completing the passes of the Hindoo Koosh, and demonstrating them all practicable to Artillery. The guns which the Cabool Ameer is in the habit of sending yearly to Bamian are of a size between 12 and 18-pounds. They are accompanied by an elephant, which greatly aids the yoke-bullocks. The gun from Koondooz was dragged over the passes by strength of hand; eleven hundred men were assembled for this purpose.

12. With ten days notice, there can be assembled in Cabool 1,000 yaboos or baggage ponies, and at least double that number of camels. From Khoolum, I can give no correct estimate of the number of each procurable, but in Toorkistan, where every man is mounted, there can be no lack of carriage. When snow is off the ground, the Kafilas are composed indifferently of yaboos and camels, but in the winter months of the former only. A camel carries five maunds, if Cabool, a yaboo three. The hire of the former between Cabool and Khoolum, is twenty rupees, of the latter fourteen. Carriage.

Itinerary of a Road from Cabool to Koondooz.

Marches.	British miles.
Cabool to Kila Kazee,.....	9.1
Kila Kazee to Roostum Khail,	15.1
Rhoostum Khail to Sir Chushma,.....	16.7
Sir Chushma to Girdan Dewar,.....	16.1
Girdan Dewar to Gooljatooe,.....	13.2
Gooljatooe to Kalloo,.....	12.9
Kalloo to Bamian,	16.1
Bamian to Akrobad,	14.0
Akrobad to Syghan,	15.5
Syghan to Kamurd,.....	16.0
Kamurd to Mother,	14.6
Mother to Do-Aub,.....	15.1
Do-Aub to Rhooee,.....	15.8
Rhooee to Khoorum,	14.9
* Khoorum to Huzurut Baba Cunnur,	16.9
Huzurut Baba Cunnur to Robat,	20.8
Robat to Bughlon,	22.0
Bughlon to Aliabad,	28.2
Aliabad to Koondooz,.....	16.1
Grand Total,.....	306.1

13. It now remains to note the quantity and the character of the supplies to be expected on the road; and in doing this, I shall adhere to the order in which the journey was performed, classing the Districts in a tabular form, and appending such remarks, as may supply the deficiencies common to such an arrangement.

Table of the Tribes inhabiting the Countries on the Bamian Road between Cabool and Khoolum.

Districts.	Chiefs.	Tribes.	Religion.	Produce.	Forts.	Families.	Matchlocks.	Allegiance.
				Kurwars.				
Roostum Khail	Mustapha Khan,	Affghans,...	Soonies	2100	18	1000	600	Meer Moorad Begh. Dost Mohomed.
Sir Chushma,	Nuwab Jabar Khan,	Mixed,.....	Mixed,	1800	20	900	700	
Girdan Dewar,	Meer Hussein, ...	Huzarahs,	Sheas,	1500	20	1000	750	
Kaloo,.....	Meer Hussein	Ditto,	Ditto,	1600	40	1000	600	
Topchee,.....	Mohomed Khan,	Tajuks, ...	Soonies	50	6	60	30	
Bamian,	Raim Dad Khan,	Huzarahs,	Sheas,	1900	30	500	400	
Akrobad, ...	Ramzan Begh, ...	Ditto,	Ditto,	60	6	80	50	
Syghan,	Khilick Begh, ...	Mixed,.....	Soonies	1500	20	600	300	
Kamurd,	Rahmootulah Begh	Tajuks, ...	Ditto,	1500	9	700	130	
Do-Aub,	Shawpusun Begh,	Huzarahs,	Ditto,	300	1	70	30	
Khoorum, ...	Mirza Budi,	Tajuks, ...	Ditto,	3250	12	600	200	Meer Moorad Begh. Dost Mohomed.
Heibak,	Mirza Baba Begh,	Ditto,	Ditto,	0	0	1000	0	
Grand Total,...					7510	3790		

* A little below Khoorum, the roads to Khoolum and Koondooz separate. I give the itinerary of the latter, which was the road we traversed. The distance does not include the windings of the road, but is the protracted distance.

Has the pass of Ispehawk on the east, and the Durah Jukonee on the west. The valley nowhere exceeds a mile and a half in width, but is finely watered, and a considerable portion of its surface is under cultivation. A little rice is raised, but barley, and wheat, are the principal crops. No wood is found on the hills; grass is plentiful.

District of Roostum Khail.

The tribes which inhabit this District, are the Sugh Pah, Dowlut Pah, and the Nooree Oordee. It runs at an elevation of 9000 feet, has an uncongenial climate, and a poor soil. This year the barley, which is the principal crop, was killed by the snow, and we met groups of the famished inhabitants on the road to Cabool, in hopes of obtaining a livelihood, and of being able to pass the winter in a climate less rigorous than their own. The only fuel is the "boota" bush; grass is scarce.

Plain of Oort, and valley of Siah Sungh

What has been said of the last district is applicable to this. Lying between the two highest passes on the Bamian route, its winter is severe; under the village is a grove of willow trees, which would supply fuel to an army for a day or more. The supply of grass is more certain, than in Siah Sungh, but it is by no means abundant here.

Plain of Kalloo.

No wood for fuel; the "boota" scarce, grass abundant.

Topchee.

The willow trees by the river would yield a limited supply of fuel; fodder in great plenty.

Bamian.

Sheep are numerous, and grass is procurable in considerable quantity, but no other description of supply can be considered certain at Akrobad. This place is remarkable for the coldness of its climate, and justly so, for on the 23rd November the thermometer, at 7 A. M. stood only 8° above zero. There are no trees of any description at Akrobad.

Akrobad.

Between Roostum Khail, and Syghan, there are no orchards, and scarcely a fruit-bearing tree. Here, for the first time the mountains open a little, and we have a fertile, well cultivated, little plain, stored with the Zurd Alloe plumb tree—fodder is plentiful.

Syghan.

Kamurd resembles Syghan, but its valley is more capacious, its orchards more extensive, and its capabilities of cultivation far higher, than those of that valley. The width of the plain rarely exceeds 400 yards, is as smooth as a bowling green, and walled in by grand, and almost perpendicular mountains, that rise full 1000 feet above the plain. Large supplies of every description of provision, common to the country, may be calculated upon in the Kamurd valley.

Kamurd.

Clover is found native on the hills about Doaub, and dwarfish trees from the same, supply fuel. Rhubarb, when in season, is plentiful.

Doaub.

In its supplies, Rooee resembles Doaub.

Rooee.

Is a narrow mountain glen, forming the valley of the Khoolum river. In most parts of the valley, the sun is only visible at this season of the year (November)

Khoomum.

seven hours in the day : and the vines are trained up poplars, and other trees, that they may have the benefit of his rays a little longer. It is nevertheless a fertile District, and supplies of wood, grass, grain, cattle, and fruit are abundant.

Sarbagh, and Heibak.

Lying in the valley of the Khoolum river, they resemble Khoorum in most respects. Situated lower down the river, they are perhaps more fertile, and from Heibak being a large village, supplies may be had in greater quantity. In Toorkistan the necessaries of life are in greater quantity, and cheaper than in the dominions of Cabool. I annex a list of the prices of a few articles of every day consumption.

For one Rupee.

Articles.	Cabool.	Huzarah C.	Toorkistan.
Wheat,	8 Seers,	4 Seers,	20 Seers,
Barley,	9 ditto,	6 ditto,	24 ditto,
Ghee,	2½ Charuks,	3 ditto,	1 ditto,

(Signed) JOHN WOOD,
Lieutenant Indian Navy.

Koondooz, 7th December, 1837.

(True copy)

ALEXANDER BURNES,
On a Mission to Cabool.

No. VII.

DESCRIPTION

OF THE

Passes over the Hindoo Coosh Range of Mountains,

FROM THE

KOH DAMAN OF CABOOL.

(TO ACCOMPANY THE SURVEY.)

BY **LIEUT. R. LEECH,**
Bombay Engineers.

Of these the Koushan pass is distinguished by the name of the Hindoo Coosh pass; not so much for its being less free of material difficulties, as for its being less infested by robbers, than the others. It is half held by Ameer Dost Mahomed Khan of Cabool, and half by Meer Morad Beg of Koondooz: while the tribes inhabiting most of the other passes, are independent of both.

The Koh Daman (mountain skirt) is a district lying about 10 or 12 miles to the north of Cabool, and is famous for its gardens. Its agricultural resources however are not yet fully developed, on account of the bounding Kohistan (highlands) being still unsettled; Dost Mahomed having not yet succeeded in imposing taxes on the wild inhabitants. Meer Timour brought guns from Turkistan by this road; caravans now frequenting this road pass it in the months of July, September, and October, sometimes in part of June; after the 1st of November it is considered impassable, or dangerous. In the months of June, and July, the caravans take an upper road called Pech-a-pech, over the Gwalian pass, parallel to the Koushan one, along the top of the steep, bounding the Koushan river, as the latter swells so much as to destroy the lower road leading along its banks, and at every 200 yards across its bed.

Koh Daman.

A gun road.

Pass.
When passable.

In the months of September and October 1837, the following was the traffic from Turkistan to this road:—

Traffic.

One hundred and thirty-two ass-loads of pistachio nuts.
Seventeen ditto asbury (shrub giving a yellow dye.)
Seventy-one camel loads of salt.

h

One hundred camel loads of salt, stopped by the snow on the top of the pass.
 One ditto of tea.
 One ditto roda-i-gosphan (sheep gut used for bow strings.)
 One hundred and sixty camel-loads of silk, and of gold and silver thread.
 Two hundred and forty-six sheep.

Toll.

The first toll in the pass is at the fort of Syall Mulla Khan, farmed for 800 Rupees; $2\frac{1}{2}$ shais (12 shais, 1 Rupee) are levied on each load.

The second is at Koushan which toll is farmed with that of Ghorband for 4500 Rupees, the following are the levies:—

One poney-load, (3 maunds) 1 Rupee 2 shais, } of indigo, silk, and asbury.
 Camel ditto, (5 maunds) 2 Rupees $1\frac{1}{2}$ shais, }
 Ass ditto, 7 shais.
 Camel ditto of salt, 7 shais.
 Ditto almonds from Ghorband, 1 Rupee 2 shais.
 Ditto pistachio nuts, $1\frac{1}{2}$ Rupee.

A horse, $5\frac{1}{2}$ Rupees, for Bamian and Koushan, or for Koushan alone, 1 Rupee 2 shais.

A mare, ditto, ditto.

Hindoo foot passenger, 1 Rupee.

Caste of inhabitants.

With the exception of the men of Koushan who are Tajahs, the whole male inhabitants from the Koh Daman to the top of the pass are Shanwarrees by caste, 600 in number; on the Turkisthan side of the pass to Khanjan, the inhabitants are Hazaras. Charka is the mart of all the trade passing into Turkisthan by the passes of Koh Daman, which trade is trifling compared with that carried on by the Bamian route. It is 18 miles distant from Ak Serai, a place frequently mentioned by the Emperor Baber in his memoirs—which again is 18 miles north of Cabool. The duties of Charka yield 10,000 Rupees, they are allotted to Nuwauh Zaman Khan, the nephew of Dost Mahommed Khan, in part of his salary, the whole amount of which is a lac of Rupees.

Charka.

* The Suyads of this place are good guides in travelling through the passes, whose inhabitants are independent.

Tootan Darabala.

There are three entrances to the Ghorband and Koushan pass, the nearest crosses over the Kohistan, and leads direct to the fort of Sakhee Khan—the second passes close by Opiyan,* and crosses over the Kohistan, joining the principal road, at a small tower called Tawakkue, the sections of this entrance are shown by figures 1, 2, 3 & 4. It is steep, narrow, and winding, and with difficulty passable to camels. Its length is 6 miles. The principal entrance of the pass in which the stream runs, commences at a village called Tootan Darabala, 6 miles from Charka, and is joined by the second after $3\frac{1}{2}$ miles; at the distance of 3 miles branches off the pass of Salulang, this entrance is difficult on account of the breadth, rapidity, and rocky bed of the stream. In October 1837 it was so difficult to ford, that a horseman in attempting it was carried down the stream, and was only saved by the horse being accidentally carried against a rock in the stream. Near Tootan Darabala several canals are

carried off from the stream, and the safest way of entering the pass from that village is to ford these canals, and the stream itself below where these are discharged, and to keep the road over the hill on the north side of the river, as far as the entrance of the Salulang pass. Sections (a) and (b) shew this portion. One quarter of a mile beyond the junction of the second, and principal entrance, is a footpath leading to the right, to the Salulang pass. Thence to the ford of Sakee Khan is two miles. No. 5 is the Section of this portion. At a quarter of a mile further on, a rivulet discharges itself from a place called Ashawa, inhabited by Sayads, descended from one of their tribe called Jalal, 100 in number, leading peaceable lives. A quarter of a mile further on, is a place called Sakhta Chinar (the withered plane tree) the Section of which portion is shewn by figure No. 6. Thence 2 miles, is the ford of Sayud Mulla Khan, No. 8 is the Section. Thence Dan-i-Koushan (the mouth of the Koushan pass) is 1 mile; here the Koushan pass, leading to Toorkistan direct, and the Ghorband pass leading viâ Bamian, join. Thence $\frac{1}{2}$ a mile the road is represented by No. 9, here a footpath leads across into the Ghorband pass. Thence 2 miles (Sections 10, 11, 12 and 13) a stream discharges itself from the Darra-i-Her (defile of Her) now uninhabited, since the former inhabitants, Hajee Khel Shanwarrees and Popalzai Duranees went to war; the former retired to Tagars, and the latter to Toorkistan, in all 70 or 80 families. From this place Koushan-i-bala is $2\frac{1}{4}$ miles (Section No. 15). This last portion of the road assumes a different aspect from that hitherto described, which was along the bed of the pass, and at every 200 yards across the bed of the river, whereas this is along the side of a hill. From this place to Koushan is $1\frac{1}{2}$ miles (see No. 16,) a mile thence, the road turns direct north. From this turning to the fort of Sherkai, a distance of 3 miles, the road assumes the appearance represented in Sections Nos. 17 and 18. Between this place and Kota Sang, (a large stone) $11\frac{1}{2}$ miles, the road is shewn by Sections Nos. 19, 20, 21 and 22; from this place a cross road, called Yakhnaw, joins the Salulang pass. From Kota Sang whence the principal range is first apparent, to Maidan-i-Khunee is $2\frac{1}{2}$ miles; this is not a plain, as the name intimates; the Section is represented by No. 23; at $1\frac{1}{2}$ miles further on, the pass of Changalamez leads off to Alijam; for $3\frac{1}{4}$ miles further the pass is open as represented by figures 24 and 25. Thence the top of the pass is $1\frac{1}{4}$ miles distant, steep, winding, and slippery when the snow freezes on the ground. The rest of the pass is put down from information furnished by a man, who has spent his life in crossing, and recrossing this range. From the top of the pass the first stage is Karataz, at the same distance as Sherkai 20 miles, though not so difficult; thence Dashakh 10 miles, where brushwood is first found; thence Goresakhtar, 7 miles, a jungle where Hazara shepherds come in the spring to pasture their flocks. Thence Khinjan, 16 miles, through gardens; hence there are 3 roads, the right to Auderab, the middle one to Koonigar, and Kellegai, over a mountain pass. The left taking a turn along the river coming from Auderab, leads also to Kellegai and Koondooz. There is a cross footpath from the fort of Sayad Mulla Khan, to Maidan-i-Khunee as follows—from the fort to Bandi Talkah 8 miles, thence Chasni Hussen 3 miles, thence Maidan-i-Khunee 16 miles; there are no inhabitants on this road, and it is only travelled by Cossids. At one mile after passing the defile of Her, there is a bridle road leading into the valley, or pass of Ghorband, near Kakshal; the Hazaras of Alijam frequently plunder Caffilas, which they lay in wait for above Kota Sang.

Best entrance.

Ashawa.

Fort of Sayud Mulla Khan.

Koushan.

Sherkai.

Yakhnaw.

Maidan-i-Khunee.

Top of the pass.

Karataz.

Khinjan.

Cross footpath.

Ditto ditto.
Plunderers.

The Gwalian Pass. From where the Koushan pass separates from the Ghorbund valley at Dan-i-Khushan to Kona Kuskak is 2 miles. (Sections Nos. 26 and 27.) Here is an entrance to the Pech-a-pech road before mentioned: at half a mile to the east of which there is a road leading to Islama, a fertile valley on the Kohistan. Thence passing Soorkh Goombaz to Kakshal is $2\frac{1}{2}$ miles, a place containing 200 families of Parseewans (original Turks left by Ameer Timour) under Mahah Ahmud Khan, thence to the fort of Meer Alum, whence there is a road leading to the valley of Hushtar Shah is 5 miles. (See Section No. 28.) 1 mile thence is the entrance to the pass of Gwalian from the valley of Ghorband. From this entrance to Zalakun is 6 miles, and there are 20 families of Guvee Hazaras under Khalud Dad: thence to Darai—now 8 miles, 30 tents of Guvee Hazaras under Tawakal Khan. Thence to the top of the pass of Gwalian 6 miles. Thence to Maidunak 8 miles, 500 tents of Dalghan Hazaras under Kazee Nazar Beg. Thence to Karijan 4 miles, and to Gozan 2 miles on the banks of the Auderab river. This is a camel, poney, and ass pass, and is better than the Koushan pass, but not so much frequented by caravans on account of fear of the Guvees. It is open from the 1st July or 15th June, to the 1st of November.

Zalakun.

Pass of Gwazyar.

Gwazyar.

Top of Pass.

Kelagai.

Pass of Gwazyar. From the entrance of the Gwalian pass, pursuing the Ghorband valley to the forts of Khuda Buksh Khan and Mazeed Khan, on opposite sides of the river, is a distance of 4 miles, these forts are now in ruins, but their position is admirable. Two roads separate here to the S. E. one to Istalif in the Koh Daman, and the valley of Findaksthan in the Kohistan, the other to Keshee and Phalagard, at which latter place is a natural stalactite cave, and a mine of antimony passing the ruins of the old town of Ghorband, $\frac{1}{2}$ mile to the North is the town of Syagard, the residence of the Collector of Ghorband. Thence to Gwazyaris, a distance of 10 miles, inhabited by 100 families of Tajaks and Shanwarree Affghans, under Yaya Khan, son of Kareem Dad Khan Boleaker Khel. Thence to Hazar Kuch is a distance of 18 miles, 100 families of Guvee Hazaras under Kareem Ally, and Ally Nazar Khan. Thence to the top of the Pass 6 miles. Thence to Talkhyun 4 miles, 100 families of Buree Guvees Hazaras under Kureem Ally and Ally Nazar Khan. Thence Zareega 14 miles, 100 families of Taglaks under Sahib Nazar. Thence Kelagai 18 miles, 300 families of Larkhars under Eshun Ally Agzar. Thence to the bridge of Thomree, built by Aurungzebe over the Surkhab river 14 miles, (boats pass under this bridge.) Hence there are two roads, the left to Ghoree 12 miles, the right not crossing the bridge leads to Baghlan 12 miles, 1000 families of Uzbeks and Arabs; the Meer of the latter is Bae Saree Bucka. This is only a footpath as far as Kelagai, after which horses can travel by it.

Pass of Chur Dhur.

Ranga.

Dehlang.

Pass of Chur Dhur, $2\frac{1}{2}$ miles beyond Syagard, a road goes off to the left to the valley of Yakh Darra, this part of the road is shewn by Sections Nos. 32 and 33. Thence to the entrance of the Pass is $1\frac{1}{2}$ miles, thence to Ranga 2 miles, 4 forts of Kheskees, (there being altogether 1000 families in the surrounding country) one fort belonging to Mahomed Omar Soudagar, 10 houses; second fort under Sayads, 30 houses; third fort under Malak Gul Mahomed Rangur, 10 houses; fourth fort under Malak Sarfraz Furayardee, 100 houses. From Rangur to Khimchak, 2 miles, under Malak Meer Khan Parseevans or Tajaks, 300 families are Affghans, thence to Dehlang 4 miles, 20 houses of Tajak weavers. Thence Chil Dukhturan, 10 miles

uninhabited. Thence to the top of the pass called Sung-i-Kareem, 6 miles. Thence to the junction of the four rivers, called Char Darya, 6 miles, 300 permanent tents of Nekhe Huzaras under Meer Baba, son of Khoja Meer. Thence Chasm-i-Matare, 8 miles, top of a pass, 100 houses of Sayuds under Shah Mhwallee. Thence fort of Chapagun, and village Iskar, on the Surkhab river, 10 miles, 1000 houses of Dar-meerak Huzaras, under Ally Nazar Khan; thence Shallattoo, over a difficult pass, 10 miles, Huzara lotas, 100 houses, under Alla Bherdy Khan. Thence to Ghore, 16 miles, a large town under Mengee Khul, a man of Mohammud Morad Beg's. By this road came Aurungzebe, all kinds of Caffilas come and go by this road, as also guns. It is open from the 15th June to the 1st of November.

Top of the Pass.

Remainder of the Ghorband valley—till it joins the great Bamian road.

Ghorband valley.

One mile beyond the entrance to the Char Darya pass runs the valley of Dukhtur Joe. Thence to the Plateau of Char Darya, $2\frac{1}{2}$ miles, (Sections Nos. 34 and 35) from this place runs off the Darra of Gholalaj (Darra meaning either a pass or a valley) to the right, and a road to Shakar Darra, a valley in the Koh Daman, to the left. Thence to the fort of Frinjul, 3 miles; (See No. 36) at $1\frac{1}{2}$ miles further in, runs off the pass of Frinjul; at the entrance to which is an old mine, visited by Doctor Lord, and myself. Thence $10\frac{1}{2}$ miles Kol-i-Surkh, 600 houses under Madat Sopltan Huzara. Thence Karezai, the residence of Madat Sultan 8 miles, 800 houses in several forts, inhabited by Turcoman Huzaras. The whole tribe amounts to 3000. Thence Dan-i-nal 8 miles, 40 families of Turcoman Huzaras. Thence Khakrez 7 miles, 70 families of Turcoman Huzaras. Thence Junyalak 6 miles, 400 families. Thence to the foot of an ascent 4 miles, after ascending and descending which, to the right is the valley of Shekh Aly, to the left that of Irak, inhabited by Durghan Huzaras, 1 mile. Thence 15 miles Zuakumareen, in ruins. Thence to the junction with the main road which leads to Turkistan by the pass of Hajee Yak, 8 miles.

Karezai.

The pass of Salulang has two branches, one the Sumbalak, the other the Puran. The first. From Tootan Durra to the fort of Ally Nazar, 6 miles; thence to Sumbalak, 4 miles, 40 houses of Yorbeg Salulangees under Malak Wuzeer: thence Bulak, 4 miles, 50 houses under Malak Bakee Khan. Thence Abingaran 12 miles, 60 houses under Malaks Nasab, and Sumad. Thence Ulang 8 miles, 10 houses, the residence of the above brothers (they have altogether good men under them). Thence to the top of the pass of Salulang, 8 miles. Thence Duskah 6 miles, uninhabited—Thence Kola-i-Durman 2 miles, 100 houses of Gure Huzaras under Durman. Thence adjacent is Khunjan. The second. From Parmun to Bagh-i-Lala 6 miles under Malak Amza Beg, 50 houses. Thence to Tarrawach 4 miles, 30 houses under Mahomud Ally Khan. Thence Aghali Khan 4 miles, ~~60 houses~~ under Zangee Malak. Thence fort of Malak Nasar Khan, 4 houses, 8 miles. Thence to the top of the pass 8 miles. Thence to Chinurak 6 miles, uninhabited. Thence to Balga 10 miles, 100 houses of Tajaks of Auderab under a Sayud. This road like the others is open from the 15th June to the 1st of November, and is passable to poneys with light loads with difficulty. The inhabitants are independent. The Punsher passes may be divided into four, which again have other small ones branching off; the Khureak, the Bazurak, the Tale, and the Puryan, containing altogether 7000 houses.

Pass of Salulang.

Ulang.

Khawak Pass.

1st. The Kawak pass. From Gulbahar at the entrance of the Punsher pass to Furach is 4 miles, which is more properly the entrance. There are 300 towns of Pashais Dostum Khels, who are at enmity with the Begraees. From Gulbahar the river of Punsher is crossed, and the road is then on the side of a hill to Furach, before arriving at which a small hill is crossed. From Furach the river is crossed, hence to Anama is half mile, a fort and village containing 300 houses of Tajaks, quiet people. Thence to Kawakh, a half mile, 400 towns of Dostum Khel Pashais at enmity with the Begraees, who are 200 under Saifulla Khan. The river is on the right. Thence to Rakha 1 mile, 1000 houses, a beautiful spot inhabited by Tajaks under Kasam Khan: here are the remains of a large fort on the other side of the river. Shast, 200 houses of Tajaks; below which on the same side is Ulukh, a small village; from Rakha, half a mile, the tract is inhabited in parties of 5 and 6 houses by Rahman Khel Tajaks in all 300 houses, close to which is Bazarak, 400 houses of Tajaks under a Syud named Sarkarda. They are at enmity with the Rahman Khels. Here the Bazarak road branches off to the left; from Bazarak to Astana is $\frac{1}{4}$ mile. The whole well cultivated, 100 houses of Tajaks, ryots of Bazarak; from the latter place, half mile is Sangana, 60 houses of Tajaks, enemies of the Zamarat Khels, and under Mahomed Shah Khan. From thence to Barak 1 mile, is inhabited by Zamarat Khels, 60 houses, under Khan Jan; $1\frac{1}{2}$ miles further on is Oomraz, 300 houses, independent, formerly under the Zamarat Khels. To the left a road strikes off, or rather 3 roads to the top of the pass, viz. Shawa, Oorza, and Yateemak. Thence Pughjoor, 200 houses of Tajaks, $1\frac{1}{2}$ miles, enemies of the Oomrazees. Thence Sarekhinj, 200 houses of Tajaks, enemies of Oomrazees, 2 miles distant on the top of the road, and on a hill. Thence $1\frac{1}{2}$ mile is Safed Cheer—at this place the Paryan, and Khawak rivers meet; the former from the right, the latter from the left; a mile along the Khawak river is a ford where two roads meet, the left from Tull which is a mile distant, the right joins the Puryan pass at a place called Deh Puryan.

From this ford to the top of the pass of Khawak is 12 miles, the first two of which alone are difficult from large stones. The river is not once passed; Caffilas keep to the left. This part was formerly inhabited by Huzaras, it is now desolate from fear of the Kafirs. The road is unsafe for parties consisting of less than 30; from the top of the pass to Sirab is 5 miles, 70 houses of Pashais.

Rakha.**Bazarak.****Pughjoor.****Top of the Pass.****Sirab.****Bazarak Pass.**

2d. The Bazarak pass, from Bazarak to Randow Ghat is 4 miles, 10 houses inhabited by the men of Bazarak. Thence to the top of the pass called Parande, is 2 miles. Thence to Mumak is 4 miles, 30 houses of the men of Bazarak; thence to Pulisur, 3 miles, a bridge, no inhabitants. Thence Dehak, 1 mile, 60 families of Pashais. Thence Noubar, 1 mile, 150 families of Tajaks. Thence Sangbaram 2 miles, 40 families of Tajaks, thence Bannoo, 4 miles, 500 houses of Tajaks.

Thence Kishunabad,..... } 1 mile, 200 houses of Tajaks;
 Now Kishtabad,..... }

Thence Fichh 3 miles, 70 ditto, ditto.

Thence Kalut and Bajju 6 miles, 60 ditto, ditto.

Khinjan.

Thence through the Kalat Darra Khinjan 12 miles—this is a pass not traversable by laden camels, though poneys and asses frequent it. It is open from the 15th June to the 1st November.

Three Passes from Oomraz mentioned before.

Passes from Oomraz.

The passes of Owrza and Yateemak are seldom free from snow, and on that account not passable for animals. The best one is that of Shwa, but this is only good for asses with light loads. From Oomraz to the top of this pass is about 3 miles. Caffilas leaving Bazarak in the morning, stop the night on this side the pass. There are no houses. From the top of the pass to Dreshoo 3 miles, passing the river of Khakdanee, 60 houses of Pashais. Thence Teeghran $1\frac{1}{2}$ miles, 8 houses of Pashais. Thence Pulisar 2 miles, joining the Bazarak pass.

The Tull Pass. From Tull to the top of the pass is 6 miles, having no habitations; from the top to Sondan 6 miles, 60 houses of Pashais. Thence Sirab half a mile; laden bullocks, and asses frequent this road. There is a great difficulty presented by large detached stones on the south side of the pass for half a mile. Mohamed Morad Beg of Koondooz was robbed of 7000 sheep by the Sufeed Cheerees, and could not regain them on account of the difficulty of the pass for Cavalry.

Tull Pass.

The Zurya Pass. From Sufeed Cheer, turning to the left to Galamas Thun, a halting place without habitation, is $1\frac{1}{2}$ miles. Thence to the top of the pass 2 miles. Thence to Kuloo Sang, a halting place without habitation, 3 miles. Thence Sondun on the Tull road 2 miles, this is only a road for asses.

Zurya Pass.

The Puryan pass is desolate, from fear of the Cafers, and from a defeat given the former Tajak inhabitants by the Sufeed Cheers. From the ford mentioned as the commencement of the Khawak pass, turning to the East, to Deh Puryan is 8 miles which is desolate. The Puryan pass had formerly 1000 houses.

Puryan Pass.

Keeping to the left of the water, the distance is to Shunez $1\frac{1}{2}$ miles, thence to Kuspeton is 4 miles, thence to Anjuman; on to the other side of the pass of Anjuman is 16 miles, extremely difficult, 400 houses formerly, now only 200 Tajaks, the rest being sold by Morad Beg. From Anjuman the road leads to Badakshan. Roads leading into Caferisthan. From Deh Puryan to the top of the pass of Cheemar is 12 miles through a jungle. Thence to the Nimazgah of Meer Timour, 2 miles; where he was in the habit of lying in wait for the Cafers till the evening, when marching at night, he got among the Cafers at day-light.

Shunez.

Cheemar Pass.

Second Pass, called Wurych. From Deh Puryan to the Nimazgah before mentioned, by the above pass 10 miles. It is more difficult than that of Cheemar: this is a Cavalry road.

Wurych Pass.

Third Pass. From Deh Puryan to Deh Argew is $1\frac{1}{2}$ miles. Thence into Caferisthan 6 miles, by the pass of Archagour, a fort of the Cafers, having 18 towers.

Archagour Pass.

The Shutpal Pass. From Gulbahar the entrance of the pass is 2 miles, thence Shutpal $1\frac{1}{2}$ miles, 60 houses of Tajaks under Cabool. Thence a ford of Meer Baba, the Sayud of Istalif, 1 mile, 4 towers, and 6 houses. Thence the top of the pass 9 miles, difficult from large stones. Thence Laghak, 6 miles, 60 houses of Pashais, belonging to Mahomed Moorad Beg. Thence Meerna,

Shutpal Pass.

Laghak.

Caferisthan.

20 houses of Tajaks, $1\frac{1}{2}$ miles. Thence Sarpul 1 mile, 40 houses of Tajaks. Thence Bunner, $1\frac{1}{2}$ miles, 300 houses of Tajaks. Thence Kishanabad $1\frac{1}{2}$ miles, joining the Bazarak road. This is passable to horses, but not to camels. Meer Timour in his attack on the Cafers, then undertaken at the instigation of the inhabitants of Anderab, who had suffered much from the tyranny of the former, mentions the difficulties of one of these passes to be so great that his Army was obliged to wait till the snow froze at night; when they marched over it; and in the day time they halted spreading blankets under their horses feet to prevent them sinking in the snow; and that to enter the valley of Caferisthan they were obliged to dismount, and send their horses back, and to slide down the mountain, the Meer himself being let down by a rope. Several fine horses were ruined in an attempt to be let down in a similar manner.

Sliding.

It is a common practice when the snow is deep on Hindoo Coosh to slide down in a recumbent posture those parts, where the road is bad.

(Signed) R. LEECH,

Bombay Engineers.

APPENDIX.

No. 1.
Route from Ca-
bool to Farajghan.

No. 1—Route from Cabool to Farajghan, the Mart of Caferisthan.

Cabool.

Ak Serai, 18 miles, 200 houses, Tajaks, streams.

Bagh-i-Alum, 10 miles, 6 forts, 300 houses of Tajaks, and Musagai Affghans, a stream.

Khoja Khidree Julgha, 12 miles, 60 houses of Tajaks, the Punsher river.

After fording the Punsher River.

Barakzai 4 miles, 2 forts, 40 houses of Barakzais, a stream, thence a pass called Solanak, extremely dangerous from the fear of the Durnamai and Nijrawee robbers. It is also in some parts so narrow as only to admit a single horseman at a time. Zarshoe, 10 miles, 100 houses of Safees, plentiful stream. To the left goes off a valley (darra), which afterwards divides into the four valleys of Nijrow, viz. Faruksha, Ghusk, Kalan, and Putthur, containing in all about 12,000 houses of Pashais, and Tajaks, including the Darra of Pachgan, all independant. A battle took place here between the Tagawees and Nijrawees on the one side, and Mahommud Shah and Vizier Futtch Khan on the other, when the latter were defeated. To the right is the valley, and river of Tagare: 9000 families of Safees, all independant. In front is Ghain Graijan 3 miles, 100 houses of Pashais—river of Pachyhun.

Ghain-i-bala 11 miles, 30 houses of Pashais—a plentiful stream.

Ishpee 28 miles, 3000 houses of Pashais in the whole valley—a small stream.

Thence to the right is a Darra, leading to Allasa and Tagare.

Furajghan 30 miles, 400 houses of Huzaras in the plain—plentiful streams.

Thence to Darbun is 12 miles, inhabited by half-caste (Neemaha) Cafers, who act as brokers and bargainers in time of peace between the Cafers and Musulmen of Furajghan: at which time the Cafers themselves bring the Iron Smiths (!) only of their own tribe for sale, they being considered natural bondsmen in Caferisthan. When there is war the Neemchee Cafers take no part. The oath of peace of the Cafers is taken by licking a piece of salt. The number of slaves sold yearly in Furajghan varies from 60 to 150, and their price from 40 to 200 rupees.

No. 2—Route from Jalalabad to Furajghan.

No. 2.
Route from Jalalabad to Furajghan.

Jalalabad.

Tarunta 6 miles, villages on each side—the Cabool river crossed on rafts.

Charbagh 6 miles, a large village—a large canal.

Kargai 4 miles, 140 houses, Ghilzees—rivers of Alishang and Alingar.

Crossing the River.

MandROUT 6 miles, 800 houses, Tajaks—river of Alishang.

Tigadee 16 miles, 200 houses, Tajaks—rivers of Tigadee and Alishang.

Aroda 20 miles, 70 houses Safees—river Alishang.

Ghazeeabad 20 miles, 8 houses Pashais—ditto.

Majeel, fort of Malek Osmanai, 10 miles, 300 houses Pashais—ditto.

Kotgai 5 miles, 18 houses Pashais—ditto.

The valley of Alishang here narrows into a defile, only accessible to horsemen dismounted.

Timouree Sha 20 miles, 50 houses Pashais—stream after passing the Hill.

Furajghan 16 miles.

No. 3—Route from Jalalabad to Cashgar.

No. 3.
From Jalalabad to Cashgar.

The road to Tigadee is the same, as in Route No. 2.

Tigadee.

Deh Hindoo 12 miles, 20 houses Tajaks—river Alingar.

Chil Matee 6 miles, 70 houses, Tajaks—ditto.

Kila Ally 20 miles, 800 houses, Atoke Affghauns—river Alingar.

Ditto Mogul Khan 30 miles, 300 houses Atoke Affghauns—ditto.

Adur 18 miles, Atoke Affghauns—ditto.

Soukad 12 miles, 5000 houses of Wamerbafers—river Alingar.

Tay 16 miles, jungle, 150 houses Kohistanees—a stream.

Souhoor 26 miles, 70 houses Cafars—river Alingar.

Saugra 38 miles, jungle, 6000 houses Cafars—ditto ditto.

Pajhagar 38 miles, uninhabited, 300 houses Cafars—ditto.

Buran boundary of Cashgar 36 miles, dense jungle, water source, 500 house Uroosees—a stream.

Cashgar 38 miles, of hamlets, a large town—a large river.

A road for foot passengers, and unladen bullocks. The pass covered with perpetual snow is between Souhoor and Sangra. The top of the pass is 5 miles from Souhoor, extremely difficult.

No. 4.
From Jalalabad to
Cashgar via Coonad.

No. 4—Route from Jalalabad to Cashgar via Connad.

Jalalabad.

After Crossing the River.

Besood 4 miles, 50 houses Tajaks—rivers Alishang, Alingai, and Boonad.

Pa-ka-tangee, a defile, 6 miles, scattered huts—river Boonad.

Zakhel 5 miles, 80 houses Tajaks—ditto ditto.

Fort of Sayad Gharab 8 miles, 60 houses Tajaks—ditto ditto.

Khewa 4 miles, 80 houses Tajaks—ditto ditto.

Kulmanai 6 miles, 36 houses Tajaks—ditto ditto.

Choakee 12 miles, 80 houses Tajaks—ditto.

Koleegrum 18 miles, 18 houses Tajaks—ditto ditto.

Narang 22 miles, 70 houses Affghauns—ditto ditto.

Chaga Sarai, on an island, 28 miles, 80 houses Tajaks—ditto ditto.

Pass covered with perpetual Snow.

Dunai 26 miles, 400 houses Cashgarees—springs.

Cashgar 34 miles, without water.

This is a horse and camel road, with few obstacles from Dunai; for 6 miles the road is very stony and woody.

No. 5.
Sakhee Suwar Pass.

No. 5—Route from Dera Ghazee Khan to Candahar through the Sakhee Sarwar Pass.

Dera Ghazee Khan.

Charratta 9 miles, 200 houses, 2 wells—6½ miles from Dera Ghazee Khan the Sharga canal crosses the road, it is thrown off by the river 9 miles above at Garmanee, and waters the country to 5½ miles below at Paga; at a mile further the Manika canal crosses the road, it is thrown off by the river at a place called Chainwala 27 miles above, and extends 25 miles to the south to a place called Nawan.

Wader 9 miles of brushwood, 400 houses—1 well 112 feet deep.

Sakhee Surwar 18 miles, stony, large village—water brought from a spring in the mountains 5 miles distant.

Siree, a ruined fort, 14 miles, uninhabited, a fine stream. The pass commences 4 miles out of Sakhee Surwar by a steep descent; it then runs through a ravine, whose bed is covered with large stones, it is commanded by the steep faces of the

hill. The mountains have been deserted on account of the frequent attacks of the Marecs. Runjeet Singh has in his employ two influential men of these mountains, Jeta Bushamee and Bida Amadane, both however under the command of Jalal Khan Loghune.

Ascent of the Suliman range at a place called Ootpalana 10 miles, uninhabited—rain water in tank.

A zigzag road for horses and camels, the face of the mountain covered with loose stones, each shower brings down.

A table of 5 miles, and a descent of the same to a place called Raknee 10 miles, a small village, 600 Kathryans in the neighbourhood under Hajee Khan—a river here divides into two branches, one going to Dajal, the other to Sangar.

Durazer Kakot 15 miles, a large village and river—the residence of Hajee Khan, and 400 Kathryans.

Barak 21 miles, a large village of Kathryans—2 streams.

After ascending and descending.

Kholoo, Choytyally, 18 miles, a large town—the river from Siree.

Tul 18 miles, 3000 houses of Tareens, including the neighbourhood—canal water.

Dukkee or Ruh 30 miles, 600 houses of Tareens—stream from the water is brackish.

Baghaw 24 miles, 100 houses of Dhumad Kakads—a stream.

Smalan 30 miles, 1000 houses of Dhumad Kakads—plentiful stream.

Pai 30 miles, 200 ditto ditto—a stream.

Ingann 30 miles, 100 ditto ditto—ditto.

Galisthan Kurez 32 miles, 300 houses of Sunalya Kakads—ditto.

Pishing 20 miles, a large town, Sayadst Tareens—stream and canal.

Thence 4 stages is Candahar, a distance of 80 miles. This road is extremely difficult. In many parts steep, winding, and dangerous. It is a bullock and an ass road. The people at Sakhee Surwar say that the pass was discovered by a man arriving in an incredible short time from Candahar in search of some stolen camels, and that he was killed, that the secret might be kept. Sameendar Khan Bamizai after being defeated at Dera Ghazi Khan by Shah Shuja ool Mulk retired by this pass with 600 Cavalry. The Emperor Baber seems also to have travelled it. There is a road from Tull to Dadur through the Harnavee pass, for Cavalry with difficulty. Mamood Khan, the father of the present Khan of Khelat, came through this pass and fought the Usturayane, Kakad, and Tareen Pathans at Tull.

No. 6—The Sangad, or Buzdar pass, joining the former at Raknee.

No. 6.
Buzdar Pass.

Sangad—Commencement of the Pass.

Souda 18 miles, 60 houses of Hosene and Sothane Belochees—a stream—the pass contracts to 15 feet.

Ambar 15 miles, 25 houses of ditto—a stream.

Munjher 20 miles, 12 ditto ditto—ditto.

Raknee 16 miles, before described—ditto.

Caffilas pass this road. It is a gun road, and very level. This pass also meets the Mohavee, and Kassranee pass at Boree.

No. 7.
Booree Pass.

No 7—Route from Dera Ghazee Khan to Candahar through Mohavee or Boree Pass.

Dera Ghazee Khan.

Peer Adal 12 miles, 400 houses, a stream and 4 wells. Mohavee fort 15 miles, 60 houses, and 1 well.

The entrance of the pass extends for 45 miles, in which there are scattered huts, 4 and 5 together, of shepherds; the water is brackish throughout, there is little grain, though numerous flocks.

Thence 12 koss of a pass inhabited by Lonee Pathans, plenty of good water. This is the only difficult part of the road.

A halting place of Musa Khel Kakads, 18 miles, scattered huts, and a stream. Saud-walle 8 koss, ditto.

Chinjan 15 miles, 50 houses of Kakads—ditto.

Boree under Futteh Khan 10 miles, a large fortified town of Kakads—ditto.

Sazan 22 miles, small village—ditto.

Surkhan ford 12 miles, ditto—ditto.

Karezan 15 miles, 250 houses of Kakads—ditto.

Pishing 15 miles, a large town, Sayads and Tareens—ditto.

Kojak 21 miles, ditto fortified—ditto.

In this last stage there is an ascent.

Takhat 15 miles, huts, and a stream.

Fatalla Khan's fort 9 miles, 200 houses of Noorzai Pathans—a stream.

Melamanda 11 miles, scattered huts of Achakzai Pathans—ditto.

Fort of Akhunjee or Deh Hajee 18 miles, 250 huts of Noorzai Sakzai and Populzai Pathans—ditto.

Candahar 15 miles.

This is a Caffila road.

No. 8.
Vahwa Pass.

No. 8—Caravan Road from Deera Deen Punah to Candahar, through the Hyob or Wahwa Pass.

Dera Deen Punah.

Jhung 10 miles, a large village—plenty of water.

Tibbee 6 miles, a small ditto—ditto.

The pass begins 7 miles beyond, at the mountain called Sotka, which is very difficult of ascent; on the table there is a place called Sot inhabited by Sot Kakads.

Halting place of Musa Khel, 12 miles, a small village—a stream.

Halting place of Alezais 12 miles, ditto—ditto.

Myana 11 miles, ditto—ditto.

Ditto 75 miles, scattered huts, and irregularly watering places.

Meer Khan 18 miles, uninhabited—a stream.

Babadee fort 15 miles, a large village—ditto.

Syenday 18 miles, ditto—ditto.

Surkhav ford 12 miles, 15 huts—ditto.

Maroof 18 miles, a large village—ditto. Once the deposit of much treasure.

Noor Mahomed Khan's fort, or Arghasthan, 30 miles, a large stream, difficult to ford in the swells.

Tagaw 15 miles, a large village, and stream.

Candahar 21 miles.

No. 9—Road from Tull to Shikarpore through the mountains, difficult for led horses.

No. 9.
From Tull to Shikarpore.

Tull

A halting place in the hills 40 miles, uninhabited—a stream only at some of the stages.

Galakee 40 miles, ditto—ditto.

Mundui 40 miles, 100 houses of Barazais—ditto.

Talee 30 miles, 400 houses Silaz Tureens—wells.

Mitnee 40 miles, a large village Raisanee Brahees—ditto.

Bagh 30 miles, a large town of Biahaees—wells.

Hajee Jokh 32 miles, a small village of Jaths—ditto.

Barsher 30 miles, 20 houses ditto—ditto.

Jaghan 30 miles, 100 houses ditto—ditto.

Shikarpore 14 miles, ditto.

No. 10—The Jawun Road from Candahar to Bibee Nanee in the Balan Pass.

No. 10.
The Jawun Road.

From Candahar.

Kila-i-Hajee 16 miles, 200 houses—a stream.

Mela Manda 16 miles, no houses—brackish water.

Fort of Fatulla 14 miles, 30 houses—ditto ditto in the stream, sweet in the well.

Plain of Kojuk 30 miles, no habitations—a good stream.

Fort of Abdulla Khan 24 miles, forts, 30 houses Achakzais—unwholesome water.

Khel-i-Nassula 14 miles, 35 houses of Achakzais and Takods—good well water.

Fort of Abdul Rehmanzais 24 miles, 50 houses—water from Laoha.

Burj 16 miles, 20 houses of Kakads—ditto.

Syabut 16 miles, houses to the left of Kakads—good water.

Mahomed Khel, in the valley of Shana, 20 miles, 60 houses of Mushawanees, Kakads, and Ismaelsher Baloches—good water.

Zard 20 miles, 40 tents of Languors—good water.

Mangochur Dost Mahomed Khels 28 miles, 4 tents of Languors—ditto.

Jawan, famous for rice, 36 miles—few tents in the hot weather of Jawanees, 50 in the cold—good stream.

Bibee Nanee 16 miles.

There is a Caffila road. There is a difficult pass between Mahomed Khel and Shireenab. There is also a difficult narrow pass between the plain of Kojak, and the fort of Abdulla Khan. The latter half of the road from Mango Chur to Jawan, after passing over a hill, is difficult from large stones. This road is frequented more than the Shall road on account of the light duties levied on it, and on account of the other road being infested by Kakads. The pass of Kojak is sometimes rendered impassable in the winter from snow; otherwise the road is traversable all the year round.

No. 11.
Gholaree Pass.

No. 11—Caravan route from Ghaznee to Leia by the Comal or Gholaree Pass.

Ghaznee Kara Baghee 10 miles, 500 houses of Bayat Kazalbashes—good water.

Mushakkee 10 miles, forts not on the road, containing 500 houses of Tajaks and Huzaras—springs of water.

Daud 10 miles, fertile and well populated District, Sulecman Khel Ghilzees—springs of water.

Fort of Langa 11 miles, 2 forts, 100 houses, Sulecman Khel Ghilzees—ditto.

Katawaz 12 miles, a well cultivated plain, Ghilzees—ditto.

Shillgill 12 miles, ditto ditto—ditto.

Fort of Karrot, entrance of the Gomaul pass, 11 miles, 30 houses, a fort, Kharote Affghans—stream of Gomaul.

Thence to Manjigara, the end of the pass, 120 miles. Caffilas take 20 days to perform this part of the road; carrying with them grain, &c. &c. from Katawaz. There are no habitations in the pass. The stages are short on account of the labor in constantly crossing and recrossing the Gomaul river. This pass runs through the country of the Wazeerees, who, however, dwell at a distance of 25 miles from the pass. There is no grass to be met with in the pass.

Manjigara contains in its plain 3000 huts of Lahanees, it is slightly cultivated, and watered by camels.

Darabund 32 miles, a large place, Oomurzai Lohanees, garrisoned by Sikhs—good water.

Thence Kairee is 4 stages or 120 miles, having habitations at every 12 miles. Kairee is a small village, 2 miles from the river Indus, surrounded by a thick and extensive forest. Taking one day to cross the river Indus, in four days a Caffila reaches Lica: 72 miles from the entrance of the pass at Karot, are the ruins of an old City called Kanzoor, which seems by description to have been destroyed, and inverted by an earthquake. This inpopular belief is said to be the City of Lot. Thence 18 miles is the foot of the pass of Gholaree. From Karot to this place the road is passable for guns. There is a pass then to the right called Borga, which leads to Daraband, inhabited by Sheranees, and is a gun road.

(Signed) R. LEECH,
Bombay Engineers.

No. VIII.

SOME ACCOUNT OF A VISIT

TO THE

PLAIN OF KOH-I-DAMUN,

THE MINING DISTRICT OF GHORBUND,

AND THE

PASS OF HINDU KUSH;

WITH A FEW GENERAL OBSERVATIONS RESPECTING THE STRUCTURE AND
CONFORMATION OF THE COUNTRY FROM THE INDUS TO KABUL.

BY PERCAMT. B. LORD, M. D.

In Medical Charge of the Kabul Mission.

A parallel of latitude drawn through Kalabagh, and west of the Indus, would present a remarkable difference in the course of the mountain chains, as observed to its north, and south sides. In the latter direction the Soliman and Kala ranges, the one of which may be looked on as a continuation of the other, generally preserve an almost perfect parallelism with the course of the Indus, while on the other side every range, and they are numerous, from the Himlaya and Hindu Kush to the salt range, inclusive, are at right angles with the direction of the stream. In other words the general line of the former is north and south, of the latter east and west. It is of the latter, and the country they include, that I would at present more particularly speak.

In addition to the general course of the chains thus laid down, there is another fact subordinate, yet of no less importance, towards determining the physical formation of this part of the country. When the two mountain ranges have for sometime preserved their parallel east and west course, the northern is observed to deflect, or send off a branch towards the south, while a corresponding deflexion or ramification of the northern chain comes to meet it, and the plain which otherwise would have been one continued expanse from east to west, is thus cut into a number of vallies, the longitudinal axis of which, however, is still in general to be found in the same direction. If we conceive these vallies to be few, spacious, and well-marked towards the north and south, which in the central or Kohat region, they become small, numerous, and crowded, so as to resemble a tangled maze, or net work, we shall have a just general conception of that tract of country, west of the Indus, which may be familiarly described as lying between Kabul, and Kalabagh.

Unquestionable geological facts, such as the structure of igneous rocks, poured out under strong pressure, the presence of fossil shells, &c. lead me to the belief that several, if not all of these vallies, were at some former time the receptacles of a series of inland lakes, and the nature of the shells (found principally planorbes and paludineæ) seems to indicate that the waters of these lakes had been fresh. In this manner three grand sheets of water separated by the mountain deflexions before alluded to, would appear to have occupied the entire country from Kabul to the Indus, and their basins may now be distinguished as the plains which afford sites to the three cites of Kabul, Jalalabad and Peshawur. The drainage of these basins is most tranquilly carried on by the Kabul river, which runs along the northern edge of each, conveying their united waters to the Indus, but in former times, when more energetic means were necessary the mountain barriers were burst, and the shattered fragments and rolled blocks, that now strew the Khyber pass bear testimony to its once having afforded exit to a mighty rush of waters, while the Gidr Gulla (Jackall's neck) or long defile east of the plain of Peshawur, clearly points out the further course of the torrent towards the bed of the Indus, whence its passage to the ocean was easy and natural; while at Jamrud I had an opportunity of observing a fact which strongly supports the idea I have ventured to propose: for a well which the Sikhs were employed in sinking within their new fort of Futehgurh, and which had already proceeded to the depth of 180 feet, had altogether passed through rolled pebbles of slate and limestone—the constituents of the Khyber range of hills. But the wells of Peshawur generally 20 or 30 feet deep, never passed through any thing but mud and clay strata. Now the fort I have mentioned is situated at the very mouth of the Khyber pass, and Peshawur is 12 or 14 miles distant, towards the other extremity of the plain. If then this plain were once the basin of a lake, into which a stream had poured through the Khyber pass, it is obvious that such a stream would at its very entrance into the lake have deposited the rolled pebbles, and heavier matter with which it was charged, while the lighter mud and clay would have floated on to a considerable distance—in other words, the former would have dropped at Jumrud, the latter gone on to Peshawur, and this is precisely the fact.

Connected with these three basins, and joining that of Kabul almost at a right angle from the north, is the plain of Koh-i-Daman (the mountain's skirt) which stretches away to the very foot of Hindu Kush, and gives exit at its northern end to four several routes,* by which that chain may be passed. It is an extensive and fertile plain, bounded on all sides by primitive hills, those to the north, east, and south, being chiefly of slate, including all the gradations from clay to mica, and even at times closely bordering upon gneiss, while the ridge to the west shows the bare granite, and it is at the base, and along the windings of this, that occur the vineyards, orchards, and gardens of Shuter-darra, Istalif, and Isterkhech, so famed in the Commentaries of the Emperor Baber.

* From a point towards the centre of the plain (Dush-i-Bagram) I found the bearings of these four passes as under—

Punjthur pass,.....	N.
Shutul,.....	15 N. W.
Purwun,.....	25 N. W.
Ghoorbund,.....	50 N. W.

The plain is about 40 miles in length, with a mean breadth of perhaps 16, or 18 mountain streams, pouring down from each of the four passes I have mentioned, and bearing their names, unite their waters in its centre, and afford facilities for irrigation, which have been by no means neglected—the mulberry, the vine, the walnut, the almond, peaches, apricots, melons, and fields of cotton, tobacco, rice, wheat, barley, juwari, and other grains occur in the richest abundance.

Naturally anxious to visit a place, of which we had heard so much, and the praises of which the Affghans are never tired of reciting, we availed ourselves of the first opportunity afforded by a slight intermission in our business, and started from Kabul about the middle of October; Lieutenant Leech and myself having the further intention of proceeding to the top of Hindu Kush—he for the purpose of reconnoitering the pass, and I to pick up any stones, plants or animals, that might occur in the way.

Our first day's march was sufficiently barren, being chiefly occupied in passing over the low slaty ridge, which separates the valley of Kabul from that, to which we were proceeding, but on the second morning having gained the entrance of Shukr-darra, our entire road, was one succession of gardens. The trees had already put on their beautiful autumnal tint. The mountains exhibited the grandest varieties of light, and shade. Clouds still lingered amongst their inequalities, and rested here on a speedy cliff, there on a lengthened streak of snow, which deep in a ravine, had resisted the whole force of the summer's sun. The dead-nettle, the thistle, the dog-rose, covered with hips, the may with its glistering strawberries, the wild mint, fennel, lavender, and a thousand other well known plants, perfumed the air, or recalled our recollections to our native land. The morning was calm, grey, and autumnal. We were filled with a tranquil pleasure.

Our tents were pitched at the entrance of the Bagh-i-Shah, a garden planted by Shah Tymur. We entered, and found it spacious and beautiful though in decay. Many of the loftiest poplars (chenars*) had lately been cut down by order of Mahomed Abkar Khan, but so great was the abundance of shade, that their fall would scarcely have been noticed, had they not lain in our path. At the further end, was an ascent which we climbed, and from which the most glorious prospect of vale and hill, sunshine and shade, mountain and rivulet, garden and woodland, burst on our view. There had formerly been a garden house on this spot, and beneath, we could perceive where the water dammed in, had formed a lake, but the dam was destroyed, the lake was gone, a decayed tree had fallen across the bed of the rill, which had formerly supplied it, and its waters diverted from their course, had spread themselves over the adjacent flats, and converted them into plashy swamps.

It struck us as not a little singular, that amidst so great a profusion of vegetation, animal life seemed all but totally extinct. A few magpies, sparrows, and pigeons, with an occasional chikor (*tetrao rufus*) were the sole representatives of the winged tribes, as were a small lizard, and a frog of the reptiles. The greater number we were told had emigrated for the winter towards the warmer regions of

* *Platanus Orientalis*.

Jalalabad, and Peshawur, and even some as the Kulung or Indian crane to the plains of Hindustan. The thermometer in our tents at this time, ranged between 45°, and 65° Fah.

We lingered for three days amongst those delicious hills, passing slowly through Shukr-durra, Ka-durra, and so on to Istalif, but the snow began to fall rapidly on the higher hills, and it became evident that our attempt on Hindu Kush, must be made immediately, or relinquished for the season. Without further delay therefore, we left the skirts of the hills, and marched to Charikar, a flourishing town towards the northern extremity of the plain, where a few hours sufficed to make the necessary preparation for our excursion.

The entrance of the Ghorbund pass, by which we meant to penetrate, was but 4 or 5 miles in a north west direction from the town, but though the foot of the mountains was thus near, the road through them was no less than 50 miles in length, before it led us to the top of the pass over Hindu Kush, by which the great caravans from Tartary or Turkhistan annually arrive in Kabul. As the Uzbeks at the other side of the pass are notorious slave-dealers, secrecy, and despatch, were alike advisable; accordingly on the morning of the 18th October, equipped as Affghan horsemen, and accompanied by four mounted attendants, and a guide to whom alone we had entrusted our plan, we marched from Charikar, and halting an hour at noon to rest the horses, succeeded by sunset in reaching Sherikye, the last inhabited spot at this side of the pass, from which however it was still distant 18 miles. In the course of this day's journey we at first came on micaceous schist dipping to the N. W. at an angle of about 45°, which soon however increased, until the strata became perfectly vertical. Gneiss then succeeded, but soon gave way, and the mica slate again came up graduating insensibly into black slate, intersected by numerous thin veins of quartz and presenting in the neighbourhood of Sokht-i-chenar a large and valuable, though unwrought iron mine, of the kind usually denominated red spurry iron ore! This graduation of the micaceous into clay slate is well shown in some of the specimens I was enabled to collect, and which with specimens of the different ores mentioned I hope, when an opportunity presents, to have the honor of forwarding. In the mica slate immediately over the entrance of the pass, and on the very summit of the hill, occurs a vein of silver ore, which however appeared to me so poor, that it would scarce pay the expence of working. I heard of a much richer vein in the pass of Punjsheer, which was said to have been worked to a great extent in the time of the Chagatais, but this I had not one opportunity of seeing during the march; granite once or twice made its appearance, shooting up abruptly through the slate, it was of a large open grain, approaching nearly the species, termed graphic. Wherever the valley opened, advantage had been taken of it for the purposes of cultivation, and we passed several little green spots containing mulberries, walnuts, fields of barley, and a dwarf cotton, which though in pod, did not exceed 6 or 8 inches in height. Next day the formation was extremely simple, and well defined. At first we had a mica slate in strata, running nearly east and west, and dipping at an angle of 75° a little to the west of north. To this succeeded gneiss in irregular blocks, with contorted lamina, gradually changing into regular strata the dip of which, (in the same direction as that of the mica slate) increased, until they became perfectly vertical, and then came up the granite, forming the last six

miles of the ascent, and shooting up above the pass, in such precipitous peaks that the snow, which lay thick round their base, could find no resting place along their sides.

The road had risen so gradually, that it was not until within 12 or 15 miles of the summit, that we found the ascent becoming so rapid, as to cause the stream which occupied the bottom of the valley to cascade, nor did we ourselves experience any considerable difficulty, until we had arrived within a mile of the pass. It then became very steep, and in consequence of a partial thaw of the snow, very slippery and dangerous. The horses fell, and appeared much distressed. We were obliged to dismount, and proceed on foot, and in so doing we met the goods of a Kafilā which had reached the opposite side of the pass, but in consequence of its slippery state had been unable to proceed. A fresh supply of beasts of burden had been collected on this (the south) side, and were waiting below, while the goods were being transported over the summit on men's shoulders. As this was on the 19th October, it will serve to give a fair idea of the early period, at which this pass becomes impracticable. We learned from the persons employed in collecting toll, that in ten days more at most it would be finally closed by the snow, after which time no Kafilā could venture. The reports of the natives had informed us, that persons ascending this pass, were frequently seized with giddiness, faintness, vomiting, and the other symptoms usually described, as occurring at considerable elevations, and though we ourselves experienced nothing of the kind, yet we see no reason to doubt the general correctness of the story, as we estimated the total height of the pass, as little inferior to that of Mont Blanc. This is a point we regret exceedingly, we had not the means of determining in any precise mode. A thermometer, which we had brought with the intention of ascertaining the boiling point of water on the summit, was unfortunately broken on our first day's march, and a barometer was too cumbrous, and ostensible an object for persons wishing to avoid observation. However from calculations made by Lieut. Leech (to whose survey I refer for all topographical details) respecting the rates of ascent at portions of the road, we felt inclined to conclude that the total height could not be less than 15,000 feet, and comparisons which I have subsequently been able to make with other passes in the same range, the height of which I ascertained, afford me assurance, that this is by no means an over-estimate.

We searched in vain on the top for the *kirm-i-burf*, or snow-worm, the existence of which is very confidently affirmed by the natives, who accounted for our want of success, by saying that fresh snow had fallen, and that the worm was only to be found on that of last year. In that case its existence, at least on this pass, must be extremely limited, as it would be hard to name a month, in which snow does not, or may not fall here.

At the time of our visit the snow, which on the southern face extended in any quantity, to a distance of not more than four or five miles on the northern, reached eighteen or twenty, and at a subsequent period, November 9th, when I made an attempt to go into Turkistan by the pass of Sir-Ulung,* and met with no snow

* The upper District in the Purwan valley is called Ulung, the mountain pass over it Sir-Ulang. Sir simply meaning head or top. Mr. Elphinstone writes it Sauleh Oolong.

until within ten miles of the summit, it actually on the northern face extended 60 miles, or nearly four days journey. This is a fact which forcibly arrested my attention, as the reverse is well known to be the case in the Himalaya chain, where snow lies lower down on the southern face, than on the northern to an extent corresponding with 4,000 perpendicular descent. But the Himalaya and the Hindu Kush have the same aspect, the same general direction, lie nearly in the same latitude, and in fact are little other, than integral parts of the same chain. The local circumstances however connected with each are precisely reversed. The Himalaya has to the north the elevated steppes of Central Asia, and to the south the long low plains of Hindustan: Hindu Kush on the other hand has to the south the elevated plains of Kabul, and Koh-i-Damun, between five and six thousand feet above the level of the sea, while to the north stretch away the depressed, sunken, and swampy flats of Turkistan. Balkh, according to Captain Burnes, being only 1800 feet, while Koonduz, at which I am now writing, is by the boiling pass of the water* not quite 500 above the surface of the Ocean. I should mention that since commencing this report, I have been agreeably interrupted by an invitation in my professional capacity, to the Court of Meer Murad Beg, the Chief of Koonduz, in accepting which anxious to explore a new route, I first, in company with Lieutenant Wood, I. N., attempted the valley of Purwan, and pass of Sir Ulung, but being repelled by the depth of snow, and a violent storm which came on just as we had reached the summit, we were obliged to return and go, by the road of Bameean. In this way I have been enabled considerably to extend my acquaintance with the chain of Hindu Kush, and shall therefore venture one or two observations further respecting it. A core of granite, and resting on it a deep bed of slate are the prominent features in its structure. The direction of those, as well as of the chain itself is generally from east to west, and as a consequence of this, its largest and most open vallies will naturally lie in the same direction, while the steepest ascents will be met with, in proceeding from south to north. This a priori induction is perfectly confirmed by my experience. The pass of Sir Ulung, and the pass, as it is called par excellence, of Hindu Kush, are both met in an attempt to proceed north, and the roads leading to each are for wheeled carriages perfectly impassable, while the vale of Ghorband, which runs east and west through the heart of the mountains for thirty or forty miles, would admit of a coach being driven the greater part of the way, and the Bameean road, which has in every part been traversed by heavy guns, is so nearly in the same direction, that Hajighak the point at which it turns the extremity of Hindu Kush, though 80 miles in a direct line from Kabul, is according to Lieutenant Wood's observations, but 10 miles north of the latitude of that city.†

The granite, that forms the summit of the entire ridge, is from the pure whiteness of the felspar, and the glossy blackness of the hornblende, of a very beautiful appearance. A peculiarity was observable in its structure, where we first reached it, which I do not remember to have seen before. The hornblende had become so collected in patches through the rock, that the whole looked as though it were a conglomerate, containing dark-coloured pebbles of a previous formation, nor was

* The mean of three thermometers which had been carefully boiled, and registered at the sea level.

† See Lieutenant Wood's survey for this and all other topographical details alluded to on the Bameean and Sir Ulung roads.

it without a closer examination, that I was able to satisfy myself as to the real nature of the fact. These concretions were always of a spheroidal form, varying in size from a diameter of 2 or 3 inches to a foot and upwards, and evidently possessed of superior powers of resistance, for in cases where the mass of the rock had suffered from weather, or been fractured by some external force, these were frequently seen uninjured, and protruding in rounded nodules beyond the general surface. A similar fact if I mistake not, has been noted by M. Brongniart, as occurring in a granite of Corsica, and taken in connection with Watt's experiments on the fusion, and subsequent refrigeration of basalt, it forms a most interesting link in the chain of evidence, which goes to connect granite with rocks of undoubted igneous origin. This same peculiarity of mineralogical structure was again remarked by me, when I came on what I thence conclude to be part of the same outbreak of granite (though at a somewhat diminished elevation,) between Akrobad and Syghán on the road north of Bameean, and it is not a little remarkable that it was here accompanied by an almost basaltic arrangement of the rock. This is so evident that Captain Burnes, in his former journey viewing it merely with the eye of a traveller says—"cliffs of granite, blackened by the elements, rose up in dusky, but majestic columns *not unlike basalt.*" Next to the granite, lies the great slate formation I have mentioned, and which must be considered as including gneiss, mica, and clay slate, of numerous varieties, with chlorite, and other subordinate slates as well as veins of carbonate of lime and quartz, the latter sometimes attaining a thickness of two or three hundred yards, though more frequently from a few inches to two or three or four feet. Of all these, the gneiss appears to occupy the inferior position, though this is by no means constant, on the contrary every possible alteration may be found amongst them. The formation is of very great extent, reaching in length from Attok, where we first came on it in the form of black roofing slate, to the longitude of Bameean 100 miles west of Kabul. It probably extends much farther, but I speak only of what I have seen.

Its mean breadth may be safely stated at between 20 and 30 miles, at least three perfect sections which I have made of it, were all fully of that extent. It runs in the first instance north of the basin of Peshawur, hard, blue, and non fossiliferous limestone,* which we had traced upon it from Husn Abdul, parting from it at the Gidr Gula and going round to form the southern edge. It is then continued north of the basins of Jalalabad and Kabul, sending down the two southerly deflexions, or out-lying ridges, which mark their ancient margins, that which we traversed by the Khyber pass, and that which leads through Tizen to Butkhuk, distances of 30 and 25 miles respectively. A smaller slaty ridge separates Kabul from the plain of Koh-i-Daman, and when you have arrived at the summit of this, and attempt to go north, you again meet with this same slaty belt of 30 miles in thickness, which must be traversed before you reach the granite core of Hindu Kush. In short to attempt a generalization more extensive perhaps than I am strictly warranted in offering, though derived from many sections in various directions, I would say that an observer in passing south, from the top of Hindu Kush, to the parallel of Kalabagh, would see first a core of granite with coating of slate, as in the grand mountain chain, next a core of slate with a coating of limestone as at Attok and Khyrabad,

* The same Dr. Falconer informed me, which, from its being so generally found along the base of the Himalaya chain, is usually termed Sub-Himalayan.

then hills of ancient limestone, hard blue, and non-fossiliferous as in the ridge between Peshawur and Kohat, then a core of more modern limestone (fossiliferous) with a coating of new red sandstone, as in the hills south of Kohat, and then would find himself amongst aluminous clay, sulphur, gypsum, bituminous shell and rock-salt, which occur near Lachi, Ismail Khyl and Terí, and are thence continued south to the parallel I have mentioned, terminating the group.

Respecting the slate, I shall only add that north of the Kush, it appeared to be by no means of the same extent or importance. After passing the granite, I have mentioned at Syghan, I again came on it, but it did not exceed 4 or 5 miles in breadth, and its place seemed occupied by silicious sandstones, and fossiliferous sandstones, which here are of immense depth; as however I have rather turned, than crossed the ridge in my way to Turkistan, I have not examined it at each side, and under similar circumstances.

Subordinate to the slate formation, limestone, both primitive and secondary, occurs. The former in vast cliffs overhangs the upper part of the valley of Purwan, and exhibits numerous, and large natural cavities, in one of which the water of the valley is engulfed, and does not re-appear for a distance of two miles. The general colour of the limestone here, is of a light grey and striped, but masses of it which have fallen from above, and lie in the watercourse, are often of a dazzling whiteness. I cannot say I met with any of this same formation in my way up to the pass of Hindu Kush, but an extensive limestone formation, which I shall have occasion to notice again is to be found in the Ghorband valley, and affords a matrix in which occur ores of antimony, iron, and lead. Still further west on the Bameean road near Julrez, I again met with this same limestone, grey and crystalline, in vertical strata, and running east and west, and I learned that immediately to our south in the hills, near Mydan, it affords quarries of white marble, which it was further said might be had along the back of the whole range west to Herat, and south to Kandahar. At the former of these places it has been worked from time immemorial, but at Kabul its existence was unknown until the day of the Emperor Shah Jehán* to whom it was disclosed by a Herati stone-cutter, when he was occupied in the pious task of erecting a Mausoleum to his great progenitor Baber. The marble for the mosque and tomb of this structure, which still exists, though sorely frayed by time, was brought at immense expense from Delhi, but the marble pavement, as well as the materials for the enclosure that surrounds the whole, were in consequence of the Herati's suggestion derived from the quarries of Mydan. The marble is not equal to the Delhi, but still has a pure colour, an open crystalline texture, and is commended by the workmen as yielding readily to the chisel. From the unskilfulness of the workmen employed in raising it, large slabs are with difficulty procured, and in consequence the price is high, four rupees being charged for a slab, a guz† square in its rough state at the quarry.

In this part of its course, (near Intrez) the limestone alternates with mica and clay slate, and a stratum of it again occurs a few miles farther on at Sir Chushmuh.

* My informant said Humayoon, but as the inscription on the tomb shews it to have been erected by Shah Jehan I have transferred the story to him.

† About 3 feet English.

It is not more than a mile, or mile and a half in breadth, but it suffices to give birth, to the beautiful and abundant spring, from which the place derives its name (Sir-i-Chushmuh literally fountain's head,) and which forms the true source of the Kabul river ; 20 miles further on, between Gurdun-i-dewan, and Gulgatni, limestone once more appeared in the form of a very thin vein about 150 feet in breadth, perfectly conformable with the strata of slate which enclosed it, and here again it threw up a spring, which, however unlike the former, was deeply impregnated with iron saline matter, and abundance of carbonic acid gas, that caused the whole to effervesce as though it were boiling. This spring has many medical virtues attributed to it by the natives, and is extensively used as a tonic particularly for impaired powers of digestion, to which I have no doubt it proves serviceable. Its temperature was 51° Fah. which probably is somewhat below its natural standard, inasmuch as it was surrounded at the time of observation, with melting snow. The temperature of the well of Sir Chushmuh, nearly in the same parallel of latitude, I had ascertained two days before to be 54° 5, and another well also from limestone near Akrobad, half a degree further north, I found to be 54°.

I would here remark that the temperature of wells, as generally taken, without reference to the formation in which they occur, must needs be a most imperfect, indeed erroneous, method of approximating to the mean temperature of the place, inasmuch as different rock formations, like different metals, vary much in their power of conducting heat. Thus a well at Peshawur gave me a temperature of 64° while one at Attock, almost under the same parallel of latitude, and at the same altitude above the sea, was as high at 78°, the thermometer at sunrise in each case standing about 80°; but the well at Peshawur was in loose clay mixed with vegetable mould, a notoriously bad conductor of heat, while that at Attock was in hard black slate, which would thus appear to have a very different quality: again a well at Akrobad in limestone, latitude 35° north, shewed a temperature of 54° Fahrenheit, while another in slate a few miles further north, stood at 48°, the altitude of both being nearly equal, and the thermometer at sunrise below the freezing point; so that in this instance also the slate would appear to have had superior powers of conduction. To pursue this however would lead me too far from my present subject; besides, it is time I should come down from the top of the mountain; where we gratified our curiosity with many a longing glance down the snow clad vale, that led towards Turkistan, and indulged our loyalty in a libation to the health of our youthful Queen, as the first of Her Majesty's subjects, indeed we may add of Europeans, who had succeeded in surmounting this celebrated range.

We now turned our attention towards the vale of Ghorband, the opening of which, distant about 14 miles from the plain, we had noticed in our upward course, bending off to the south of west, so as to stand nearly at a right angle with the pass we had traversed, the general line of which was a little to the west of north, and nothing could be more striking than the difference between the two vallies. The one, narrow, rocky, and uneven with an average fall of 200 feet per mile, so that it was impossible it should ever have contained any other waters, than those of a rapid headlong torrent; while the other, that which we now entered, was wide, level, and fertile; the primitive rocks had retired to a distance of from 1 to 3 inches and within them was deposited a secondary row of small rounded hills, consisting

of conglomerate pebbles and clay, and horizontal strata of fine mud, such as could only have been collected, during a long series of years, from the tranquil waters of a scarcely moving lake. Along such a formation we travelled for about 15 miles, the hills I have described generally lying to the south of the road, while the Ghorbund river, of a respectable breadth, and not in all places fordable, ran close along the edge of the slate, which descended in steep cliffs on our north. But on reaching Sujagard, the hitherto uniform tints of the mountain were seen to be variegated with red, green, and ashen grey, which on examination we found to be produced by ochre, red indurated clay, decaying greenstone, and strata of volcanic ashes. These indications of ancient volcanic action, carried along with them efflorescence and sheets of sulphate of lime, the deposits of springs which had whitened large tracts on the side of the range, extending westward as we continued our course to Chandé, the volcanic indications being generally at an inconsiderate elevation, and in most instances capped by conglomerate, or beds of clay to a depth of 50 to 200 feet. The valley we were told stretched away west and south-west, until it nearly reached to Bameean, but the upper end of it was inhabited by the Shaikh Ali, a lawless tribe of Huzarahs who acknowledge no ruler, and rob every one that comes within their grasp, so that for a long series of years this road has been closed to the traveller, and the merchant.

We were therefore obliged to terminate our researches at Chandé, but it gave me no little pleasure on a subsequent journey to recognise the very same volcanic indication with basalt, and anygdaloid superadded in the vale of Tohúk, which is distant about 40 miles S. W. of the point, where we were now turned back, and to be able to trace these indications, through Topché up to Bameeán itself, and finally to identify by its mineralogical characters, as well as by its geological connections, the conglomerate from which the caves of Bameeán are scooped, and its gigantic idols carved with the conglomerate of the vale of Ghorbund, in which we now proceeded to examine a more extensive, and more useful excavation. This was a lead mine, which had been worked in the time of the Chagatais, but which from the ignorance of the Affghans, or the troubles which have so constantly beset them, was totally neglected, insomuch that the inhabitants of the neighbourhood were perfectly unaware of its nature, and viewed it with a sort of superstitious reverence, as a relic of some mysterious folk of former times. They even made some difficulties about shewing us the entrance, and when they understood our intention of going in, earnestly attempted to dissuade us, agreed to accompany us as torch-bearers, though the greater part shook their heads at their rashness, and having obtained a good supply of oil, and taken a compass, that we might be sure of our way back again, we commenced our underground exploration at the auspicious hour of noon on the 22d October 1837.

The mine is known by the name of Ferengal,* is situated at the upper part of the District of Chandé, about 30 miles from the entrance of the valley of Ghorbund,

* In an ingenious paper on the site of Alexandria ad Caucasum, I observe Mr. Masson wishes to appropriate this, as the cave of Prometheus. I am sorry to deprive him of it, especially for so ignoble a purpose as to convert it into a lead mine, but en revanche I can offer him the cave of Fulgird (mentioned in a subsequent part of this paper) which being a natural excavation will probably suit him better. Major Wilford is for having the cave of Prometheus at Auk-Serai, to which I know of but one objection, viz. that there is no cave there.

and on the side of a hill facing the east, at an elevation of about 250 feet above its base. The hill is composed beneath of quartz rocks, above conglomerate, and between both is a thin schistose layer, which as well as the quartz, appears to dip away rapidly to the west. The excavation is entirely made through the conglomerate, and descends to the depth of 100 feet perpendicular, before it reaches the ore, which is a galena, or sulphuret of lead extremely rich and valuable. The galleries have been run, and shafts sunk, with a degree of skill that does no little credit to the engineering knowledge of the age, but I am yet at a loss to understand what could have induced them to sink a mine on the spot they have chosen, as there is not the slightest external indication, that I could perceive of the presence of mineral in the hill, nor was it until they had mined to 100 feet perpendicular descent, and an actual distance of more than half an English mile, that they came on the ore. Perhaps had I been able to get to the back of the hill, I might have found the mineral cropping out there, still if that was the case, why was the excavation not made at that side? One thing is evident, that the works were commenced on knowledge and principle, not on blind chance, for on arriving at chamber No. 1, a regular shaft, two feet square, and eleven feet deep, had been sunk, and not finding the ore they continued their gallery about 40 yards further to chamber No. 2, where the ore actually exists. Now at a first attempt (for there was no previous shaft sunk,) to reach so very near their object, as six or eight feet, which was the total difference in level between the bottom of the shaft and chamber No. 2, shewed an acquaintance with the lie of the mineral, and the level at which they had arrived, that could scarcely be exceeded in the present day. By the kindness of my friend and fellow traveller, Lieutenant Leech, I am enabled to annex to a plan of the works, a view of one of the chambers, which will at once afford a clear explanation of the whole, and save the necessity of entering into further details.

The galleries were in some places so low, that we were obliged to crawl on all fours, and this added to the heat and smoke of the torches, and the quantities of dust which we knocked off, in our progress, rendered our task not a little fatiguing, and at times almost threatened us with suffocation. The dryness of the mine was so perfect, that putrefaction seemed almost at a stand still. One of the human skulls which we found had the scalp and hair attached to it in a good state of preservation, and a porcupine, which lay at the bottom of the shaft, though evidently long dead, was almost entire.

The only living animal in the excavation was a bat (*Rhinolophus*) which I have preserved, but the quills, and other spoils of porcupines, with a great heap of their dung, shewed this to have been a favorite nestling-place with them for many generations. The remains of oxen and sheep which occurred, had probably been taken down for the purpose of feeding its human inhabitants in former times, and this was rendered still more likely from the circumstance of the horns having been sawn off the heads of the rams, such a practice obtaining even to the present day: the object being to place them on some rustic shrine (*Zeàrut*) which they are considered an appropriate offering. Half burnt blocks of timber were in some of the large chambers, but we did not succeed in finding tools of any sort.

From the number of galleries we had to examine on our passage downward, before ascertaining the right road, we were more than two hours in reaching the ore, but our return only occupied 20 minutes. We did not reach the extreme limit of the excavation, as the fear of our oil being exhausted, compelled us to limit our researches. The total time we remained underground was a little short of three hours; we returned to the external world at 5 minutes before 3 of P. M. and found nearly the whole population of the neighbourhood assembled to witness our resurrection. We retraced our steps the same evening to Kinchak, immediately at the back of which is a mountain from which antimony is procured in abundance. The formation is black slate, and the ore is on the surface so that it requires no further description.

Mindar sung, an ore of lead, (I have not ascertained of what nature, and my specimens are at Kabool while I am writing at Koonduz) occurred in the valley under Kichak, and was also to be found on our way to Hindu Kush, under the village of Kaushan. The ore is crystallized, and is generally picked up in lumps at the bottom of the valley, being distinguished as I was told by its property, of drying with great rapidity, so that the usual time of gathering it is after a shower of rain, when all the other stones are wet. The mine of it is not known, but certainly must be very near, as these lumps are got in great abundance, and are said by the natives to be brought down by the stream, the source of which is at most, but three or four miles distant.

At Kichak, and generally through this District, the slate was found reposing on quartz rock, which in other parts of the range seldom appeared. The slate was in many places black and crumbling (a variety described by MacCulloch) and looked as if altered by fire.

In a limestone hill, west of Fulgird, occurs another mine of antimony, like the former on the surface, and on our way to visit this we unexpectedly hit on a very magnificent natural cavern, which we explored (having sent back for torches) to the distance of three or four hundred yards, but without finding bones, or indeed any thing to reward us, except the sight of some very large and transparent stalactites. The cavern was situated almost on the summit of the hill, 2,000 feet above the Ghorbund valley, which, with its river, now lessened to a silver thread, and its gardens of apricots, mulberries, and almonds in their autumnal livery, pointed on the lofty and perfectly barren mountains which every where towered above them, had a singularly beautiful, and almost magical appearance.

This hill is based on quartz rock, between which, and its limestone cap intervenes a bed of decaying mica slate, about 500 feet in thickness. This has a gentle dip (10°) towards the south-west; the limestone is grey, and any crystalline lies conformably on it. The mouth of the cavern is marked by a wild almond tree, which grows over it, and seems to spring from the bare rock. There is a second opening about 100 feet lower down, but the rock is so precipitous, that this can only be approached through the cavern. Iron ore occurs so abundantly through the entire range, that I have thought it unnecessary to particularize its localities. The

richest I have seen is the black iron ore near the pass of Hajeeghuk, where it forms entire hills by itself, but from the difficulty of carriage, and total want of fuel, its value would be considerably diminished.

Copper is not to be found in the parts of the Hindu Kush which I have visited : all the specimens brought to me were from the neighbourhood of Bajour, north of Peshawar. They were principally malachite, and peacock ore, and seemed rich in metal.

I heard of the existence of lapis lazuli in the vicinity of Fulgird, and sent a man to search for it in the direction indicated, but he returned unsuccessful.

Zinc, in the form of its effloresced white sulphate, known here by the name of Zâk, occurs generally through the volcanic region I have described, as do also sulphur, sal-ammoniac, ochre, and nitre. There is a salt spring at Nimukau, which lies between Ghorbund and Kaushan, but salt for domestic purposes is generally brought from near Balkh.

The influence of petrifying springs has been extensive in this District, some of them are still at work, others closed up by their own deposits. In the neighbourhood of Tohak, they were particularly abundant, and in one place, the beds cut through by a torrent, shewed a thickness of 50 feet, the individual layers not exceeding 1 to 3 inches.

On our way back through the plain of Koh-i-Daman, we paid a visit to Regrowan, (the flowing sand) which has long been an object of wonder and veneration to the natives. It is simply a bed of loose sand, on the slope of a hill, which if set in motion by any cause, as by the wind or by a man, rolling down from the top, produces lengthened sonorous vibrations, not unlike those of the string of leaves viol. The fact is mentioned by Baber, who compares the noise to that of drums or nagarets, and a corresponding fact has been noticed, as occurring at Jubbul. On the shore of the Red Sea, when en route to Kabul, I noticed two other similar, though smaller collections of sand on projecting hills, and in all cases these projections faced the south. The sand is such as would proceed from the disintegration of granite, consisting chiefly of quartz and hornblende, but there is no rock of the kind, nearer than the opposite side of the plain. A west or south-west wind would certainly have no difficulty in transporting it this distance, and if so brought it would naturally collect on the projections I have mentioned, which are at right angles, with the general lie of the hill range here, and form so many nooks or corners. I am hardly as yet justified in making any inference respecting the frequency of such winds, but I may state the simple fact that on referring to my register for the 20 days I spent in Kabul, September 20th to October 10th, I find that during 14 days of them, these winds prevailed.

We returned over the Dusht-i-Bughran, which antiquarians seem to have fixed on as the site of Alexandria ad Caucasum. The number of coins found here, principally Grecian and Cufic, is immense. Mr. Masson last year procured no less than 35,000, and during a halt of a few hours, two children employed by Lieutenant Wood, picked up from 20 to 30.

On my arrival at Kabul, I had the gratification to find a message awaiting me from Meer Mahomed Mûrad Beg, requesting my professional attendance on his brother, who has long suffered from an eye complaint.

The consequence is, that I am now with Captain Burnes' permission, passing the winter in Koondûz, while Lieutenant Wood who accompanied me, is on his way to investigate the source of the Oxus.

(Signed) P. H. LORD.

Koonduz, 26th December, 1837.

(True copy)

ALEX. BURNES,
On a Mission to Cabool.

(True copy)

H. TORRENS,
*Depy. Secy. to Government of India,
with the Governor General.*

No. IX.

MEDICAL MEMOIR ON THE PLAIN OF THE INDUS.

By PERCAMP. H. LORD, M. D.

In Medical Charge of the Mission to Kabul.

**General character-
istics.**

Few countries present more marked physical peculiarities, than the plain of the Indus. It has an alluvial soil with scarce a vestige of surface vegetation; it is permeated by a river, which though fed by the snows of the loftiest mountains in the world, irrigates, but, except very partially cannot be said to inundate its banks; situated on the verge of two monsoons it is unrefreshed by the waters of either; and its lesser streams are alternately rapid navigable torrents, and dry dusty beds, shewing perhaps at long intervals stagnant pools of brackish water.

Soil.

The soil in essentials is nearly uniform, consisting in all parts of a mixture of clay and carbonate of lime: where the former predominates the potter works, where the latter the agriculturist. But in the form of aggregation, the more or less saline impregnation, &c. there are marked differences. Towards the south, the soil contains abundance of mica, is loose, open, sandy, and devoid of vegetation: towards the north, the reverse of this is the case; mica is far less abundant, and in many places totally wanting, the soil is a stiff resisting marle, and its surface is more or less clothed with grasses, or other surface plants which serve to bind it together, and enable it to oppose a far more considerable resistance to the efforts of the stream. Towards the south, also, salt is so abundant as to cover with its efflorescence almost every tract, the surface of which is only a little more permanent, than the surrounding sand drifts, and it is not uncommon to see the same soil which during the period of irrigation had yielded crops of grain, transferred afterwards to the salt-pan, and furnishing by the simple process of pouring water over it, which is subsequently evaporated, an abundant supply of salt. Towards the north this is so far from being the case, that salt is one of the articles of import, being generally brought from the range of Pind Dádun Khán.

Boundaries.

Such are the points, which first arrest the attention of a traveller in that extensive plain, which may be generally described as reaching from the waters of the Punjáb to the sea, from the Hála mountains to the Jesulmeer desert, and which from its grandest, and most striking feature is appropriately denominated the plain of the Indus.

The rock formations which occur in it, are too few and unimportant to exercise any notable influence over its animal or vegetable productions. Between Kuráchí and Tatta perhaps this influence is most perceptible, the new red sandstone which is almost horizontal, or crops out at a very small angle, forming the entire surface to a considerable extent, being elevated in small rounded hillocks, which invariably decline to the S. and W., the weathering of their bases appearing to act with most force from that direction. Occasionally the rock itself is not seen, but the ground is covered with a large quantity of rolled pebbles, which seem to have been swept by some current from E. N. E. to W. S. W., while at others these pebbles are found agglutinated by a rude cement of indurated clay, so as to present the appearance of a coarse conglomerate. But in whatever form found, they invariably present marks of having once served, as receptacles for pholades or other boring lithodamous animals.

Rocks.

The first place at which these rocks reach the river is between Hilaiya and Juskh, about nine kos north of Tatta, where they present abundance of iron, and (as I am told) fossil shells; but this fact I cannot state from my own observations, as I was much pressed for time in the early part of my journey, for I did not receive my appointment until some time after the mission had left Bombay. When I arrived at Kuráchí, they were on the road to Khyrpúr, where I subsequently overtook them, and my examinations consequently were extremely hasty. The rocks here only dip into, but do not cross the river. Passing these, we next come to an inconsiderable range of limestone hills at Hydrabád, that city standing on the plateau formed by the summit of the ridge, which nowhere seems to reach the altitude of 100 feet, and generally maintains at a distance of two or three miles from its left bank, a nearly parallel course with the river. At Sehwan, a spur descending from the Hála range, presents limestone and calcareous sandstone, with abundance of imbedded fossils, such as edimites, nummulites, coní, ostreæ, &c. &c., and at Roree occurs the last range to be noticed, which commencing to the S. E. towards the Jesulmeer desert in low sandhills, gradually increases in altitude and consistence as it advances N. W., and then forms a tabular elevation of 150 feet (above the level of the plain) on which stands the fort of Deejee, to the north of which the ridge presents limestone with imbedded nodules of flint, the flint becoming more abundant, as we near the river, until it seems at last to form the whole of the rock, on which Roree is built, as well as the terminating point of the entire range, which occurs in the centre of the river, and is crowned by the celebrated fortress of Bhukur.

The vegetation as might be expected presents little beauty, and if possible, less variety. Towards the seashore, salt and sandy plains, are sparingly clothed with a stunted growth of tamarisk, and different species of mimosa, compressed under the common name bábool. Huge isolated euphorbiæ, each branch, as thick as that from which it sprung, shapeless masses, scarce deserving the name of verdure, spread themselves over wide dry tracts, which present no other trace of vegetable life, or are occasionally intermixed with the bushes abovenamed, the kureel or caper, and the pélu, a kind of salvadora, the leaves of which have a strong taste like nasturtium. These euphorbiæ seem to have their size, and existence limited in a singular manner. They perish as soon as their accumulated weight becomes too much for the slender branch (it does not deserve the name of trunk) by which

Plants.

they are connected with the parent soil. The branch breaks, and the whole growth in a few days presents the appearance of a bundle of dried sticks. So exactly do they resemble this, that until they became too numerous to allow of the supposition, I actually took them for bundles of firewood, which had been collected by the natives, and laid there until it might be their convenience to remove them. The region of these euphorbiæ is most strictly defined : three or four marches north of Hyderabad I lost sight of them, and have never seen one since. The *láná*, is probably a *salsola* or *salicomia*, but I have not been able to procure either flower or fruit, and in their absence can do no more than guess. The salt it yields is an impure carbonate of soda or salt-plant, which the natives burn in great quantities, to procure the impure alkali, they use for dyeing, washing, and in the manufacture of glass, it has a more extensive range, and is to be seen, with leaves so thick and succulent as almost to resemble green grapes, studding every saltish tract that we meet. The *juwássí*, or camel-thorn, flourishes in every dry sandy space, that is to say, almost universally—and is now (May) generally covered with its small purple papilionaceous blossoms : as yet it presents no exudation of manna. An occasional mangoe is to be found, encreasing in number as we approach Mithunkote. The *pépul*, the *bér* (*ziziphus jujubu*) the date-palm, and the *tálé*, a tree much used for boat-building, constitute in general the shade by which the villages and towns, north of Hyderabad, are surrounded. Large patches of the *hurmul*, or wild rue, are to be found principally on the march between the Indus and Ahmudpúr in Buháwul Khán's country. This plant, like most others of its tribe, has a powerful disagreeable odour, which it communicates to the surrounding atmosphere to a considerable distance. Its roots, leaves, and seed are all much employed by the native medical practitioners, and are said to be very efficacious in rheumatism, and several other complaints ; south of Hyderabad, the vegetation, except close to the banks of the river, is almost uniformly dry, stunted, and thorny, but the banks are for several kos occupied by the *Shikargahs* of the Meers, which are dense and well preserved hunting-thickets, chiefly of *bábool*.

In addition to the Indian plants already mentioned, as occurring in this country we may name the *mudar* (called *tropœa*) the neem (*melia azadirachta*, and *semper-virens*) *lasúra*, the fruit of which is used here as in the Deccan to pickle, and the wild *bygun*, commonly known in Europe as the egg-plant. The banian tree is also occasionally, though rarely, met with, and the *toolsé* (*ocimum sanctum*) has of course accompanied the Hindús, who have ventured to the banks of the forbidden stream.

Of cultivated plants the opium, which is best at *Shikarpúr* ; indigo, and rice for which they are renowned in Baháwal Khán's country ; and cotton, which from the deficiency of their modes of preparing it is here used only in inferior fabrics, their finer articles being manufactured with Europe-spun thread, deserve notice. *Jaô*, *juwárá*, wheat, and most of the Indian vetch tribe are cultivated, and used as food ; and *tèl*, *surrus*, or rather *sursún* (the *sirapis dichotoma* of Roxb.) and other oil plants form also an object of culture and traffic.

Animals.

Of the animals to be found in these regions, I shall at present say nothing. They must be looked on, as rather influenced by, than exercising any influence on,

the medical constitution of the country, which it is my more immediate object to illustrate. But I may be allowed to add, that between specimens and drawings I should acknowledge with thanks, that several of these drawings which had been made previous to my joining the mission, were immediately on my arrival placed altogether at my disposal by Captain Burnes. I have already made some advances, as opportunities have allowed, towards a sketch of the zoology of the plain of the Indus, which I hope at some future time to render so far complete, as to be not unworthy of notice.

As to climate, though a most important element in the calculation, I am attempting, it is of course impossible that my observations should have enabled me to arrive at more, than a very imperfect appreciation. I have stated that situated between two monsoons, this country is unrefreshed by the waters of either. The S. W. monsoon which prevails along the whole Malabar Coast, the northern Konkan, Gújrat and Kutch, terminates at Lukputbunder, as accurately as though it had covenanted not to violate the Sindh frontier; and the N. W. monsoon, which in the months of February and March is stated by Colonel Pottinger to inundate the Coast of Mukrán, reaches Kuráchí, the S. W. extremity of Sindh, terminating itself along the Hála mountains, which here form a semi-circle environing that port. It is this monsoon that renders the approach to the Sindhian sea-board, so dangerous in these months, and I myself after sighting the Kuráchí hills on the 10th of February, was caught in a gale from the north, which shivered our sails and drove us for forty-eight hours before it, nor was it until the 15th that we regained our ground, and finally made the port which we did in the midst of a heavy rain that lasted with little intermission for three days.

Climate.

The usual number of wet days at Kuráchí, during the months of February, and March amounts on an average to between 10 and 15, and judging from what I saw, and from what I could collect from the natives, I should not suppose the entire fall of rain to exceed 6 or 8 inches. But even this, small as it is, can only be met with at the extreme corner of Sindh. Ten kos inland, the ground was dry, and thirsty as if it had long been unacquainted with moisture; at Tatta only a few insignificant showers had fallen; at Hyderabad the rain of an entire twelvemonth as registered by Lieutenant Wood, I. N., amounted only to 2.55 inches, of which the greater part fell in July and August, a period which at Kuráchí is uniformly hot and dry in the extreme; while at Larkhána, still further north, a shower of rain, which fell after the arrival of our party was universally attributed to the Nusib-i-Feringí (the good fortune of the English) the natives saying that for three years they had not known what rain was.

Nor do storms appear to be much more frequent. A few heavy gales, it is said, sweep the country about the period when our S. W. monsoon sets in, but at other times a storm is of rare occurrence. In the country along the Bhenále and Garha sudden squalls, bearing clouds of dust and fine sand are common in the months of May, June, and July. While at Buháwulpúr we were visited by them almost every other evening. They generally commenced after sunset, and seldom lasted more than an hour or two. They came from the direction of the desert, and while they lasted almost threatened us with suffocation. I see that

Captain Burnes mentions similar gales, as having occurred for nine successive nights during his stay at Múltan. Since our return to the Indus we have had nothing of the kind.

The temperature in a dry sandy alluvial plain, lying between the 24th and 29th degrees of latitude may reasonably be expected to range high, and Lieutenant Wood's tables shew a mean maximum of 97° in April, 101° in May, 103° in June, 97° July, 98° August, and 95° for September, *i. e.* a mean maximum of 98° 5 for the six hot months—a quantity I believe greater (I speak merely from memory, and without any books of reference) than has ever before been exhibited in a regular authenticated form. I only doubt whether Pondicheri may not be an exception. I remember seeing its *mean temperature* stated at 85°, and some decimals. Some deduction should probably be made in consequence of the observations having been taken in a tent, where of course, the shelter is less perfect than in a house; yet even to this there were counterbalancing circumstances, such as the tent being placed close to the lee side of an extensive body of water over which a fresh breeze was constantly blowing—the use of tatties, &c. &c. so that on the whole it may be received as a close approximation. Lieutenant Wood's results may be thus exhibited in a tabular form :

1836—*Hydrabad.*

	Thermometer Means.				Sum of Rain in Inches.	Prevalent winds.
	Minimum.	Maximum.	Variation.	Of month.		
April,	70	97	27	83.5	Shower.	Variation.
May,	76	101	25	88.5		S. W. 28 days.
June,	82	103	21	92.5	Shower.	S. W. 21 days.
July,	82	97	15	89.5	58	S. W. 24 days.
August,	79	98	19	88.5	1.77	S. W. 26 days.
September,	76	95	19	85.5		S. W. 23 days.
For six months,	77.5	98.5	21	88	2.35	S. W.

For the cold weather I regret I cannot offer any thing so satisfactory, as the above. The few observations I was able to make myself in the months of February and March, during which I was constantly travelling, can have little value, as they were necessarily exposed to all sorts of disturbing influences. It is enough to say, that the minimum from 20th February to 20th March, averaged between 50° and 60°, and the maximum between 80° and 90°, the extremes of each being 45° and 96°. A few slight showers fell, and the weather was so far from being hot that my hours of marching, which being alone, I was compelled to do along with the Kafila, were generally from 9 or 10 A. M. to sunset. Under this head I shall only add, that observations taken more northerly indicate a much lower temperature, than that registered at Hydrabad. Six days' observations (April 3d to 8th) at Shikarpúr give mean minimum 62°, mean maximum 88°; six days in Ahmudpúr (April 28 to May 3) give mean minimum 72°, mean maximum 86°; and four days at Mithan Kote

(May 18 to 21) give mean minimum 78°, mean maximum 97°; but we are universally assured, that in point of heat Multan is to exceed anything we have yet experienced.

There remains but one other point to be noted, the annual rise and fall of the rain. Of course the only view I can attempt regarding it, must be a very humble one, and such as strictly bears on my subject: the scientific details connected with its navigation are, I am happy to say, in the hands of my fellow-traveller Lieutenant Wood, I. N., whose previously published researches on the subject, afford the best proof of what may hereafter be expected.

River.

The points which bear on my subject are, 1st—the time of the rise and fall; 2d, the amount of the swell and overflow; and 3d, the nature and quantity of the suspended matter (silt) and the place where it is deposited. Respecting each I shall mention the few facts I have ascertained.

1. The inundation of the plains of Bengal is owing immediately to the rain, which falls on its surface, and mediately to the simultaneous swell of the river which prevents that rain from draining off. Now in Sindh there is no monsoon, therefore any partial inundation that does take place, must be altogether owing to the swell of the river; but the river nowhere passes through countries subject to such a fall of rain, as would account for the vast increase of its waters; therefore it must owe this increase to another cause—obviously the melting of the snows of the Himalaya; but this is caused by the influence of the sun, therefore, the time of the swell can be almost calculated from the place of the sun; and, in accordance with this reasoning, we find it stated by Lieutenant Wood in his official report published by the Bombay Government that “The Indus begins to rise on the 23d March, and to subside on the 23d September”—he adds “this coincidence with the equinoxes is singular.” 2. In a memoir on a map of the Ganges, attributed to the late Captain Prinsep, it is remarked that “there is a certain point in the course of all rivers, where the sum of annual variation, or influence of the freshes in actual level of water, is a maximum.” I should suppose this point will depend chiefly on three circumstances, the quantity of water, the height of the banks, and the breadth of bed, being directly as the two former, and inversely as the latter. If I am correct, we can pretty certainly shew where this point is to be found in the Indus. For it must be below Mithun, where the Indus receives from the united waters of the Punjab its last and greatest feeder, and above Tatta, where the river divides into two beds. Furthermore, the height of the banks rises from either extremity towards the centre, e. g. from Mithun, where it is 6 feet to Roree, 16 feet, and from Vikkur, 5 feet to Hyderabad, 17 feet, measured from the lowest winter level, which occurs in March. These are about the greatest heights the banks attain, and though I believe myself to have seen banks of 20 feet high, not far north of Hyderabad, yet as I only judged by the eye, I cannot affirm it as certain. We may therefore name Hyderabad, and Roree, as places that combine the first two elements, for ensuring a maximum rise; and the same identical places are also those in which, the river, from its entry into the plain of which I am speaking, presents perhaps the narrowest bed: at Hyderabad its greatest breadth being only 2000 feet, and at Roree but 1500, while at Mithun it is 2000 yards, and the general

breadth of the river from Hyderabad north, is stated by Captain Burnes to be seldom less than 1000 yards. Now the rise at Hyderabad, as given by Lieutenant Wood, is 15.3 feet, and at Roree a mark on a mosque made by the water shews it to be about 16 feet, which therefore cannot be far from the maximum. But it is at once evident that banks of 6 feet high at Mithun, where the bed is 2000 yards wide, can contain as much water, as banks of 16 feet high at Hyderabad, when the breadth is only 2000 feet, or one-third;—but the river does not overflow to any amount at Hyderabad, therefore neither will its banks below Mithun be much inundated, and this conclusion I am happy to say is perfectly borne out by the appearance of the vegetation, and the testimony of the natives.

It requires to be distinctly explained, that when speaking of the height of the banks, I don't mean those of the channel occupied by the river, when in its shrunken state, which are constantly shifting, but those more elevated permanent boundaries, which, sometimes coinciding with the former, in many places recede from them to a distance of from a few yards to half a kos, or even more, leaving a low flat space through which the river meanders in almost every direction, cutting itself new passages (within the above mentioned limits) by almost every swell, and readily laying the whole under water, while it requires canals, and Persian wheels to enable its waters to attain the level of the upper banks. This distinction, which was first pointed out to me by Lieutenant Wood, appears to me of considerable importance to the rightly understanding the nature of the swell of the Indus. I may add that this permanent bank is wanting above Roree, and in the lower part of the Delta, and in both those localities inundations take place.

3. The nature of the silt is very much the same as that of the soil already described. A specimen tested in a rough way gave siliceous, aluminous, carbonate of lime, a little vegetable matter; and the water from which it was taken contained a soluble salt of lime (sulphate?) with muriate of soda in quantities so small as not to affect the taste, though they produced a sensible opacity, when tested with oxalate of ammonia, and nitrate of silver.

The quantity of the silt I was particularly anxious to ascertain, as it is a question of some importance to late geological theories, and with the assistance of my fellow-traveller Lieutenant Leech, of the Bombay Engineers, I obtained the following results.

Experiment 1. May 14th. Nineteen thousand two hundred and fifty-six grains of the water of the Chínáb, taken from the centre of the stream just above its junction with the Garha, yielded by evaporation 32 grains of silt equivalent to $\frac{1}{301}$

Experiment 2. Same date. Fourteen thousand and twenty-two grains of the water of the Garha, taken as in Experiment 1, above its junction, gave 23.5 grains of silt, $\frac{1}{396}$

Experiment 3. May 17th. Fourteen thousand three hundred and five grains of the water of the Punjnud (after the union of the Garha and Chínáb) gave 24 grains silt, $\frac{1}{393}$

Experiment 4. Nineteen thousand one hundred and forty-two grains of the water of the Indus, above its junction with the Punjnad at Mithun, gave 41 grains silt, 467

To complete this set I had designed a fifth Experiment on the waters of the Indus below Mithun, where the above four are to be found combined, but the water which I had taken up for the purpose was accidentally lost, and a subsequent specimen sent me by Lieutenant Wood was found unfortunately to have been put in a bottle, which had been used to contain oil, so that although I broke the bottle, and washed all the pieces I could never satisfy myself, that I had got all the silt. The portion which I did get amounted to $\frac{1}{724}$ th of the weight of the whole: taking the mean of the above numbers, it should have amounted to $\frac{1}{383}$. Taking this, then as the proportion at Mithun, we are next to inquire whether it is increased or diminished, as we descend towards the sea; and for this purpose let me again refer to the official report of Lieutenant Wood, which gives the silt in one quart of water taken from the centre of the river opposite Hyderabad in the month of June as 57 grains; in July 30 grains; August 40 grains; September 31 grains; or a mean for the 4 months of 39.5 grains in a quart of water. Now the weight of the quart (a wine bottle full) of water, appears to me from the mean of several experiments to be about 12,250 grains, so that the silt at Hyderabad is equal on an average to about $\frac{1}{300}$ th of the whole, affording a clear proof, that for so much of its course at least nothing is lost by precipitation. I have not the means of continuing this calculation farther, but it is pretty evident that this silt is employed in extending the Delta and filling up the sea beyond its limits; and a moment's reflection will shew us, to what an extent it is capable of doing this.

For the quantity of water discharged in a second of time is as follows, viz.

	Cub. feet.
March,.....	51,080
April,	100,128
May,	310,393
June,	316,828
July,	433,660
August,	446,080
September,	420,757
Mean of 7 Months,.....	<u>296,989</u>

To make this round numbers let us assume 300,000 cubic feet of water, as the mean discharge per second of the river. Let us also take $\frac{1}{300}$ th, which is less than the experiments warrant, as the proportion of silt. This being a proportion by weight, let us take the specific gravity of silt at 2, which being that of silica, is probably not far from the truth. The proportion by measure then will be $\frac{1}{1000}$ th, and from these premises, it will follow that for the period specified the river discharges 300 cubic feet of mud in every second of time, or a quantity, which in the 7 months would suffice to form an island, 42 miles long, 27 miles broad, and 40 feet deep, which (the mean depth of the sea on the coast being 5 fathoms) would

consequently be elevated 10 feet, above the surface of the water. Any person who chuses to run out this calculation to hundreds and thousands of years, will be able to satisfy himself, that much may be done by causes at present in action, towards manufacturing Deltas.

Disease.

And now to connect the foregoing elements with their results, as observed in the actual forms and amount of disease.

The soil, though alluvial, contains, south of Mithun, scarce any vegetable matter, and the surface is generally bare. A great source of miasmata is thus removed, and the fevers which are generated will consequently be deprived of much of their violence. That they are so, I conclude from not having met with numerous cases exhibiting the sequelæ of the disease, as well as from the information given me by native practitioners, that they seldom lose patients with fever. To this there are two exceptions. In the Delta below Tatta the country is regularly inundated, the surface clothed with grasses and reeds of different kinds affords pasture, when the waters retire, to extensive herds of buffaloes :—but vegetation and inundation cannot co-exist, more especially in a tropical country, without engendering miasmatic diseases ; and I am informed, that towards the sea the population look sallow and sickly, fevers are numerous and their type severe. The other exception I can speak to, from my own observation. Buháwul Khan's country lies chiefly along the Garha, a sluggish muddy stream, with banks seldom more than 2 or 3 feet high, and readily inundated on the least swell. They are of stiff tenacious marl, so that when once inundated they remain long moist. In addition the well water of the country is generally impure, and ill tasted, giving the idea of having been filtered through a soil containing decaying vegetable matter. The natives are so convinced of its prejudicial qualities, that they say no stranger coming into the country can drink the waters for a fortnight, without getting fever, influenza, or bowel complaints, and I regret to say that even for the few days we remained there such numbers of our party were attacked, as to prove the assertion to be far from unfounded. But neither do the natives themselves escape ; as I saw in Ahmudpoor, in five or six days, more cases of enlarged liver, spleen, and other organic derangements resulting from fever, and terminating in ascites or general dropsy, than it had occurred to me to notice in all Sindh. An idea of the relative amount of sickness may be formed from the fact, which I state on the authority of an European Officer in the Khán's service, that his battalion which barely amounted to 1,000 men, had at that moment upwards of 200 sick with fever alone, and of these, numbers had enlarged spleen, and some arrived at the last stage, were fast sinking with dropsy ; and this was at what they consider the healthiest season of the whole year. In Asao and Káthee, answering about to our October and November, the river has subsided, and fevers are said to be both numerous and severe.

Another disease common in this country, is the *noozlah*, or defluxion ; a well marked influenza, which seems perfectly endemic, and so general, that during the hot weather few escape at least one attack of it. It had just set in at the time of our visit, and the Chief himself was suffering from it. His physician came to consult me privately regarding it: "I can do nothing more," said he, looking very grave, "the disease is cold, and I have given him every hot medicine I possess, still he is nothing better."

The sandy and saline deserts I have described towards the south, will at once suggest the idea of ophthalmic affections; and they are so common, that you scarce meet a man, whose eyes are not more or less inflamed. At Khyrpúr, I suppose on an average I saw not less than 100 patients a day, and I think I have examined more cases of pterygium, opacity of cornea, obstructed lachrymal gland, and other external affections of the eye during the week I remained there, than a London Hospital would present in several months. Cataract, also, particularly in persons of advanced age, was extremely frequent, nor were congenital cases wanting, and my native assistant, Mohamud Ali, operated successfully on one in a boy, nine years old, a few days before I joined the Mission. But another result of the saline impregnation of the soil, will be brackish waters wherever they are allowed to stand, as in a tank; and from Tatta to Kuráchí scarcely any other is to be found: (the sole exception that I met with was at Buté-ja-Lándhí, where a well of sweet water occurs.) The constant use of this renders bowel complaints very prevalent in this region, and of a guard of eight men (natives) who accompanied me on this route, five, in the short space of 4 days, had attacks of diarrhea, with griping more or less severe.

A few cases of gravel, and other urinary diseases occurred, but not sufficient to render them characteristic.

Wherever opium is abundantly cultivated, it always seemed to me to affect visibly the health of the persons employed about it. Some of the labourers whom I questioned, described themselves as being in a constant state of *nisha* (intoxication) more particularly during the season for extracting the juice from the plant—an operation that continues 15 days, and their general appearance bore ample testimony to the truth of their statement.

Other diseases which are but too common in Sindh, are attributable not to the nature of the country, but to the degrading vices of its inhabitants. They therefore require no further mention in a sketch of this kind, which besides has already grown to a length quite undesigned.

If in conclusion, I may be allowed a suggestion, deduced from the most careful observations I have been able to make, it would be—that should it at any time become an object to canton a body of troops along the line of the Indus, south of the Punjab, Buháwul Khán's country, and the lower delta towards the sea should both be carefully avoided. Between Hála and Futehpúr, on the great central line of communication between the capitals of the Hydrabad, and Khyrpúr Meers, lies at a mean distance of 4 or 5 kos from the river a plain 180 miles in length, in which several spots, combining the following advantages may be found. A general elevation of 30 to 60 feet above the level of the river, securing it against inundation, which is further prevented by the permanent bank of which I have spoken, and which is continuous, towards the river, along the whole of this line. A soil of hard consistent marle, not breaking into sand or dust, and not, except rarely, presenting a saline efflorescence. This soil has the further recommendation, that being fertile when irrigated, it remains perfectly barren (a surface vegetation), when the water is withdrawn. Now there being no rain, and no

inundation, and the irrigation which is perfectly artificial, being withdrawn the moment the crop is ripe, we have a hard bare surface from harvest to the following seed time—or even the power of ensuring the same to any distance, that may be desirable for the whole year round. The jungle bushes that grow, are sufficiently large to afford abundance of firewood, yet so far apart from each other as to allow the freest circulation of air. Water is abundant and excellent, and to be had everywhere at depth, proportioned to the height of the plain above the bed of the river, and villages occur every three or four miles.

Two stages towards the centre of this plain (from Juttun-jo-kote to Sun) should be avoided; as the wells are impregnated to a slight extent with sulphurated hydrogen, and it is worthy of notice that the same impregnation is to be detected in the waters of Sehwan, which is nearly opposite on the other bank of the river. It would be also well to avoid the immediate proximity of Khyrpur, as the soil there breaks, and becomes sandy, neither is the water altogether good; but, excepting these, numerous stations may be found along the line indicated, which in a medical point of view (of course I presume not to speak in any other) seem to me to equal, if not exceed any military cantonments I have met with in India.

PERCAMP. LORD, M. D.,

Déra Ghází Khán, 2d June, 1837.

No. X.

ON THE SIAH-POSH KAFFIRS, WITH SPECIMENS OF THEIR LANGUAGE AND COSTUME.

By CAPTAIN BURNES.

The extreme interest, which attaches to the history and condition of the Kaffirs, who occupy the mountainous regions of northern Affghanistan, has excited much curiosity, which it is my endeavour to gratify, having just met several Kaffirs in Cabool, who had been captured at an advanced age, and were still familiar with the language and manners of their countrymen. I have also of late seen people, both Hindoo and Mahomedan, who had visited the habitations of the Kaffirs, and have thus had the opportunity presented of hearing what these people thought of themselves, and how they were viewed by foreigners. The account of the Kaffirs, given by Mr. Elphinstone, renders it unnecessary to repeat the many details, which will be found in his work, my object being to improve our present knowledge, and clear up, if possible, some of the existing obscurity.

In speaking of their nation, the Kaffirs designate themselves as the Mahomedans do, Kaffirs, with which they do not couple any opprobrious meaning, though it implies infidel. They consider themselves descended of one Koruhshye, and their Mahomedan neighbours, either corrupt the word, or assign them a lineage from Koreish, one of the noblest of the tribes of Arabia, to the language of which country, they further state that of the Kaffirs to be allied. They have no distinctions of black and white Kaffirs that I could hear of, and one of the Kaffir informants assured me that his tribe looked upon all, as brothers, who wore ringlets and drank wine! They have however no definite idea of the surrounding countries, Bajour and Kooner to the south, being the limits of their geographical knowledge. They have no books, nor is reading, or writing, known in the nation, so that they have no recorded traditions. Their country has many table lands, some of which extend for 15 or 20 miles, and on these there are always villages: Wyzul and Camdesh are on one of these plateaus, and eastward of the latter, lies the country of the Mahomedans. The winter is severe, but in summer grapes ripen in great abundance.

The words of a young Kaffir, about 18 years of age, now in Cabool, will afford the best explanation of many of their customs. His name as a Kaffir was Deenbur, as a Mahomedan it has been changed to Fureedoon. He fell into the hands of the Mahomedans, eighteen months since, by losing his road, when passing from his

native village of Wygul to Gimeer, to visit a relative. He is a remarkably handsome young man, tall, with regular Grecian features, blue eyes, and fair complexion, and is now a slave of the Ameer. Two other Kaffir boys, 8 and 9 years old, who came along with him, had ruddy complexions, hazel eyes and auburn hair. They also had less beauty, and high cheek bones, but they were still handsome, and extremely intelligent. Their Kaffir names were Teengeer, and Chondur, and that of their mothers Rajmal, and Braopagly. None of these Kaffirs, or two others which I saw, had any resemblance to the Affghans, or even Cashmerians. They looked a distinct race, as the most superficial observer would have remarked on seeing them.

Deenbur said that there was no Chief of the Kaffirs, but that great men were called Salmunash. They do not appear to carry on any combined operations against their neighbours, but they retaliate, when an invasion of their frontier takes place, and are very inveterate against the Mahomedans, and give no quarter to captives. They possess great ability and activity, qualities which their enemies accord to them. Mahomedans seldom venture to enter their country as travellers, but Hindoos go as merchants, and beggars, (fakeers) and are not ill-used. I met a Mahomedan who had passed into Budukhshan, and was not molested. In killing their food, the Kaffirs have no ceremonies; they sacrifice cows and goats to Doghan, the Supreme Being, particularly at a great festival, which occurs in the beginning of April, and lasts for ten days. They have idols, and know the Hindoo god Mahdeo by name, but they all eat beef, and have either lost their Hindoo belief, or never had anything in common with it. They neither burn nor bury their dead, but place the body in a box arrayed in a fine dress, which consists of goat skins, or Cashgar woollens, they then remove it to the summit of a hill near the village, where it is placed but never interred. Kaffir females till the ground, and in eating, the men sit apart from the women. They have no tables, the dish containing the meal is placed on a tripod, made of iron rods, of which Deenbur and his companions made a model for me with twigs. They assemble around this, and eat sitting on stools, or chairs without backs. They are very fond of honey, wine, and vinegar, all of which they have in abundance. They have no domestic fowls, nor is there a horse in their country; wheat and barley are their grains, there is no juwaree. They are very fond of music, and dancing, but as in eating, the men separate from the women, and the dance of the one sex, differs from that of the other. Both were exhibited to me, that of the men consists of three hops on one foot, and then a stamp, the women place their hands on their shoulders, and leap with both feet, going round in a circle. They have a two stringed instrument, and a kind of drum for music.

Deenbur described the mode of life among the Kaffirs to be social, since they frequently assemble at each other's houses, or under the trees which embosom them, and have drinking parties. In winter they sit round a fire, and talk of their exploits. They drink from silver cups,—trophies of their spoil in war. The wine, which is both light, and dark, will keep for years, and is made by expressing the juice under the feet, into a large earthen jar, described to be of delicate workmanship. Old and young of both sexes drink wine, and grape juice is given to children at the breast. A Kaffir slave girl, who became a mother, shortly after her arrival in Cabool, demanded wine, or vinegar after the birth of her child, the latter was given to her, she caused 5 or 6 walnuts to be burned, and put in it, drinking it off, and refusing all

the luxuries of Cabool. The costume of the nation is better shewn in the accompanying sketch, than by description; a successful warrior adds to it a waistband, ornamented with a small bell, for every Mahomedan he has killed. The daughter of such a one also, has the privilege of wearing certain ornaments, entwined in her hair, made of sea shells or *cowries*, which no one can usurp without signal punishment. A Hindoo, who was present at a Kaffir marriage, informed me that the bridegroom had his food given to him behind his back, because he had not killed a Mahomedan. Enmities frequently arise among them, but the most deadly feud may be extinguished by one of the parties kissing the nipple of his antagonists, left breast, as being typical of drinking the milk of friendship. The other party then returns the compliment, by kissing the suitor on the head, when they become friends till death. The Kaffirs do not sell their children to Mahomedans, though a man, in distress, may sometimes dispose of his servant, or steal a neighbour's child, and sell it.

I asked my oldest Kaffir informant, if he regretted the loss of his country, and he, at once, replied that there Kaffir customs were best, but here he preferred those of Mahomed. He had however imbibed a taste for Islam, and observed that here there was religion, and there none. He told me a singular fact of a Kaffir relative of his own, named Shubood, who had been captured, and, becoming a Moollah, travelled, under the name of Korosh, into India returning about three years ago to Kaffiristan, when he made known many things to the Kaffirs, which they had never before heard of. After a short stay he wished to quit the country, but he was not permitted. The names of places, which Deenbur remembered were Wygul, Gimeer, Cheemee, Kaygul, Minchgul, Ameeshdesh, Jamuj, Nishaigram, Richgul, Deree, Kuttar, Camdesh, Donggul, Pendesh, Villegul, and Savendesh. It is however believed, that all the inhabitants of Durai Noor, and other defiles of Hindoo Koosh, north of Cabool and Julalabad, are converted Kaffirs, which their appearance, and mixed language seem to bear out.

The language of Kaffiristan is altogether unintelligible to Hindoos, and their Uzbek, and Affghan neighbours. Some of its sounds, soft labials, are scarcely to be pronounced by an European, but the accompanying specimens will best illustrate it. They were taken from Deenbur. The sentences that follow, bear however an evident affinity to the languages of the Hindoo stock. As the Kaffirs have no written characters, I give them in an English dress. When in the Kohistan of Cabool, near Punj-sheer, I had an opportunity of meeting some of the people, who speak Pushye, which resembles the dialect of the Kaffirs, as may be supposed from their proximity to them, and as will be seen in the annexed vocabulary. Pushye is spoken in eight villages named as follows: (1 Eeshpein, 2 Eeshkein, 3 Soudur, 4 Alisye, 5 Ghyn, 6 Doornama, 7 Dura i pootta and 8 Mulaikir, all of which are situated among, or near the seven valleys of Nujrow (huft dura i Nujrow.) The Pushyes are considered a kind of Tajiks, by the Affghans.

I have stated the account which the Kaffirs give of themselves; I received the following additional particulars from a Mahomedan, who had visited four villages named Kutar, Gimeer, Deeos, and Sao, all of which are beyond the frontier hamlet of Koolman, which is inhabited by Meemchu Mussulmans, and lies north of Julalabad. He described the Kaffirs as a merry race, without care, and hoped he would

not be considered disrespectful, when he stated that he had never seen people, more resembling Europeans in their intelligence, habits, and appearance, as well as in their hilarious tone, and familiarity, over their wine. They have all tight clothes, sit on leathern stools, and are exceedingly hospitable. They always give wine to a stranger, and it is often put in pitchers, like water, at public places, which any one may drink. To ensure a supply of it, they have also very strict regulations, preventing the grapes being cut before a certain day. My informant considered the country of the Kaffirs, quite pervious to a traveller, if he got a Kaffir to be his security. They have no ferocity of disposition, however barbarous some of their customs appear, and besides the mode of ensuring pardon already described, he stated that if a Kaffir has killed ten men of a tribe, he can secure forgiveness by throwing down his knife before his enemies, trampling on it, and kneeling.

Besides my Mahomedan informant, I met a Hindoo at Peshawur, who had penetrated into the hither Kaffir country, about 25 miles beyond Chughansuraee, where he resided for eleven days. Some of his observations are curious. He was protected by a Kaffir, and experienced no difficulties; but he would not have been permitted to go among the more distant Kaffirs,—had he attempted it, he either would have been killed, or compelled to marry and live, for good, among them. He was not however convinced of the journey being impracticable. He was kindly treated, as far as he went and admitted to their houses. He saw them dancing, and describes the race to be of exquisite beauty, with arched eye-brows, and fine complexions. These Kaffirs allow a lock of hair to grow on the right side of the head, and the Hindoo declared they were of his own creed, as they knew Seva. They had bows and arrows for defence, they pulled the strings of the former with their toes, and their arrows had heads like drooping lilies. Their country had many flowers, and much shade. Many coins are found in it, resembling those to be procured about Bajour, and some of which have Grecian inscriptions. The worthy Hindoo insisted upon its being a fact, that the Kaffirs sold their daughters to the Mahomedans according to their size, twenty rupees *per span* being a fair valuation! There is certainly no difficulty in procuring Kaffir slaves, and the high prices which are readily given, may have induced these poor people, who closely adjoin the Mahomedan countries, to enter upon this unnatural traffic.

But by far the most singular of all the visitors to the Kaffir country, of whom I have heard, was an individual, who went into it from Cabool, about the year 1829. He arrived from Candahar, and gave himself out to be a Gubr or Fire-worshipper, and an "Ibrahimee" (follower of Abraham) from Persia, who had come to examine the Kaffir country, where he expected to find traces of his ancestors. He alighted in Cabool with the Armenians, called himself Shuhryar, which is a name current among the Parsees of these days. His host used every argument, to dissuade his going on such a dangerous journey, but he proceeded to Jalalabad and Lughman, where he left his pony and property, and entered the Kaffir country, as a mendicant by way of Nujjeel, and was absent for some months. On his return, after quitting Kaffiristan, he was barbarously murdered by the neighbouring Huzaras of the Ali Purust tribe, whose Malik, Oosman, was so incensed at his countrymen's conduct, that he exacted a fine of 2,000 rupees, as the price of his blood. All these facts

were communicated to me by the Armenians in Cabool, but whether poor Shuhryar was a Bombay Parsee, or a Persian Gubri, I could not discover, though I am disposed to believe him the latter, as he carried along with him a "rukum" or document from the Shah of Persia. The death of this successful sojourner among the Kaffir tribes is a subject for deep regret, but it holds out a hope that some one may still follow the adventurous example of this disciple of Zoroaster, and yet visit the Kaffirs in their native glens. I know not what could have given rise to an identification of the Kaffir race, with that of ancient Persia, but the mode of disposing of their dead on hills, without interment; but there are certainly traditions all over Affghanistan regarding the Gubris or Fireworshippers, and one of their principal cities, called Gurdez, in Zoormut, south of Cabool, yet exists, and which even, in Baber's time, was a place of considerable strength.

The country of the Kaffirs has also been entered by many wandering jewellers who pass through it, which brings me to make mention of its adjoining Districts, and their peculiarities. One of these individuals had visited Cashgar beyond Deer, and proceeded thence to the town of Shah-Kuttore, under Chitral, and on to Budukhshan, habited as a Fakeer. He always received bread, when he asked for it but could not have, with safety, made himself known. The account of this man's journey is curious, as well as what he saw during it. Near a "Zyarut" or place of pilgrimage at Bajour, there is an inscription which, from the specimen shewn to me, I take to be old Sanscrit. About two miles beyond there is another inscription; between the village of Deer and Arab Khan, there is a third, towards Cashgar, where the road is cut through the hill for some yards, the fame of the artificer being commemorated. Koteegiram is an ancient place, a day's march from Deer. Two day's journey from Bajour, there is a small idol cut in black stone, and attached to the rock. It is in a sitting posture, about 2½ feet high, and is said to have a helmet on the head, similar to what is seen in the coins from Bajour. It may be a Hindoo figure, for that tribe holds it sacred; but idols are to be dug up throughout all this country, and a small one, 8 or 9 inches high, was brought to me from Swat, which represented a pot-bellied figure cut in stone, *half seated*, with crossed arms, and a hand placed on its head. Such idols are also found at the "tope" in the plain of Peshawur, and, whether they represent Bacchus or some less celebrated hero, antiquarians must determine. But to continue the jeweller's rambles. At Cashgar, he purchased rock crystal (beloor) from the shepherds, who, simple men that they are, believe it to be the frozen ice of an hundred years! In situ a maund of it costs 20 Rupees, and he doubled his outlay on returning, by making it into seals, and armlets. It is exported to China, as buttons for the caps of the Mandarins. From Cashgar the onward journey was made for lapis lazuli, and rubies, which he found in Budukhshan. Leaving Cashgar, he crossed the river that passes Chitral, and which is here called the water of Kooner: in three days he came to a hill called "Koh-i-nooqsan" or the hill of injury, down which he slid, upon the frozen snow, on a leathern shirt, and came to a bridge, but this is not on the high road. I was so much pleased with the novel account of his journey, that I prevailed on the man to repeat it, and attend to such instructions, as I should give him regarding copies of the inscriptions, &c. but he has not yet joined me.

ALEX. BURNES.

Cabool, 14th February, 1838.

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VOCABULARY OF THE KAFFIR LANGUAGE.

<i>English.</i>	<i>Kaffir.</i>
God,.....	Yamrai, Doghun.
Sky,	Dillú.
Star,.....	Tárah.
Sun,	Soe.
Moon,	Más.
World,	Dúnyá—or dōōnya.
Earth,	Palál.
Water,	Aw.
Wind,	Dámú.
Fire,.....	Ai.
Lightning,	Pulak.
Thunder,	Trankyás.
Clouds,	Mayár.
Rain,	Wásh
Snow,	Zím.
Ice,	Achama.
Moist,	Ashai.
Hot,	Tapí.
Cold,	Yoz.
Spring,.....	Vastmík.
Summer,	Vasunt.
Autumn,	Shurí.
Winter,.....	Zuin.
Hill,	Dá.
Plain,	Gulúlá.
Pond,	Azá.
River,	Gulmulá.
Canal,	Shueláw.
Tree,	Ushtún.
Desert,	Ghatadá.
Fruits,	Deráz.
Green,	Yúz.
Horse,	Goá.
Ass,	Ghudá.
Bullock,	Gá.
Cow,	Istríki gáo.
Sheep,	Vámí.
Goat,.....	Vasrú.
Dog,.....	Tún.
Shepherd,	Pashká.
Herd,	Icho.
Tiger,	Sí.
House,.....	Amá.
Door,	Do.

<i>English.</i>	<i>Kaffir.</i>
Window,	Darí.
Rope,	Utrók.
Pin,	Kakhche.
Wheat,.....	Gúm.
Barley,	Yú.
Grass,	Yús.
Flour,	Bre.
Bread,... ..	Eu.
Milk,	Zor.
Cheese,	Kilá.
Jar,	Shá.
Pot,	Síri.
Salt,.....	Vok.
Man,	Nawistá.
Woman,	Mushí.
Son,.....	Dablá.
Daughter,	Dablí.
Father,	Tálá.
Mother,.....	Hai.
Brother,	Burá.
Sister,	Sosí.
Uncle,.....	Kench taulá.
Priest,.....	Deshtan.
Ink,.....	Káchá.
Tongue,	Jip.
Hair,	Kech.
Forehead,	Taluk.
Ear,	Kár.
Eye,	Achán.
Nose,.....	Nású.
Mouth,	Ash.
Teeth,.....	Dínt.
Chin,.....	Detí.
Heart,.....	Zudúwán.
Hand,	Chapál pain.
Finger,	Azun.
Nail,	Nunchá.
Foot,	Kur.
Cotton,.....	Poché.
Wool,	Varak.
Cloth,	Kamis.
Shoe,	Vachai.
Quilt,	Brastán.
Iron,	Chimá.
Silver,.....	Chitta.
Gold,	Soné.
Soldier,	Oatah.

<i>English.</i>	<i>Kaffir.</i>
Chief,	Salmanash.
Troop,	Katkí.
Fort,	Qilá.
Wall,	Barkan.
King,	Pachá.
Bow,	Shindrí.
Arrow,	Kain.
Sword,	Tarvalí.
Shield,	Karai.
Spear,	Shel.
Armour,	Jirah.
Axe,	Chaví.
Knife,	Katai.
Tobacco,	Tamákú.
One,	Ek.
Two,	Dú.
Three,	Tre.
Four,	Chatá.
Five,	Pích.
Six,	Shú.
Seven,	Sotí.
Eight,	Osht.
Nine,	Nú.
Ten,	Dosh.
Twenty,	Vashí.
Thirty,	(not known, having only even tens.)
• Forty,	Dovashí.
Sixty,	Trevashí.
Eighty,	Chal.
Hundred,	Chatavashi.
Thousand,	Hazár.

QUESTIONS IN THE KAFFIR LANGUAGE.

What is your name?	Too ba nam kussoora?
Where is your country?	Eema ba desh <u>aki ne</u> bra?
Where are you going?	Akeeney gayish?
In your country do they dance? ...	Eema ba deshukna natee chast?
Do you drink wine?	Chookrye piash?
I do not understand?	Yai na piam?
Give me water?	Een aw ao?
Is the road bad?	Poont awaiwa?
Are there bears in Kaffiristan?	Eema ba deshukna broo wa?
How many days' journey is it from }	Wygul oshtee kittee wass ka dunooa
Wygul to Cumdesh?	Cumdesh?
Who lives in Shah Kuttore's coun- }	Shah Kuttore bu deshukna kinisheen-
try?	ust-mom?

Mahomedans reside there?..... Moosulman nisheen-ust-mom?
 Is there any King in Wygul?..... Wygul pacha waist, a nu wair?
 How many towns are there? Kitee shuhr war?

SPECIMENS OF THE PUSHYE DIALECT,

<i>English.</i>	<i>Pushye.</i>
Bread,	Aoo.
Water,	Oorgai.
Mother,	Ai.
Wife,	Ishterkoom.
Son,	Pootram.
Forehead,.....	Tili.
Eyebrows,	Kash.
Nose,	Nost.
Lip,	Ooshtam.
Mouth,.....	Gilanam.
Beard,	Darim.
Hard,	Hustam.
Foot,	Payam.
Waist,	Gainum.
Breast,.....	Simoom.
Belly,	Koochun.
Thigh,	Dawaram.
Knee,	Kareem.
Fingers,	Angorum.
Ear,	Kaiam.
Hair,.....	Loom.
Butter,	Ghoost.
Flour,	Aboee.
Meat,	Pe.

QUESTIONS.

Are you hungry? Awa tooma?
 Are you thirsty? Tanooma?
 The sun is hot? Soora gurma?
 Have you fever? Pare jech ke?
 What is your name? Name kera?
 Where are you going?..... Kuro shart ke?
 When will you return?..... Kima le yai?
 Is it snowing? Lange taro?

ALEX. BURNES,

On a Mission to Cabool.

No. XI.

ON THE LOCALITIES
OR
COAL NEAR THE INDUS.

BY CAPTAIN A. BURNES,
On a Mission to Cabool.

Cabool, 4th February, 1838.

To W. H. MACNAGHTEN, Esq.

*Secretary to the Governor General of India,
Governor General's Camp.*

SIR,

I have now the honor to report, for the information of the Right Honorable the Governor General of India, the result of my enquiries for coal on the borders of the Indus, and the neighbouring countries, as directed in the original instructions transmitted by you for my guidance. I have continued to prosecute the search for this important article with ardour, and I have now collected so many specimens of it, that I deem it advisable, in case of accidents, without delay, to transmit those already in my possession.

2. In my communication of the 3d ultimo, while replying to a letter from the Bombay Government regarding coal, I stated that the result of the journey of Messrs. Lord, and Wood to Cohat, had only gone so far as to verify, by personal observation, the localities of the coal discovered there in 1832, and of which Mr. James Prinsep published an analysis in the Journal of the Asiatic Society of Calcutta in the following year, shewing it to be bituminous slate. This was found by these gentlemen at Lachee, Kurpa, Jutta, and Ismaul Khail, about 25 miles S. W. of the village of Cohat, and I learn that it also exists at Teeree, in the same vicinity.

3. As the state of the country, from the differences between the Sikhs and Affghans, did not admit of Mr. Lord's prosecuting the search for coal in this quarter, as he wished, it was deferred in hopes of an opportunity presenting itself in the spring, but his journey to Koondooz interfering with this, I determined on the employment of native messengers, under my own directions, and in the quantity of coal discovered in all quarters, I have had the good fortune to be singularly successful, nine specimens being now enclosed. It will remain with competent judges to decide on the quality of these, and the examination of which, I respectfully believe, could not be committed to better hands, than the able Secretary of the Asiatic Society of Bengal.

4. I now proceed to note in regular order, the various specimens with their localities.

No. 1. Coal from Shukurdura, near Kala Bagh. It was found in abundance half way up a hill, two miles North of the village, and is about fifteen miles from the Indus.

No. 2. Coal from the same locality, but at the base of the hill among sandstone.

No. 3. Coal of Kala Bagh. Found 3 miles South of Shukurdura, and nearer Kala Bagh in a fissure of the rock, to be seen in three different places off the high road.

No. 4. Coal of Muckud. The locality of this specimen is not well authenticated. The three preceding ones were dug out, but this was brought, as it was said, from Muckud. It will be easily found, if valuable.

No. 5. Cohat coal. This is a specimen similar, I believe, to what was analyzed in 1833. Locality, Lachee, Kurpa, Jutta, and Ismaul Khail.

No. 6. Coal of Soorkhab, 15 miles S. S. E. of the city of Cabool, near Moosye. It is called "Keer" by the learned. There are two kinds of it, as may be seen on examination. There are copper mines near it.

No. 7. Coal from Nour, 10 miles North of the ancient city of Ghuzni. The specific gravity of this, is greater than of any of the other specimens.

No. 8. From Nujrow, to the North of Cabool. This is a combustible substance, but not coal, though it may be found to indicate it.

No. 9. Coal of Jamoo, in the Punjab. This was brought to me from Umritsir, and if it proves good, the locality of it, as being close to the Chenab, will be nearly as valuable, as if found on the Indus.

5. In forwarding these specimens, I refrain, for the present, from any general report regarding them, as several of my messengers have not yet returned, and I have further information of various localities, where coal is to be found. One of these, which promises to be the most important, and of which I have not received specimens, is at Kaneegoorum, N. W. of Dera Ismael Khan, in the Wuzzeeree country, and not very remote from the Indus. I shall continue to transmit the information, and specimens which I gather on this subject, so interesting to the commercial world, and His Lordship may rely on my not failing to avail myself in it of the talents of Mr. Lord, when he returns from Koondooz.

6. I have transmitted duplicates of all the specimens to the Bombay Government, in compliance with Mr. Chief Secretary Wathen's request.

I have the honor to be,

Sir,

Your most obedient humble Servant,

ALEX. BURNES,

On a Mission to Cabool.

Kala Bagh, 13th July, 1838.

TO CAPTAIN ALEX. BURNES,
On a Mission to Cabool.

SIR,

1. I have great pleasure in being able to announce for the information of His Lordship the Governor General and Council, the existence of coal, on the east bank of the Indus.

2. Between Pinde Dadun Khan, and Kala Bagh veins of this fossil occur in the neighbourhood of the following places—Joá, Meealee, and Nummul. From the ferry at Kala Bagh, these villages are distant as under :

Specimens No. 1,
2 and 3 forwarded.

Joá to River,	51 miles.
Meealee ditto,	37 ditto.
Nummul ditto,	24 ditto.

All of them are large thriving places, standing in a country where labor is cheap ; and where, strange though it be, the every-day necessities of life are not higher priced, than on the banks of the rivers Indus, and Jálum.

3. In every instance the discovered localities are the banks of deep torrent courses. Specimens from each of them accompany this. It is however, but fair to remark, that these samples are but indifferent representatives of their respective deposits. Veins that crop the surface, exposed to atmospheric influence, cannot be supposed of equal quality, with those that underlie them.

4. From Joá, westward to the Indus, coal is well known to the inhabitants, and celebrated for its medicinal qualities. In cases of sprains and bruises its powder, taken internally, is a grand specific. But though aware of its combustible nature, they are ignorant of its use, as a substitute for wood-fuel.

5. Were the Salt range, east of the Indus, examined by a Geologist, there is ample reason to believe, that discoveries of value to Government would be the result. Coalbeds on the Indian bank of the river, may yet exercise a happy influence on the navigation of this stream, and by multiplying the resources, augment the strength of our Indian Empire.

I have the honor to be,

Sir,

Your most obedient Servant,

JOHN WOOD,

Lieut. I. Navy.

No. XII.

GRAMMARS

OF THE

BRAHOREEKEE, BEELOOCHEE, & PUNJABEE

LANGUAGES.

BY LIEUTENANT R. LEECH,

Bombay Engineers.

THIS language is spoken throughout the Khànship of *Khàlut*, the boundary line of which may be drawn through *Harrand*, *Shall*, *Kohak* and *Kech*, and the district called *Garamsel*; the handwriting is Persian, as well as the letters of the alphabet, with the exception of a peculiar *l* something near the Devanágari ल, and a *t* pronounced with a strong emission of the breath from the roof of the mouth. The Brahuees say that their original country is *Halab* (*Aleppo*,) and that a great number emigrated to *Balochistán*, about 20 generations ago, under a chief of the name of *Kambar*, from whom there arose the tribe called *Kambrànees*, now the first in consequence, and in which the Khànship is made hereditary.

Alphabet.

The system of Romanizing adopted is that now generally followed, formed on the Italian pronunciation of the vowels. Besides the Nágari consonant the Brahuiky makes use of the Arabic ح and غ, and in using that character the *l* is sometimes pronounced like the last *n* in the French *non*, or the Sanskrit *anuswara*.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	·	:
a	à	i	ì	u	ù	rĩ	rī	lrĩ	lrī	e	ai	o	au	an	ah
क	k	च	ch	ट	t	त	t	प	p	य	y	श	s		
ख	kh	छ	chh	ठ	th	थ	th	फ	ph	र	r	ष	sh		
ग	g	ज	j	ड	d	द	d	ब	b	ल	l	व	s		
घ	gh	झ	jh	ढ	dh	घ	dh	भ	bh	व	v	ह	h		
ङ	n	ञ	n	ण	n	न	n	म	m	ळ	ll				

Exclusively Persian letters written in italics.

ت *th* ح *kh* ز *z* ذ *dh* ع *a* غ *gh* ف *f* ق *q*, &c.

w

Gender.

There is no termination to express the gender in this language ; but a separate word *narrangà* is prefixed for the masculine and *màdagà* for the feminine, as *narrangà chuk*, a male bird, *màdagà chuk*, a female bird, and these are only used in order more particularly to define the object, which is never at first mentioned but in the common gender.

Declension of Nouns.

As I consider the word case to mean state, I can no more allow the words “ of a horse ” to be the case or state of the word “ horse ” than I would consider one and two pence to be the case or state of a shilling. There is I think accordingly only one case in English, which is the original ; and only two in Hindustání, *ghorà* the original or nominative, and *ghore* the inflected state prepared for the addition of the post positions.

There is only one case for nouns in Brahuiky, which is the original or nominative as *hulí*, a horse.

A noun is joined to another to form one compound idea in the following ways.

To denote possession *nà* is introduced between the two words as *hulínà kurra* a horse's colt.

To denote abstraction *àn* is introduced as *viatàn asit*, one from two, and *hulíàn dítar*, blood from the horse ; *ustat duà*, wishes from the heart.

To denote donation *ne* or *e* is added as *dàde yete*, give to him.

To make a noun the instrument of a circumstance *ene* is added, as *zaghene*, with a sword, from *zaghin*, a sword ; *latene*, with a stick, from *lat* a stick.

To make a noun the cause of a circumstance *àn* is added, as *tapàn* from a wound, the original case being *tap*, a wound.

To denote inclusion *tí* is added to the noun, as *Shartí*, in the city, from *shar*, a city ; *jangatí kaskunc*, died in battle, from *jang* battle.

Position is denoted by adding *at* to the noun, as *dà Kasarat duzare*, there is a thief on that road, from *kasar*, a road, speaking of a road as a whole, or by adding *ai* as *Kasarai píru araghase*, there is an old man on the road, in the limited sense.

To denote approach or direction *ài* is added to the noun, as *I Haidràbaidai kawà*, I will go to Hydrabad.

Superposition is denoted by the addition of *à*, as *hulí à*, on the horse ; *katà tikhakh*, put on the bed.

Companionship is denoted by the addition of *to*, to the inflected case of the pronouns, as *neto bafur*, I will not go with thee, from *nt*, thou.

Number.

There are some words that remain the same in both numbers, and either the verb must point out to which they belong, or an adjective of quantity ; for instance *hulí* is the Brahuiky for a horse, and horses can only be expressed by the addition of such a word as the adjective many, as “ *baz hulí*,” many horses ; or by such a verb as are neighing, *tawàr ker*, as, the horses are neighing, *hulí tawàr ker* ; the horse is neighing, *hulí tawàr keh*.

But to conform to old established usage and as the word *huli* is said by some to have a plural, I subjoin the word, declined through all its cases.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	<i>huli</i>	<i>hulik.</i>
<i>Gen.</i>	<i>hulinà</i>	<i>halità.</i>
<i>Dat. & Acc.</i>	<i>huline</i>	<i>hulite.</i>
<i>Abl.</i>	<i>huliàn</i>	<i>hulityàn.</i>

Declension of a Compound Noun.

Sharangà narina... a good man.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	<i>sharangà narîna</i>	<i>sharangà narînaghàk.</i>
<i>Gen.</i>	<i>sharangà narînana</i>	<i>sharangà narînaghàta.</i>
<i>Dat. & Acc.</i>	<i>sharangà narînaie</i>	<i>sharangà narînaghâte.</i>
<i>Abl.</i>	<i>sharangà narînghàn</i>	<i>sharangà narînaghàtiyàn.</i>

Comparison.

There are no regular affixes for comparison, but the force of the degrees may be expressed in the following manner:

<i>Dà juwàn e</i>	<i>that is good.</i>
<i>Dà juwànosite</i>	<i>that is better.</i>
<i>Dà kulàn juwànosite</i>	<i>that is better than all.</i>
<i>Dà edàn juwàn e</i>	<i>this is better than that.</i>
<i>Dà kul meetyàn doulatmand e</i>	<i>he is richer than all the Meers.</i>

Pronouns.

Of the first Personal Pronoun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	<i>I I</i>	<i>nan we</i>
<i>Gen.</i>	<i>Kanà my</i>	<i>nanà ours</i>
<i>Dat.</i>	<i>Kane me</i>	<i>nane us</i>
<i>Abl.</i>	<i>Kanyñ from me</i>	<i>nanyàn from us</i>

Second Personal Pronoun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	<i>Ní thou</i>	<i>num ye</i>
<i>Gen.</i>	<i>Nà thy</i>	<i>numà yours</i>
<i>Dat.</i>	<i>Ne thee</i>	<i>nume you</i>
<i>Abl.</i>	<i>Nyàn from thee</i>	<i>numyan from you</i>

Third Personal Pronoun ; proximate-demonstrative verbal,
dàd this, Sans. tat.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	<i>Dà this</i>	<i>dàfk these</i>
<i>Gen.</i>	<i>Dànà of this</i>	<i>dàfta of these</i>
<i>Dat.</i>	<i>Dàde to this</i>	<i>dàfte to these</i>
<i>Abl.</i>	<i>Dadàn from this</i>	<i>dàftyàn from these</i>

Third Personal Pronoun, remote, remote, od.

		<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>	Od or o	that	ofk	those
<i>Gen.</i>	Onà	of that	oftà	of those
<i>Dat.</i>	Ode	to that	ofte	to those.
<i>Abl.</i>	Odàn	from that	oftynà	from those

Third Personal Pronoun, remote, ed.

		<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>	E or ed	that	efk	those
<i>Gen.</i>	Enà	of that	eftà	of those
<i>Acc. & Dat.</i>	Ede	to that	efte	to those
<i>Abl.</i>	Edàn	from that	eftyan	from those

Reciprocal Pronoun.

Tenat, self.

		<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>	Tenat	self		
<i>Gen.</i>	Tenà	of self		The same.
<i>Dat.</i>	Tene	to self		
<i>Abl.</i>	Tenyàn	from self		

Tenpaten, among themselves, (àpas men.)

Interrogatives to animate beings.

		<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>	Der	who		
<i>Gen.</i>	Dinnà	whose		The same.
<i>Dat.</i>	Dere	whom		ni der us, who art thou?
<i>Abl.</i>	Deràn	from whom		num derrure, who are you?

*To inanimate objects.**Singular.*

Ant	what
Arà	of which

Relative Pronoun.

Arà	whichever
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Correlative Pronoun.

Hamo, that one or the same.

Ara ida ki juvàn, e kane hamo darkar e, which thing soever is good, that I require.

Pronominal Adjectives.

Amro, what sort, as, *o amro*, *bandagh ase*, what sort of man is that? *handunos t ut handunos ode*, as I am so is he; *nek rupaiye okhadr are*, how many rupees are about you? *akhadr hi ni tes namo khadr, t halev*, I will take as many as you will give; *dohko zebou zaif as khanat bazarti*, such a beautiful woman I saw in the bazar; *ki wah wahna zaif as usak handanos asak hi lalànà phiult*, oh! such a woman, the image of a rose.

Days of the Week.

Jumà	Friday	Shi shambe	Tuesday
Awal i hafta	Saturday	Char shambe	Wednesday
Yek shambe	Sunday	Panj shambe	Thursday
Du shambe	Monday		

Cardinal Numbers.

One	asit	Twenty	bist
Two	irat	Twenty-one	bist o yak
Three	musit	Twenty-two	bist o do
Four	châr	Twenty-three	bist o sai
Five	panj	Twenty-four	bist o char
Six	shash	Twenty-five	bist o panj
Seven	haft	Twenty-six	bist o shash
Eight	hasht	Twenty-seven	bist o haft
Nine	nuh	Twenty-eight	bist o hasht
Ten	dah	Twenty-nine	bist o nuh
Eleven	yâzda	Thirty	see
Twelve	duâzda	Forty	chil
Thirteen	senzda	Fifty	panjâh
Fourteen	chânda	Sixty	shasht
Fifteen	pânzda	Seventy	haftâd
Sixteen	shouzda	Eighty	ashtâd
Seventeen	havda	Ninety	navad
Eighteen	hazda	Hundred	sad
Nineteen	nozda		

Ordinals.

Awal	first
Elo	second
Mustimiko	third
Chârmiko	fourth
Panjmiko	fifth

Fractions.

Miskhâlî	a quarter rupee
Nem	half
Shashai	three quarters
Panjpâ	one and a quarter (lit. five quarters)

CONJUGATION OF THE VERB SUBSTANTIVE.

*Present Tense.**Singular.*

1st person	I' asitut	I am alone
2nd „	Nî asitus	Thou art alone
3rd „	Od asite	He is alone

Plural.

Nan asitun	We are one
Num asiture	We are one
Dâfk asitur	They are one

This is rather an example of the auxiliary verb asit, signifying one.

*Present Tense of the Verb Substantive.**Singular.*

I' aret	I am
Nî aret	Thou art
Od are	He is

Plural.

Nan aren	We are
Num areri	You are
Dâfk arer	They are

1st Imperfect.

I' asut	I was	Nan asun	We were
Ni asus	Thou wast	Num asure	You were
Od asak	He was	Dáfk asur	They were

2nd Imperfect.

I' masasut	I was being	Nan masasun	We were being
Ni masasus	Thou wast being	Num masasure	You were being
Od masas	He was being	Dáfk masasú	They were being

Perfect.

I' masunut	I had been	Nan masunun	We had been
Ni masunus	Thou hadst been	Num masunure	You had been
Od mas	He had been	Dáfk masunú	They had been

Future Tense Present.

I' marev	I will now be	Nan maren	We will now be
Ni mares	Thou wilt now be	Num mareri	You will now be
Od marek	He will now be	Dáfk marer	They will now be

Future Tense Literal.

I' marot	I will hereafter be	Nan maron	We will hereafter be
Ni maros	Thou wilt hereafter be	Num marode	You will hereafter be
Od maroi	He will hereafter be	Dáfk maror	They will hereafter be

Imperative.

Ni mares	Be thou	Num marere	Be you
Od mare	Let him be	Dáfk maror	Let them be

*Subjunctive Mood.**Preceded by agar, if.*

I' masut	If I might be	Nan masun	If we might be
Ni masus	If thou mightst be	Num masude	If you might be
Od masuk	If he might be	Dáfk masur	If they might be

CONJUGATION OF THE VERB *To Ask.**Infinitive or Verbal Substantive, harraffing.*

I' harraffiva	I ask	Nan harrafon	We ask
Ni harraffisa	Thou askest	Num harrafore	You ask
Od harraffik	He asks	Dáfk harrafor	They ask

1st Imperfect.

I' harraffenut	I asked	Nan harraffenun	We asked
Ni harraffenus	Thou askedst	Num harraffenure	You asked
Od harraffene	He asked	Dáfk harraffenur	They asked

2nd Imperfect.

I' harraffeta	I was asking	Nan harraffena	We were asking
Ni harraffesa	Thou wast asking	Num harraffere	You were asking
Od harraffek	He was asking	Ofk harraffera	They were asking

Perfect.

I' harrafesasut	I had asked	Nan harrafesasun	We had asked
Ni harrafesasus	Thou hadst asked	Num harrafesasure	You had asked
Od harrafesas	He had asked	Dàfk harrafesasú	They will ask

Future Tense.

I' harrafot	I will ask	Nan harrafenun	We will ask
Ni harrafos	Thou wilt ask	Num harrafonure	You will ask
Od harrafo,i	He will ask	Dàfk harrafenú	They will ask

Imperative.

Harraf	Ask thou	Harrafbo	Ask you
--------	----------	----------	---------

*Subjunctive.**Preceded by agar, if.*

I' harrafut	If I might ask	Nan harrafuna	We might ask
Ni harrafus	If thou mightst ask	Num harrafude	You might ask
Od harrafuk	If he might ask	Dàfk harrafur	They might ask

Compound Future.

I' harrafiv	I shall have asked	Nan harafina	We shall have asked
Ni harrafos	Thou shalt have asked	Num harrafere	You shall have asked
Od harrafoi	He shall have asked	Dàfk harrafenure	They shall have asked

ADVERBS.

Amú, to-day; *pagt*, to-morrow; *pàlme*, day after to-morrow; *kúde*, day after that; *kúdramàs*, day after that; *daro*, yesterday; *mulkhudú*, day before yesterday; *kúmulkhudú*, day before that; *kúdir mulkhudú*, day before that; *ewadat*, formerly; *manjan*, midday; *digar (tire pare)* afternoon; *nem shaf*, midnight; *awal kopàs*, the first pahar; *iràt mī kopas*, the second pahar; *mustamī kopàs*, third pahar; *chàrme kopàs*, fourth pahar.

Dàsà	now	Aráde	where	Chi wakt	when
Gudà	after	Khudk	on this side	Hand on	yes
Dàde	here	Aràkà	whence	A hà	no
Ede	there	Burzà	above	Mat	forsake
Peshan	out	Shef	below	Awal	at first
Fahti	in	Jàgai	instead	Zú	quickly
Mur	beyond	Harde	every day	Begá	in the evening
Harrànk	as far as	Iskà	as far as	Asiasi wakt	sometimes
Madàna	late	Padà	again	Madà	slowly
Musti	near	Aràngi	wherever	Hamengi	there

Chàr màn kundî	on all sides	Monî	opposite	Rásta páran	on the right side
Chapá páran	on the left	Bas	enough	Ha mon	even so
	side				
Ham	also	Páráe	instead	Baghair	besides
Gudà	but	Pahnád	successively	Handoan	even so
		Pahná- datî			
Mújibat	according	Knear,		Baghar	without
	to	as kanek, near me			
Beera	merely				

Conjunctions.

Oo, and; lekin, but; ki, that; ede hi nak, go there; ede himp, do not go there; párak, speak; pàp, do not speak.

Interjections.

Ade, holla! *armán*, what a pity!

VOCABULARY.

Kasar	road	Mon	black
Huch	camel	Khîsun	red
Kuchak	a dog	Piwn	white
Kharàs	an ox	Kharrun	blue
Beesh	an ass	Samo	bottle green
Pishî	a cat	Púshkun	yellow
Iragh	bread	Hanen	sweet
Dir	water	Kharen	sour
Túfak	musket	Be	salt
Zaghm	sword	Turund	salt, adj.
Ispar	shield	Nyàrî	breakfast
Kús	coat	Basun	heat
Shalwâr	breeches	Sekhâ	shade
Kherî	waistband	Daspák	handkerchief
Mochdi	shoes	Dey	sun
Top	hat	Istâr	star
Dú	hand	Nokh	new moon
Nath	foot	Túbî	full moon
Khan	eye	Billa	bow
Bâmus	noŕe	Sum	arrow
Bà	lip	Math	billy goat
Duvî	tongue	Urâ	house
Khaff	ear	Detik	east
Kâtumb	head	Sharo	good
Pishkou	hair	Gando	bad
Rish	beard	Chuk	bird
Barot	mustachoes	Khakho	crow
Baj	back	Gunjishk	sparrow
Mon	face	Dandân	tooth
Kopa	shoulder	Or	finger

Suroch	elbow	Kat	a bedstead
Pun	knee	Daghàr	ground
Zil	nail	Kont	carpet
Pid	belly	Moz	boot
Khad	bosom	Bedi	a boat
Pas	pudendum	Mash	mountain
Rotink	entrails	Pàt	stick
Kalakh	cheek	Khakhhar	fire
Màr	son	Tanáb	rope
Masid	daughter	Bai	grass
Arwat	wife	Darakht	a tree
Eelum	brother	Alú	a fruit
Bàv	father	Zardálú	a fruit
I'd	sister	Shaftálú	a fruit
Lummà	mother	Hinàr	a fruit
Tàt	paternal aunt	Súf	apple
Balla	father's mother	Tút	a mulberry
Illa	father's brother	Shahtút	ditto
Zàif	woman	Sinjit	a fruit
Khall	stone	Narghoonch	a fruit
Sandabe	table	Ispedar	a fruit
Kahar	angry	Kamàn chol	pellet
Khwash	glad	A'ingar	ironsmith
Kharmá	wolf	Zargar	goldsmith
Khalegha	chittà	Mollt	milk
Rastar	lion	A'vdast	excrement
Khasi	butter	Qudh	clothes
Kharesh	ghee	Nuth	flour
Ghala	grain	Gwàzee	diversion
Pirish	cheenà	Much	fist
Shàl	cloak	Daskalla	glove
Bungà	a ring	Men	mud
Gwand	long	Murú	hare
Murqhún	broad	Daghar	kid
Hurr	deep	Sor	lamb
Darich	door	Khd	ram
Kapàs	cotton	Dragh	false
Kàs	blanket	Junúb	south
Drasam	goat's hair	Bingun	hunger
Sil	leather	Ràst	true
Taho	wind	Kutba	west
Kaskun	dead		
<i>Ornaments of Women.</i>			
Dávani	forehead ornament	Chandan hàr	large necklace
Jumuk	large gold ring	Daswànà	bracelet
Durr	large silver ring	Bàhink	bangles

Phulo	nose ring	Pádink	anklets
Touk	necklace	Chalav	ring
Tawíz	charm	Khyál	mole or beauty spot

Metals and Implements.

Mis	copper	Tál	plate
Brinj	brass	Kudína	hammer
Ahin	iron	Kadsán	wooden basin
Folád	steel	Joghín	mortar
Surf	lead	Khal	pestle

Trees on the Mountains.

Shorah	saltpetre	Khat	Birudî
Gokudt	sulphur	Apuds	Maqhumba
Pilpil	pepper	Qwan	Peepal
Pil	elephant	Shishár	Kasood

Kholim

Sà

Brinj

Sú

Bedir

Zád chobah

Khazm

Khachal

Kootakh

Moochnak

Lítik

Tás

jav

rice

flesh

stew

haldee

a deer

a mule

hindevána

tweezers

sail

small round pan

Kotor

Shámpashtir

Drishe

A'dchin

Bootav

Katal

Hawe

Pootár

Trees.

Bundi

Gidpit

Maimouk

Manguli

The grasses are

Káshum

Gorkáv

Gwasht

VERBS.

Hinak	go	Bathmarak	get up
Barak	come	Kháchak	sleep
Toollak	sit	Bashkabota	awake

Verbs Transitive.

Kunakh	eat	Chattebo	lick
Dir kunakh	drink	Gatalbo	bite
Jang karrak	quarrel	Gulam kar	suck
Tikh	place	Chatetabo	sow
Tor karak	weigh	Langár kabo	plough
Harf hin	take away	Khulibo	fear
Khalbo	beat	Samá kes	guess
Harf bot	bear away	Zindma	live
Khalás karak	finish	Núsa	grind
Halltak	take	Kaha	die
Harribo	rip up	Halmak	run
Halbo hatbo	bring	Hagh	weep
Tawár kabo	call	Harrabit	throw away

Shair <i>khalt</i>	sing	Ilet <i>kai</i>	let go
Ilati <i>kai</i>	send	<i>Khalt</i>	play (tune)
Hubbo	look	<i>Makhebo</i>	play (games)
<i>Khafto</i>	listen	<i>Shukár kashe</i>	whistle
Hify	learn	<i>Jakha</i>	cough
Phurka	fill	<i>Hichán</i>	sneeze
Mauzil mas	stay	<i>Tufka</i>	spit
<i>Pirakh</i>	break	<i>Piltibo</i>	shampoo
<i>Haribo</i>	tear	<i>Thadbo</i>	cut
Shola	pour out	<i>Tolká halt</i>	weigh
Ety	give	<i>Hisáb kabo</i>	count
<i>Halmaka</i>	flee	<i>Makhebo</i>	laugh
<i>Dirte khalt</i>	wet	<i>Ilebo</i>	leave
Lill	wash	<i>Kharibo</i>	scratch
<i>Swár mark</i>	mount	<i>Múshkbo</i>	rub
<i>Búz halbo</i>	kiss	<i>Redetabo</i>	roll
<i>Nathe murif</i>	kick	<i>Rad kes</i>	forget
<i>Giri nety</i>	tie	<i>Shurú kar</i>	begin
<i>Gum kes</i>	lose	<i>Bashkh yety</i>	distribute
<i>Qáena mala</i>	loosen	<i>Padai yety</i>	give back
<i>Bareme hamp</i>	load	<i>Kwash mar</i>	rejoice
<i>Múgh</i>	sew	<i>Wedhkar</i>	besiege
<i>Hef</i>	lift up	<i>Wrush kar</i>	assault
<i>Tikhita</i>	put down	<i>Arám kabo</i>	stop
<i>Shevma</i>	stoop	<i>Musun kar</i>	upset
<i>Dir kar</i>	melt	<i>Tammá</i>	fell down
<i>Khalbo</i>	kill	<i>Bashmo</i>	get up
<i>Túgh bafak</i>	recline	<i>Burzá kar</i>	open
<i>Tálán kabo</i>	spread	<i>Tafbo</i>	shut
<i>Chatetabo</i>	scatter	<i>Refbo</i>	deceive
<i>Dir chatetabo</i>	sprinkle	<i>Tondá kes</i>	sell
<i>Rasebo</i>	arrive	<i>Halbo</i>	buy
<i>Soqa kar</i>	wrap	<i>Chiring</i>	wander
<i>Kad khalbo</i>	dig	<i>Barám kar</i>	marry
<i>Kabr kabo</i>	bury	<i>Tholif</i>	shave
<i>Tár khalbo</i>	swim	<i>Rai kar, (rawána</i>	
<i>Neshtár khalbo</i>	float	<i>kar)</i>	dispatch
<i>Tubi khalbo</i>	duck	<i>Básibo</i>	boil
<i>Dhadbo</i>	land	<i>Sajji kar</i>	roast
<i>Beriai swér ma bo</i>	embark	<i>Bis</i>	fry

Phrases and Dialogues.

Greetings made in quick succession and together by both parties meeting.

<i>Khwai basus</i>	You are welcome.
<i>Dur khus</i>	Well and happy?
<i>Mak neduràkko</i>	Are your sons well?
<i>Eelumk, nedurà kko</i>	Your brothers, are they?
<i>Kabil nedurà kke</i>	Your family are well?
<i>Shahar nedurà kke</i>	Your city all well?
<i>Yar hamrah nedurà khe</i>	Your friends and companions all well?
<i>Shar durà khus</i>	Are you well and happy?
<i>Durà khairati hus</i>	The same.
<i>Durà khajoadus</i>	Ditto.
<i>Shukar ki basus</i>	Thank (God) you have come.
<i>Shukar ki nanà uràti basus</i>	Thanks that you come to my house.
<i>Ne Khudà hes</i>	God has conducted you here.
<i>Haidrawadnà kasar arà kani</i>	Which is the road to Hyderabad?
<i>Arà bare barane</i>	What is it 'barabar' to?
<i>Kane nishan etabo</i>	Point it out to me?
<i>E Haidrawadæ kawa</i>	I will go to Hyderabad.
<i>O Kareme i hech kaparot</i>	I will not do such a thing.
<i>Agar num pare numà khataran kare-</i> <i>me kev</i>	If you tell me for your sake I will do the thing.
<i>Dà shaharti nane kudud dût amoi</i>	Shall I get a fowl in that village?
<i>Dà shaharna pin der e</i>	What is the name of that town?
<i>Dà shaharti sarkarna malyat akhadr, e</i>	In that city how much is the government share?
<i>Dà shaharna malyat bist panch hazari</i> <i>sálna nàno</i>	The produce of that town is 2500 a year.
<i>Hi aut khom ase ús</i>	What cast are you of?
<i>Ee báz panth karínút dan dangær nút</i>	I have made a long march and am tired.
<i>Huliya swar masut dam datwat</i>	I was on horseback and am not tired.
<i>Ne marare</i>	Have you a son?
<i>Ne masadare</i>	Have you a daughter?
<i>Báz sàlamarek paidà masuni</i>	Has she been born many years?
<i>Dauzda sálnai paidà masuni</i>	She was born twelve years ago.
<i>Miranà báz lashkar are</i>	Is the army of the Ameers great?
<i>Dà hulinà bàhà akhase</i>	What is the price of this horse?
<i>Eelum panj sadat soudà karenut tenà</i> <i>huli e</i>	Brother, I have sold the horse for five hundred.
<i>Jwàn karenus ki sonda karenus baz</i> <i>masuni</i>	You have done well in selling it, it is a large sum.
<i>Hulià chist kar swar marak</i>	Mount quickly.
<i>Sai mares kasarar duz báz are phulor</i> <i>ne</i>	Take care, there are many thieves in the road, they will rob you.
<i>Dà kasarar dún are ee dir kimif</i>	Are there wells in that road that I may drink water?
<i>Barisa ki kàn</i>	Are you going or how?

Bafar neto
 Barīva ee tune
 Kane ruakhat yeti kàv
 Rupīnà ber bàz tīsa
Khivāja tàbare
 Bàz tyesa da bertyànī
 Panj sark tev
 Illum aīdane mubàrak mare imàn sala-
 mat mare or huje
 Nà, àid mubàrak mare
 Dàde dah rupe, î yete
 Asi monu paisas ti farata
 Antai tifes ata magari uà bàvnà mālàn
 idà as kaik

Obandagh narà hinà
 Obandagh jangtī kaskune
 Dàde ainú mīr benifene khalat

I' Hydrabàde *Khianànut*
 I' Hydrabàde *khautanut*
Khalt halkuni pidatī kanà
 Ainú basunī
 Ainú yakhi
Ghalagh kà púskunú
 Ahà púskun afas
 Dà *ghalayhàk* wadern à o
 Ahà *bakhtàwar* irà tūe dà *ghalayhàk*
 harfenut *bakhtàwar*
 Dà id à ase khīsunú
 I'lum arù jàganà khīsun ase
 Mekuràna khīsun ase, yà Candàrnà ite
 I'lum eta *Khudà* chou oe arete jwàn osit
 Dà rupainà gidà ase
 Kàtume pālīf bo sholbo
 Kanà bûte jod karene sàhel
 Nabisht kabo dà kaghazàte
 Gudàte sil
 Pīun katà
 Shahartī rasengà *khairat*
 Peshan hina gum marak
 Brāhuīnà hite hich tiprà
 Rupeiye halltak
 Sogou karak
 Tehanto (pàn sùn) *sikhakh*
 Huliàn shef mar
 Bishhai swār marak huli reshe

I will not go with you.
 I will go with you.
 Give me leave I will go.
 Many bers for a rupee.
 It is enough.
 What's the price of these bers?
 I will give five sarks.
 Brother, a pleasant eed to you, may you
 be happy.
 And a happy eed to you.
 Give him ten rupees.
 I will not give a monu.
 Why wont you give, will it be out of your
 father's property, that you refuse to
 give?
 That man ran away.
 That man was killed in battle.
 To-day the meer presented him with a
 dress of honor.
 I have seen Hyderabad.
 I have not seen Hyderabad.
 I have a stomach ache.
 To-day is hot.
 To-day is cold.
 This food is fresh.
 No it is not fresh.
 This food is of many days.
 No I reaped it two months ago, you
bakhtàwar.
 This article is of gold.
 Brother of what country is the gold?
 Is it Mekran gold, or is it of Candahar?
 Brother, God knows that, but it is good.
 This is a silver article.
 Wash and shave my head.
 The gentleman has drawn my picture.
 Write on this paper.
 Wash the clothes.
 Bleach them.
 I arrived safe at the village.
 Get out, do away with yourself, fellow.
 I don't understand a word of Brahuiky.
 Take the money.
 Hold fast.
 Keep them to yourself.
 Get down from the horse.
 Get on a donkey, the horse has a raw.

Khulisa kaneyàn churokne kàr
Daryāv kharāb masune, dir ta kutāne
machit masune
Dà nà saile karak
Kane kàrem ure man sail kapana
I' khwārī bāz kharānut
Chirāghe lagaf
Chirāghe kasif
Daryāv wahesa hinak mulkāte abād ka-
rak gharibātā ofk khush marer
Bāz sāl zind mares
Mathusalam hasht sad sāl zindmas qudā
kask
Pir dase ī pālasut
Gudāti kanā helbo de, ai
I' Hydrabādte irātū masunut
Irātū Hydrabād tī aut karīnus

Brahuinā boli harfet dāsā Brahui
masut
Dā shaharte jwāno gudh paidā maroi

I' kodī as viat halev
Dev khorāsānāi kharid kanin kī
Tū asikā hukmat Khudānā nā nak dūk
jod maror
Ainū khed karenene
Dā tūtak irātū āngud bisir
I' Sehwaniskā kāv pīranā zyāratāe be-
dīnā mehnat āhadr, e
O, hite ī bingasut
Dā pulle gand kashe
Od ichānā
Sāheb kane kula kalkune
Pūshad karene
Kukudātine jhale nanā ghalaghāte kungo
Irā rupei kaneān khwāyā
Roma ghātine shola balun basunū

A Brahuiky Song.

Gorī marev o mārū o lāl

Netū barev o chunakā jawān

You fear me so, that you have wet yourself.
 The river is spoilt, the water has gone out,
 it has become shallow.
 Look at the fun.
 I am busy, I can't look.
 I have seen great trouble.
 Light the candle.
 Put the candle out.
 River ! flow on and make the country fer-
 tile that the poor may be happy.
 May you live many years.
 Mathusalem lived for 800 years, then
 died.
 The rain has fallen, I have got wet.
 Put my clothes in the sun.
 I was two months in Hyderabad.
 What did you do for two months at
 Hyderabad ?
 I have learnt the Brahuiky language and
 now I am a Brahui.
 Is there any good cloth produced in that
 village ?
 I will take a score.
 I take them to Khorāsān to sell.
 In a month, by the blessing of God, your
 hands and feet will be well.
 To-day you are perspiring.
 That mulberry will ripen in two months.
 I will go to Sehwan to pay my devotions
 to Peer, what is the hire of a boat ?
 I have heard that circumstance.
 Smell that flower.
 He sneezed.
 Sir, I have a cold.
 My nose is running.
 Catch that bird, it has eaten all my grain
 He asked me for two rupees.
 Cut your hair, it has grown long.

Translation.

He.

I will move as a censer round thee, my
 precious little ruby !

She.

I will come with thee, oh fair and loved
 youth !

Pàs bafes o marù o lâl

Tes tifes o chunakà warnà

Bàmbà,e salip o gul i lâlâh

Ràndi kano i,ne o chunakà warnà

Tenà karo i,ne o gul i sùsan.

2nd.

Oh zabù nane dír yety

Nà dik hanenù nane dír yety

Godi gidàna nane dír yety

Nàdik phudenù nane dír yety

He.

You say yes, but perhaps you won't come,
my precious little ruby;

Now you will give, now you won't give, oh
beautiful young maid.

Don't stand on the terrace, my bright
tulip,

The old bawd will see you, oh beautiful
young maid !

She will make you hers, O lovely lily !

2nd.

Oh zabu ! give me a little water,

Water from those hands must be sweet ;

Give me a little water, O mistress of (thy
slave's) house, give me a little water,

Water from those hands must be cool,
Give me a *little water*.

STORY IN BRAHUIKY.

Châr bandagh hinâr hamrà masu ;
asisargar, asitrâkan, asi darzî, asi fakîr :
dâ ka gidâ darer hinâr hukmat Khudâ-
nâ hinâr sahrâ setî hinârmuhîbo kkhofa-
nâ jâga setî, shâm tamâtâ. Hesur pât
dîr Khâkhare lagafer iragh biser kungor
tûsûr maslat karer tenpaten salâ kaning
juwâne dâde pâspâni khabardâri kaning
juwâne kul pârer juwân toukal Khudâ-
nâ awal ko wâr dinâi trâkan pâre kanai
pârer juwân îlunk awal ko wâr nâ,e
tûlltak nan harmusit kkhâchina zangar
pâre nâ wâr pûrav mas kane bashkes
pâre juwân nimkhâchbo, trâkan damas-
tûs tug h hallt Dânge henge hurâ ha-
mode bundas tamâsas dûshâghâ teshei
hawâlamas zaif as jod kare handâ pâtân
onâ wâr purav mas o kkhâchâ baskare
zargare zargar bashmas tûs madânai
mone hadsâ ade zaif ase dâde tikhoke
durust kare dâkanâ hamrânâ kâreme
kashâ tenâ tûre kashâ zaranâ tukaras
tamâ kârem kaning te saat jod kare
touk phulo daswâna bânli pādînk

Four men set out in company, one a
carpenter, one a goldsmith, one a tailor,
and one a fakeer; they took with them
some things and started. By the order
of God they arrived at a desert place,
a place of great fear. Evening set
in, they brought firewood, they put
water on the fire, they cooked food,
eat it, and as they were sitting had a
consultation among themselves and agreed,
that it was a good thing to adopt some
plan, and that it was a good thing there
to set a watch and be on their guard.
They all said well, by God's permission,
whose shall be the first watch? The
carpenter said mine. They all replied,
Well, brother, your's is the first watch,
be seated, we three will go to sleep; the
goldsmith said, when your watch is
finished, awake me; he said well, do you
go to sleep. The carpenter is awake
and seated, reclines his head, looks
here and there, a log is lying by, he
takes it into hand and begins to carve
it. In fact he made a woman out of it,
his watch was finished, and he went
to sleep, having awoke the goldsmith.
The goldsmith awoke and seated himself,
and slowly turning round his head, ex-
claims holla, here is a woman placed
here, I conjecture this is the work of
my companion: he took out his work-

shàghà zaife wasat juwàn mas o khàchà bashkare darzi, e darzi damas tús mone hadsà zaife khanà pátuà butas khanà saat zewar tús kashà tenà ture tamà gudh moghangati kús gudh paijamà kul gida e ta bar hál kare odkhàchà bashkare fakhire. Fakhír bashmastús mone hadsà zaife khanà pàre yà khudàwandà dà amro jùwàno zaif ase walí armàn ki pàtase du, à kare khudà yà tenà khudà inà barkatat dà zaife sà yeti onàdàwà àmi mas zaife sah tamà roshan mas hamrùkt bashmasù harkas pàre zaif kanai tràkàn pàre zaif ka nà, e i, tràshùnùt zargar pàre zaif kanai sahtàk kanou darzi pàre nì píkungonus zaif kanai gudà kanou jà nà, ita fakhír pare zaif kanai i duà karenut kanà duwàe khudà kabùl karène gudà zaife sahtamàne harchàr khalko kutàr jang karer harchàr duye sakht karer zaif watì asit tàpàre kharwokàn kasar seai tulin Musalmàn as bare nanà sharà eke pàrer juwàn Kharwokàn Rai masur basù kasarai warnàs barek warnai kharwàr tawàr karer khudànà pinat salì nanà sharài kar warnà salis pàre babo kul hinàr gap karer warnà pàre zaif aràde zaifnà dùty halko warnai nishàn tisù warnà zaife khanà tawàr kare shukar ke nume khudà hes dà kanà arwate dà khadar sàle hinàne kanà màras zaifto masune zaif rasengà màre kanà etbo dà hairàn masù jang karer pàrer kharwokàn kotwàlai sbarnà nanà sharai ke pàrer juwan rai mabokàn kotwàlai pad shànà nanà sharai ke hinàr kotwàle kharwàr pàrer kotwàl nanà dāharx panjñà sharài karak pare pàbo kul gap karer pàre zaif aràde pàrer dàde kotwàl zaife khanà pàre numà awate hanangira kuchakàk kuste yank dà kanà ilumnà arwate hinàk filàn pìranà ziyàrat kanà ilume kasifenure zaif rasengà ilumnà khone yetbo dàkul hairàn masù kotwàl dàft khalk pàre mohtamibo kustizauk devanume pàdshàghàe numà pidà

bag and a piece of gold, and began to work; he made such ornaments, as necklace, earrings, bracelets, bangles, anklets and put them on the figure which looked very well, he then went to sleep having awoke the tailor. The tailor awakes, is seated and turning his head, saw the woman, saw that it was a wooden statue covered with jewels, he took out his working bag and stitched the following articles of dress: a petticoat, a veil, a pair of drawers, all which being completed he went to sleep having awoke the fakeer. The fakeer awakes, seats himself, turns his head, and sees the woman, and says Oh! God; what a beautiful woman this is, what a pity she is of wood; I pray thee, Oh God, in the power of thy Godhead that you will put life into this woman. His prayer was accepted, and life was given to the woman. It became light and the fellow travellers awoke. Every one said the woman is mine. The carpenter said the woman is mine, I carved her. The goldsmith said the woman is mine, those are my jewels. The tailor said, you dirty-mouthed rascal the woman is mine, the clothes belong absolutely to me. The fakeer said the woman is mine, I prayed to God, and God heard my prayers and gave life to the woman. They all four began to fight and to lay hands on the woman. One of them said, let us go, and sit on the highway, some Mussalman may come, he will decide our quarrel; they said well, let us go. They started and seated themselves on the road, a young man was coming along, they saw him, and called out for God's sake, stop and settle our dispute. The young man stopped and told them to say on; they all went and made nothing but noise. He said, where is the woman. They touched the woman with their hands and pointed her out to the young man who saw the woman, and exclaimed, thank God that he has brought you; this is my wife, many years ago, she went away and my son was with my wife, she has arrived now, where is my son. They all were astounded, and began to quarrel. Then said they, let us go to the Kotwàl of the city, he will do us justice. They said well, let us go, the Kotwàl of the city will do us justice. They went and saw the Kotwàl, and said, pray Kotwàl do us five men justice. He said say on, they did nothing but make a noise, he said, where is the woman—they said here. The Kotwàl saw the woman, and said, you dog cuckolds, this

te harre dāft mohshāghādare pādshā is kotwāl arz kare sāheb kurban marev kanā ilum hināk pirna ziyārat-āe dā shakhsh-āk kanā ilume kasafenū zaife darenū ainū tutasut bāzaratī dā lashkare khanāt basu kane, ai nanā sharai Kazak zaife khanā durust karet da kantai ilumnā arwate he sunut tā sharāghai sāheb dāftā pide harre pādshā pāre zaif arāde zaife nishāntisū pādshā zaife khanā pāre kuste zank khuram, sākhāk date kanā chokari, e kilit zūre dā khadr jāwā hir darene kanā niāle etabo dakul hairān masū pāre dabo kulanā pide harrabo eftā pidāte harār zaife barām kare pādshā.

is my brother's wife. They went to the shrine of a certain saint; you have killed my brother, the woman has arrived, now bring my brother's corpse. They were all confounded, the Kotwāl beat them all, and said, go on you rascals, I will take you before the king, and rip up your bellies. They all went on before: the Kotwāl thus supplicated the king: Sire, I will now sacrifice myself; my brother went to make offerings at the shrine of a certain saint; these people have killed my brother and taken his wife. To-day I was sitting in the bazar and saw this mob, who came before me to decide their dispute. I saw the woman and recognized her as my brother's wife; I have brought them before your majesty, now rip up all their bellies. The king asked where is the woman. They pointed her out, and when the king saw her, he said, you impudent scoundrels, this is my slave girl, the keeper of my keys. She has taken away an immense quantity of jewels, now deliver up my property. They were all confounded. He said, take them away, and rip up all their bellies. They were ripped up; the king took the woman to wife.

2nd.

Asas araghas pādshā ī, u shar setī hukmat khudānā ode mārās masmārānā-tenā pinekare Mullā Mansur, mārta haft sāl mas bāwalumata kasko o hinā kazinā muzūr mas hulīnā baidīrānā hukmat khudānā aside Kāzī odai ghū samas ode khalk mār odān peshanmas Kāzī pāre peshan mafa bīnān kāos mār pāre e be akul khudā razāke meharbānī aute onapās ī nāmuzūr hich mafara mār peshan mas shaharān dare hinā kasarase, at toukal, e khudānā kare hinā gidā dare hinā kasarai pīrū arag hase Khanā pāre I'nā hamrot pīrangā pāre bar ilum kanā khante, ai bakikān hinār pīrangānā shahartī pīrangā od tenā mehmān kare pīrangā araghe masidas asak masidas zebou ast nanke gidarengā detamā, masidnā rūh mārto, lagā bāwai tenā pāre kane handādto barām yete agar tifesa ī tene kasifeva bāwat hairan mas bābā nī

There was a man in the city of the royal residence, who by the decree of God had a son whom he named Mullā Mansur. The boy was seven years of age when his father and mother died; he went and engaged himself to serve the Kāzī as horsekeeper. By the decree of God one day the Kāzī got angry and beat him, the boy left the house; the Kāzī said, my boy don't go out, you will die of hunger. The boy said, oh fool, God is kind and merciful, don't say so, I will not do you a single service. The boy went out of the city and took what he had with him to the road. By the permission of God he went along with what he had. He saw an old man on the road, and asked may I come with you, the old man said, come my dear by my eyes, let us go. They went to the city of the old man who himself entertained the boy. The old man had a daughter who was very beautiful, the night passed away and it became day. The girl's heart became fixed on the boy, she said to her father, give me in marriage to him, if you will not, I will kill myself. Her father was astounded, and said, my dear,

hosh karak *khàna* wàda marak pàre toube nouzbilla kanà aregh areham handàd afak ham haudàd bàwat bewasmas pena farzand alavta tenà ustatì pàre toukal *khudànà* dasharànà hitase hak nikànà daftà baràme kare dade man wakìt gidarengà aside warnà pàre tenà arwate dà sà kàn tenà mulkai pàre rai makàn rai masù basu tenà shartì àlumut kul sha,arat bingasú Mullà Mansurnà zabro arwatase kazi bandaghe rai kare Mullà Mansurnà arwatàe kanto yàri karak Kazinà hite Mullà Mansur tenà arwato karesas don kane *khalkune* kazi zaifa pàre *khantiyat* kazi,e salam kes pàbegai barak kanà *khantiyai* kazi nà bandagh hinà pàdshà sifate bingas zaifnà bandaghe tenà rai kare pàdshà zaifaghàe kanto yàri karak bandagh hinà zaife pàdshànà salàmì this zaif pàre mubàrak mare pàdshàe salàm kīs adz bandagì pàt nànak kanà *khank* begai bares zaif ruskhàt kare hinà pàdshàe pàre sàheb begai kàreme nà karemut bilkul kàs pàdshà *khush* mas wazir sifate bingasas zaifnà tenà chokari,e rai kare zaif ghàe kanto yàri karak chokari hinà pàre zaife zaif pàre mubàrak mare wazir nà nak kanà *khauk* begai bares zaif ruskhàt kare rai mas hinà wazire pàre sàhebne mubàrak mare kàreme nà karenut bilkul kàs begae wazir *khush* mas wakìl bingasas sifate zaifnà wakìl tenà chokari,e rai kare, zaif ghàe kanto yàre karak chokari binà pàre zaif pàre mubàrak mare kanà *khantiai* pà begai bares chokari hinà wakile mubàrak bàdì this sàheb kàreme nà karenut begai kàs wakìl *khush* mas zaifa tenà araghe pàre dà hitàte kule pàre arit pàre nà *akhayàre* amake sujyegne hamon karak pàre hurkanà tamàshe begai nì bàna,e *khàch* sàil karak hukmat *khudànà* shàm tamà arit hinà bàna,e *khàchà* zaifa hes loias bet kare òir shàghà tahtita bàet halk Kazi fash kare

consider yourself, behave as a modest girl, she said, Toube Nouzbilla, this shall be my husband, he or no one. The father was at his wits' end for she was his only child. He said in his own mind, by the permission of God, it is written in the book of law make proper marriage. He then married the two. Some time had past away; one day the man said to his wife, let us go to my country. She answered, well let us set out, they set out and came to his city. The whole people of the village heard that Mullà Mansur has got a pretty wife, the Kazi started his slave off to Mullà Mansur's wife (saying) "make my acquaintance" (the whole story of the Kazi Mullà Mansur had before told to his wife how the Kazi beat him :) she said by my eyes give the Kazi my salam and tell him to come this evening: the Kazi's slave went away. The king had heard the woman's praises, and dispatched his slave to her, to ask "make my acquaintance:" the slave went and gave the king's salam; the woman said long may he live, give the king my salam and obedience; tell him I have his feet on my eyes and tell him to come in the evening. She dispatched the man who went to the king and said, Sire, this evening I have done the thing, you shall positively go. The king was delighted. The Wazir had heard the praises of the woman and dispatched his slave girl to her to ask "make my friendship;" the girl went and gave the message: she replied, may he live long; his feet are on my eyes; come this evening. The woman dispatched the girl, who went to the Wazir and said exaltation to you Sir, I have performed the business, you may certainly go this evening. The Wazir was delighted. The Wakil had heard the woman's praises and sent his slave girl to say "make friendship with me;" the girl went and delivered the message. The woman said may he be exalted, by my eyes tell him to come this evening. The girl went away and said, may you be exalted, Sir, I have done your business; you may go in the evening. The Wakil was delighted. The wife told the whole of this to her husband, who said you are your own mistress in the affair, do what you think proper. She said, look at my sport, in the evening do you go, and lie down on the terrace and look on, by the order of God, evening set in, the husband went and lied down on the terrace. The woman brought in a pitcher, filled it with

salām this zaifa walaik kare pāre ba
 khairat kazi sāheb ne Khudā hatāre ba
 tūlltak kazi tūs sad rupaie kashā tenā
 daspākān tis zaife, zaif rupai, te dakā
 tawār mas pādshānā kazi hairan mas
 zaif pāre kazi khairat kazi pāre pādshā
 bas pāre khatar jamā kar dā gude ben
 enas khālai tūllt mach ghal nusakh pād-
 shā bare kai gudā nāwāre kazi hinā
 nuskhālai tūs pādshā fāsh kare salām
 alaik zaif pāre walaikum salām, bakave
 Khudā hatre kane bashkes pādshā pāre
 parwā afak das pākān tenā irā hazār
 rupai malār zaifna monaghān tikhā zaif
 rupai, te dakā pādshā pāre kān khāchin
 aish ashrat ken zaif pāre sāheb dā
 khadr brinj bet karenut saheb bā khoas
 nohjan ke nana se balo pādshā pāre
 juwān tawār mas wazīrnā pādshā pāre
 wazīr bas pāre sāheb I' kāv peshan
 humev odere zaif peshan mas wazīre kha-
 nā pare ba khairat wazīr sāheb wazīr
 pāre yār kharkān urāghāe pare pādshā
 tūsne urāti pāre ant-salā, e pāre khātir
 jamā kar ne deva uratī wazīr pāre
 amarīdaros zaif pāre sabr karak ī
 urāte kāv barev zaif hinā gwālas ha-
 rāfi peshan hes wazīre pāre dātī peha
 wazīr hinā pehā onā bāe chikā tafe gwā-
 lai gires dare uratī pādshā pāre o antase
 zaif pāre dā ghalou machy mas tawār
 mas wakīlnā pādshā pāre wakīl bas
 zaif pāre sabr karak kāv huriwata dere.
 Zaif peshan mas wakīle kha nā salām
 this ba khairat yār jānī wakīl pāre khar
 kān uratī pāre ba khātawar pādshā basune
 uratī tūsane pāre ant sala, e, zaif pāre
 khatar jamā kar nā kārame kev dādoe
 halltak tenā pundūtīne karah e dagīnā
 kergān chār pādab marak pāron dagī-
 nā gosālai zaif darwāze tafe kulf kare
 hinā bānai khāchā tenā arigh to pādshā
 malās mas tawār kare chokr kane dīr
 yetī kazi batir jald kare khalk khalas
 chokariyān kazi mone hadsā pāre kazi
 sāheb us pāre, ho, o pāre bashmarak

water, and covered it. The Kāzī ap-
 proaches and says salām, the woman
 replies walaik, are you well, Kāzī Sāheb.
 God has brought you here, be seated.
 The Kāzī sits down, and takes out a hun-
 dred rupees from his handkerchief, and
 gives to the woman. The woman ties
 them up. Noise was heard of the king
 approaching. The Kāzī was astounded:
 she said, well Kāzī, are you well. The
 Kāzī said, the king has come; she said
 never mind, cover yourself with this veil,
 sit down at this handmill, and grind a
 little grain; when the king goes the next
 will be your turn. The Kāzī goes and
 seats himself at the handmill. The king
 approaches and says salām alaik, the wo-
 man replies walaikum salām. God has
 brought you, and given you to me; the
 king says, never mind. He takes out two
 thousand rupees from his handkerchief
 and put them before the woman, she
 secures the money. The king said now
 let us go and recline and amuse ourselves;
 she said, Sir, I have prepared a little rice,
 be pleased to eat, it will refresh you, the
 night is not far advanced. The king said
 very well. There was a noise of the
 Wazīr's approach, the king said the Wazīr
 is come; she said, Sir, I will go out and
 see him, the woman went out and saw
 the Wazīr and said, are you well Wazīr
 Saheb. The Wazīr said, my love let us go
 into the house; she said, the king is sitting
 in the house: he asks, what is our plan, she
 said, let your mind be at rest, I will
 take you in doors. The Wazīr said take
 me quickly. The woman said, wait, I
 will go into the house, and come again:
 she went and brought out a basket, she
 says to the Wazīr, get into this, the Wazīr
 gets in, she closes the mouth and drags
 him into the house. The king says, what
 is that, she says, it is some grain: a noise
 took place of the Wakīl's approach. The
 king said the Wakīl is come, the woman
 said stop, I will go out and see who it is:
 the woman went out and saw the Wakīl
 and made him a salām, are you quite well
 my love? The Wakīl said, let us go into
 the house; she said, you wretch, the king
 is there seated in the house: he said,
 what is our plan; the woman said, let
 your mind be at rest, I will do your busi-
 ness, make yourself a tail with this spoon
 and go on all fours, in the cowhouse, they
 will take you for a calf. The woman
 shut the door and locked it, she went
 upon the terrace and lied down with her
 husband. The king became thirsty and
 called out, here girl, give me some water,

kàzî bashmas bas *kha kharai* tùs pàre pàdshà sàheb aut khabar e parc khabar handàde *khanisa* nà chaj *ghaloghà* kne amaro, zaife bânàn shef mas *araghe* tenà hes uràte pehàr pàdshà, e salàm thisù dānà afàle o kazīnà ne afàle, e wazīr nà ne afàle, e wakīlnàne afāl e pàdshà pàre wazīr aràde, wakīl aràde, zaif pàre, bashmarak nishàn tevne pàdshà bashmas zaif pàre givàlanà bàe malabo wazīre kashàr pàdshà pàre wazīr haifene wazīr pare nà afāl jùwàn, e kanà gand, e zaif pàre *khar* wokàn peshan, kul peshan masù hinàr dagīnà rahàe pàdshà pàre wakīl aràde zaif pàre sàheb dāde do pundùtī eta pàdshà pàre kanà luma, os idūs kane salàme kul tenà id karera ta harkas tenà uràgh, àe hinàr. Dà basu tenà uràtī *kha chār* hukmat khudànà chand *wakht* ginarengà Mullà Mansùre mārās mas mārta haft sal mas darer túlli ferta *khwangà*, e kàzī his aside mas zaif mārē tenà pàre àkh unde ne salàm kes mār hinà ede pàre àkhun sàheb lumkanà ne salàm karek kài pàre lumnà ne nutàk kutànù mār pàre sàheb tipara kàzī tenà ustàtī thakà *khwash* mas kàzī tenà chokarī, e rai kare zaifaghà, e chokarī hinà salàme this zaif pàre begai bares bilkul chokarī hadsengà bas kàzī, e pare kàzī *khwash* mas zaif tenà *araghe* pàre begai safilatī *kha chak* chidingas dūty tenà karak arà *wakhtai* Kàzi bas chidinge chandefis *arakht* pàre jwàn shàm tamà kàzī bas sad rupai this pàre bashkàn *kha chin* chidingnà tawār mas kàzī hàiràn mas zaif pàre kanà aregh bas kanà mon mohn mas kàzī pàre kash e gudàtine sundukh tī *kha ch* kàzī *kha chā* arikht bas uràtī tùs sundukhe kulf karer *kha chār* mullànà bāngai zaif bashmas tamà pitingatī hamsà, e ghàk kul muchmasù aut hoghang ase zaif pàre kanà *aragh* hinàne kanà lum ghastà shàhrai lum kanà kaskune lāshet hesunī kul tamà hoghangtī àlam hinàr

the Kàzī grinds faster than ever. "Here, you girl, I'll throw a stone at you." The Kàzī turned round his head. The king said, are you the Kàzī. He said, yes: he said, sit up. The Kàzī gets up and comes and sits near the fire, and then asks, pray sire, what is the news: he said this is the news that you see, let me see what grain you were grinding: the woman comes down from the terrace with her husband, they both saluted the king, and said, this is your plight, your majesty, this is the Kàzī's plight, this is the Wakīl's, this the Wazīr's. The king said, where is the Wazīr, and where is the Wakīl: the woman said, be seated, I will shew you: the king sits down, the woman said, open the mouth of the basket: they took out the Wazīr. The king said, Wazīr, how are you; the Wazīr said your majesty's condition is pleasant, mine is unpleasant, the woman said, let us go outside, they all went out to the cow-house; the king said where is the Wakīl, the woman said, here he is, Sir, with a spoon for his tail. The king said, I respect you as my mother or my sister, and I take my leave. They all called her their sister and every one went to his own house, they went into their own house and slept. By the order of God sometime had elapsed and Mullà Mansur had a son, the son was seven years old, they sent and seated him in a reading school under the Kàzī. One day the woman told her son to give her salam to the Kàzī; the boy went and said my mother has sent you her salam. The Kàzī said is your mother's flour finished, the boy said I don't understand, the Kàzī reflected in his own mind and was delighted: he dispatched his slave girl to the woman, she went and gave the salam: the woman said, by all means come this evening. The girl went back to the Kàzī and told him, he was delighted. The wife said to her husband, this evening lie down on the balcony and have some bells in your hand, when the Kàzī comes shake the bells, the husband said very well. Evening set in, the Kàzī came, took out a hundred rupees, and said come now let us sleep, the bells began to sound, the Kàzī was confounded, the woman said my husband has come, he will make my face black, the Kàzī said I will take off my clothes and lie down in this box; the Kàzī lies down, the husband comes into the house, sits down and locks the box, they go to sleep. At the call to prayers the woman awakes and begins to wail; all the neighbours assemble to ask the cause

kabr sthànai hinàr kabre taiyàr karer
basur làsh à,e harfer darer kilîte kkwà-
yàr mudde kashen zaif pàre kilît afak î
tenà lumai kashe pàra pàdshà kilît e
khwàya hallk kulfe malàr kazî,e kkanàr
kazî,e mochiðe man khalik kuste zan
behayà dà aut afàl as kuramsàk arwat
gà,ida peshama sundukhàn arwat gà,ida
hina gumarak àlam hurkas hinàr tenà
uratiyai.

of the weeping, the woman said my hus-
band went into a neighbouring village
where my mother had died, and has
brought her corpse, in a box; they all
began to mourn and cry. Some went to
the burying place and prepared a grave,
and some to bring the coffin, they carry it
away and asked for the key, that they
might take out the corpse: the woman
said there is no key, I will not have my
mother taken out, the king demanded the
key, they took it and opened the box,
they saw the Kàzî, you rascally lewd
knave, see the plight you are in, you
donkey cuckold come out of the box, said
the king: every one went to his own house

GRAMMAR

OF

THE BALOCHKY LANGUAGE.

THIS language is spoken throughout all those parts of the country called *Balochisthàn*, that are either independent or owe such fealty only to the rulers of the plain, as does not bring them down from their hills for a long enough time to have their language corrupted into *Jathki*, by which name they designate the *Sindhî*.

Alphabet.

The peculiarity consists in the frequent recurrence of the Arabic *thàl* ج the English *th* in the word those, and the Arabic *thai* ت the English *th* in the word think. The scheme of alphabet adopted is the same as that employed for the *Brahuiky* in the last number.

Gender.

There is no gender in Balochky; for they say,

Tharà chiai bachhai astain?

Have you a son?

Tharà jinkai chiai astain?

Have you a daughter?

A' mard àkhta.

That man has come.

Ai Barochàni àkhta.

This Baroch woman has come.

Number.

Neither is there any number in the substantives even in those that end in a vowel, which are few in comparison with the whole, for they say, *yak hardya*, one hilt, *do hardya*, two hilts.

Case.

Declension of a compound noun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Juwin mard a good man	
<i>Gen.</i>	Juwin mardî of a good man	The same.
<i>Dat. & Acc.</i>	Juwin mardàrà to a good man	
<i>Abl.</i>	Juwin mardà thai from a good man	

Comparison

is made in the following manner ;

Ai sharrind	This is good
Ai gu î sharrind	This is better than that
Ai aj durustàn sharrind	This is better than all

1st Personal Pronoun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Ma I	mà we
<i>Gen.</i>	Mî my	mî ours
<i>Dat. & Acc.</i>	Manà me	màrà us
<i>Abl.</i>	Aj man, îman } or manthai } from me	aj or ach mà or } maràthai } from us

2nd Personal Pronoun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Thau thou	shumà you
<i>Gen.</i>	Thî thy	shumî yours
<i>Dat. & Acc.</i>	Tharà thee	shumàrà you
<i>Abl.</i>	Aj thau or tharàthai from thee	aj shumà or shumà thai from you.

*3rd Personal Pronoun.**Remote.*

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	A' that	
<i>Gen.</i>	A'hin of that	The same.
<i>Dat. & Acc.</i>	A'hinyâr that	
<i>Abl.</i>	A'hinyà thai from that	

Proximate.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Ai this	
<i>Gen.</i>	Aishi of this	The same.
<i>Dat. & Acc.</i>	Aishiyâr this	
<i>Abl.</i>	Aishiyà thai from this.	

Reciprocal Pronoun.

	<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>	Wath	self	
<i>Gen.</i>	Wathî	of self	The same.
<i>Dat. & Acc.</i>	Wathàrà	to self	
<i>Abl.</i>	Ach wat/hîy	from self	

Cardinal Numbers.

One	yak	Fifteen	phànzdah
Two	do	Sixteen	shànzdah
Three	shai	Seventeen	hàbdah
Four	chyar	Eighteen	hazhdah
Five	panch	Nineteen	nozd
Six	shash	Twenty	gîst
Seven	hapt	Thirty	sî
Eight	hasht	Forty	chhil
Nine	nuh	Fifty	panjàh
Ten	dah	Sixty	sî gîst
Eleven	yazdah	Seventy	sattar
Twelve	duâzdah	Eighty	chyar gîst
Thirteen	sainzdah	Ninety	navai
Fourteen	chârdah	Hundred	sâth

Ordinal Numbers.

Walîn	first	Sainwîn	third
Donwîn	second	Chyarwîn	fourth

Points of the Compass.

Uttar	north	Roshasàn	east
Dakhan	south	Roshaisht	west

Interrogatives.

	<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>	Kî	who	
<i>Gen.</i>	Kî	whose	The same.
<i>Dat. & Acc.</i>	Kiyàrà	whom	
<i>Abl.</i>	Aj kî or kiyà thai	from whom	
	Chi,ai	what?	

Verbs.

The verbs will be found dispersed through the early part of the dialogues, or in a future Appendix, as it will require considerable time and labor to collect tenses from men who have never heard of words spoken except in sentences, and who would be confused if asked how to express "thou understandest" in their language. This tense can only be elicited by asking the expression answering to a whole sentence in which that tense is contained, as "thou understandest not what I say"

—and as it would be time lost, after having ascertained the verb to reject the rest of the sentence, I have left them to be extracted from the dialogues.

Vocabulary of Nouns.

Naryàn	horse	Shakhal	sugar	Barochàni	a woman
Màthin	mare	Bhyàn	a colt	Ambrà	} companion
Naghan	bread	Kurti	a gown	Ambal	
Aph	water	Galaim	a carpet	Anishagh	eyebrow
Rosh	day	Khard	rug	Laph	belly
Shaf	night	Darmàn	powder	Khond	knee
Laidou	} a camel	Darmàn	wine	Sharosh	elbow
Hushtar		Kàriga	a bullock	Cham	eye
Dàchi	} a female camel	Gokh	a cow	Nazik	near
		Raim	grass	Dir	far
Phàshin	a he-goat	Loghwàra	wife	Khiswà	language
Buz	a she-goat	Ikhwà	a maid	Safaith	white
Juwin	good	Molid	a slave girl	Siyàn	black
Gandag	bad	Pith	father	Sohar	red
Zà	abuse	Màth	mother	Zard	yellow
Gwàzh	wind	Bachh	son	Khatolà	bedstead
A's	fire	Jannik	daughter	Phut	hair
Dar	wood	Gwàr	sister	Ksàn	small
Dard	pain	Bràth	brother	Dràj	large
Zaham	sword	Khàrch	knife	Dal	stout
Dhàl	shield	Gul	} an ornament on the shield	Jo do	thunder
Thir	bullet			Girokh	lightning
Vhàv	sleep	A'sin	iron	Strumbai	hoof
Shir	milk	Pital	brass	Maizagh	urine
Naiwagh	butter	Post	leather	Riyagh	excrement
Moshin	ghee	Nukhrà	silver	Washî	molasses
Grandim	wheat	Thangon	gold	Pat	silk
Jav	barley	Hit	thin	Kardyà	hill
Phindokhy	beggar	Gwand	short	Zhukht	scabbard
Làghar	poor	Gudh	cloth	Kupàs	cotton
Shuthà	gone	Phàll	turban	Phim	wool
A'khtà	come	Bing	dog	Mid	goat's hair
Whàd	salt	Bàz	much	Zahar	angry
Nàhiggh	fish	Khophagh	shoulder	Shànain	} black pepper
Làgh	donkey	Gardan	neck	mirch	
Daiuv	face	Gosh	ear	Thúm	leek
Daf	mouth	Pàhnàd	side	Wasal	onion
Jod	lip	Khash	armpit	Haldra	saffron
Dathàn	tooth	Khunnai	hip	Dhanyá	} coriander seed
Zawàn	tongue	Ràn	thigh		
Shalwàr	trousers	Phàd	leg	Sohraimirch	red pepper
Baroth	mustaches	Piny	calf	Bandikh	thread
Rish	beard	Randh	footstep	Shishin	needle

Phonz	nose	Darashk	tree	Kinchî	scissors
Grânz	nostril	Gaz	amarisk	Istaragh	razor
Goïd	flesh	Khan gaz	the male do.	Chî	article
Pàth	foot	Màthin gaz	female do.	Photà	cardamum
Nàkhun	nail	Digâr	earth	Lawang	cloves
Murdà nagh	finger	Gap	mud	Wash	sweet
Ràstai	right	Phoph	dust	Hànwagai	raw
Chappai	left	Noâh	moon	A'sk	a deer
Kammai	little	Haur	rain	Mushk	a mouse
Zahar	salt	Nodh	cloud	Chhàth	well
Zaptai	sour	Musht	fist	Chàhàn	{ water-
Súnd	ginger	Chumagh	kiss		{ melon
Garam	hot	Anas	tear	Koh	mountain
Khargushk	hare	Jàthar	grindstone	Whàn	plate
Tolagh	jackal	Lagath	kick	Khada	saucer
Gurk	wolf	Sinagh	breast	Rotâ	entrails
Gúrpat	gurnál	Rást	true	Lhîph	a cloth
Rich	bear	Drogh	false	Granch	knot
Hîkh	hog	Gurâgh	crow	Tubî	a dive
Mazâr	tiger	Murg	bird	Gawaish	buffalo
Bholà	monkey	Raiz	rope	Hunhàn	male do.
Gwar	nipple	Sing	stone	Gindhar	naked
Sirin	waist	Shànâ	horn	Khor	blind
Gut	throat	Dumb	tail	Khar	deaf
A'dth	flour	Littar	shoes	Gungà	dumb
Dàn	grain	Shudh	hunger	Lang	lame
Hásh	jaw tooth	Logh	house		
Dràzh	long		{ a ring in the	Trizàtk	{ father's sis-
Gwand	broad	Bhûl	{ nose sep-		{ ter's son
Jahal	deep		{ tum		
Mazai àph	deep water			Nàno	{ mother's fa-
Thîr	arrow	Nath	do. in nostril		{ ther
		Mudh whà		Jànwàth	son-in-law
Zaiha	bow-string	da	pearl	Màsi	{ mother's sis-
Jogh	bow	Náwarsh	stew		{ ter
Laihaiph	blanket	Kaváv	roast meat	Wàd	sheep-fold
Phat	wound	Phakkî	roasted	Rodh	a calf
Maish	ewe	Gurâgh	a crow	Gurand	ram
Toto	parrot	Pupp	{ father's sis-	Khimjir	partridge
Nàkho	{ father's bro-	trih	{ ter	Dadi	{ father's mo-
	{ ther	Nàkho	{ father's bro-		{ ther
		zàkht	{ ther's son	Thàn	stable
Nakho	{ mother's		{ husband's mo-		
	{ brother	Wasî	{ ther-in-law	Amal	{ any intoxi-
					{ cating drug
Bhàn	cow-house	Wàzhah	sir		

Vocabulary of Verbs.

Byà	come	Nindbt	sit down	Pat	dig
Gwaúk kaní	call	Pàdakhdo	stand	Byàr	bring
Bil da,i	let go	War	eat	Birau	go
Girí or dàr	seize	Thingdai	drink	Phàthà bt	stand
Akhistí	asleep	Whàph		Whaphs	recline
Airkí	place	shutha	he is asleep	Girí	take
Gir biyà	bring	Gir birúy	take away	Gindh	look
Shír gwash	sing	Jhan	beat	Drush	grind
Phirnî	fill	Rumbà gin	run	Phirai	sprinkle
Zindagh	live	Shodh	wash	Kají	cover
Murtosh	} he's dead	Phivní	pour out	Púr	bury
shutha		Bozh	unloose	Phash	boil
Grai	weep	Dosh	sew	Sirbt	marry
Chaghal dàí	throw away	Shafshk	sell	Thudo	fear
Khulagh	cough	Zir gir	buy	Nangàra ba	plough
Chishagh	sneeze	Charr	walk about	Phaja byà	examine
Likkhàkh	write	Thàsh	gallop	Kalàthà	assault the
Khand	laugh	Juz	amble	míl	fort
Khar	scratch	Jír gir	lift up	Bhoraith	flee
Malagh	rub	Naiwad	stoop	Dàr	stop
Chad	mount	Gwànth	fall	Mill	embrace
Irkav	dismount	Chakà	} cover	Litai	open
Bast	tie	phirnî		Dhak	shut

Vocabulary of Adverbs, Conjunctions, &c. &c.

Maroshi	to-day	Zi	yesterday	Pàngwà	to-morrow
Nazik	near	Dir	far	Aidà	here
Burzà	there	Ní	now	Gudà	after
Darà	out	Yàma	in	Innà nadai,	no
				or nah	
Baigà	in the even- ing	} Nishty ai	in front	Ai	and
Di	also		formerly	Nir mash	midday
A' pahnàdà	on that side	Ai pahnàdà	on this side	Jhàlà	belly
Burzà	above	Navaidà	always	Bukú	where

*Phrases and Dialogues.**Greetings.*

Khush durà jod hîr kul hîr	Are you well and happy?
Maihar bachha biath chuk	Quite well ! sons and brothers
Chúdarí dairo daimà thimidai	Children, house, and all
Hîrain sangtà sajoinà shal hîr bà	Well; friends and acquaintance all well

Greeting in Return.

Hîr lothî tharà dîtho khush bîtho	Quite well thank you, I am delighted to see you
Thî halk bukú	Where is your village?

A' istiyà biyà
 Airkab biyà
 Bāzai gwàkh
 Halka rawàn
 Thî nām chain
 Thî sardār kidām ai
 Iāhtar sālā chīāhtar dān pīdā bīthā

Walā juwān athān
 Walā thau juwān athai
 Walā ā juwān athā
 Nā salīm bīth
 Mā walā juwān athūn
 Nī hīno bīthā
 Walā shumā Hydarāwādh athān
 Walā Pathān Baloch yār athān

Man Sipāthān
 Thau Sepāthai
 Mārā dafjathosht wārthī
 A' naukār ath
 Mā tevgā naukār athūn
 Shumā durust naukār athūn
 Hame durust naukār athān
 Thou manī sipāhī bī
 Shumā durust mī naukār biyai
 Ai halkā juwīn guthai bigain
 Mī pīthā bāryā hamaiṭhā jangai bī thaga
 Ais hī ghwarā gān
 Kīwara bachha
 Mā shāid biyā
 Hydrabād mā ranygān hī wāḥṭī
 Thau bukū marawgāi
 A' bukū maravgāi
 Mā durust Hidrawād rarvūn
 Shumā go mā juzzai
 A' gulkhantharāu
 A' gulk thosht
 Drāth koshuthā
 Naphthā hakalaksa
 Thau kadhīn tharī khā
 Mī biāth jangā khushthā
 Sakhai duz ai
 Khalāthā bhornī
 Thī bachhār chīāḥṭa sāl bīthaga
 Maroshī sakhai haur gwadth
 Mī jarr mīthaga

Come slowly
 Dismount
 Is your city far (literally, a long call)
 Go to the town
 What is your name?
 Who is your sirdar
 How much grain has been produced
 this year?
 I was well formerly
 Thou wert well before
 He was well before
 He has become unwell
 We were well before
 He has now become a coward
 We were formerly in Hyderabad
 Formerly the Pathans and Balochīs
 were friends
 I will become a soldier
 Will you become a soldier?
 I am afraid the dog will bite me
 He will become a servant
 We will all become servants
 Will you all be servants?
 They will all be servants
 Be my sipāhy
 Be all my sipāhīs
 Good cloth is produced in this village
 In my father's time there was a battle here
 I will visit his sister
 Thou son of a slave
 I shall become a martyr
 I will go to Hyderabad this moment
 Where art thou going?
 Where is he going?
 We are all going to Hyderabad
 Will you go with me?
 He will run away
 He has run away
 He has gone out
 He has fired a musket
 When will you come back?
 My brother died in battle
 He is a great thief
 He destroys forts
 How old is your son?
 To-day much rain has fallen
 My clothes have got wet

Ai shiyàr samà naihaṭh
Sì mirosh paṭhà sīnvkhî

Hamai khiswà maka aishyàr jwàn na
khanath
Samà khanî nawàn mánî baidî ma digàrà
Jalbànî jangokhi
Jalbànî phirai mand kiṭhàm ai
Daryà ḷhànà chikḥtarai inàm
Mulk inàm daihgo digàrà
Akhisma
Maroshî rosh khamin sàdthai
Zì rosh bàza
Marosha chikḥtar mahàl wàrth
Marosha makoha mīṭh bàz pìdà biyagai

Matharà inàmàdhyàn thaumanà chikḥtar
ghodou diyî majangà
Mì pàṭh khisgatha ma kapthawa
Ai mardon makohà mirî aishi yà chaitarà
púrún
A halk nazikḥai
Maroshî sakhai pandaikḥthon mathaga
Whàvā kiptha
Rumbàzìr juz
Darmàn sakhyai tikhîn
Nashà wàdthî nî khapthiyain

Ai naryànànî bahà bàz ai
Mì dast masarrà dāshtish
Katolà sarrà mî siràndhi î airkain
Baloch go zahamà konikḥà midî
Gandim bahà chikḥtar chotadwà rupiyà
Mànja chotadwà bàz sīr àn àdthî
Havaidà marda mīṭh khaptiyain
Tanî bukhṭo khapt
Gudhàr walath bukhṭo khapt
Pagar àkḥt
Zaham manà màkhṭo buratha
Ai madî rangà gindh
A ràh ànjo ain
Ai mulakà hàkamànî sakhai zúrath
Bràṭhànî midag juwàn nîn
Hanwà mardà khiswà àph na dàṭha hawà
mard baikàr ai

He is not conscious

In three days the boundary will reach
(literal) us

Don't mention such a thing, he will not
be pleased with it
Take care in front the boat will strike
Who are the Jalbanî's enemies?
Who is the head man of the Jalbanîs?
What jagire has Daryà ḷhàn?
The whole of this city and land is in fief
Don't delay
The heat is less to-day, it is cool
Yesterday there was much
How many times do you eat a day?
How much wool is produced in the moun-
tains in a day?

If I give you a fief, what force will you
give me in time of war?
My foot slipped and I fell
How can we bury those who die in the
mountains?

That village is near
I have travelled far to-day, I am tired
I feel sleepy
Make haste and run
The spirits are very strong
He is intoxicated with drink and is lying
down

Is the price of this horse high?
My hand is burnt by the fire
Put the Pillow of the bed under my head
The Balochis fight with swords
How many chotadas of wheat for a rupee?
How many seers in a chotada of flour?

There is a man's corpse lying here
The surtout string is loose
The plaits of the clothes have come undone
The perspiration has come
I have got a sword-wound
Look what the man is doing
That road is difficult

The oppression of the rulers is great in
this country
It is not right for brothers to quarrel
A man is not worth any thing that does
not (water his words) keep his promise

A mard gwasto shuzha hawà mardà kikàr	The man has started, overtake him
Rindhàn Chàndyàn moun thàn sang na	The Rindhs and Chandyàs don't inter-
dàthatha	marry
Hamai kithà rastar aîn	What animal is that ?
Hamai kithà chî aîn	What insect is that ?
Kathî hawe mulkà man àkhta hawai	When I came into this country the people
mardunà manà phajaha nyàdth	did not know me
Tufakî thîr mana mànàkhta	I have been wounded by a musket-ball
Mî mard soudàgàrià shuzha	My husband has gone on a mercantile trip
Thau manà sath rupiyai dai î magothau	I would not accompany you were you to
niyàn	give me a hundred rupees
Manà sikh màkhta phalogà	I have become home-sick
Mathî daihàr domb bàzan	Are there many minstrels in your coun-
	try ?
Mà Balochiyà màniyàr chai asha	What is "màny" (bread) called in Ba-
	lochky ?
Walî zàl zîndagai dohamî khanag hu-	Is it lawful to marry a second wife when
kam astai	the first is alive ?
Phad chai, nai	Why not ?
Balochànî chitarai gutthàn khanath	How do the Baloch women dress ?
Sarà sarî gath gardanà phashkma pàtha	A sarî on the head, a phashk on the neck,
shalwàr	and shalwàrs on the legs
Ai handa zîfànà sono hinnai	There is no beauty in the women of this
	country
Adai chho biyà	Holla ! come here
Thau go washai àph warai kî nahorgai	Do you drink water with sugar or water
àph warai	alone ?
Manya pà rupiyà chikhtar phanjî kap-	How many phanjîs are there in one rupee ?
hantha	
Maunthanà midthaga	They quarrel among themselves
Nimàz màlî rawàn	I will go in the morning—lit. time of
	prayers
Thau wathî daihmà àhriyà gindh	Look at your face in the glass
Thau chih mandai î	What man are you ?
Guthà wathî jàn sarà phirai	Put the clothes on
A chhai, rà à sarbarrà	He is below, he is above
Sàhaib baidi àn phalawà maravya	The gentleman's boat is going to the
	other shore
Sàhù zorà mad î khokho dor bì	Sàhù don't be rough, my ribs ache
Havai jwain mandai ki wah wah	Oh, oh, he is such a fine fellow !
Hawànkhtar ki sahaib dà hawànkhtar	I will take as much as the gentleman
ma giràn	will give
Hamai sandùk giràn ai	The box is heavy
Giràn ai ta zarra thî	It is heavy, and must have money in it
Hawènkhtar manà gâlimiyà	I don't require so much
Ai bàr sawakk ai	This load is light

Hathîn mà tharà ditha manà samà	When I saw you I conjectured that you
khapht kithau juwain Baloch, aif	were a good Baloch
Go ma chathara ma kan	Don't joke with me
Mi bràthà go ma radî kitha	My brother practised deception towards me
Ai mard rav khohà sardâr salàmà ai	If a man were to go into the mountain
madàra ràh bith	to visit a chief, would a passage granted him
Zi manà whàvà gipthaga maroshî nah	Yesterday I felt sleepy, but not to-day
Hamai digàrà drashk zithai rutlî	Trees grow quickly in this soil
Nî Shàh wàhî mà mokalànúún	God be with you, you have your leave
Ma hamai hitàb durustà laitaint	I have looked over the whole book
Gwàth bàz màkutha	The wind has become strong
Ai halk sunya bitha	This town is desolate
Rosh airkaphto navàshàn ai	The sun has set, it is dark
Adthà drush naghanà zithai pash dî	Grind some flour and make some bread quickly
Mitha chihhtar zàt bitha ma khohà	Are there many kinds of wool produced
hàlà dî	in the mountains, tell me?
Yakai savaitl, dohmî sohar, simî shànk,	The first kind is white, the 2nd is red, the
chàrmî, savz	3rd is black, and the fourth green
Chhîd khayà bastaga	Who has tied those cories (shells) on?
Ambalà bastodàthagapa zahîràthî khî	My lover has tied them on in fondness,
bandi	who else would do so?
Thau phadchai girai î thau gandagai	Why are you weeping, you have done
kàrai kutla tharà kushàn	something wrong, I will beat you
A madà watlî butàr jatha	That man committed suicide
Thau haivai tharai Applàtún	Are you a kind of Plato?
Ai thî go ma goza na dî	Don't be so arrogant
Zi thau manà kisso gwashtaga tharà	Do you remember the story you told me
hawàn kisso gîr ain	yesterday?
Hawai mung Kithàn bolî akha nag ain	What birds are those making that noise?
Khutlà zàth hawai Kisawa	God knows such a thing
Gàda bitha	A boil has appeared
A'ph garam bitha nî garathagî	The water is warm and effervesces
Mard giraigh jwàn nai zal giraigh kàr ain	It is not proper for a man to weep, it is
	the practice of a woman
Zurthànî jwîn avo anth	Juwarî is very good roasted
Balochànî hidthî hidthî doshan	The Baloch women do fine needle work
Panjhi ai hawai Khunar bàz anth	How many "ber" berries for a panjhi
	(pais)?
Raiz maludaga	The rope is shaking
Balochàn àph taragh samà nai	The Balochis don't know how to swim
Balochàn ma watlî mulakà mahî na	The Balochis don't eat fish in their own
waran	country
Maroshî mà tamàshai ditha Kacho ain	I saw a sight to-day, three Kachos lying
gandagai gojd hadsainà wadtha daryà	dead on the river bank who had eaten
bharra mudtho khapthaga	rotten flesh.

*Lays in Balochky.**1st.*

Kidd Gabol Gàdhi Pàchàlo

Talbur Baiwàkai mari
Durust ghulàm i chàkarì
Bànadi bashkà *tlaga*

Dat nazurth Hadhaiyà

Translation.

Kidds, Gabols, Gàdhais, Pàchàlos Tàl-
poors
and lawless maris
all were slaves of Chàkar, (Rindh),
And he gave them with (his sister,) Bà-
nadi
as a dowry to Hadheyo, (Rindh his son-
in-law) who refused to take them.

2nd.

Nothà ki guzitl savzainà
Bilaizàryàn bàzainà
Chammà nì sarì gwàzainà
Man phathau tajsar
Baid cham chiragh pàraiwar
Syàmà chotho drashkabar
Kison chhobitha
Drashka I' sai àkltaga chhar ànà
Mulko Kichahàn golànà
Bari ditlhai mabiwànà
Chuchú zindagai baidànà
Askko warì i mànà
Baria jawàv tharainthà
Isai dandamànai nishl
Rab Kuristhàn ditha
Drashk shair digàrà rusta
Gafshai bàngwai sarzurtha
Nair moshai baraihur bitha
Drashk dabaighà lal bitha
Drashk barkuno dubitha
Juwàn ai mardamaiw hadthbitha
Chhoka gonawàyan bitha
Hisi chhotwà hamchobà
Barkat Ali juwàn marda
Singo koh àphbitha
Railai zàhir darbaishà
Divànbyàrì Kalamowà

Ye clouds that make green,
don't rain too much;
or mine eyes won't close all night;
I am thine oh crowned head;
the eye light and preserver of the world,
with snake locks like a branching tree.
The story of the tree is this :
I'sà came as he was travelling
in the quarters of the surrounding country.
He saw Barì in the desert—
tell how do live without grain,
whence do you eat truly?
Barì answered him :
I'sà sat there for a moment;
He saw the power of God.
A tree grew out of the ground :
At morning prayers it grew up;
At midday berries grew on it;
In the afternoon they became red ripe.
On one branch two were produced
fit for men of rank to eat.
As it happened to him,
by my head and locks may it be so with me.
Ali, you are a hero,
in rocks you get water:
The wanderings of the Darvish are these.
Gentles my story is finished.

3rd.

Yàd kanà pìr nou baharà
Hardamai malak sachàra
Shàha mardàn kiddagàrà
Panchtan pàk chàr yàrà
Pàkhar sher potra wàrà
Bai Masid Rostamàrà

Let me call to mind the Pir of the new
spring
always the true master
the king of men; the producer
Ye five pure-hearted and ye four friends,
Be behind the lion's son
Be both ye Marids and Rostamaris

Saringì dāwà garàrà
 Jumlai shair potrawàrà
 Sà Bahrām nar mazàrà
 Kāj nishta ba karàrà
 Ghodai vai zudta Mazàrà
 Kadú gulāthai zwàrà
 Sinjku thant tàzì bishàrà
 Rahzanì nām thawàrà
 Rauḥ Kachì digàrà
 Ruthai baggai bai shumàrà

A'dthà shaharàn ba karàrà
 Bārkuṭha thīr dàrà
 Gul Mammad Brāhui sunwàrà
 A'kht sathì gwar Mazàrà
 Dì manai bagg katàrà
 Gwasht daraihan dāwaidàrà
 Phok dī sārī jamàrà
 Gosh Gul Mammad paitḥawàrà

Chandyàn honì bishàrà
 Bhorai towārtha Mazàrà
 Gwasht Gul Mammadà sachārī
 Gashda Bahrām Mazārī
 Hīnbarà baggai Guzārī
 Haisarai burr Mazārī
 Jath baggàdà salāmà
 Dāha gathā shair kasāvà
 Dairvī khān navāvà
 Mānawa palk ghadiyà
 Tabal waj shāthīyà
 Mīr chadṭhā watharīyà
 Gothuman brāthariyà
 Zor Sultān Arafīyà
 Bagg nilā gonbatḥīyà

Darshanai shīr pharagānai
 Masarà bat hamalānī
 Sa ha vai Mīr mansawānai
 Basth hatyār kīmatānai
 Zīn git shīhanānī
 Nāzaha bor nārahanai
 Sanj thāsa dorawānī
 Bithai nāl gwānk ukahānai

Wanjān dil pijānī
 Zīu git pāhalwānī

Ye Saringis takers of revenge
 Be all behind the lion's son
 The noble Bahrām the male lion
 In his kingdom sitting at ease
 The Muzārīs mounted their mares
 Kadú with a few horsemen
 They all saddled their mares
 His fame for theft was great
 He went to the Kachī country
 And brought away the camels without
 number

And came harmless to his city
 They divided lots by arrows and straws
 The noble Gul Mammad Brahui
 Came with many to the Muzàrà
 Saying give me back my strings of camels
 Daraihan the revenger said
 I will not give them while I live
 In your ears I tell you Gul Mammad
 plainly

Many enemies many
 We Muzārīs have bound and ate
 Gul Mammad the true said
 Bahram Muzārī shall hear
 I will either take camels in return
 Or the Muzārīs shall have my head
 By the Jāths he sent a challenge
 Who petitioned to the assembled lions
 The Khāns and Navavs of cities
 Quickly in a moment of an hour
 The drums beat joyfully
 The Mīr mounts himself
 With all his brothers
 By the power of Sultan Arefiga
 I will not give the camels to mine
 enemies

Start ye citizens and villagers
 In front with Hamal
 That great man Mīr and hero
 Bind on your valuable swords
 Take hold of your saddle bows
 The bays dance and neigh
 Saddles, stirrups and worked stirrups
 The noise of the shoes of the feet was
 great

Our lord with a glad heart
 On the saddle of his mare

Laikhai sî giz Mazàrai
 Zudtwai tájai tàrà
 Mir Masaraiba subkàrà
 Jathro kau ra diwàrà
 Adt gondàth mazàrà
 Nashk bishair patrawàn
 Bîjalo khàn wàdhwànî
 Shair shihî bahàzurànî
 Hàjjiyàn sùn sathànî
 Mohàrî bîth suriyànî
 Jang mashkul durghyànî
 Jiwan bor dàdhwànî
 Kàdhú wadà nai badànai
 Zaham al mas tai durànî
 Bingwà gwasht zawànî
 Ghodo paishimidànai
 Gon zàfar khàn Jabànî
 Hàkim kinn daihànî
 Sangtî Shair potrawànî
 Sujalú Path Maghsî
 Gonath zahma himatî
 Chàndyà Gubzar Ràzî
 Zaham waktî lì khubàzî
 Sî gist jang i Mazàrî
 Do sath Brahui Jamàlî
 Wàttî zahma bawàlî
 Trada naptà bukhàtalàrî
 Dhal dashta bût jàdî
 Hazhda Pandrànî
 Mir Bràhui ulkukànî
 Nam nazànà ganànî

 Gadtai shair i turànà
 Hakul hà gâfdayànà
 Nam Durhyànà girànà
 Ishty nashkai majhyànai
 Bith samho gothumànà
 Math bithgo Fauj liyà
 Drokuthà taighà thiyà
 Lutbi yaikghadiya
 Hajaiyàn dàwà giriya
 Go midoka bashkaliyà
 Husàin Khàn mardî raliyà
 Jang mánjo bith sardàr
 Suraiha Gul shair Dildàr
 Jan Mahammad Jiwan Khànà
 Gul Makh Tàjú Jamàlî

Sixty Mazaris were counted
 They pushed their mares to speed
 The Mir is in front, victory will be theirs
 At the stream of the Jathro mountain
 The Muzaris arrive
 The fame of the lion's son is great
 Go on ye great Khans
 Braver than lions
 Haji the pilot of a hundred
 Get in front thou hero
 Fight Mashkul thou supremely brave
 Jiwan on his fine mare
 Kadú hammer of thy enemies
 Thou sword of the fierce durànî
 Bingwa uttered this speech
 I will take my mare before all
 In company was Jaffer Khàn Jalbànî
 Governor of the Kinn district
 Were with the lion's son
 Sujalo and Path Maghsî
 Were in company brave swordsmen
 Gulzar and Razî Chàndyàs
 The players at the battle of swords
 The Muzaris force was sixty
 Two hundred Brahuis and Jamàlîs
 They turned and fled from the swords
 The guns and swords were used
 On the faces and jaws of those with shields
 Eighteen Pandrànîs
 The Mir of the Brahui country
 His name is unknown that it could be
 mentioned
 Those of the lion's locks return
 He came calling aloud
 He takes the name of Darjàn
 He quitted this world and kept his vow
 They advanced all together
 He had closed with Fauj liya
 His sword was false for it broke
 They were killed in an hour
 Haji entered into a dispute
 And quarrelled with Bashkaliyà
 Husain Khan was among men
 In the battle were these sardars
 The brave Gul shair Dildàr
 Jàn Mammad Jewan Khàn
 Gul Makh and Tàjú Jamàlî

Aj phathà gwānk siyālī
 Daimai khandati jamālī
 Kushta Gul Mammad Gist chārā
 Dā fatteha kidd gārā
 Mishkadā sārī jamārā
 Diwān byārī kalamovā

Called them retreating enemies
 Hereafter the Jamalis will laugh
 Gul Mammad and 24 were killed
 God gave the victory
 He became musk in the world
 Gentles my lay is finished

A Balochky Love Song.

4th.

Sohwān yādkanā Sehwanā
 Bashk lāl manā imānā
 Kāhnī kahev murgānī
 Hāl māhram dostānī
 Gaishtar bīrsārī hothānī
 Lodī zaihtarān ākhā
 Dast dast nishānī ādthā

Monj darin dil bothakhā

Kādzi baraigain singārthā
 Paishī mullawāo bāngā
 Phulai sarmahārāi shipthā
 Yakpatī shalānā kānyun
 Ganja bailo nūrwahā
 Jathānāi binindai jāhain
 Kulān gorginā gāth
 Dost amsaro phalchhāt
 Jaidi amsaro lhiwī

Shasht mardamai pāpudsai
 Rindhī baidagai saghbandān
 Kul bānzārā laitainā
 Bhounrī wāzgir lālīnyā
 Shī māhī zaihir thālāmbī
 Rūzi bahmanī bālāthā
 Barkat Aly juwān marda
 Railai zāharai darbaisha
 Diwan biyārī kalamowa

Rindhāi kachārī ai kuthā
 Gwasht mīrain chākārā
 Dūshī girokhān chumbarā

Kasa gwāhī na dāth
 Gālā murīd daiwāngai

In the morning Sehwan comes before me
 Endue me O Lāl with truth
 She's a pigeon a peahen in walk
 The state of my love is a secret
 That very modest and beautiful creature
 The minstrel has come with his lyre
 And brought a token on his hand from my
 love

My heart that was dry as wood became
 glad

My bay mare was got ready
 Before the evening call to prayers.
 I put ornaments on the head stall
 Without halting at speed I will come
 To the flourishing Beilo on the Nūrwahā
 Where my Jathanī is residing
 The huts of reeds are crowded
 My love is fairest of all
 Among her companions and playmates the
 fairest

I sent a man secretly
 My Rindh dress arranged
 I opened the curtain of the house
 As the tree smells the flower
 The pain of six months is removed
 May you be pleased with no one but me
 Aly is a great hero
 Such are the wanderings of the bard
 Gentles my lay is finished

5th.

The Rinds were all assembled
 Mīr Chākār spoke
 "To night how many times has it lighten-
 ed"
 No one had witnessed it
 The facinated Murīd spoke

Agai jan mard Koshinabai

Ràstai nishànà ràz dyàn
 Dushî girokhàn sibarà
 Dà dubarà shàmàl kuthà
 Gàl Amîrai chàkarà
 Bhàlo Mubàrak pusagà
 Hikhai ì zîth rawàn
 Dir banai mulkai kawàn
 Gàli murîd daiwàngai
 O Sharra bàwà manî
 Sharrai na dîthai dost manî
 Kîtai sarra barai kula
 Macharragàn gàrkuthàn
 Man dân kuràn dânwathà
 Man nailagati yàniyàn
 Lohâr pa bàsa phadàn
 Gudakhan gwàth dhawan
 Pachomanai daiwànaga
 Phamà byàrai thàwadàn
 Mullà bàzai khàga dân
 Màlamai haufainai
 Mullà Múnshi ai nabàn
 Mak nimàza na padan
 Dast bastago sirai bukhtaga
 Gud Amîr mojpgà
 Kaulai tràshàn chothwà
 Mirai salaihain îrkanà
 Jàn kadà kôkh gudhàn
 Phadkàlâv pahàliyà
 Dast khama pa I'siyà
 Bilâph Mira Chàkarà
 Borà ila bastga
 Kul dhwà à haizagà
 Màkh malang wagadhà
 Tahkî o ra hijjà rawàn
 Hijja dara zarat khanà
 Hânî markhànai murîd
 Ma kùtwaiyà thakathà
 Mast Murîd cho laidhawà
 Chhakai janai hànàlâ
 Narmagà do rakhanai
 Hânai khwànka phaphadà
 Chàkar Amîdi bândà
 Log athî à àskhawà
 Barà thîyà duz barà
 Diwan biyârî kalamowà

"Formerly lover and mistress were no
 killed

Mark well and consider it as true
 To night it has lightened thrice
 No twice it has become light."

Mir Chakar spoke

"Very well Mubarak's son
 at this instant begone

Remain in the far Ban country"

The fascinated Murid spoke

"Oh my own father

Tis well you did not see my mistress

With bare head in the wide desert

I will wander and make my grave

With only a Qurân with me

Don't put manacles on me

At work is the cruel ironsmith

With the breeze of the south in his bellows

They are for me who am mad

Bring for me a potion

The Mullà may give me many charms

He doesn't know my disease

I am not a Mullà or Múnshî

I will not repeat prayers

I will now stoop my back is broken

And to be struck with the Amîr's shoes

I vow to cut off my locks"

The Mir took off his weapons

Took off his starched clothes

Left his carpet with Aliyà

His bow with I'sà

"Mîrhakar may take all

My mare her picket pegs and ropes

She will stand starving at her stall

I will go begging with beggars

I will certainly go on the pilgrimage

And offer at the door of the temple"

Hânî and the noble Murîd

Were shut up in a room

Murîd like a wild camel

Bites Hânî's cheek

And her soft lips

Hânî is called from behind

From Mir Chàkar's house

May his house take fire

And his mare be stolen away

Gentles my lay is finished

GRAMMAR

OF

THE PANJABI LANGUAGE.

This language, as spoken in large towns, is a dialect of the Urdu or Hindustani, and differs from it chiefly in having those vowels short that the latter has long, and in having the Sanskrit (:) visarg in the middle of words otherwise Hindustani; for example the number eighteen they call attàhràn and not athàrà. In the villages the zemindars (farmers) speak a language called Jathky, the original language of the country. On the Sikh frontiers Panjābī slightly mixes with the neighbouring dialects, in *Shawalpoor* it partakes of Sindhy. There are two characters in which the language is written; Gúrmukhī the character of the Granth, (gospels of 10 holy men,) and Lande used by the merchants in their accounts. The character used in the mountains of *Jammū* and *Nadoun* differs from the Lande of the capital, and the merchants even of different cities and districts, as *Sedlhot* and *Guzerat* for instance differ slightly in their manner of writing this character.

The Sikhs under their preceptor Gurū GOVIND SINGH carried their hatred of the Muhammadans to such an extent as to substitute a vocabulary for their native Punjābī, because the latter was spoken by the Musalmans. The vocabulary is composed of ridiculous and disrespectful epithets of every thing relating to Islamism: it is not however used by Mahārājāh RUNJEET SINGH the ruler of the Sikh nation.

Declension of a Noun Masculine.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Ghodà	a horse	Ghode	horses
<i>Gen.</i>	Ghodedà	of a horse	Ghodyàndà	of horses
<i>Acc. & Dat.</i>	Ghodenù	a horse	Ghodyànù	horses
<i>Abl.</i>	Ghodeton	from a horse	Ghodyànton	from horses

Declension of a Noun Feminine.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Ghodī	a mare	Ghodiyan	mares
<i>Gen.</i>	Ghodiḍà	of a mare	Ghoniyaṇḍà	of mares
<i>Acc. & Dat.</i>	Ghodiṇù	a mare	Ghodiyaṇù	to mares
<i>Abl.</i>	Ghodiṭon	from a mare	Ghodiyaṇton	from mares

Declension of a Compound Noun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Hachà ghodà a good horse	Hache ghode good horses
<i>Gen.</i>	Hache ghodedà of a good horse	Hachyàn ghodyàndà of good horses
<i>Acc. & Dat.</i>	Hache ghodenù a good horse	Hachyàn ghodyànù good horses
<i>Abl.</i>	Hache ghodeton from a good horse	Hachyàn gho- dyànton from good horses

This termination is changed into dĩ to agree with a feminine noun.

Declension of the 1st Personal Pronoun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Main or màn I	Asi we (Jathkí.)
<i>Gen.</i>	Medà or mendà my	Asàdà sàdà our
<i>Acc. & Dat.</i>	Menù or mainkù me	Asànù sànù us
<i>Abl.</i>	Medekulon } Medethon } or { Mede pàson } maithon maithîn from me mendekulon	Asàthon sàthon } sàthĩ nasàthĩ } from us

Declension of the 2nd Personal Pronoun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Tùn thou	Tusi or tusàn you
<i>Gen.</i>	Tedà, tendà thy	Tupàdà or tusàdà your
<i>Acc. & Dat.</i>	Tenù or tunnù thee	Tuhànnù or tusànnù you
<i>Abl.</i>	Tethon or tuthon from thee	Tuhàthon or tusàthon from you

Declension of the 3rd Personal Pronoun, (proximate.)

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	E this	E these
<i>Gen.</i>	Isdà of this	Inhàndà of these
<i>Acc. & Dat.</i>	Isnù this	Inhànù these
<i>Abl.</i>	Iskulon, iston from this	Inhà kulon } Inhà pàson } from these

Declension of the 3rd Personal Pronoun, (remote.)

<i>Nom.</i>	O	that	O those
<i>Gen.</i>	Usdà	of that	Onhàndà of those
<i>Acc. & Dat.</i>	Usnù	that	Onhànù or onhànù those
<i>Abl.</i>	Usthon	from that	Onàkulon } Onhàthon } from those Onhà pason }

Declension of the Reflective Pronoun.

<i>Nom.</i>	A'pe	self
<i>Gen.</i>	A'pnà	of self
<i>Acc. & Dat.</i>	A'pnù	to self
<i>Abl.</i>	A'pthon	from self

Declension of the Interrogative Pronoun, (animate.)

<i>Nom.</i>	Kouna	who
<i>Gen.</i>	Kisdà	whose
<i>Acc. & Dat.</i>	Kisnù or kànù	from whom
<i>Abl.</i>	Kisthon	

Declension of the Interrogative Pronoun, (inanimate.)

<i>Nom.</i>	Kyà or kî	what
<i>Gen.</i>	Kisdà or kàdà	of what
<i>Acc. & Dat.</i>	Kisnù or kànù	what
<i>Abl.</i>	Kisthon or kaithon	from what

Cardinal Numbers.

One	hik	Twenty-nine	unnattî
Two	do	Thirty	tîh or trîh
Three	tin	Thirty-one	ekatî
Four	châr	Thirty-two	battî
Five	panj	Thirty-three	tetî
Six	chhih	Thirty-four	chautî
Seven	sat	Thirty-five	paintî
Eight	ath	Thirty-six	chattî
Nine	noun	Thirty-seven	saintî
Ten	das	Thirty-eight	attaintî
Eleven	nyânran	Thirty-nine	untâlî
Twelve	bâhrân	Forty	châhlî
Thirteen	tehrân	Forty-one	ektâlî
Fourteen	chaudân	Forty-two	baitâlî
Fifteen	pundhrân	Forty-three	tirtâlî
Sixteen	sohlân	Forty-four	chautâlî
Seventeen	sattâhrân	Forty-five	paintâlî
Eighteen	attâhrân	Forty-six	chatâlî
Nineteen	unnin	Forty-seven	sentâlî
Twenty	wih	Forty-eight	att,tâlî
Twenty-one	ikki	Forty-nine	unwanjà
Twenty-two	bâi	Fifty	panjàh
Twenty-three	te,i	Fifty-one	ekwanjà
Twenty-four	chavî	Fifty-two	bawanjâ
Twenty-five	panjî	Fifty-three	tirwanjà
Twenty-six	chhabî	Fifty-four	chauranjâ
Twenty-seven	sataî	Fifty-five	pachwanjà
Twenty-eight	attâi	Fifty-six	chawanjà

Fifty-seven	satwanjà	Eighty-one	ekàsî
Fifty-eight	atwanjà	Eighty-two	beàsî
Fifty-nine	unhàt	Eighty-three	treàsî
Sixty	sat	Eighty-four	chauràsî
Sixty-one	ekhàt	Eighty-five	pachàsî
Sixty-two	bàhàt	Eighty-six	cha,àsî
Sixty-three	tehat	Eighty-seven	satàsî
Sixty-four	chaut	Eighty-eight	attàsî
Sixty-five	pepant	Eighty-nine	unànawe
Sixty-six	chahàt	Ninety	nave
Sixty-seven	satàt	Ninety-one	ekànave
Sixty-eight	attàt	Ninety-two	bànave
Sixty-nine	unhattar	Ninety-three	teànave
Seventy	satar	Ninety-four	chaurànave
Seventy-one	ekhatar	Ninety-five	pachànave
Seventy-two	bàhatar	Ninety-six	chaànave
Seventy-three	tehatar	Ninety-seven	satànave
Seventy-four	chauhattar	Ninety-eight	atànave
Seventy-five	panjhatar	Ninety-nine	nadinave
Seventy-six	chahattar	Hundred	sou senkda
Seventy-seven	sathattar	Thousand	hazàr
Seventy-eight	athattar	Hundred thousand	lakh
Seventy-nine	unàsî		
Eighty	àsî	Million	karoḍ

Ordinal Numbers.

First	pahlà	Sixth	chanwàn
Second	dujjà, dusrà	Seventh	satwàn
Third	tisrà, trijà	Eighth	atwàn
Fourth	chauthà	Ninth	nàwàn
Fifth	panjwàn	Tenth	daswàn

CONJUGATION OF THE AUXILIARY VERB.

Indicative Mood. Present Tense.

Main hàn or àn	I am	Asi hàn or àn	We are
Tùn hen or en	Thou art	Tusi ho or o	You are
O hen or en	He is	O hain or ain	They are

Perfect Past Tense.

Main haisàn or sán	I was	Asi haisàn or àhe	We were
Tùn haisen or sàen	Thou wert	Tusi haisào or áhe	You were
O haisî sí or àhà	He was	O haisin or sin	They were

Imperfect Past Tense.

Main hundà sàñ	I was being	Asi hunde sàñ	We were being
Tùn hundà sàen	Thou wert being	Tusi hunde sà,o	You were being
O hundà sî	He was being	O hunde sàñ	They were being

Pluperfect Past Tense.

Main hoyà sàñ	I had been	Asi hoye sàñ	We had been
Tùn hoyà sàen	Thou hadst been	Tusi hoye sà,o	You had been
O hoyà sî	He had been	O hoye sàñ	They had been

Future Tense.

Main howangā	I shall be	Asi howàngē	We shall be
Tùu howengà	Thou shalt be	Tusi hovoge	You shall be
O hevegà	He shall be	O ho ange	They shall be

Imperative Mood.

Tùn ho or o	Be thou	Tusi hovo or vo	Be you
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The negative imperative is formed by prefixing na.

Subjunctive Mood.

The relative conjunction (harf i shart of the Arabians) is expressed by je (if) and the correlative conjunction (harf i jaza) by tăn then.

Present Tense.

Main howàn	I may be	Asi hoviye	We may be
Tùn hoven	Thou mayst be	Tusi hovo	You may be
O hove	He may be	O howan	They may be

Perfect Past Tense.

Main hundàn	I had been	Asi hunde	We had been
Tùn hundon or hundà	Thou hadst been	Tusi hunde	You had been
O hundà	He had been	O hunde	They had been
<i>Past Participle.</i>	(Ism i mähfûl) hoyà	been	
<i>Verbal Noun.</i>	(Ism i fâil) honewàlà	be,er	
<i>Infinitive Mood.</i>	(Masdar) honà	to be	

CONJUGATION OF THE VERB *Akhná*, To SPEAK.

(Masculine.)

Present Tense.

Main àkhna	I speak	Asi àkhnyàn	We speak
Tùn àkhnain	Thou speakest	Tusà àkhde,o	You speak
O àkhдай	He speaks	O àkhden	They speak

Perfect Past Tense.

Main àkhyà	I spoke	Asàn àkhyà	We spoke
Tùn àkhyai	Thou spokest	Tusàn àkhyà	You spoke
Usàkhyà	He spoke	Inà àkhyà	They spoke

Imperfect Past Tense.

Main àkhda sà	I was speaking	Asi àkhde sà	We were speaking
Tùn àkhda sàen	Thou wast speaking	Tusi àkhde sà,o	You were speaking
O àkhda sì	He was speaking	O àkhde sin	They were speaking

Pluperfect Past Tense.

Main àkhyà sì	I had spoken	Asàn àkhyà sì	We had spoken
Tùn àkhyà sì	Thou hadst spoken	Tusàn àkhyà sì	You had spoken
Us àkhyà sì	He had spoken	Inà àkhyà sì	They had spoken

Future Tense.

Main àkhangà	I will speak	Asi àkhange	We will speak
Tùn àkhengà	Thou wilt speak	Tusi àkhoge	You will speak
O àkhegà	He will speak	O àkhange	They will speak

Imperative Mood.

Tùn àkh or akh	Speak thou	Tusi àkho	Speak you
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Subjunctive Mood. Present Tense.

Main àkhàn	I may speak	Asi àkhiye	We may speak
Tùn àkhen	Thou mayst speak	Tusi àkho	You may speak
O àkhe	He may speak	O àkhan	They may speak

Perfect Past Tense.

Main àkhda or àkhda	I might speak	Asi àkhde	We might speak
Tùn àkhdo	Thou mightest speak	Tusi àkhde	You might speak
O àkhda	He might speak	O àkhde	They might speak

CONJUGATION OF THE VERB *Kehna*, To TELL.

(Feminine.)

Present Tense.

Main kehnì àn	I am telling	Asi kehnì àn or kehnđiyan	We are telling
Tùn kehnì en	Thou art telling	Tusi kehnđiyan	You are telling
O kehnđi e	She is telling	O kehnđià en or kehnđiyan	They are telling

Perfect Past Tense.

Main ke,ai	I told	Asàn keai	We told
Tùn keai	Thou toldst	Tusàn ke,ai	You told
Usne keai	She told	Unà keai	They told