

# AFGHANISTAN AND ITS INHABITANTS

TRANSLATED FROM THE  
"HAYAT-I-AFGHAN"  
OF  
MUHAMAD HAYAT KHAN, C.S.I.,  
BY  
HENRY PRIESTLEY





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HENRY PRIESTLEY, BENGAL CIVIL SERVICE.



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## P R E F A C E.

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WHEN the author was Extra Assistant Commissioner in the Banu district, he first conceived the idea of writing the following account of the geography, history, trade and people of Afghanistan. It is hoped that the tables of descent, as well as the details regarding the customs, peculiarities, present condition and past history of each tribe, may serve to shew more clearly than has yet been done the relation each sustains to the rest. No pains have been spared to insure accuracy, and if, in spite of this, it should be found that occasional errors have crept in, the great difficulty of getting authentic information on many points will, it is hoped, exempt the author from the charge of carelessness.

The following works and documents have been consulted in the preparation of this work :—

*In Persian* : Translation of the Pentateuch and other books of the Old Testament, Tarikh-i-Firishta, Habil-ul-ser, Tarikh-i-'Alim, Makhzan-i-Afghani, Tazkirat-ul-Ansab, Tazkirat-ul-Abrar, Tarikh-i-Jadauliya (?) Tarikh-i-Panjab, Tarikh-i-Hind, Tarikh-i-Kashmir, Tabakat-i-Akbari, Tazkirat-ul-Mushahir, Jam-i-jahannama, Waki'at-i-Sikandar-i-A'zam, Tarikh-i-Ahmad, Gulshan-i-tawarikh.

*In English* : Elphinstone's "Kingdom of Kabul," and "History of India," Raverty's Grammar, Ferrier's "History of the Afghans," Works of Sir Alexander Burnes, Mohun La'l's "Routes from the Derajat to Kandahar," Papers relating to India (?) Sir Herbert Edwardes's "Year on the Punjab Frontier," Mr. Davies's "Report on the trade of the Frontier," and other selected reports referring to the Frontier.

*In Pushtu* : Muhamad Afzal's "Gulshan-i Roh;" Genealogical table of descent from Urmar, other tables and numerous family records.

14 Sha'ban 1281 (Hijree).

3 January 1865 (A. D).

3 Magh 1921 (Bikrami).

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# GEOGRAPHY, TRADE, AND GENERAL HISTORY OF AFGHANISTAN.

## CHAPTER I.

### *Geography and Trade.*

In Old Hindu books Afghanistan is spoken of under the name of Balhek-des. The Persians, into whose hands it next fell, knew it as Zabalistan and Kabalistan. To the Greeks, whom the great Alexander's conquest introduced upon the scene, it was Bakhtar or Bactria. Its Muslim conquerors next succeeding, called that portion lying West of Kabul and Kandahar and having Harat for its capital by the name of Khurasan (a name originally given, however, by Naushirwan of Iran), and that lying East by the name of Roh, meaning, "the mountains." Akbar of Dehli included this Eastern portion under the name of Kabul in the long list of his subject-provinces. From the time (1748) when Ahmad Shah ('Abdali) proclaimed himself in Kandahar, King of Afghanistan, the whole country has been commonly known under its present name, though the Western portion is still not seldom distinguished as Khurasan.

The name of the country is obviously derived from the dominant race inhabiting it, on the analogy of Hindu-stan, Turk-istan, &c. Its boundaries have greatly varied at various periods of its history. "Balhek-des" of the Hindus seems to have extended to Balkh, and the Grecian Bactria yet further. Of the vast Persian empire, Zabalistan and Kabalistan were very insignificant provinces, while Roh was bounded on the East by Hassan 'Abdal, across the Indus. Afghanistan, in the following pages, will be understood to mean that country exclusive of Balochistan that separates India from Iran (Persia), lying between  $30^{\circ}$  and  $36^{\circ}$  N. lat. and  $60^{\circ}$  and  $68^{\circ}$  E. long. ( $30^{\circ}$  and  $37^{\circ}$  N. lat. and  $61^{\circ}$  and  $70^{\circ}$  E. long. would be *more* correct).

Its Northern boundary is the Hindu Kush range, separating it from Turkistan; on its West lies Fars or Iran (Persia); South is Balochistan stretching to the Indian Ocean; on the East it is divided from the Punjab by the river Sind (Indus). Its length, East and West, from the Indus to the Persian frontier beyond Harat, is about 600 miles; its breadth, North and south, from the Hindu Kush to the Balochistan boundary, about 500 miles. It has a superficial area of about 300,000 square miles, and a population estimated roughly at 8,400,000, which gives 28 to the square mile.

The tract of country thus described is for the most part of highly irregular surface. Savage mountains, some of which in the North reach a height of 20,000 feet, alternate with smiling valleys or sterile uplands. A mountain range, known as the Kaisi or Suleiman range, running North and South from the Hindu Kush to the Balochistan boundary, naturally divides this tract into two parts, of which the Eastern, lying between the eastern base of the Suleiman mountains and the river Indus, is now included in the Anglo-Indian Empire, while the Western and much larger part is the territory subject to the Amir of Kabul, whose control of some of the mountain-tribes is, however, very slight and precarious, while others enjoy their turbulent freedom without the smallest semblance of any subjection. Probably the number of his nominal subjects over whom he wields any substantive authority may be set down at 4,500,000. These two main divisions together with the recognised territorial sub-divisions ('ilaka) of each, and its articles of trade will be briefly noticed.

I. Eastern Afghanistan is a strip of country about 400 miles in length and of an average breadth of 40 miles, bounded West by the mountains of Kaisi or Suleiman and South by Balochistan. The mountainous region that hems it in both on the North and West is the home of independent and warlike tribes. Its population is about 1,800,000. It consists of two administrative Divisions or Commissionerships, *viz.*, that of Peshawar, including the districts of Peshawar, Kohat and Hazara, and that of the Derajat, comprising the districts of Banu, Dera Isma'il Khan, and Dera Ghazi Khan.

The Peshawar district is hemmed in on three sides by mountains and on the fourth by the river Indus. The river Kabul (here called the Landi), entering the district near Michni, flows West and East to its junction with the Indus, a mile and a half above Attock, and divides the district into a Northern and Southern portion. The former of these is made up of the Parganahs of Hashtnagar, Yusufzai and Doaba, (so-called from its position between the Swath river and a branch of the Kabul); the latter of Daudzai, Peshawar proper, and Khalsa Khatak or Naushahra. Yusufzai is held by clans descended from Mandar (*vide post.* Part II), Hashtnagar by the Muhamudzai, and Doaba by the Gaggiani and others. Of the Southern portion clans of the Daudzai, Khalil, Mahmand and Khatak tribes are masters.

The city of Peshawar, standing about 1,000 feet above the sea, at a distance, in a straight line North-West of Lahore of 225 miles, and West of the Indus 44 miles, is important as a place of historical note, and as the emporium of the Afghan and Central Asian trade. The merchandise thus finding its way to Peshawar consist principally of fruits of many kinds, sheep-skin coats (*postin*), ermine and Sambur furs, camel's-hair over-coats (*chogha*), camel's hair cloth (*barak*), silken cloths and horses. With no pretensions to beauty, the city is not without an air of picturesque prosperity. Its principal buildings, the Gor-Khatri (the tomb of a Hindu saint Gorakh-Nath, but now used as

a Tahsil), the Central Police station (Kotwali), and the Jami' Masjid, call for no special notice. Outside the high mud walls of the city, lies the fort or Bala Hasar, and about 2 miles to the South, a once-famous garden, the Wazir Bagh, now greatly stripped of its former glories. The many gardens and orchards that spread away on the South and East give, especially in the season of their bloom, a rich charm to the environs.

The cantonments cover a large space to the West of the city and outside the walls, and, as well as the city, receive their running water by a cutting from the Bara river.

Among the numerous natural products of the district may be mentioned as having a special value, the rice grown along the Bara, the raw sugar of Hashtnagar and Doaba, and the tobacco of Yusufzai. The timber trade depends upon the rivers Kabul and Swath, on which the trees, chiefly deodar and pine (chir), felled in the mountains, are floated down to the plains.

The hill-surrounded district of Kohat lies West and a little North from Lahore, about 226 miles as the crow flies, and is unhappily separated from the adjoining district of Peshawar by the Afridi hills, which here trend suddenly Eastward to the serious displacement of the line of our frontier. In the Eastern and Southern parts of the district, the Khatak (Tari) and Bolak, the Bangash and, in a few places, the Urakzai clans are dominant. On the North and West the free tribes of Afridi and Urakzai range over the mountains and compel the maintenance by Government of a considerable military force in Kohat, and a fort conveniently situated for taking a convenient interest in their movement. The district has two Sub-Collectorates (Tahsils), Kohat and Hango (famous for its rice). The revenue, small at the best, is largely made up from the proceeds of the salt-mines. The salt thence obtained is carried to all parts of Afghanistan, and is of excellent quality, but apt to spoil readily.

Hazara is not in Afghanistan, as already defined ; but as it includes some clans of the Afghan race, it requires a word or two. It lies North-West from Lahore, 180 miles in a straight line. Formerly it was always, and is still not uncommonly, spoken of as a distinct country. Before Ranjit Singh laid hands upon it, it formed a part of the Afghan kingdom. In 1846 it was sold with Kashmir to the Maharaja Gulab Singh, and only reverted to Lahore, when it was found too thorny a charge for the Maharaja's administrative abilities. Haripur, now the head of a Sub-Collectorate, was formerly its capital. Though rightly called a hill-district, its mountaineers are far from being so resolutely bold, so perversely turbulent, as their brethren West of the Indus, though perhaps the men of Chamba may be considered a saving exception to this general rule. Of Afghan descent in this district are some branches of the Mandar, Yusufzai, the Dalazak, Gadun, Tarin, and Tahir-Kheli. Other races are the Tanauli, Swathi, Dhund, Karal

Gujar, Ghagar. A stream, called the Durni, waters the district and on its banks are grown excellent crops of turmeric, sugar-cane, &c.

The district of Banu is described fully in Part III of the original not included in this translation.

The district of Dera Isma'il Khan, situated on both sides of the Indus, lies between Banu and Dera Ghazi Khan, 216 miles West of Lahore. Its Western boundary is the Suleiman range, its Eastern the districts of Jhang and (for a short distance) Shahpur. The portion West of the Indus is peopled by various clans, while in Gandahpur, and the portion East of the Indus, are found the Baloch, Jat and Afghan. The Government revenue is Rs. 430,000. The census of 1854 showed a population of 340,000 and this, taking the area at 9,135 square miles, gives 38 as the rate per square mile. Some curious historical fragments, legendary and otherwise, are extant regarding the past of this district: Tal and Bal, two brother kings, the reality of whose existence is attested beyond cavil by the ruins of their forts, still found on the right bank of the Indus, and by the circumstance that the place of one of these ruins is still called *Bal-ot*, played, we are asked to believe, an important part in the politics of their days, but found themselves unable to withstand the abominations of the cow-killing Mussulmans. The Baloches broke in from the South, and one Isma'il Khan (Hot) coming up at the head of his clan founded the old town of Dera Isma'il Khan, in Magh 1619 (Bikrami), about the beginning of Akbar's reign. This town is said to have had 2,500 houses and to have been delightfully located in the midst of gardens, &c., &c., all of which did not prevent the fickle Indus from sapping and finally submerging it (1881 Bikrami). The present town was then founded by the Nawab of Dera. To return to Isma'il Khan. His children for five generations sat in his seat in due succession, when Nasrat Khan, the last of them, having effectively seconded Afghan aggression by a steady course of profligate incapacity, was relieved of further responsibility and relegated to a Kabul prison. Saifal Khan and Musa Khan (Durrani) were then successively appointed by Ahmud Shah (Abdali). Some members of the displaced Baloch family, notably one Daud Khan, harassed the new governors as best they might, and Musa Khan was wounded in an affair with them. This circumstance roused the fury of the Abdali King, who cut off the ill-fated family, root and branch. After Musa Khan, Kamar-ud-Din Khan, 'Abd-ur-Rahim Khan and Darbari Mal successively represented the Afghan sovereign in this district. The Amir Shah Zaman then appointed Muhamad Khan (Bahadur Khel Saddo-zai), who was followed by the Nawab Hafiz Ahmud Khan, and he again by his son, Nawab Sher Muhamad Khan. Prince Nau Nihal Singh about this time annexed Dera Isma'il Khan to the Sikh kingdom, assigning the Nawab a jagir of Rs. 60,000 annual value, and finally, when the Panjab fell into their hands, the British took possession of it. In 1861 the city, threatened with imminent destruction by a sudden change in the river's course, was saved by means of a dam constructed at great cost. In many other directions



this district owes to the advent of the English a great increase of prosperity.

The portion lying East of the Indus consists of the *thal* or unwatered and in some parts sandy plain, and of the *chhag* being the area affected by the yearly inundation of the Indus. Rain falling rarely on the *thal*, it is sparsely peopled, and, with the exception of a little land watered from wells, is uncultivated. Immense advantage would result to the great extent of *thal* from Mianwali to Laiya and Bhakkar from the construction of a canal from Mari (on the banks of the Indus) to the last-named place, and a project of this kind is now receiving the attention of Government. In the villages on this side of the river, especially Laiya, Karor, Nawa Kot, Bhakkar and Darya Khan, some trade in wool is carried on.

The portion of the district lying West of the Indus, and consisting of the Tahsils of Dera Isma'il Khan and Kalanchi and the 'ilaka of Tank, owes its abundant crops of wheat and *bajara*, and the melons for which it is famed, to the fertilising waters of three mountain-streams, the Luni, Darrah-Zam and Talwara. The town of Dera Isma'il Khan is visited by numbers of Pawindah merchants. Of some importance, too, is the town of Tank, which situated at the foot of the hills, is a station for a small military force. Hither the Mas'ud Wazirs bring down their iron, in which a trade of some magnitude is carried on.

Dera Ghazi Khan, though outside the geographical boundaries of Afghanistan, has, in time past, always been included in that kingdom. Situated on the right bank of the Indus, 230 miles South-West of Lahore, it is bounded on the North by the district of Dera Isma'il Khan, on the West by the mountains of Balochistan and the lands of the Afghan clans of Musa Khel and Kakar, on the East by the Indus and on the South by Sind. Its climate, in spite of the fierce heat and a hot wind, which in the Tahsil of Dajal is described as at times taxing human endurance, is on the whole fairly healthy. The Baloch is here the predominating race, and the clans settled in this district may perhaps muster altogether some 50,000 fighting men. The town from which the district gets its name was founded by the Baloch Chief Ghazi Khan (Mar-rani) about the time of Humayun of Delhi. Between this chief and his contemporary and neighbour Isma'il Khan, there was a bitter dispute regarding the boundary line of their respective domains, a dispute that twenty fights failed to adjust. The hostile chiefs were, however, reconciled by a wise and right minded man, Ganman Khan, and cemented this new friendship by marriage connections. The village of Morchhanghi was fixed as the boundary. Ghazi Khan's heirs continued to enjoy his dignities and powers in due succession, until Shah Husain (Ghalzai), then King of Kandahar, entered the district with an army. The Baloches hung about and harassed this force, and the angered leader gave orders for an indiscriminate massacre in which every member of Ghazi Khan's

family perished. Mahmud Kajrani, by appointment of the King of Delhi, then became governor, and his family continued to wield the power until in the time of Ahmad Shah (Abdali), Nur Muhamad Khan (Sarai), attacking it from the river, took the town. The Sarai gave place to the Durrani, and in turn the Nawabs 'Abd-us-Samad Khan, Mahamad Zaman Khan, 'Abd-ul-Jabbar Khan (all Barakzai) and Sadar Khan (Bakhtiyar) represented the supremacy of Kabul. When Ranjit Sing laid hands on Multan, and the Afghan power declined while Barakzai and Saddozai fiercely contended for the throne, this district was annexed to the Sikh kingdom of the Panjab, and made over to the charge of Diwan Sanwan Mal. After Mulraj's abortive rising, it fell under the mild sway of the British.

The tomb of Sakhi Sarwar, situated in this district, is a widely famed shrine, and is visited by hosts of both Hindu and Muhamadan devotees between whom the Saint makes no invidious distinction. The Tomb of King Salaman Chashti is situated in the village of Taṁsah.

Alum, potash (sajji) and saltpetre (shora) are prepared in several parts of the district. The land, where watered by mountain torrents or cuts made from them, (the only irrigation here practised), is fertile, producing wheat, bajra, jowar and indigo. The horses of the Sanghar Tahsil are noted for their good qualities.

II. Western Afghanistan, including all that lies outside British possessions, North as well as South; of this the mountainous portion bordering on the British boundary will be first noticed.

The Mahaban mountain, whose highest peak is 7,471 feet above the sea, is for the most part covered with jungle, very wild and inaccessible. It has the Indus on its East, the Yusufzai lands (Peshawar district) on its South and West, and the canton of Chamla to the North. In the Southern part of the mountain are settled the Jaduns and above them the Khadu Khel—both tribes being quite independent and acknowledging no ruler. In this part is situated that well-known refuge for fugitive criminals, the village of Sittana.

Chamla lies between the Indus on the East, Yusufzai on the West, Bunher on the North and Mahaban on the South. In this mountain-glen, which in the centre opens out into a small broken plain, and in the hilly district immediately around, are chiefly located branches of the Mandar tribe, said here to number about 18,000 souls. These, when hard pressed, are without fail helped by their fellow-tribesmen of the lower plains.

Bunher, North of the last named, and guarded on all four sides by lofty mountains, amongst which Ilam and Douhsarn (?) to the North attain a height of 10,122 feet, has the Indus on its East, Swath on the North and Yusufzai on the West. It consists chiefly of ravines and rugged broken ground, allowing of little cultivation. The climate

is temperate, save in the higher regions where we find extreme cold with snow. This wild country is held by several clans of the Yusufzai, each sept of which has its own Malik. The terms of hearty ill-will on which these stand to each other do not prevent their uniting under the pressure of any danger from without. They are thus distributed : in the Eastern part are found the Chagharzai, in the Northern the Gadaizai, in the Western the Salarzai, in the Southern the Nurizai, and in the centre the 'Ayishazai and the Daulatzai. The number of fighting men is estimated at 30,000. The produce of the country generally suffices for the simple wants of this hardy people, but in times of scarcity they draw upon Swath. Their principal live-stock are sheep. Indigo, Cotton-cloths and salt are imported from outside.

Swath consists of a principal valley, situated high up among the mountains, running South-West and North-East some 50 miles in length and three in utmost breadth, of the mountains that form its walls North and South, and of a number of smaller valleys radiating on either side from the central one and affording excellent cultivation. This territory is bounded on the North by the mountainous region of Larram, (beyond which stretches the country of Dir), on the East by a mountain range running down to the Indus, South-East by Bunher, South-West by Yusufzai, West by the lands of Arang-Barang and of the Utman Khel and the country of Bajour. In the centre of the main valley flows the river Swath, uniting on the Western boundary; as it quits the valley, with the Panjkora river, and in its course thither fertilising the lands, that stretch away from either bank to the mountain-walls. These mountains furnish sites for most of the villages on their flanks and are also well supplied with springs, which ensure rich crops of maize, rice and wheat in the numerous diverging valleys.

In the interior of Swath the prevalent tribe is the Akozai branch of the Yusufzai, of which the Khwajozai clan holds the lands North of the river, and the Bazidzai those South of the same. In the mountainous part of Swath to the South, bordering on Yusufzai, are found the Ranizai and Baizai clans, while in the hilly tract on the Eastern boundary Gujars are settled.

The climate is temperate even in the summer, and is on the whole healthy. It has been eulogised by Khush-hal Khan in Pushto verse. Corn, ghee and honey are exported to the surrounding countries. The black woollen blankets of Swath are famous ; nor less so the hawks that are here caught and trained for the chase. Salt is in great demand and is brought in, in large quantities, from the Kohat mines. Through Swath and Dir runs the caravan road to Kashgar and Turkistan, a journey of three months, after the melting of the snows in summer, and only then to be undertaken under the escort of a strong armed force. The communication with the Punjab through Yusufzai is over the Mulakand mountain on whose Eastern flank Nadir Shah (Irani) made a road, now quite broken up. There are also tracks by way of Palai and Sherkhana, over the Muhar mountain and by Shahkot. The

frequent occurrence of ruins of ancient structures and idol temples seem to indicate a former occupation of Hindus and Greeks.

Arang-barang is a mountainous tract, with little land that can be cultivated even in the rudest fashion, having Panjkora on its North, Swath on its East, Bajour on the West, and partly North and Hashtnagar Tahsil (Peshawar) on the South. The Utman Khels (Kar-rani Afghans) are masters of this sterile land, but, unable to wring from it a scanty subsistence, are largely engaged as wandering traders, dealing especially in iron.

Bajour, finely situated among the high mountains and lying between Kafiristan on the North, Kunar on the West, the Mahmand hills on the South, and, on the East, partly the Mahmand hills and partly the Utman Khel hills, is commonly distinguished under three parts: (1) Bajour proper, a rich valley running irregularly from South to North-East, encircled by mountains whose drainage causes its fertility; (2) Barawal to the North, the iron-working district; (3) Jandawal.

The predominant tribe is the Tarklani or Tarkani. Ghee, honey, and iron are exported through Doaba to Peshawar and Hazru. An excellent leather is made from buffalo hides at Miya kalai, and though not exported deserves to be. Coarse cotten cloths are imported from India.

The Mahmand country is a mountainous and sterile tract lying South of Bajour, North of the Kabul river, and West of Tahsil Doaba (Peshawar district). The country gets its name from its occupants of the Mahmand tribe who are thus distributed; the Dawigai, Utmanzai and Kamal clans in the North, the Pandjali, Tarkzai and Gandab to the East and South. The small crops of wheat and barley that struggle into growth depend upon rain, and the Mahmands look chiefly to their mat-making industry (as to which more hereafter) for support.

Kunar is a fertile and well watered country lying West of Bajour, South of the Kafiristan and Kator mountains, East of Lughman and North of Kama, Gagyani and Mahmand. In its North-Western part, the Kund mountain rises to a height of 14,438 feet. The river Kunar flows through the district from North to South-West, falling into the Kabul between Kama and Besud. Wheat and rice of fine quality are grown abundantly.

The Khaibar district is a confusion of wild mountain and glen, bounded on the East by the Peshawar district, on the West by Nangrahar, on the North by the river Kabul, and on the South by the Afridi portion of the Koh-i-Sufed range. Over this desolate region the Afridi is chiefly master, and asserts his right with an emphasis little to the encouragement of caravans and travellers. The road between Kabul and Peshawar, passing through this tract, emerges into the plain of Peshawar near Jamrud.

Nanynahar or Nangrahar is a populous and fertile district, subject to the Amir of Kabul, lying West of the Khaibar, South of the river Kabul,

and North of the Koh-i-Sufed, and East of Kabul, and containing the important towns of Jalalabaḍ, Lalpura, Basul and Hazarnao. By some, however, a much larger extent is included under this name, and Kama, Mahmand, Nabisud and even Kunar and Lughman are collectively spoken of as Nangrahar. The name is said to be a corruption of "Nau-nahar" or nine canals. The Mahmand, Shinwari, Safi and towards the East, Afridi tribes are found in possession. White silk, cotton-wool, wool, fine rice, pomegranates and other fruits (for which it is specially famous) are sent to Kabul and Peshawar, and tanned leather, indigo and the finer English manufactures obtained thence. The Peshawar and Kabul road passes by Jalalabad.

Tirah proper is a small extent of level ground, but the word is here taken to include all the surrounding mountainous country held by the same tribes. Thus understood it may be described as bounded on the North by Peshawar, Khaibar and Mangrahar, West by the Koh-i-Sufed and the Rajgal or Rajghar mountains, South by the Bangash lands of Kohat district, and East by the Khatak mountains, which separate it from the Indus. The climate is temperate and bracing, but, except in Tirah proper, the cultivated land is scanty and broken. In the Southern part, the peaks of Mazewa-ghar, Dupasar and Zao-ghar reach a height of respectively 7,940, 8,260 and 9,380 feet. The Northern and Eastern parts are held by Afridi clans, and the Southern and Western parts chiefly by the Uraḳzai, the Domasht or Zaimakht tribe being found in the extreme South. Both Afridi and Uraḳzai are prone to weapons of war and are in feud with each other. Kurkh, wheat, barley and maize grow well. The knives and swords made here have some reputation, and, in Afridi hands, are likely to maintain it.

The Kurram district, so called from the name of the river that flows through and fertilizes it, lies South of the Koh-i-Sufed, East of the mountainous lands of the Mangal tribe, North of Khost, and West of the Uraḳzai and Bangash lands. Towards its Western boundary a peak of the Koh-i-Sufed, white with unfailing snow, rises up 16,000 feet high, while from the Southern slopes of the range the famed glens of Shaluzan, Maluna, Zairan, Karan, Piwar and Aryub debouch into this district. The Western part of the district about Aryub is occupied by the Jaji, a tribe of orthodox Mussalmans, giving place beyond Piwar to the Tori, and a scattering of Shia' Bangash; on the higher mountains the Mangal and Chamkanni roam. The hill sides supply building timber of the *deodar* and olive trees, while the valleys team with maize, rice and many fruits, especially the grape, apple and pomegranate, all of which find ready sale in Banu and elsewhere.

The Khost valley which, as well as Kurram just described, is now subject to the Kabul ruler, is a level plain, lying as to length, East and West, and hemmed in on all sides by mountains, having Kurram to its North, the hills of the Jadran on the West, and the hills of Wazir tribes of Mamiyah Khel and Hasan Khel to the South and East. Rising from the Jadran hills, the Shamal river flows Eastward through the

plain. In the Western part of this district the Isma'il Khel, Piran Laghari, Haidar Khel, and Mandozai clans are paramount; in the centre are found the Parba, Mardi Khel and Matun, and towards the East, the Laktan, Zaki Khel and Kadam Landar Sadik, while in the South-West corner at the base of the hills are settled the Tani and East of them the Gurbaz. Of the above the Laghari, and some of the Tani and Gurbaz are engaged in trade, all the rest in tillage. Here we encounter that curious expression of innate and irrepressible turbulence called by the Afghans "gundi" or faction. With the single exception of the Laghari, each of the tribes just mentioned is split up into two factions, called the Tor-gundi and the Spin-gundi (Black and White factions), which are at deadly feud with each other, and not seldom translate their feelings into murderous acts. To the Shamal stream and a few other mountain torrents is due the fertility that yields such ample crops of cereals (chiefly wheat in spring and rice in the autumn) and tobacco, the last-named having high repute. Ghee, rice and coarse woollen cloths are taken to Banu and neighbouring places, and rock-salt brought, chiefly by Wazir traders, in return. There is also a market for indigo, iron goods, leather and white cloths.

The country held by the Wazir tribes is a very extensive tract, bounded East by the districts of Kohat and Banu, and the Bhatni mountain near Tank, South by the Gomal pass, West by the Kharoti lands, about the Birmal mountain, North by the Wargun and Jadran lands, Khost, Kurram and Kohat. Save in the localities of Kani-guram, Shawal, Margha and Birmal, arable land is very scanty, the country being, for the most part, wild and rugged in the extreme. In the South and West rise the highest mountains, the highest of them, Piraghal (in the Mas'ud lands), being 11,583 feet. Scattered about in twos and threes among these savage hills are the "Kezhdi" or black tents of the Wazir, for only the Masud and a few of the Utmanzai and Ahmadzai have any more substantial dwelling-place in their native wilds. The numerous clans making up the two main divisions (Utmanzai and Ahmadzai) of the Darwesh Khel live and mix freely with each other; but all the clans of the Masud division live on their own land, each clan having its lands divided off on its own hills. With the Dutani tribe the Wazirs have a long-standing dispute as to the ownership of Mount Wanah in the South, the practical solution of which has for some time been that the Dutani hold possession, in defiance of their enemies, during the cold weather, but give place to the Wazirs during the hot. The Powinda tribe of Suleiman Khel also resorts thither. Their mountains supply abundance of building timber of spruce (chir) and deodar, and roofing poles of pine (nashtar), which are in demand at Tank and Banu.

The Daur district, a fertile valley watered by the Tuchi river which flows through it, is situated near the Western boundary of the Banu district, but surrounded on all sides by Wazir territory. The Daur tribe hold possession of this valley, the Darya Khel, Hamzani and

Malakh clans occupying the Western portion, the Taspī clan, the centre, and the Haidar Khel, Su Khel, and Ghidak the Eastern part near the Banu boundary. Tobacco, ghee and cattle are sent in to the Banu market, and white cotton and susi cloths and salt obtained from thence.

South of the Gumal pass is the mountainous district of the Shirani, which has on its West the river Zhob or Zhyob (held by the Kakar and Mandu Khel tribes), and on its East Kalanchi (Dera Isma'il Khan district). Here the Takht-i-Suleiman, the highest peak of the Suleiman range, rises 12,000 feet high. The clans are thus distributed : in the Northern part the Hasan Khel, in the centre the Abu Khel and Jalwani, in the South the Haripal (bound to the Shirani only by those mutual connections and not by blood), the Babar and Ushturani.

South of the Shirani and Ushturani lands is the mountain-stream, the Vehowah, and here tribes of the Baloch race replace those of Afghan blood. They are thus distributed from the Vehowah to the Southern point of the Dera Ghazi Khan district along the hills that form its Western boundary, *viz.*, the Kasrani, the Buzdar ; in the hills to the West of the plain of Sham are the Marri, and South of them the Bugti.

Kakaristan is the name given to a large extent of country chiefly mountainous, held by the Kakar tribe of Afghans. Some parts of this are of noted fertility ; especially such are the Zhob valley, watered by the river of that name, but, spite of its fertility, insufficient for the needs of the many Kakar and Mandu Khels, whose villages everywhere dot its extent, Bori—Barshor—Kunchoghāi and Kotah. Through the last-named passes the road from Shikarpur to Kandahar, *viā* the Bolan pass. For a long distance the Shirani and Baloch hills form the Eastern boundary of the Kakar country. West of the Kasrani Baloch lands, that is, in about the latitude of Dera Ghazi Khan district, is the location of the Musa Khel and Isut Afghans. Sheep and cattle are sent away for sale, and cotton-goods bought. For a fuller account of Kakaristan, see subsequent account of the Kakars.

Thus much for a brief notice of that part of Western Afghanistan bordering on the British possession. The remainder of Western Afghanistan may be conveniently considered under four divisions lying around the four principal cities of Afghanistan, *viz.*, Kabul, Ghazni, Kandahar and Harat.

Kabul, the chief city of Afghanistan, lying in  $33^{\circ}10'$  N. lat. and  $67^{\circ}15'$  E. long.\* at a height of 6,250 feet above the sea, has a population estimated at 70,000 closely packed in a circuit of about three miles. On a slight elevation to the South-East stands the fort, Bala Hisar, and in the South-West quarter is the tomb of King Babar. Outside to the South and West rises a mountainous country, while to the North and

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N. Lat.  $34^{\circ}10'$ , and E. long.  $60^{\circ}15'$ .—*Translator.*

East lie gardens and plains, beyond which flows the river Kabul. The city walls are surrounded by fruit and flower gardens, a mass of bloom and fragrance in the spring. The two principal bazars, where may be seen the products of Hindustan, Iran, Turkistan, and Russia, are the Shor Bazar and Chatta Bazar, the latter being roofed over as its name indicates. Four central spaces (chauks) might be effective, if they were not filthy. The five large sarais are those of Kūhna Jabbar Khan, Nau Jabbar Khan (frequented by Miya Khel Pawindas), Muhamad Kami (for Kandahari merchants), Wazir Muhamad Akbar Khan (for general travellers), and Zardad (used by Hindu and other merchants).

The climate of the district varies greatly, the winter cold in the elevated regions being as excessive as is the summer heat in the valleys. Snow falls during three months, and for this time many of the roads are blocked up. On the whole the climate may be regarded as healthy and invigorating.

The famous "Reg-Rawan" (shifting sand) is a mound of about 200 yards height, and 100 breadth, some 40 miles North of Kabul. In a high wind or when any walks upon this sand, confused sounds of rolling drums and pealing trumpets are said to be produced. Near at hand is a cavern pointed out by the Shia's as the abode of the Imam Mahdi.

Among the fruits of Kabul, mulberries are peculiarly abundant, being eaten by the poor as their sole food during the spring. Dried in the sun, they are kept for many months, and form a staple article of bazar sale. Besides Chardeha and the plain of Lohgar, the tracts to the North at the base of the hills held by the Mahmand, Safi, Kharoti, Kakar, Nasir, Suleiman Khel, Sahak, Ghalzai, and Saidu Degan, and other tribes are those from which the city chiefly draws its supplies.

Ghazni, ancient Zabal, 70 miles South of Kabul, and 8,000 feet above the sea, is a city of narrow streets, whose mud-wall and ditch enclose in a circuit of  $1\frac{1}{2}$  miles a closely-packed population of 15,000. Its fort stands in the Northern quarter. The ancient Ghazni, founded by Sultan Mahmud Ghaznavi after the conquest of Hindustan, and sacked in 1151 A. D. by Ala-ud-Din, otherwise called Jahan Soz (Ghori), was three miles to the North-East of the present city and of much larger extent. Of this two upright columns, each 100 feet high, are now all that remains. The tomb of the great conqueror is highly regarded by the Afghans, the rudest of whom enters with every mark of reverence and awe. Here stood the sandal wood gates of rare workmanship, brought by the Sultan from the court of Somnath's temple, until the British Army removed them in 1842, as a trophy, to Hindustan, where they are now to be seen in the Agra fort. Westward of the city flows North and South the river Ghazni. The population of the city is chiefly made up of Degans, the Persian-speaking races (Farsiban) and Hindu traders.



The district, in the Northern part of which Ghazni lies, is called Shilgar, and lies between the Hazarajat mountains on the West the Zurmat mountain on the East, the Kharwar on the North-East, the Katawaz range on the South-East, and an open plain (in whose Western extremity rises the Waghaz mountain) on the South-West. This district, fresh, fertile and well-watered, is peopled chiefly by the Andar Ghalzai, and is also largely resorted to in summer by the Pawinda merchants who then come up from Hindustan.

Kandahar, Sanscrit Gandhar, some 200 miles South-West of Kabul and 3,500 feet above the sea, boasting a mud-wall and ditch of 3 miles circuit, and, in its Northern quarter, a fort called Arg, is a city of about 60,000 inhabitants, and a great trading mart. It has several sarais and markets (of which the principal is the Ganj Bazar), but is little distinguished by any noteworthy structure, save the Kharfa Sharif in the Western quarter, and the highly ornate tomb of Ahmad Shah (Abdali), and the dome-covered central market-square of some .50 yards width. Prominent for enterprise and wealth among the merchants of this city are some of the Babi tribe (Afghan), the Pashin Saiyads and the Farsiban. The mass of the population is made up of Durrani, Babar, Kakar and Kharoti Afghans, and Hindus. The climate is fairly good, the thermometer showing a range of temperature between  $49^{\circ}$  at noon in depth of winter, and  $98^{\circ}$  in height of summer. As to industry, silk of excellent quality but small quantity is here made. The environs are watered by the Arghandab, a river that has its rise in the Hazarajat mountains. The tomb of the saint, Wali Sahib (Kandahari), is situated in a charming spot, a favourite haunt of singing birds, about 2 miles North of the city. Besides the Arghandab, the Tarunk, flowing from East to West, fertilizes the surrounding district which produces many fruits, excellent cotton, and especially the tobacco for which it is famed. In Arghestan (to the East) and Khakrez (to the North) good wheat is grown.

It is, however, in minerals that this district is particularly rich. Gold is obtained in small quantity for want of effective methods, but of excellent quality within a mile and a half North of the city between Kotal Murcha and the hill of Shah Maksud. The bezoar-stone (fad-zahr) is also found in the last-named hill, and several kinds of valuable stones of yellow and other colours, chiefly used for rosaries. Such rosaries, called "Shah-Maksudi," sell for from Re. 1 to Rs. 100. Thence also is got a peculiar white clay (fuller's earth?) and also collyrium, silicate of zinc (zak), lead "sang-i-atabak" (a variegated stone), talc, "momiya-i," and many other minerals. In the Pir-Kasri mountain, West of Kandahar and East of Seistan, are got lime of excellent quality, sulphate of copper (nila tota), silicate of zinc (zak,) alum, sal-ammoni (naushadir), sulphur, collyrium, salt (by evaporation), and many valuable stones.

Harat, ancient Hari, 500 miles West of Kabul, is a city of

some 50,000 inhabitants. Placed on low-lying ground, it keeps its dirty streets, narrow bazars, ditch and double-wall hid away from the approaching traveller until he is almost upon them. The population is chiefly Farsiban and Durrani. A stage and a half to the West of the city runs North and South the long range of the Koh-i-Siah. From its Eastern slopes and from elsewhere several streams flow through the surrounding district and fertilize its reddish-coloured soil. Here are made many silken and woollen fabrics, as carpets of good quality, prayer-carpets, quilts (toshak), coarse camel's-hair cloth (barak), plain shot silk (Kanawez), an excellent cloth called nankah made from the fibre of linseed : others are those called kurki, khurmai, kirki-niar-tani, kalibi (with sleeves) and ghadak-i-nakhti.

In fruits and agricultural produce this province is unusually rich as compared with the rest of Affghanistan. In the hills are grown no less than 60 varieties of grapes from which wines, fermented and unfermented (kham wa pukhta) are made, some of them rivalling the famous Shiraz. The wheat is of the best, and the cotton no less so. This district is also famed for its koknar or cultivated poppy, for pistachio nuts (both pista and buzghanj), barberries (zarishk), simak (seed of the *sida cordifolia*), assafoetida (hing), and *yakhman* (?). The silk-worm is reared. Of minerals, chaudan salt (from evaporation) and collyrium are chief. A list of other towns and villages of any note in each of the four provinces just noticed is as follows :—

1. In the Province of Kabul—

Jalalabad, Lalpura, Pashad-Chhar-bagh, Sultanpur, Bala-bagn, Deh-sabar (famous for its melons), Deh-yahya, Bibi-maru, Zema-kalakan, Karah-bagh, Agha-sarai, Khwaja-sarai, Shakar-darah, Kah-darah, Istalip, Istar-ghach, Chari-kar, Parzah, Paghman, Deh-mazang, Guzar-gah, Deh-bori, Kila'-kazi, Tangi-saidan, Lal-andar, Kata-sang, Sheoki, Bini-hisari, Chhar-asiyu', Babus, Kalangar, Darghun-Shahr, Deh-Naubagh, Sultan-Khushi, Pewar, Shalozan, Hunne, Padkhwa-Shanah, Padkhwa-Roghani, Barki-Bark, Barki-Raja, Sajawind, Charkh, &c.

2. In the province of Ghazni—

Rauza, Kalati, Mangaur, Shah-lez, Wurzu-tah-sang, Rabat, Kalal-gu, Kardez, Sar-deh-purmul, Sar-rauzah, Nane, &c.

3. In the province of Kandahar—

Kalat-i-Ghalzai, Deh-Khoja, Babawali, Deh-Mahsus, Saperwan, Sar-deh, Pashmul, Kaghank, Karz, Mazri'ah, Zafar, Grishk, Farah-kila-bast, &c.

4. In the province of Harat—

Aizan-Farah, Sabzwar, Ubah-Barnaba, Dakotar-Khanpura, Ashkewan, Namezak, Siahushan, Zin-dajan, Ghuryan, Koh-san, &c.

*Rivers and Streams of Afghanistan.*—Of these only the more important are named. These are the Kabul, Swath, Pangkora and Bajour.

Further, in the province of Kabul, are the Kunar, Lughman, Surkh-rod, Ghorband, Loh-gar, Maidam, Chamcha-i-Mast and others.

In the province of Ghazni, the Ghazni, Sardeh and Nahara, all of which uniting, fall into the Abistada of Nao-tarki.

In the province of Kandahar, the Tarnak, Arghasan, Dhori, Lura, Arghandab, Helmand (or Hermand), and Dar-afshan, all of which fall into the Zara swamp of Seistan, which is nearly 100 miles in length.

In the province of Harat, the Farah-rod, Khash-rod, and Rod-i-gaz, all three streams remarkable for the sweetness and wholesomeness of their waters and the abundance of their fish.

The trade of Afghanistan is chiefly with Hindustan, Turkistan and Iran (Persia). The following are the more important substances, products and fabrics exported from the country :—

*Minerals.*—Gold, silver, lapis-lazuli (lajaward,) lead, iron, collyrium, sulphur, orpiment (hartal), alum, chandan (?), salt, nitre, sal-ammoniac, sulphate of copper, *momiyai*, silicate of zinc (zag).

*Fruits and vegetable products.*—Madder (majith), assafœtida, cotton, tobacco, rice, currants, raisins, cape currants (manakka), dried plums, dried fruits (kishta), dried apricots (khubani), pomegranates, grapes, pears, melons (sardah), almonds, dried mulberries, pistachio nuts (also the variety known as baz-ghanj), barberries, origanum (kakuti). The Madder, used in the Punjab and Hindustan to dye cloths red, is produced in Shilgar, Makar, Nawah-tarki, Tokhi, Katawaz, Lohgar, Ghazni and Kandahar. It requires constant irrigation and does best in a gravelly soil. In the summer it is protected from the heat by being covered with earth; this covering is renewed each spring, and after three years of such treatment it is taken up in the autumn. The prices paid on the spot are usually Rs. 4 per maund of moist, and Rs. 7 for the same weight of dry. Assafœtida is obtained from a shrub, usually less than three feet high and in appearance much like the wild-rue (ispand), which grows wild in the hills and jungles of Harat. When it is ripe, incisions are made in the root, and the sap is left to ooze forth and coagulate in round balls for 24 hours, when it is gathered and sold. Assafœtida is rarely to be had pure. It is commonly adulterated with powdered gypsum (sang-i-zaud).

Horses, sheep (highly esteemed both for their wool and flesh), hunting-dogs, and cats of long and beautiful fur are brought down by the merchants. The horses are chiefly from Harat, Sarakhs, Maimana, Kurasan and Turkistan. The Balochis and Pashin Saiyads

also trade in horses. The cats are brought from Turkistan, and the dogs from Sabzawar, Farah and Karmser.

The following are the staple manufactures brought into India and the surrounding countries :—Several kinds of coarsely-woven cloth (barak) made from camel's hair, goat's hair and the like, and distinguished as dezangi-barak, kurki-barak, shutri-barak, khurmai-barak, fur-coats of lamb's and sheep's wool, kurk (a fabric made from goat's hair), Harat carpets, (known as Persian or Irani carpets), blankets, felt, leggings and gloves both woollen and silken, woollen and cotton cloths, silk, shotted silk (kanawez), caps, embroidery (chikan), embroidered and plain choghas (long gowns), and pattu (coarse woollen cloth); also long knives (sailawa), talwars (not very good), copper-vessels, chrysolite (kach), from which are made phials, hafts of knives, &c.

The Harat carpet-makers, of whom 6 or 8 are required at each carpet, are taxed at the rate of Rs. 10 Harati, equivalent to 8 annas (?) English, per square yard. These carpets commonly sell in Hindustan at Rs. 10 (English) per yard. The small prayer-carpets (masnadi namad) sell at Harat for from Rs. 7 to Rs. 15 (Harati?).

The Imports are chiefly as follows :—From Europe, iron, copper, silver and other metals, woollen and cotton-cloths, broad-cloths, muslin, long-cloth (latha), soft-calico (khasa). From Bokhara, silken cloths, kanawez (shot-silk, &c). From Russia, ermine (sanjab) and sambur. From Hindustan, cotton-cloth, striped silk, Kimkhab, velvet, indigo. From Multan and Sindh by way of Dera Ghazi Khan, hot spices and drugs. From Iran, carpets, horses, utensils, &c. An impost, nominally Rs. 2½ per cent, but actually much higher, called "*chahl-yak*," is levied on all imports.

The Caravan routes are as follows :—1. From Iran to Harat by way of Tahrán and Mashhad. 2. From Western Turkistan to Harat by way of Bukhara, Merv and Marghab. 3. From Turkistan to Afghanistan by way of Bukhara, Karshi, Balkh and Khullam. 4. From Punjab to Kabul by Peshawar. 5. From Punjab to Ghazni and Kandahar by Dera Isma'il Khan and through the Gumal pass. 5. From the sea-coast and Sindh through the Bolan pass to Kandahar.

The Passes from India to Afghanistan used by merchants are the Bolan, Gumal and Darra-band (from Dera Isma'il Khan), Kurram, (from Banu), Tahtara and Abkhaun (both from Peshawar).

The Bolan pass is about 50 miles in length, the breadth being for the most part not more than 100 yards. Caravans have to dread three enemies, the Marri (Baloch), the Kakar and the Tarin (both Afghan). The distance from Shikarpur to Kandahar by this route is about 400 miles.

Through the Darra-band and Gumal, from Dera Isma'il Khan to

Ghazni is 320 miles, and from Ghazni to Kandahar (by Kalat-i-Ghalzai) is 220. Most of the merchants using this route are Pawindas, who must hold their own against three of the most rapacious and merciless robber-tribes of this frontier, the Mas'ud (Wazir), Zali Khel (Ahmadzai Wazir), and Shirani whose operations are confined to Darra-band.

The Kurram pass has been rendered by its masters, the Kabul Khel and Hasan Khel Waziri and Turi Afghans, such a hopeless trap that, as a natural result, trade has come to avoid it altogether. Even with a strongly-armed and trusty escort this pass can only be attempted with danger.

The roads through the Tahtarrah, Abkhana and Khaibar passes unite at Dakkah, and from that point there is the one road to Kabul and Bukhara. From Peshawar to Kabul is 180 miles, to Bukhara 800 miles or 40 days' march. Rarely do caravans attempt the Khaibar route, which is infested by Afridi marauders of such slack conscience that they will receive black-mail first and then loot notwithstanding. The Kabul Amir has for this reason withdrawn from them the subsidy he once allowed them. The Mullagori (Afghan) of Tohtarrah, and Tarakzai and Mahmand of Abkhana are, to do them mere justice, as little inclined to let booty slip through their fingers as any one, but a powerful chief, Sa'adat Khan of Lalpura, finds that it answers better to keep the passes open and levy dues upon all travellers. These passes are practicable for camels all the year through, but caravans rarely come through in January and February. Between Kabul and Khullam (Khulm) the highest passes are Haji-kak and Kalao'-i-dandan Shkan, for which two stages caravans must carry with them provisions and fuel.

The following statement, taken from the latest available statistics, will show the extent and nature of the trade that finds its way through the Peshawar passes. Of exports the total annual value is Rs. 12,06,000, of which cotton, woollen and silken cloths make up Rs. 5,10,000; coarse cloth from Punjab, Rs. 1,40,000; refined and raw sugar, Rs. 72,000; indigo from Multan and Hindustan, Rs. 1,75,000; the remainder being made up of miscellaneous commodities as Kimkhab, gold-thread, scarfs (lungi), leather, shoes, hot spices, drugs and chemicals, English muslin, long-cloth, &c., (much of which goes to Bukhara).

Of imports the annual value is Rs. 15,70,000, as follows: silk (raw and manufactured) from Bukhara, Rs. 8,00,000; gold and silver thread (genuine and counterfeit), Rs. 80,000; horses and ponies from Turkistan, Rs. 1,00,000; almonds and raisins from Kabul, Rs. 2,50,000; gold-lace, Rs. 4,24,000; to these add ermine and sable (from Russia), leathers (Russia and Bukhara), shot-silk (Kabul), fur-coats, Camel hair choghas, fruits moist and dry, timber, madder and assafoetida (in very small quantity), genuine turquoises from Naishapur, and false ones made from a red earth in Harat and Kandahar.

Karachi being conveniently situated for shipment has an important trade with Afghanistan, the chief staple of which is wool. The value of wool annually brought to Karachi is shown to be Rs. 31,50,000 ; of horses, Rs. 9,20,000 ; of silk, Rs. 1,80,000 ; of fruits, Rs. 1,50,000 ; of madder, Rs. 1,20,000 ; of assafoetida Rs. 20,000. The caravans bringing the above come by way of Kalat, Khojadar and Pranghar. In the Hazara mountains and other parts of Afghanistan are many white fleeced sheep of excellent wool. These are sheared twice a year. In Hazarajat, Kandahar and Harat, 12 annas per maund is paid for wool if contract and payment are in advance ; Rs. 1-4-0 for the same at shearing-time ; Rs. 1-8-0 on credit. The price of carriage (from the Hazarajat?) to Kandahar is Rs. 12-8-0 per 48 maunds Kandahari, and about the same from Kandahar to Karachi.

The mercantile classes are in Harat and Kabul, chiefly Farsibans and Sayads of Pashir, and in Kandahar, men of the Babi clan of the Gharghasht stock of Afghans. These men, with no better means of transport than trains of camels, mules, ponies or oxen, but with an enterprise that nothing can daunt, make their way to far-distant markets, and the picturesque figure of the Farsiban merchant, whom no toil will deter, when high profits allure him, with Afghan chogha and postin and enormous turban, is familiar in the markets, not only of India, but of Russia, Iran and Turkistan, and even of Turkey, China and Tibet.

The Pawindahs, as the name imports, are "wanderers" belonging chiefly to the five tribes named below, who have no fixed place of abode, but who, either as nomads or traders, pass to and fro between Afghanistan and India, spending the hot months in the former country and the cold ones in the latter. Some amongst them have amassed large wealth, and possess large herds of camels, while others buy wholesale and sell retail as they find markets in their wanderings. The five tribes from whom they are chiefly drawn are :—

1. The Nasir, who are distinguished as cattle-owners, shepherds, small merchants and large merchants. Of these about 5,000 men with 16,000 camels annually come down to the plains.

2. The Kharati, who come down to the number of some 1,800 men and 6,000 camels.

3. The Miya Khel (connected with the Lohani) 1,400 men and 6,000 camels.

4. The Dutani, 600 men and 4,000 camels.

5. The Niyazi (Mati and Kandi), 600 men and 3,000 camels.

The Miya Khel were the first to adopt this manner of life ; and of all the Pawindahs they are reputed the richest, though for eagerness and enterprise the Kharati and Dutani must be put first. Of these the

former trade chiefly between Kandahar and Harat, and, to a less extent, between Kabul and Bukhara.

In the beginning of the hot weather, the Pawindahs pitch the small black tents, (Kezhdi), their only homes, among the valleys of Shilgar and Makar, and here are left the women, children, cattle and such men as can be spared, while the rest move off with the goods they have brought from Hindustan towards Kandahar, Harat, Bukhara, &c. Meanwhile the cattle left behind graze among the hills and dales of Ghazni, Kalat-i-Ghalzai, Zurmat, and, occasionally, in Hazaristan, and such of the men, as are not occupied in tending them, convey salt between Bahadur Khel (Kohat), and Ghazni or Zurmat. When the caravans return laden with the products of the West, the Kezhdi are struck, the camps broken up, and the tribes, with women, children, cattle and all belongings, move off in October towards India. Crossing the Suleiman mountains, and threading the dreaded Gomal pass, where the wild Wazir lurks in wait for them, they reach the plain of Daman (Dera Isma'il Khan district). Here they break up into companies, each pitching its camp, where it finds a promise of grazing for camels and cattle, while the trading caravans, accompanied only by men, go on to Multan, and thence separate South and East. Some of these go through Bahawalpur to Rajputana, some to Lahore and Amritsar; while others go by way of Sirsa and Dehli to Benaras, Calcutta, and even as far Eastwards as Dacca and Burmah. Southwards, as far as Bombay, the long strings of the unringed camels of the Pawindah are seen trailing slowly over the plains. With early spring, begins the return of these various trading companies towards Daman. Laden with such store of goods for the Central Asian market as may best be bought in the city from which each comes, the caravans slowly traverse the immense distances that often separate them from the place of meeting. Some of the more considerable Pawindah traders, however, have houses in Multan, where they remain during the cold weather, disposing of their merchandise in Multan and Karachi through the agency of brokers. The caravans being all collected, they again start *en masse* for the homeward journey, and once safely through their Wazir enemies, divide into small encampments for the summer, as already described. The hardship and exposure of such a life in so rugged a country are necessarily very great, and besides the Pawindahs have often to fight desperately for their life and property, with tribes whose notions of property are strictly one-side. In spite of these drawbacks, the prospect of profit is attractive enough to cause a continual increase to the number of these wandering merchants. This increase has of late chiefly been from the Aka Khel (Ghalzai) and Suleiman Khel (Ghalzai), the latter trading chiefly in horses. Though generally truthful and upright in their transactions, and not seldom wealthy, the Pawindahs enjoy little consideration among their Afghan brethren, by whom, indeed, they are commonly despised. Besides those above-named, the Kakars, Pirs and Sheikhs of Wargan, and a few of the Hazarab, carry on some petty dealings in their own countries.

The advantages of the establishment of an annual fair at such a point as would be most convenient for the assembling of the merchants of Hindustan, Afghanistan, Turkistan, Iran and Kashmir, though obvious, would be indeed greater than can readily be conceived. It cannot be doubted that the facilities that would thus be afforded for the ready disposal and exchange of the products and wares of those countries, would give a great impulse to trade, and lead to an extension of commercial relations to regions, that have hitherto been almost wholly closed to us. The fair instituted by Russia has proved a great success, and there is no reason why a similar one on the British frontier should not ultimately prove as successful. Several merchants of this country have visited the Russian fair (Novgorod?), are unanimous in its praise, and desirous that the British Government should set on foot something of a similar character. For such a purpose Peshawar would be a more suitable locality than Lahore, Multan, or any other that could be named. It is already a great commercial centre, largely resorted to by Afghan, Turki and Persian merchants, and would be most convenient for the merchants of Russian Asia, Kashgar and Tibet, who, when the existence of the fair comes to be widely known, might be induced to visit it. When the lines of railway now in construction or projected are finished, it will also be very accessible for the traders of the West and South. The best time would be autumn, say from 1st November to 1st December, or even longer. Later than this it could not be, for the roads of Afghanistan and of the mountainous districts north of Peshawar are snowed up in the winter.

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## CHAPTER II.

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### GENERAL HISTORICAL ACCOUNT.

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#### *Section 1.—Ancient history.*

Though we have no historical account, nor any very definite traditions of the former inhabitants of Afghanistan, it may be assumed with a fair degree of certitude, on the evidence of various remains and some allusions in ancient writings, that the Hindus, in their four principal divisions of Brahmin, Kshuttri, Vaisya and Sudra, were in very ancient times masters of this country, called by them, Balhek-des.

The facts upon which this assumption is based as to Eastern Afghanistan are as follows:—Old coins have been discovered bearing on one side the image of an ox, and, on the other, that of a man wearing the Hindu *dhoti*, and invested with the sacred thread. In various parts of the country are still to be found remains of idols and temples



Hindu or Buddhist. Such are some ruins on the mountains west of Attock, said to have once been a stronghold of the Pandavas ; others on one of the hills of the Sakesar range, locally known as "the throne of the Pandavas." Of very frequent occurrence on the mountains of Swath, Bunher, Talash, Panjkora, Bajaur and neighbouring districts, often placed upon eminences difficult of access, and apart from each other, are well-built and handsome, though small structures, evidently of Hindu workmanship. In the same district, idols cut out of stone, and "dehgop" or idolatrous shrines, often of considerable size, and carved with surprising art, are found in almost every mountain. From the number of the buildings first mentioned, and their isolation from each other, and from the art lavished in their decoration, it may be permissible to infer that the inhabitants of those places were wealthy and cultivated, but divided by burning animosities. Assuredly the comparison on all these points with modern Mahomedan Afghanistan would scarcely be to the advantage of the latter. In other parts of Eastern Afghanistan, and especially in Peshawar and Yusufzai, the existence of characteristic shrines, and the discovery of coins, prove the presence of both orthodox Hindus and Buddhists. In Yusufzai there has been unearthed a stone on which was engraved an inscription relating to the promulgation of Buddhism.\*

The founder of Buddhism, Shaki Singh, (Sakya Sinha), afterwards called Gotama, son of Raja Sastan of Makhades, lived about 400 before Vikramaditya, or 549 B. C., and propagated his religion (called by the Persians and Arabs, mazhab-i-bukshi and by the Tibetans "Lama") which, being antagonistic to the Vedas and idol worship, was bitterly opposed by the Brahmans. These, about the 8th century (Bikram), found themselves powerful enough to suppress the dangerous reform, and to compel such of its votaries as escaped them to take refuge in Ceylon, China and Tibet. A passage in the Raghubahsa speaks of Raja Bharat, who was half-brother to Ram Chandar and son of the Kshatri Raja Dashrath, and must therefore, according to the computation of European scholars, have lived about 1200 B. C. in conjunction with his mother Kakai, founding a city, called after them both, on the bank of the Indus. As to Western Afghanistan, a remarkable monument of former Hindu occupation is found in two colossal images, one of 170 feet, the other of 180 feet in height, cut in the side of one of the spurs of the Hindu Kush, on the road to Turkistan. These images known to the people of the locality as Sang-sal and Shah-marrah respectively, are elsewhere in Afghanistan called the Bamian idols. On several of the spurs of the Hindu Kush, to a height of 8,500 feet, are found remains of Hindu architecture. Another significant fact is, that in the village of Khushi in Lohgar, is a spring of unusually clear, pellucid water, held in great reverence by the Hindus of Afghanistan, of whom numbers make thither an annual pilgrimage. In Sanscrit this spring had the name of Lohgar, whence the present name of the district.

\* This stone is on the Western flank of a mound lying to the East of the village of Shabaz Garhi, but the inscription is now almost effaced.

A brief outline of what is known as to the history and fortunes of Afghanistan, prior to the proclamation of Islam, is as follows :—

Under the Hindu sovereigns, Balhek was considered as part of Hind. At some early period, Hoshang, son of Siyamak, and grandson of Kayumars, founder of the Persian Kingdom, would seem to have entered Afghanistan. He is said to have founded a city called Farsawar on the site of the modern Peshawar. This city, it seems, was afterwards destroyed, and in place of it was built a city called by its Hindu founder Bikram. This afterwards gave place to Purshor, which has become corrupted into Peshawar. Other events looming forth somewhat indistinctly from the prevailing haze of the history of that period, are the invasions of Karshasp and Sam-nari-man. The nephew of the Raja of Bahar, we are told, having quarrelled with his uncle, fled to the court of Faridun, King of Persia, who despatched Karshasp, his general-in-chief, with an army to march through Afghanistan and reduce India. After the settlement of the dispute, however, this army returned to Persia. At that time both Afghanistan and the Punjab were under the rule of Raja Parduman. Soon after this Sam-nari-man (ancestor of Rustam-dastan) was appointed by the Persian king to conduct another invasion of India with a view to conquest. Mal-chand (from whom Malwa takes its name) was sent to oppose him, and the armies faced each other on the Bist-doaba. Before the engagement, however, news reached Mal-chand of an outbreak of rebellion in the Dakhan, and this caused him to conclude a hasty peace with the Persian General, by giving up Afghanistan and the Western Punjab. The Soubah of Zabul (Ghazni) and Kabul was then made over by royal grant (jagir) to the descendants of Karshasp, the ancestors of Rustam. When Manu-chihr, King of Persia, and the great general, Sam-nari-man, died, and, in consequence of the murder of Prince Naudaz and the encroachments of Afrasiab, son of Pashang, King of Turan, who secured himself in forcible possession of Kabul, the affairs of Persia fell into disorder, Raja Firoz-rai retook the Punjab, and probably also Eastern Afghanistan. About 500 B. C. in the reigns of Kaika-us and Kai-Khasro, Kings of Persia, appears Rustam-dastan, the famous Hercules of Iran. This hero was the son of Zal by Sudaba, daughter of Mahrab of the family of Zuhak (Tazi), and feudatory governor of Kabul. He is said to have performed many prodigies of strength and valour, to have reconquered the Punjab, and by his pomp and pride to have offended the Persian King, Kashtasp (Darius Hystaspes). Another conquest of the Punjab and Western India is spoken of in the reign of the last-named king, whose son Asfandiyar Ruin-Tan is said to have marched by way of Kabul and Bikram (Peshawar), to have fixed a tribute upon the conquered countries and to have annexed to the Persian Empire all the country bordering on Afghanistan. This Asfandiyar is said to have co-operated with Zardasht in introducing fire-worship into Persia. After the death of Kashtasp and murder of Zarkasez, Bahman, the long-armed son of Asfandiyar being then king of Iran, one Rajah Kedraj, a Marwari of the Kachu-waha caste, becomes conspicuous for his

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vigorous assaults upon the Persian kingdom, from which he tore away the Panjab and Eastern Afghanistan. He fixed his capital at Bhera on the river Jhelam, but seems to have been afterwards expelled by some revolutionary movement of his own subjects, and to have withdrawn to Kanoj where he died. After this, the country would appear to have been split up into a number of petty kingdoms. Bikram (Peshawar) was the head of one of these, Satram (Banu) of another; while Top-Mankiyala (Rawal Pindi), called by the Greek historians Taxila, was the seat of a considerable power. Probably Western Afghanistan remained nominally subject to Persia, and this would account for the ease with which it was overrun by Alexander.

This great conqueror, after overthrowing Dara (Darius), son of Darab Shah, and, with him, the splendour and power of the Persian Empire, reached the Panjab four years after crossing the Hellespont in 333 B. C. In Kabul, he divided his army into two detachments, of which one made its way to Peshawar, while the other, led by himself, marched through and subjugated the mountainous regions of Kunar, Bajour, Swath and Bunher, and so reached the Indus. He is said to have been impressed with the beauty of the cattle of these districts, and to have determined to send some to Greece. It is to be feared the breed has wholly died out since his day. A fort stormed by him on this passage, and called by the Greek historians Arnas, is said to have stood on the Mahaban mountain, though others, with less probability, place it on the Gidar-gali mountain facing Attock. As Alexander continued his victorious march most of the Chiefs submitted without resistance, one of them, Taxila of Rawalpindi, feasting the whole of the invading force. One king, however, Porus (called For, in the Sikandar-nama) resisted, was vanquished, but was allowed to retain his power. Having reduced all the Panjab to the banks of the Sutlaj, the conquerors returned in three bodies to their own country. Alexander left a general in charge of Afghanistan, then called by the Greeks Bactria, and by the Hindus Balhek, and when, in 312 B. C., the empire was divided among the generals of Alexander, this province fell to Seleucus, King of Syria. This king is reputed to have been a good ruler. He cultivated friendly relations with Chandra-gupta of India, whom he made his son-in-law. When in 250 B. C. the Syrian kingdom was broken up, Theodotus, governor of Bactria, established himself in independent power. His son was vanquished by Euthedemus, governor of Syria. He in turn was defeated by Antiochus the Great, who represented the family of Seleucus, now once more united. Euthedemus was, however, allowed to retain charge, and was succeeded by his son Demetrius, who added to his dominions both westward in Persia, and eastward in the Panjab. Demetrius was expelled by the successful general, Eucratides, who mounted the throne and so ruled as greatly to increase the prosperity of his kingdom. He was murdered by his son of the same name, who succeeded him, but from whose weak hands the prize of power was plucked piece-meal by grasping neighbours and ambitious nobles. Coins of these Bactrian kings are often found in Afghanistan; they usually bear on the obverse the king's effigy

with a Greek inscription, and on the reverse a horse. As no religious difficulty would divide the Greeks from the Hindus, it seems likely that they would readily intermix, and perhaps some reference to the issue of such marriages may be found in the Surkh and Siah-posh-Kafirs, mentioned by the early Mahomedan historians as found in this country. A numerous tribe, still called by the latter name, inhabits the North-Western mountains of Afghanistan. After the downfall of the Bactrian power, came the Scythians (Sakhtin, Shahtin or Tatari), whose hordes poured in from the plains of Bukhara and Tartary, and made themselves masters of the country. Coins of their time, having for device a man, wearing the tall Tatari cap, standing upright, are occasionally found. Little is known of them. Probably neither their religion nor social usages would prevent a rapid amalgamation with the Bactrians and Hindus, and there seems some ground for supposing that the Ghakkars, who, in the time of Mahomed Ghaznavi and Shahab-ud-Din Ghorî, were settled in such numbers in the Sind Sagar Doaba, and, refusing to accept Islam, were put to the sword or forced to flee to the mountains, were their descendants. Many of the usages of the Ghakkars, as described in the *Firishta*, correspond to what is known of the ancient Scythians. There were several waves of Tartar irruption after this; that led by Changez Khan (and noticed hereafter) being the most memorable.

In 226 A. D. Ardsher Babakan, grandson of Babak, Governor of Kabul, after putting to death Ardwan, King of Tahran, founded the dynasty of the Sasaniya kings of Persia, and betook himself with vigour to the reconstruction of the empire, disorganised by foreign war and domestic ambitions. Western Afghanistan, with other of the lost provinces, he reconquered, but Eastern Afghanistan continued independent, until Bahram Gor, fourth of the line, in 420 A. D. carried his victorious arms to the banks of the Indus. Afterwards this country again regained independence, and thus continued until Nausherwan, second of the Kabul dynasty, again subdued it up to the Indus banks, inflicting severe chastisement upon the Baloches whose ravages had become serious. It does not, however, plainly appear, whether Eastern Afghanistan continued an appanage of the Persian empire during the reign of Nausherwan's son Hurmaz. Finally, in the reign of Yazdajard, successor of Sharzar, when occurred the general break-up of the Persian empire, Afghanistan would seem to have been split up into several petty Kingdoms, which oscillated between Persia and Hindustan, (or the Panjab), as circumstances determined the predominance of the one or the other power. In the year of the Hijra 20, in the reign of the Khalif 'Umr, Yazdajard was defeated at Kudsia and Nahawind by the Muhamadan general, S'ad ibn-u Wakas, and was afterwards killed at Marv. This marks the beginning of a new epoch,—that of the Muhamadan occupation of Afghanistan.

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*Section 2.—Introduction of Islam.*

It was in the year 31 H, in the time of the third Khalif 'Usman

bin 'Afan, that the wave of Muhamadan conquest reached Afghanistan. 'Abdulla bin 'Amar was then commissioned to conquer Khurasan, and in a short time, by the agency of his commanding general Hanif, succeeded in subjugating Harat, Badghes, Ghor, Naishapur, Balkh and other districts, everywhere appointing Mussalman rulers and introducing Islam. On his leaving the country for a pilgrimage, Karan, ruler of 'Ajam or Iran, raising an army of 40,000 men in Ghor and Harat, attempted to shake off the Arab yoke, but was crushed by the vigour and capacity of 'Abdulla Hazim, ruler of Naishapur. This brave officer, who seems to have been no less just and humane than brave, was rewarded with the Governorship of Khurasan, but lived to hold the post only a very short time. In 44 H, 'Abd ur Rahman bin Shamar, under direction of Ziyad bin Ammiya, viceroy of Basrah and Khurasan, reduced Kabul and Western Afghanistan. About the same time Mublab bin Abi Safrah, one of the most renowned of the Arab generals, passing through Kabul and Peshawar, overran Eastern Afghanistan and the Sind Sagar Doab, being the first to introduce Islamism into those countries. He returned with store of booty and slaves, but without having consolidated his authority in Eastern Afghanistan. When Sallam succeeded Ziyad as viceroy of Khurasan, he appointed Abu Abidah bin Ziyad to the charge of Kabul. The merciful and amiable character of this officer did not prevent the people of Kabul from rising, in 72 H, and imprisoning their ruler. Talha bin 'Abdulla, sent to enforce order, only procured the release of the imprisoned Abu Abidah on payment of 500,000 dirams to the rebels, for which he afterwards indemnified himself by ravaging Harat, Ghor and Kabul with fire and sword. On retiring, he appointed as his deputy in Kabul, Khalid ibni 'Abdulla, of the family of Khalid ibni Walid (Kureshi). The new deputy was soon after removed on the accusation of the Khurasan viceroy, and disliking the idea of returning to Arabia, settled with his family in Zurmat, and became the ancestor of the Bangash tribe. In the Khalifate of Walid ibn 'Abd ul Mulk, Hajjaj ibni Yusuf Sakafe was placed in charge of Khurasan. Muhamad ibni Kasim, the nephew of that learned, but cruel governor, and a soldier of distinction, about this time (705 A. D.) invaded Sindh at the head of a body of 6,000 men raised in Khurasan and Basrah. After several battles he finally defeated and killed Raja Dahar, then ruling over Guzrat and Sindh, and went on to reduce Multan and the country round about, without apparently passing North of the Salt Range. Thus, to sum up, the dominion of the Khalifs of the houses of Ammiya and 'Abbasiya extended over Western Afghanistan, but was only fitfully asserted over Eastern Afghanistan by the occasional expedition of some ambitious leader. After the defeat of Mamun ibni Harun ar Rashid by the Rajputs of Hindustan, on his invasion of that country from Afghanistan, and his hasty return to Baghdad, the predominance of the 'Abbasiya declined rapidly, and soon became limited to Baghdad and the country around. Among the governors, who then asserted their independence, was Ismail (Samani), who then held sway in the provinces of Ma-waran-nahr (Transoxiana) and Khurasan. In 279 H, (892 A. D.) he took possession of Kabul, Kandahar and Zabal or

Ghazni, and fixing his capital at Bukhara, assumed the title of Shah. Thus was founded the Samaniya dynasty, which for 90 years held power in Western Afghanistan, during which time the Raja of Lahore had possession of Eastern Afghanistan. On the death of 'Abd ul Malik, the fourth of the Samaniya dynasty, Alpatgin, his lieutenant in Khurasan, driven into revolt by his fear of treachery at the hands of Mansur, whose succession to his father he had opposed on the ground of his youth, threw off his allegiance (351 H, 961 A. D.), and made Ghazni the capital of his new kingdom of Western Afghanistan. He was succeeded in 365 H, (975 A. D.) by Ishak his son, who forced from Mansur an acknowledgment of his independence. He was succeeded, after 2 years, by Sabaktagin, who though said to be of princely Persian origin, had been bought as a slave by Alpatgin, in whose service his courage, capacity and faithfulness had rapidly raised him from honour to honour, until he became commander-in-chief to that King, and famous from Hindustan to Turkistan. Having married Alpatgin's daughter he succeeded to the throne, with assent of all the nobles, in 977 A. D. In 978 A. D., he made an incursion into India, reduced several Panjab towns, built many mosques, and returned to Ghazni laden with booty. At that time Raja Jaipal, son of Ashtpal (Brahman), ruled the Panjab, *i. e.*, the country between Sirhind (Ambala) and Peshawar in one direction, and Kashmir and Multan in the other. Thinking to check Sabaktagin's aggressions, this Raja raised a large army, and marched towards Afghanistan on the frontiers of which Sabaktagin met him. The two armies prepared to engage, but at the last moment Jaipal's resolution gave way, and he obtained peace on condition of payment of a large sum of money, to receive which several of Sabaktagin's officers accompanied Jaipal to Lahore. Arrived at his capital, the unhappy Raja bethought him of repudiating his engagement, and laying hands on the Muhamadan officers. Upon this Sabaktagin hastily got together another army, and swept down to Peshawar, where Jaipal, assisted by many of the surrounding Hindu sovereigns, had massed an immense force. After a desperate engagement, the Hindu army was routed with frightful loss, and Sabaktagin added to his dominions all the country up to the Indus.

From this point to the accession of the Saddozai kings to the throne of Kabul, a brief synopsis of the chief historical events of Afghanistan is deemed sufficient for the purpose of this translation.

Mahmud (Ghaznavi) succeeds Sabaktagin (997 A. D., 387 H.). After several times defeating Rajas Jaipal and Anandpal, takes Lahore (1023 A. D., 414 H.), and establishes his power there—extends his power over Western Afghanistan—carries away the gates of Somnath in Gujrat—forces Islam upon his new subjects with the sword. After twelve times invading and harrying Hindustan, dies in A. D. 1030.

Mas'ud, son of the above, succeeds—1030 to 1040 A. D. Decline of the new kingdom. Irruption of Saljuk Tatars from North. Rebellion of the Afghans. Death of Mas'ud, murdered by mutinous troops on his

retreat to Lahore—(1040 A.D.).

Maudud, son of the above—1040-1049.

Abul Hasan 'Ali—1049-1050. 'Ali bin Rabi' gains possession of Eastern Afghanistan.

'Abd ur Rashid, son of Sultan Mahmud (Ghaznavi), overthrows Abul Hasan 'Ali—1050-1051.

Farrukh-zad, son of Mas'ud—1051-1056. Peace with Saljuks.

Ibrahim, son of Mas'ud, (1058-1098) of pious renown. Marriage of his son to daughter of the Saljuki Sultan. Penetrates further into Hindustan than any predecessor.

Mas'ud II, son of last—1098-1114. Sends against Hindustan an army that crosses the Ganges.

Sultan Bahram Shah, son of above, succeeds after murdering his brother (Arsulan Shah)—1117-1152. Is dethroned by Saif-ud-Din, but afterwards regaining the throne, puts to death Saif-ud-Din and all his family.

Khusrao Shah, son of last-named—1152-1159. Flees to Lahore before 'Ala-ud-Din (Ghori), who ravages the district and burns the city of Ghazni. Makes Lahore the capital of his diminished kingdom.

Khusrao Malik, son of above, 1159-1189 (at Lahore).

Shahab-ud-Din Muhamad (Ghori), after reducing Eastern Afghanistan and Multan, takes Lahore, and puts to death every male member of the house of Ghaznavi.

*House of Ghor—1185 to 1206.*—The origin of this family is thus recounted. Their founder was Zuhak (Tazi), who, after the disastrous issue of his mutiny against Faredun, King of Persia, left two sons, Suri and Sam. These took refuge from apprehended vengeance in the mountains of Nahawind where Sam died. His son Shuja', having cause of offence with his uncle Suri, left him and betook himself to the mountains of Ghor, where, for several generations, his family bore sway, until Shansab obtained from the fourth Khalif, Hazrat 'Ali, a firman setting forth his sovereign rights over Ghor.

In the eighth generation from Shansab, 'Az-ud-Din Husain married a daughter of Sultan Ibrahim (Ghaznavi).

Kutb-ud-Din, son of 'Az-ud-Din Husain, was put to death by Bahram Shah (Ghaznavi), and it was in revenge of his brother's murder that 'Ala-ud-Din (Jahan-soz), as already mentioned, sacked Ghazni. 'Ala-ud-Din, after ravaging Ghazni, makes over the newly conquered territories to his nephews and returns to Ghor. Is taken

prisoner by the Saljuki Sultan Sanjar, but finally again set at liberty,— dies 551 H.

Saif-ud-Din, son of the last-named, reigns one year.

Ghayas-ud-Din Muhamad, brother of Saif-ud-Din, reigns till 599 H. Shahab-ud-Din Muhamad, brother and General-in-Chief of the Sultan, finally overthrows the House of Ghazni. The same general invades Hindustan (1191 A.D.), and after being defeated once by Raja Prithi Raj, gains a great victory over the forces of the united Hindu chiefs.

Shahab-ud-Din Muhamad, brother and general of Ghayas-ud-Din, succeeds to the throne, 599-602 H. Divides Afghanistan and Khurasan amongst his relatives. Attacks and is disastrously defeated by the Saljuk Turkmans, after which he retires to Lahore. Forces Islam upon the Ghakkars of the Sind Sagar Doab and the tribes of Tirah, putting to the sword all who refuse. On his way to invade Turkistan is murdered by Ghakkars, near Nilab.

Commencement of decline of the House of Ghor.

Taj-ud-Din Yalduz, once a slave of Sultan Ghayas-ud-Din, succeeds in Afghanistan. Attacks Kutb-ud-Din, who, on the death of Shahab-ud-Din, had become King of Dehli, is defeated and pursued to Ghazni, which falls into the hands of Kutb-ud-Din. Retakes Ghazni. Is expelled by Muhamad Shah Khwarizm. Dies whilst making a raid upon the Panjab. Sultan Muhamad Shah (Khwarizm) succeeds in Afghanistan. The Tartar hordes, under Changez Khan, invade Turkistan and Afghanistan, defeating the Sultan, committing every species of atrocity, and everywhere spreading ruin and death.

Jalal-ud-Din Shah, son of the above, is gradually driven by the ever-advancing Tartar host, to the Indus, the extreme boundary of his dominions; there making a stand is defeated and killed.

Changez Khan assumes sole power. Dies 1227 A. D.

Sher Khan, ruling in Multan and Sind on behalf of Sultan Mahmud (Altamsh) of Dehli, wrests Ghazni from the Mughals, and proclaims the sovereignty of his master, but

Halaku Khan, grandson and successor of Changez Khan, and the first Mughal convert to Islam, retakes Ghazni. Overthrows the last of the Abbasi Khalifs of Baghdad.

Of the Mughal sovereigns who succeeded each other on the throne of Afghanistan, the following only call for mention :—

Taimur Shah (Kurgan), born 1336. Conquers Iran and the whole of Afghanistan. Massacres all the inhabitants of Isfahan. Sacks



Baghdad. Extends his ravages even to Russia. Marches by way of Kabul and Peshawar to India. Everywhere laying waste with fire and sword, he reaches Dehli, which he takes and gives up to plunder (1398 A.D.). Proclaims himself emperor of Hind. Returns to Samarkand, his capital, and dies in the midst of preparations for invasions of China.

Mirza Shah Rukh, son of Taimur, is unable to prevent the dismemberment of his father's vast empire. The Governors of Harat, Kandahar and other provinces assert their independence.

Mirza Alagh Beg establishes himself in power at Kabul. The Yusufzai and other descendants of Khashi are expelled from Afghanistan (906 H).

Mirza 'Abd-ur-Razzak, the infant son of the above, is unable to control the turbulent nobles, and general disorder prevails.

Muhamad Mukim, Governor of Karmser on behalf of Sultan Husain of Khurasan, takes advantage of the confusion to seize the power in Kabul, and dethrone 'Abd-ur-Razzak whose sister he marries.

Muhamad Babar, (Zahir-ud-Din), drives out the last-named and seats himself in his place. Babar, at 12 years of age (1494 A.D.), had succeeded on the death of his father, a descendant of Taimur Shah, to the chief power in Farghana and Indajan, but had been unable to maintain himself against traitorous brothers and aggressive Uzbaks.

Reigns 22 years in Kabul, during which he settles the country, adds Kandahar and other parts of Western Afghanistan to his dominions, and occupies himself with the Yusufzai and other tribes of Eastern Afghanistan. Claims the throne of Dehli. Battle of Paniput in which Sultan Ibrahim (Lodi) is defeated and killed. Proclaims himself at Dehli, sovereign of Hind (1526 A. D.) Dies (1530 A. D.).

Humayun, son of Baber, succeeds. His brothers intrigue against him. Is driven out by Sher Shah (Sur). Takes refuge in Isfahan. Attacks, with success, his brothers in Kabul. Reigns in Kabul nine years, during which he consolidates his power. Invades Hindustan, defeats Sikandur Shah (Sur), and regains the throne of Dehli after thirteen years' exclusion. Dies following year (1556 A. D.).

Muhamad Akbar (Jalal-ud-Din), son of Humayun—1556-1605. Attempt on Kabul by Mirza Suleiman of Badakshan is repelled by Mun'am Khan, Akbar's Soubahdar. Kandahar wrested from Akbar by Tahmasp of Persia, and with Harat made into a Persian province. Man Singh appointed to the charge of Kabul.

Raja Birbal and his force disastrously defeated by the Yusufzai in Swath. Todar Mal takes ample vengeance on the Yusufzai and Swath. Bunher and Bajour are subjugated and settled. Rustam, the Persian

Governor of Kandahar, gives up his charge to Akbar. Successful administration of Kabul by Akbar's deputy Zain Khan.

Jahangir (Abul Muzuffar Nur-ud-Din), son of Akbar—1605-1627. Shah 'Abbas, King of Persia, retakes Kandahar after a long siege.

Shah Jahan, son of Jahangir—1627-1658. Prince Dara Shukah fails in the attempt to retake Kandahar. Prince Murad Baksh treacherously seizes Balkh—its ruler Nazar Muhamad takes refuge in Persia. Nazar Muhamad, secretly recalled by his former governor, again obtains possession of Balkh. The royal army after failing in an attempt upon Bukhara, recrosses the Hindu Kush, and under Aurangzeb lays siege to Kandahar without success. Animosity and dissensions of the Princes who take up arms against each other. Aurangzeb prevails, imprisons his father, and mounts the throne.

Aurangzeb, son of Shah Jahan—1658-1707. Afghans of Kabul rebel. Wide-spread disorder and disorganisation. The Yusufzai espouse the cause of the pseudo Prince Shuja'—are defeated with great carnage at Torbela. Prince Bahadur Shah settles Kabul and reduces to nominal allegiance Banu, Khost and Daur.

Shah 'Alam (Bahadur Shah)—1707-1712. Haji Amir Khan, commonly called Mirwais, establishes himself in Kandahar, but sends his son to the King of Dehli to pay fealty, and agrees to acknowledge the suzerainty of that King on condition of being confirmed in his possession of Kandahar.

*Episode—The Ghalzai rule at Kandahar.*—When Hayat Sultan head of the family of Abdul, and therefore titular head of all the Afghans, such headship having hitherto always inhered in the family of Abdul, incurred the enmity of the Persian King by his attempt to seize Kandahar, and to save his life, fled to Hindustan. Mirwais, a Ghalzai chief, who had rendered some services to the Persian cause, succeeded in getting himself nominated by the Persian king to the chieftainship of the Afghans of the province of Kandahar. After being treated with every mark of royal favour, he took advantage of the temporary absence from Kandahar of the loyal portion of the Persian troops to concoct with the disaffected Kazalbash, an intrigue in pursuance of which the unpopular Soubadar was put to death and the government of Kandahar was assumed by Mirwais. The Persian monarch failed in several attempts to dislodge him, and could not even prevent him from extending his possessions by force and policy.

'Abd ul 'Aziz Khan, brother of Mirwais, succeeds him in the rule of Kandahar for six years, when Shah Mahmud, son of Mirwais, assumes the power and takes advantage of the feebleness and disorganisation of Persia to push his conquests to Isfahan, taking the capital, and seating himself on the throne of the Persian monarchs. To him succeeds Shah Ashraf, another brother of Mirwais. Nadir Shah, as

general of the Persian King Shah Husain, Safwi, drives out the Ghalzai from Persia, but Kandahar still continues in their possession.

Shah Husain, another son of Mirwais, succeeds—takes Dera Ghazi Khan. Meanwhile, spite of the Ghalzai power and conquest, Kabul and Eastern Afghanistan continue to form part of the Dehli empire, to which on the death of Shah 'Alam in 1712 succeeds his grandson

Farrukh Saiyar. The English get a firm footing in Hindustan.

Muhamad Shah 1718. Anarchy and fearful disorder in Kabul and Eastern Afghanistan. Invasion of Nadir Shah, Irani.

Nadir Shah (Irani) was the son of a petty pastoral chief of Khurasan. His bravery and force of character raised him through many gradations of robber, marauding chief, guerilla leader, &c., to the supreme command of the Persian army. He everywhere defeats the many enemies that were then overrunning the empire and establishes order and subordination. He then dethrones his royal master, puts out his eyes, and mounts his throne. Turns his attention to Eastern Afghanistan, and reducing to obedience the turbulent Abdali tribes in the neighbourhood of Harat, enrols them in his Army. Besieges Kandahar and takes it from Shah Husain (Ghalzai), removes the Ghalzai from the district of Kandahar to that of Harat and the Abdali from Harat to Kandahar, thus putting an end to the Ghalzai predominance. Takes Kabul (1738) and sends to the King of Dehli an envoy, who is murdered on his way thither. Marches to the invasion of Hindostan. Muhamad Shah's lieutenant at Peshawar holds the Khaiber pass in force, and thus detains him for a month, after which Nadir, guided and helped by some of the hill tribes, reaches the Peshawar valley by a mountain path, and with a few chosen troops falls upon the enemy in rear, and utterly routs him. Marches upon Dehli by Lahore, spreading ruin and desolation by the way. Takes and sacks Dehli with fearful carnage (1739). Returns to Isfahan with booty to the value of Rs. 200,000,000, including the famous sapphire throne. Fixes his eastern boundary at the Indus. Is assassinated by his own guards, and avenged by Ahmad Khan (Abdali), one of his generals, who, with his Afghan following, falls upon the Kazalbash and Afshar troops, inflicts upon them severe chastisement and marches off to Kandahar with Nadir's treasure.

Saddozai Kings of Afghanistan—1748 to 1809, and in Harat, to 1842.

In October 1848, Ahmad Shah (Abdali), the first Afghan King of Afghanistan, proclaimed himself in Kandahar, under the style and title of Durr-i-durrān (Pearl of pearls), at the same time changing the name of the Abdali tribe, to which he belonged, to Durrani. These names were adopted at the suggestion of one Sabir Shah, an asce-

he, for whom the new King had no small regard. After taking Ghazni, he moved on to Kabul. At the mere report of his approach, the Soubadar, Nasir Khan, who then held that province, fled in haste, and the city and district became Ahmad Shah's without a blow being struck. Everywhere the people received with loud acclaim the Afghan King, and the flying Soubadar, who was closely pursued from Peshawar to Hazara, and then to Chhach, was fain to take Rawal Pindi where he found breathing-space. Six times did Ahmad Shah lead expeditions into India. The first time he encountered the army of the Moghul emperor, under the command of the Wazir, Nawab Kamar-ud-Din Khan, was near Ambala. In the desperate fight that followed, though the Wazir was killed, the issue of victory was doubtful, and the Afghan returned to his own country where, in the following year, he reduced Harat and added it to his possessions. Again returning to the Panjab, he took Lahore and Multan, and left Mir Manu as his governor of the Panjab. On the third incursion, his conquering march swept on to Dehli, which he took and plundered. The ancient Muthra (Mathura) too fell, an easy prey, into the hands of his general, Sirdar Jahan Khan, and met with similar treatment. Successful plunder gave indisputable claim to royal alliance, and Ahmad Shah brought his third campaign to a peaceable termination, by marrying the daughter of the late Sultan (Muhammad Shah) and obtaining the daughter of the actually reigning Sultan Alamgir II, for his son Taimur. The fourth campaign culminated in the great battle of Panipat, in which the Mahratta host were ruinously routed. A fifth and yet a sixth time he entered India to chastise rebellious Sikhs, whom he reduced to obedience. After a reign of 24 years he died at Kandahar.

Taimur Shah (Saddozai), 1772-1793. Taimur, then Soubadar of Harat, was the oldest of Ahmad Shah's four sons, the other three being Suleiman Sikandar and Parwes. His accession was opposed by the Wazir, Shah Wali Khan (Bamizai), who, having some cause of offence against him, supported Suleiman's pretensions in Kandahar. Toward this city Taimur Shah at once advanced. The Wazir, thinking it prudent to dissemble, and hoping for an opportunity of getting possession of Taimur's person, without risking an engagement, rode out to his camp with an escort of 150 cavalry, as though to meet and welcome. But Taimur's stern promptitude foiled his designs, for he was summarily put to death with his two young sons and two nephews. The new King then entered Kandahar without further opposition, forgave his seditious brothers, and assumed the royal dignity. He then accompanied his trusted general Jahan Khan to Kabul, where a powerful Durrani Chief, Abd-ul-Khalik, was making pretensions to the throne. These pretensions were soon disposed of by the defeat of their maker, whose eyes were then put out. For the services he rendered in this affair, the Barakzai Chief, Painsa Khan, received from Taimur, the name of Sarfaraz Khan. A seditious movement of Faiz-ullah (Khalil), a chieftain of Peshawar, was quelled and its leader with his son put to death. Other two incidents of this reign were, the treacherous murders of Arsala Khan, (Mahmand) of Dhaka,

to whom the Amir himself had given promise of safety, and of Fatah Khan (Utman Khel), of the Ghandgar mountain, who came in in reliance on the word of Faiz Talab Khan (Muhamadzai). This prince set the example of passing the winters at Peshawar, and the summers at Kabul.

*Shah Zaman, son of Taimur Shah.*—Taimur Shah had many sons, of whom may be mentioned the following who played principal parts in the scene of disorder now about to commence: Humayun, Mahmud, Shah Zaman, Abbas, Shuja'ul Mulk, Shahpur, and Haji Firoz-ud-Din. At the time of Taimur's death, Humayun, (the eldest son) held rule over Kandahar, and Mahmud over Harat. The nobles, led by Paimda Khan, declared in favour of Shah Zaman; whereupon Humayun attempted in Kandahar some hostile movement that quickly resulted in his precipitate flight to Leiah. Here being seized by Nawab Muhamad Khan (Saddozai), he had his eyes put out by order of Shah Zaman, his half-brother. Paimda Khan (Barakzai) now began to make use of the great power, which his own abilities and the Amir's incapacity gave him for the destruction of his enemies among the Durrani nobles, of whom no small number were put to death on his denouncing them as favourers of the cause of Mahmud Shah. His deadly acts were repaid with deadly hates, the leader of the party opposed to him being the Wazir Rahmat-ullah, (Kamran Khel Sadozai). This chief succeeded in persuading the King that Paimda Khan was secretly in league with Shuja'ul Mulk. Though rumour was so rife as to the intrigue thus set on foot, that Paimda Khan's sons betook them to their paternal lands at Girishk, their father determined to remain in Kabul. The ill-starred Shah Zaman was finally induced to sanction the execution of Paimda Khan (Barakzai), Kamr-ud-Din Khan, Hazar Khan (Ghalzai), Muhamad A'zam Khan (Alikozai), Aslam Khan and others. The result of this wholesale butchery was a wide-spread feeling of indignation and disgust that found expression in a general uprising and disorder. Fatah Khan, eldest son of Paimda Khan, hastened to join Mahmud Shah, who, thus reinforced, quickly subdued Kandahar and Ghazni, and then marched upon Kabul. Shah Zaman was defeated and taken prisoner, and was treated as he had himself treated Humayun, by being deprived of his sight, while Rahmat-ulla his adviser, was, with his brother, put to death.

The history of Afghanistan now becomes a confused medley of rapidly recurring intrigue, treachery and violence, in the midst of general disorder and anarchy, in which the principal personages change places and parties with bewildering frequency and the frankest unreserve.

Shah Mahmud's first act was to make Fatah Khan, the eldest son of Paimda Khan, his Wazir. The new Wazir closely associated with himself his younger brother, afterwards the Amir Dost Muhamad Khan, who thus received his first lessons in statesmanship. But Shah Shuja'ul Mulk, brother by the full blood of the deposed Shah Zaman, was already marching towards Kabul at the head of an army, raised with the help of Hafiz Sher Muhamad Khan, son of Shah Wali Khan,

the well-known Wazir of Ahmad Shah, in the Khaibar country, and, in short space of time, Shah Mahmud, defeated and deposed, was a prisoner at the mercy of his fraternal foes. Shah Shuja was minded to put out his eyes in accordance with the time-honoured custom in such cases, and was with difficulty dissuaded by Shah Zaman, who admitted that he had himself justly suffered in return for his barbarity to his brother Humayun. After holding power for four years and some months, the new King led an expedition into Kashmir to coerce the rebel feudatory of that country, Ata Ullah Khan; who, however, proved strong enough to defeat and take him prisoner. Upon this Mahmud Shah passed back from the prison to the throne, appointing his full-brother Haji Firoz-ud-Din to the charge of Harat. Meanwhile Shah Shuja escaped from his Kashmir prison, established himself in Kabul and Peshawar, so that for a time there were two Kings actually reigning in Afghanistan. For some time Shah Shuja maintained himself and sorely harassed his rival, but finally, after many intrigues and some fighting, was dislodged by the exertions of the Barakzai chiefs, and reduced to wage a kind of guerilla-warfare among the hills. In 1803 Fatah Khan deposed and imprisoned Ata Muhammad Khan of Kashmir, who was charged with intriguing against Mahmud, and in favour of Shuja, whereupon Ghulam Muhammad Khan, brother of the deposed feudatory, hastens to the Court of Lahore, and makes with Ranjit Singh an arrangement, in pursuance of which the fort of Attock is given up to the Sikhs by its commandant Jahandar Khan, brother of Ghulam Muhammad Khan, for the consideration of a lakh of rupees. The country East of Attock was thus gradually brought under Ranjit Singh's power. Fatah Khan and Dost Muhammad were defeated by the Maharaja in an attempt they made to recover the fortress, and were forced to return to Kabul, while at the same time a raid by Shah Shuja upon Dera Ghazi Khan was repelled with vigour and success by the Soubadar, Nawab Abd-ul-Jabbar Khan. News of a Persian expedition against Harat now reached Kabul, and Prince Kamran thought this a suitable occasion for obtaining from his father the governorship of Harat, then held by Haji Firoz-ud-Din. With the two-fold commission of repelling the Persian invasion and ousting Haji Firoz-ud-Din, an army, under the leadership of Fatah Khan and Dost Muhammad Khan, marched for Harat. Leaving his brother Dost Muhammad, whose reputation for intrigue already stood high, to arrange matters in Harat, Fatah Khan pressed forward to engage the Persian host, said to number 300,000 men, under the command of Fatah 'Ali Shah, (Kacharwali). In the battle that ensued, so complete was the rout of the Persians, that the pursuit of their flying crowds was carried even to Mushhad. Meanwhile Dost Muhammad Khan had got into Harat, and cast its governor into prison on the flimsy pretext of his having failed to succour Mahmud Shah, when the latter was a fugitive. All this was done in accordance with the preconcerted plan. But the opportunity for doing a little private pilfering was too favourable to be lost, and in the hope of a rich booty, he ransacked the seraglio of the fallen ruler, and even had a girdle worth Rs. 200,000 forcibly taken from the Begam of Prince Muhammad Kasim, sister of

Prince Kamran. The insulted lady sent to her brother Kamran the rent garment from which the girdle had been torn, and demanded revenge. On hearing the news of this gross outrage, Kamran's fury knew no bounds; even Fatah Khan was so indignant that he sent to his brother a bitter message declaring that there was now no longer anything between them but hatred to the death. Finding that he had brought himself to so dangerous a pass, Dost Muhamad thought it prudent to retire awhile from public life, and made good his retreat to Kashmir, where he found refuge with Muhamad Azim Khan. But Kamran's gloomy hate was not thus to be balked. He had for some time been jealous of Fatah Khan's power and prestige, and now believing or affecting to believe, that he had been privy to the outrage committed by his brother, he suddenly laid hands on the veteran leader in Harat, and had his eyes put out. Blind and helpless, the once famous soldier and statesman made his way to Kandahar to the presence of the King, who is said to have wailed aloud at the piteous sight. The Barakzai clan, under the guidance of their chiefs, the seventeen powerful sons of Paima Khan, resolved that the Saddozai house should be rooted out of the land, and that no Durrani king should in future rule Afghanistan, but instead the high-born Saiyad Mir Wa'iz should be king. Shah Shuja, who was then at Peshawar, having information of this resolution, suddenly made a descent upon Kabul, and put to death the unoffending Saiyad, who had thus been put in nomination for the throne. This wanton murder of a man of sacred character and high repute, alienated from Shuja all those who might even have been disposed otherwise to favour his cause. The popular indignation expressed itself in a general rising, and Shah Shuja, finding himself unable to meet the gathering storm, got away to the Panjab (1808) and recommenced the now familiar life of exile. Meanwhile, as though the catalogue of Saddozai atrocities were not yet long enough, Kamran had again laid hands on Fatah Khan at Haidar Khel, near Ghazni, and put him to death with cruel tortures. Upon this all the Afghans with one accord declared the Saddozai family enemies of their race, and the whole land broke into revolt. Mahmud Shah and Kamran fled to Harat, where the former soon after died.

*Barakzai Predominance.*—In the division of the provinces amongst themselves by the sons of Paima Khan, Kabul and Ghazni fell to the share of Dost Muhamad Khan, who was the leading spirit of the Barakzai faction. The disorder that had so long prevailed had reduced the kingdom of Ahmad Shah to the provinces of Kabul, Ghazni, Kandahar and Peshawar. Attock and the country East of it were now included in Ranjit Singh's kingdom; Balkh had been annexed by the Amir of Bukhara; the Amirs of Sindh had asserted their independence and Harat was in the hands of Prince Kamran. What remained of Afghanistan now fell to the Barakzai. Meanwhile Shah Shuja after having been unwillingly relieved of the famous Koh-i-nur diamond by Ranjit Singh, betook himself, in 1809, to the protection of the British at Ludiana, and a

monthly pension of Rs. 4,000 was there assigned to him. But his eager and ever-present longing for the sweets of power made him restless in exile, and ready to embark in any project, that could offer the faintest prospect of success. In 1833 he made an arrangement with Ranjit Singh, in pursuance of which they were jointly to invade Afghanistan. In this enterprise the English took no part, beyond allowing Shah Shuja to draw four months' allowance in advance. Marching through Sindh, the rebellious Amirs of which he reduced to obedience, Shah Shuja arrived at Kandahar. The city fell into his hands, and he was investing the citadel, when Dost Muhamad came up by forced marches, engaged, and defeated him. He then made a movement towards Harat, but suddenly changing his course, made his way back to Hindustan without having been able to effect anything. But by this time the Sikhs were becoming or had become masters of Eastern Afghanistan, and it is necessary briefly to notice the events that made them such.

Ranjit Singh, the son of a petty chief, Mahan Singh, had, when only 18 years old, rendered to Shah Zaman the service of extricating his heavy guns from the bed of the Jhelam, on the occasion of that monarch's return to Kabul in 1798, and in return obtained leave to establish himself in Lahore, which city he forthwith wrested from Chet Singh and the other chiefs who then held it. From this time he continued by a skilful and unscrupulous use of force and fraud to add to his possessions, until the whole of the Panjab fell under his sway. In 1804 he bought Attock. In 1809 he filched from Shah Shuja, his guest, the Koh-i-nur diamond. In 1818, suddenly crossing the Indus, he laid hands on the forts of Khairabad and Jahangira, and thence marching to Peshawar, forced the Sirdar, Yar Muhamad Khan, who held it for his brother, the Amir Dost Muhamad, to fly to Khaibar. But finding himself not yet in a condition to hold this turbulent charge, he shortly fell back, whereupon the Sirdar resumed occupation. In 1821 he made the forts of Mankera and Leiah his own, and appointed the Nawab of Mankera to the governorship of Dera Isma'il Khan district. In 1824 a Sikh army, under the command of Hari Singh (Nalwa), marched for Peshawar and after a final fierce fight, in which Phula Singh (Akali) was killed, and victory was only gained by the personal bravery of Hari Singh, entered that city on 20th March 1825, its Durrani ruler, Muhamad Azim Khan, having taken to flight. In 1825 the Sikh arms were carried into the Banu District. Four years after this, Saiyad Ahmud Sahib, commonly called the Mian Sahib, appealed to Muslim fanaticism with such success that a religious war (jihad) against Sikh domination blazed through the land. The Saiyad established himself in Yusufzai, and ever since that day Sitana, on the slope of the Mahaban, has been a fastness of fanatics. But the most frenzied efforts were of no avail to shake off the Sikh's strong grip, and the fierce zealot was at last (1831) killed in battle at Balakot in Hazara. Henceforth the whole of Eastern Afghanistan, that is Peshawar, Hazara and the Derajat, became Sikh territory, though, save in Peshawar, no standing Sikh garrisons were maintained. The Amir's refractory brother, Sultan Muhamad Khan, was



put in charge of Peshawar, and by this stroke of policy, the Amir's efforts to stir up a religious war against the Sikhs were greatly baffled. Ranjit Singh's character for ability and political sagacity is usually rated high, but it may well be doubted, if he gave any proof of these qualities in pushing his conquests West of the Indus. That river was his natural boundary on the West, and all additions made beyond that, while they cost him much blood and treasure, and the life of his ablest general, Hari Singh, could possess no stability and confer no strength. The Maharaja himself, alluding to Peshawar, used to say, "Hari Singh has hung round my neck a necklace of sharp knives."

We are now brought to the date of the English expedition against Afghanistan; and here it will be interesting to compare the English version of this affair with that commonly received in Afghanistan, and to observe how the latter supplies some explanation of events, the significance of which is otherwise, severely to be understood. A summary of the historical or English account is as follows:

Dost Muhamad Khan, despairing of his ability to regain, without help, the provinces torn from him by Ranjit Singh, applied to the Amir of Bukhara and the Shah of Persia. The Court of Persia was at that time a focus of political intrigue. Russian and English interests were there competing with each other in bitter rivalry, and the course taken by English statesmen in the transactions now described, was largely determined by the supposed necessity of maintaining English ascendancy. It was in pursuance of this policy that the English had furnished arms and money to the newly-established monarch Muhamad Shah, who, with the assistance of British officers, was enabled greatly to improve the discipline and efficiency of his army. His views as to the employment of the increased force with which he was thus armed, were not, however, precisely the same as those of his English friends. His cherished desire was to re-assert over the Afghan provinces the Persian sway; and in 1835, encouraged by the approval of Russia (whose ulterior designs were much respected), and undeterred by the remonstrances of England, he prepared to invade Afghanistan with the intention of annexing Harat, Kabul and Kandahar. A message was received from the Chiefs of Kandahar, relatives of Dost Muhamad Khan, declaring their willingness to give up that city to Muhamad Shah, and suggesting that both parties should thereafter join forces, and march down to Dehli after the example set by Nadir Shah. The bearer of this message was received with marked consideration, and a favourable answer returned by the Shah, while his Wazir assured the English envoy (Mr. Ellis) that there was no serious intention of acting upon the suggestion. In September 1836, Muhamad Shah marched on Harat, and after reducing the fort of Ghorian, and, in accordance with Russian and against English counsels, rejecting overtures made by Prince Kamran, invested that city. An attempt was now made to discover the intentions and line of policy of Dost Muhamad Khan, and for this

purpose Major Alexander Burnes was accredited to the Court of Kabul. But the astute Amir, intent upon deep intrigues, and in close communication with Persia, dismissed the English envoy with an ambiguously worded reply. The Governor General then wrote to the Amir offering to bring about a peace between the Amir and Ranjit Singh, and to secure the former in the possessions he then held, on condition of his abandoning all further attempts to the west of Afghanistan. This offer was repeated without eliciting any reply. It was then that the English, urged by the ever-present jealousy of Russian movements, a jealousy which the Czar's repeated disclaimers of any unfriendly purpose failed to allay, determined to interfere. Shah Shuja'-ul-Mulk, thus an exile in British territory, was the rightful claimant to the throne of Afghanistan, according to English ideas of rightful succession, and English statesmen were induced to believe that his well-wishers in that country quite outnumbered his active foes, the Barakzai. Moreover, the warlike ruler of the Punjab, was then at war with Dost Muhamad Khan, and naturally therefore, on excellent terms with Shah Shuja. What then could seem more easy of accomplishment than the restoration of Shah Shuja, with the help of Ranjit Singh and the English? And what more certain than that English influence would thus become paramount in Afghanistan, which would then form a barrier between British India and the kingdoms of Western Asia, where Russian intrigue was all-powerful? Accordingly on the 26th June 1838, a tripartite engagement was entered into between Shah Shuja, Ranjit Singh, and the English Government, in pursuance of which an English force marched for the Indus. Meanwhile an assault upon Harat by Muhamad Shah had been repulsed with heavy loss, and the regular investment resumed. On being warned, however, by Colonel Stoddart, that further hostilities against Harat would draw down upon him the high displeasure of England, the Shah at length agreed to raise the siege, and on the 9th September, without making peace with Kamran, commenced his return march to Persia. In March 1839, when it was already known that an English army was on the march for Afghanistan, the Czar gave unequivocal proof of friendly dispositions by recalling the Russian representative, disavowing his policy, and informing the English Government of the intrigues carried on by the Kandahar chiefs. On 22nd February 1840, an English force of 19,350 men, accompanied by 6,000 men under Shah Shuja marched from Siwan, and reducing, on their way, the refractory chiefs of Sindh and Belochistan to obedience, passed through the Bolan pass for Kandahar. After a toilsome march, in which the want of water was seriously felt, Kandahar was reached on the 4th May, and four days after, the hostile chiefs having all fled, Shah Shuja was there declared king of Afghanistan. After six weeks' halt, a strong detachment marched by way of the Tarrank to Ghazni, which was taken by storm on 23d July. Dost Muhamad Khan was now willing to treat for peace, but finding himself unable to accept the hard terms offered, and still less able to stand his ground, he got away to Turkistan, after suffering the loss of his artillery. The victorious army now entered Kabul,

and with the exception of a few Ghalzai mountain chiefs, the whole country submitted to Shah Shuja. The object of the expedition being thus accomplished, the greater part of the army returned to India, a smaller portion remaining till Shah Shuja should be firmly established. Meanwhile the fugitive Amir had met with scant courtesy from the Amir of Bukhara, to whom he applied for help, with the irrelevant result of being instantly hurried away to jail. Finding soon afterwards some means of escape, the undaunted chief again contrived to raise a few troops, with whom he twice engaged the British, at Bamian and at Ghorband, and was on both occasions worsted. He then surrendered himself in Kabul, was sent to Hindustan, and confined to the limits of Ludiana, where he was allowed an annual sum of Rs. 200,000. The sullen quiet of Afghanistan continued to be, from time to time, disturbed by local outbursts, and in October the disturbances assumed such a character that communications between Kabul and Jalalabad were interrupted. General Sale, sent from Kabul to disperse the insurgent bands, with difficulty made his way to Jalalabad, and was there closely invested. Suddenly the flames of revolt burst out on every side. On the 2nd November 1841 occurred the murder of Sir Alexander Burnes at Kabul. Even then a determined decision might have arrested the ruin that was impending, but the moment for action was lost. The British garrison, depending upon the promise of Muhamad Akbar Khan, marched out into the wintry wilds for Jalalabad. At once the treacherous son of a treacherous father summoned the clans from all sides, and they were not slow to obey the call. Of that struggling band of 4,500 fighting men, and 12,000 camp-followers, one man alone, a doctor, succeeded in reaching Jalalabad, to bring the cruel news of the utter destruction of the army. In Ghazni, an outbreak took place. In Kandahar, Safdar Jang, the grateful son of Shah Shuja, attacked General Nott but was driven off with loss. The universal collapse was fitly concluded by the death of Shah Shuja himself, who was shot by some partisans of the Barakzai, as he was leaving the Bala Hisar.

This disaster wrought a change in the British policy. It was determined that, as Shah Shuja was dead, there was indeed no further need of interference in the affairs of Afghanistan; but it was necessary to free the British prisoners, drive out the perjured Muhamad Akbar Khan, and vindicate the British name and prestige. Accordingly, a second expedition, under the command of General Pollock, set forth for Kabul, which was entered on 12th September 1842. General Nott, marching by another route, destroyed the forts of Kalat-i-Ghalzai, Girishk, and Ghazni. The prisoners being released and Muhamad Akbar Khan driven across the mountains, the English force withdrew. Dost Muhamad Khan was then released and dismissed with honour.

Now for the popular account of these transactions. This tells us that when the news of the approach of the English army to Khan-

dahar was received, the rumour every where ran and gained credence that the Sikhs were also about to invade in force from Peshawar. Great was the tumult raised by this report. The moollahs went through the land preaching a religious war. On all sides were heard wild songs and chants, celebrating Afghan glories and prowess in past ages, and inciting the people to fierce efforts. From village to village ran the white banner of the crescentade, and all the land was in a flame. Animated by this fanatical spirit, 14,000 horsemen and 3,000 footmen gathered in the neighbourhood of Ghazni, and offered a determined though ineffectual resistance to the English. When Ghazni was taken, Ghulam Haidar Khan was let down from the citadel by ropes, and took refuge with the Wardag tribe. The Ghalzai were intent upon fresh measures of hostility, when some 18 days after the fall of Ghazni, Shah Shuja's assurances that the British had no other object than to restore to him the throne of his ancestors, and that so far from having any sinister designs upon Afghanistan, they purposed, after securing him in power, to march upon Peshawar and drive out the Sikhs from the Eastern provinces, completely changed the aspect of affairs. Upon these terms many of the Afghan Chiefs were prepared to welcome Shah Shuja, and in fact gave in their allegiance to him. The gathering clans were dismissed, and the British allowed to march almost unmolested to Kabul, while Dost Muhamad Khan and his sons, deserted by almost all, scattered in various directions. The late Amir, with 400 horsemen, took refuge in the Kohistan; Muhamad Akbar Khan fled to Turkistan; Sher 'Ali Khan and Muhamad Khan got away to Zurmat, and Shams-ud-Din Khan, Muhamad Afzal Khan, and Sultan Khan strove to raise the Ghalzai clans. Some time after, Shah Shuja, by lying arts and promises, lured Dost Muhamad Khan to Kabul, and then, averring that he had voluntarily surrendered himself, made him over to the English, who sent him away prisoner to Hindustan. This outrage so exasperated the Barakzai tribe and the Jabbar Khel clan of the Ghalzai, (connected by marriage with the captive Amir), that they were on the point of taking up arms. The time, however, was not yet ripe for action, and for two and a half years longer the deceitful appearance of calm continued to delude British officials into a fancied security. Various causes conspired to bring about the final catastrophe. The deportation of Dost Muhamad Khan furnished the Barakzai Chiefs, and Muhamad Akbar Khan in particular, with an occasion which they failed not, by assiduously working upon Afghan pride and fear, to improve to the utmost. Shah Shuja himself wearied, as would appear, of the continued presence and interference of the English, and humiliated by popular gibes that ascribed the sovereign power to the "Company," is said to have secretly warned several influential chiefs (among others, Abdulla, Achhakzi), Aminulla Khan (Tajik) of Lohgar, Mihtar Musa Khan, 'Aziz Khan, and Muhamad Shah Khan, influential Maliks of the Ghalzai, Mulla Aziz of Deh-Afghani and others that the English intended to banish them as they had done Dost Muhamad Khan. Yet more mischief was done by an extravagant but readily-believed rumour that the English had given orders for all women to be allowed perfect liberty of action, so

that they might live with whom they chose ; to an Afghan, whose first article of the creed of honour is the strict seclusion and subordination of woman, the bare suggestion of such a possibility was maddening. This rumour seems to have the more readily obtained credence in consequence of the notoriously scandalous relations existing between not a few of the invaders and Afghan women of good family. The frequent visits of these last-named to the camp gave rise to the most grievous heart-burning and hatred. The popular mind being in this inflammable state, there was not long wanting an occasion of outbreak. Near to the city was the tomb of Saiyad Mahdi ('Atish-nafs), held in great reverence by the people. Without the knowledge of the responsible officers, some troopers had tethered their horses inside the enclosure, to the great indignation of the Saint's votaries. Muhamad Shah Khan gave out that the insulted Saiyad had appeared to him in a vision, had bitterly upbraided the men of Kabul for allowing such a profanation of his tomb, and called upon them to lose no time in attacking the sacrilegious Kafirs who were doomed to a sudden destruction. The pent-up fury burst forth ; and Kabul was in the hands of a fanatic populace. The impulse thus given, the movement became general. Blow followed blow. The English force, struggling through the deep snow to Jalalabad was attacked at Tezin and Gandamak by the Ghalzai under Muhamad Shah Khan and other chiefs, and perished almost literally to a man. Mihtar Musa Khan (Suleiman Khel) stirred up revolt in Ghazni, where, after some desultory fighting, the English were persuaded to trust Afghan promises, and in the hope of an unopposed march, set out for Jalalabad. Then was again enacted the dismal tragedy already described. Blinded by snow-storms, bewildered in a strange country, and overcome with cold and hunger, the toiling fugitives were set upon by hordes of Ghalzai. The few who escaped death were made prisoners. The Ghalzai chiefs then went up to Kabul, of which they continued to hold possession, after the assassination of Shah Shuja, until the avenging army retook it. As already mentioned, Dost Muhamad Khan was then released, and returning to Kabul, resumed undisputed sway. Such is the Afghan account of the events that have left, in that country, so unfavourable an impression of the English.

The Barakzai now remained masters of Western Afghanistan, with the exception of Harat, where the Saddozai prince, Kamran, still maintained himself. After the murder of that prince in 1842, Harat was ruled by the assassin Yar Muhamad Khan (Alikozai), and after him, by his son Saiyad Muhamad Khan.

The latter fell into madness and brought the affairs of Harat into fearful confusion, in the midst of which Isa Khan (Kohi) siezed upon the power, only to have it shortly wrested from him by the Sirdar Sultan Ahmad Jan, son of Sirdar Muhamad Azim Khan, and nephew of the Amir.

In 1850, the Amir and his eldest son, Muhamad Afzul Khan,

crossed the Hindu Kush and subdued Khunduz and Balkh, after which they began operations against Maimana, Sir-i-pul and Shibarghan, all of which were shortly added to the Amir's possessions. In 1856 a treaty of offensive and defensive alliance was made between the English and the Amir. In 1862 occurred a series of events which led to the reduction of Harat and which, furnishing, as they do, a fair illustration of the forces upon which depend Afghan politics, are here described. In the beginning of the year, one Abdul Ghafur Khan, the chief of Taimani in the Ghor country, having a feud with a relative living at Farah, a strong fort between Harat and Kandahar, found an opportunity of murdering him. Muhamad Sharif Khan, son of the Amir, and then commanding at Farah, indignant at the high-handed act, demanded and obtained leave from his father to chastise the presumptuous chief. Upon this, Sultan Jan, ruler of Harat, took the side of the menaced chief, and hostilities were only prevented by the intercession of Sultan Jan's wife, daughter of the Amir, who went as a suppliant to her brother Muhamad Sharif Khan, and thus averted the threatened collision. Abdul Ghafur Khan being thus led to suppose that the commander of Farah no longer harboured any ill designs towards him, disbanded his followers, and had scarcely done so, when he was treacherously assailed, and with difficulty escaped to his supporter Sultan Jan. In the beginning of March, Sultan Jan started for Farah, with the determination of re-establishing the refugee chief. At this time, Saifulla Khan, a younger son of the Amir, had charge of Farah, with a few hundred foot and horse and four small guns, but the gates of the town were held by the Farah khans. At first a stout resistance was made to Sultan Jan, who regularly invested the town, but after 19 days some of the local khans threw open their gates to the besieging force and Saifulla Khan had no alternative but to surrender, on condition of the women being respected and the garrison allowed to depart, on giving up their arms. Tidings of this reached Dost Muhamad Khan at Jalalabad, and he at once made vigorous preparations for action. Summoning the chiefs with their contingents from all sides, he marched with all speed for Girishk, and thence crossing the Helmand, marched direct for Farah, which was given up by its new commandant, Mir Afzul Khan, on the 29th June. Thus successful in the immediate object of his enterprise, the Amir now determined to put the finishing stroke to his work of reconquest, by bringing Harat under his power. After meeting and throwing back in confusion Sultan Jan's army, then on its way to raise the siege of Farah, he encamped before the city. During the months that ensued, all the arts of Afghan intrigue and counter-intrigue were actively plied, and there were more than the usual curious and sudden changes of side by chiefs and clans. In April 1863, died the wife of Sultan Jan, daughter of the Amir, and a woman of commanding ability and character, and her death was shortly followed by that of Sultan Jan himself, not without some suspicion of poison. The defence was carried on for some days with vigour and address by Shah Nawaz Khan, son of Sultan Jan, but on the 29th May, the Amir made a determined assault, and aided by the treachery of some part of the garrison, made good his entrance into the city. Scarcely was the news of this important

success fairly abroad, when, on the 9th June 1863, (1280 H.) the Amir breathed his last on the scene of his recent victory.

Sher 'Ali Khan, who had been by his father nominated to the succession, now assumed the supreme authority, leaving Mahomad Sharif in charge of Harat. It soon became abundantly clear, however, that his brothers were little disposed to admit his claim. Mahomad Azam Khan, Governor of Khost, declared in favour of his full brother, Mahomad Afzal Khan, eldest son of the late Amir, and at that time in charge of Balkh. But Azam Khan, deserted by his troops who were ill-affected towards him, soon found himself obliged to fly before Sher Ali Khan and his warlike son. The fugitive Sirdar came into Kohat, where he was received kindly by the Commissioner of Peshawar, and was, by orders of the Government, allowed a daily sum of, at first, Rs. 50, and afterwards Rs. 100, at Rawal Pindi. By this time Afzal Khan was marching down upon Kabul, and the new Amir went forth to meet him. Some fighting took place between the advanced guards of the two armies at Dasht-sufed, but when it became clear that Afzal Khan was not to be easily overthrown in the field, negotiations were opened, and certain terms being mutually agreed to, the rival brothers met at Mazar-i-Sharif, and solemnly took oath on the Kuran to abide by the covenant now made. Notwithstanding this, when, on the next day, Afzal Khan came to his brother's tent to pay him a visit, the Aghan instinct of never letting slip a chance against an enemy, was not to be resisted by Sher Ali Khan, who at once, in defiance of oaths and obligations, laid hands upon his brother and held him a prisoner. This flagrant breach of faith was everywhere reprobated; and Mahomad Amin Khan of Kandahar, Mahomad Sharif Khan of Harat and the other brothers of Sher Ali, repudiating all allegiance to him, ruled each man for himself, while the son of Afzal Khan fled to the King of Bukhara to demand help. It now remains to be seen how Sher Ali Khan will be able to make headway against the difficulties that beset him.\*

A word or two upon the revenue and administration of the country may here be added. The total revenue of all kinds actually raised in Afghanistan, including Balkh, is a crore of rupees, of which about half is realised in Kabul, Kandahar, and Afghanistan proper, and half in Harat and its dependencies. The land revenue, though not heavy, is very faulty in assessment, and rights of every kind in the land are maintained by the strong right arm. As to merchandise, heavy as are the regular dues to which it is subjected, they are a small evil compared with the exorbitant irregular charges of all kinds which a weak administration allows officials of every grade to make, to the manifest prejudice of the revenue, and depression of trade. Justice is considered sufficiently provided for by the appointment of Kazis, whose function it is to give decisions in accor-

\* This was in 1867. Sher Ali Khan has since disarmed all opposition.—*Translator.*

dance with Muhamadan law. In fact, however, these officials notoriously give their award in accordance with the more universally understood law of private interest, and the highest bidder gains the verdict.

Meanwhile Eastern Afghanistan had, by a rapid succession of events, passed from the hands of the Sikhs into those of the English. With the death of Ranjit Singh (June 1839) began a period of turbulent disorder that, passing rapidly from stage to stage of development, quickly culminated in the total overthrow of the Sikh power. Scarcely had the spiritless and incapable Kharak Singh, the successor of Ranjit Singh, been imprisoned by Nau Nihal Singh, when the deposer was himself killed (November 1840) by the fall of a gateway upon him. Prince Sher Singh succeeding, distinguished himself by the murder of the Rani Chand Kor and, in 1844, himself, with his chief minister Dhiyan Singh, met with the same fate at the hands of the Sirdars Lahna Singh and Chet Singh (Sindhanwalia). The Sikh army now played the Pretorian part of setting up and pulling down ruler after ruler, as rival candidates for the dangerous honour outbid each other in bribes and promises. In turn, Suchet Singh, Hira Singh, Kanwar Peshawara Singh, Sirdar Jawahir Singh grasped for a moment the coveted sceptre, and paid their lives as the price. Lal Singh, made chief minister through the intriguing arts of Rani Jindah, mother of Dalip Singh, the youthful sovereign, now came to power, and thinking to find the army other occupation than that of interesting itself in his fate, determined upon war with the English. On 23rd November 1845, a Sikh army crossed the Sutlej, whereupon Lord Hardinge issued a proclamation annexing the Cis-Sutlej territories. The campaign was decided by the four memorable battles of Mudki, (18th December 1845) when 17 guns fell into the hands of the English; Firozshahr, (21st December 1845), when Lal Singh lost 73 guns; Aliwal, (27th January 1846) in which the English took 50 guns; and Sobraon, (10th February 1846) in which the Sikhs were totally overthrown, and the heroic Sham Singh (Atariwala) and many other famous chiefs killed. These victories, be it observed, must be largely ascribed to the dissensions prevailing in the Sikh camp and counsels. The war thus ended, Lord Hardinge entered Lahore as a conqueror, but far from exacting harsh terms, contented himself with a treaty whereby the Jalandhar Doab, together with Hazara, Kashmir, and certain other mountainous districts were ceded to the English, the remainder of Ranjit Singh's kingdom continuing under Dalip Singh's rule. The services of several British Officers were also placed at the disposal of the Sikh Council for employment in administrative work, and among these specially to be mentioned are, General George Lawrence and Captain (since Sir Herbert) Edwardes. In 1848 the rising of Diwan Mulraj and Chattar Singh brought about the second Sikh war, of which the principal incidents were the siege of Multan, and the final battle of Gujrat, (21st February 1849). This was quickly followed by the



annexation of the Punjab, in which Eastern Afghanistan was included. It was then constituted, as already described, under two Divisions, each presided over by a Commissioner, and five Districts, (besides Hazara,) each of which has a Deputy Commissioner, and several Assistants and Extra Assistants. The annual revenue of Eastern (or British) Afghanistan is about 20 lakhs of rupees.

*Frontier policy and management of tribes.*

In the mountainous districts lying West and North of Eastern (British) Afghanistan, are located many independent Afghan tribes, who have ever been accustomed to look upon the plains as a kind of providentially appointed hunting ground. From time to time, urged by an innate turbulence and rapacity with which religious fanaticism has found itself in admirable accord, bands of these marauders have swooped upon the country beneath, and swiftly secured at once their booty and their safety in their wild fastnesses. Since the time of the British supremacy it has been usual, on the occasion of an exceptionally sweeping foray, to send an armed force to chastise the offending tribe. Several such demonstrations have been made against the Hassanzai and the fanatic Hindustanis established at Sitana and on the Mahaban slopes. Such an occasion was that of Sir Sydney Cotton's expedition in 1858, when the Amazai and Jaduns engaged not to allow the Hindustanis to settle at Sitana, where they kept up a disturbance on the British frontier. In breach of this engagement, the Hindustanis were in 1861 again allowed to fix themselves at Malka in Chamla territory, and thence annoyed and injured British subjects. Hence arose the Ambela campaign of 1863, in which some severe fighting took place, especially on the 26th October 1863, the men of Chamla being helped by those of Bunher and Swath. Finally, the villages of Ambela, L'alu and Malka were burnt, and hostages taken from Chamla and Bunher in guarantee of their promise not again to permit a settlement of the fanatics in their land.

The Mahmands of Pandjali and Musazai, holding both sides of the Swath river near the British boundaries, have, in like manner, given trouble by robbing and harassing British subjects. In 1861 their chief, Sirdar Nawab Khan, voluntarily submitted and made reparation. In 1863 the Musazai and some other Mahmand clans, led by Sultan Khan, son of S'adat Khan of L'alpura, made a regular attack on that part of British frontier, but were met and driven back by a detachment of troops. This affair was concluded by Sultan Khan's being taken prisoner by the son of the Kabul Amir.

The Afridis, as brave and turbulent as they are savage and ignorant, hold the hilly country along the frontiers of Peshawar and Kohat Districts, from Khaibar to the Khattak hills, and the passes between the two districts just mentioned. They have several times been punished for their reckless aggression, but are still occasionally trouble-

some. South of these, partly within the Kohat District, but chiefly outside its boundaries, are the Urakzai.

Specially to be mentioned for their troublesome character, are the Wazir tribes, more particularly described in Part II, Chapter 4, where will be found a detailed account of the expeditions against them.

South of the Waziri and Bhattani are the Shirani, who in times past have more than once disturbed the frontier, but are now quiet.

Of the Baloch tribes on the Western border of the Dera Ghazi Khan district, the Marri have often stirred up strife.

The character of all these frontier tribes is revengeful, passionate, headlong, and fanatical, and, in addition, they are simple and ignorant. In dealing with them, therefore, patient tact is essential, but on the other hand, there are occasions when chastisement should be sudden and sharp.

As regards the closeness of their connection with British territory, they may be classed under two categories, viz., those whose dealings with British subjects, or the pasturage of whose flocks and herds make them greatly dependent upon freedom of access to lands within the boundary; and (secondly) those who live wholly in the mountains, and have no relations with the plains. When any crime or outrage is committed in the territory by any of these hill-men, it is first to be ascertained to what clan the offenders belong. Though this is no secret in the hills, the word of a spy should be confirmed from several independent sources. If it should then appear that the clan or tribe implicated is so dependent upon free communication with the plains as to make it likely that, on pressure being applied, it will deliver up the criminals or make restitution or reparation, as may be desired, a message should be sent to the Maliks calling upon them, within a prescribed period, either to take such action by way of delivering up the guilty, making restitution of property stolen &c., as may be fitting in each case, or if they deny their chargeableness, to appear in person and clear themselves, and warning them that failure to comply with the terms of the message, will be followed by a blockade of the clan or tribe, no member of which will be allowed to enter or remain in British boundaries under pain of arrest and imprisonment, and forfeiture of property. The steady pressure of inconvenience, sometimes amounting to hardship, will in due time reduce the offending tribe to submission, when the offence should be pardoned on the payment of such money indemnity as may be suitable. Where, however, the clan concerned is no way dependent upon free communication with British territory, the course usually taken is quietly to await an opportunity of laying hands upon some of the men, cattle or property of the clan, and, thereupon, to send a message informing the clan of the charge that lies against them, and demanding, as a condition of the release of the men and

property so seized, such reparation or amends as the case may require. Though this method is often successful, it certainly gives rise to much irritation and ill-will, and is further objectionable on the ground that it not only punishes the innocent who are near at hand, and the guilty who are remote, but also involves a guile and dissimulation that have an unpleasant savour of cunning and treachery—tactics that are, indeed, in perfect accord with the usages of the tribes dealt with, but scarcely beseem the dignity and honor of a powerful and civilised administration. In such cases it may, therefore, upon the whole be thought better to adopt the open, straight-forward course of first giving to the accused clan notice of the offence charged against its members, and thereafter, failing exculpation or compensation within a reasonable fixed period, resorting to force.

The above are the general principles that, modified in application by the circumstances of each case, are of general application, and it will be seen that they assume the responsibility of each clan or tribal division for the acts of each and all of its members. The necessity of maintaining this solidarity and corporate responsibility of the clans will not be disputed by any officer who has had frontier experience, for the cases are few indeed in which the individual perpetrator of an outrage can be reached. Care, however, should be taken that the weight of responsibility should, in the first place, be cast upon the section (khel) of the clan with which the delinquent is more closely connected and only afterwards upon the clan in general. For such a purpose, the genealogical tables and other details of each clan and tribe, set forth in Part II will be found of great use.

When, as occasionally happens, repeated acts of misconduct require the despatch into the mountains of a military force to chastise some refractory tribe, the nicest caution is required to allay the suspicions and thus avoid the hostilities of other tribes, which are always exceedingly apt to misapprehend the purpose of such a movement, and jealously to resent any suspected ulterior object. It is hardly necessary to insist upon the supreme importance of the strictest faith and probity in all dealings with hill-tribes.

The frontier line is guarded by large bodies of troops, stationed at the cantonments of Peshawar, Kohat, Banu, Dera Isma'il Khan and Rajanpur (Dera Ghazi Khan), in addition to a strong force of military police for the outlying posts of the Districts. A chain of small forts, each of which is occupied by a military detachment, is carried along the boundary, and thus, on the occasion of a raid or criminal outrage, pursuit can be readily made, or escape to the hills cut off.

It will readily be supposed from the above sketch of the frontier tribes and their marauding proclivities that the revenue of the Frontier Districts is far from equalling the expenses of their occu-

pation and administration, but it should be remembered\*that the protection of this frontier means the protection of the whole of Hindustan from such visitations as those of Taimur and Nadir Shah.

As to the situation of the present line of frontier, considered as a line of defence against a foe advancing from the West, it is, in the author's opinion, if not the best conceivable, yet exceedingly good. Such an enemy could only reach the frontier after marching through a wildly rugged country, inhabited by a warlike race that could scarcely be other than bitterly hostile, and, at the best, quite incapable of furnishing supplies for a large army. The defending force, on the other hand, could be readily and rapidly reinforced, and could draw supplies from the unlimited resources in its rear. Even supposing an invading army to have overcome the almost insuperable difficulties that would oppose themselves, and to have struggled to the frontier wearied and worn by toil, privation and incessant fighting, as they needs must then be, is it conceivable that they should for a moment withstand the onslaught of the fresh, well-provided host that would be marshalled to receive them in the plains? An advance of the frontier-line to the West of the Kais (Suleiman) mountains would be greatly to the disadvantage of the defending force, inasmuch as the distance of its base of operations would greatly increase the difficulty of furnishing reinforcements and supplies, and would involve much heavy and toilsome marching, while the attacking force would be to the same extent relieved. If, indeed, the boundary were the Hindu Kush on the North, and the Koh-i-Siah on the West, the invading army would be confronted with even greater difficulties and obstacles than at present, and although the occupation of this new country would doubtless at first be attended with some disturbance, yet the advantage of extended trade with Central Asia and of better government, would be immensely to the ultimate advantage of all. So far, however, is the policy of the British Government, as is well known, from being an annexation policy that perhaps the only conceivable circumstances that might bring about such a rectification of frontier, are the perfidious hostility of the ruler and people of the intervening territory, or an attempt by some powerful foe to gain possession of it from the North. In such a case the Government of India might legitimately assert a claim that would revive the ancient close connection between India and its former subject-provinces of Kabūl and Kandahar.

List of military out-posts established along the line of frontier from Kohat to Dera Ghazi Khan for the purpose of checking the depredations of the hill-tribes.

No.	District.	Outpost.	PUNJAB IRREGULAR FORCE.		FRONTIER MILITIA.		TOTAL.	
			Sabres.	Bayonets.	Mounted.	Foot.	Sabres.	Bayonets.
1	KOHAT.	Bahadur Khel ...	37	83	..	..	37	83
2		Lattambar ...	9	23	..	..	9	23
3		Nari ...	8	16	..	..	8	16
4		Banda ...	5	..	..	..	5	..
5		Lachi ...	5	..	..	..	5	..
6		Gadda Khel ...	5	..	..	..	5	..
7		Gummat ...	2	..	..	..	2	..
8		Muhamadzai ...	2	15	..	..	2	15
9		Kuttal ...	2	22	..	..	2	22
1	BANNU.	Dhammi ...	..	..	18	10	18	10
2		Gumatti ...	..	..	9	14	9	14
3		Kuram ...	9	10	2	..	11	10
4		Burj bara ...	..	..	7	14	7	14
5		Jani Khel ...	54	70	2	..	56	70
6		Tajori ...	..	..	9	4	9	4
7		Tochi ...	..	..	7	14	7	14
8		Wali ...	..	..	9	4	9	4
9		Khairu Khel ...	..	..	10	5	10	5
1	DERA ISMAIL KHAN.	Derrah Bain ...	..	..	6	47	6	47
2		Aman khel ...	..	..	4	..	4	..
3		Mulazai ...	..	..	16	12	16	12
4		Kot Nasrat ...	..	..	20	10	20	10
5		Tank ...	42	47	10	..	52	47
6		Tittor ...	..	..	20	10	20	10
7		Dabra ...	..	..	8	7	8	7
8		Gomal ...	18	22	2	..	20	22
9		Murtaza ...	..	..	9	8	9	8
10		Luni ...	..	..	20	10	20	10
11		Zarkani ...	..	..	20	10	20	10
12		Draband ...	42	12	2	..	44	12
13		Shah Alam ...	..	..	8	8	8	8
14		Chaudwan ...	..	..	4	..	4	..
15		Kot Tagga ...	..	..	4	8	4	8
16		Gurwala ...	..	..	6	..	6	..
17		Daulatwala ...	..	..	6	..	6	..

No.	District.	Outpost.	PUNJAB IRREGULAR FORCE.		FRONTIER MILITIA.		TOTAL.	
			Sabres.	Bayonets.	Mounted.	Foot.	Sabres.	Bayonets.
1		Gangher	...	...	4	...	4	...
2		Choli	...	...	4	...	4	...
3		Viddaur	...	...	4	...	4	...
4		Batil	...	...	4	...	4	...
5		Nurpur	...	...	4	...	4	...
6		Mahodi	...	...	8	2	8	2
7		Mangrotah	...	...	16	7	16	7
8		Jokh Budhu	24	58	4	...	28	58
9		Vehowa	...	...	5	...	5	...
10		Bhandowala	...	...	11	9	11	9
11		Drigri	83	25	18	...	101	25
12		Asni	83	22	3	...	86	22
13		Karm-ka-Thul	...	...	5	...	5	...
14		Lalgoshi	...	...	16	6	16	6
15		Tajtiani	...	...	5	3	5	3
16		Muhamadpur	...	...	13	6	13	6
17		Rum-ka-Thul	...	...	8	5	8	5
18		Harrand	49	40	17	6	17	6
	DERA GHAZI KHAN.				2	...	51	40

## PART II.

### AFGHANISTAN AND ITS TRIBES.

This part shows the descent and genealogy of each of the tribes (whether of Afghan or other race) inhabiting Afghanistan, with some account of the manners, customs, habitat and history of each.

#### CHAPTER I.

##### *An enquiry into the origin of the Afghan race.*

The legends current amongst the Afghans as to their origin and early history, have been embodied in the Makhzan-i-Afghani, which thus traces the lineage of the race. Yahuda (Judah), eldest

son of Hazrat Ya'kub (Jacob) is the remote progenitor, the more proximate being Saul surnamed Talut, descended from Yahuda in the fifth generation, and crowned King of Israel by Hazrat Ashmuel, 1095 before Hazrat Masih (B. C.). The story runs that when Saul Talut, having repented and received pardon of his sins, was making over charge of the kingdom to Daud, and preparing for the death he knew to await him in battle with the heathen, he recommended to Daud's special care, two of his wives then pregnant, who, he predicted, would each give birth to a son destined to become famous in wisdom and in war, and from whom should spring a mighty and countless race. In due time each of the wives brought forth a son on the same day, and Hazrat Daud named the one Irkhiya and the other Irmiya. Both grew up to be goodly men, and, in course of time, Irkhiya was appointed by the King prime minister, and Irmiya, Commander-in-Chief, in which posts both obtained a great renown. Each had a son, Irkhiya's being 'Asaf, and Irmiya's Afghana, and on the death of the parents, these sons succeeded each to his father's dignity, in which they were confirmed by Hazrat Sulieman when he came to the throne. By and by, 'Asaf's beneficent sway was extended over all known lands, while nothing was done without consulting Afghana, whose dread was upon men, genii and animals. When the Bait-ul-Mukaddas (Holy Temple) was built at Yaurshalim (Jerusalem), the work was entrusted to Afghana, to whom Sulieman deputed power over thousands of door keepers, janitors and demons, so that the temple was completed in 40 years. From these demons (deo) Afghana, we are told, learnt the Pushtu language, though another legend has it that Afghana himself invented the language, in order that he might be able to hold converse with the genii in Solomon's presence without the monarch's understanding what was said. Nor was the hero less famous as a father, for his family far outnumbered any family of earth, and included 40 stalwart sons. Both the brothers continued, up to their death, to enjoy high power and dignity among the children of Israel, and also in the countries of Rum and Sham, and their children's children were very many in the land. When many years later, Bakht Nasar (Nebuchadnezzar) laid waste the Temple, and led away into captivity the children of Israel, the descendants of 'Asaf and Afghana were scattered abroad, some (especially the lineage of the latter) taking refuge in the mountains of Ghor, Fairozah and Khurasan, others in Arabia, where they are said to have been called Suleimani, because of the close connection of their ancestor with the great King. Those who were settled in Ghor and the parts of Khurasan increased and multiplied, and waged war on the surrounding heathen with right good-will. Amongst those who made Arabia their home, Khalid ibn Walid became famous as a warrior, conquered many lands, and received the title of Saif-ullah. On the prophet's flight to Medina, this same Khalid invited down several of the Afghan Chiefs of Ghor to help the holy cause, and among those who thus came was Kais ibn 'Ais, whose descent is

unimpeachably traced from Adam (63 generations), through Abraham (45 generations) and Saul (37 generations). All these Afghans were converted to the faith, and Kais, in particular, soon came to stand high in the regard of the prophet, who made him many gracious promises and bestowed on him the name of 'Abd-ur-Rashid, as well as the title of Malik. Both Khalid and Kais distinguished themselves by doughty deeds in the expedition against Mecca, no less than 70 of the rebellious Kuresh falling by the hand of Kais alone. The approving prophet foretold that they should be the progenitors of a great people that should uphold the banner of Islam through all ages, and should stand firm through all changes and evil fortunes as the foundation-timber or keel of a ship, which is called "pathan." From that day Kais 'Abd-ur-Rashid and his descendants have borne the name of Pathan. The Chief afterwards returning to Ghor, there introduced the true faith, and all real Afghans are descended from him.

Such are the legends embodied in the *Makhzan-i-Afghani*, which is now regarded as sufficient authority for their acceptance. And what then is the value of this authority? The *Makhzan-i-Afghani* was written about 1030 H. by Khan Jahan (Lodi), an Afghan noble of the Court of Jahangir of Dehli, with the assistance of his Secretary, Ni'amut Ullah. The author himself tells us that he sent four of his servants (themselves Afghans) to Afghanistan for the purpose of making diligent enquiries as to the origin of the race, and that from information there gained, the descent of Kais 'Abd-ur-Rashid from Saul Talut generation by generation, was clearly made out. We are asked then to put aside the improbability, amounting almost to impossibility, that a trustworthy genealogy should have been preserved for a period of more than 2,000 years, by mere oral tradition—(for surely the survival of ancient records through those ages of darkness and violence is quite remote from reasonable supposition!)—though we know that even now, favourable as are the conditions by comparison, it would be hard to find a man who, from unaided memory, can trace back his descent more than 250 years, and we are to accept this account of lineal descent on the unconfirmed testimony of four Afghan servants. Unconfirmed testimony it is; for the other works quoted in evidence by the author of the *Makhzan-i-Afghani*, viz., *Majma'-i-Insab* (collection of genealogies), *Ma'dan-i-Akhbar-i-Ahmadi* (mine of information of Ahmad), and *Guzida-Jahan-Kusha* (world-expanding exquisiteness), leave the Afghan lineage stranded at Kais 'Abd-ur-Rashid. But when we come to know the object Khan Jahan had in view in compiling his book, and the motives that led to his undertaking it, what residuum of authority that may be considered to attach to the statement of the four servants, dwindles down yet more. This object and these motives are naively set forth by the author himself in an introductory account, which, as it is both curious in itself, and has been in many editions suppressed, apparently from a well-grounded suspicion that it was far from strengthening the book's authority, is worth



reproducing. On one occasion the Persian ambassador, we are told, spoke mockingly of the Afghans as descended from *deos*, and amused the king by giving the following account of their origin. Books of authority, he said, recounted that once king Zuhak, hearing of a race of beautiful women that lived in some far-off Western countries, sent an army thither; which army was defeated by the beautiful women, but afterwards, a stronger expedition being sent under Nariman, they were reduced to sue for peace and gave tribute of a thousand virgins when, on its return march, the army was one night encamped close to a wild mountainous country, there suddenly came down upon it a phantom of terrific aspect, smote and scattered the troops in all directions, and then, in the one night, ravished all the thousand virgins. In due time all became pregnant, and when Zuhak learned this, he gave orders that the women should be kept in the remote deserts and plains, lest the unnatural offspring should breed strife and tumult in the cities. This offspring was the race of the Afghans. This gibing taunt would seem to have touched the jealous self-conceit of the Afghan, and he tells us that he then and there determined to write the book *Makhzan-i-Afghani*. He evidently felt that he held a brief for the Afghan side, and his simple mode of procedure was to claim as an Afghan any ancient hero, real or imaginary, whose name and fame might make his connection worth having. The swelling pride of the Afghan chronicler is not to be restrained by any servile adherence to facts, as will now abundantly be seen.

Though it may seem almost superfluous to spend further time in criticising what can hardly claim to be more than a literary fiction, it may yet be of some interest to point out where the statements above given are contradicted by, or inconsistent with, actually known historical facts.

In the first place, Saul's lineage is erroneously traced from Judah; for from the Old Testament, (I Samuel, ch. 9, vv. 1 and 2) we learn that he was of the tribe of Benjamin. Nowhere in the Old Testament is there any ground for fathering the mythical Irkhiya and Irmiya on to Saul. Mention is made of Saul's sons in the following passages only: I Samuel ch. 31, v. 2—II Samuel ch. 4 vv. 5 to 7—and II Samuel, ch. 9, and a reference to them will show how far they are from furnishing any shadow of confirmation to the legends of the *Makhzan-i-Afghani*. Neither the name of Irmiya nor Afghan is to be found, nor any name at all resembling them, among the list of king David's mighty men, (II Samuel, ch. 23, vv. 8 to 29) nor of Solomon's captains or princes, (I Kings, ch. 4 vv. 2 to 6)—David's Commander-in-Chief was Joab, (II Samuel ch. 8 v. 2,) and Solomon's was first Benaiah (I Kings, ch. 2 v. 35) and afterwards Adoniram (I Kings ch. 5 v. 4.)\* As to the title of "Malik", it is to be observed that the

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\* Then Kais 'Abd-ur-Rashid—Where in the many accounts and authoritative traditions of the life and actions of the Prophet, is there to be found any mention of him? Nowhere.

use of this is not confined to the Afghans, but that the Awans, Malyars and other Hindki designate their village notables by the same name, which, so used, is not found in any book of date anterior to Sultan Mahmud (Ghaznavi). After that time, the Turki Ghulams seem to have been commonly distinguished by that style, and Firishta not seldom uses it of nobles and officers, other than of Afghan race, of the court of the Dehli Kings. As to the name Pathan, there is no such word in the Arabic tongue, nor are the Afghans known by that name save to the people of India. They call themselves "Pukhtun," and are called by the Arabs, Suleimani, obviously from the name of the range of mountains from about which they come. To the people East of the Indus they are also known under the names "Rohela" and "Rasha"; of which the first means inhabitant of the country of Roh, and the last seems to be taken from the common Afghan welcome to a visitor, "harkala rasha" (come ever). Thus much for the Makhzan-i-Afghani, and its tissue of baseless fabrications. To inconsistencies discrepancies and absurdities, obvious on a cursory glance at the narrative itself, it is unnecessary even to allude.

A few words as to the derivation of the words "Pathan," "Pushtun" or "Pukhtun," and "Afghan" are called for. The most probable explanation of "Pathan" is that it is merely a Hindi corruption of "Pushtun". It has also been derived from Patna, where the first Afghans, who made India their home, are said to have settled; from the Hindi words, *pat* and *an* meaning to "come and utterly destroy," a not unapt description of the normal Afghan rule of proceeding; and from Baitan, son of Kais 'Abd-ur-Rashid, whose descendants, the tribe of Lodi, first made themselves conspicuous among the followers of the Musalman invaders of India.

"Pushtun" must be supposed to be taken either from Pasht the name of a region in Ghor where Kais 'Abd-ur-Rashid is said to have settled, or from the Persian word "Pushta," (mountain), from the character of the country inhabited by these people. "Afghan" is the name by which this people is known to the Persian-speaking races. If it were really an ancestral name, it would, in accordance with universal usage in such cases, be commonly used by the people themselves, to most of whom, however, it is absolutely unknown. Clearly, then, the word is of foreign origin, and the account of it given by Firishta is the only one to be offered. He relates that when in 143 H. the Afghans invaded Peshawar, they were helped by some of their fellow-religionists, the Persian-speaking tribes of Ghor, Kabul and Khalj, and that these, on their return, being questioned as to the condition of the Musalmans of the Kohistan (mountainous district), replied, "call not the country Kohistan, but Afghanistan (land of woe), for save outcry and turmoil, nothing is heard there."

The Pushto language would seem, from a comparison of words made by Mr. Elphinstone and others, to be closely related to Zend, Pahlvi and Persian,\* but to have no trace whatever of any Hebrew origin. As to the alleged points of physical resemblance between the Afghans and the Israelites, the oval face, aquiline nose, and general figure and bearing, these are equally common to the Uzbek, the Aimak, the Dhond and the Karral. On the question, therefore, of the Israelitish descent of the Afghans, all that can be said is that Kais 'Abd-ur-Rashid, who, by universally-received tradition, was the common father of all the Afghan tribes, might by possibility belong to one of the ten tribes which, carried into captivity by Bakht Nasar (Nebuchadnezzar), have never since emerged into historical view, but that there is no proof that he was so.

It now remains, before proceeding to a detailed account of the tribes, in few words to trace the Afghans to their present settlements, both in their own country and Hindustan.

The most trustworthy account extant makes Kais to have married Sara, the daughter of Khalil-ibni-Walid, who, so far from being a Jew, was of the Kuresh family of 'Abd-us-Shams. By his wife Sara, Kais became father of three sons Sarban, Ghorghasht and Baitan, the heads of the three great primary divisions of the race and ancestors of all who are allowed to be true Afghans. All accounts concur in stating that at first the children of Kais were settled in Ghor, and afterwards spread to the mountains of Suleiman. When in 705 A. D., Muhamad Kasim 'Imad-ud-Din invaded Sindh he was joined by some men of this race, and in the ninth century, Western Afghanistan being then chiefly under the Samaniya dynasty, we find the mountainous tract of the North-East corner occupied by Afghans.

It was about this time that the Afghans made their first descent upon Peshawar, and thus prepared the way for their final conquest and occupation of that plain. The small force first sent by the Raja of Lahore to resist the incursion was defeated, and a second and larger force afterwards despatched by the same Raja, was forced to retire before the hardy mountaineers who were, on this occasion, helped by a body of 4,000 of their newly-converted fellow-believers of Kabul, Ghor and Khalj. A third Hindu army seems to have obstinately contested the advance of the invaders, and some severe fighting took place between Peshawar and Jamrud. A rebellion of the Ghakars, however, forced the Raja to purchase peace by ceding to the Afghans certain villages in the neighbourhood of Peshawar, and Lamghan (Lughman?) in consideration of which they undertook to protect the frontier from any invading Muhamadan army.

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\* Dr. Trump's Pushto Grammar contains the result of the latest researches as to the position of Pushto in relation to other tongues.

Accordingly they built a fort near Peshawar which they called Khairbar; and during the continuance of the Samaniya power they remained faithful to their engagement. But when Alptagin rose to power, they found themselves unable to withstand his general Sabaktagin, who, again and again, broke upon Peshawar and Multan. The Afghan, Sheikh Hamid, was about this time formally invested by Raja Jaipal with supreme command on the frontier, and from this date, Afghans first begin from time to time to figure prominently. Sheikh Hamid soon transferred himself to the winning side, and was by Sabaktagin continued in the enjoyment of his authority. In the reigns of Mahmud of Ghazni and of Sahab-ud-din, Afghans were largely employed, and took a distinguished part in the invasions of Hindustan. The Wazir (Mu'zud-din) of the last-named sovereign brought down many Afghan families from their mountain homes, and settled them in the country on the banks of the Indus; that country having been devastated by the Muhamadan incursions, and the population exterminated or driven to the mountains, where they afterwards appear as the Swathi, Laghmani, Terahi and Degan. Thus favourably situated, the new settlers failed not to improve the occasion by continually enlarging their limits with the sword, while fresh hordes, pressed by want, or thrust forth by the encroachments of others whose increasing numbers exceeded the available means of subsistence, were ever finding their way to this land of Goshen. A more detailed account of this process will appear under the head of each tribe. It will be easily understood that closer relations would soon be established between the new settlers and Hindustan. Thither, tempted by the promises and prospects offered to the soldiers of fortune, their young men went to fight the battles of the princes who then held sway and, not uncommonly, to rise by force of military courage and vigour of character, to the highest commands. Firoz Shah (Barbak), had many of them in his ranks. The Afghan king Bahlol (Lodi), who gained possession of the throne of Dehli in 855 II., made it his policy to surround himself with as many as possible of his own race, and found no difficulty in persuading numbers of them to exchange their wild mountains and scanty fare for the rich plains and luxurious life of Hindustan. This policy, pursued no less actively by Sher Shah (S'uri), was the means of bringing down so many Afghans, that in those days scarcely a district of Hindustan was without its settlement of "Rohelas." To this day all young Afghans, who, from any cause, find themselves ill at ease in their own mountain homes, come down to Hindustan in the hope of getting military service, or being helped to some post by their successful compatriots. The following Afghan tribes are most numerous and influentially represented in Hindustan: Mandar, Yusafzai, Lodi, Kakar, Khweshki, Sarwani, Urakzai, Karrani.

## CHAPTER 2.

*Account of the descendants of Kais-Abd-ur-Rashid, ancestor of the Afghan race.*

The three Sections of this Chapter will contain the genealogy, and an account of the descendants of the three sons of Kais, who, if we are to believe the history of Ghor, and set aside Afghan legends, was admitted to Islam, together with Shansab, prince of Ghor, at Kufa, in the presence of the fourth Khalif 'Ali, and then received the Arabic name of 'Abd-ur-Rashid. His three sons Sarban, or Sarahban Ghurghasht, and Baitan were the progenitors of the three great primary divisions of the Afghan race. It may be added, by way of explanation, that the affixes, Khel and Zai, indicate a family group or branch of a clan, descended from a common head. Sometimes such a group, by its numbers or close coherence, itself becomes a distinct clan or even tribe.

## Section 1.

*Descendants of Sarahban, son of Kais.*—The legend runs that Sarahban was for a long time without a son, but having adopted Isma'il, son of his younger brother, the god-fearing and devotional Sheikh Baitan, he afterwards became in consequence of the all-prevailing prayers of the Sheikh, the father of two sons, Sharf-ud-din, commonly corrupted into Sharkhabun, and Khair-ud-din, corrupted into Kharhabun.

*(See the four genealogical tables annexed.)*

Abdal, called by the Afghans Audal, the founder of this great tribe, will be seen from the table, to have been the grandson of Sharkhabun, and is said to have received his name from Khwaja Abu Ahmad Abdal Chashti to whom he rendered some service. His father Tarin is said to have nominated him to succeed to the patriarchal headship (dastar-mukhtar) of the house, to the prejudice of his elder brothers Tor and Spin, at the advice of the family *pir* (spiritual adviser). Abdal, dying at the age of 105, was succeeded in the headship by his son Rajar, who again appointed his son 'Isa. 'Isa, passing over his eldest son Mirak, nominated Zirak, so called because of his intelligence. Zirak was minded to pass on the headship to the eldest of his four sons, Barak, but afterwards set him and the rest of his brothers aside in favor of Popal. The incident that led to this is thus related by Major Leech, in his History of the Abdali, and is no bad illustration of Afghan life and manners. The family was removing from one camping-ground to another, and every one was busy with his own cattle and household implements, but Zirak, being then over 100 years old, could not even move. Barak passing by, and seeing his father thus lying helpless, jeered at his helplessness and taunting him with living on

when he ought to die, went on his way and left him there. Alike, the second son, also went away without pitying, or helping his aged father. The third son, Musa, coming by on horseback bid his father mount behind him, but on the old man's protesting that he could not do this without help, this son also spoke bitter words of reviling; he even went so far as to kick his father, and bid him lie there till some wild beast devoured him. Last of all came Popal, the youngest, who, with all respectful care and tenderness, raised the feeble man and bore him on his back to the new settlement. Thereupon Zirak called together the whole brotherhood, related the circumstance, and invested Popal with the turban of authority. He soon after died at the age of 120. Popal was succeeded by his eldest son Habib, with whom his brother Ayub lived in amity—a circumstance worth recording of two Afghan brothers. On Habib's death, his son Bami, a boy of 15 years of age, became chief under the guardianship of his uncle Badu or Bagu, whose daughter he married. Bami considered none of his three sons so worthy as his grandson Bahlol, the son of Kani, who accordingly was the next head of the tribe. Of Bahlol's two sons, Ma'ruf was chosen, and distinguished his ten years of tenure by a continual exhibition of evil temper. On Ma'ruf's death, his possessions were taken and divided by his brothers, without regard to the rights of his widow and posthumous son 'Umr, who for some time were in great straits from absolute poverty. The Abdali then quarrelled with each other about the division of their lands, and the end of their dissensions was that 'Umr was elected to the headship, with power to distribute the lands of the tribe amongst its families. The partition thus made by 'Umr continues in force, as to essentials, to this day. The Barakzai, however, gave evidence of the turbulent spirit they have since so abundantly developed, by refusing to accept his award, revolting against his authority, killing his servants and agents, and themselves laying claim to the chieftainship which, said they, Popal had forcibly and fraudulently laid hands on. 'Umr, however, was able to bring measures to bear upon them which disposed them to hear reason, and, with the Nurzai clan, give hostages for future good behaviour. The elder of 'Umr's two sons was called Malik Saleh, the younger, born about 965 H. in the time of Shah Tuhmasp of Persia and Akbar of India, Asad-ulla, corrupted by the simple Afghans, into Saddu. Saddu, owing to the favourable intervention of the holy man Akku-zahad, was preferred by 'Umr, then 90 years of age, to his elder son, and in presence of the whole clan was, by his father and consenting brother, girded at the loins, in token of his choice and appointment. After the ceremony, the unselfish and spiritually-minded Saleh, commending his children to the care of Saddu, forsook the world, and devoted himself to a religious life. When, eight years after, on 'Umr's death, Saddu succeeded to the patriarchate, the restless Barakzai again expressed by action an emphatic protest, but were again repressed and chastised. Saddu was a just man and mighty in war. He set straight the crooked things with a strong arm, and curbed the swelling pride of the Ghalzai and Hazaras.

When he was become old, he summoned all the tribe, and desired them to chose of his five sons, either Maghdud Khan or Khwaja Khizr Khan, to succeed him. Maghdud Khan, being eldest, was fixed upon, but Saddu dissatisfied with the choice, urged the nomination of Khwaja Khizr, on the ground of a supernatural communication he alleged himself to have received. The tribe, not duly impressed with the heavenly visitation, confirmed their first choice, but, by way of compromise, made Khwaja Khizr the Chief's deputy, an arrangement which allowed of his getting all the power into his hands. His abilities were then seen to be so decidedly superior to those of Maghdud, that on Saddu's death he was invested with supreme authority. To him succeeded his eldest son, Khuda-dad (called by his fellow-countrymen Khuda-kai), on whom was bestowed by Aurangzeb, the title of Sultan. In this chief's time, boundaries were fixed between the Abdali and Ghalzai lands, and thus a long-standing dispute between the two tribes was ended. The manner of settlement was characteristic enough. Two tracts of land, called Goahrai and Amukai, were the matter of dispute, and when no agreement could be reached, both parties met together and engaged to abide by the decision of a herdsman who, on the ground of similarity of names, awarded Goharai to Sultan and Amukai to Malkai, the famous chief of the Ghalzai. The other incidents of Sultan Khuda-kai's tenure of power was his expedition against Zhayub (Zhob) which he plundered and ravaged in true Afghan style. On his return he wantonly and cruelly put to death three boys and a man who were found in a hollow near his tent where they were cowering in fear of the armed throng. His sleep was that night disturbed by a vision of the murdered victims advancing to take his life in turn, and he was warned by a venerable figure in lustrous garments, that his only chance of escaping the consequences of his evil deed was to give place to his brother Sher Khan. This injunction he at once carried out, and thenceforth became merely his brother's deputy. Sher Khan was soon involved in hostilities with the Persian monarch's feudatory ruler of Kandahar, who had given refuge to some fugitives whom Sher Khan's vengeance was pursuing. Sher Khan, having gained a victory at Shahr-Safa, cut off the communications of Kandahar, whereupon the Persian King supported the claims of Shah Husain, son of Maghdud and cousin of Sher Khan, to the chieftainship of the clan, and established him in the village of Shekh, while Sher Khan held Shahr-Safa within 9 parasangs of Kandahar. Hence occurred a split in the tribe. One Khalil (an Allezai), who acted as agent for Mirza Shah Husain, continually passed to and from Kandahar, and intrigues and counter-intrigues were during some years the chief occupation of both parties. At length it was arranged that Shah Husain, with his 40,000 followers, should join a large Persian army, and suddenly fall upon Sher Khan. Before, however, effect could be given to this intention, the emperor of Dehli, who had gained knowledge of it, and who considered it no part of his policy to further the designs of the King of Persia, espoused the cause of Sher Khan, upon whom he conferred the title

of Shahzada. As the tribe was generally more favourably affected to the Dehli emperor than to the Persian King who was a Shia, Shah Husain's prospects now began to decline. Things were at this stage, when there befell an incident that swept away all Shah Husain's hopes. He was one day having an interview with the governor of Kandahar in which the confidential Khalil, who was present, took a much more prominent part than suited his chief's notions of their relative positions. Irritated at this repeated interposition and his evident desire to claim consideration for his cleverness and capacity, Shah Husain angrily addressed him as "slave," and asked how he dared thus to interrupt. Khalil, who was a fine, handsome man, while Shah Husain on the contrary was puny and mean-looking, rudely retorted that a slave was distinguished from one free-born by his appearance. The retort cost him his life, for the infuriated chief, drawing his dagger, stabbed him in open conclave so that he died. Shah Husain was instantly committed to prison by the governor, moved to anger at the perpetration of so violent a deed in the very presence, until the Shah's pleasure should be learned. The Shah directed his release on the ground that he had only justly punished an insolent servant, but though he regained his liberty, he found it impossible to recover his position in the tribe. He afterwards joined Sher Khan, and finally went down to Hindustan. His descendant in the fourth generation, was the well-known Nawab Muzaffar Khan, ruler of Multan, whose principality was laid waste by Ranjit Singh. Shah Husain being gone, the Shah of Persia judged it expedient to come to an understanding with Sher Khan, whom he confirmed in the chieftainship of the Abdali tribe. In the 65th year of his age, this energetic chief met his death by a fall when hunting, having barely had time before breathing his last, to send for Bakhtiyar Khan, of the lineage of Saleh Khan, and confide to his guardianship his son and successor, Sarmast. Sarmast lived to be 50, and was then succeeded by his infant son Daulat Khan, to whom his uncle Hayat Sultan acted as guardian. Soon afterwards the Abdali came into collision with the Persian power, the cause of which is thus related. The governor of Kandahar invited the heads of clans and families of the Abdali to a feast at which were also present many Persian nobles. Wine was introduced, and as Hayat Sultan and those with him were Sufis, they drank freely and talked wildly. By and by the conversation turned upon the relative merits of the women of the two races, each party loudly vaunting the virtues and merits of its own women, and after much foolish talk, it was agreed that seven women of the one race should be exchanged in marriage for seven women of the other. When Hayat Sultan awoke next morning, and recalled to mind what had happened, he was covered with shame, and casting about for some colourable pretext for evasion, readily adopted a suggestion of Malik Mubarik, that the agreement must fall through because an imperative Afghan custom required that suitors should live with their fathers-in-law elect. Upon this seven of the young Persians expressed their readiness to conform, and accompanied the unwilling Afghans to Shahr-Safa. A council of the Maliks being summoned to devise by their collective wisdom some plan of escape from the awk-



ward dilemma, called upon the Persians first to produce their seven women. To which the Persians rejoined that they were then a long way from home, and could not make them over then and there. In this answer the Afghan Maliks thought they detected an evasive intention, and called upon Hayat Sultan to discover some way out of the perplexity. But Hayat could think of nothing, and confessing himself hopelessly at fault, rose and left the conclave. Whereupon occurred to Daulat Khan, chief of the tribe, the notable expedient of sacrificing four of the heretic Persians to the "four great friends" (the four Khalifs who succeeded Muhamad) and sending the other three back with the news. This drastic solution of the difficulty commanded the instant acceptance of the sorely-perplexed Maliks, and it was done accordingly. When the governor of Kandahar demanded an explanation of this barbarous act from Hayat Sultan, he accused Daulat Khan, who, summoned to the presence of the governor, declined an interview that could not fail to be embarrassing to him. A Persian force sent against him was first repulsed, but a second encounter resulted in a crushing defeat of the Abdali. Hayat Sultan seeing evil days in store, withdrew and settled in Multan. Fierce dissensions and hatreds now broke out, and there ensued a time of wild disorder; Daulat Khan, with his son Nazar Khan, was finally murdered by the two Maliks, 'Izzat and 'Atal. The eldest son Rustam Khan escaped for the time, and entering the Persian service was sent to chastise the refractory Baloch. In this he was unsuccessful, and on his return to Kandahar, being falsely accused by Mirwes (Hotak Ghalzai) and the Maliks 'Atal and 'Izzat of collusion with the enemy, was cast into prison, and there shortly afterwards murdered by 'Atal. The tribe of Abdali was then induced by the promise of a share of the plunder, to join Mirwes (Hotak Ghalzai) in the enterprise which he immediately proceeded to carry out by putting Shah Nawaz Khan, ruler of Kandahar, to death, and defying the power of Persia. Having succeeded in establishing himself, Mirwes found it inconvenient to keep the promise he had made, and the result was a great fight between the Ghalzai and Abdali, in which the latter were disastrously routed and forced to seek new settlements in the mountains of Harat. Abdulla Khan, son of Hayat Sultan, came up from Multan in 1029 H. and assumed the headship of the tribe. The new chief was secretly preparing to attack Harat, when its ruler 'Abbas Kuli Khan (Shamluka), nominee of the Shah, having got wind of his intentions, suddenly seized and cast him into prison. After no long time, however, on a revolt of the Kazalbash, who thrust out the ruler, he found the means of escape, collected his tribe on the mountain of Doshakh, and marched upon Harat. In an engagement which took place outside the walls, the new Governor, Ja'fir Khan, was taken prisoner, after which Abdulla Khan succeeded in effecting an entrance into the city. After some severe street-fighting, the city was gained and plundered by the Abdali. They then took the fort of Farah, which was then one of the possessions of Mahmud Shah, who had succeeded his father Mirwes in the leadership of the Ghalzai. The Ghalzai chief, who had conquered Isfahan, and was engaged in schemes of widely-extended conquest, though he chastised the Abdali in several encounters, was too much

occupied with more ambitious undertakings to press his advantages. Soon after Abdulla Khan was deprived of his leadership and life by the son of Daulat Khan, Muhammad Zaman Khan, who would seem to have poisoned him. The new chief met and defeated a Persian army of twice his own numbers, and successfully resisted all the attempts of Persia to regain possession of Harat. So rapidly, under his able and vigorous rule, did the tribe increase in power and prestige, that in 1722 an expedition against Mashhad was resolved upon. But just at this juncture fierce dissensions broke out. Muhammad Zaman Khan was murdered by Allahyar and Sa'dulla Khan, sons of 'Abdulla Khan, who jointly assumed the headship of the tribe. Muhammad Zaman's infant son, Ahmad Khan, afterwards widely known as Ahmad Shah (Abdali), was with difficulty preserved from his father's fate by the devotion of his mother (a woman of the Alkozai clan) who carried him to Haji Isma'il Khan (Ghalzai), then governor of Harat, and demanded asylum and protection. This the wary potentate gave on being promised the infant Ahmad's sister in marriage, but to guard against the treachery of Allahyar, had the child secretly nourished in Sabzawar and Farah. About the end of 1728, Nadir Shah (Irani) taught the Abdali an unwonted lesson of subjection, notwithstanding which they soon after, under the leadership of Zulfikar Khan, elder brother of Ahmad Khan, rebelled against their new conqueror, marched upon Mashhad, and after defeating an army commanded by Nadir Shah's brother, laid siege to the city. When however, the famous general, Nadir Shah, himself appeared in force, they raised the siege and fell back to their own country, closely pursued by Nadir Shah who soon appeared before the gates of Harat. With desperate energy the Abdali, thus pursued to their last strong-hold, defended the beleaguered city, and when, after ten long months it surrendered, the enraged conqueror determined to signalise his success by a measure that should put an end to Abdali turbulence. He sent 6000 families into exile in various districts of Persia, scattered others to Multan and elsewhere, and forced great numbers to enter his army. So far as regarded Harat this measure was successful, for that city attempted no further insubordination. But those of the Abdali who were in the hills, together with the Ghalzai and Aimak, continued to disturb the country. Before very long the scattered and exiled Abdali were, owing to the bravery of some of their chiefs and the changeful caprice of Nadir Shah, again a powerful and united tribe in possession of their ancient seats. Nadir Shah had been eleven months engaged in the siege of the city of Daghistan, when as he was one evening eating in his tent, a ball struck the ground near and caused some dirt to fly into the dish before him. Siezed with a fit of ungovernable fury (the "Nadiri temper" is still a byeword) the despot sent for the Abdali chiefs who were with his force, and swore that unless the city were taken within 20 hours they should all pay the forfeit of their lives. Upon this Ghani Khan (Alkozai), Nur Muhammad Khan ('Alizai), Haji Jamal Khan (Muhamadzai Barakzai,) Khanu and Manu Khan (Nurzai) and the other leading Abdali gathered their fellows together, and at their head made a determined assault upon the city which, after an obstinate resistance, fell

into their hands within the time specified. Nadir Shah, well pleased with their gallantry, promised to grant them any request they might make, and the assembled chiefs, putting forward Allahyar Khan (Saddozai) as their spokesman (the same that afterwards met his death at Sabzawar), then asked that the ancient possessions of the tribe might be restored to them, that those who had been sent into exile to Persia might be recalled, and that the lands then held by the Ghalzai might be made over to the Abdali. The boon was granted, and all the Abdali scattered through half the districts of Persia were again brought to their kinsmen and lands. It is related that one woman, long searched for in vain, was at last found in the harem of Nadir Shah's son. The King, on representation being made to him, declared that the woman should be free to choose between the prince and her Afghan husband, and she, to the honour of the Afghan name, without hesitation turned her back upon the pomp and pride that might have been hers, and went away with her coarsely-clad mate. It was six years after these events that Nadir Shah, on taking Kandahar, gave liberty to the brothers Zulfikar Khan and Ahmad Khan, who had been kept in confinement by Shah Husain (Ghilzai). It was at this time that Ahmad Khan, introduced to the notice of the Persian King by Haji Isma'il Khan, was favourably received and was appointed to the command of a force despatched to act against Mazhandaran.

The distinguished services rendered by the Abdali tribe to Nadir Shah were now to meet with fitting acknowledgment. The lands lying west of Harat, and still held by the Durrani, were made over to them by royal grant. Besides this, the Ghalzai lands were also apportioned among them, the valley of Arghandab falling to Ghani Khan and his clan the Alkozai, and the region of Dawar to Nur Muhamad and the 'Alizai, while the allotment of the Barakzai was of inferior land. The lands about Kandahar were by Nadir Shah divided into 300 ploughs, each plough being of 100 "tanabs" (cords), and each "tanab" of 60 square yards. Each plough of land also represented four kharwars or as much land as can be sown with 40 maunds of seed, and was charged with the furnishing of two horsemen for the service of the King. As government revenue, one-tenth part of the produce was fixed upon the land near the city, and this continued to be paid at the value assessed the first year.

When Nadir Shah marched his victorious troops through the Panjab and Hindustan to the conquest of Dehli, Ahmad Shah accompanied the army in command of his own tribe. On the return from Dehli, Nadir Shah showed so many marks of favour to the Afghans as greatly to arouse the jealousy and disaffection of his Persian courtiers and soldiers. This, combining with other causes, resulted in his assassination in June 1727. On the next day was witnessed the singular spectacle of a pitched battle between two sections of one camp, the Afghans and Uzbaks being ranged on the one side against the Kazalbash and Persians on the other. The result was undecided, and Ahmad Shah, without further loss of time, made a dash with 3000

Abdali horsemen at Kandahar. Fortune further declared in his favour in that he fell in with and intercepted a convoy of treasure proceeding, under the conduct of Nasir Khan, governor of Kabul and Peshawar, and Alka Khan ( Akhtah Begi ), to Nadir Shah's Camp. He then suppressed opposition in his own tribe by summarily putting to death such of the maliks as were not favourable to his cause, and finding himself without a rival, he assumed, in October 1727, the royal dignity, as Amir of Afghanistan, under the style of Ahmad Shah, Durr-i-durran, being then but 23 years old. At the ceremony which attended his installation at Kandahar, the Abdali, Kazalbash, Hazara and Baloch tribes are said to have been represented. Since that time the tribe of Abdali has been known by the name of Durrani, bestowed by Ahmad Shah. The story runs that he was advised by the ascetic Sabar Shah, whom he often consulted, to adopt the title or appellative of Durr-i-dauran ( pearl of the age ), but in order to gratify the vanity of his tribe, he bethought him to change this into " Durr-i-durran " ( pearl of pearls ), importing that his chief distinction was being Chief of the Abdali.

The subsequent history of the kingdom thus founded by Ahmad Shah, and of the predominance of the Barakzai clan over the Saddozai, in whom had so long resided the succession to the head of the tribe, has been already recounted.

*Division and enumeration of the Durrani tribe.*—The primary division of the tribe is two-fold, Zirak and Panjpai, all the clans not descended from Zirak being included under the latter designation. Of these, the Zirak division is the more honourable, but this primary distinction is now of no practical utility or observance. From the Zirak division issue four clans ; the Popalzai, Alkozai, Barakzai and Musazai.

The Panjpai division has five clans ; the Nurzai, 'Alizai ( with which is incorporated the Udozai ), Ishakzai, Khakwani and Maku.

Of each of the above clans a brief notice is now given.

The Popalzai ( Zirak ) is the most famous of them all, and in it the sub-clan of Saddozai, to which the royal dynasty established by Ahmad Shah belonged, and which long previously had furnished the chiefs of the whole Abdali tribe, is of greatest distinction. An interesting proof of the ancient pre-eminence of the ruling family of the Saddozai is their possession of a firman of the first Safwi King of Persia, purporting to acknowledge and confirm their supremacy in the tribe. No Saddozai could ever be punished save by judgment of his brethren. This prominence and distinction of the Saddozai has caused them to be usually accounted an independent clan, though in strictness they are but a sub-clan of the Popalzai. The Saddozai are chiefly found in the neighbourhood of Safa, a town in the valley of the Tarnak. Some are found in Kandahar, and

the descendants and connexions of the royal family of Shuja-'ul Mulk, commonly called the Badshah Khel, are at Ludhiana. A few Saddozai chiefs of renown live in Peshawar and Kabul, and some, of whom mention will hereafter be made, have figured in the affairs of Multan and the Derajat. The rest of the Popalzai are found in greatest number to the North of Kandahar, partly in Khakrez, but more in the mountainous country. The following places are also peopled by the Popalzai: some of the villages to the East and South of the above, as Zakar, Bala-Karz, Shor-andam, Zarast and neighbourhood; Girishk; western bank of the Helmand, two villages of Garm-ser, and three villages in the West of the lower part of the Arghandab district. The numbers of the clan may be put at 13,000 families, chiefly occupied with cultivation, and to a less degree with pastoral pursuits. A Popalzai prides himself upon his bravery, natural dignity, high-breeding and courtly manners, and his pre-eminence in these respects is generally admitted by the other clans. From this clan were chosen most of the high officers of state during the reigns of Ahmad Shah and Taimur Shah, amongst whom may be mentioned Shah Wali Khan (Bamizai), Ahmad Shah's Wazir, and Sirdar Jahan Khan (Ayubzai), his General commanding.

The Barakzai, scarcely inferior in bravery and warlike temper to the Popalzai, and greatly exceeding them in numbers, hold the fertile lands of the district of Arghasan, South of Kandahar and the banks of the Helmand, and also a large tract of thal or unirrigated plain land. In the fertile districts the Barakzai are cultivators, but on the thal, shepherds. This clan, which since the time of Fatah Khan (Barakzai) has been advancing in power and prestige, and by the astuteness of Dost Muhamed Khan, has been raised to the head of the Afghan race, numbers some 35,000 families.

The Achakzai is, in strictness, a branch of the Barakzai, but was separated off from its parent-stock by Ahmad Shah, who feared the growing numbers of the Barkzai, and has since remained quite distinct in interest, feeling and organization. Of all the Durrani clans, this is the most violent and predatory. They are very prone to vary the monotony of their pastoral life by engaging from time to time in the more congenial pursuit of marauding.

The 'Alikozai or Alkozai clan, numbering about 15,000 families, has richer lands than any other Durrani clan. In Afghanistan, the lands of this clan are chiefly as follows: Jaldak district, East of Kandahar; in the North-west and West of the district of Arghandab, Panjwai (famous for pomegranates) and other villages to the West; Northern part of Khakrez and other mountainous country to the North and West by North of Maiwand or Maimand; district of Chakkah and Kila' Sarwan on the East bank of the river Helmand; several villages South of Kandahar; the mountainous district North-West of Dawar called Ghani-bagharan; districts of Nauzad and

Kanjak, West of Dawar; and scattered in small numbers about Harat, Ghazni and Kabul. The Nasuzai and Sarkani, settled in the Chhach portion of the Rawal Pindi District, where a tappa called the Sarkani contains 18 villages, are branches of this clan. A considerable village of the same name exists in the Kunar pass. Several families of the Alkozai are settled in Doaba and other parts of the Peshawar District, and are also found in Balochistan and the Deccan. The greater part of the clan is engaged in agriculture. Among famous men of this clan have been 'Abd-ul Ghani (Zirazai sept), who had the title of Mir-i-Afghan, and Yar Muhamad Khan (Nasuzai branch), known as Zain-ud-Daulah, the valorous governor of Harat. Zarghuna, the intrepid mother of Ahmad Shah, was also of this clan.

The Musazai clan has dwindled down to a few families, and has become amalgamated with the Nasratzai sub-division of the Barakzai.

The Nurzai clan, of the Panjpai division, is in numbers, but only in numbers, equal to the Barakzai. Their best lands are in Garmser, and the country about Rawat, in the mountainous district North of Kandahar and adjacent to the Hazarajat. Their other lands are in the districts of Farah and Sabzawar, as far as Harat; the sandy tracts South of Kandahar, and the large village of Spirwan, Sufedrawan or Isfara-in, West of Kandahar, on the East bank of the Arghandab. Greatly engaged in cultivation, the families of this clan have also large flocks and herds, which, in the cold weather, they lead from place to place in search of pasturage. In the spring the clan is broken up into two sections, of which one set forth with the cattle and children to the Koh-i-Siah-band while the other remains in charge of the land. The men of this clan have a good reputation for hospitality, but are vain, boastful and bigoted.

The Alizai clan, about 16,000 families, inhabits Dawar, a tract for the most part sandy and sterile, a dependency of Kandahar. In manners, customs and character this clan much resembles the Alkozai from whom it is only separated by the river Helmand. Several 'Alizai families are settled in the Panjab, of whom those who are connected with the history of Multan will be hereafter mentioned. A well-known member of this clan is Muhamad Sharif Khan (descendant of that Muhamad Sharif Khan who played an important part in the times of Sikh rule), known as the Bais of Barhan, who lives at Islamgarh in the Rawal Pindi District, where he owns several villages, besides which he receives a pension from Government. No less than 19 villages of this clan are found in Chhaj (Rawal Pindi), and form one of the four tappahs of that tract.

The Udozai clan, consisting of about 5,000 families, is chiefly found in the district of Ma'ruf, in two villages of the district of Deh-i-Rawat, and three villages of Garmser. In habits and mode of life, they resemble the surrounding tribes.

The Isbakzai clan, numbering about 10,000 or 11,000 families, besides those settled in Balkh, said to number about 1000 families, are settled West of Kandahar, along the sandy tract on the banks of the Arghandab as far as Kila' Bist ; also in great part of Garmser, in Farah, Sabzawar, Lash and Jawian (South-east of Harat), the North of Saistan, several parts of Harat, and two villages in the lower part of Chakkah, on the East bank of the Helmand. The two families of distinction in this clan are those of Sirdar Salu Khan, an influential and powerful chief of Lash and Jawain, subject to Persia but without payment of tribute, and of Sirdar Madad Khan of Kila' Khan-Nishin in Garmser, whose ancestor Musa Dungi was famous in his day. This latter family has, however, suffered from the predominance of the Barakzai. The clan is more engaged in pastoral than in agricultural pursuits.

The Maku and Kha-o-gani or Khagwani clans are very few in number, and have no distinctly defined area of location, nor any common head or tribal organisation. They are scattered through Kandahar or have become amalgamated with the Nurzai. The inhabitants of a few villages in Kandahar are known as Khakwani-Makwan. Some of the Durrani deny the equality of the descendants of Maku who, say they, was only an adopted son.

#### *Historical survey of the Durrani or Abdali tribe.*

According to the most trustworthy accounts, this tribe lived separate and independent until about 1,600 A. D., when, being sorely harassed by the Uzbaks, they became tributary to the Shah of Persia, on condition of receiving help against their enemies. This arrangement continued in force until 1708 A. D., when the Ghalzai rose against the governor of Kandahar, and after successfully asserting their independence, as already related, fought with and defeated the Abdali. The latter then took refuge in the mountains of Harat, where they lost no chance of inflicting loss upon the Ghalzai, and so increased in numbers and improved in organisation, as to make themselves a great name in men's ears. Notwithstanding that Nadir Shah, in re-settling them in their old seats about Kandahar, assigned separate lands to the separate clans, they have sedulously maintained their unity, and, with this view, they not seldom sell or exchange lands with each other, while in some districts, as Garmser, and neighbourhood of Kandahar, the land is held by the various clans of the tribe in strictly equal portions. The population of the whole country held by the Durrani is said to be 800,000 souls, more probably 1,000,000, of whom 400,000 will be of Durrani race. Nadir Shah is said to have found 60,000 Durrani families when he made a census of the whole tribe on assigning them lands, but probably this enumeration was only of the cultivators.

*Organization and customs of the clans.*—Each clan has a chieftain

chosen with the consent of the Amir of Kabul, from the family in which the right is inherent, and the chieftain nominates, with consent of the clansmen, the head of each sub-clan or sept, the choice being in this case also, usually made from some one family. Whenever the chief of the clan is absent, his place is filled by a deputy appointed by himself, and usually a near relative. The ruler of Kandahar represents the Amir, the head of the tribe, and subject to the Amir's orders, exercises absolute authority in all tribal affairs.

Civil and revenue disputes are settled by the village elders, the friends of the parties, or the Kazi of the village who applies the provisions of the Muhamadan law.

For the most part the Durrani cultivates his own land, either alone or with the help of denizens (hamsaya) or hired labourers who are most frequently Tajaks. The well-to-do, however, have their land cultivated by metayers (buzgars), labourers, or slaves. A few who are very poor, enter the service of their wealthier brethren, or work as labourers.

But besides the land-holding Durrani, there are many of this tribe that follow a nomadic life, and know no other home than the small ill-shaped tent called the "Kezhdi" which in summer they pitch among the windy mountain gorges, and in winter on the sheltered plains wherever they can find grazing for their flocks and herds. This Kezhdi, in appearance something like a chauldhari, is usually of goat's or camel's hair, lined in the better sort with felt and in every case furnished with a curtain in the midst so as to divide the women's apartment from that of the men. Its length varies from 15 to 25 feet, and breadth from 10 to 12, while the utmost height is about 8 feet, and ordinary cost about Rs. 20. All the nomad Durrani, except those located on the upper part of the Helmand live in kezhdi, and all those inhabiting South of Kandahar pass the hot weather in the mountains, those on the further bank of the Helmand especially making every spring the long journey to the Koh-i-Siah-band mountains and Bad-Ghas or Bai-Ghaz, so that in that season scarcely a man is to be seen in the plains. A marching company consisting of a "khel" (100 tents) or a kalle (number of tents less than one hundred) is under the conduct of a "sar-khel" whose tent is always pitched in the middle of the little camp. A little west of the encampment is traced out, on a suitable piece of ground, a mosque where the faithful duly assemble together at the Akhund's summons for prayers. At a little distance from the line of tents, stands one alone, called the "*Mehman Khana*" and serving equally for the entertainment of the stranger, and for a place of assembling and conversation for the men (hujra). In the cold weather the camp is stationary, and the flocks are led forth in various directions, and sometimes to great distances. These flocks are usually of the chaklidar variety of sheep, which are



tended with the utmost assiduity. Goats are not wanting, and are, indeed, in the hilly districts more common than sheep. The more wealthy and those who live in or near sandy tracts keep camels, both for breeding and also to carry the tents from place to place. The universal beast of burden, however, is the ass. A horse is also possessed by almost every Durrani family, and greyhounds are commonly kept.

The food of the better classes is the same as that of the Persians, consisting of fat, savoury pilaos, meat dried (kadid), roasted, fried or prepared with spices, leavened bread baked in ovens, dried curds (karut). They do not scruple to drink several simple sweet wines made from fruits, and reckoned very strengthening and wholesome. The mass of the people eat wheaten bread with clarified butter, and occasionally meat, pressed curds and vegetables, while the very poor live on maize, barley-bread and butter-milk. Fruit is much esteemed, and grown by all who have fixed abodes.

The dress of the townspeople and of the superior families in the villages and encampments, in nowise differs from that of the Persians. The head is adorned with a large turban, carefully arranged over a skull-cap, a colored tunic (Kaba) fitting closely to the body and reaching to the knees, is covered by a loose gown (chogha) of a material corresponding to the status and means of the wearer, and wide linen pyjamas (loose drawers) are secured over the tunic and under the chogha. All have a voluminous waist-cloth garnished with sword and dagger. The pastoral and poorer classes wear merely a Khurasani cap, a long loose shirt with wide sleeves (kurta) with or without a chogha, and pyjamas of blue cotton with white stripe. As to cleanliness, a very fastidious Durrani will change his dress every Friday, one not so fastidious every second or third Friday, while the pastoral and the poor will think several months not an unreasonably long time to wear the same garments; and the washing of the body is, among those just named, regarded as a superfluity most easily dispensed with.

The men of this tribe are shapely, tall, of wheat complexion with a warm tinge, oval-faced, with broad foreheads, and altogether of a manly type and presence. The beard is universally worn, being allowed, with the old men, to attain its full length, while the younger men trim it as to shape and length. Most commonly the top of the head up to the crown is smooth-shaven and the rest of the poll closely cropped, but shepherds and some others allow the hair of the head to grow its full length.

In religion the Durrani are Sunni Musalmans, strictly observant (with exception of the Achakzai) of the daily prayers and of the Ramzan fast, and having no village nor even encampment without its mulla or imam. It is curious to remark that, though

thus attached to their religion and diligent in its observance, the Durrani in general are little disposed to bear hardly upon those whose religion is different from their own, the exception to this being the lax Achakzai clan. The religious instructors, though respected, are almost as badly off in worldly substance, as they are in learning and attainments, though most know Persian well, and can repeat from memory much poetry, both Persian and Pushtu.

Marriage customs are the same as among other Afghan tribes, the age of the parties being from 18 to 20 in the man, and 14 to 16 in the woman, but the Durrani women enjoy an influence and consideration far from universally found among the Afghan tribes. They are regular attendants at the religious exercises; and not seldom display such shrewdness and knowledge of affairs as qualifies them in all respects to be the companions of their husbands, with whom, indeed, many of them, save when a guest or stranger is present, live and eat on terms of perfect equality.

The Durrani are a gay joyous folk, much given to singing, story-telling, and dancing a national dance they call the "Atan," and no less fond of hunting and rough out-door games. The men spend much time in the hujra, guest-house, or mosque, in the two former of which they sit and smoke or snuff, while for hours together they discuss their land or cattle, the acts of the chiefs and of the Amir, and all the news of the day. Especially do they pique themselves upon the constant practice of hospitality, which is regarded as an obligation of utmost import for an honorable Afghan. The stranger of any race or creed is the guest, is welcomed as such, and according to his degree, treated with all courtesy and consideration; nor does any Durrani, be he prince or peasant, claim or desire exemption from the obligation. Usually the way-faring stranger on entering a village or encampment makes at once for the mosque or hujra, (guest-house), and is invited by the first man he meets to become his guest; but in times of exceptional severity the villagers collectively provide for the wants of the stranger, or each entertains him in turn. The usual fare is clarified butter, buttermilk and bread, to which are added meat and soup, if a sheep have been killed in the village, while the stranger is always invited as a friend to any feasting or rejoicing that may be on foot. All this does not prevent the Durrani from a free indulgence in the freebooting tendencies they share in common with the whole Afghan race, and when the dissensions of their chiefs loosen such feeble restraints as are commonly imposed, robbery and rapine become universal, though the Achakzai, of whom more anon, have an evil pre-eminence in this respect. The Durrani are proud of themselves and their country and rarely embark in trade, which would force them to leave their loved land for awhile. Kandahar they regard with a spe-

cies of reverence as being the burial-place of the kings and heroes of their tribe, and to that city the bodies of Durrani chiefs are often brought from a great distance.

All that has been above said of the character and habits of the Durrani, scarcely applies to the Achakzai clan, which in many respects differs so widely from the rest of the Durrani as to require a separate description. This clan, numbering probably not more than 4,000 families, is almost wholly pastoral, and is found with flocks and herds among the Khwaja Amran and Tauba mountains and with herds of camels in the sandy tract North-East of Sharabak. Their dress is like that of the other Durrani clans, except that in winter they wear only felt, but their untrimmed beards, filthy clothes, and the unclean and unkempt mass of their long hair gives them a savage aspect that is not ill-suited to their character. Strong, hardy and bold, they are not prone to quarrel among themselves, but bring all these qualities to the aid of their master-passion, rapacity, which defies all the checks that khans and chiefs, who possess much more authority amongst these people than amongst the Durrani in general, can bring to bear. The hapless traveller who falls into their power finds scant courtesy or hospitality, which indeed they scarcely affect to practise, and when the rare traveller fails them, they will prowl at night amongst any neighbouring villages or encampments on the look out for plunder. Their successful exploits in theft and robbery form the never-failing subject of interest when in their hours of idleness they sit together, and many are the stories of their cruelty and greed. Mosques are rarely seen in their villages, and they have little thought of the prayers or any other of the duties of their religion, nor do they much defer to the few religious instructors who labour in such an unpromising field. It is this neglect of the observances and ritual of their faith that makes the other Durrani hold them in detestation, and deny them any kindred with themselves.

It remains under this head to notice the Durrani families, who at various times have migrated to Multan and the lower Derajat, where they are now commonly known as Multani Afghans or Pathans. These seem to have come down principally in the reigns of Aurangzeb and Shah 'Alam. Probably many accompanied Shah Husain, son of Maghdud, from Kandahar (*vide supra*), and doubtless many would flee hither when the hand of Mirwes, (Hotak Ghalzai) was heavy upon the Abdali. Tradition says that before the Abdali came to Multan, there was already settled there a clan of Afghans, called the Jamand or Zamand; but the family of Shah Husain was supported from the emoluments of some post or appointment granted by the royal favour, while the rest of the Abdali settled at Rangpur Gheriyanwala, where they lived by trading and by labour. Among all these Abdali, though each clan had its own head, the para-

mount chief was for generations recognised in the family of Shah Husain. Finally when the Abdali had, in the course of time, become firmly settled, a quarrel respecting some alleged damage to crops arose between them and the Jamand. This led to a general fight between the two clans, in which the Abdali proving victorious, slaughtered their enemies and took possession of Multan. Great was the anger of the Delhi emperor on learning this, and the prompt and utter destruction of the Abdali was only averted by the most humble submission of the offenders, from whom a deputation of 300 chiefs and maliks sought the monarch's presence, and pleading the provocation given by the Zamand, with all humility and submission entreated the Emperor's pardon. This was so far granted that the royal vengeance, instead of proceeding against the whole tribe, was satisfied with the punishment of the suppliants, who were confined in prison during the King's pleasure. When soon after the Mahrattas broke out into revolt, and several times repulsed the royal troops, the Abdali prisoners begged to be sent against them, and their request being granted, so acquitted themselves as to earn the king's approbation, and be rewarded with lands and honours. They were then dismissed and allowed to return to their brethren in Multan, where they continued thenceforward to increase in wealth and power. Amongst many villages founded by them, specially noticeable is Shuja-abad, whose founder was Shuja Khan, of the descendants of Shah Husain, son of Maghdud. In the fulness of time came Ranjit Singh, and swept them off the land, their famous chief, Nawab Muzaffar Khan, losing his life in the struggle that resulted in the Sikh conquest of Multan (1875 Bikrami). Such of the Abdali as escaped the sharp edge of the Sikh sword took refuge with Nawab Muhamad Khan (Bahadur Khel Saddozai), and found a brief shelter in Mankerah and Bhakkar. But when the Sikh Maharaja stretched out his arm to those places also, they fled to the Derajat, and especially Dera Ismail Khan, where many remain to this day. Two of the descendants of Nawab Muzaffar Khan, Ahmad Ali Khan and Nawab Abdul Majid Khan, now live in Lahore.

Among the Multani Pathans, the men of mark now are, the Nawab Sarfaraz Khan, (Bahadur Khel Saddozai), Nawab Faujdar Khan (Alizai), Nawab Ghulam Hasan Khan (Alizai), Nizam Khan (Khudakka Saddozai), and Ghulam Sarwar Khan (Khakwani). A brief account of each of these is subjoined:—

The Nawab Sarfaraz Khan, though not a descendant of Nawab Muhamad Khan, has succeeded to his dignities and possessions. It would appear that at the time of the disputes with the Jamand, as already related, Sohbat Khan, ancestor of Nawab Muhamad Khan, was a Khan of some distinction; but so much is certain, that Muhamad Khan's father had sunk to indigence, and that Muhamad Khan himself began his career as a trader, probably on

a small scale enough. He then entered the service of the Bahawalpur State, and afterwards engaged to fight the battles of the Nawab Haji Muzaffar Khan, then governor of Multan, for a monthly pay of Rs. 30, or as some say Rs. 60. Wearying of this, he by and by got together a band of his brethren in arms, and began to assert his authority over the neighbouring country. He proceeded to reduce the fort of Mondah, and then by degrees to over-run the whole of the thal (plainland) up to the towns of Bhakkar and Leiah. This latter town he now attacked, but was at first repulsed by Muhamad 'Araf Khan, son of the ruler of Leiah, who also claimed to exercise sway over the thal. Fortunately for the invaders, at the critical moment, when they were falling back in disorder, 'Araf Khan was struck down by a ball, and there was an end to all serious opposition. Muhamad Khan marched into Leiah, and was invested by the Amir Shah Zaman with the title of Nawab, and the honorific cognomen of Shah Nawaz Khan. He rebuilt the fort of Mankerah, and fixed in it his residence, but in the midst of his preparations, the redoubted Ranjit Singh suddenly appeared (1821 A. D.), and forced him, with scant notice, to leave his newly-acquired possessions, and put the Indus between himself and the Sikh disturber. Established in Dera Ismail Khan, his restless ambition found scope in subduing Daman, Marwat, and Isa Khel, but exhausted itself without effect against Banu. Having no son, the Nawab nominated as his heir and successor his son-in-law, Hafiz Ahmad Khan, who had issue, an infant son, by the Nawab's daughter. Hafiz Ahmad Khan, who showed himself a man of ability and energy, was succeeded by Nawab Sher Muhamad Khan, his son by a second wife, the first Nawab's grandson having predeceased him. Sher Muhamad Khan was, in 1923 Bikrami, set aside by the ever-encroaching Sikhs under Prince Nau Nihal Singh, who included Dera Ismail Khan and the rest of the Derajat in the Sikh kingdom, while the deposed Nawab was provided with a jagir (land-allotment) of Rs. 60,000 a year. His son, the Nawab Sarfaraz Khan, now enjoys the emoluments and dignity of his rank at Dera Ismail Khan. Of the nephews of the first Nawab, only Hayat-Ulla-Khan (Saddozai) is now living.

The Nawab Faujdar Khan (Alizai) has obtained his rank and title since the establishment of British rule. It is said indeed that his ancestor 'Isa Khan was a man of some influence in the clan, at the time of the Abdali immigration to Multan, and it is certain that his father Khudayar Khan served, in some honourable capacity, the Nawabs Shuja' and Muzaffar Khan of Multan. But when Ranjit Singh took Multan, the Abdali fell upon evil days, many of the affluent were reduced to poverty, and Faujdar Khan found himself obliged to take service as Jamadar with the Nawab Sher Muhamad Khan (Saddozai). When after the annexation of Dera Ismail Khan to the Sikh Khalsa, Alladad Khan of Tank fled, and his principality was assigned to Ashik Muhamad Khan (Alizai), Muhamad Painsa Khan (Khwajakzai), and Hayat-Ulla-Khan (Saddozai), these three assignees appointed Faujdar Khan to the

administrative charge. He afterwards entered the service of Diwan Lakkhi Mal, by whom he was employed in Marwat. On the outbreak of Multan in 1847, he joined Sir Herbert Edwardes and in acknowledgment of the good service he then rendered, afterwards received the title of Khan Bahadur, together with a considerable revenue assignment and pension. Subsequently sent on a mission to Kabul, his conduct of affairs gave such satisfaction to Government, that he was rewarded with the title of Nawab and the grant in perpetuity of the revenue assignment. This distinguished chief is also an Honorary Magistrate.

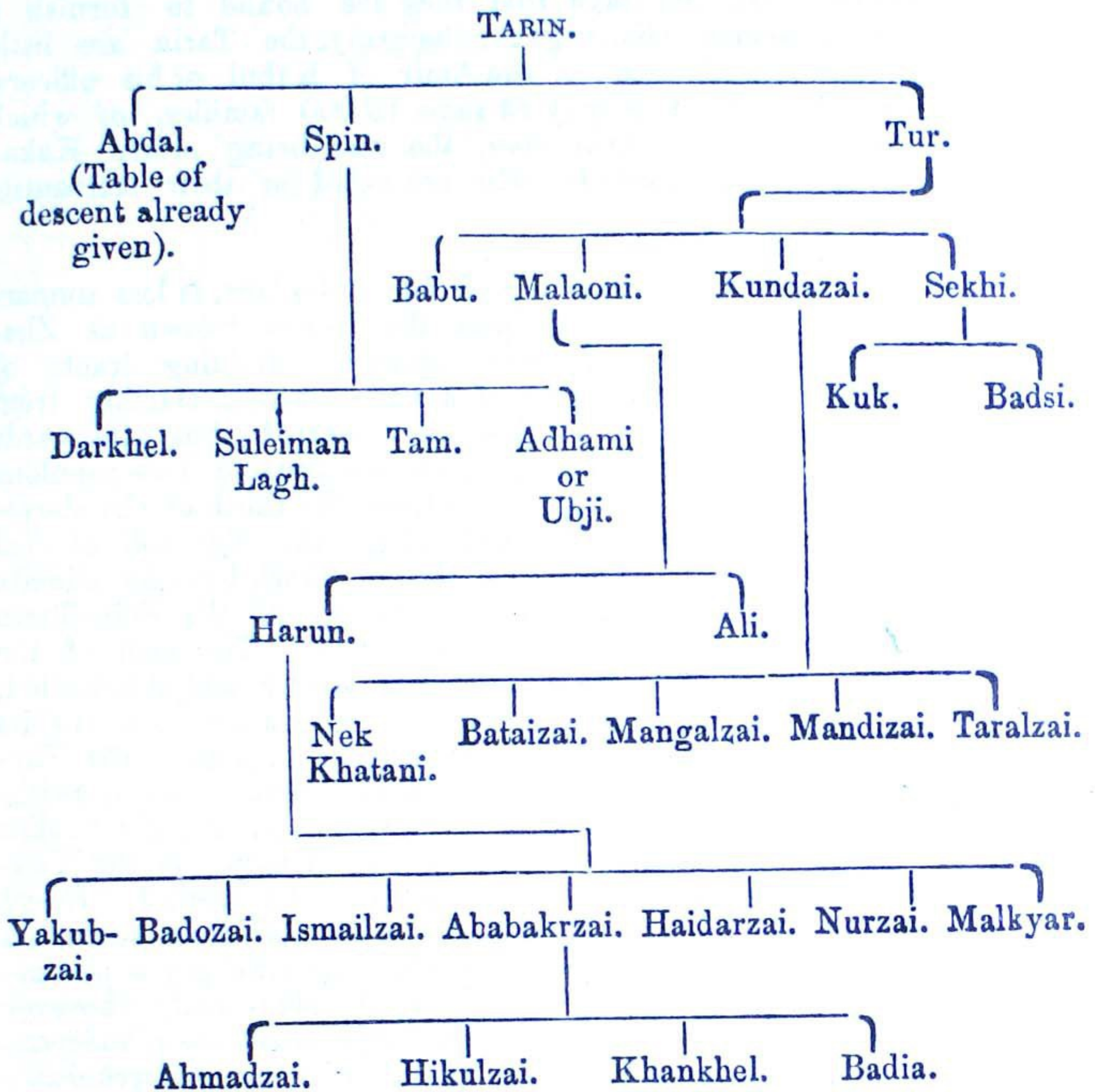
Nawab Ghulam Hasan Khan (Alizai) is of the same family as the last-named, and is a son of that brave and well-known Chief, Ashik Muhamad Khan, who was killed by Fateh Khan (Tiwana). In the mutiny Ghulam Hasan Khan raised a regiment of troopers, and approved himself a brave and honourable man. He too acted as envoy at Kabul for some years previous to 1864. The Government marked their sense of his services by conferring upon him, in 1865, the title of Nawab.

The Khudakka family (Saddozai), of which Nizam Khan is the present head, trace their descent from Khuda-dad Sultan, eldest son of Khwaja Khizr. In Pushtu Khuda-dad is called Khuda-kai, and this has become corrupted into Khudakka. Nizam Khan is himself in the service of the Bahawalpur State, but his son lives in Dera Ismail Khan.

Ghulam Sarwar Khan takes the lead among the Khakwani settlers.

The whole number of Abdali families in Dera Ismail Khan does not exceed eighty. In dress and appearance the Multani Pathans differ very much from their Abdali brethren of Western Afghanistan. They wear a small white turban, of not more than three or four yards length, from below which the thick curling locks fall over the shoulders. The tunic (Khalka), which is worn next the skin, has the sleeves crumpled into plaits, and the loose pyjamas, gathered up to the ankle, are, about the leg, drawn up into capacious spiral folds. The gay and foppish have their pyjamas made of striped silk (gulbadan), which, with the sufi, is of a forbidden colour; those who have more regard to the ordinances wear a mixture of silk and cotton, and some few men of gravity have them of white long-cloth (latha). On the feet they wear delicately-made Multani shoes worked in gold thread. Cleanly and refined in their habits and external aspect, their character is marked with some few conspicuous exceptions, by arrogant boastfulness and self-laudation, by insincerity, passion, revengefulness, and malignant envy of another's good fortune. They are, however, good soldiers, though unwilling to leave their native land and attached friends.

## TABLE OF DESCENT OF TARIN, SON OF SHARKHABUN.



The Tarin tribe, consisting of two clans known as the Tur-Tarin and Spin-Tarin, derives from the two sons of Tarin, brothers of Abdal.

The Tur-Tarin clan occupies Pashin, a region lying South of the Durrani lands, from which it is divided by a mountain, East of Shurawak or Shurabak, the land of the Barech, and North of Shal, from which it is separated by Mount Taktu. Pashin, a tract some 80 miles in length from North-East to South-East, and about 40 in width, is higher than Shurabak and of more broken surface but more cultivated. For ploughing, the ox is here more commonly used than the camel, though herds of the latter animal are everywhere seen. The men of this clan are chiefly occupied in agriculture, though not a few carry on the trade between Kandahar and Sindh. In the general customs and manner of life, as well as in the extent of the authority of their Khans, they are like the Durrani. Their Khan is occasional-

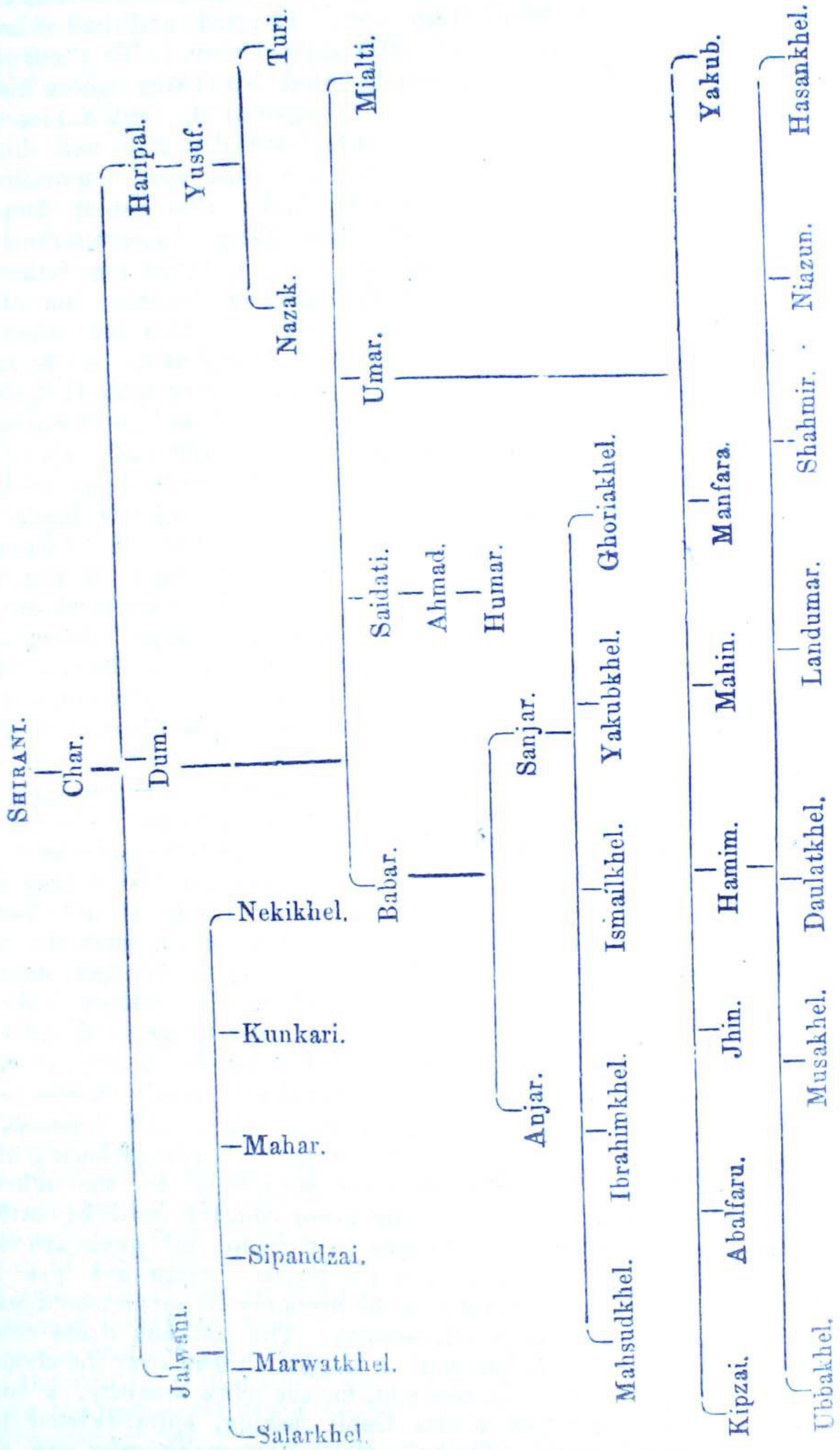
ly summoned to Court, but save that they are bound to furnish a fixed quota of horsemen (Kulang) for the army, the Tarin are little troubled by the interference of the Amir of Kabul or his officers. In the whole of Pashin there may be some 10,000 families, of which 6,600 belong to the Tur-Tarin clan, the rest being either Kakar denizens (hamsaya), or Saiyads, who are noted for their mercantile enterprise.

The Spin-Tarin clan, consisting of four sub-clans, is less numerous than the Tur-Tarin, and occupies the district known as Zhawarru-tal. This consists of three closely adjoining tracts, of which Zhawarru is the upper part of a valley which starting from near the Spisar mountain is at first very narrow, but afterwards opens out into a wide fertile vale, in which are situated two populous villages. Tal is a yet wider valley and adjoins the third of the above-mentioned tracts, the plain of Bori and Chatvyali. The soil of Tal and Chatvyali is described as being like that of Sewi, but the climate is said to be better. Thus between the country of the Spin-Tarin and that of the Tur-Tarin is interposed Kakaristan. The men of the clan, who are accounted more than commonly strong and able-bodied, are, in about equal numbers, shepherds and cultivators. In habits and dress they resemble in most respects their brethren, the Tur-Tarin. One Khan is paramount over the whole Tarin tribe, notwithstanding the distance that separates the two clans. An old Pushtu couplet says, that "chieftainship belongs to two houses,—to the Kati-khel among the Lahani, and the Batizai among the Tarin." Every year the Khan passes from the Spin-Tarin to the Tur-Tarin to collect the military contingent (Kulang,) failing which, he must pay a pecuniary commutation. Authority sits lightly on the clan, and, whenever political disorder reigns in Kabul, the Spin-Tarin assert their independence, and proceed to give abundant proof of it by indiscriminate marauding. At present, however, the governor of Kandahar compels them to pay a fixed annual tribute.



## The Shirani clans.

## TABLE OF DESCENT OF SHIRANI, SON OF SIARKHBUN.



Shirani's mother was a daughter of Kakar, and first wife of Sharkhbun. On her death Sharkhbun again married and had other sons, of whom Tarin was the eldest. Shirani's claim to be recognized as the future head of the family was disputed by Tarin whom his father supported, upon which Shirani being aggrieved, sent a message to his maternal grandfather begging to be allowed to live with him. To this Kakar responded by coming with his sons and demanding that his grandson should be given up to him. Sharkhbun demurring, the contention began to wax high when Tarin, contemptuously protesting the utter unimportance of the issue, induced his father to let Shirani go, on his undertaking that neither he nor his offspring should ever be called Sarbani. Accordingly to this day when a distinction is made between the Sarbani and Gharghashti, the Shirani are included among the latter. It will be seen from the table that the Jalwani Haripal, Babar, and some other clans are of the line of Shirani, but these have become practically separate clans, and when the Shirani clan is spoken of, only the descendants of the seven sons of Hamim are intended. The Shirani country has the Zumurri lands to its South, and the Wazirs, from whom it is separated by the Gomal pass, on its North, while on its West lies Zhob, the land of the Mando Khel Kakars. Much of this country is a wild, mountainous tract among the higher parts of the Takht-i-Suleiman range, where, nestled in small valleys and mountain-nooks, may be seen the Shirani villages of from twenty to forty houses each. These houses, some of which are cut into the mountain-side, consist each of one apartment, the entrance to which is at night secured by a few prickly shrubs heaped up in front. Even in winter the hardy mountaineers seek no more efficient protection against the cold, but wrapped up in their piece of black rug (dari) and sheepskin choghas, defy the inclemence of the bitterest nights. From the abundant timber of their mountains they make bows and arrows that find a ready sale at Kalanchi and Dera Ismail Khan. The deodar furnishes them with firewood, from the smoke of which their houses, clothes and even their skins become stained a dark hue. Agriculture is chiefly confined to the valleys, where the land is watered by damming up the mountain-streams, though here and there it is found practicable to cultivate the declivities of the hills without artificial irrigation. Two crops are mostly obtained—that of the autumn (kharif) consisting of rice, maize and tobacco, and that of the spring, which sown immediately on the in-gathering of the autumn crops is not harvested until the beginning of the following summer, of wheat and barley. In the lower country, herds of cattle are common, but higher up the mountains only sheep and goats are found. The oxen are very small and have no hump. Asses are also kept, but no mules, buffalo, nor camels, while probably 20 horses would scarcely be forth-coming from the whole country. The common dress consists of pyjamas of some coarse material, a blanket thrown over the shoulder, and sandals of raw hide. To this add, for the more wealthy, a turban of 3 or 4 yards length tied in the Dehli fashion, spiral-twisted pyjamas and a plaited tunic (khalka), while the malik who can show a little bit of Multan silk outshines all his fellows. For food they

depend principally upon maize, butter and karut (dried curds) (wheat-en bread being somewhat of a delicacy), and mutton. They get several fruits that grow wild on the mountains, such as pomegranates, the edible pine-nut (chalghoza) and the olive which, fresh or dried, they prepare by boiling in water. In marriage-customs they differ materially from most of the Afghans in that the parents, instead of exacting payment from the son-in-law, make to the newly-married couple a present according to their means. The women are charged not only with all house-hold duties, but also with the bar-vest-gathering. As may be supposed, their social community is of the simplest organisation. With the exception of the khans and mullas, every man labours with his own hands, hired labourers and house-hold servants being almost unknown. Cash is a rare commodity amongst them, their small transactions being mostly effected by barter amongst themselves. Some twenty Hindu shopkeepers supply the grain, common cloth, raw sugar, ghee and salt, which almost make up the sum of their requirements, and a few artisans, joiners, blacksmiths and weavers from Daman are also settled amongst them. In this clan the khan, here called nikah, enjoys an unusual power, being credited with a semi-sacred character, and implicitly obeyed. He holds a large portion of land which is in turns cultivated by all the clansmen, and receives every year from each household a lamb, or, if cattle are kept, a calf, a due which no one thinks of refusing lest some evil fortune should come upon him. In the rare disputes that take place among the Shirani, the nikah is referee, and, after hearing the parties and praying for divine guidance, pronounces a decision which is regarded as inspired from on high. When any warlike expedition is on foot, the Kuran is wrapped up in the Nikah's turban and held aloft by the men, while the whole body of armed men pass under it one by one, and are then considered to be secure against the deadly effects of a ball or sword-cut. In places distant from his residence, the nikah is represented by a tsalweshta (deputy or agent). In every Shirani village is a mulla, who besides leading prayers, celebrates marriages, and teaches the children the principles of their faith. He and the female members of his family also wash and enshroud corpses. Not a few of the Shirani are able to read the Kuran, but Persian is unknown, and Pashtu can only be read by the mullas who con over a few books of aphorisms and religious sententiousness. Outwardly the Shirani are rigid observers of the Ramzan fast and of the other injunctions of their faith, but it may be permitted to doubt whether the conformity is of the heart. The Shirani are amongst the enemies the Pawinda have to fight their way through, in their annual migration to and from Daman, but the faith of a Shirani is proverbial, and with an escort or under promise of safe-conduct, there is no danger of attack in their country. Their ordinary weapons are sword and gun, but though every man is armed with swords, guns are said to be wanting to almost two-thirds of the clan. On the whole they may be said to be a quietly-disposed folk, the exceptions being limited to a few families.\*

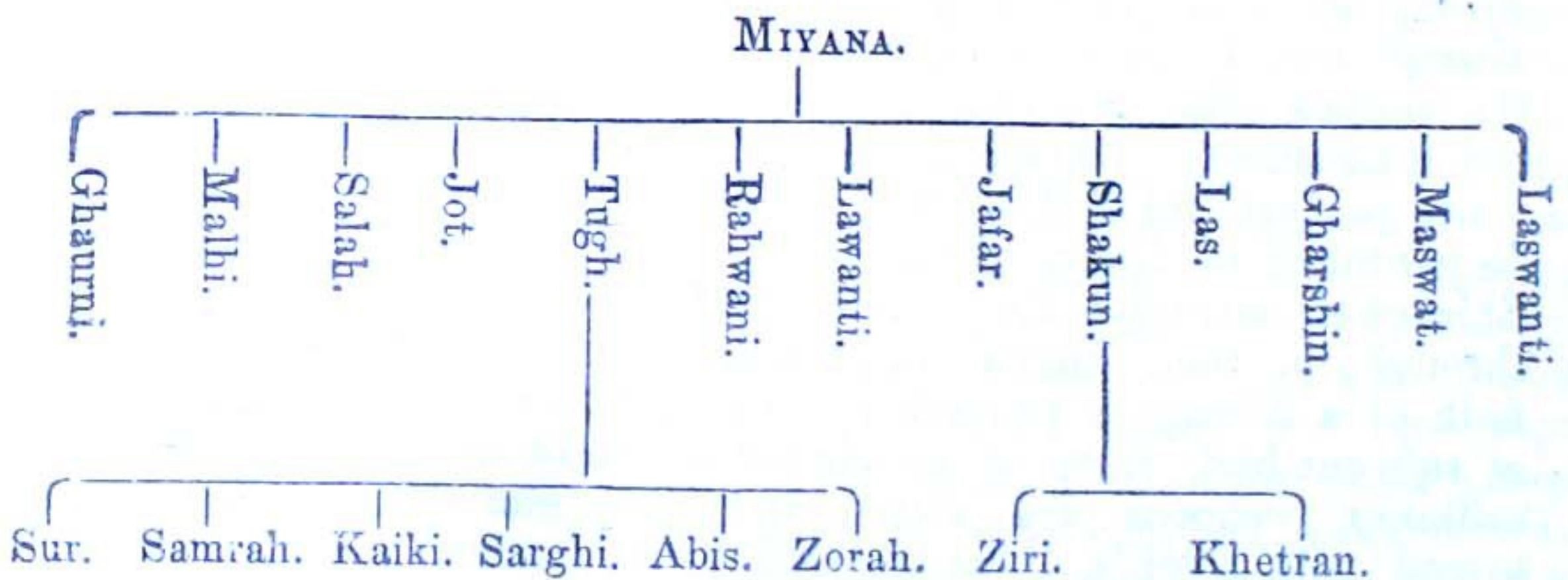
\* Macgregor computes the Shirani at 80,000.—*Translator.*

The Babar clan, though now separate, is properly a branch of the Shirani. A part of this clan, said to number about 4,000 households, and except the Usturani, to have been the last of the Daman clans to leave their mountains and settle in Chauhdwan, holds the part to the South of the Mian Khels. The western part of this tract is wildly mountainous. Where one of the glens of this mountainous portion opens upon the plain, a stream of water comes down from the hills and fertilises the land. The same glen is one of the passes to Western Afghanistan, but is not used like that of Ghawa-ilrai or Gomal. This section of the Babar is greatly engaged in trade, an orderly, well-diposed people, said to be the wealthiest of the Daman clans, and to have in it men who have realised Rs. 300,000 or more. In the time of the Suddozai king, -Taimur Shah, a member of this clan was raised to the post of Chief Administrator (Amin-ul-Mulk). A larger part of the clan holds the desert on the other side of the Koh-i-Suleiman, and is in all respects similar to the Shirani whose country this desert adjoins. A few Babar families, in all not more than 500, and not at all resembling those just described, are scattered through Western Afghanistan, viz., in Kandahar, in Tappa Soznai the (Arghandab), and in neighbourhood of Kabul, Lohgar and Kunar.

The Haripal and Jalwani are also offshoots of the Shirani, though now having an independent organisation. Both are small in numbers and influence, and generally resemble the Shirani in customs, dress and mode of life. The first, with which is joined the Kepzai clan, descendants of Wadam, occupies the mountains South of and adjoining the Shirani, and facing the Wana country. The Jalwani clan is also located close to the Shirani, but little more is known concerning it.

### *The Miyana tribe.*

TABLE OF DESCENT OF MIYANA SON OF SHARKHBUN.

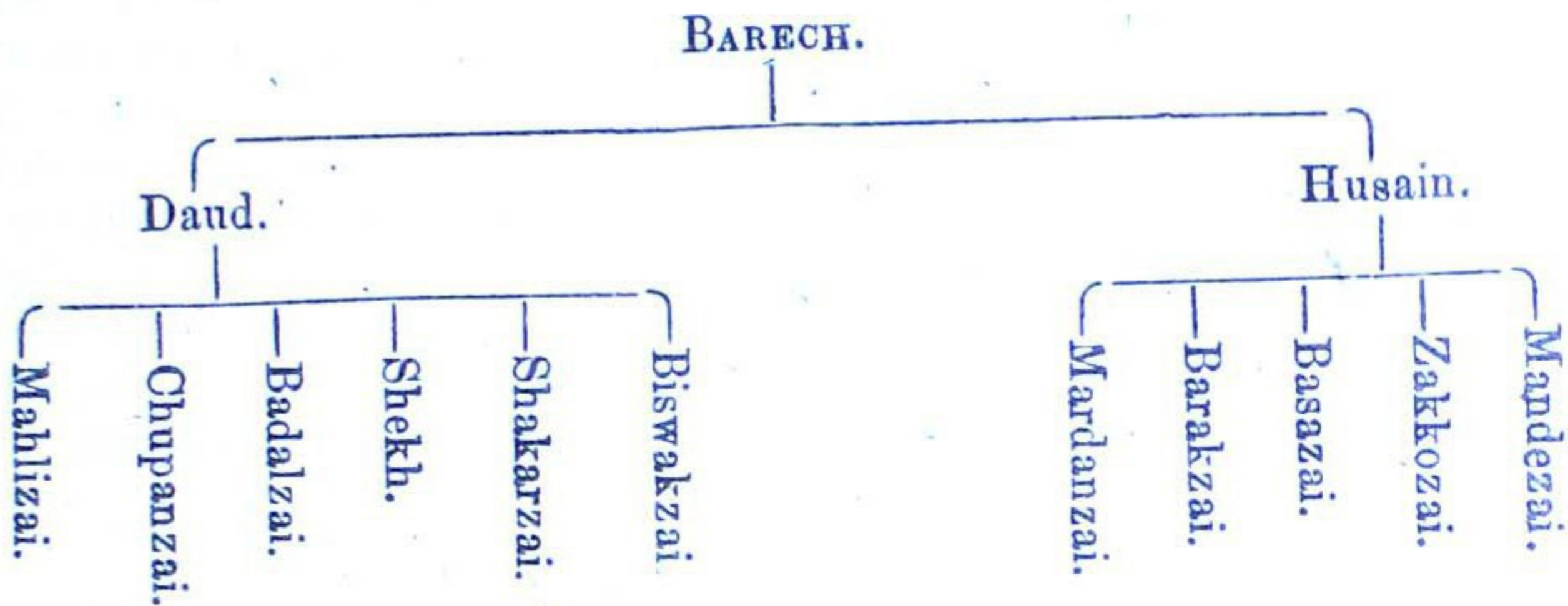


The tribe of Miyana being dispersed in small numbers through Afghanistan, has little power or consideration. One of its branches, the Tugh, is settled in the neighbourhood of the Bangish, and a

few others are found about Kandahar, while the Khetran descendants of Shakun are found in the district of Garang. To the Miyana tribe is said to have belonged Hazrat Suleiman Chashti, whose shrine is in Tosa, Dera Ghazi Khan District. Gharshin, whose descendants, settled in the mountainous country about Kandahar, enjoy the consideration due to descent from a pious ancestor, is said to have been only an adopted son of Miyana, and to have received his name from having, by his prayers, changed a sterile mountain into a fruitful land (*ghar*, mountain; *shin*, green). A few members of this family are settled in the Burhan 'ilaka of Rawal Pindi District.

*Barech tribes.*

TABLE OF DESCENT OF BARECH, SON OF SAARKHBUN.



The Barech clans, consisting of about 4,000 families, hold Shurabuk or Shurawak, a district of some 60 square miles area, having the Durrani country on its North, the mountains of the Barahu Baloch on its South, Khwaja 'Amran on its East, and a sandy desert on its West. Of this tract, however, the South-westerly portion is held by the Baloch. In its midst flows the Lohra stream, supplying water to the land for some distance from its banks, and thickly fringed with trees, grateful for shade and good for fruit. With this exception Shurabuk is an unirrigated plain of hard dry soil. Though, according to descent, this tribe is of two divisions and several sub-divisions (vide table), the commonly accepted division is into four tappahs, of which each has its own khan, who wields considerable authority. Formerly the tribe furnished 400 horsemen to the Amir's army, but this is now commuted for a money payment, which is levied by the ruler of Kandahar. Though simple and inoffensive, the men of this tribe are reputed rude and gross in habits and manners beyond any of the Durrani tribe. The poorer sort live in round-shaped sheds made of a kind of grass called "chhamak", and plastered on the top. These are called by them "kudal." The wealthier live in roofed houses of one apartment, but in the spring all classes alike move off to the confines of the desert with their camels, and there pitch their Kezhdi (small black tents). Camels, of which they have large herds, are used for ploughing and riding as well as for

burden. Some Barech families are found in Hindustan, and a few on the banks of the rivers Helmand and Palalak in the district of Rodbar near the boundary of Seistan. But Kila Bist, lying on the East bank of the Helmand, about two miles above the junction of that river with the Arghandab, is the settlement chiefly connected with the name and fame of the Barech. Here the great Sultan Mahmud is said to have spent his winters, and many ruins, some still bearing pious inscriptions in the Kafri character, attest the former existence of buildings of vast extent and imposing character, said to have been the barracks of Sultan Mahmud's soldiery. Kila Bist is also justly famed for its melons, a peculiar kind of water-melon called mir-malangi, its honey and grapes, but is perhaps best known as the birth-place of the Pashtun outlaw and hero, Fatah Khan, son of Aslam Khan. Fatah Khan was a Barech man who, having quarrelled with his own family, got together a robber-band and went off to the neighbourhood of Sialkot, where he carried on his marauding practices, until in the reign of Jahangir, a violent death put an end to his career. But these plain facts have been transformed by the popular imagination into a glowing romance, and the spirited Pashtu ballad that recounts his bravery and wails over his untimely end, is listened to by Afghans with never-failing delight. The present head of the Barech of Kila Bist is the Arbab Uzbek, a man of hospitable and genial character, but the Durrani have lately made their power much more felt here than formerly.

*Urmar tribe.*

Amr-ud-din, father of Urmar, was the youngest of Sharkhabun's five sons. Urmar would seem to have had a large family of sons, who are said to have received the following very uncouth names from the place of birth of each: Sang-tu-i, Mantu-i, Mashkur, Shaktu-i, Zik, Mashu-i, Jalwiyan, Dahri, Kani-guram, Haran, Kunikh, Khasran, Rang, Dalcha, Malani, Sidani Khan, Du-tu-i, Sin, Khalil, and Buki. The cradle of the race was that part of the Suleiman mountains now held by the Mas'ud Wazirs, and the town of Kani-guram, founded originally by Urmar, still contains representatives of five Urmar branches, viz., the Khaikani (60 families), Kharin Jani (40 families), Malatani (60 families), Bekani (200 families), and Jarani (20 families)—in all not much less than 400 families. The remainder of the Urmar, pressed by want and the encroachments of the Wazirs, left their early homes some 500 years since, and settled in Lohgar, South of Kabul (where they still hold the village of Burki-barak) and elsewhere. They have also a village, called after them, in the District of Peshawar. Being widely scattered and without cohesion, they are lightly esteemed in Afghanistan, where their peaceableness and orderly industrious habits, win for them only contempt. Those of Lohgar are wholly engaged in tillage, to which those of Peshawar add trade. The Urmars of Kani-guram are both agriculturists and artisans, (chiefly spearmakers), but are very poor and much down-trodden by the Wazirs among whom they live. In Kani-guram and Lohgar they speak amongst themselves a peculiar patois made up of Persian, Pushtu and Hindi.

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To this clan belonged the notorious Pir Tarik, of whom some account may properly be here introduced. The following is the story of his life and teaching given by his contemporary, the Akhund Darweza. Abdulla (Urmur) of Kani-guram, a devoutly-disposed man, and learned in the law, had a son Bazid, who received from his father a good education, and early gave edifying evidence of a religious turn of mind. Having reached years of discretion and got together a little money, he went to Samarkand to trade in horses, of which he brought two down to Hindustan. It chanced that at Kalanjar he met the mulla Suleiman (Kalanjari) and from him learned to adopt the doctrine of metempsychosis (tanasukh). On his return to Kani-guram, his zealous advocacy of the unorthodox belief soon raised up strife and bitterness. When feelings ran so high that the righteously indignant father stabbed his son with a knife, the latter left his native country and came to Naugrahar, where he lived in the Mahmand country, in the house of Sultan Ahmad. Here his preaching produced little effect upon a people carefully instructed, and guarded in the right way by their religious teachers, and he shortly removed to Peshawar; where he found, among the ignorant Ghoriya Khel, a more favourable field, and led many grievously astray. He taught that none could obtain access to the throne of God, save through a perfect spiritual master or guide (pir-kamil), that he was this perfect master, a divinely-authorized guide, who would lead the people into the way of life and into all truth. That the inducement of libertinism might not be wanting, he allowed men and women to eat and live freely together. So infatuated were his disciples that, forgetting the truth so beautifully expressed by Sa'di, who says it is impossible to walk in the way of purity save by following the steps of the Pure one, ("Muh'al ast, Sa'di, Kih rah-i-safa, Tawan raft juz dar-pai-e Mustafa"), they implicitly accepted all that the false teacher told them, however contrary to the law and the injunctions. The Khalil, the Muhamadzai of Hashtnagar, and in short all those Afghan clans whose ignorance of their own faith was most notorious, greedily listened to and readily believed him. He then established himself firmly in Hashtnagar, and challenged the orthodox teachers to discussion, but when the famous divine, Akhund Darweza, after vanquishing him in argument, urged him to retrace his steps, he only replied by more loudly asserting his claims, and styled himself "Pir Roushan" (enlightened leader), but was usually called by other than his disciples "Pir Tarik" (blind leader). The tumult raised by his preaching soon reached the ears of Muhsin Khan, Akbar's Governor of Kabul, who made a sudden descent upon Hashtnagar and carried off Bazid a captive to Kabul. After a time, however, he was released, and at once hastening back to Hashtnagar, he got together his friends and followers, and took refuge in the Tuti mountains. Thence he shortly passed over to Tirah, where he succeeded in leading after him the Urakzai. He now determined to disown the authority of the Dehli kings, and inflaming the excitable Afghans with wild invectives against Mughal oppression and wrong, he stirred up many of the tribes to rise in rebellion against Akbar.

The defeat of the first royal force sent against them elated the rebels to intoxication, and filled them with a vain confidence. The Pir thought the moment favourable for uprooting the Terahis, who were thought secretly to favour the royal cause, and to make over their lands to his faithful followers, the Afridi and Urakzai. This was accomplished with every circumstance of cruelty. He then raised a strong force, with which he over-ran Naugrahar, plundering many of the villages and finally establishing himself in mountains of that district. Here he was surprised in a night attack by Muhsin Khan, who inflicted great loss upon his force, and scattered the remnant among the mountains. The Pir himself got safe away, to Hashtnagar where he soon afterwards died. Of his five sons, Sheikh 'Umr, Nur Din, Khair Din, Kamal-ud Din, Jalal-ud Din, the first-named succeeded to the leadership. But his tenure of power was brief. The Yusufzai, under the guidance of the right-thinking Akhund Darweza, came up against him, and in the battle that took place on the banks of the Indus, his followers were routed with great loss, and he himself killed. On this occasion two men are said to have been burnt alive. Soon afterwards Khair-ud Din met a violent death. Nur Din escaping to Hashtnagar was there killed by the Gujars. Jalal-ud Din was also captured by the Yusufzai, but being afterwards set at liberty by order of Akbar, at once took to the hills with a band of followers and entered upon a course of indiscriminate robbery and violence. Such was the terror caused by his ferocious deeds, that communications between Peshawar and Kabul were almost cut off. Though a royal force, under Man Singh and other generals, was despatched against him, the wily outlaw long continued to elude them and to infest the border. At length, after hazarding several encounters in which he was worsted, he was so closely pressed as to be forced to throw himself into Ghazni where he was murdered by the Buzara's and his head sent to Akbar. That king had, before this, laid hands on Kamal-ud-Din, who was kept in prison to the day of his death, but Abdad, son of Shaikh 'Umr, was still left to continue for a while a desultory resistance. Finally he, too, after enduring frightful hardships, met with his death in the reign of Shah Jahan. Then at last the misguided followers of a false guide became convinced that ruin and death were the only result of Pir Tarik's teaching. The name of a rocky and dangerous landing-place on the Indus, opposite Fort Attock, Kamaliya Jalaliya, a name given by Akbar, perpetuates the memory of those troublous times. When the King was once crossing, one of his boats laden with treasure, struck upon this rock and went down; upon which the King smilingly remarked, in allusion to the two notorious sons of Pir Tarik, and the trouble they had caused, that the rock was to him a "Jalala and Kamala," and the name has remained.

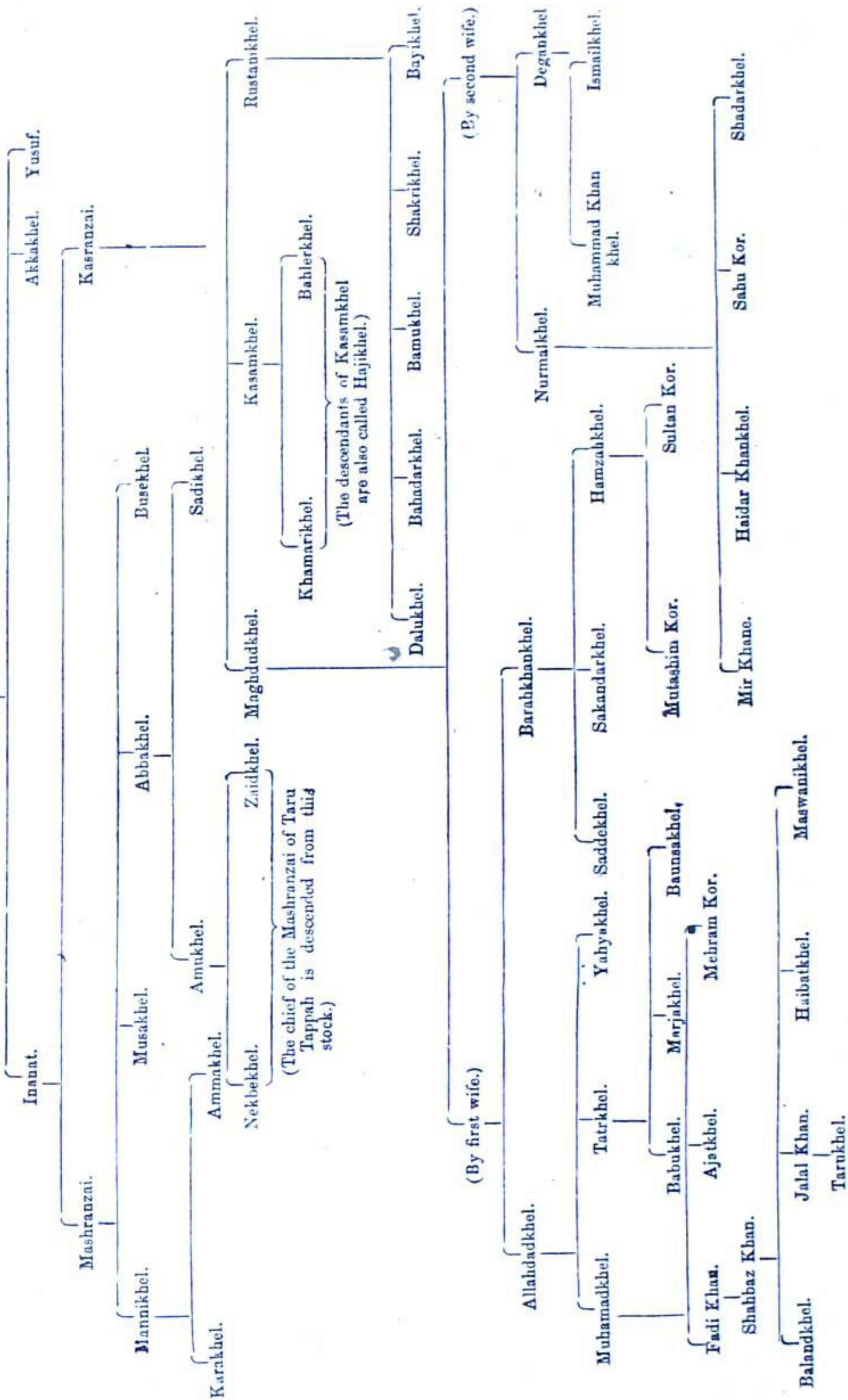
*(See the annexed 17 tables of descent).*





TABLE OF DESCENT OF KAMALZAI, SON OF USMANZAI.

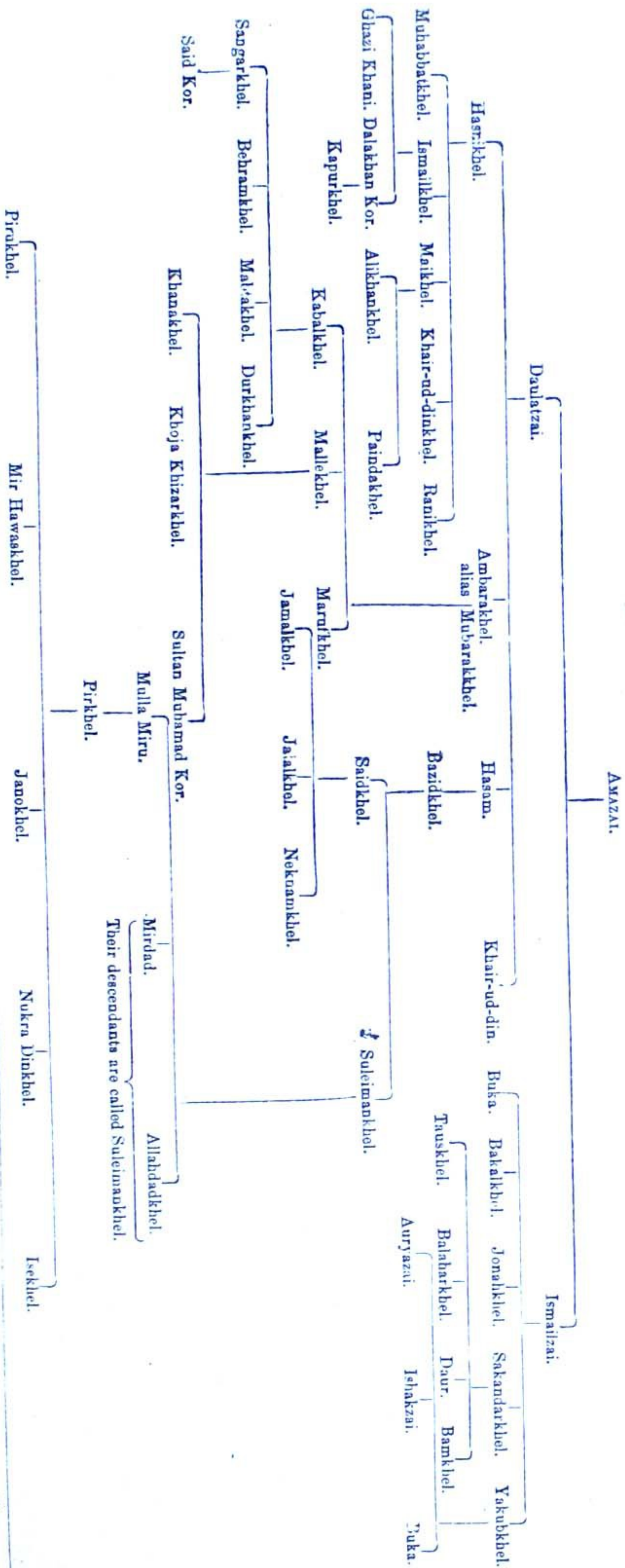
KAMALZAI.



The Khans of the Khankhel of Hoti Mardan are descended from this stock.

*Note.*—The Mashranzai are located at Taru, and the Kasranzai at Hoti Mardan. Though their ancestral lands were originally divided off into two equal shares for the two branches, the Kasranzai, who are the more numerous, have now the larger share. Of the Mashranzai, Mubabbat Khan of Taru is Chief, of the Kasranzai, Sarbuland Khan of Hoti, and Shad Muhammad Khan of Mardan, are Khans.

TABLE OF DESCENT OF AMAZAI, SON OF USMANZAI



*Note.*—The Amazai are for the most part inside the British boundary of Yusufzai, and especially along the banks of the streams in Sadlum, where Ajub Khan and Aziz Khan, sons of Mir Babu, are Khans and Jagirdars. The former is a great sportsman and genial hospitable man. In the village of Garhi Kapurah, Mir Afzal Khan, of an old family, is the head of the Kapurkbel Daulatzai group of families. In Garhi Ismailzai, Nasrulla Khan (Tauskbel) is chief. The Ambara alias Mubarikbel, and some of the Pirkbel, Bamkbel and a few other sub-clans of the Amazai, in all said to muster some 2,000 armed men, are located at Charuri and Nagri on the Mahaban, outside the boundary, and have for their men of authority. Mosa Khan (Said Kor Sangarkbel) and Jabbar.



TABLE OF DESCENT OF KANAZAI, SECOND SON OF UTMAN.

KANAZAI

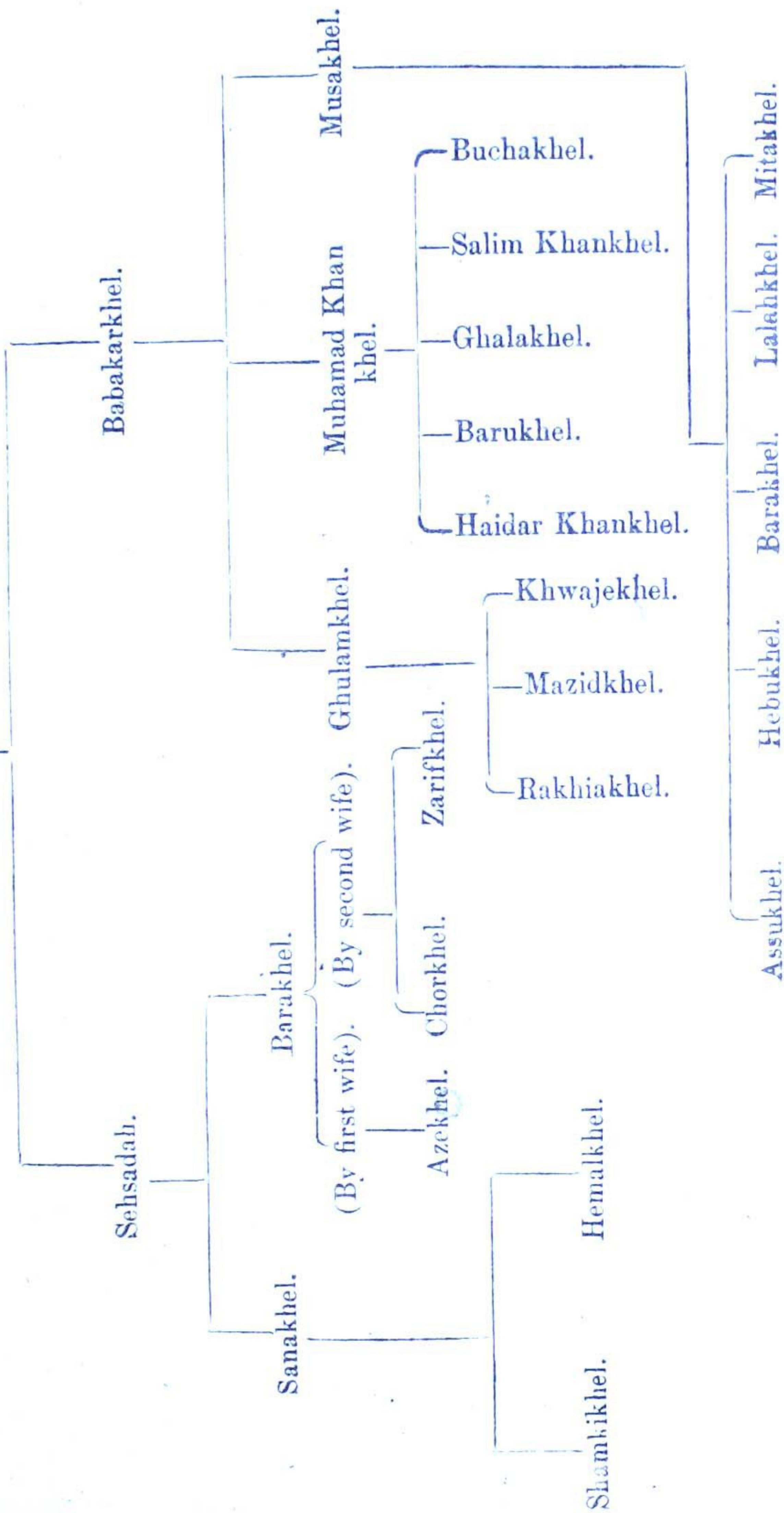
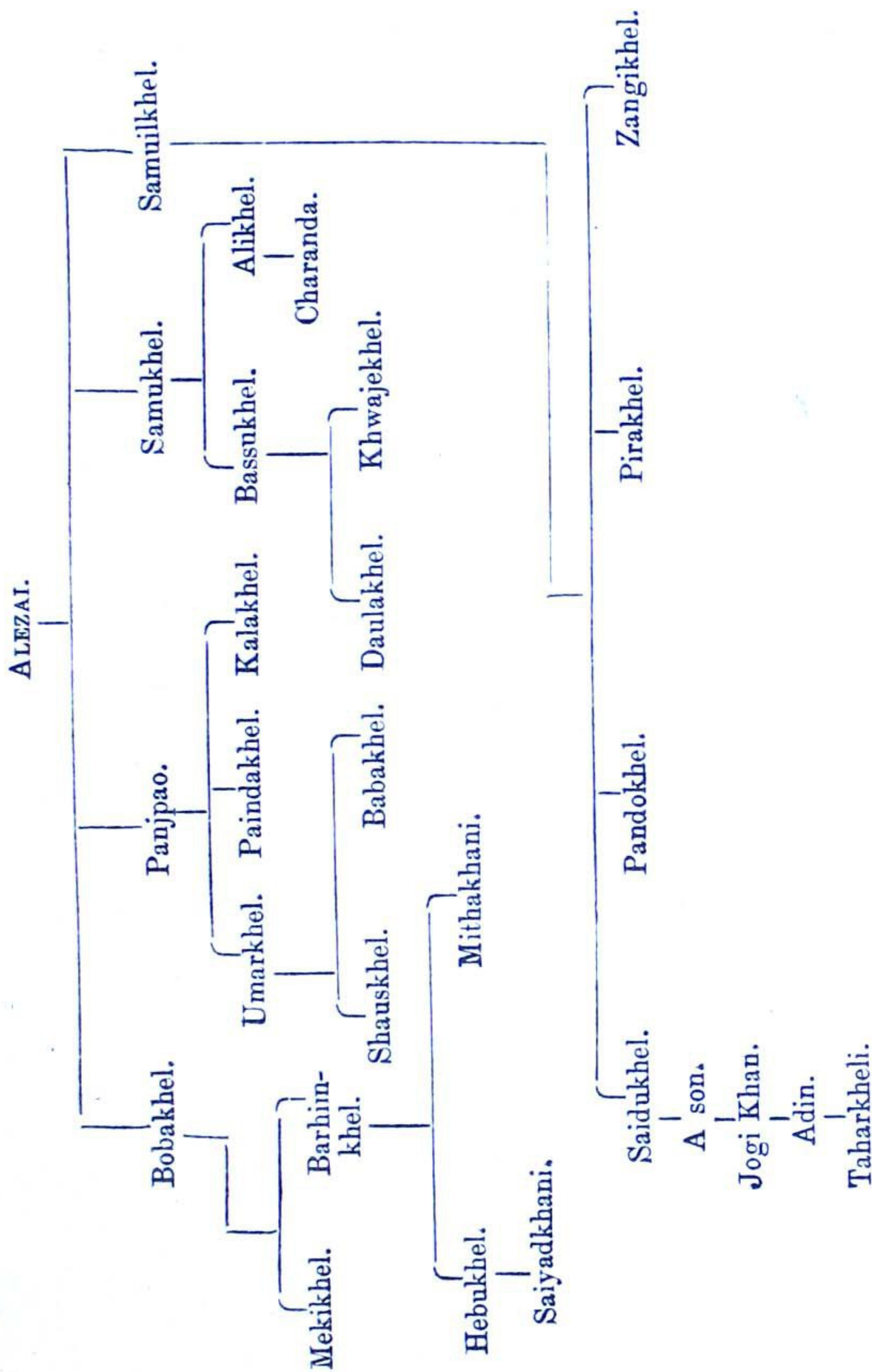




TABLE OF DESCENT OF ALEZAI THIRD SON OF UTMAN.



*Note.*—Of Utman's four sons, the descendants of three only, *viz.*, the Akazai, Kanazai and 'Alezi, are included under the common designation of Utmanzai, the Saddozai, descended from Utman's fourth son, being always spoken of separately under their own name, though all four clans hold the same tappa called the Utmannama. This tappa is situated in the Eastern part of the plain of Yusufzai, along the banks of the Indus, and on the southern base of the Mahaban. Here the division of Sheikh Malle assigned to the three clans collectively known as the Utmanzai 144 shares (bikhras) which are still held by them in three equal portions. Of the forty one villages in this tappa, thirteen are Utmanzai. In what is known as the Karhari division of the tappa, the chief villages are Topi.

TABLE OF DESCENT OF UMARKHEL, SON OF ZALOZAI.

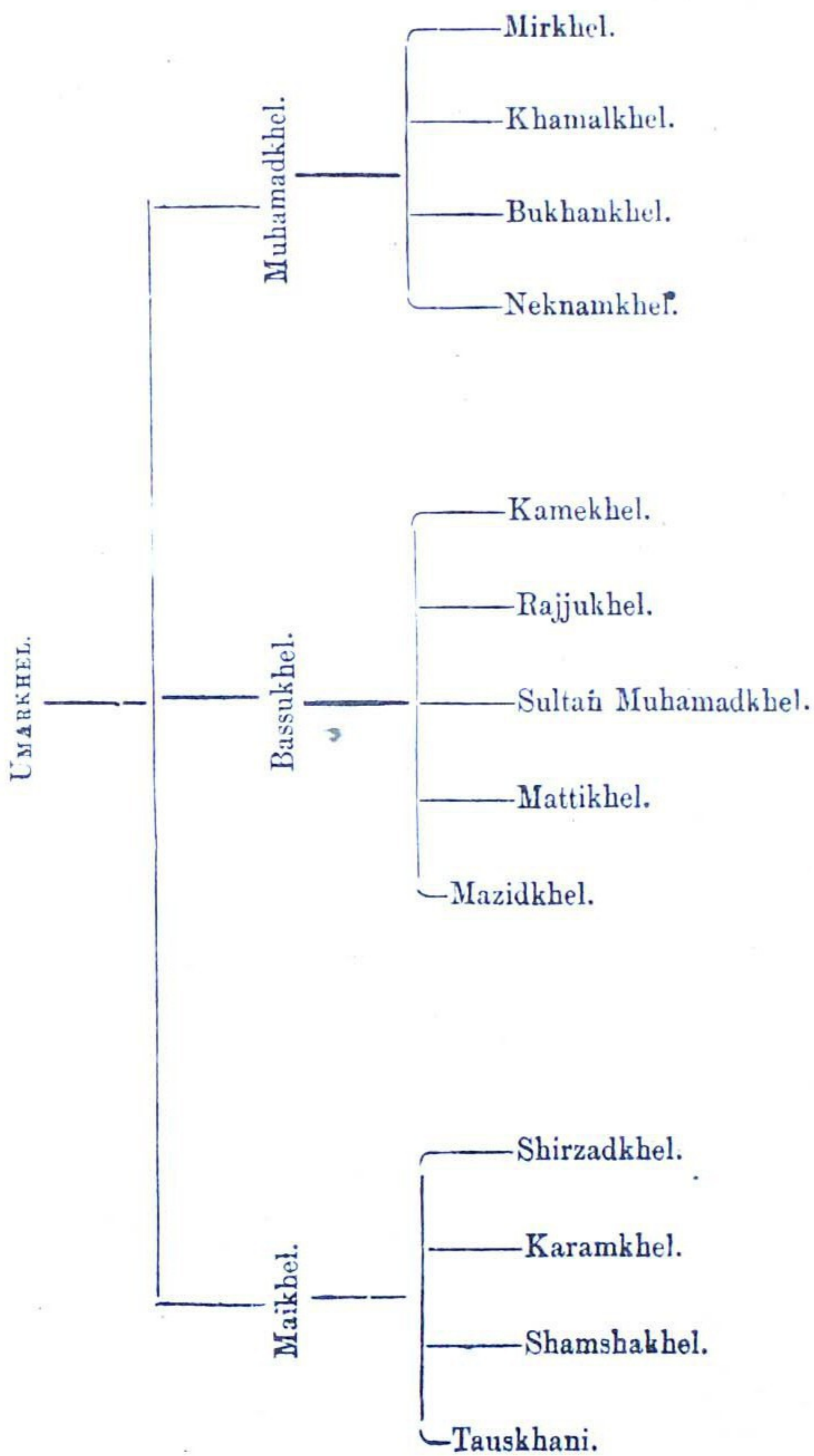
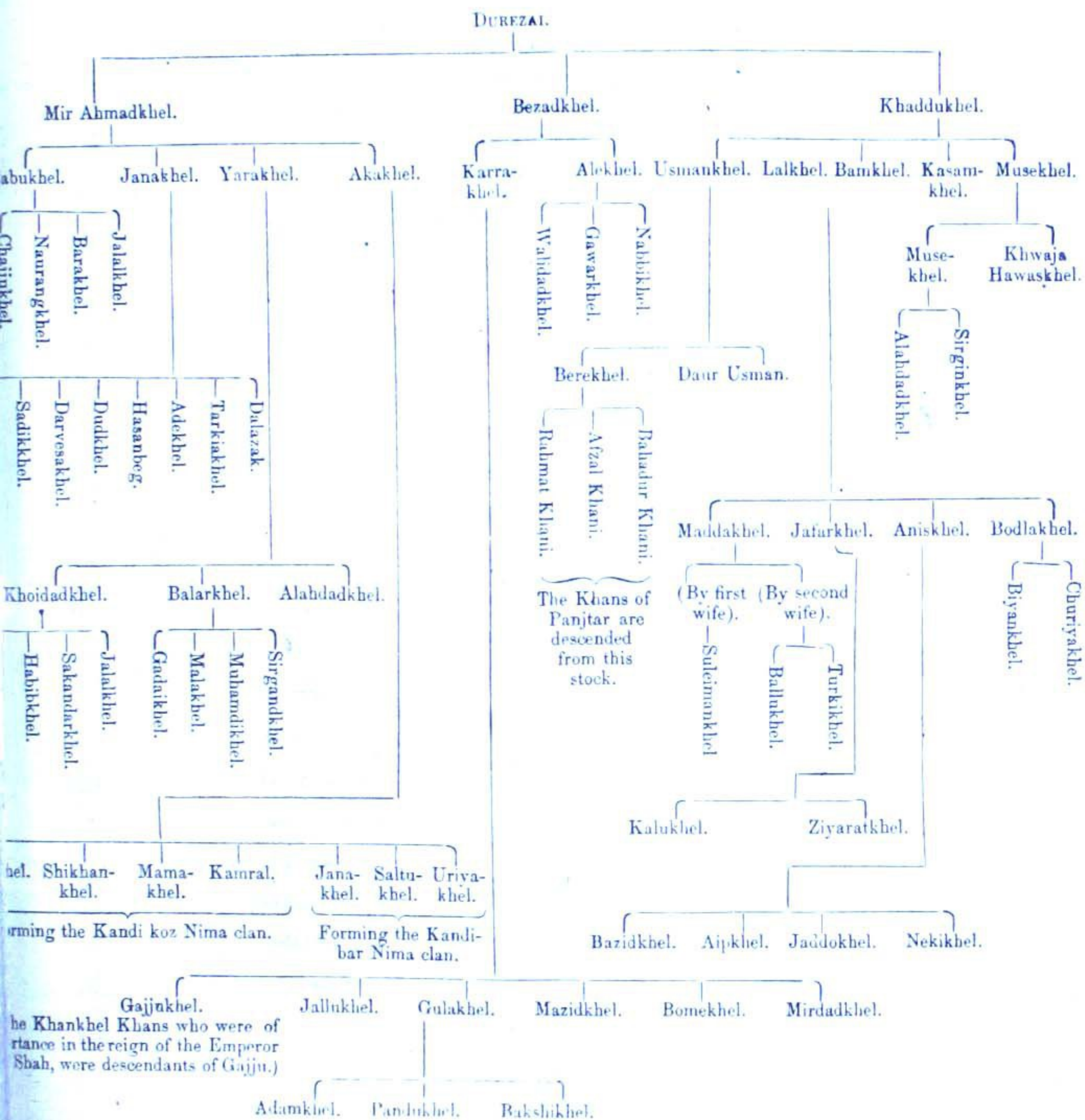




TABLE OF DESCENT OF DUREZAI, SON OF SADDOZAI.



*Note.*—Saddu was son of Utman by a second wife, and, in conformity with the custom of "chandawand," by which the children of a wife jointly inherit an equal share of their father's estate, became heir to half the ancestral lands. Saddozai are located west of the Panjtar. The house of Ranakhel (Abakhel Zalluzai) furnishes the Khans of Zihda and Hand. Arsala Khan of Zihda was a Khan of great power and infamous reputation, who made some figure during the days of Sikh rule. At present Ibrahim Khan, Arsala's grandson, is Khan of Zihda, and Shahdad Khan is chief of Hand. Between these two families there is fierce hatred, and in addition each family has its own domestic feuds, which are carried on with peculiar bitterness. The 'Umrkhel occupy the villages of Swabi and Maneri, the Mir Ahmadvhel (Darrizai) occupy the villages of Marghaz, Thand-kui, Salim Khan and Gar Munara; and the Bezadvhel, Khul'abat. The Khadvukhel are chiefly outside the territory at Panjtar and Changlai, but also have the village of Baja Bamkhel within the territory. The land of the village of Dutali (Khadvukhel) is the most part near the British boundary, and this would on occasion furnish a valuable means of bringing pressure to bear upon those of the Panjtar who are not within easy reach. A family of ancient lineage and distinction in Panjtar is that of the Berikhel (Usmankhel), of which the late Khan and his son Mukarrab Khan have been well-known chiefs in these parts; but the last-named has contrived so violently to oppress his fellows by his detestable cruelty, that they have declared him a public enemy and driven him forth, so that he is now a refugee in Bamkhel.

TABLE OF DESCENT OF RAZAR ALIAS RAZHAR.  
RAZAR alias RAZHAR.

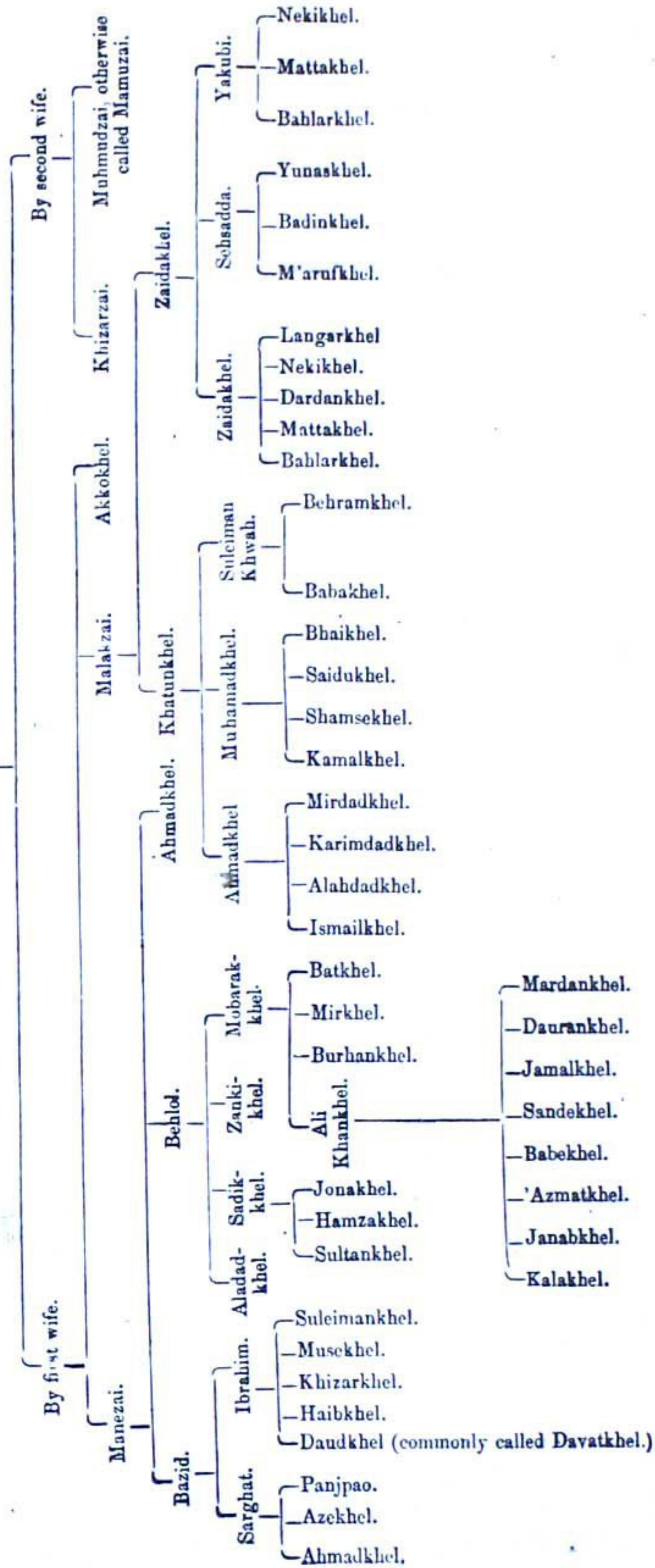
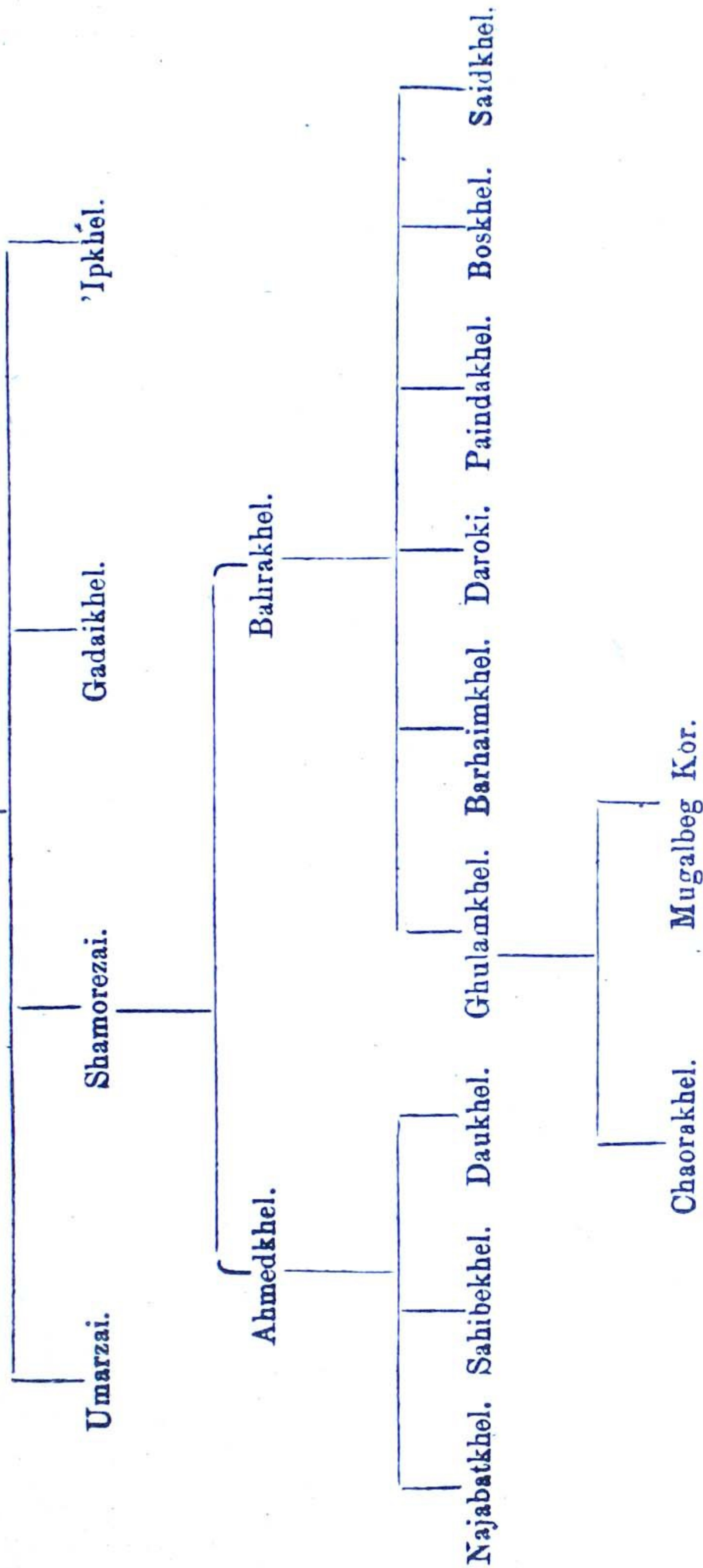


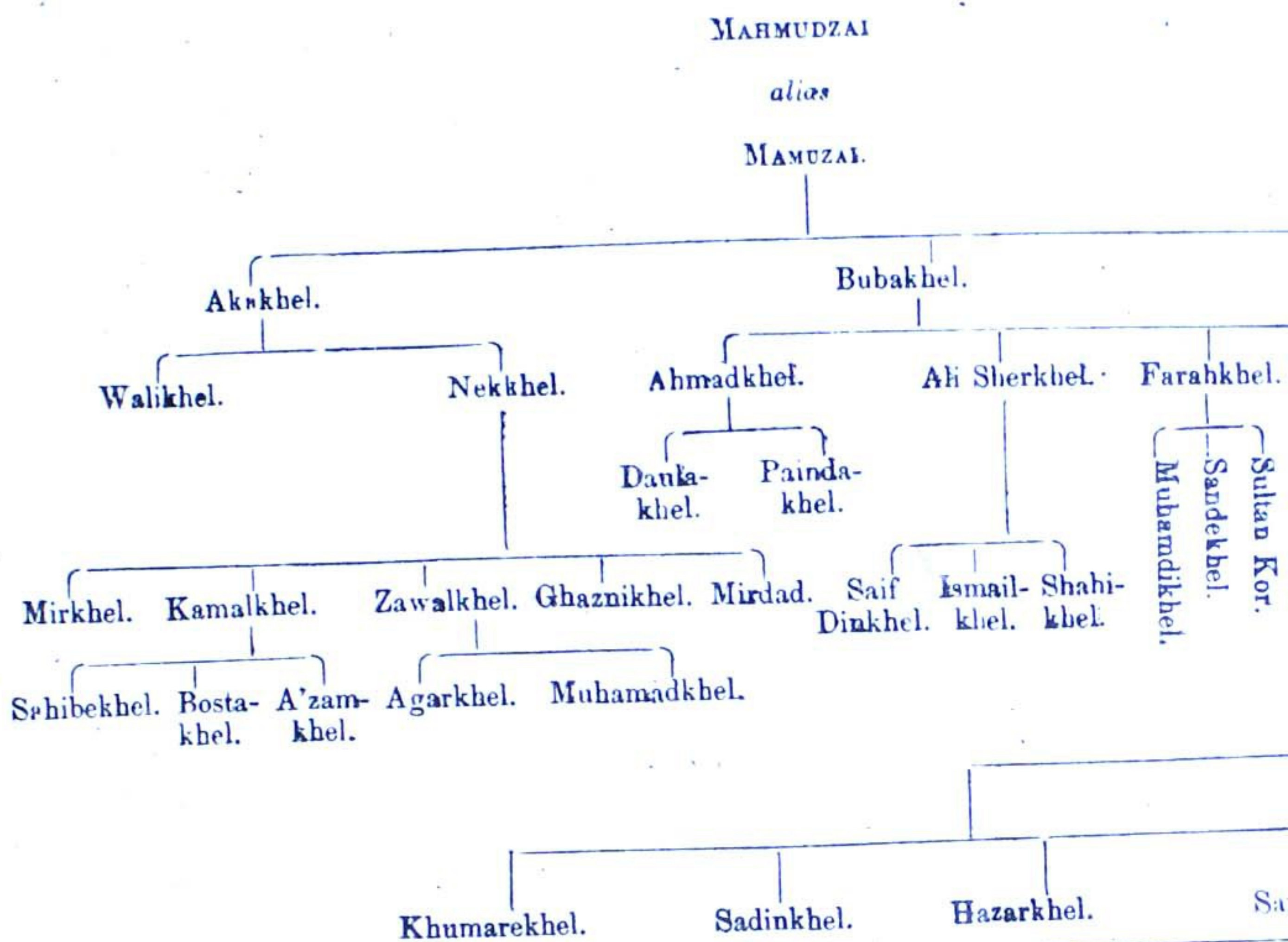
TABLE OF DESCENT OF KHIZARZAI, SON OF RAZAR.

KHIZARZAI.





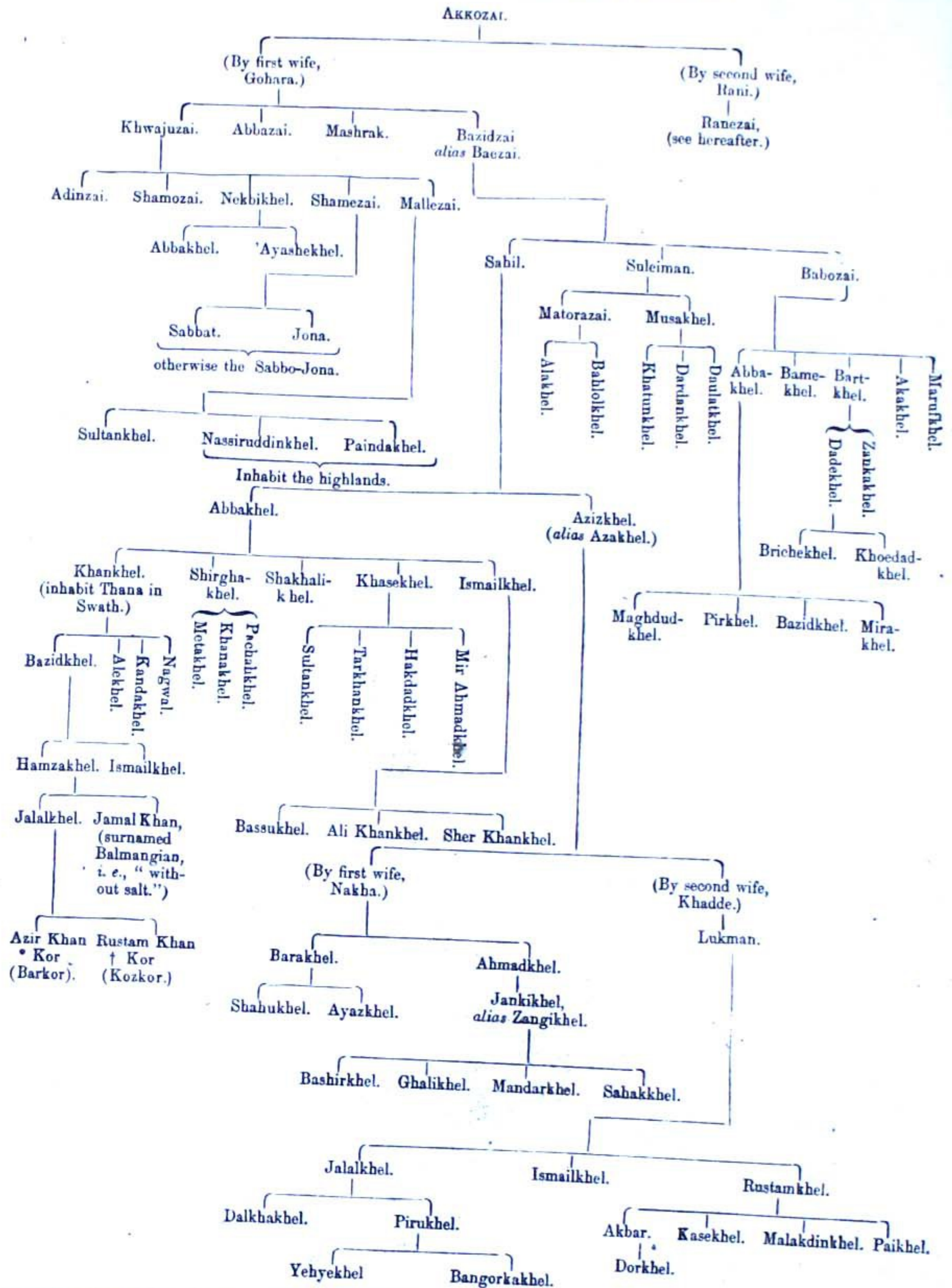
## TABLE OF DESCENT OF MAHMUDZAI ALIAS MAMUZAI, SON OF RA



*Note.*—The Razar clans are chiefly settled in the plain of Yusafzai. The Akkokhel have Khan, Khoe-dad Khan, has no little trouble with many of his own kinsmen, his deadliest enemy being the village of Shema belongs to the Khizarzai, whose chief is Amir Khan (Chorakkhel). The Manezai has and Tarlandi, their khans being Ja'fir Khan (of Tarlandi) and 'Asaf Khan (of Dagi). Of the Malakz 'Arab, is the principal habitat, and of the Muhamadzai, whose chief is malik Rahim Khan, are Asota, Sh

*Note on the whole Mandar tribe, of which the above-mentioned are branches.*—There are four are situated in the plain (saman) of Yusafzai and within the British boundary. These are thus called the Utmanzai and Saddozai, and consisting of four estates (ta'aluka); 2. Razar, lying immediately to consisting of five estates, called after the five sons of Razar; 3. Amazai, to the west and north of the and Sadhum streams, and consisting of three estates; 4. Kamalzai, to the west again, and divided into and Masharan). Some of the Mandar tribe are also in possession of the canton of Chamla, in the mou and Sadhum, and in the northern part of Mahaban, where also the Khadukhel hold Panjtar and Ch makes up the Yusafzai pargannah, is that of Baizai, which once was held by the Baizai branch o beginning of Shah Jahan's reign the Khataks over-ran, and have since retained possession of great p however, is still held by the Babuzai and 'Azekhel, sub-clans of the Baizai Yusafzai, while the north- of the Utmankhel, of whom mention will be made hereafter.

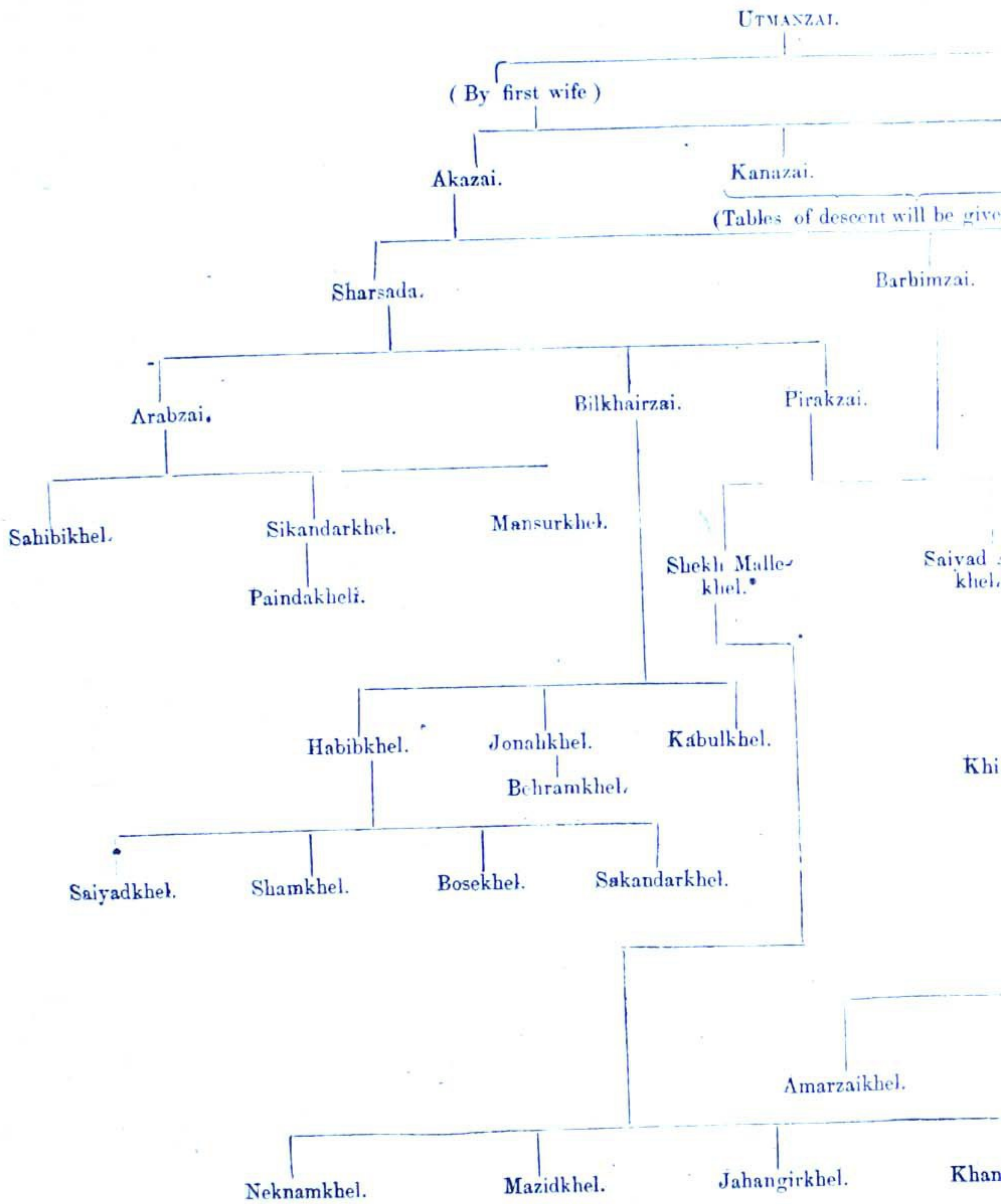
## TABLE OF DESCENT FROM AKKOZAI, SON OF YUSAFZAI.



\* From Azir Khan are descended the cousins Khurasan Khan, son of Kamrudin Khan, and Shah Nazar Khan, son of Pasand Khan, chiefs of Thana in Swath, and Zormandi Sharkhana. Shah Nazar Khan's administration is good.

† From Rustam Khan in the fourth generation is descended Amirulla Khan, the present chief of Palle.

TABLE OF DESCENT OF UTMANZAI, SON OF MAN



\* This is the Shekh Malle who first conquered the Yusufzai country, and divided it amongst his clansmen. Ancestor of Shekh Malle.

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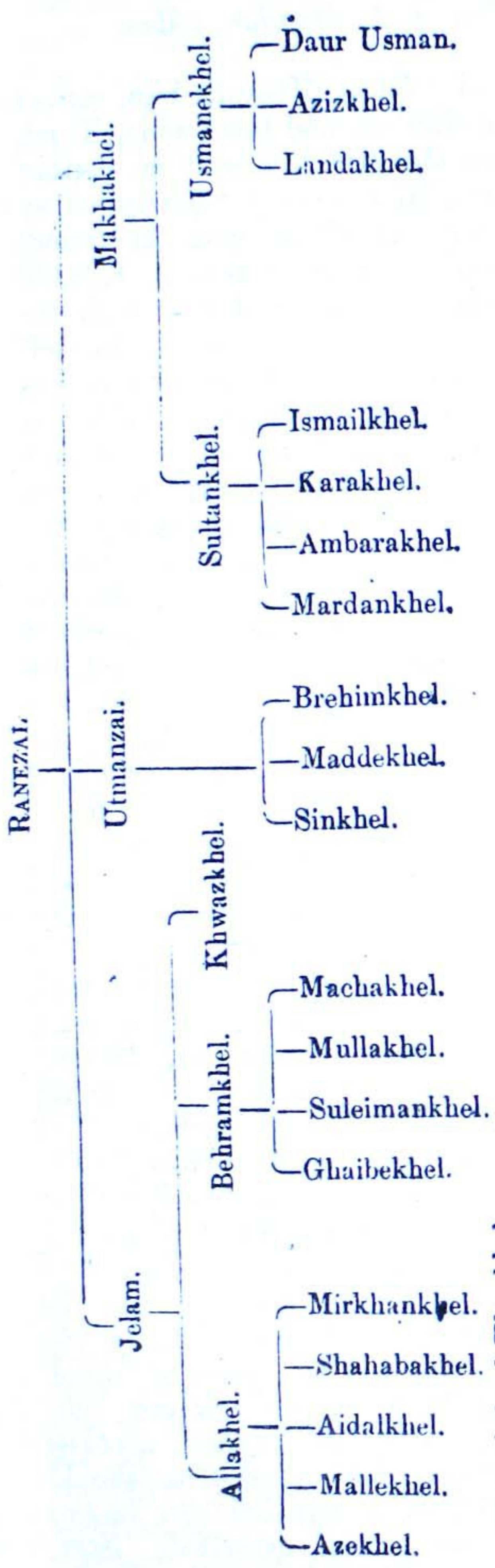
Ja

Az  
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Khar





(The Aladand Khankbel are from this stock).

*Note.*—This numerous tribe is found spread over an extensive mountainous tract. Among the mountains east of Bunher, as far as Tanawal and the boundary of Agror, following the line of the Indus, the descendants of Isa, the Hasanai, Madakhel and Akazai, chiefly have possession. The offspring of Mali and Musa, viz., the Aliyasai, Daultuzai, Mirizai and Chugharizai hold the hills of Bunher. Swath and its dependencies are in the hands of the sub-tribe Akkozai, descended from the son of Yusuf, of which the more important clans are the Khwajuzai, Ranizai and Baizai. The Mallezai, a sub-clan of the Khwajuzai, is located in Der, of Panjkora, and is under the leadership of Ghazan Khan (Derwala), a man of mark, who seems little likely to have his place adequately filled by any of his sons. In the Yusufzai tribe there are three houses of long-standing and distinction that call for special mention. First, that of the Mallezai, in Der, just mentioned. Second, that of the 'Abakhel (Baizai), which has its ancient seat in Thana (Swath), and has given many powerful khans to the Baizai. At present there are three prominent khans belonging to this house, viz., Shah Nazar Khan of Thana, Amir-ulla Khan of Palle, and Khurasan Khan of Sher Khana. Though family feuds have much dimmed their former prestige, they are still men of great consequence in their own localities. They add to their revenue by levying grazing dues from the Gujars whose cattle graze on the Mohra mountain, and the collection of these dues gives occasion to much extortion and some trouble. Third, the Kachu-kor family (belonging to the 'Azikhel group of the 'Alikhel), the khans of which once held great power in 'Alla-dhand of the Ranezai, among whom they still have a following of some 6,000, chiefly of upper Ranezai. The present chief, Sohbat Khan, though very young, shows himself intelligent and prudent, but his uncle Sher-dil Khan is believed to harbour evil designs against him. In addition to the above may be mentioned Zaid-ulla Khan, Ahmad Khan and 'Asim Khan, who wield some influence over their own septa in Bunher, where, however, there exists no chief whose authority is widely recognised.

*Historical account of the Yusufzai and Mandar tribes.*

As appears from the genealogical tables, Kharsha-bun, son of Sarahban, and grandson of Kais 'Abd-ur-Rashid, had three sons, Kand, Jamand or Zamand, and Kasi, of whom the two last will be further mentioned hereafter. Kand had two sons, Ghari (now represented by his descendants the Ghoriya Khel, concerning whom more hereafter) and Khashi or Shakhi, called in the vernacular of Yusufzai, Khukhi or Khwakhi, from whom as from a common stock derive both the tribes now under consideration. The Akhund Darweza, himself connected with them, and our best authority on the subject, tells us that Khashi had two sons by his first wife Marjana, viz., Mand and Makh. A sister of this wife, Bassu, conceiving a criminal attachment for her sister's husband, made her way into his tent, and, in due time, bore him a third son, Tark, founder of the Tarklani clan, among whom, says the sagacious Akhund, is seen to this day the effect of the transmission of their first mother's foible in the constant occurrence of seduction cases. Of Mand's two sons, the elder Umar was a man of excellent worth, who, having travelled to Hindustan, where he married the daughter of a Kurresh family, became the father of Mandar, and died far from home. His younger brother Yusuf, it would appear, went down to Hindustan to bring away his brother's widow and child to his own country. The disconsolate widow would seem at first to have given very emphatic expression to her abhorrence of the Afghan custom, which forcibly makes over the property and widow of a dead man to his surviving brother, and to have declared her resolution to remain a widow to the day of final appearing. Yusuf, however, found means of overcoming this resolution, and took her back with him. When the young Mandar grew up, he married Yusuf's daughter, by whom he had two sons, 'Usman and Utman, his third son, Razar or Rajar, being by another wife, a slave. Yusuf himself had five sons, of whom the eldest, Uriya, commonly called Badi because of his insolence, is ancestor of the Badi Khel. The following is an instance of the quality that shows him well entitled to the alias. It was at that time customary among the Afghans for the children on reaching maturity, to divide amongst themselves their father's property, one share being also reserved for the parents. When the children of Yusuf were thus dividing the paternal estate, their mother put in a claim for the parents' share, but was grossly insulted by the brutal Badi (*matris pudenda indicans*, "ecce," inquit, "pars tua"!). The angered mother invoked Heaven's curse upon him, and declared that his descendants should never exceed thirteen. The Akhund Darweza has left on record that up to his time that number had never been exceeded. Now, with the exception of a few men who have joined the Chagharzai, there is no trace of Badi's lineal descendants. Another of Yusuf's sons, 'Ise, is said to have had eleven sons, of whom nine, with the father, were killed in an affray with some cattle-lifting Moghals, whom they had too hotly pursued ahead of their company. The two surviving sons became the progenitors of the Hasanzai and

Yakubzai clans called after them, while a posthumous son 'Aka became the founder of the Akazai clan. Regarding the original seats of these tribes, nothing certain is known. They themselves say that their ancestors came from Margha-ghora, concerning which they have no more to say than that it is somewhere in Western Afghanistan. It is found that there is a place so called between Sur-ghar (Koh-i-Surkh) and Ghandan, near the banks of the Arghasan, and it was probably here that the remote ancestors of the tribes, at the time of the first allotment, had some land together with a water-cut from the Arghasan assigned them. "Margha" means a "flower-bed" or "garden," and "ghora" means "fat." The name may therefore mean "fertile garden-like land." Or "ghora" may also mean "mountain-pasture," of which the grassiest part is called "margha." At present the locality in question is held by 'Alizai and Adozai (Durrani) and Tokhi (Ghalzai); and a few wandering Nasir find their way thither in their summer-migration (failak). This is all that can be ascertained about the early seats of the Yusafzai. Tradition goes on to relate that when the Afghans divided amongst themselves the country about Kandahar, the share of Tarin's children fell between those of Kand and Zamand, so that the brothers were debarred from rendering each other mutual aid and countenance. The Khashi men had a water-cut from the Arghasan, which was close to the Tarin land, and in this way came into collision with the Tarin, so that there was soon bad blood, violence, and, finally, war between the two. The Khashi, unaided by their brethren the Ghoriyakhel, proved no match for the Tarin, were ejected from their holding, and, in dire extremity, reduced to beg from the Ghoriyakhel a piece of waste land. This land was at first granted, but being afterwards, during a season of some drought, required by the Ghoriyakhel for their own cattle, was forcibly resumed. The unhappy Khashi again driven forth went to Garah-Naushki, near Dasht-lut in North of Balochistan, a salt desert, now a dependency of Kalat and in the hands of the Baloch. The numbers of the Yusafzai and Mandar branches of the Khashi were still small, and about the beginning of the 14th century, A. D., they were expelled from Garah and Naushki, and migrated northwards towards Kabul. They were now joined by other two branches of the Khashi, *viz.*, the Tarklani and Gagyani, by the Utmankhel branch of the Kar-rani or Kar-lani, who came by way of Tank and the Gomal pass, and by the Muhamadzai descendants of Zamand, who had quarrelled with and separated from the remainder of the Zamand tribe. Settled in their new seats the Khwashi and their allies rendered valuable service to Mirza Alagh Beg, son of Abu Sa'id, who was then plotting for the throne of Kabul. When these plots proved successful and the Mirza gained the supreme power, the Yusafzai and allied clans were at first treated with much favour, but as they increased in numbers and wealth, they increased also in insolence and rapacity, and, relying confidently upon their own power, openly insulted the authority and person of the Mirza, and filled the country with the noise of their oppressions and exactions. The Mirza, casting about

for some means of ridding himself of these public disturbers, set to work to sow dissension between the Gagyani and Yusafzai, and, having succeeded in this, suddenly joined the former, and the combined forces fell upon the Yusafzai with crushing effect. Many were killed, and the rest fled to the mountain defiles. Under the direction and influence of three noted Sheikhs, of whom two, Madad and Amdad, were brothers, and belonged to the 'Isazai branch of the Yusafzai, the third 'Usman being a Malezai, this scattered remnant was again formed and defeated the combined forces of the Mirza and Gagyani. Elated by this success, the Yusafzai issued forth from the mountain fastnesses, and resumed their previous marauding habits with such effect as to compel the ruler of Kabul to come to terms and buy peace at the price of a restoration of the Afghans to former favours and dignities. Accordingly the Afghans came freely to and fro, and were treated by the Mirza with the utmost courtesy and hospitality. It chanced on one occasion that 800 of the notables of the tribe were present at a feast to which they had been invited by the Mirza, all being unarmed save Mahmud, son of Muhamad, (Chagharzai), who had concealed a dagger under his vestment. In the course of the entertainment this man, having observed certain suspicious appearances that suggested treachery, held a hurried conversation with his companions and proposed to stab the Mirza, but all dissuaded him on the ground that such an act would be a violation of all laws of honor and hospitality, and that there was no sufficient ground for suspecting foul play. It was Janga, a Gagyani, and bitter enemy of the Yusafzai, who, as is said, suggested to the Mirza that a fatal blow should be struck at the power of the lawless Yusafzai by putting to death all the defenceless men then present. The advice was taken. All were seized and bound, and were then, with one exception only, murdered in detail. The exception was Malik Ahmad, a man of great intrepidity and force, who was spared in compliance with the last request of all the murdered Maliks. Paralysed by this sudden and crushing blow, the Yusafzai and other Khashi were, under circumstances of severe suffering, driven forth from Kabul. The Tarklani clan now separated itself and went off to Lughman, the remainder settling in Nangarhar. Here arose a quarrel between the Muhamadzai and the Yusafzai, who fought at Hisarak a battle, in which the latter were victorious. Soon after this would seem to have occurred the important migration of the Yusafzai to Peshawar. The tribes then occupying Peshawar have since been entirely displaced by the present population which, at this time, was still in Western Afghanistan. Lughman was then in the hands of the Tarklani, who are now in Bajaur. The Gagyani were still in Basul. The Bangash and Khaibari were located as at present. But part of the eastward portion of the plain of Kabul, all the plain of Peshawar, part of Bajaur, Chhach, Hazara, and even yet further east, was held by a tribe of the Kar-rani, the Dalazak, (whose fortunes will be sketched in the 4th Chapter of this Part). The land between the Dalazak possessions and the Hindu Kush mountains on either

side of the Indus belonged to the kingdom of Swath, then held by a tribe, not of Afghan race, whose ruler Sultan Awes (Swathi) came from an ancient line of kings of this country. The Yusufzai, having passed through the Khaibar pass, and reached the Western extremity of the Peshawar valley, halted at Sufed Sang, and sent to the Dalazak a deputation, begging for an assignment of land for the support of the tribe. This was generously granted, and the Yusufzai entered peaceably upon their new lands. The refusal of the Shalmani to allow the new settlers the use of a stream of water, called Barbari, gave rise to a vindictive feeling on the part of the Yusufzai, which was not long in finding expression. The new comers gradually spread to the Doaba, and feeling themselves strong enough to push matters to extremity, attacked the Shalmani, who then held the whole of Hashtnagar. In a battle, in which their chief Khalu fell, the Shalmani were disastrously worsted, and forced to fly for refuge to Swath, the king of which country assigned them, for their subsistence, lands at Allah-dhand. The Yusufzai thus came into possession of Hashtnagar, but not content with this, laid hands on a part of Bajaur, which had, up to then, belonged to the Dalazak. The steady encroachments of the Yusufzai had gradually brought about a feeling of mutual mistrust and ill-will between themselves and the Dalazak, but the final collision was due to an incident thus related by the Akhund Darweza. Some Dalazak were settled on the grazing land (maira) of Langarkot (now called Garhi Kapura), while the Yusufzai, then in Hashtnagar, were also in the habit of sending their cattle to graze there. The resident Dalazak missed no opportunity of harassing, driving away, and even stealing away the cattle of the Yusufzai, and the messengers of the latter, on going to demand payment of the dues fixed by custom for such cases, were insulted. For some time this went on, and all attempts to get redress failed. At length Malik Ahmad Khan, seeing that a life and death struggle between the Yusufzai and Dalazak was inevitable, conceived the idea of uniting in one league the whole of the descendants of Khashi against the rival tribe. The Gagyani were induced to join, and the Utmankhel, though alien in blood, made common cause with their former comrades. The ardent Malik's passionate entreaties (nanawati) moved even the Muhamadzai to lay aside the account of blood they had with the Yusufzai, and to become party to the new confederation. With his united force of all the Khashi (except the Tarklani), together with Muhamadzai and Utmankhel, Malik Ahmad now offered battle to the Dalazak, who, confident in their numbers, were no ways slow to accept the challenge. At first the Yusufzai suffered severely from the Dalazak archers, but when the contest became a hand to hand one, they began to gain advantage, and at length the son of Zangi, the Dalazak chief, having fallen, the Dalazak host broke and fled in hopeless disorder. This decisive victory transferred to the hands of the Yusufzai the whole of the lands to the north of the Kabul or Landi river. Stimulated by this surprising success, they now turned their thoughts to yet further conquests, and under the direction of Malik Ahmad Khan, who was aided by the wise

counsels of Sheikh Male, marched against Swath, and took up a position near the Shahkot pass. The Swathis assembled in force to withstand the incursion threatened at this point, but left the other passes almost unguarded. Seeing this, the Yusafzai leaders bethought them of a device for gaining access to the interior of the country and turning the enemy's flank. They directed the women of their camp on a certain night, as if moved by an over-weening confidence and boastfulness, loudly to sing the exploits and bravery of their forefathers, while vituperating their present foes, and exulting in the total overthrow that should be theirs in the morning, when the impetuous Yusafzai should burst upon them. The Swathis, overhearing this, as was intended, concluded that an attack in force on their chief position was intended, and at once called in with a view of further strengthening themselves, the small detachments charged with guarding the other passes. The same night the Yusafzai warily marched off and penetrated into Swath by the Malakand, one of the passes thus left unguarded. There ensued a long period of obstinate though desultory fighting. The Swathis fiercely contested the progress of the immigrant Yusafzai, and it was not till the end of 12 years that the Yusafzai made themselves masters of the whole land, including the Talash valley, and that Sultan Awis, unable longer to maintain the struggle, fled from the country. The fugitive king betook himself to Kafiristan, where he formed a new kingdom over which his descendants held sway for several generations. Meanwhile Mirza Alagh Beg of Kabul had died, and Muhamad Babar, having seized the reins of power, turned his arms against the Afghan tribes on his borders. At that time the Yusafzai (with the Mandar) were masters of the plain of Yusafzai, of Swath and of Bunher, while the Muhamadzai held Hashtnagar and the Gagyani Doaba. The Tarklani held a part of Bajaur, and in the mountains to the East were located the Utmankhel, while the Ghoriyakhel and a few of the Dalazak were located in Peshawar and the country around. In 1519 A. D., Babar marched from Kabul upon Bajaur, which country he reduced to subjection and committed to the charge of Khwaja Kalan. After several engagements with the Yusafzai, who though badly worsted were yet always able to elude pursuit by taking to the inaccessible mountains, Babar granted them terms, and marched into Swath, where both Malik Shah Mansur, son of Suleiman (Yusafzai), and Sultan Awis paid him homage. After marrying the daughter of Shah Mansur, Babar marched by way of Lundkhor and Shabbaz-garhi to Hashtnagar, laying waste the country far and wide with fire and sword, as may be learned from the account of the expedition left on record by Babar himself. After this fearful experience, the Yusafzai enjoyed a period of quietness, during which the territories they had gained were divided amongst them by the revered Sheikh Male, whose name is yet famous through all the land. Hashtnagar had been allotted to the Muhamadzai, who had come down from Nangarhar to help against the Dalazak. For the same reason, Doaba and a part of Bajaur were made over to the Gagyani, who still retain the first, but have been dispossessed of Bajaur. The rest of the lands were, by the Sheikh, rateably distributed according to the number of heads, among the Yusafzai and Mandar, and

ancestral shares are still referred to this division. After this Malik Ahmad Khan was supplanted, and his power and position usurped by Khan Gaju (Bahzad Khel Mandar.) The new Khan refused allegiance to Sher Shah, who had driven Humayun from his throne and seized the supreme power in Hindustan. About this time the Yusafzai came into collision with the Ghoriyakhel (now represented by the Mohmand and Khalil), and in a battle fought at Sheikh Tapur, about the site of the present stage-bungalow at Naushahra, the latter were overthrown with great carnage. Those who fell alive into the hands of the conquerors were ostentatiously offered for sale as slaves at two pice each. Upon this so great a success, the old arrogance again showed, and soon passed all former bounds. In the reign of Akbar, the Yusafzai threw off not only all allegiance to the Emperors of Delhi, but all restraints whatever of law and order, and resumed the old and congenial habits of rapine, robbery and violence. But signal chastisement was at hand. In 1584 A. D., whilst they were still groaning under the infliction of a sore famine, Akbar, as already related, sent against them Zain Khan and other generals with a strong force. At first, indeed, the advantage was with the insurgents, who, having drawn into their mountains Raja Birbal and 7,000 troops, cut them off to a man. But soon Zain Khan began his march from Kabul, and after carrying fire and sword through the countries of Kunar and Bajaur, in the latter of which he also established a garrison, reached the Western boundary of Swath. Here he was withstood by the united forces of the Yusafzai, who for a month held the Tari pass and thus blocked his way. But at the end of that time fell the festival of 'Id, and many of the Yusafzai men went home to spend the season with their families. Zain Khan took advantage of this to make a vigorous onslaught, and thus forced a passage and entered Swath. No further serious opposition was possible. The victorious general over-ran and ravaged the country, while the panic-stricken Yusafzai fled to their mountain-refuges, but even there, were hunted down and brought in by the royal troops. The conqueror built the fort of Damghar and for some time pursued the wretched Yusafzai with the most pitiless severity. The Akhund Darweza, himself an actor in these scenes, has graphically described the intense sufferings of a band of fugitives, of whom he was one, who had fled before the invaders' swords to the high peaks, where they were exposed to the full fury of wintry blasts and storms of snow and rain. Many wandered miserably for some time among the mountains, until unable longer to endure the extremity of hunger and cold, they gave themselves up to the pursuer. Orders were then given that the remnant of the tribe should quit the mountainous country, and be scattered among the Muhamadzai, Gugyani and Ghoriyakhel of the plain. Such a measure amounted to an annihilation of the tribe, and rather than suffer this humiliating effacement, a band of resolute men under Sirdar Muhamad Khan strove to force their way to Kashkar through Kafiristan. They at first drove before them the Kafirs that held the banks of the Panjkora river, but afterwards met with reverses and lost their original leader and also his successor, Ghazi Khan (Malezai). Worn out and hopeless, the little company abandoned the enterprise, and

returned to submit to Zain Khan, who assigned for its subsistence a water-course and adjoining land. So few and spirit-broken were these once haughty Yusafzai, however, that they were unable to maintain themselves against their neighbours, and to bring under cultivation the tract assigned them, and they were finally allowed to return to their old settlements in the plain of Yusafzai. Here they formed a nucleus, round which fugitives from all sides began to gather, and the broken fortunes of the tribe began so to mend, that before long an assessment of Rs. 1,000 was not found beyond their means to pay. Meanwhile the possessions they had gained with so much blood and labour had for the most reverted to their former masters. The Dalazak were again masters of the plain on the banks of the Indus, the Swathis of Swath, the Nangarharis of Bajaur, while Chamla and Bunher were in the hands of their first holders. By and by the Yusafzai, feeling some return of their former strength and vigour, turned their arms against the Dalazak, whom they once more overthrew and expelled. About the beginning of the 17th century, a boundary dispute arose between the people of Lamghan (Lughman) on the one side, and those of Swath and Bajaur on the other. The Yusafzai took sides with the Lamghani, and together they overpowered their adversaries and took their country—the Tarклani of Lamghan appropriating Bajaur, and the Yusafzai Bar (higher) Swath. Such few of the Swathis as remained after carnage and exile had done their work, were, under the name of “fakirs,” reduced to an abject condition, like that of serfdom, a condition and designation that are still theirs. The possessions of the tribe were still further widened by 'Ali Asghar, a famous Yusafzai Malik, who reconquered Chamla, Bunher and Der, and asserted Yusafzai sway as far as the Tanawal mountain.

Thus the Yusafzai came gradually to gain the territories they now hold. Those who occupied the plain of Yusafzai long continued nominally subject to the Dehli emperors, but a lax administration permitted almost unbounded disorder, and the claims of the paramount power were sometimes little regarded. In 1047 H., the revenue of Yusafzai was, by the Emperor Shah Jahan, farmed for Rs. 12,000 annually to the Khatak chief Shahbaz Khan, and, on his death, to his son Khush-hal Beg Khan. At this time there was feud between the Mandar of Yusafzai plain and the Khatak, and their murderous contests and uncontrolled hates ended in the despatch by Aurangzeb of a force which, as already related, over-ran the Yusafzai plain, and chastised and coerced the refractory combatants.\* The Yusafzai were now quiet for a while, but in the reign of Muhamad Shah (1725 A. D.) they again broke out into revolt, and so successfully resisted the local authority as to take prisoner the son of the governor of Peshawar. When soon after (1738 A. D.) Nadir Shah

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\* An inscription has been lately found on a marble slab at Kapur Garhi (Langarkot) to the effect that in 1080 (Hijri), being the 12th year of Aurangzeb's reign, a royal army under Shamsheer Khan, Tarin, subdued the adjacent country and constructed a fort, mosque and well at the place.



(Irani), then in the full tide of conquest, came down to Peshawar and received the instant submission and allegiance of all the surrounding tribes, the sturdy Yusafzai alone refused to recognise his supremacy, and their chief malik, Nazu Khan, paid no regard to the message that summoned him to the conqueror's presence. When a force was sent to punish them, they at once took to the mountains, leaving the plains at the mercy of the foe, who spared no detail of havoc. When, however, the invading force was making for the Ambela pass by way of Surkawi and Sherdara, the Yusafzai suddenly attacked with such fierce impetuosity as completely to rout it, the flying masses being pursued as far as Kalpani. But this incident only served to rouse the fury of Nadir Shah, who himself took the field, and having reached the Mahaban along the off-running spurs of Shahkot, applied such drastic measures as soon compelled obedience and submission. When Ahmad Shah (Abdali) came to Peshawar in 1749, the chief maliks of the Yusafzai including 'Abdus-Samad or Samand Khan, chief of the Muhammadzai of Hashtnagar, Fatah Khan, son of Nazu Khan of Hoti, the khans of Toru and of the Babuzai, and Baland Khan, son of Tahir Khan, came in to tender their submission and service. The last-named khan distinguished himself in the battle of Panipat, and was rewarded by being made governor of Sarhind near Ambalah, a post he held for some time. His father Tahir Khan (founder of the sept of Tahir Khel, of which about 100 families are still found in Ghandgar) was an Utmanzai Mander of the 'Alezi clan, and about the time of Ahmad Shah's arrival had consolidated the conquest of the hilly region of Ghandgar, begun by his father Taj Khan. Tahir Khan received a valuable jagir by a sanad bearing date 1192 Hijri. Baland Khan's son Fatah Khan, after whom his fellow-clansmen are often called "Fatah Khani," was afterwards a noted freebooter, famous for courage and dash, who scoured the country as far as Margala and Hazro.

During the reign of Taimur Shah of Kabul, the Yusafzai continued to pay, through Naushahr and Shahwali Khan, sons of Fatah Khan of Hoti, their quota of assessment. No important event now marks the history of the Yusafzai until the advent of Saiyad Ahmad, a Hindustani of great sanctity and learning, who, after Ranjit Singh's conquest of the country West of the Indus, came to Yusafzai, where he was warmly received by the maliks of Hand, the Khan of Zaida, the Saiyads of Bunher and others, and where, with fierce zeal, he preached a holy war against the heathen conquerors. Everywhere the impassioned appeal was addressed to willing ears, and the impetuous Afghans flew to arms. A Sikh force marching (1827 A. D.) to quell the rising, was met at Saidu by a host of fanatics (ghazi), chiefly Yusafzai. In the bloody encounter that ensued, the fanatics were at length driven back in hopeless confusion, the Saiyad himself flying for refuge to Swath. Shortly after, coming to Bunher, he formed a plot for obtaining possession of the fort of Attock by treachery, but the scheme was divulged to the Sikhs by Khadi

Khan, malik of Hand, and so came to nothing. Upon this the Saiyad, determined upon the destruction of Khadi Khan, joined Mir Babu and other maliks of Charghalai in an attack upon him that failed of the desired result. He then, by the agency of the Akhund 'Abd-ul-Ghafur, now Akhund of Swath, induced him to come to his presence in order for an amicable arrangement of their differences, and then treacherously murdered him. After this, he repaired to the Khadukhel hills, and, at the persuasion of Fatah Khan of Panjtar, asserted pretensions to bear rule over the Yusafzai, a claim that met with little acceptance from a race not patient of kingly rule even when accompanied with the prestige of pomp, power and prescription. Yet more distasteful was his proposal to find wives for his Hindustani followers among the daughters of the Yusafzai, who positively declined the connection, and in some cases emphasized their refusal by openly defying the Saiyad, and repudiating his authority. It was for such a cause that, with the help of the Charghalai khans, he burnt the villages of Hoti and Mardan. Upon receiving news of this outrage, Yar Muhamad Khan, the Barakzai governor of Kabul, thought it time to interfere, and came down with a force of 6,000 men and six guns to settle the affairs of Yusafzai. The Saiyad, whose force of 600 Hindustanis was under the command of Moulvi Isma'il, was then at Zedah. A notable stratagem of the crafty Moulvi averted what seemed the imminent destruction of the Hindustani band, and gave them a victory as complete as it was unexpected. In the darkness of night, a long cord was stretched all round the enemy's encampment, and to this, at short distances, were affixed fragments of tow, like the slow match of a musket. The Hindustanis silently spread themselves round and, at a given signal, suddenly lighting the pieces of tow, raised a wild cry. To the astonished enemy, it seemed that an innumerable advancing host was about to open fire on them on every side. Seized with a panic, they fled in wildest confusion, leaving Yar Muhamad Khan, to be mortally wounded. This victory greatly strengthened the Saiyad, who took up his residence in Amb, of the Tanawal country, but was soon again called upon to exert himself against a force commanded by the Barakzai chiefs, Sultan Muhamad Khan, Yar Muhamad Khan and Habib-ullah Khan. An engagement took place between the hostile forces near Ma'yar. Habib-ullah Khan defeated the wing opposed to him, and followed it closely to Garhi Kapur, where learning that the right wing under Sultan Muhamad Khan, had been driven back and was hotly pressed by Moulvi Isma'il, he turned back and compelled the Moulvi to desist from the pursuit. Meanwhile the Hindustanis rallied from Kapur Garhi and regained the main body, which was now in a condition to resume the offensive, and which forced the Peshawar army to fall back and give up the field. The Mulla went to Hashtnagar and thence wrote to Sultan Muhamad Khan, inviting him in grandiloquent style to come to his presence and sue for that pardon which should not be sued for in vain. Receiving no reply, he marched against Michni which fell to him at once. Sultan Muhamad Khan, alarmed at this turn of events, would have gladly

temporised, and with this view sent a smooth message inviting the Saiyad to Peshawar. But the Saiyad (1830 A. D.) inflamed with success achieved and conquest anticipated, was already on his way thither. In no long time he reduced the fort and claimed to hold sway over Peshawar, as well as Doaba and Hashtnagar. The last-named he conferred in jagir on Sultan Muhamad Khan. He then withdrew to the Mahaban mountain, leaving Muzhar 'Ali as his deputy in Peshawar. The Afghan tribes, already chafing under the unwelcome and unwonted domination of Hindustanis, were now further exasperated by the imposition of the 'ushar or tax of one-tenth which was levied in the Saiyad's name from Kohat to Tanawal. Afghan patience, subjected to too severe a proof, gave way. The tribes arose and murdered Muzhar 'Ali and all others of the Saiyad's agents upon whom they could lay hands. The Saiyad himself, hearing the ill news and finding that he could no longer count upon Fatah Khan, who from a lukewarm friend was rapidly becoming a secret enemy, withdrew to Balakot in Hazara, where, in 1831, with Isma'il and 1300 Hindustanis, he fell under the swords of the Sikhs. Some three hundred of his followers, who alone survived, made good their way to Bunher, where under the guidance of Moulvi Nasr-ud Din, they founded Sathana, under the Takht-band mountain, and added another to the elements of disorder that in that region were already too numerous. From this new haunt they were dislodged by Saiyad Amir, Akhund of Kotah, but continued, in various ways, to disturb the border during the continuance of Sikh rule.

The valley of Yusafzai also continued to be the scene of turbulent disorder and lawless violence, until the strong British rule brought a peace unknown before. But the hilly country around is almost as unsettled as ever. Some account has already been given of the way in which those branches of the Yusafzai inhabiting the Mahaban and its spurs were stirred up to enmity with the British by the Saiyads and fanatical Hindustanis. The first affair with the Hasanzai, and that in which Sathana was levelled, were unimportant. But in 1863 occurred the campaign of Ambela, so called from the pass at the head of which most of the fighting took place. The sole object of the expedition was to burn Malka, a village in the Amazai canton of Chamla, where a band of Hindustani Wahabis under the leadership of 'Abd-ullah formed a nucleus of crime and violence for the whole border. And here a brief account of the Wahabis, their origin, history and doctrinal peculiarities may not be out of place.

The founder of the sect was 'Abd-ul Wahab of the family of Tamim, born about a hundred years ago at Alhut, in the Arabian province of Najd. After studying in Basra and elsewhere he returned to Najd, married into the house of Muhamad Ibn Sa'ud of Dariya, and acquired some authority over the surrounding Bedouins. On his death, as his only surviving son was blind, the Dariya family, of whom 'Abd-ul-'Aziz and his son Sa'ud were the most noteworthy, succeeded to his power and influence. These brought the whole of Najd under

their sway, twice defeated a force sent out against them of the Pasha of Baghdad, and having united with the houses of Bini Kalb and 'Atubi, lead their ruffianly hordes to plunder Karbala, the burial-place of the Imam Husain and others of holy renown. They then attacked and defeated the sharif of Mecca, and followed up their success by taking and plundering the several cities of Mecca and Madina, and over-running the whole of Hijaz. It was against one of the coast-tribes (the Jasim) which had embraced the new heresy and brought forth its fruits in professional piracy that the British Government sent an expedition in 1809, when, after some fighting, these sea-robbers were extirpated.

But a yet more crushing blow was dealt them by the Turkish through the Egyptian Government. The Wahabis held as one of their articles of faith, that as Salim I. was not of the tribe of Kuresh, to which the prophet had restricted the khalifate, neither he nor any of his Turkish successors could rightly be recognised as Khalifs, and holding this were naturally highly obnoxious to the Sultan of Turkey. Accordingly Muhamad 'Ali of Egypt, having rid himself of the Mamluks, was instructed from Constantinople to proceed to extremities against the sacrilegious heretics and retake the holy cities. The campaign lasted from 1811 to 1818 A. D., when at length Ibrahim Pasha took Dariya and with it Abd-ullah, son of Sa'ud who, after a long imprisonment and many securities, was beheaded at Constantinople. Saiyad Ahmad must have visited Dariya soon after these events, and there imbibed those tenets of the sect which he afterwards so industriously propagated through Hindustan and, though with little ultimate success, through Peshawar and Yusafzai. The distinctive doctrines held by this sect as distinguished from the orthodox schools are chiefly as follows: Its members hold that the line of divine messengers did not end with Muhamad who, like every other man, became annihilated at his death, but that in every age such messengers will arise, that any one may become the medium of the divine message by the practice of piety and devotion, and that, in fact, the Imam Mahdi is now actually living upon the earth, though concealed from mortal ken. They consider that no reverence, by prostrations or otherwise, should be paid to the tombs of holy deceased, that mere belief is of no importance, that no prayer, not even those enjoined, except the Fatiha, should be offered up, that some parts of the Kuran are merely poetry, that sodomy is, though not a meritorious, an indifferent action, and that the Deity has a bodily substance and local habitation. But what specially distinguishes them and makes the spread of their opinions a question not merely of social or speculative interest, but of political and practical importance, is the fiercely aggressive spirit that arises from their conviction of the duty, in their eyes an imperative one, of waging incessant war with all whom they may consider to be infidels.

To revert to the Ambela campaign. The mountaineers in whose land Malka lay, were persuaded by 'Abd-ulla, the Hindustani leader, that a blow was intended to be struck at their independence, and in

consequence of this impression gaining wide-spread credence, a body of some 20,000 men, made up of Swathi Yusufzai under the Akhund, of Tarklami from Bajaur under Faiz Talab Khan (Bajauri), of the Malizai from Der under Ghazan Khan, besides Amazai, Madukhel, and Jaduns, assembled to contest the advance of the English. After some severe fighting, an arrangement was made by Major James, Commissioner of Peshawar, in accordance with which the villages of Malka, Ambela, Mandi and La'lu were burnt without opposition, and the fanatical Hindustanis driven from their haunts to take refuge with the Chagharzai in upper Bunher. The English force then withdrew, and the mountaineers, notwithstanding their own loss, failed not to attribute this withdrawal to the consciousness of failure and the fear of further attempts. There can be no doubt that a great mistake was made in not previously guarding against such misconception of the purpose and object of the expedition as was likely to cause a general rising of the hill clans, and perhaps a mistake not less great in withdrawing under circumstances that might appear to admit of adverse explanation.

We now pass to a survey of the distribution (tafrik) and members of the tribe and the settlements of its clans. The primary division is into Yusufzai proper and Mandar, for though the Mandar are descended from 'Umr, brother of Yusuf, they are commonly included under the general name of Yusufzai. The Yusufzai strictly so called, are chiefly confined to Swath, Bunher, Panjkora and Der, while the Mandar inhabit the plain north of the rivers Kabul and Indus, known as the samah or plain of Yusufzai, and also the valley of Chamla.

The nine lakhs of Yusufzai spearmen are probably an exaggeration, even if the computation include all the Khwakhi or Khashi tribes. A more probable estimate would put the whole numbers of the Yusufzai, in the widest use of the word, at 246,000 men, of whom 106,000 would be Yusufzai proper and 140,000 Mandar, and the number of fighting men armed with the matchlock at 73,200, namely 43,200 Yusufzai and 30,000 Mandar.

The Mandar are divided into seven parts (tapah) based on their territorial allotments. Of these the two largest are those of the 'Usmanzai and Utmanzai. The Usmanzai branch off into two large sections: (1) the Kamalzai, of which the two divisions the Mashranzai of Turu and the Kasranzai of Hoti live in the British territory of Yusufzai; (2) the Amazai, of which the two divisions are the Daulatzai and Ismailzai, the latter being located on Mahaban, east of Chamla valley, and thereabouts, counting about 2,000 matchlocks, and having as its chief village, Chargholi or Char-Gulai, while the Daulatzai are mostly found in British Yusufzai where their chief village is Kapurki Garhi. The Utmanzai split off into four branches: (1) the 'Aleza (to whose stock belongs the noted sept of Tahir Kheli of Gandghar); (2) the Kannazai; (3) Akazai—the three mustering some 1,200 matchlocks; (4) the Saddozai. The last-named throws off five shoots

of which four, the Abakhel, 'Umakhel, Mir Ahmadkhel, and Behzadkhel inhabit British territory, having as their principal villages Hand, Swabai, Marghoz and Khalabat, while the fifth, Khadukhel, is mostly outside British boundary (the exception being the villages of Baja and Bamkhel) and occupies the western side of Mahaban. The Khadukhel muster some 1,800 or 2,000 matchlock-men, and have as their principal villages, Changli and Panjtar. Khan Gaju, a famous Afghan leader of the time of Sher Shah Sur, was a Behzad Khel Saddozai. The other five tapahs are collectively known as Razar (Razhar), and are mostly within the boundary. Here the chief villages are Smaila or Isma'ila, Yar Husain, Shewa, Nawikili, Adina, Dagi, Tarlandi, and in Chamla, Koga, Ambela and La'lu.

Of the Yusafzai strictly so called are distinguished five sub-tribes, of which however, one, the Badikhel, descendants of Uriya, are practically extinct. The remaining four are the 'Isazai (2) Aliyaszai (3) Malezai and (4) Akozai.

Of the sub-tribe 'Isazai, the three important clans are the Hasanzai, Madakhel and Akazai, who inhabit the north-east slopes of the Mahaban and the mountainous country on both sides the Indus in Hazara, and can muster about 1,200 matchlock-men.

The sub-tribe Aliyaszai (descended from Musa) numbers altogether about 11,000 souls, of whom 2,000 may possess fire-arms. Four clans of this sub-tribe, viz., the Salarzai, Gadaizai, Panjpai and Aiyishazai, are located in Bunher where their chief villages are Pa-e-sha, Jahur, Torurask, and Bagrah. The 'Aiyishazai, descended from Mami, are called after their maternal ancestor, Aiyisha the wife of Mami. The fifth clan of the Aliyaszai sub-tribe, called Makhozai, is settled on the Dosari mountain where its principal village is called Shakoli.

The Malezai sub-tribe is further divided into four clans, of which the Daulatzai and Chagharzai have, as their maternal ancestor, Wati, while the Abazai and 'Isuri are descended from Nuri, their common mother, and are commonly grouped together under the common appellation of Nurizai. The whole sub-tribe Malizai (from which is carefully to be distinguished the clan of the same name belonging to the Khwajuzai Akozai of Der) numbers about 16,000 souls and 4,000 matchlock-men.

The Akozai sub-tribe, much the most numerous of them all, and said to number in all 96,000 souls, is descended from two maternal ancestors, viz., (1) Mussamat Gauhara, whose four sons give their names to what may be called the four sub-tribal divisions of the Khwajuzai, Abazai, Bazidzai, and Sharak; and (2) Mussamat Rani, from whom derives the sub-tribal division of the Ranizai. Since however, some of these have dwindled down to few, the sub-tribe is commonly considered under the two divisions of Khwajuzai and Bazidzai (corrupted by the Afghans into Baizai) in which are absorbed the rest.

The sub-tribal division of the Khwajuzai has five clans, of which four are in Swath, on the Northern bank of the river of that name, and in the villages and 'defiles of the adjoining spurs. These are (1) the 'Adinzai (fifteen villages), (2) the Shamonzai (six villages), (3) the Nekkikhel (nine villages, in addition to eleven villages of the 'Aiyishakhel and Shamizai,) and (4) the Sabujonah (seventeen villages). The fifth Khwajuzai clan is the Malizai, settled in Der and Panjkora, and distinguished under the three sub-clans of Sultankhel (3,000 matchlocks), Paindakhel (3,000 matchlocks,) and Nasr-ud-Dinkhel (2,000 matchlocks). The chief of this clan, at present Ghazan Khan (Derwala), exercises a power and authority much beyond that of most Khans.

The numbers of the whole Khwajuzai sub-tribal division may be set down at 45,000 souls and 12,000 matchlock-men.

The numbers of the Bazidzai or Baizai are computed at 38,000 souls, of whom 6,000 may be provided with fire-arms. Of the seven clans that make up this division, (1) the Babuzai, are found at the foot of the mountains that lie at the north of the Baizai tapah of Yusafzai, besides which they have 18 villages in Swath; south of the river; (2) the Maturazai have four villages in Swath; (3) the Abakhel, nine; (4) the Musakhel, six; (5) the Azizkhel or Azikhel, six—all these exclusive of outlying hamlets and farmsteads; (6) the Zangikhel all live south of Ilam and have no land in Swath; (7) the Ranizai are mostly found outside British Yusufzai, in the hills to the north, and also in the Tutiya hills; they have however, fifteen villages in Swath, of which the best-known is Alla-dand, the seat of their khan. The khan of Alla-dand also enjoys much power and consideration. The present Chief, Sohbat Khan, is a youth of ability and promise, but his uncle Sher-dil Khan is known to be plotting against him, and there is likely to be bitter feud between them. The Ranizai clan is computed at 13,000 souls of whom 3,000 may have fire-arms.

Such is the distribution of the Yusafzai tribe and such its principal settlements. Let it not be forgotten, however, that in addition to the above, not a few of this tribe have at various times, gone away and settled in various parts of Hindustan and elsewhere. Of the Mandar especially, numbers are settled so far away as Rohilkand, and are commonly known throughout Hindustan as Rohelas, the origin of which name has been already explained.

In some parts of the Yusafzai country are found settled Afghans of other tribes. These are chiefly Khatak, Muhamadzai, Utman khel and in Talash, a mixture of several tribes.

\* The Bulak Khatak occupy both that part of the plain north of the Indus that lies in the angle formed by the junction of the rivers Landi and Indus, and also great part of the Baizai tapah of Yusafzai, their whole number being estimated by Dr. Bellew at 14,000

souls, of whom 3,000 have fire-arms. Lundkhor, their principal village, is almost a town, and an important depôt for the trade of Swath. The Marozai clan of the Bulak stock, and especially the Shabarkhel sept of that clan, here predominates. Of the maliks of the town Sadr Khan and Ghulam are the most respected. Besides Lundkhor, Katlang and Ali-Fasimi are Khatak villages of importance. The Tarri Khatak are also represented by a few Mukori and Sini. The Muhamadzai or Mamanzai, to the number of about 25,000 souls, of whom 5,000 have fire-arms, are settled in Hashtnagar. They are a clan of the Zamand or Jamand tribe, and their close connection with the Yusafzai has already been shewn. The Utmankhel are a branch of the Karrani who have, through good and evil days, uniformly shared the fortunes of the Yusafzai, and who, after the final success of the Yusafzai, received as the reward of their constancy, the mountain tract bordering the Swath river, and lying south-east of Bajaur, in other words, forming an angle to the east (slightly north) of the Baizai tapah. The three sub-clans of the Utmankhel have respectively the following villages: (1) the Ismailkhel have Kui and Barmul; (2) the Da'watkhel have Sangau, Mian Khan, and Pipal; and (3) the Sehsadah have Khasr Kharki.

The Talash valley of which the Yusafzai took possession when they conquered Swath, is occupied by a mixed Afghan population of some 6,000 souls, of whom 2,000 are said to have fire-arms. The two khans who here hold sway recognise the paramount authority of Ghazan Khan (Derwala). The population of the Yusafzai territories having been distinguished as (1) Yusafzai, and (2) Afghans other than Yusafzai, it now remains to notice a third and miscellaneous element, which, by a similar process of exclusion, may be distinguished as other than Afghan, and which includes, first the numerous class of fakirs, and their representatives of the following races: Saiyad, Gujar, Awan, Kashmiri, Hindki, Kuresh, Hindu; finally the class of slaves (ghulam.) A few words of description will be given to each.

A "fakir" is, in Yusafzai, the denizen (hamsaya), or cultivating tenant, of other than Afghan race, though his position seems to bear some resemblance to that of the villain of early Norman times. This class, said to number about 300,000 souls, though the estimate must needs be a very vague one, is chiefly made up of the descendants of the original Swathi, who contriving to survive the troublous times of their country's conquest, were allowed to continue in possession as dependants of the conquerors. To these may be added a few Degan and Hindki, who at some time of scarcity have come over from the Panjab, and been allowed to reside among the Yusafzai. The fakir has no property in the soil, is indeed, himself the property of his lord (aka or malik); is distinctly inferior, in all social status, to the Yusafzai; cannot attend the tribal assembly (jirga) without consent of his lord; must pay to his lord the customary dues, and be in all respects subject to his authority, which, in the mountains at least, extends to power of life and death; and in time of feud or war he must



attend his lord, and must also plough his land, and render such suit and service as may be required. On the other hand, instances of a cruel or arbitrary use of power against a fakir are very rare, while he is protected by his lord from all injury or insult from others, Afghan feeling being very sensitive on this point. The fakir may also practise any craft or otherwise earn money by his labour, can take a lease of or cultivate the land of any Yusafzai, and though he rarely avails himself of the privilege, is at liberty to wear or carry arms. In the event of a murder or any crime being committed by the fakir, the customary fine imposed for such offence, is payable to the lord. These fakirs are a quiet subdued folk, little given to brawling. Their houses, food (chiefly Indian corn), and dress are of quality much inferior to those of their Afghan masters.

The Gujars, about 75,000 in number, a race of Rajput Jats, cultivate only by permission of the Afghans.

Awans, (about 3,000), Kashmiri (6,000) and Hindki or Panjabi Musalmans (say 10,000), all these, including men of various occupations but mostly agriculturists, are in the position of denizens, (ham-saya). The Awans and Hindki have come over in times of famine, and the Kashmiri have been attracted by the hope of gain.

Of Saiyads and Mullahs there are in all, in round numbers, 24,000. But among these there is no small difference between the astanadar or "reverend," such as the Saiyads and descendants of men of great sanctity of character, who enjoy a kind of voluntary tithes in return for their services in breathing upon the sick, preparing infallible charms, and the like, and the promiscuous crowd of teachers, imams of mosques, learned-in-the-law, and students of all ages and degrees with whom the country is so amply blessed, that not one village will be without some, and few without many of them. Specially esteemed are the descendants of Pir Baba or Saiyad Ali Tarmezi.

The Hindus (about 22,000) have been impelled thither by their inborn instinct for trade.

As already mentioned, the allotment of lands which yet obtains among the Yusafzai was made by Sheikh Male an Utmanzai Mandar, of the Akazai clan, whose descendants are still found in Maini. The whole extent of land being first told off in tracts corresponding to the number of principal clans, each tract was then divided into tappahs, these into daftar, these into barkha and these again into patti, which last represents the holding of each house or family, and is or may be divided into as many individual shares as there are members of the family entitled to share. Observe, however, that the word "dafar" is commonly used by the Yusafzai to mean simply "proprietary right" without any reference to extent of share, any portion

whether large or small, of ancestral landed property (milkiyat-i-jaddi) being spoken of as "Sheikh Male daftar." So too land acquired by purchase or otherwise is called "the daftar of the acquirer." The "Sheikh Male daftar" or ancestral apportionment of land is so well known for each clan and village, that scarcely can any difference arise, and the determination and allotment of each heir's share is made with reference to the original share of the common ancestor. Thus it will sometimes happen where the progeny of the original sharer has become very numerous, that the individual shares will no longer suffice for the maintenance of a man. In such a case the council of elders of the village often assign to the impoverished heirs a part of the common village grazing ground, proportionate to the share of the ancestor from whom they inherit. When division of a landed inheritance is newly to be made, the council of elders accompanied by the khan or a body of the respectables of the village, repair to the spot, and measure out the land to be divided with a cord of ascertained length, usually of 50 or 100 feet, this process being called the "vand". When the requisite number of shares has thus been measured out, the apportionment of such is determined by lot.

A custom prevails, no longer perhaps in British territory, but largely among the independent Afghans, by which, when the lands respectively held by two cognate family-groups (khel) differ much from each other in respect of fertility or desirableness, a mutual exchange is effected at regular fixed periods, usually of ten or twelve years. Each khel thus entering on the land previously held by the other, proceeds to apportion it amongst its own members in the manner just described. Sometimes the village-sites also change hand. Such custom can hardly be considered other than pernicious, for the want of assurance of prolonged enjoyment cannot but operate to prevent holders from making improvements or bringing fresh land under cultivation. In British Yusufzai this mutual transfer of land no longer takes place, nor is any kind of periodical redistribution of lands known in any British village except Zarobi, where every ten years all the land of the community is cast into a common stock, and re-divided into as many shares (muthi) as there are adult males.

No part of the out-lying common pasture-land can be brought under cultivation save with consent of all the co-parceners, and should any of these find his ancestral share insufficient for subsistence, he has usually no resource but to make it over to the charge of some kinsman, and set off to Hindustan or elsewhere in search of military service. Where, however, the frequency of such cases, increase of population, or other such cause seems to render it desirable, a "bandha" or out-lying hamlet is established in some distant part of the common land, and in it are located a few men usually of some non-proprietary race, as Gujar or Saiyad, who cultivate as tenants of the Afghan owners. The security that has followed the establishment of British rule, has led to the formation of many new hamlets, and a consequent large increase in the area of cultivation. Land of the village-site was

originally assigned to each family-head in proportion to the extent of his holding, but here the primal ancestral share is called not barkha or bakhra but kandi that is quarter (mahalla), a house with enclosure being called by the Yusufzai "kandar". This right or interest in the village site is so closely connected with that in the cultivable and other land, that it passes with the latter in the event of sale or other transfer. Each kandi of the village has a complete and independent existence, having its own malik, who is subject to the khan of the clan, its own mosque, hujra (guest-house) and, in independent territory, fortress or tower. The three buildings just mentioned may be said to be the public buildings of a Yusufzai village. The mosque is the resting-place of the friendless traveller, and is also commonly the home of several so-called students of theology, who live from hand to mouth on the scraps of food they beg for themselves and the stranger. The imam or mulla who has charge of the mosque, is supported by charitable gifts, and a kind of voluntary tithes, and is expected not only to lead the appointed prayers, read the Kuran, and perform funeral service over the dead (for which office he receives an extra fee), but also to repeat in the ear of each newly-born male infant the summons to prayer (izan), and to teach children the prayer and precepts of their religion.

The hujra or guest-house, with its spacious enclosure and outbuildings, is usually the property of the malik, or sometimes of the whole proprietary body. Here, too, the stranger finds welcome, and the bed, the covering, and the grass he requires for himself and his horse—these requisites being at the charge of each denizen (hamsaya) in turn. Here too, assemble the men of the quarter, and while away the idle hour with gossip of the herd, the plough, the law-suit, as the hukka passes from mouth to mouth. The hujra too, is the sleeping-place of the young unmarried men, who can scarcely be accommodated in houses which are commonly without the means of affording separate sleeping apartments for the women of the family. The tower, a prominent object in independent villages, is essential both to the dignity and the safety of the malik of each kandi (quarter), to whom it serves both as a post of observation and of defence. That kandi of the village in which the khan has his residence is commonly surrounded by a mud wall, and is called the garhi.

In a state of society so simple, the simplest machinery, political and social, answers all required purposes. The only check upon the lawless and violent propensities of these untutored races, consists in the wide recognition of one or two rude principles of retaliatory justice, the application of which, however, is constantly and successfully resisted by superior force. If a quarrel arise between two fellow-clansmen whose connexions are unable to bring about an amicable adjustment, the case is usually referred to the council (jirga—of which anon) which proceeds to determine the dispute in accordance with Afghan custom. For instance, if A be shewn to have killed B's ox, B will have the right of retaliating by killing an ox of A. If A murder B, and the

council hand over A to be dealt with by the heirs of the murdered B, there is usually no further ill blood. But where, as continually happens, the murderer be not so handed over, there will be bitter enmity between the two families, until the heirs of the murdered man have had revenge in kind, when a long-lasting blood-feud may ensue. When such a blood-feud exists between two clans, it often assumes proportions that threaten the extirpation of both parties, and running on from generation to generation, defy all attempts at settlement. The Yusafzai have ever been notorious for the bitterness of their hates, and formerly such and so deadly were the feuds that raged between clans and families, that scarcely a man was without his sworn foe, for fear of whom he could only venture out with utmost precaution. The ploughman then carried matchlock and sword, standing crops had to be watchfully guarded day and night, and cattle were sent out to graze in charge of an armed convoy. Now, inside the British boundary, the ploughman carries a switch for his oxen instead of a deadly weapon for his enemy, and the village herds are tended in remote pastures by boys.

This same principle of retaliation obtains in cases of theft by a member of one clan from one of another. The owner of the stolen property, which is spoken of as a *darah* or *darah-dupah*, is, in such a case, at liberty to lay hands on similar property belonging to any member of the thief's clan, and such a forfeit is called *bota baramta*. So too a creditor of one clan may, if he is able, recover the amount of his claim against a defaulting debtor, by the same summary process of *baramta* against any of the debtor's clan.

Mention has already been made of the denizens (*hamsaya*), and of their complete social subordination. Besides having to pay a third or fourth part of the net produce, by way of rent, to the proprietor, this class is, with exception of the favoured Saiyads and mullas, also liable to the payment of certain dues commonly levied by the khan. Such are fines on marriage, a house-tax, and a special impost on Hindus called "jaziya". The khan also charges himself with the realisation from the denizen of all fines for which he becomes chargeable, in accordance with Afghan custom, by reason of any offence he may have committed. In the days when plunder was an important source of revenue, the khan had a right to one-fourth of all booty made by the denizen. Practically the amount of all such taxes, spite of traditional usage, was only limited by the power of the taxer and the means or endurance of the taxed. These dues were prohibited, in British Yusafzai, by an order of Major Lumsden, but beyond doubt, this order invaded some of the unquestioned rights of the landowners to whom, indeed, the dues are still, in some cases, voluntarily paid. In the Baizai tappah, the house-tax upon denizens, one of the inherent rights of ownership, and having nothing in common with the land assessment, was yet included in the Government land-revenue demand.

In the *jirga* or council, which may be of the village, of the clan.

or of the tribe, we have at once a judicial tribunal and political assembly, which albeit its decrees are not seldom disregarded by a powerful recalcitrant, yet plays an important part in Afghan polity. The village-jirga consists of the malik and elders who, to the number of four and upwards, sit in conclave upon matters affecting the public welfare. Some of their judicial functions have been already mentioned. Amongst other political powers may be particularized that of determining, in the rare cases in which the incapacity or infirmity of the heir cause the otherwise strictly-observed rule of hereditary succession to be set aside, the choice of khan or malik, as the case may be.

The Yusafzai are, in general, of somewhat robust build, of full stature, fair complexion and high bearing. In former times, when they were in the early struggles of their development, they wandered with their flocks and herds over the scanty pasture-grounds of a sterile land, and the frequency of disputes regarding pasturage may have fostered that quarrelsome disposition which is said never to be wanting to the true Yusafzai. Now they are chiefly occupied in tilling the soil and tending cattle. Hawking and hunting with dogs are the diversions of the wealthy, and all classes are fond of the chase. Highway-robbery, cattle-lifting, house-breaking, and kindred forms of violence are familiar to all, and form the chief means of subsistence to some. Not a few of the young men find a charm in the career of a soldier of fortune, and enter the service of some independent state, or enlist in some of the British infantry regiments, where they are accounted good soldiers. Rarely indeed, is any Yusafzai found engaged in trade or a handicraft, not because he has any special contempt or aversion for trade, but rather because he feels himself to have no capacity for it.

With the doubtful exception of the followers of the Saiyad Amir, mulla of Kotha,\* all the Yusafzai are professed Sunni Musalmans, or, as they call themselves, "char-yari", and are, on the whole, rather rigidly conformists to the external rite and discipline of Islam. They are well instructed in the obligations of their faith as to prayers, fasting, pilgrimages and alms-giving; and though the regular tithe of produce is nowhere given in Yusafzai, charity, in addition to the enjoined alms (zakat), is freely bestowed on the sacred functionaries and teachers (imams and mullas), on the widow, the orphan, the blind, the idiot, the infirm and the indigent. The fast of Ramzan is observed with general rigour, and the man who should dare openly to disregard it, would be likely to expose himself to some unpleasantly emphatic experience of the slight regard in which he would be held by his neighbours. The pilgrimage to Mecca is done by substitute, or, when this cannot be afforded, a

\* These are almost limited to the Utmanzai clan and the family of Nasir-ullah Khan of Ghorī Isma'ilzai, are stigmatized by the Akhund of Swath as Wahabis, and bitterly hated by the Akhund's disciples, that is nearly all the Yusafzai.

round of visits to the neighbouring shrines is allowed to answer the same end. Tombs and shrines have, indeed, a peculiar attraction for the Yusafzai, who, men and women, resort thither in numbers to pay their vows, prefer their requests and render gifts. Among such tombs, those of Pir Baba in Bunher, and Kaku Sahib in Khatak, are held in especial regard. Among a people so complacently and invincibly ignorant as are the Yusafzai, whose best-born despise all learning as only becoming to the mulla or clerical, no wonder that superstition is rife. This is seen in the currency of innumerable idle and absurd legends and stories, a firm belief in omens and witchcraft, and an exaggerated deference to mullas and ascetics, of whom, it should be added, the former at least are superior in learning and cultivation to most of this class elsewhere. But no scruple of religion nor fear of priest, strong as these may be, will avail to turn the Yusafzai from any course of action in which his stubborn self-willedness has once been set. Excessive self-esteem finds itself quite at home with excessive ignorance, and the Yusafzai is profoundly impressed with the conviction that every thing in and about himself is matter of just and swelling pride. He is proud of his clan, of his own and his ancestor's prowess, and not least, of his own ignorance and obstructiveness. Nor is his pride of the lofty kind that is satisfied with the rapt and silent contemplation of its own superiority. On the contrary, it loses no chance of finding expression in arrogant demeanour and blatant boastfulness. No Afghan clan or tribe can be allowed to compare with his, and the name of Bar-i-durrani (Fruit of the Durrani) bestowed by Ahmad Shah (Abdali) upon the Yusafzai (though not on them alone but also upon the Khalil, Mahmand and Khatak), is quoted with exultant complacency. They are, however, but too truly charged with being passionate, malignant, resentful, envious, covetous, avaricious, and implacably vindictive. The success or prosperity of their fellow they regard with an evil eye, and though courteous and conciliatory to the powerful, they have a heavy hand on the poor and the helpless. Their neighbours call them also pitiless, without generous or chivalrous feeling, and devoid of all notion of gratitude.

On the other hand, the Yusafzai is noted for a high sense of honour, allowance being made for his ideas as to what constitutes honour, and a scrupulous sensitiveness to whatever affects his fair name and fame. These traits are especially conspicuous in his rigid observance of the Afghan code of honour, and in his jealous regard for the reputation of his women. The Afghan code of honour (Nang-i-Afghani), whose provisions are of such stringent obligation, has reference chiefly to three things: (1) Right of asylum (nanawatiya), which every Afghan is bound to render, with all needed aid and protection, to any one, even a deadly enemy, who comes as a suppliant. This right, however, is limited to the boundaries of the premises, and if the fugitive over-step these he may be dealt with as may be thought proper. With reference to the sacredness of this right of asylum, a current Pashto proverb says that if even a pig, most unclean of creatures, come into one's house he must be protected. (2.) The sacred duty of

revenge for a wrong, of whatsoever kind, by retaliation upon the wrongdoer. No efflux of time can cancel this obligation, and if circumstances should for a while baffle the desired revenge, it is bequeathed as a legacy from father to son, and may even run on for generations ere the favourable opportunity, patiently waited for, arrives and the debt is paid in full. (3.) Hospitality (*melmastiya*), or the duty of providing for the wants of the guest and the stranger. The guest is provided with food and a bed in the *hujra* (guest-house), and, if of rank, the chicken-broth, sweetmeats and leavened bread that will probably form his repast, will be prepared by the ladies of the host's family and brought by the host himself or some member of his family. The poor, friendless traveller, repairs to the mosque, and makes a meal from the morsels begged from door to door. But all this cordiality of reception will not protect the traveller from being openly robbed by the host out of whose boundaries he has but just passed, should his wealth and the probability of impunity tempt to the act.

An exaggerated sensitiveness to all that concerns the women of his family becomes, in the *Yusafzai*, a jealous mistrust which, as usual, often defeats its own ends. The women are carefully secluded wherever their station exempts them from the coarser kinds of domestic toil, and even the women of the less wealthy classes, who must needs go out to draw water and the like, do this as much as possible after dark, and in any case carefully conceal their faces from strangers. A moment's interchange of conversation with a man is punished by a beating, and any lapse or even suspicion of a lapse from virtue inevitably involves the penalty of death. Is it surprising that infidelity is nevertheless far from uncommon, that to seduce and elope with a neighbour's wife, in defiance of all deadly consequences, is considered a spirited thing for a young man to do, and that illicit amours have a secret charm that would seem to be almost irresistible? Such, at least, is the case. On the other hand, that peculiarly oriental species of vituperation that consists in the exchange of filthy terms imputing incontinence to the female relations of various specified degrees of consanguinity, is not to be endured by the hot-blooded *Pathan*, who replies by a sudden dagger-thrust.

The *Yusafzai* are fond of the song and dance, and the *Mirasi*, called among them *Dum*, with his kettle-drum (*naghara*), flageolet (*surna*), hand-drum (*tabl*), flute (*sarangi*) or fiddle (*rabab*), never fails to find a sympathetic audience as he chants the daring and prowess of the clan's warriors of past times, or trolls forth some love-song or anacreontic roundelay—these latter sometimes gross and ribald enough. So much is the fiddle (*rabab*) esteemed, that even a *Pukhtan* is not ashamed of vying with a *Mirasi* in the accomplishment of playing it, while his voice, loud but suitably modulated, is constantly heard at the feast, in the field, on the road, singing the ballads and rhymes (*landai*) of his mother-tongue. The drum, however, is sometimes used for other purposes than those of melody or merriment. Every village is provided with this instrument for the purpose of summoning the clan

to fight, and in the old days, which, spite of present prosperity and the tranquillity of British rule, many a Yusafzai regrets, the disturbing sound was often heard in British Yusafzai.

Love of country is a sentiment which, however for a time overlaid, is so strong in the breast of a Yusafzai, as to be certain of final assertion. Many a youth, indeed, weary of the scanty result of field-labour and shrinking from the long fierce heats of July and August, goes away to Hindustan in search of fortune; but however far he may have wandered, he invariably returns in old age to claim his patrimony, and pass his remaining days in such assiduous prayers and devotions as may expiate the sins of a hot youth. So strongly is felt among them the desire to lie in the same ground with their forefathers, that the bones of those who have died at a distance, are often brought by their heirs to the village burying-ground.

Greetings, salutations and exclamations, for which he has an abundant stock of phrases, play an important part in the daily social intercourse of a Yusafzai, and indeed of any Afghan. The interchange of the universal formula of Islam as "Salam-a 'a laikum," and its response, by no means satisfies the exuberant effusiveness of the Yusafzai, who, meeting a friend, or even an acquaintance he values, falls upon his neck and indulges in a mutual embrace, each passing his head thrice from right to left of the other's breast, and with a breathless rapidity that renders any reply as impossible as it is evidently undesired, fires off a volley of such enquiries as: "Art thou well (jor ye)? Right well (khah jor ye)? Art thou strong (takrah ye)? In good case (khush-halah ye)? Cheerful (tazah ye)? Right hearty (khah takrah ye)? In good health (rogh ye)?" The first outburst over, both sit down on a charpoy and, the social hukka being produced, fall to talk of family and friends. One seen at work in the field or met walking along the road is hailed with, "Be not wearied (starai ma she)"! or "May 'st thou be prosperous (pa khah char ye)," to which answer is made thus: "Be great (loe shah)"! or "May evil come not nigh thee (mu khware ye)"! A guest entering a village or house is greeted with, "come ever (harkala rasha)" and makes reply, "Be it well with thee (neki darsha)" or "May thy dwelling abide (harkala ose)." Expressing gratitude, a man would say, "God be bountiful to thee (Khudae di u bakha)," "God exalt thee (Khudae di loe ka)," or "God preserve thee (Khudae di usatah)." To one departing, the speeding is, "Be in God's care" (da Khudae pa aman sha)," to which he rejoins, "God do good unto thee (Khudae dar sara neki u ka)." In short, the language is peculiarly rich in edifying apostrophes of this kind with a pronounced religious tincture.

The Yusafzai women, little as might be expected from the dull monotony of their lives, spent, for the most part, in such household drudgery as fetching water, milking, preparing meals, grinding corn and spinning yarn, and little though their appearance, as they may be seen silently with bent head and carefully-concealed face shuffling or shambling along the road, would lead an observer to suppose, are not



without vigorous character, and are said often to incite their husbands to battle and bloodshed. The women of the more affluent families trouble themselves little with matters of the house, having their thoughts and time much occupied with the cares of personal adornment, and the multifarious dressings of hair, staining of hands and feet with henna, of eyelids with collyrium, &c., that together make the desired consummation. Gossiping, quarrelling, and visiting the shrines of deceased saints may be considered the amusements of the women, who, by immemorial custom, are also allowed at the two annual feasts of 'Id to assemble together and spend a day in fun and frolics, in which the men may take no part. It is, however, in funeral and mourning ceremonies that the Yusufzai woman contributes her main quota to the external framework of social life. Here the order observed is as follows: When a death takes place, all the women of the quarter gather together at the house of the deceased, and prepare to act as a mourning chorus. An experienced woman at their head leads off the dirge with a shrill cry of "*la-hani*," to which all respond with a long-drawn, "*hai, hai, hu-a-i*," accompanying the wailing cry (*wir*) with a regular beating of the feet. At the same time they spare no sign of extravagant and disordered grief, as with tears and sobs they strike themselves on the breast and cheeks, until the more violently demonstrative make those parts quite inflamed. The corpse, being then washed by an attendant who receives in fee the clothes worn by the deceased, is wrapped up in the shroud, and placed upon a charpoy, is carried by kinsmen and friends to the last resting-place. Here in presence of all assembled, the imam of the quarter reads the appointed prayers (*namaz-i-janaza*) and the body, placed in the grave so as to have the face slightly turned towards Mecca, is first covered with a few sticks and stones, and then with the up-thrown earth, which is piled up, so as to form a slight ridge above the surface of the ground. After a distribution of food, all return to the house, where the kinsmen sit for a while to mourn and repeat the *fatiha*. After this, the women continue for three days to make lament (*wir*), while the men repeat the *fatiha* at the grave, and dispense alms to the religious teachers, the learned in the law, and the ascetics. On the fourth day, the women all go to the grave, and after this no further rite is observed, save that for 40 days the heirs and kinsmen of the deceased go every Friday to the grave and repeat the *fatiha*, and on the last of these days dispense the final alms called the "*chihlam*" or alms of the fortieth day. Familiar as is death to a people accustomed to and delighting in violence, no whit of this cumbrous ceremonial is ever omitted. It is the custom for all the women of the village to march every Friday to the graveyard, and there call upon their deceased kindred with lament while placing flowers, stones and fragments of cloth (*thikri*) in their tombs.

But few of the rank and file of the clan can afford to keep more than one wife, but the khans and the few wealthy avail themselves of their utmost privilege, and keep four, in addition to female slaves and concubines. Marriages among them are commonly determined by considerations of family convenience, and are in every case preceded

by betrothal. The first overtures for betrothal are usually made through a Dum, called a *dallal* (go-between), to whom the circumstances and history of both parties are well known. Should the overtures be favourably received, the youth then accompanies the *dallal* to the house of the girl's father, and on his suit being formally accepted, returns and sends two or more of the notables of his village together with his father, brother or near male relative. The same evening the preliminaries, such as the amount to be paid on account of expenses, an item always at the charge of the suitor (*changhol* or *zalma-i*), amount of dower (*mahr*), &c., are settled by the family council thus assembled, and should the sums be then forthcoming, the religious ceremony (*nikah*) may at once be gone through either in the presence of the suitor or of his proxy. More usually, this ceremony is postponed to some more or less definitely fixed date, and in that case the suitor, or in his absence, the relative who represents him, in token of the validity of the contract of betrothal, drinks *sharbat* from the same cup with the girl's father, and any departure from the agreement after this is regarded as seriously as would be a violation of the marriage-tie. After this, the suitor is often a frequent visitor at the house of his betrothed (*changhala* or *peghla*), but custom varies considerably as to the access allowed to her. In some families, the girl never sees her suitor, and is kept carefully secluded from him, while in some parts of Yusafzai and Swath, the utmost freedom of intercourse (called *changhol bazi* or courtship) is allowed, so much so that when the suitor visits his betrothed, a *charpoy* is placed apart for the young people, so that they may converse together in private. Should it happen, as is frequently the case, that the girl becomes pregnant before the customary festivities that sanction the consummation of the marriage, no obloquy attaches to the parties, though, if the girl's condition become known, they are mercilessly bantered and rallied by their friends, and to avoid this, the parents then hasten to carry out the remaining formalities, that is the religious ceremony (*nikah*), and marriage festivities, (*shadi*) consisting of the wedding-feast (*dau*) and procession (*janj*). On the day fixed, the bridegroom at the head of a company (*janji*) of men and women, marching in separate bands proceeds to the bride's house. The journey is enlivened by the firing of guns, the racing of horses, and the inspiring performance of the accompanying *Mirasies* on pipes and drum. At the bride's house are already collected her relatives and friends (called on this occasion the *manji*), and after the bridegroom's procession has been duly welcomed, both *manjiyan* and *janjiyan* mingle together in festivities, of which eating and drinking, music and singing, make up the chief part, and are kept in full action during the whole of that day and the succeeding night. Night come, the religious service of *nikah* is performed by the mulla, and next morning, while the *manjiyan* continue junketing with the bride's father, the bridegroom, accompanied by the *janjiyan*, takes off his bride to her new home. Not until all his guests are dismissed, usually the third day, does the husband, raising his bride's veil, first know his wife and reap the reward of all his toil. In aid of the heavy expenses that fall upon the bridegroom on such occasions, his friends commonly

contribute sums of various amount (*tambol*), but he in turn is expected to give at least an equal amount at their weddings. The jewels profusely displayed are also often borrowed from friends. The most meagre marriage of the poorest classes can scarcely fail to cost Rs. 50 ; the average expenditure will be Rs. 200, and in the families of khans and influential men, Rs. 2000 is no rare sum to be so spent.

The birth of a male child is also an occasion of much rejoicing to all, at least, save the mother, who for 40 days must comply with a number of meaningless ceremonies, and must not come outside the house, until on the fortieth day she performs the "ablution of recovery." If the child should be a girl the event is considered to call for sympathy as a calamity rather than for rejoicing. When the boy is circumcised, usually at eight years of age, the kinsmen are again assembled to celebrate the occasion, and are for some days entertained with music and feast. Here, too, money-contributions are given by the friends, and in the case of a rich man, often suffice to meet all expenses. The boy is then instructed in the tenets and discipline of his faith, and, having reached the age of 13 or 14, must accompany his father to work in the fields. From this time he sleeps with the other young men of the village at the hujra, or at his father's threshing-floor. When he is about 20 years of age, he commonly receives from his father a share of his lands, and then either marries and settles down in his native village, or as already described, goes away to seek service in a strange land.

The dress of the men consists of a pugree of white cloth loosely tied around the head, a loose tunic reaching to the calves, and wide pyjamas, to which is sometimes added a blue or dark-coloured scarf or handkerchief thrown over the shoulder. All are made of coarse country cloth, and with a view to hide, at least from the organ of sight, the accumulations of dirt, are from time to time dyed of a darker hue. Khans and maliks wear a similar dress, but usually of finer materials, as long cloth (*latha*), and soft calico (*khasa*.) The women have the head covered with a kerchief, usually consisting of one piece of cloth of a check pattern, and variously called, *urhni*, *chadar*, *chhel*, and *salari*. On the body, they wear a wide-sleeved long outer-garment of a dark-blue colour, and spirally-twisted trowsers, commonly made of a coarse material called *susi*. The men all shave their heads, and the young men shave the chin. The women wear the hair long, and often have a long ringlet falling from either side of the head upon the breast. Neither sex can be charged with undue fastidiousness on the score of personal cleanliness, their ablutions being strictly limited to the minimum consistent with their religious observances.

Their food is of a simple character, consisting almost exclusively of the products of their fields and cattle. In Swath, the main food-staples are maize and rice. In Yusafzai, bread of wheat, of barley, and of bajra is eaten, and molasses, honey, sugar, and ghee are not want-

ing. Tobacco is grown and is only too well appreciated in its three possible modes of consumption, *viz.*, chewed, smoked, and taken as snuff. A lump is generally to be found rolled up in the corner of the men's handkerchief. Opium, too, is not unknown; and a few of the base and lewder kind indulge in hemp (bhang and charas.)

The dwellings of this people are suited to their personal habits, being for the most part squalid mud huts, small, incommodious, offensive smelling, unclean, and in the mountains, consisting of one room only.

There are three shrines held in especial regard, and at two of these, *viz.*, that of Kaka Sahib in Khatak and that of Jhandali in Peshawar, annual fairs, lasting several days, are held. The gathering at the Jhanda fair is before, that at Kaka Sahib after, Ramzan. At these fairs may be seen numbers of merchants and traders who, squatting on the ground, chaffer and traffic in the midst of the crowd of pleasure-seekers, prostitutes, gamblers, and athletes who make up the motley assemblage. In former days, it was to these fairs that men came to seek their enemies on whom they might hope to be able safely to wreak their revenge in the crowded confusion that commonly prevailed, and murderous outrages were fearfully common. Under British rule such bloodshed is less frequent, though not yet wholly suppressed. The third tomb, that of Pir Baba, being in Bunher, a country rightly regarded by merchants with some distrust, cannot boast a fair; but in the spring there is usually a large gathering of the saint's votaries, amongst whom are both Hindus and Musalmans, at Jogaya Nau-sabr, situated on that ridge of mount Ilam called Tur-taya, and three or four days are spent in festivities. The Hindus, however, are only permitted to pay their devotions at this feast, called by them Ram Takht, on condition of raising a specified sum, usually from Rs. 200 to Rs. 300 as a present to the local khan.

In an account of the Yusafzai, it would be improper to omit all mention of the Akhund of Swath who is regarded with such peculiar reverence, and whose dictum on all religious and most social subjects is unquestioned law. This famous ascetic, whose real name is Abd-ul-Ghafur, was born in Bar-Swath (Upper Swath), about 1,211 H., of poor parents, who belonged to the class of herdsmen of the Sabi or Sapi race. The relation of this race to the Afghans and other surrounding races cannot be ascertained, but though by some it is said to be of Afghan and by others of Saiyad extraction, all that is known with certainty is, that it has long been closely attached to the Sarbani Afghans, among whom it is located. In his childhood Ab-dul-Ghafur was sent out in charge of the cattle, and even at that early age gave promise of those gifts and graces that were in due time to find him such acceptance with heaven, for such was the sensitiveness of his conscience that he led about with a string the cow-buffalo whose milk he drank, lest perchance it should eat a mouthful of what belonged to another. At the age of 18 he resolved to abandon the world

and came first to Barangola, where he learned to read and write, and remained studying for some time, and afterwards to Gujar Garhi (Yusafzai), where he took up his abode in the mosque of 'Abd-ul Hakim Akhunzada. After some time he removed to Tor-dheri and became a disciple of the well-known Sahibzada, Muhamad Sha'ib, who had sat at the feet of Hafizji Sahib Umarzai, who, in turn, had been a disciple of that famous saint, Bashuni Sahib, the ascetic of Bunher. Having chosen the first (that called *nakshbandiya*) of the four courses (*tarik*) in which instruction was given by the learned Sahibzada, 'Abd-ul-Ghafur settled in the village of Beki on the bank of the Indus, near Hand, and having there built him a shed, continued for 12 years absorbed in study, meditation, and worship, and is said during this time to have lived wholly on *samu* grass and water. The rumour of his ascetic rigour and pure life had now begun to attract a few people to his retreat, but being mixed up in the affairs of Saiyad Ahmad and Khadi Khan his prestige declined, and it was only after he had removed first to Ziyarat-i-Ghulaman and afterwards to Salim Khan that his damaged reputation was repaired, and as the odour of his sanctity began to pervade the surrounding district, he again became a centre of attraction to large and increasing multitudes of people. In 1835, when the Afghans and Sikhs were at war, he complied with an invitation of the Amir Dost Muhamad Khan by collecting a rabble of students and fanatics and marching to the Khaibar to join the crescentade against the Sikhs. When, however, the affair, through the intrigues of Muhamad Sultan Khan collapsed, and the Amir's army returned without engaging, the Akhund's gathering melted away from him and he himself was fain to escape to Bajaur. He next took up his abode in the Ranizai hills at Guldarra where his fame again revived. Finally having had some land given him at Saidu in Swath, he removed thither, married a woman of the Nekhikhel clan, by whom he has since had two sons, and here has since continued to live. When in 1863, the Bunherwal and other hill-tribes engaged the English, he joined them, being actuated thereto, as is said, rather by a jealousy of the maulvi 'Abdullah's influence than any desire to come into collision with the English. His fame has now spread so wide that not only the Yusafzai, but almost all the people of Eastern Afghanistan, of the Sind Sagar Doab, and even of some parts of Western Afghanistan pay him homage as their spiritual leader, while many votaries from still greater distances come to beg his blessing. All who come are furnished with food from his board, and are provided for as guests by his disciples and attendants. Notwithstanding his great age, he relaxes nothing of the austerity of former days. His time is carefully portioned out to various good works, he fasts during the whole of every day, and strictly abstains from all things prohibited and unseemly.

An abstract of the ballad of the loves of Adam Khan and Dur Khani, at once serving to give some idea of this style of literature, and besides deserving some notice on the ground of its being amongst the most popular and wide-spread of Afghan folk-lore, will close this ac-

count of the Yusafzai. This famous ballad, which is distinguished by a simple directness and pathos that never fail to reach Afghan hearts, relates that Adam Khan, son of Hasan Khan, Mithakhel Yusafzai, was distinguished among all the young men of the clan for beauty and grace, as well as for the hardy vigour of the hunter, and was besides so skilled in playing on the violin (rubab) that none could rival him, and wherever he went he was followed by an admiring crowd of musicians who recognised him as their chief. He is variously said to have lived in Bunher and Swath, but the most probable account makes his home to have been in Barrikot, Swath. At that time the Yusafzai clans were frequently on the move, and it chanced that Adam Khan's village community had come for the winter-station to Malakand, where also the village of Dur Khani's father, Pir Jogi Khan, (Haji Khel) was temporarily fixed. One day Adam Khan had brought his horse to the shop of Batur, the blacksmith, and Dur Khani happened to come to the same place to have her spindle mended. Their eyes met, and from that moment they loved. An acacia-tree, (falah), is now pointed out on a ridge of Malakand, near the Swath road, as having grown from the wooden peg in Batur's shop, and traces of a blacksmith's stithy are said to be still-observable. Eastward of this some remains of a hamlet are said to indicate the position of Dur Khani's village, and a flat stone is pointed out as that on which she used to sit while spinning, while to the westward, traces of Adam Khan's camping-ground are said to be seen. For some time their mutual passion remained a secret, until, on the occasion of the marriage of a friend (Mussumat Bassi) at Bazdarra, Dur Khani went thither to take part in the festivities, but in the proud consciousness of her rare beauty, made a vow to keep herself secluded from the view both of man and woman. But when Adam Khan was heard outside lamenting in sweetest strains of music, his unhappy case, her resolution was no longer proof to the pleadings of her heart. She came forth from the inner chamber, and from that time their love became matter of notoriety. Dur Khani's previous betrothal to one Payawi, forbade all hope of a peaceful union, and Adam Khan in desperation carried away his beloved from her father's house on the very day fixed for her marriage with Paiyawi, and with her took refuge in the house of Mir Babi, the father of his first wife. But Mir Babi, having little sympathy with love's trials, treacherously, and in breach of Afghan honour, laid hands on Adam Khan, and made over Dur Khani to the safe-keeping of her exasperated husband-elect, Payawi. The disconsolate Adam Khan, unable to support his burden of grief, shortly died. Dur Khani spent her days and nights in tears, expecting ever the coming succour of her faithful lover. One day, hearing the well-remembered tones of his violin, she looked forth and saw Miru, his confidential follower, who was playing on his master's instrument. From him she learned of her lover's death, and shortly sickened, pined away and died. The Yusafzai firmly believe that the attraction of a love stronger than death, brought together their bodies which had been buried apart, into a common grave, and

it is also affirmed that if any one make him a plectrum (*nakhun*) from the wood of the acacia-tree that grows on 'Adam Khan's grave, he will quickly become a master of the violin (*rubab*).

#### *Gagyani Tribe.*

The connection of this tribe with the Yusufzai and other Khwakhai clans has been already noticed. The Gagyani according to the Akhund Darweza are only descended from Khwakhai or Khushai on the mother's side, for Muk, son of Khushai, is said to have had for only child a daughter, whom he married to Bazarki or Ziraki, his shepherd, and from whom the Gagyani are sprung. They remained in close association with the other Khwakhai clans, until in the time of Alagh Beg, when the tribe was settled near Kabul, the elopement of a Gagyani woman already betrothed to one of her own clan, with a Yusufzai man, brought about between those two clans a bad feeling, which soon developed into deadly feud. As already mentioned, it was at the instigation of a Gagyani chief, Janga, that several hundreds of the Yusufzai maliks were treacherously massacred in presence of the ruler of Kabul. The Gagyani afterwards settled in Lughman, district Basul, whence they were expelled by Babar. They then removed to Nangarhar, where malik Ahmad induced them to join him against the Dalazak, between whom and the Yusufzai, the issue had come to be one of life and death.

After the Yusufzai victory, they received, in fulfilment of the promise already made them, the country of Doaba between the rivers Kabul and Swath, and here the Gagyani are still mostly found. The tribe numbers about 5,000 households chiefly engaged in agriculture. In customs and institutions it generally resembles the Yusufzai, in a few points only preferring those of Bajaur.

#### *Tarklani tribe.*

This tribe, also called in the Pakhtu vernacular, Tarkani, is descended from Tarak, son of Khwakhai, by his wife Bastu. As few men of this tribe are to be met with in British territory, it has been found impossible to make out a satisfactory table of lineal descent, but the following information is believed authentic: The primary division of the Tarklani is into four sub-tribes (1) the Salarzai, settled in Darra Charmank and Barawal, and numbering in all about 12,000; (2) the Mamund, subdivided into the Kalazai and the Dur Mamund, altogether about 12,000; (3) the Yusufzai, mustering some 6,000 armed men; (4) the Isma'ilzai of about the same numbers as the last-named. Besides these, the Barawali are set down at about 10,000. Bajour, the country conquered by the Tarklani (probably from the Degan) about the 14th century, and where they are still supreme, is a mountainous but fertile and healthy tract, bounded west by the Hindu Kush mountains, east by the Utmaukhel hills, north by that part of the Hindu Kush held by the Siah Posh Kafirs, and south by the Hamandan mountain.

The valley of Bajour is a fertile plain where wheat is chiefly grown, lying nearly east and west, some 25 miles in length by 12 in breadth. Here are two considerable townships (kasha) of about 1,000 houses each, Bajour and Nau-ga-i. Jandawal and Miya-Kalai are also important villages. The valley of Barawal, running out into the plain of Panjkora, is in one part well-cultivated, while in other parts, so dense is the jungle, the home of many wild animals, that scarcely can the sun's rays penetrate. Though strictly a part of the Bajour country, Barawal has a khan of its own, and its inhabitants are commonly distinguished as Barawali. Bajour is also the home of several other races more or less completely subject to the Afghan masters of the land. In the high mountains immediately to the north are converted Kafirs; on either bank of the river Bajaur are settled some 4,000 Sabi (of whom something more will be said), and 30,000 Degan, while among the dwellers of the plain (collectively called Rodbari) are found 4,000 Shinwari and a few Hindus. One authority reckons the number of Tarklani families at about 12,000, which would fairly accord with the enumeration already given.

The khans of Bajour possess an authority unusual among Afghans, and are often styled "Kings" (padshah). At present Ghulam Haidar Khan of Naugai and Faiz Talab Khan of Jandawal are the paramount chiefs, but Firoz Khan of Barawal, malik Gul Muhamad Khan, Isma'ilzai, Haidar Khan of Nawagi, and Mir Aman Khan of Bajour, are also men of consideration and influence. These khans levy from all those not of Afghan blood who are subject to their sway, a tax equal to one-fifth the produce of unirrigated land and half that of irrigated land, in addition to one-fourth the profits of the trade in iron, and from these sources, a gross revenue of perhaps a lakh of rupees will be realised. The Afghan clansmen, though exempt from taxes or dues, are bound to render their khan suit and service, and to attend his summons to war. The khan has also absolute power to punish crime in any way he thinks fit, and may banish, imprison, kill, fine, or lay waste on his own authority, but fine is the usual punishment. Nor indeed, is it customary for the khan to intermeddle in petty disputes where there is no fear of serious commotion. Such cases of individual difference are dealt with by the village maliks and grey-beards.

The Bajouri relieve the monotony of the agricultural pursuits that chiefly occupy them by occasional incursions into the country of the Siah Posh Kafirs for the sake of plunder and slaves. In Barawal, however, the working of iron which is exported to the surrounding districts in exchange for cotton and sugar, is an important industry. The iron is made from a black sand, of which a woman will laboriously gather together some six seers in a day. This sand is brought to the forges of the iron-workers and there exposed to the action of fire. On its becoming molten it is first prepared as raw iron, in the form of rings, which are afterwards twisted and wrought into pig-iron (*kashai*). The Bajour iron when refined is of good quality, and commands a ready sale in Peshawar, Yusufzai and even as far as Hazru. The Safi or Sapi, of



some 12,000 households in all, are a scattered and little-accounted tribe, whose origin is doubtful, for, though it claims to be a branch of the Sarban Afghans, while, by some, it is said to be descended from Safi, a son or brother of Ghalzai, there is not a tittle of evidence to support either view. All that is known with certainty is, that it has long been closely connected with the fortunes of the Khwakhi branch of Sarban's descendants. It is divided into the six clans of Kandahari, Masud, Wadhir, Gurbaz, Gagizai, and Khadikhel, and is now chiefly found in the neighbourhood of Bajaur at Surkamur, between the Tarklani, Mahmand and Utmankhel, and to a less extent in Tagao, north of Kabul, and in Kunar. In Swath, too, there are few villages without one or two families of this people, from the Kandahari clan of whom is sprung the Akhund Sahib. The Sapi are, with few exceptions, an industrious and inoffensive folk.

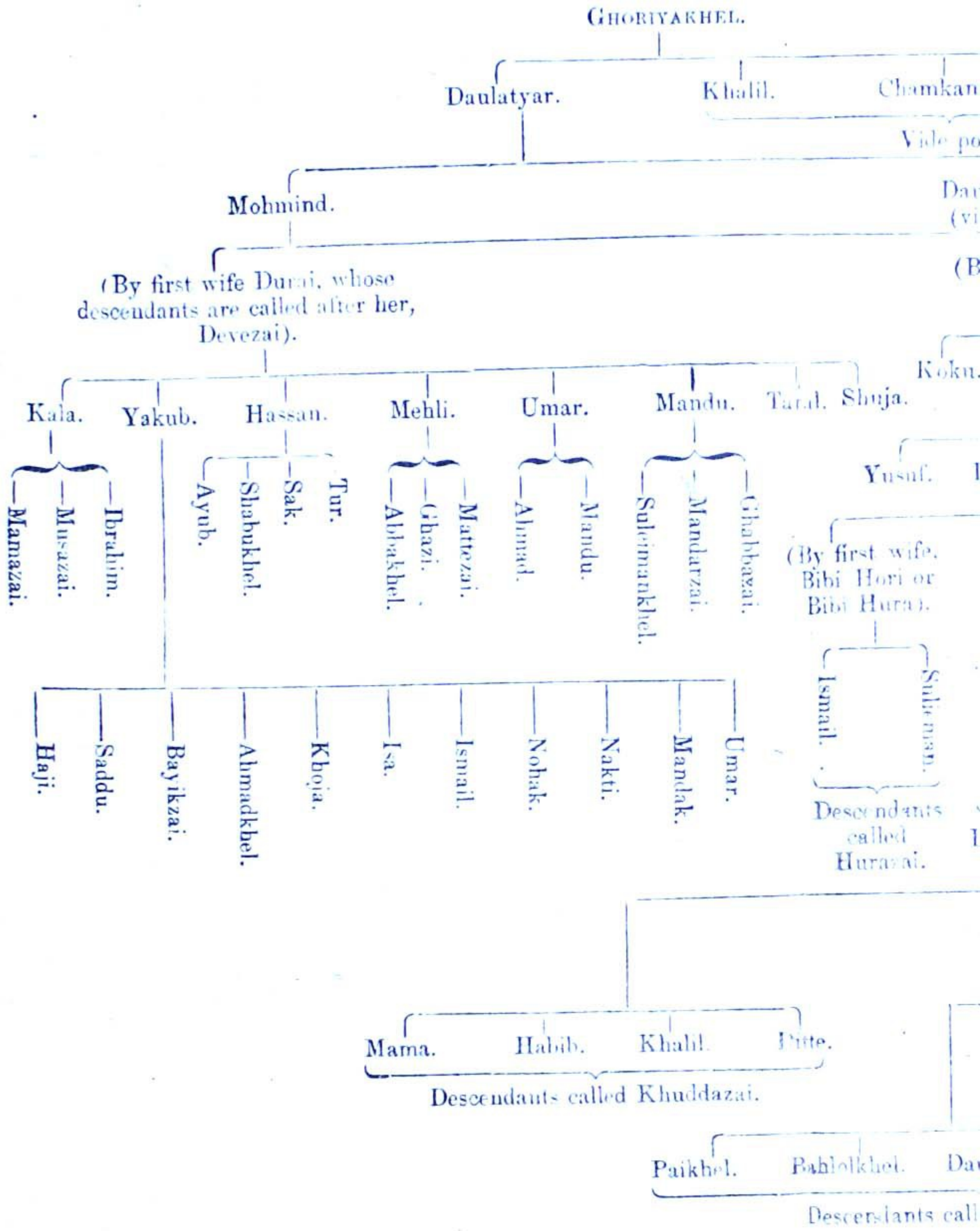
#### *Ghoriyakhel.*

*(See the annexed 6 tables of descent.)*

The Ghoriyakhel gets its name from its founder, Ghori, or Ghoriya, who was of the lineage of Kharshabun, son of Sarban. Of his four sons, Daulat Yar was the father of the heads of the Daudzai and Mohmind clans, and the others were Khalil, Chamkani and Ziran, each of whom became the founder of a clan named after him. Three of the brothers long continued to live in common, but Chamkani, offended, it is said, at being overlooked when on a certain occasion the four brothers had killed a sheep, and no portion of the broth was set aside for him, separated himself from his brothers, and to this day his descendants live apart from the rest of the Ghoriyakhel. We first find this tribe in the neighbourhood of Kandahar, and it does not appear how they came to remove thence and settle on the banks of the Tarnak, and south and west of Ghazni, where at the time of Babar's first coming, that is in the 15th century A. D., or about 910 H., they are found almost wholly engaged in pastoral pursuits. At Ghazni they seem to have been exposed to the harassing raids of the Hazaras on the one hand, and to the steady hostility of the Mughals on the other, and unable to sustain this double pressure, they moved off, tappa by tappa, to the neighbourhood of Kabul and Nangarhar, and here having collected all their bands and moveables, set off in search of fresh settlements to Peshawar. At that time Peshawar was held by the Dalazak, who mustered at Sultanpuri, also called Jang-puri, to turn back, if possible, the advancing stream of unwelcome immigrants. In the desperate battle that followed, the Ghoriyakhel, who are said to have been materially aided by Prince Kamran, Babar's son, inflicted a crushing defeat upon their enemies. Great numbers of the Dalazak were put to the sword, and many more were drowned in the Hazar Khani nala, which, usually of no dangerous depth or force, was on this day suddenly swollen, by heavy rains in the hills, into an overwhelming flood. The discomfited Dalazak abandoned the country and fell back to the Landah which they crossed to settle in Langarkot and precincts, while the Mahmand, Daudzai and Khalil took



TABLE OF DESCENT FROM GHORIYAKHEL.





## TABLE OF DESCENT FROM KOKU, SON OF MOHMIND.

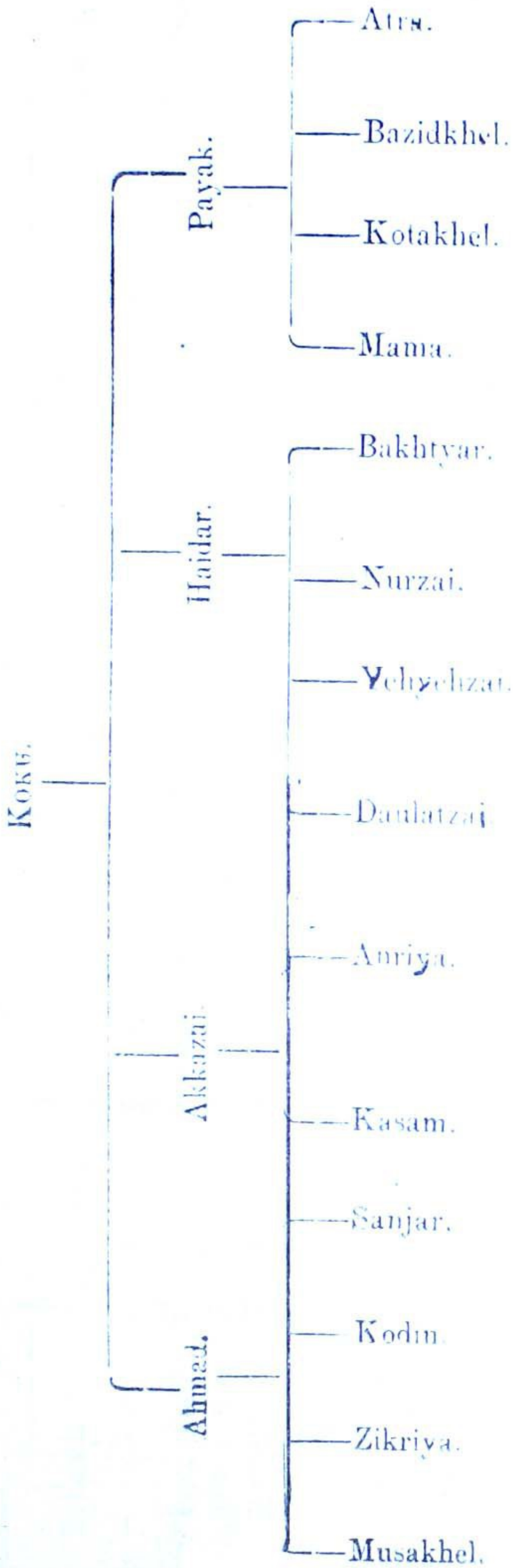


TABLE OF DESCENT FROM MUSAZAI, SON OF MOHMIND.

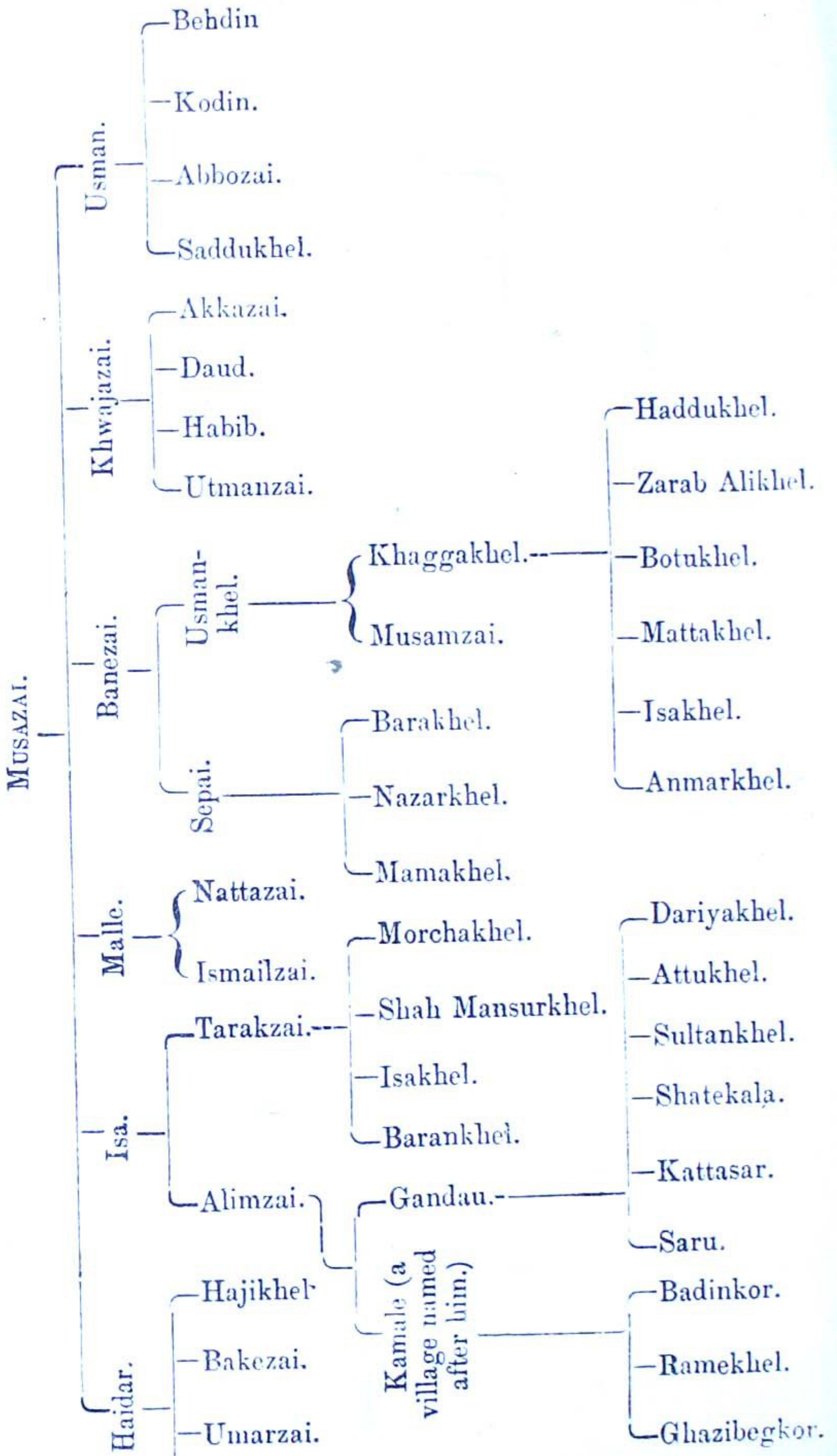


TABLE OF DESCENT FROM DAUDOZAI, SON OF DAULATYAR.

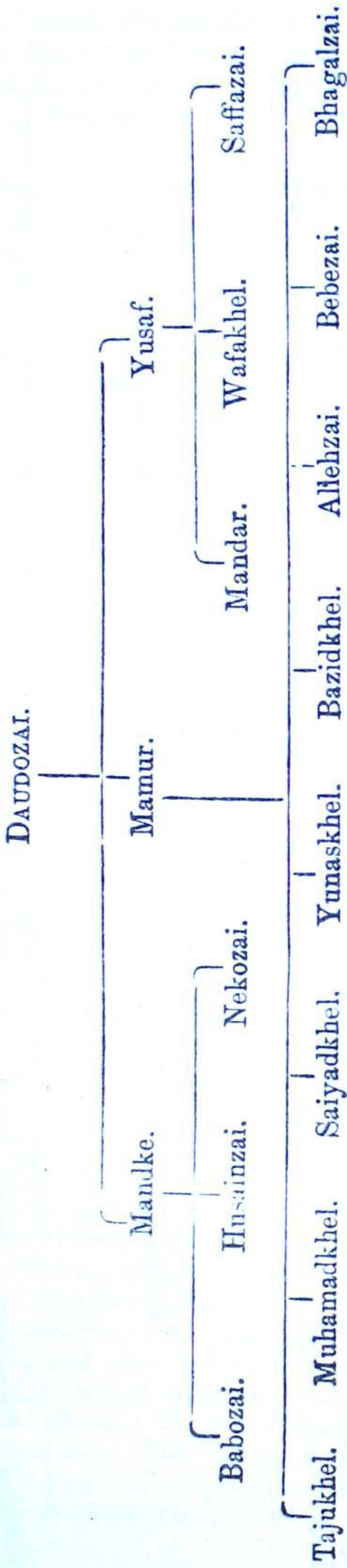


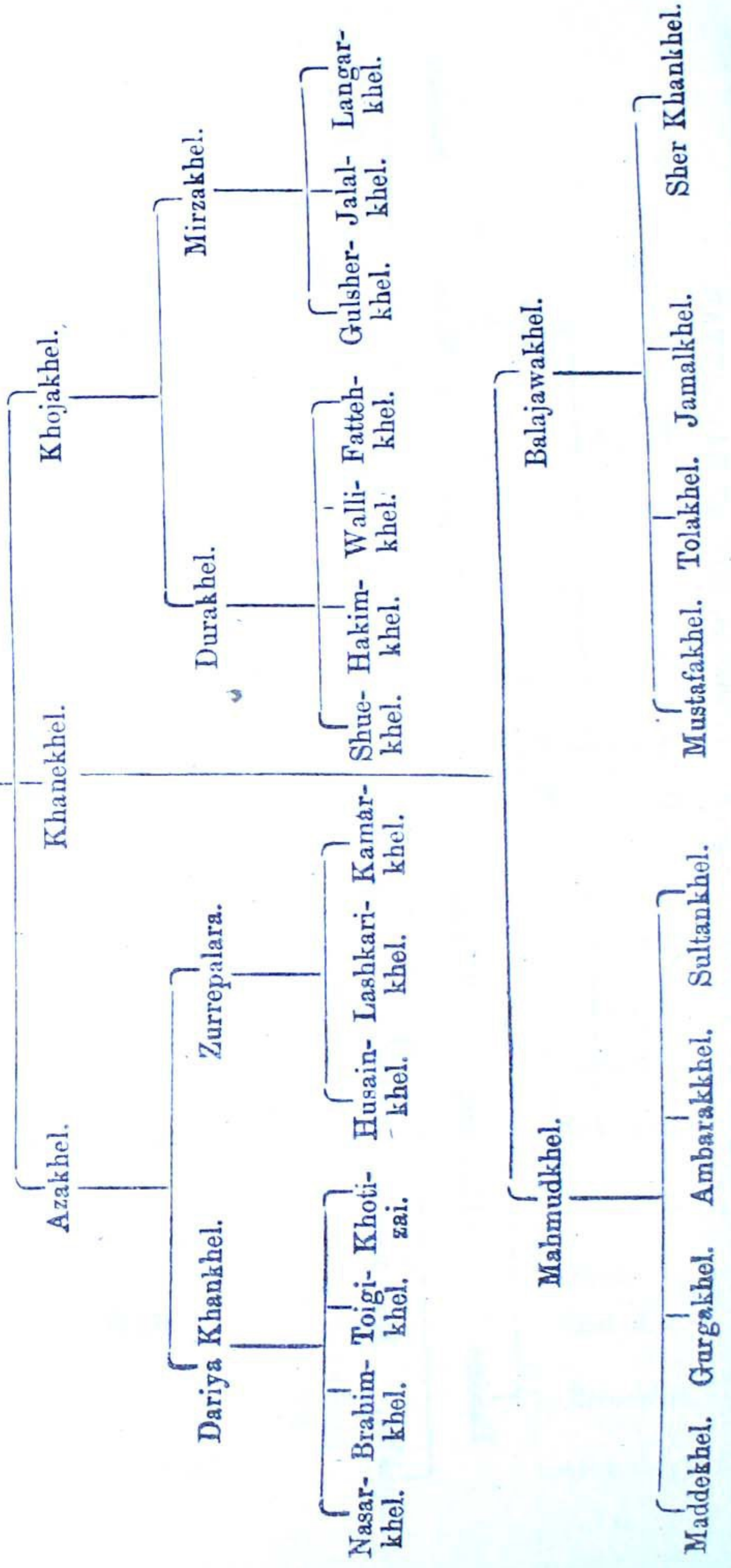
TABLE OF DESCENT FROM KHALIL SON OF GHORIYAKHEL.



*Note.*—Further particulars of the descendants of Daudozai and Khalil are not available.

TABLE OF DESCENT FROM CHAMKANI (CALLED IN PUSHTO "CHOKANI"), SON OF GHOIYAKHEL.

CHAMKANI.





possession of the wide and rich plain of Peshawar. Although the Ghōriyakhel afterwards came into collision with the Yusafzai under Khan Kachu, and were by them routed with great loss, which fell chiefly on the Khalil fighting in the forefront, no attempt was made to dispossess them of their land of which they still remain undisputed masters.

The Ghoriyakhel are handsome, tall and powerfully-made men, and as regards thieving propensities, will compare favourably with most of the Bar-durrani. On the other hand, they are reputed cunning, sharp and deceitful beyond all Afghans, and are besides very covetous, of a factious spirit, treacherous and vindictive. Their khans have the title of Arbab, and have varying degrees of power and authority in the different clans. In houses, habits, food and dress, this tribe generally resembles the Yusafzai. In the cold weather, however, many of them wear a blue jacket (sinaband) lined with cotton-wool which, in the warm weather, they replace with a long and loose garment (khalka). The pugree is usually white or blue, and almost all also have a scarf (lungi) about the shoulders or round the waist. Those of the Mahmand clan, numbering about 12,000 households, who live in Peshawar and are subjects of the British Government, are, in manner and customs, quite different from their kinsmen, the Bar Mahmand or Mahmands of the hills (daghrah Mahmand). These inhabit a tract included in the following limits: from the mountain west of the Utmankhel nearly to the river Kabul, and on the other side of the river Kashkar or Kunar nearly to the eastern hills; also the plain lying between these mountains and the river Kabul and some of the hills along the southern bank of the Kabul. From the fact of the southern part of the Bar Mahmand adjoining the Khaibar, this clan has been sometimes confounded with the Khaibari. The hills which make up the greater part of the above-described tract are mostly small but stony, sterile and desolate. Snow falls only during a few days, and with the exception of the Kabul Safar on the north bank of the river Kabul, a tree is scarcely anywhere to be seen, though a kind of reed called *mazari* grows freely. During four months cold prevails, but in summer the heat is fearful, and a deadly hot wind said to come from the Mar hill on the south bank of the Kabul, is much dreaded by travellers.

There are said to be 10,000 households and 30,000 souls of the Bar Mahmand, but these numbers probably include Hindus and strangers. The most numerous section of them is the Musazai. Of the Tarakzai, two sub-divisions, the Barankhel and the 'Isakhel occupy the village of Pandjali. To the same Tarakzai (Marchakhel sept) belongs Sa'adat Khan of La'lpura, a chief of considerable repute who receives from the Amir a subsidy for guarding the road to Kabul, and also levies blackmail from caravans and travellers proceeding to that country from Peshawar, by way of Karpu, Tahtara and Alikhana. Saiyad Amir and Taj Muhamad are maliks of the 'Usmankhel. The Khan has little direct authority, except in time of war, but can make his power felt upon the maliks, who, in their turn, exercise power, each over his own section. Disputes are

settled by the malik and council of elders of the village, and in these the Khan has no right to intermeddle.

In dress and food, the Bar-Mahmand generally resemble the Bajauri, but for houses they have commonly light sheds or huts, in which they live only during the hot weather. The important villages of La'lpura, Kama and Goshta, however, consist of regularly-built houses.

The Bar-Mahmand are chiefly engaged in cultivation, but some few are herdsmen and shepherds, and while all are quite ready, on occasion, to conjoin a little thieving or open and violent robbery to their usual pursuits, some make these their principal means of livelihood. In the cold weather, other work is laid aside, and all are busy in plaiting the *mazari* into mats, hand-fans and the like, which find a market in the city of Peshawar. Their wheat they bring in to the large villages, and receive in exchange, salt, white cotton-cloth, coarse silk garments, scarves, (lungi), &c. Two khels amongst them are nomadic, being of all the Bar-durrani Afghans, the only nomads. These, in the spring, move off with their camels and black tents (*kezhdi*), their flocks and herds towards the sources of the river Helmand among the hills of Hazaristan.

The Daudzai clan, consisting of some 10,000 families, settled in the plain of Peshawar, south of the river Kabul, consists of three sub-clans from which again diverge many septs and sub-divisions. Mandki, the eldest born of Daudzai, is said to have had two wives, by one of whom he had one son, Husain, while by the other, he had two, Neku and Babu. Husain succeeded to his father's inheritance, and his two brothers seeing themselves disinherited, determined to murder him. In pursuance of this intention, they stole into his room at night, and made a number of sword-cuts at what was supposed to be, his prostrate body on the bed; after which they retired satisfied that they had made an end of him. Husain, however, had got wind of their design and was peacefully spending the night elsewhere. When next morning he appeared as usual, his evil-designing brothers, dismayed at the unexpected sight, and fearing unpleasant consequences to themselves, fled from his presence and from their native land. After many wanderings, Neku's children finally settled in Hindustan, while Babu's are scattered, a feeble folk in the parts of Tirah.

The Khalil clan, numbering some 6,000 families and 12,000 armed men, is also chiefly settled in the plain of Peshawar, though a few are found together with a few Mahmand and a somewhat larger number of Shinwari in Kaudahar, where they are collectively called Bar-durrani, and occupy a quarter of the city called after them. The table of lineal descent of the Khalil, already given, can only be considered proximately correct as regards the smaller subdivisions of the clan.

The Chamkani (called by the Afghans Tsankani) clan seems, after its separation from the rest of the Ghoriyakhel, as already described, to have long wandered to and fro without finding permanent settlement. At present there is in Peshawar one village belonging to this clan and called by its name, but the rest of the clan is settled in the Sufed Koh, north of Kurram. Few of these are ever to be met with in the plain, but the following particulars have been gleaned. The census made by Ahmad Shah (Abdali) showed the clan to number about 9,000 souls. It is now said to muster 6,000 fighting men, but this is no doubt an exaggeration. Agriculture is the occupation of their choice, but as there is not land enough for all, some are obliged to keep cattle and especially sheep and goats. Their land, though mostly unirrigated (barani) is yet adapted, owing to favourable conditions of temperature, &c., to the cultivation of wheat, barley and maize, of which large crops are produced, but rice and cotton are not grown. Rice they get from Kurram and what cotton-cloth they need, from Bangash, Banu and Peshawar. Commonly, however, they wear clothes made by themselves from white wool. Their sheep they sell to the Afridi and bring down honey and ghee to Banu and Kurram, where they get in exchange, salt, cloth, and sometimes grain. The maliks of this clan have much power over their fellows, and though without any specially-assigned revenue, have assigned to them, to uphold their dignity and meet the expenses of hospitable entertainment, a portion of the common lands. The most important of these maliks are: of the Khanikhel, Adin and Akbar (Azikhel), 'Umr Khan and Mast Khan (Ambarakkhel), and Fatah Khan (Balajua); of the Khwajakhel, Muhammad Din and Mir Bash (Darikhel), and Langar Khan and Hasan Khan (Mirzakhel). The Chamkani, professedly Sunni Musalmans, have very hazy notions of the principles of their religion, and are generally of a rude simplicity of manners and habits, so much so that they accept money, from Rs. 40 to Rs. 100, for their daughters given in marriage. They are not a quarrelsome nor aggressive people, but there is bad blood between them and the Mangal clan.

The Zirani, a small and scattered clan, amalgamated in Nangarhar and elsewhere with the Tajik, with whom it is often confounded, is descended from the fourth son of Ghoriya. All attempts to get a detailed account of its genealogy have failed, and as it has almost ceased to have even a nominal corporate existence, the failure is of small consequence.

The Mulagori clan, with its four sub-divisions of Paharkhel, Tarkhel, Ahmadkhel and Daulatkhel, is held by some not to be of Afghan stock at all. Its ancestor, say these, was a stranger who attached himself to the Mahmand and partook of their fortunes. Others relate that this ancestor was a Mahmand of the name of Mulla, who, having once taken part with some of his fellows in a robbing enterprise, was afterwards observed by his companions to be standing apart with fixed look as if in meditation; upon which one of them remarked in Pashto "Mullagori" i. e., "Mulla is looking or staring," and the phrase clung to him and finally gave the name to his des-

cendants. Whatever may be thought of this story, certain it is that the Mulla-gori live in the midst and in closest community of interest with the hill Mahmand. The clan, numbering about 500 men, is chiefly settled in the defile of Tahtara, where it apportions its time and energies between the conflicting claims of pillage and agriculture. The following are maliks: of the Paharkhel, Shengi Khan and Dad Gul; of the Tarkhel, Khadri and Khairu Khan; of the Ahmadvhel, Mir 'Alim, son of Sekandar; of the Daulatkhel, 'Asmat-ullah.

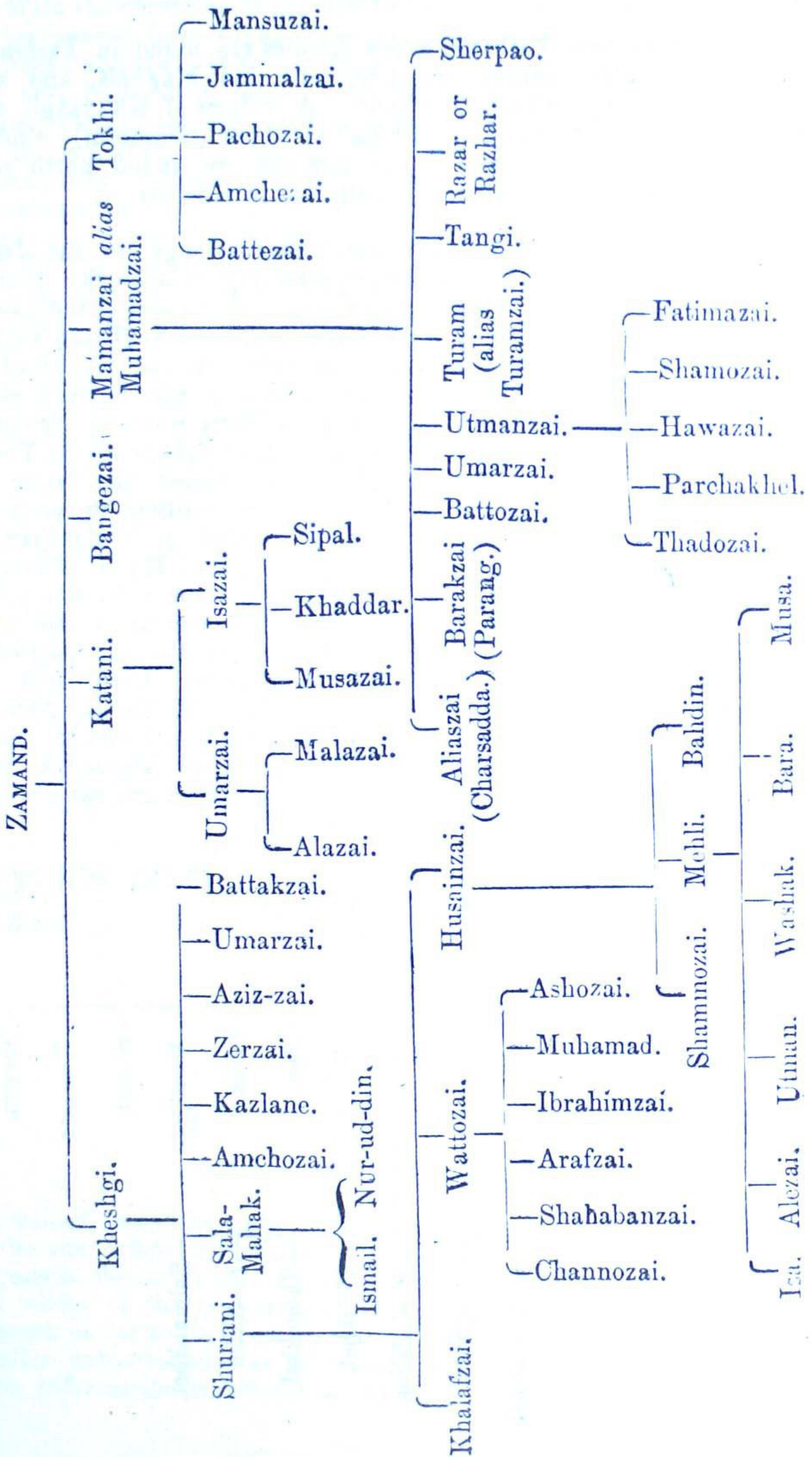
*Tribe of Zamand.*

*See the annexed table of descent.*

Our earliest knowledge of the Zamand or Jamand tribe, finds them settled in Arghasan and the neighbouring parts of Kandahar. About the 9th century of the Hijra it is found in Pashin or Pashang, whence it was driven by the Tariu clan. The tribe then seems to have fallen upon evil days, and to have been more or less broken up. Some wandered away to Multan while others, including the sub-clan Khweshgi, passing by way of Ghazni towards Kabul settled in the Ghorband defile where some are still found. Though Ghorband is a fertile country (its almonds are especially noted), many of the Khweshgi and other Zamand would seem from some unassigned cause, to have found themselves ill at ease, and when King Babar took Kabul and prepared to march upon India, a large company of them, under the leadership of Salim Khan, acted upon the advice of a holy man and joined the invader's army. Babar is said to have given them an iron peg, and told them that wherever they drove that into the ground, they should have new settlements granted them. With such bravery did they fight in that battle of Panipat in which Babar overthrew Sultan Ibrahim, that 700 of them are said to have been left on the field. Kasur was fixed upon as their new home, and the tribe was regarded with much favour by both Babar and Humayun. At that time one Saprah, a Baluch, used to ravage the country, issuing from Khushki from time to time, and scattering terror and ruin along his line of march. In order to oppose a barrier to these incursions, the new settlers arranged themselves in three fortified positions as follows:—The Batakzai, Husainzai, 'Arifzai, Shabanzai, Kazlani and Salmahak took the western side, called the Bar-kalai; the 'Azirzai, Janozai, and Brahamzai took the eastern side called Lar-kalai, while the remaining Zamand, so called without distinction, took the north. Afterwards enmity broke out between the Brahamzai and the Janozai, and the former removed to the village of Khurja. So too the Salmahak, hard pressed by their enemies the Amchazai and Husainzai, gave way and moved off, all save a few, to the village of Tanda. Finally the Batakzai, convulsed by fierce family dissensions, thrust out a number of its numbers, who went away to Heruwal.

At present few of the Jamand are found in Afghanistan, where their name even is scarcely known. Besides Kasur (where they are

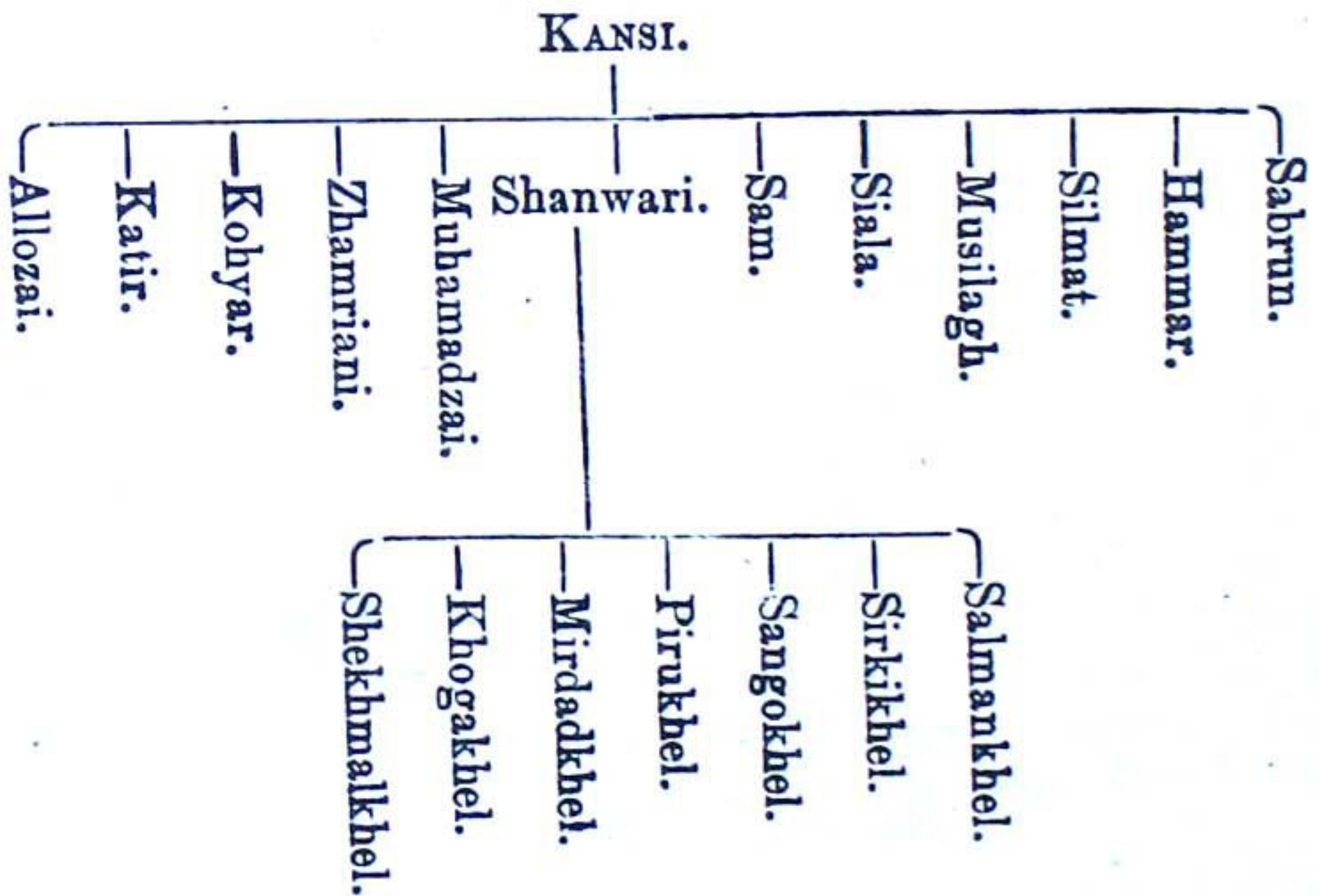
TABLE OF DESCENT FROM ZAMAND (ALIAS JAMAND) SECOND SON OF KHARSHABUN.



known as Kasuriya Pathans) a few families are found in Pashin and parts of Kandahar, usually mixed up with the Mughals, and a few (chiefly Khweshgi) about Ghorband. A village of Khweshgi, called by their name and founded by Shuja' at Khan (Shamozai), exists in Hashtnagar (Peshawar) and a few families are found north of the river Kabul, near the Mahmand hills, and in Khaibar.

The Muhamadzai or Mamanzai clan belongs to the Jamand tribe, but has been more fortunate in preserving its solidarity than the other clans of the tribe. Before the expulsion of the rest of the Jamand, the Mamanzai had already been driven forth from Arghasan with the Yusafzai, with whom they had thrown in their lot, and whose varying fortunes in Kabul and elsewhere they shared in the manner already described. When, however, the combined clans were in Nangarhar, a quarrel, originating on some trifling ground, arose between the Yusafzai and Muhamadzai, and in the fight that ensued the latter were worsted, though the former were not in a position to push their advantage. The Muhamadzai remained behind in Nangarhar, and then, some time later, came the famous Yusafzai Malik, Ahmad, to entreat their help against the Dalazak, with whom a decisive collision was then imminent. This help was given on promise of the district of Hashtnagar in payment of service, a promise duly carried out after the victory, since which the Muhamadzai have held their present seats. Their large villages are, Charsada, Tangi, Naushara, Prang, &c. This clan, wholly engaged in tillage and said to number 8000 households, a number that probably includes strangers settled amongst them, is in dress, habits, &c., in most respect the same with the Yusafzai.

TABLE OF DESCENT FROM KANSI, THIRD SON OF  
KHARGHABUN.



With the exception of the Shinwari clan, all trace of this tribe has disappeared from Afghanistan, and a few families scattered through Hindustan and the Dakhan alone survive to represent it. The Shinwari are, from their *locale*, often included with some Afridi and Urakzai clans under the general designation of Khaibari, but it is fair to say that, if there be any least where all are great, the Shinwari may perhaps be considered the least predatory of the three. The Shinwari are put at 10,000 families in all, that is including those settled in Bajaur, Darra Shigal of Kunar and elsewhere. Such as dwell in the valleys and low ground build houses for habitation, but in the mountains, whither, in the summer, almost all resort, for they can ill bear the heat, they have only rude sheds like the Bar-Mahmand, and some find a hole dug in the earth a sufficiently commodious abode for the cold weather. Their occupation is tillage, and in and near Nangarhar the cultivation of fruits, especially figs and almonds, which they dispose of in the large towns. Other industries are the plaiting of mats, hand-punkahs, and sandals of *mazar* for sale in Peshawar and Jallalabad, and, most congenial of all, the pillage of caravans and travellers. Seven tappahs or territorial divisions are called after seven sub-clans. Of tappah Shekhmalkhel, the maliks are Akram and Adam Khan; of tappah Khukakhel, Posi and Painsa Khan; of tappah Mir-dadkhel, Nasr-ud-Din; and of tappah Mirukhel, Ganju Khan. Their principal village is Hazar-nai. Almost every man has a sword and about two-thirds have guns. They are good marksmen and formidable in hill-warfare, but are not of much account in the plains. The Shangukhel, a branch of this clan numbering about 1,000 men, and holding lands near to the Khugyani and west of the Koh-i-Sufed, has, in the matter of highway robbery, a peculiarly-sinister reputation. The men of this khel, though of short stature, are of great strength, and of a proverbially fierce and headlong courage. The stones of their native hills, which they are said to throw with deadly precision and effect, furnish them with a means of offence hardly less formidable than their match-lock and sword.

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### Section 2.

#### TRIBES DESCENDED FROM GHORGHAST.

*See the annexed 6 tables of descent.*

Ghorghast, was the second of the three sons of 'Abd-ur Rashid, and of the six tribes into which his descendants are divided, the Kakar is so much the more numerous and powerful that it is often put for the whole of the progeny of Ghorghast. The annexed table of descent is not to be regarded as giving an exhaustive detail of the smaller sub-divisions, as to which, owing to the remoteness of the tribe, information is difficult to obtain.





TABSE OF DESCENT FROM GHORGHASHT SON OF KAIS ABDUL-RASHID.

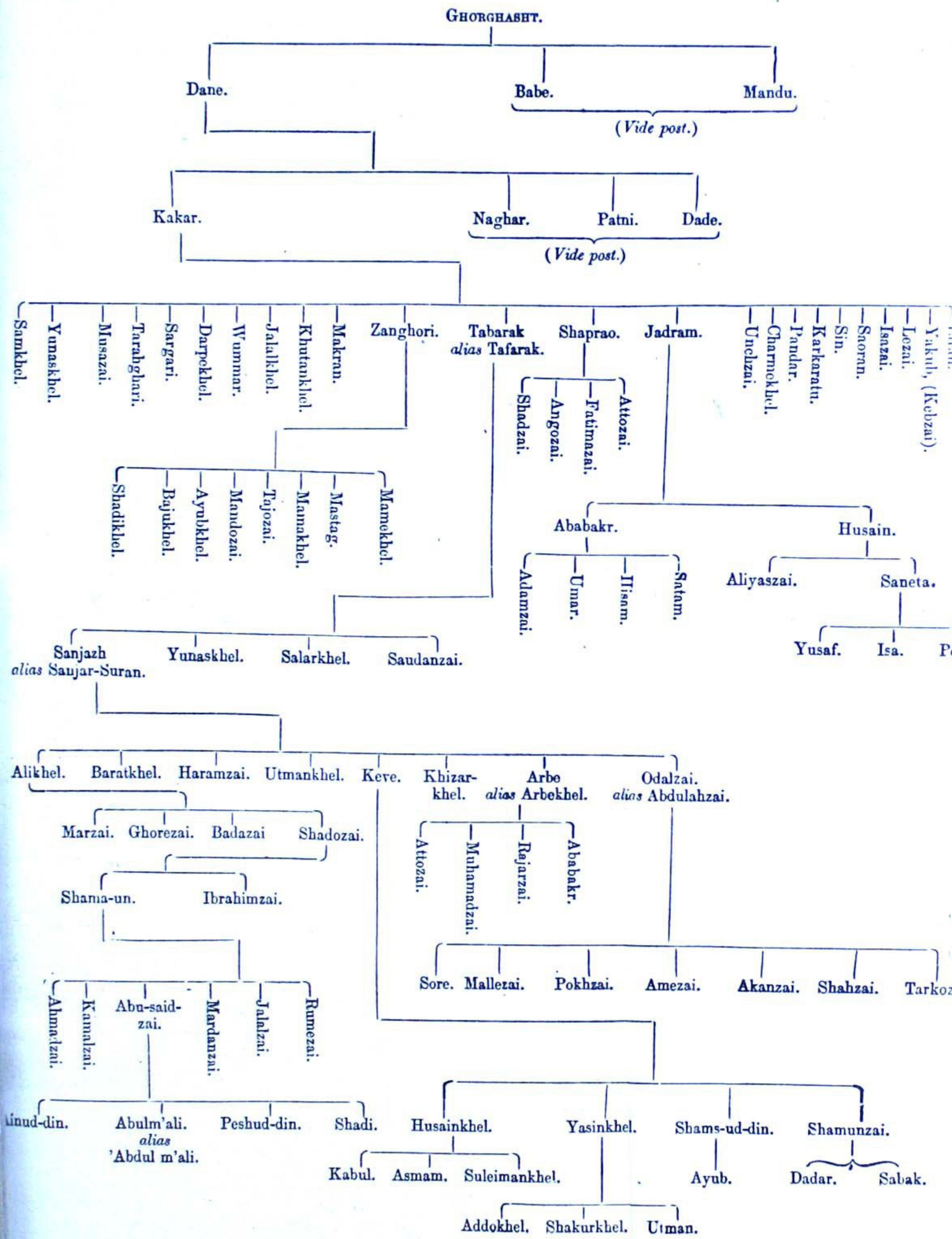




TABLE OF DESCENT FROM TAHAR (PROPERLY TAHERAN).

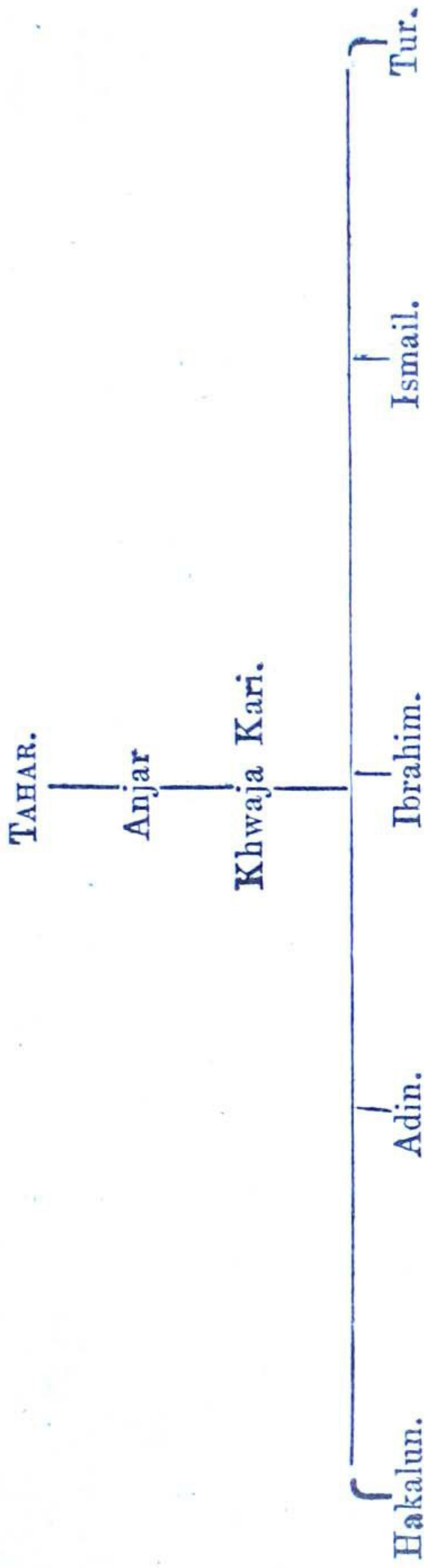
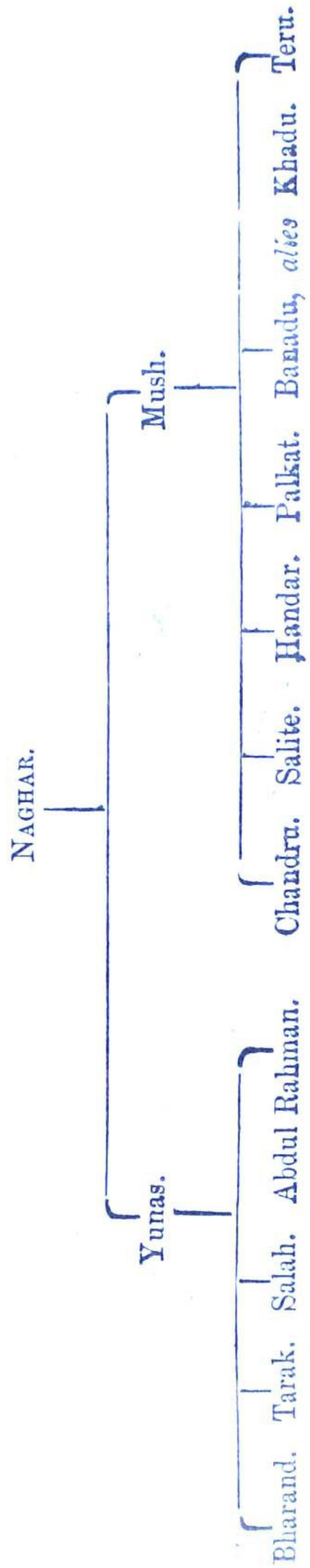


TABLE OF DESCENT FROM NAGHAR, SON OF DANE.





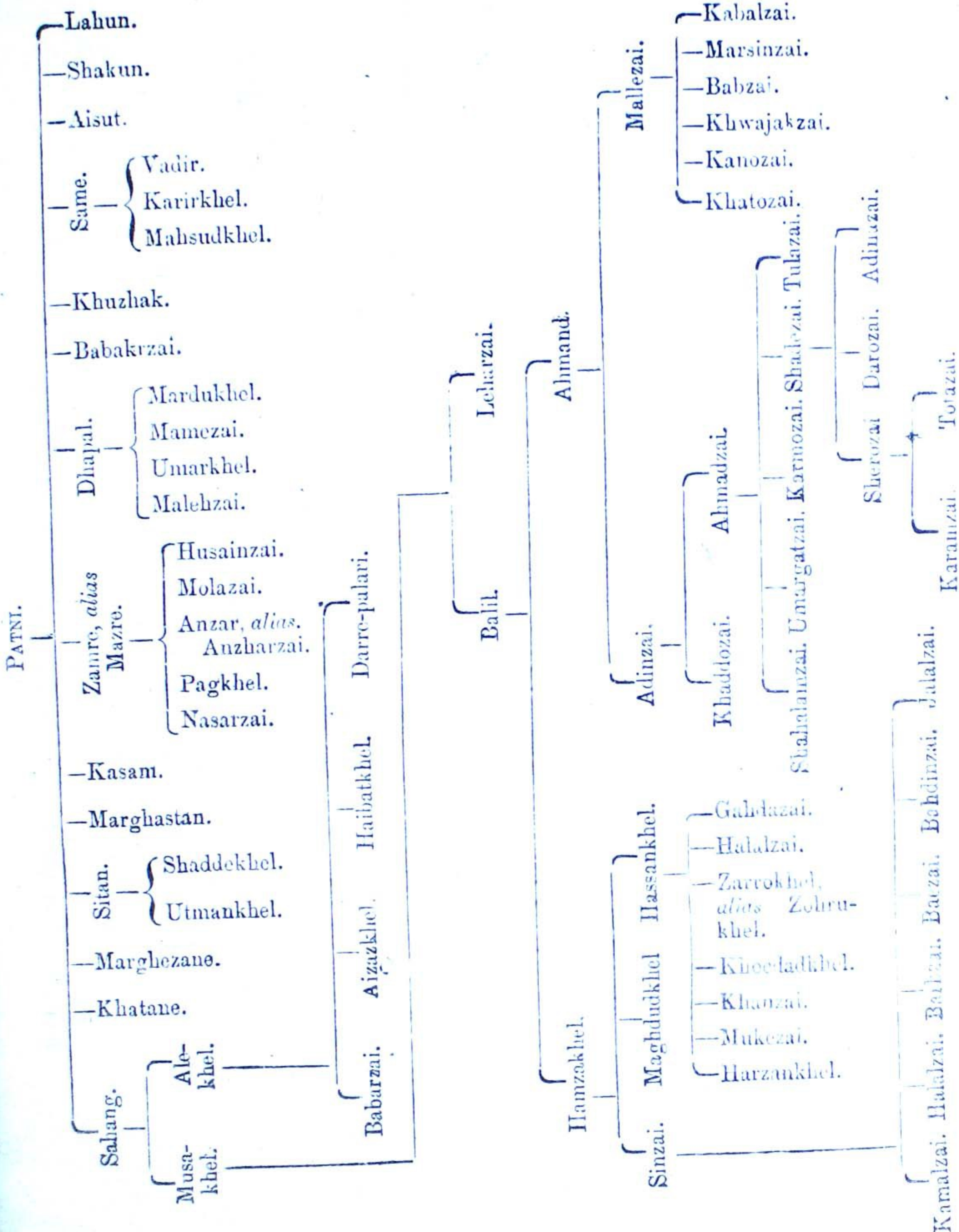




TABLE OF DESCENT FROM DADE, SON OF DANE.

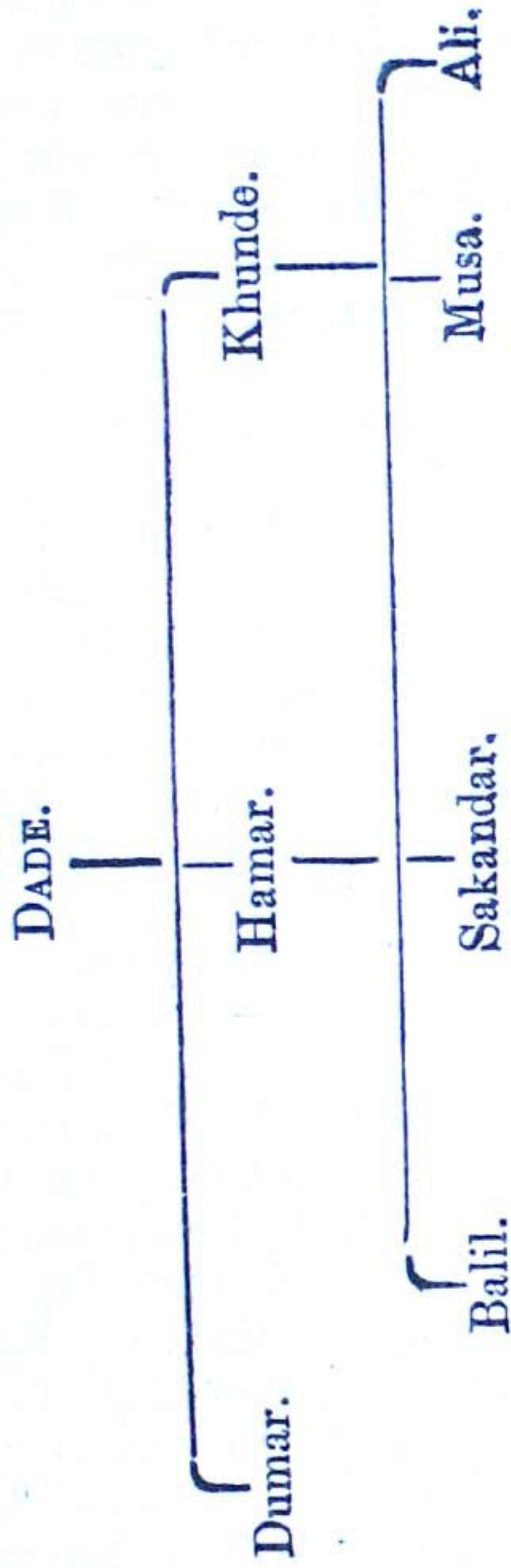
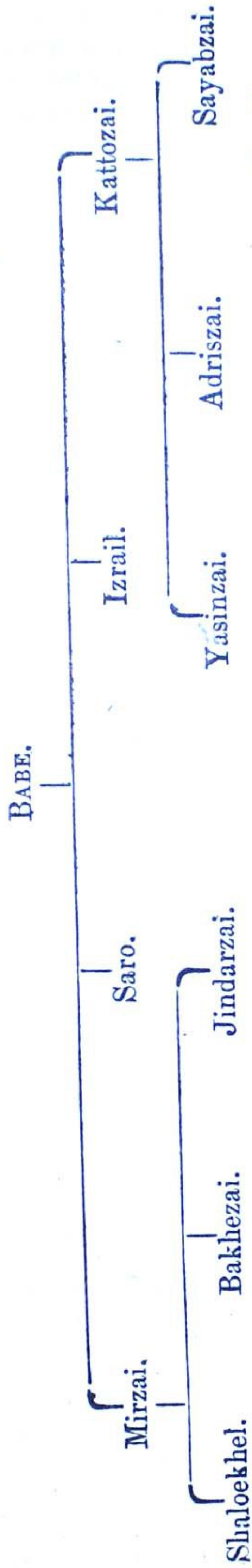


TABLE OF DESCENT FROM BABE, SON OF GHORGHASHT.



*Note.*—It appears from the *Makham-i-Afghani* that Babe, son of Ghorghasht, named his four sons after the angels Jibra'il, Mika'il, Israfil, and Izra'il, but as this gave offence to the Pathans, he altered the names of three, as shown above, but retained that of Izra'il.

THE KAKAR TRIBE, strictly so called, consisting of twenty main divisions and innumerable sub-divisions, and numbering probably five lakhs in all (though the number has been computed at 9, 12, and even 18 lakhs), derives its descent from Kakar, the eldest of the four sons of Dane son of Ghorghasht, and holds possession of a spacious tract, some 100 miles square, bounded on the north, first by the southern limit of the Ghalzai, and further towards the west by the Arghasan, and also by that part of Toba in the occupation of the Achakzai Durrani, and on the west and south by Balochistan, a part of the Spin Tarin country, and a ridge of the Suleiman mountain. This tract is wildly irregular and mostly broken up into mountains and ridges, in the midst of which a very high mountain running north and south forms a central ridge or backbone, and divides Kakaristan into eastern and western. In western Kakaristan, the more important districts are Saiyuna Dagh, Tora-Margha, Narin, Bar-shor, Togai, Hanna, Gosa, Sahara, Kota, and Toda. Of these, some two or three call for a word or two of description. Saiyuna Dagh is a bleak and desolate plateau, of which some small part only has been brought under cultivation, it being for the most part only fit for grazing purposes. Bar-shor is one of a series of valleys running westward into the plain. This valley begins at the spring of Lohra, and, having Toba as its northern and a wild mountain as its southern walls, follows the course of the stream as far as Pashin. Its upper portion is narrow and cumbered with jungle, but its fertile and well-cultivated lower part yields almost all the products of Khurasan. Geographically this valley would be considered a part of Pashin from which it is not separated by any natural boundary, but it is held by the Targhari and Santiya clans of the Kakar. The valley of Hanna, starting from near the summit of Chhapar (where a rugged mountain-path leads over into the valley of Zhawarra) debouches into Shal. The district of Shal was, by Ahmad Shah (Abdali), made over to Nasir Khan, ruler of Balochistan, in return for military service rendered, but though still nominally included in Balochistan, it is occupied by a Kakar clan that is perfectly independent and recognises no superior authority. Kanchughai and Bori are also important parts of the Kakar possessions. The first-named is a valley of some 30 miles length, lying on the western side of the mountain of Kand, narrow in its upper part, but widening towards its mouth where it receives another name. This fertile valley presents a charming aspect in spring, when, with the neighbouring hills, it is covered with grass and flowers. There are a few hamlets, altogether some 40 or 50 houses, about which there is good cultivation, but in general it is used as a grazing-ground for sheep. All the occupants of this valley are of the Santiya clan, whose Khan lives in Urgas. Bori is a spacious, fertile and populous plain, said to be as extensive as that of Peshawar. A considerable stream flows south-west through the plain, and irrigation is also obtained from several mountain-torrents and subterranean water-channels (Karez). Its rich productiveness is such that most of the fruits of Europe (with the remarkable exception of the peach) grow freely. In one part the Arabikhel (Kakar) are found, but the greater part of the plain is occupied by twelve septs of the Sanjar



(Kakar) clan, each of which has several villages under their respective *mushar-i-deh* (village headman). All are engaged in agriculture, and in winter live in regularly-constructed houses in the villages, while in summer they live in slightly-constructed dwellings (called by them *kodal*) at a short distance from the villages.

Among a tribe so numerous, so widely spread, and lacking any common head, customs and habits necessarily vary much. Those that live in Bar-shor, resemble in habits their neighbours the Tarin, while those living in the western parts are more like the Achakzai in Durrani. Their food, varying with the productions of the different parts in which they live, is most commonly barley and wheat, and, in irrigated lands, rice; mutton also is freely eaten in winter, and dried curds (*karut*) are highly esteemed. Their dress usually consists of a coarse kind of woollen felt which they make by working up the wool of the white sheep with water and soap. Their principal garment made from this material is the *kusai* or *kusi*, a kind of shirt, or rather a long and wide cloak-like wrapper which also, on occasion, answers the purpose of a coverlet. Ahmad Shah (Abdali) when hunting in Toba, is said to have spoken admiringly of the useful properties of this garment which he called "*rahut-posha*" (dress of comfort). A Pashto proverb, referring to the great numbers of the Kakar and the fact of their wearing woollen says: "If the Kakars were to wear cotton its price would rise to a rupee a yard; if the Hindus were to eat corn there would be none to be had at any price," (in allusion to the Hindus eating largely of vegetables). However, cotton is becoming more worn now. The Western Kakar have to some extent adopted the dress of the Saharai Durrani, and the Kakar of Bori wear a shirt of cotton, and have, instead of the cap, a cotton scarf (*lungi*) bound about the head, while some have also a scarf about the waist. Most of the dwellers on the east side follow the Boriwals in dress, but those living in the central parts are very primitive, wearing loose *pyjamas* of wool a little below the knees, and being in summer, usually naked above the waist, while in winter they wear a coat of sheepskin (*postin*) or felt. Others, having the coat or *kusi* long, dispense altogether with the *pyjamas*. These Central Kakar are almost all shepherds, and though ignorant and rude, (some of them in winter live in holes dug in the earth after the manner of the Khaibari) are a peaceable and inoffensive folk. The tilling of the soil and tending of cattle engage almost equally the attention of the tribe. Their mountain-slopes may be seen dotted with the *kezhdi* or black tents of the shepherds, usually encamped in groups of four or five, but when it becomes necessary to seek pasturage in the land of some neighbouring clan, congregated together in numbers of from 40 to 100 tents. On the east side the live-stock is chiefly limited to sheep, goats and cattle, but on the west, herds of camels are common. Very few of the Kakar are found engaged in trade or at work at any handicraft, more because they are unwilling to move out of their accustomed groove, than because they regard such occupations as degrading. Their wool mostly finds its way to Kandahar, but little of it coming direct eastward, and they also bring down quantities of *assafetida* from the mountains

of Harat. Internal dissensions are, on the whole, rare amongst them, though partisan-spirit runs high. Quarrels are usually adjusted by the maliks and council ; but this is not so much the case in the east, where the 'Arabikhel settle their frequent differences by the arbitrament of the sword. Moreover there is, between the Utmankhel and Dumar clans, a long-standing feud ever ready to burst out afresh. Of all their external foes the Baloch is the most ancient and the most hated. Though for a long time past they have had no hostile collision of any importance, they are divided by the remembrance of mutual injuries, and are ever on the look out against each other. About 100 years since a famous engagement took place in which Tamas Khan (Santiya Kakar) led his clan to signal victory. The occasion, happened thus : Nasir Khan, Wali of Balochistan, angered by a raid of the Kakar, marched into Shal at the head of 6,000 men with intent to crush his troublesome neighbours. A force like this was not to be rashly withstood, and the Kakar clan (the Santiya) retreated in a body to Dozakh or Dozhak, a stony table-land lying west of Zori valley high up among impassable mountains, and the only access to which is a steep pass. The Baloch, finding no means of approach from Shal, came from the side of the Hanna valley, and after climbing a high hill, reached the mouth of a narrow precipitous defile from whose summit they could easily pour down upon the entrapped Kakar. The wary Santiya leader Tamas Khan allowed the enemy to reach the last steep, and as they were struggling up this, already within sight of success, suddenly burst upon them with impetuous onslaught, drove them down headlong, and destroyed them almost to a man. Since then the Baloch have shown a disposition to keep aloof from the Kakar. Another enemy with whom the Kakar have had in time past sundry hostile passages, is the Tarin clan. In the time of Ahmad Shah (Abdali), internal dissensions had so torn the Santiya clan that their chief the Khan of Urgas, unable to marshal them so as to show a firm front to the enemy, was impotent to restrain the ravages of the Tarin, who harried Kanchughai at their will. When Ahmad Shah was once hunting in Toba, the afflicted Khan, having put fire upon his head, threw himself in the king's way as a suppliant. The king, after hearing his story, gave orders that a detachment of the royal troops should be sent to chastise the Tarin, and also issued his commands to the Santiya clan, enjoining entire obedience to their Khan. So effectual were these measures, that from that time the clan has been united and the Tarin have become powerless for harm. With no other of the surrounding tribes is there any deep-seated ill-will, but the occasional raids of the cattle-lifting Waziri give rise to skirmishes more or less serious. For instance, last year a band of some 300 Waziri, horse and foot, entering Zhol to drive away the flocks of the Kakar, was repulsed with such vigour as to be driven off with the loss of 18 men and much prestige.

The Kakar are a genial, joyous people, fond of amusement and easily amused. It is their custom in summer, after the evening meal, to sit outside the village, the women being a little apart from the men, and pass an hour or two in playing and singing

their simple national airs. Another and more grotesque amusement said to have been introduced by the followers of Pir Tarik, and known amongst the Tarin under the name of Tisri, is called by the Kakar "*loba*," a word that properly means any game or sport. This game, played in the summer evenings, consisted in the young men and women collecting outside the village and crying out, "The Pir is not dead but alive" (Pir mar na dai, zhwandai dai,) accompanying the cry with a drunken pantomime of staggering to and fro, and the like ribald buffooneries. This is said to have been the occasion of much impropriety between the sexes, and has now almost fallen into desuetude. In religion, the Kakar are Sunni Musalmans, but they do not burthen themselves with too nice an observance of the injunctions of their faith, of which indeed their knowledge is of the vaguest; few, indeed, having the faintest tincture of literary acquirement. Except the old men few attend prayers, and, (which by no means follows) they have not the least tendency to fanaticism. Their mullas they regard with a degree of reverence proportioned to the crassness of their own ignorance, and every strolling impostor and vagabond charm-writer is to the simple Kakar a holy and learned man. Among the Kakar of the West, robbery, theft, and high-handed violence are rare; and though this can scarcely be said of those in the east, while those in the south, at Kotah and thereabouts, show their Afghan blood by infesting the Bolan pass and attacking the caravans that pass through, it may fairly be said of the men of this tribe, as compared with most Afghans, that they are peaceably-disposed, industrious and hardworking. In truthfulness too, they contrast favourably with many tribes of higher pretensions. They are considered to be wanting in hospitality, but an esteemed guest never fails of suitable entertainment. Lastly, their courage is quite beyond impeachment, and they are skilful in the handling of their matchlocks. Of any kind of armed organisation, however, they have scarcely the most rudimentary notion, and probably not more than one man in every four will be provided with a matchlock. All have swords, but in their own country there is commonly felt to be no need to carry these or any other weapon.

#### *The Naghar tribe.*

Consists of two main divisions and many sub-divisions (*vide table ante*) regarding which but little is known, since this tribe is almost wholly absorbed in the Kakar, being especially identified with the Dumhar Kakar.

#### *The Pani tribe.*

Occupies Sewi, a country adjacent to Kakaristan and one day's march north of Dadar, but many Pani families are also found amongst the Kakar. Sewi is a plain of hard soil, watered here and there by a mountain-torrent, and remarkable for the fine quality of its indigo, which in Kandahar and Iran is reckoned superior to that of Multan, and equal to that of Khairpur. The 'Isut

and Musakhel clans of this tribe inhabit a barren mountain and a desert plain to the east of the Kakar country. Of the two sub-clans of the Musakhel, the Balil, chiefly engaged in cultivation, is the more considerable, the other (the Lahrzai) being pastoral. The Lahun, another considerable clan of this tribe, occupies Chakhan and Kandar, lying to the west of Kakaristan. These live chiefly by collecting from this land a salt efflorescence that rises to the surface of the soil, and conveying it on camels to Kandahar, Kakaristan, Mandukhel and surrounding parts where they exchange it for grain, receiving in ordinary times double weight of grain against this salt, or when grain is more expensive equal weights. In customs and habits they are like the Kakar, save that the Amarzai clan, dwelling west of the Ustaryani, has more points of resemblance with the Shirani, but is less turbulent. About 80,000 of the Pani tribe are computed to be found in Sewi, besides which some clans (of whom further mention will be made at the end of this part) have emigrated to new settlements.

*The Dawe tribe* is numerically a small one, and not unfrequently confounded with the Kakar. The third clan of this tribe, called Khundi, is, according to the *Makhzan-i-Afghani* not of the stock of Dawe. Dawe during his father's life engaged, it would appear, in horse-dealing, and on one of his journeys met a fair woman with a child. The woman, in answer to his enquiries, said she was the widow of a Saiyad of Khajandi, and having been driven from that country by famine was on her way to the house of an elder sister at Multan. Dawe accompanied her thither, and, with the consent of the elder sister there married her. The boy Hasan growing up at first took to evil courses of robbery and violence, but afterwards repented and amended his ways. His descendants are called Khundi, a Pashto corruption of Khajandi.

*The Babe tribe*, (about whose internal distinctions little is known) though numbering only about 3,000 men, enjoys a consideration, to which the remarkable spirit of enterprise and courage, displayed by its members in their trading tours in the parts of Kandahar and Kalat-Nasir, justly entitles it. Strange that other Afghan tribes should fail to see the obvious advantage of following such an example, and thus not only gaining this world's goods, but also escaping the penalties which assuredly await them in the next. In dress, food and general habits, the Babe are like the higher class Durrani. There was formerly enmity between the Babe and Abdali on account of a woman (Muradu by name), who was carried off by a khan of the Babe, and who is said to have brought about the defeat of her own people by secretly throwing many quivers of arrows into a well. In these days, however, no traces of ill-will remain.

*The Mandukhel tribe* is descended from Mandu, the third son of Ghorghasht, but particulars of its sub-divisions are not known. It occupies Zhayub or Zhab, a valley which, starting from the Hindu-bagh mountain, at first runs in a direction in the main easterly, but

with a slight northern inclination, but near to Sarnagha, leaving the Gomal river to flow on to the east, diverges suddenly to the south. Probably its northern boundary is formed by the mountains that bound Sayuna-dagh on the south, and by the southern hills of the Gomal pass. Due east lie the mountains belonging to the Hasankhel and Abakhel (Shirani), while the land lying between Zhayub, Bori and the mountains of the Suleiman range belongs to the Haripal and Babar, except the barren tract on the south-east corner, where the Musakhel and 'Isut pasture their flocks. Zhayub is the name given to a small stream that, with its muddy waters, enriches the land on either side the valley, and at no great distance from its source enters a fertile and pleasant plain where wheat, barley, rice and other grains are freely grown. On either bank of this stream lie the Mandukhel villages. The plain also furnishes excellent pasturage, and the black tents of shepherds and herdsmen may be seen dotting the higher parts of the valley and the surrounding hills. The Mandukhel are in manners and habits very much like the Central Kakars, and are no less simple and inoffensive.

It remains to speak of some Ghorghasht tribes, which are found elsewhere than in and about Kakaristan. These are the Taimani, the Gadun and some septs and family-groups that have settled in the Panjab or Hindustan.

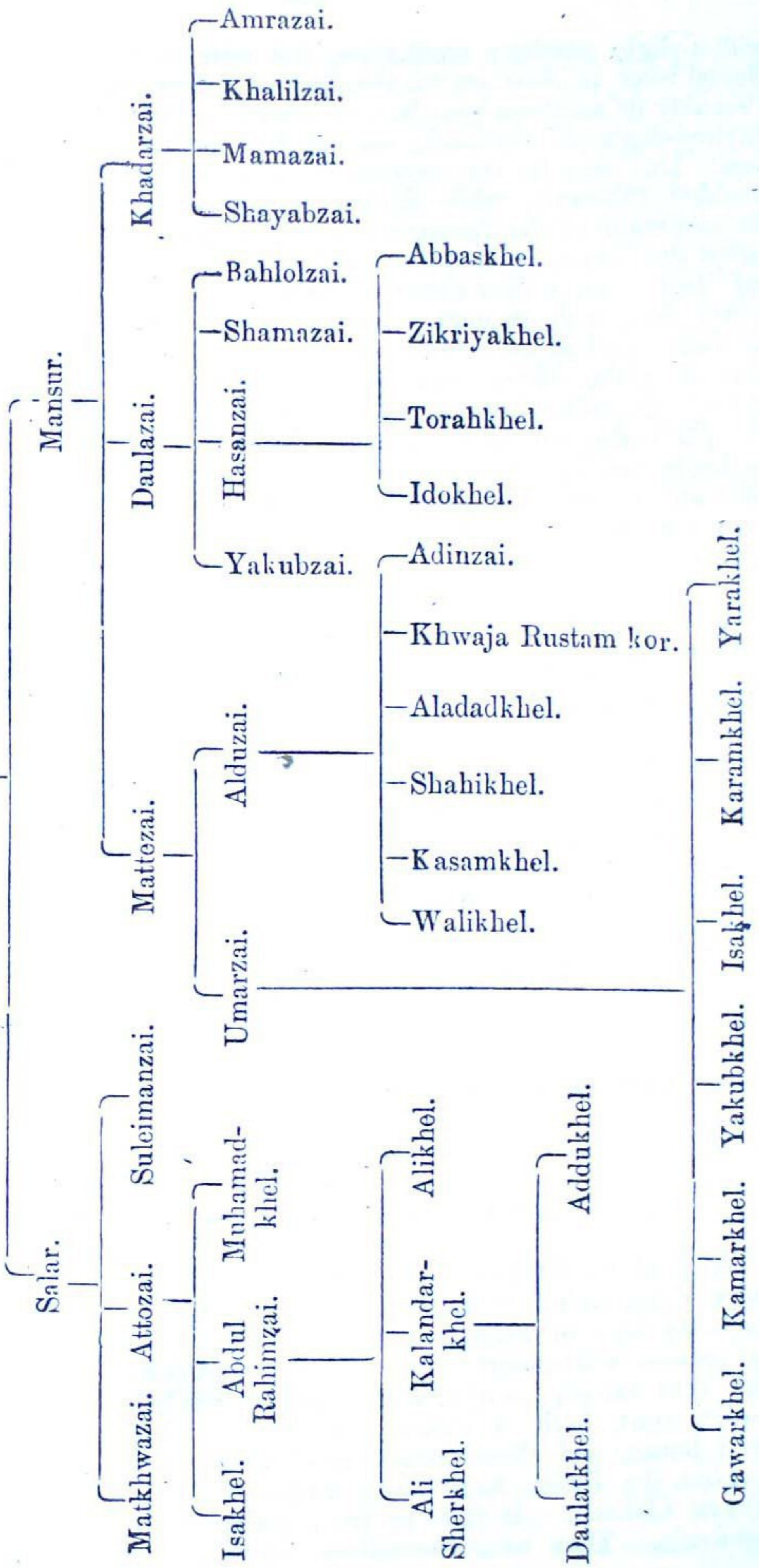
*The Taimani tribe*, settled about the Siah-band mountains in the district of Ghor, is commonly regarded as one of the four main divisions of the Char-dimak, but is, in fact, descended from Taiman, the son of Kakar. How they came to settle in their present abodes, in the very midst of the Aimak, with whom to all appearance they are almost identified, is not at all known. It is believed that the Taimani know of and claim their descent from Kakar, but perhaps the more probable explanation is that of the two clans, the Kabehak and the Durzai, of this tribe, the former is of Aimak stock, and only the latter of Afghan blood. The Taimani are Sunni Musalmans, but habits and mode of life are no ways different from the Aimako (*vide post.* "Aimak").

#### *Gadun tribe.*

(*See the annexed table of descent.*)

The Gadun tribe gives itself out to be a branch of the Kakar, but all inquiry has failed to elicit anything that can be considered authentic as to its place of origin, or the time when it came into possession of its present settlements. An old and sagacious man of the tribe relates that Sahang, son of Pani, had besides 'Alikhel and Musakhel two other sons, both of whom, after shedding blood, fled from their father's house, and their descendants, after for some time wandering about the Sufed Koh, finally removed to the mountains of Hazara and Chhach. If this be true, probably the Gadun are their descendants. They aver themselves able to muster 12,000 armed

GADUN.



men, but 5,000 is a more probable computation, and of these not more than half will be armed with matchlocks. The tribe is made up of two main divisions or clans, the Salar and the Mansur, from whom branch forth many sub-clans and septs. The whole territory of the Salar, and much of that of the Mansur, is among the Hazara mountains, being situated on both sides the stream Dur as far as the Urash district, and is for the most part a fertile and rich country, of which they seem to have gradually gained possession in the time of Jahangir at the time of the downfall of the Dalazak. Mahaban, a mountain, the southern portion of which, from the summit downwards to the Indus, is held by the Gadun, both Salar and Mansur, is derived from two Sanscrit words "maha" and "ban," meaning great forest, and aptly descriptive of the mountain to this day. Here there may be 20 or more small hamlets (*bahnde*), but of important villages there are not more than three. To various sub-clans and septs of the Salar belong the following: *Gandap*, containing about 600 houses, to the Atizai sub-clan, to whom belongs also Dalwari, and whose leading men and maliks are Mir Baz ('Isakhel), Jahangir ('Ali Sherekhel), Nawal (Kalandarkhel), Khani (Muhamadkhel), and Tuta ('Alikhel); *Babini* (inside the British boundary) to the Mal-Khwazai, whose maliks are Ashraf (in time of Arsala Khan of Zihda, a noted robber), and Afzal; *Pada*, *Shini*, *Kulakar*, *Pula*, *Achapli*, (all on the Mahaban) to the Suleimanzai. To the Mansur belong: (1) *Bisak*, having about three hundred families of the Aldozaï and Daulazai sub-clans, the maliks of the first being 'Isa Khan (Walikhel), a well-known old man nick-named "the fox" for his craftiness, Hashim ('Ali Kasimkhel), Kabul Khan (Shahikhel), Núr Khan (Alladadkhel), Ghulam Shah and Muhabbat, and of the Daulazai, Fatah Khan; (2) *Malka-gari* of the Khadarzai, whose maliks are Zangi and Hawas. Both Gandap and Bisak, as well as Malka-gari, are situated at the foot of the mountains, and the fact that the lands of the two first-named stretch down to the British border, gives the Government some check upon the people of those villages. Much of this land is indeed poor and greatly dependent upon rain, but plots among the mountains are often rich and well-watered, and yield abundant crops of wheat, maize and rice. Almost all the Gaduns are either cultivators or herdsmen, of whom the latter pride themselves upon a very fine breed of buffaloes. Some, however, are engaged in bringing down ghee and building timber to Utman-nama (British territory), taking thence salt, cotton and cloth.

The presence amongst them of many outlaws and fugitive criminals from the British territory, to whom their villages offer a convenient refuge, is bad both for the Gaduns, who are often invited by these desperadoes to outrages that involve them in subsequent trouble, and for the frontier, the peace of which is constantly disturbed. As to martial character, to this the Gaduns can hardly lay claim, though they often make fair soldiers when properly trained.

Ghorghashti Afghans are also found in Chhach (Rawal Pindi), and

Hazara. In Chhach is a village called Ghorghashti, whose inhabitants call themselves Kakar, and who are assuredly either of the Kakar or Pani tribe. In Hazara is a village called Pani. In the Dakhan also are about 1,000 souls of this stock, but when and how they came there is unknown.

In several districts of Hindustan are found men of the Kakar tribe, many of them long settled, rich and having long since severed all connection with, and almost all knowledge of, their original homes and their tribal brethren. Such are some 3,000 men and women in Kuhana (district of Rohtak), who are descended from Tafarruk, son of Kakar, and form the Abu-sa'idzai section of the 'Alikhel clan. 'Abd-ul-mali (Abu-sa'idzai, Kakar) with two brothers and several fellow-clansmen is said to have come to Kuhana in the reign of Sultan Ibrahim (Lodi), on whose death 'Abd-ul-mali returned to his own country, while his companions remained in Kuhana and became the ancestors of the present Afghan settlers there. In the district of Bulandshahr there are 96 villages of Afghans, among whom will be found (chiefly in Khurja) no less than 4,000 of Kakar descent. In various parts of Bengal and the Dakhan, Kakar families are also found settled. All these, however, have lost all resemblance to their Afghan brethren, and have quite forgotten their native language (Pashto).

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### Section 3.

BEING AN ACCOUNT OF THE DESCENDANTS OF SHEKH BAIT OR BATAN,  
THIRD SON OF KAIS, ABD-UR-RASHID.

*(See the annexed two tables of descent).*

*General account of the Baitani tribe.*

Shekh Bait, though the youngest son of Kais 'Abd-ur-Rashid, was of such good disposition and deep piety as to become the most famous. In his youth he travelled through 'Irak and Arabia, and would appear to have profited much by his association with the wise and good of these countries. He lived among the Suleiman mountains, but the place of his burial is Ghazni. Besides three sons, Isma'il, Warspun and Kajin, he had a daughter called Bibi Mattu, who was married to Shah Husain (Ghori), of whom some further mention will come. Isma'il was adopted by the Shekh's eldest brother Sarban, so that it is the descendants of Warspun and Kajin who are included under the name of Baitani. This tribe was formerly settled on the western side of the Suleiman mountains, but being, in the time of Sultan Sikandar (Bahlol Lodi), hard pressed by the Ghalzai, they moved off in a body, and passing through the Gomal pass settled on the eastern side of the mountains. Many of them wandered off to Hindustan, both for trading purposes and also in the hope of well-paid ser-





TABLE OF DESCENT FROM SHEKH BAIT, WHOSE DESCENDANTS ARE CALLED BATTANI.

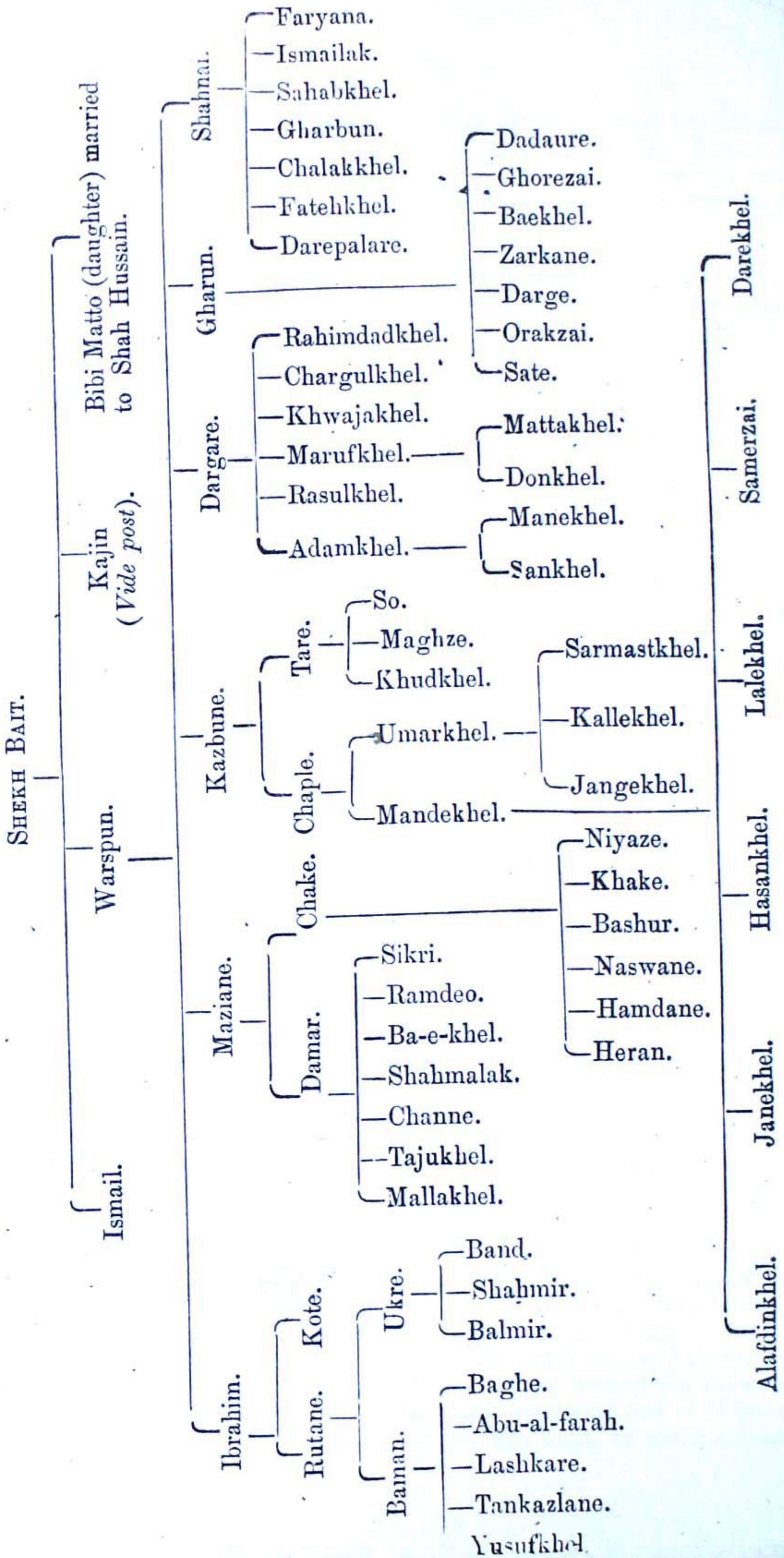
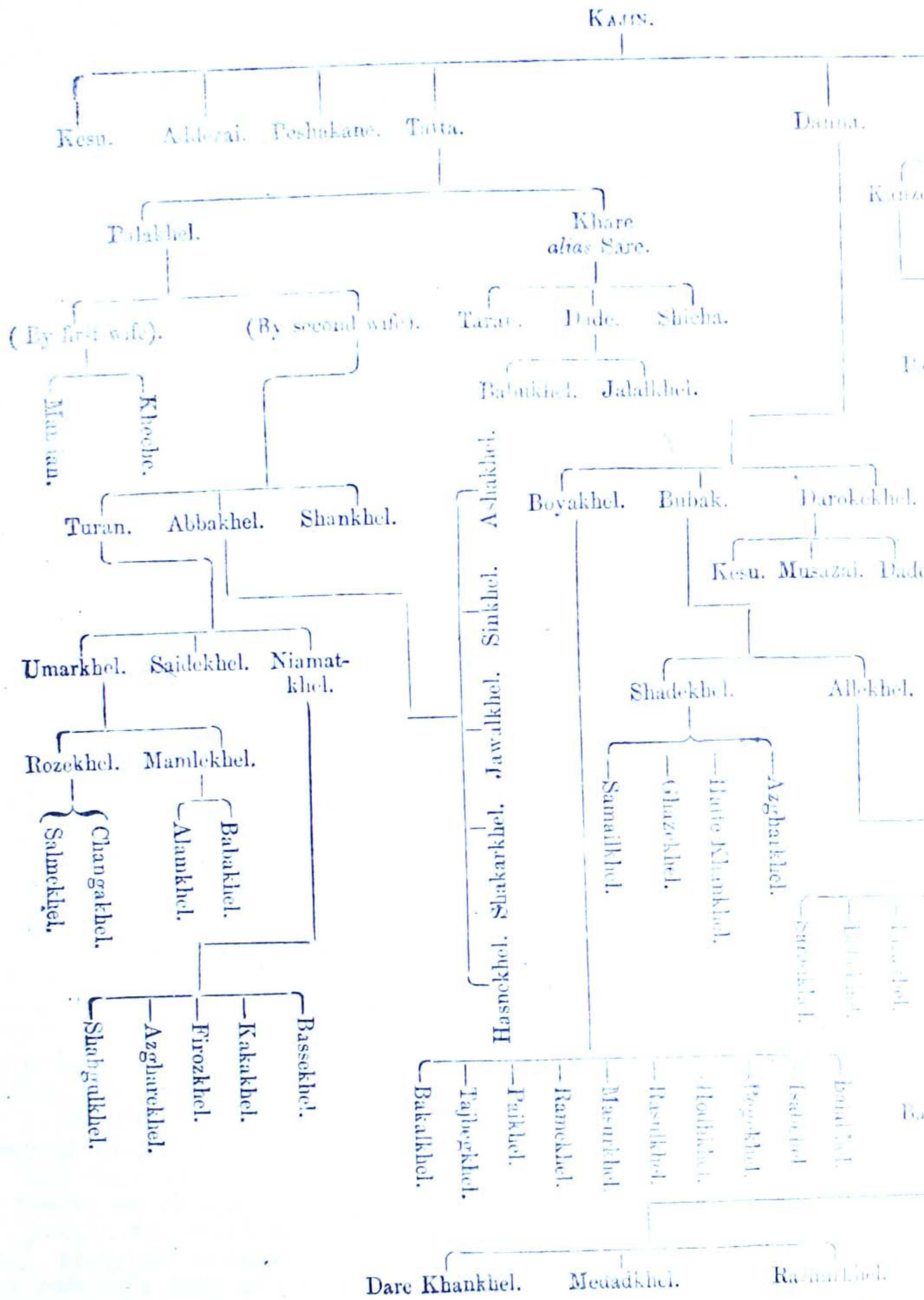






TABLE OF DESCENT FROM KAJIN, SON OF SHEKH I





vice, and as there was at that time a Sultan of Afghan race on the throne of Hindustan, some of these attained high dignity. Such a one was Fatah Khan (Baitani), who afterwards became independent Soubadar of Kour in Bengal, where he was treacherously murdered by Taj and 'Imad (Karrani). As the tribe increased in its new settlements, it spread wider and wider until it reached Dotui, near Kani-kuram. Here it came into collision with the Mas'ud Wazir, by whom it was driven back to port Garangi, up to which point the Mas'ud Wazir still hold possession. When the Baitani, besides being compressed into narrower limits, were also sorely harassed by the Mas'ud, several septs turned their hopes and faces towards Hindustan, and there settled as chance determined. At that time the Koh-i-Gabar, a mountain south of Banu and north of Tak, was wrested from the possession of the Wargara, a branch of the Warspun Baitani, who suffered fearful loss at the hands of the Gurbaz. A pregnant woman of the defeated Baitani is said to have escaped the slaughter and to have made her way to Laki, where in due time she gave birth to two sons, named Adam and Ma'ruf. These learning from their mother the history of their clan's wrongs and sufferings, when they grew up repaired to the Kajin and Warspun occupying the Gomal pass, and proposed that a joint attempt should be made to drive out the Gurbaz and recover the lost country, and that in the event of success, the applicants should receive one share, while other two should be retained by the helping clans. This being agreed to, the enterprise was taken in hand and successfully accomplished, and two-thirds of the Koh-i-Gabar have accordingly since been held by the Warspun and Kajin, though lately the Danna branch of the Kajin have gained possession of the larger part by way of purchase and mortgage. A large number of the Kajin and a smaller number of the Warspun are still found in the eastern part of the Suleiman mountains, and the present location of the Baitani tribe may be described as bounded by a line from north of the Gabar mountain and south of the Kui pass, passing along the base of the Surkh Koh and Sarraghar, as far as the Tak pass, and then above the village of Malzi. To the west, within the mountain, are the Mas'ud Waziri and to the east is the plain of Marwat. Sarraghar is a tract so hot and barren that scarcely a vestige of green is to be seen on it, and the few families living there, house themselves in rude little huts, scattered about at a distance from each other. The growth and increase of this tribe has been very small compared with those of the decendants of the other two sons of Kais, and probably it does not number more than about 3,000 armed men, who are scattered widely apart from the Tak pass to the north of the Gabar mountain. Their weakness makes them afraid of offending the British authorities, who have besides an additional check over them in the fact that the Baitani have some land on the plain within the British boundary. Their conduct, however, though fairly good, is far from being beyond all impeachment, and it is no unusual thing for criminal fugitives from Marwat and elsewhere to find refuge in their mountains. With the Mas'ud Waziri they have a long-standing feud, the bitterness of which has now somewhat

abated, but with the Marwat they are on friendly terms, and even cultivate the lands of the Musakhel and Notakhel. Irrigated land is, especially about Gabar, very scanty and precious, and the price of such land will average about Rs. 100 per bakhra (=3 kanals, 4 marlas). It may be mentioned that with these people a bakhra consists of 4 *kandakka*, a *kandakka* of 4 *pa*, and a *pa* of 4 *marlas*. Each sept of the clan has its own headman or malik, who receives no remuneration, but whose duty it is to lead his sept in the fight, to represent it in the council, and to arrange disputes among his followers so as to avoid bloodshed. Of the Buba clan, Alaf Shah (Taj Begkhel), Daraz (Bakalkhel), and Chandan (Paekhel), are maliks; of the Bobak, Misra, Mir A'zam, Shadmani and Batur are maliks; of the Wargara, Lajmir and Fatah Khan; of the Tatta, Abnidar, Asap and Shah Maddu; and of the Shakhi, Haidar, Khatram and Ghaibi.

The Baitani are round-faced, large-eyed men, moderately robust, of wheat-coloured complexion, and of middle height. Their food is during the cold weather chiefly bajra, dry or with buttermilk, and during the summer wheat, but mutton is usually forthcoming for a guest. Their dress is a woollen shirt and garments of white coarse cloth, shaped like those of their neighbours the Wazirs, like whom also all except the old men wear the hair long.

The Baitani are of industrious and even laborious habits, and of patient and enduring disposition, though, if roused by injustice or aggression, they are prompt to fight. In marriage and general social customs, they resemble in most respects the Mas'ud Wazirs, of whom mention will be made hereafter, and the women are not kept secluded. The betrothal of a woman may be bought for a sum varying from Rs. 20 to Rs. 100, and they have the custom of compromising offences connected with the elopement of women on payment to the injured party of Rs. 400 if the woman were married, or Rs. 200 if she were only betrothed. Commonly the above sums are calculated on a fictitious valuation of commodities, amongst which is commonly included a woman of the offender's family.

There are several clans commonly included with the Baitani, but not really of the same lineage, nor indeed of Afghan lineage. Such are the Koti, descended from a Saiyad of that name, who was adopted by Ibrahim, son of Warspun, and who divided the inheritance of his adoptive father with the full son Rutani. His descendants, though commonly called Baitani, are also known as Saiyads, and are, indeed, in manners and appearance, different from the rest of the Baitani. They have a village in Banu district, called Koti-Sadat.

The Tatta, Danna and Katta clans are said to be descended from three slaves of Kajin, but are quite undistinguishable from the Baitani, indeed the Tatta and Danna, by reason of their numbers, take the lead in the tribe. The Raturai sept is said to be descend-



ed from a foundling picked up by 'Ali, son of Bubak, and by him brought up and named Rahi.

### CHAPTER 3.

*An account of the three tribes, the Ghalzai, the Lodi, and the Sarwani, collectively known as the Matti tribe.*

Varying accounts are given of the origin of this so-called Matti tribe, but the following is the most probable:—In the time of the Khalif Walid, ibn-i-'Abd-ul-malik, ibn-i-Marwan, Hajjaj ibn-i-Yusaf Sakfa was sent with a powerful force to reduce Ghor. During the general disorder that attended this conquest, one Shah Husain, a youth of noble birth, escaped from his own country, and in his wanderings came to the tent of Shekh Batan, son of Kais Abd-ur-Rashid. Shah Husain, is said to have been the son of Ma'z-ud-din, son of Jamal ud-din, son of Bahram, son of Shansal, who was made ruler of Ghor, by the Khalif 'Ala-al-Murtaza, in whose time he was converted to Islam. Bahram had two sons, from the elder of whom (Shah Jalal-ud-din) was descended that right famous Ma'z-ud-din, commonly known as Shahab-ud-din (Ghori), whose achievements have been related in Part I. The other son of Bahram, Jamal-ud-din, was the grandfather of Shah Husain. Historians make the family of Ghor to be descended from Zohak (Tazi), king of Persia, who put to death Jamshed and seized his kingdom. The genealogical table given by the author of the *Makhzan-i-Afghani* for the purpose of shewing this descent, enumerates 39 generations from Bahram to Zohak, and four more to the prophet Noah, and materially differs from that given by Firishta. It is hardly worth while to introduce either table here. However, Shah Husain, coming as a refugee, was kindly received by the good Shekh Batan, then an old man, was taken into his house, treated by Warspun and Kajin as a brother, and allowed all privileges and rights of a member of the family. The old man had a daughter Matti, who cast loving eyes upon the young stranger, and opportunities of meeting together in private were not wanting to the young pair, the result of which was that Matti became pregnant. Her condition could not long remain hidden from her mother who, after overwhelming her with bitter reproaches, made known to the Shekh the state of affairs, recommending that the girl should be married to her lover before her pregnancy became noised abroad. The Shekh made difficulties on the ground of his ignorance of the birth and family of Shah Husain who might be of low origin. On learning this, Shah Husain declared himself of royal birth, and desired that trusty messengers might be sent to Ghor to verify the truth of his story. Accordingly, Kagh (Daur) being provided with a written statement from Shah Husain, and also with the signet-ring of Ma'z-ud-din, which Shah Husain had preserved, was sent to make enquiries. Kagh finding that the truth of Shah Husain's story was vouched for by both young and old in

Ghor, returned with a favourable answer to the letter of enquiry of which he had been the bearer, but before reporting his arrival and the result of his mission to the Shekh, his master, he came to Shah Husain, told him he had ascertained the truth of what he had said, but that only on condition of Shah Husain first promising to comply with a demand he was now about to make, would he faithfully report to the Shekh what he had learnt. The demand was that Shah Husain should also marry Kagh's daughter Mahiya, and was readily conceded. Kagh then rendered the Shekh a faithful account of what he had heard in Ghor, and the marriage of Shah Husain with Matti took place without further difficulty, and shortly after Shah Husain took as his second wife Mahiya, daughter of Kagh. In due time, Matti gave birth to a child who, with reference to the clandestine interviews that had resulted in his conception, was called Ghalzai (son of a thief). Soon after Mahiya bore a son who was called Sarwani. Matti's second son was called Ibrahim, but was widely known as Lodi, a name that is accounted for in the following manner: The Shekh returning once from the winter station of his flocks and herds (*kashlak*) to his mountain-home, is said to have called to him his wife and said to her: "Take now the name of God, and prepare me food in the ancient vessel and bring it me that I may divide it among my grandchildren, and see which of them shall prosper in his ways." As soon as the mess was prepared, Ibrahim, Matti's youngest son, by guile and nimbleness combined, laid hands on it and brought it to the Shekh, who was much pleased and said;—*Ibrahim loedai*," (Ibrahim is great). This circumstance becoming widely known, gave rise to the name Lodi, by which both Ibrahim and his descendants have since been known. When the other brothers came to the Shekh for food, he referred them to Ibrahim, saying that he would give them. It appears, then that the Ghalzai are descended from Kais only on the mother's side, and the fact that they are also called Matti after their mother's name is additional proof of this. The descendants of Sarwani are also included under the designation Matti, because though Sarwani was not the son of Matti, he was brought up with her family.

#### *The Ghalzai Tribe.*

(See the annexed A tables of genealogy.)

The settlement of the Ghalzai tribe may be broadly described as being the great valley of the Kabul as far as Nangarhar, and the numerous valleys running into the north from the Hindu Kush and south from the Suleiman range, which do not need to be here specified in detail. The length of this tract, which runs in an irregular line north and south so that the northern corner is bent somewhat towards the east and the southern corner towards the west, is about 100 miles, and its breadth (east and west,) about 85. Everywhere the temperature is low, but is perhaps highest in the lower part of the Tarnak valley, and in Lughman. In winter the cold is everywhere intense in this wildly mountainous region, and in summer the country cool in comparison with eastern Afghanistan and the Durrani country.

TABLE OF DESCENT FROM GHALZAI (ALIAS GHALGAI) SON OF SHAH HUSAIN, GHORI.

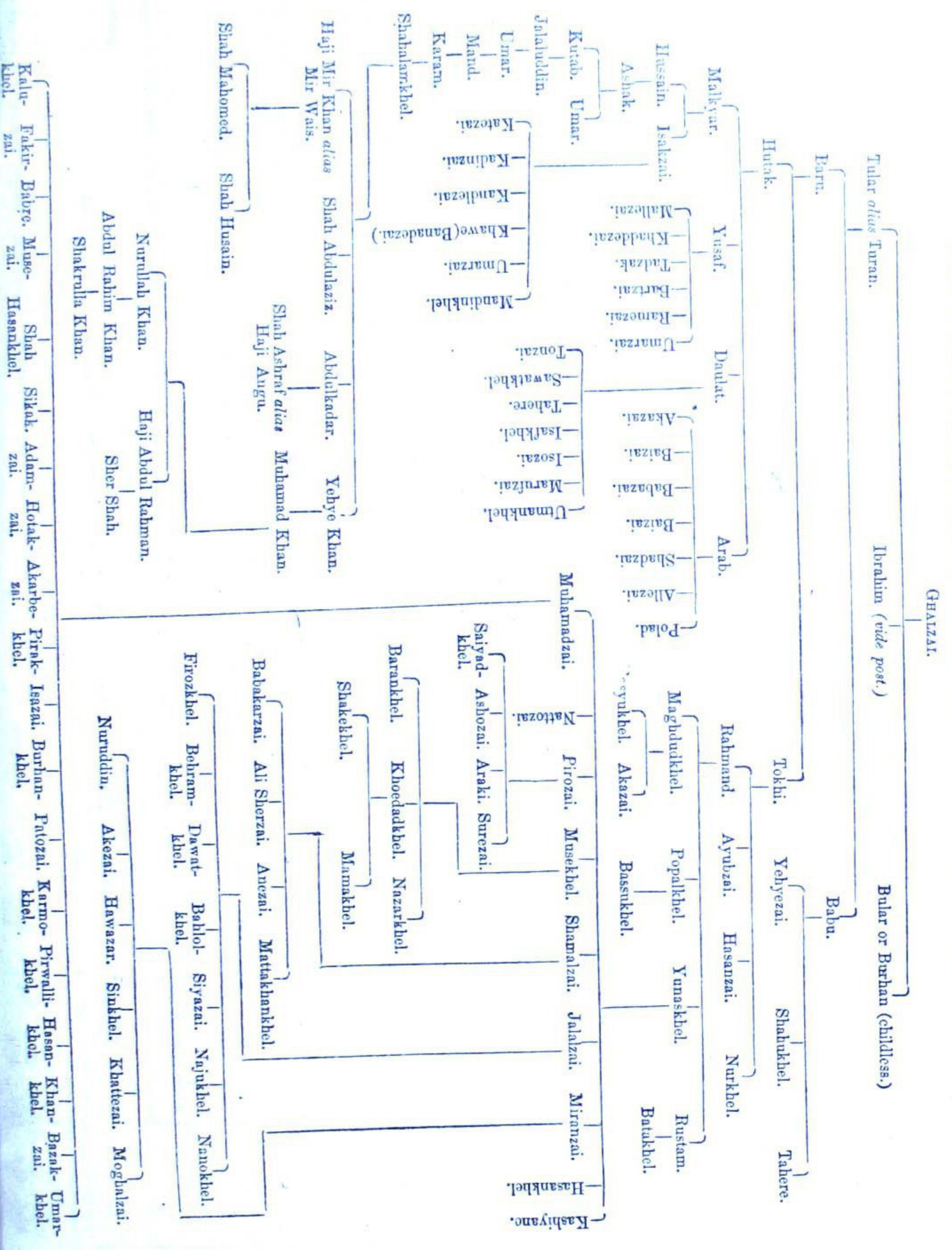
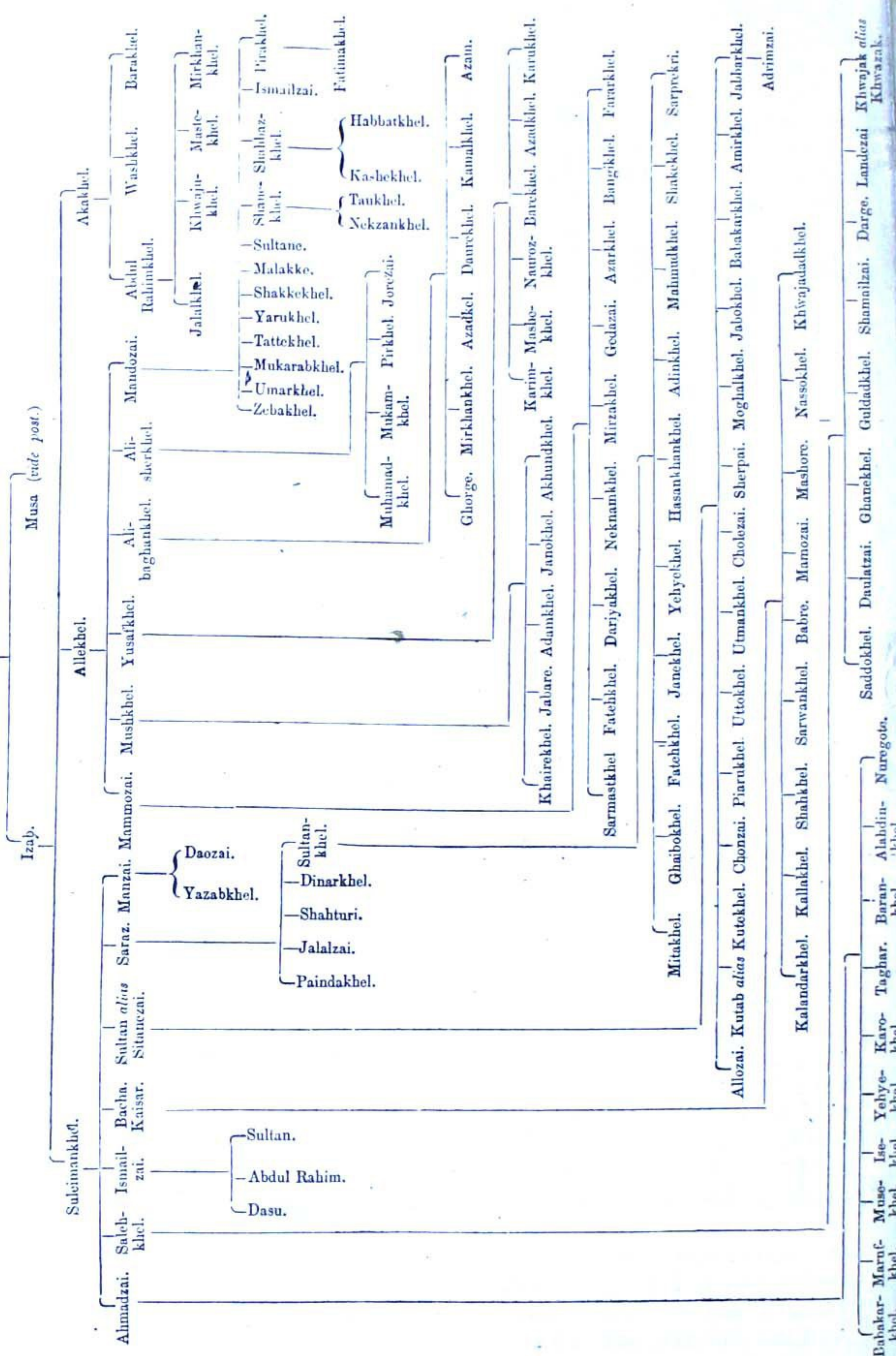


TABLE OF DESCENT FROM IBRAHIM SON OF GHALZAI.

IBRAHIM.



Babakar-Maru-khel, Muso-Ise-Yehye-khel, Karo-Taghar, Baran-Alahdin-khel, Nuregota, Saddokhel, Daulatzai, Ghanehel, Guildadkel, Shamalzai, Darge, Landezai, Khwajak alias Khwazak.





Formerly the name of this tribe was the most famous of all the Afghan tribes, and so late as the 17th century (A.D.) unaided it overran the whole of Isfahan, and defeated an army of the Sultan of Turkey. Even now it is, in numbers, the first of all, and in reputation, second only to the Durrani: The Ghalzai are said to have had their first habitat in the mountain of Kais. Thence they were removed by Sultan Mahmud (Ghori), to the plain of western Afghanistan, and there made to dig water-channels. Some time after, the same monarch, angered at a robbery of his baggage in which some Ghalzai were implicated, massacred a number of the tribe. At that time the Ghalzai were few and obscure, but in the time of Taimur Kurgan, they began, by reason both of the increase of their numbers and the growth among them of a warlike disposition, to come into notice. Before the time of Mirwes, it would seem that the Muhamadzai took the lead among the clans of the Tokhi division, the Isakzai among those of the Hotak division, and the Jabbarkhel among the Ibrahim Ghalzai. Nothing is known as to the leadership of the tribe or its division, before the time of Malik Malkhai (Tokhi), who, in 1,022, would appear to have been a powerful and well-known chief, since in that year a *farman* was addressed to him by Aurangzeb, in which he was enjoined to sweep away the Hazara and other robber-tribes from the Kalat and Kartu road in Arghandab, which they then infested. He is said to have done this with the material help of Malik Mani (Khan-khel), and it was probably in return for this service that Aurangzeb conferred upon him the title of Sultan. At the time that Malkhai was head of the Turan, that is, of the combined Tokhi and Hotak divisions, Jabbar (ancestor of the Jabbarkhel of the Suleimankhel clan), was head of all the Brahim Ghalzai. This Jabbar, a man of great authority in his day, and the founder of many of the institutions of the Ghalzai, was killed at Yayas in fighting Shah Safur, and was buried between Kabul and Jalalabad. The place of his burial, a miserably cold, bleak spot, and the lurking-place of robbers and wolves, is of such notoriously evil repute that the "*tomb of Jabbar*," is a byword of contempt and dislike among the Kabuli. After Malkhai who was killed in battle, at Darwaza, a place between Imdzargai and Surkh Sang, Haji Mir Khan, commonly known as Mirwes (Hotak) succeeded to more than his fame. Mirwes was the son of Nazu, Sultan Malkhai's daughter. A story is told that Nazu when a young girl, was one day playing with her companions on the banks of the Tarnak, when a Hindu ascetic coming suddenly upon them asked which of the maidens would give him a kiss. Scared at his uncouth appearance and rude question, the rest all ran away, but Nazu, full of faith, advanced and offered the asked-for kiss. Thereupon the faquir, declining the embrace, called her his daughter, declared that he had only thus spoken in order to try her, and prophesied that she should in due time have four sons, of whom one should become a king. By and by Shah 'Alim, afterwards father of Mirwes, being favorably regarded by the daughter, ran away with her to the Ataghar mountain. But the inhabitants of those parts refused them shelter, and after for some time wandering

about from place to place, they were at last forced by want to return as suppliants, to Malkhai. The old man pardoned them and allotted lands on the Batak-sar mountain, in front of Kalat-i-Ghalzai, with the Ajurghak stream for irrigation for his daughter's subsistence. Haji Mir Khan, otherwise Mirwes, was the youngest of the four sons Nazu bore to Shah 'Alim. Some account has been given in Part I of this famous chief, and of the way he became king of Afghanistan. Mirwes is said, on his pilgrimage to Bait-ulla Sharif (Mecca), to have fervently prayed that his country (Western Afghanistan) might be freed from the Persian rule, and on awaking from the sleep that followed this prayer, to have been surprised to find his sword unsheathed and lying naked by his side. Accepting this as an omen, he returned to Kandahar, and as already described, murdered Shah Nawaz Khan Garjai, who represented the Persian authority, and seated himself on the throne of Afghanistan. The attempt he then made to levy taxes from the Tokhi sub-tribe met with a strong resistance, headed by Shah 'Alim son of 'Ali, nephew of Sultan Malkhai, an able man with a son, Khush-hal Khan, no less able than himself. War ensued between the Hotak and the Tokhi, and finally the Tokhi leaders retired to Arghandab, while the rest of the division became split up into two parties, the Shah Hasankhel and the other sections that are now settled about Ab-istada or Ab-tazi, going together, and Pirakkhel and others settling in Amokai. Haji 'Adil, son of Sultan Malkhai, was then in possession of Kalat, near to which, on the bank of the Tarnak, his son Bai built a small fort. Bai was, an active soldierly youth, and for some time continued sorely to harass a fort of the Hotak, situated on the other bank of the river. He was however by and by killed in an ambush, and his fort made over to the charge of Haji Angu, son of Yahya, nephew of Mirwes. Then came the news of the victorious advance of Nadir Shah of Persia. Shah Husain, then head of the Hotak, having this formidable enemy in front and the ill affected Tokhi in rear, determined to take his foes separately. With a force of 4,000 Hotak horsemen collected from Kandahar and elsewhere at Pul Sangi, he fell upon the Pirakkhel and Tarak settled at Amokai. These, deprived of their ablest leaders, who were away in Arghandab, could offer no valid resistance, and the whole of the Tarak with women and children were put to the sword. When the news of this atrocity reached the brothers, Maliks Ashraf Khan and Allahyar Khan in Arghandab, they swore the oath of divorce that till vengeance was had they would not spend a night in their homes. Both at once started to join Nadir Shah whom they found at Chanaran, west of Harat. Allahyar Khan was appointed by the Persian king to Isfahan, while Ashraf Khan acted as guide to Kandahar. Harat was taken after 14 months' siege, and, as already related, Kandahar, in spite of the desperate resistance of Mulla 'Ali (Ghalzai) who held out in a tower of the old city some days after the entry of Nadir's troops, was also taken. At this time, 'Abd-ul-Ghafur Khan, son of Haji Angu, was ruler of Kalat-i-Ghalzai, and by him his brother 'Abd-ur-Rasul Khan was sent to Sar-ranza in the Kharoti country to raise a Ghal-



zai force against Nadir Shah. The latter, however, fell suddenly upon the unprepared levy, and made great havoc among them. In this affair, Nadir was accompanied by Musa Khan, (Ishakzai Durrani), better known as Musa Dungi, and the father of Madad Khan and Jan (Tarki Ghalzai). On Nadir's return to Kandahar, this same Jan was sent with 4,000 men to reduce Kalat, and after succeeding in this enterprise, was made commandant of the fort and town, and became a man of mark and power in his own clan. After the submission of Kandahar and Kalat, Nadir Shah appointed Ashraf Khan (Tokhi) over all the descendants of Ghorghast with the title of Biglar Begi. And now at length the wrongs of the Tokhi were avenged on their enemies the Hotak, of whom 1,500 families were, by Nadir's orders, forcibly removed and scattered in Iran, Turkistan and Hindustan. On Ahmad Shah's accession to the throne of Afghanistan, Ashraf Khan was governor of Ghazni and Kalat, and accompanied Ahmad Shah on his first expedition to Hindustan. On the return to Afghanistan, however, the Durrani nobles succeeded in instilling into the king's mind jealousy and suspicion of Ashraf Khan, whom they represented as a dangerously powerful man. He was summoned to Kandahar, and on his arrival, was at once, together with his son Halim Khan, thrown into prison. The next step was to lay hands on Allahyar Khan, who, deceived by a forged letter bearing the seals of the two captive chiefs, came unsuspectingly to Kandahar and was also consigned to prison. The end of these unfortunates no one knows, though it is said by some that their prison-wall fell upon and buried them.

Amongst the Brahimkhel (Ghalzai), the most famous and powerful chief of modern times was Azad Khan who disputed Karim Khan's claim to the throne of Iran, and was that chief's most formidable antagonist. After a firecely-contested fight, the rival claimants are said to have become reconciled with each other, and when Karim Khan mounted the throne of Persia, Azad Khan remained many years with him in a post of high honour. The son of Azad Khan went to Lughman where his descendants are still found.

To return to the Tokhi, Ahmad Shah having thus disposed of the Tokhi chiefs, bestowed the leadership of the division upon Surki Khan (Babakar-zai) of Kalat-i-Ghalzai. The new chief had enjoyed no long tenure of the dignity when he was murdered by the Muhamadzai Tokhi. He left behind him two sons Saiyad Rahmat Khan and Lashkari Khan, of whom the former was with Ahmad Shah, while the latter was in Kalat. On the accession of Taimur Shah (Saddozai) Muhamad Amir Khan (better known as Amir Khan) son of Ashraf Khan, was summoned from Suleimanikhel and made leader of the Tokhi and governor of Kalat and Hazara, while Nurullah Khan, son of Haji Angu, was made head of the Hotak, and besides, had conferred upon him the title of Ikhlas Kali Khan, and the revenues of Dera Ismail Khan, Banu, Daman and Wargun, with high dignities and honours. Amir Khan was killed in Kashmir in the rebellion of Azad Khan, and left behind him three sons, Wali Ni'mat Khan, Fatah Khan

and Mir Alam Khan. On Shah Zaman's accession to the throne, Wali Ni'mat Khan was appointed to his father's post, with Walidad Khan (Musakhel), as guardian of his youth. Soon after this, the Tokhi division became a prey to internal factions in consequence of the rivalry with Wali Ni'mat Khan, of Shahab-ud-din, son of Rahmat-ulla Khan, and grandson of Allahyar Khan. The prime minister (Amin-ul-Mulk a Babar, is said to have induced Shahab-ud-din to set forth his pretensions, and to have also largely aided him by his influence and fortunes. In thus acting, he was actuated by a bitter personal dislike to Wali Ni'mat Khan, who being once harshly spoken to by the Amin-ul-Mulk in court, retorted with a Pashtu proverb conveying an insult to the Amin. This the Amin never forgave. The struggles of the contending chiefs were the cause of much bloodshed and disorder. Kalat several times changed hands with the varying fortunes of one or the other, and Mulidad Khan lost his life in one of the fights. Finally Wali Ni'mat Khan was killed in attempting to capture some Tokhi thieves who had stolen several horses of Zaman Shah. His place was taken by his brother Fatah Khan, who continued the contest with Shahab-ud-din, until the greater struggle between the Durrani and Ghalzai tribes put an end to all lesser ones. When the brothers Shah Zaman and Shah Mahmud quarrelled, and owing to the treachery of Ahmad Khan (Nurzai) Zaman Shah was defeated, the occasion seemed to the Ghalzai a favourable one for the assertion of their independence. Accordingly Abd-ur-Rahim Khan (Hotak), son of Nur-ulla Khan and grandson of Haji Angu Khan, was chosen king with Shahab-ud-din Khan (Tokhi) as his wazir. The last-named chief was induced to accept this position, and to bring to the new cause all his influence and ability in consideration of receiving in marriage, Sahib Jan, the daughter of Abd-ur-Rahim Khan, a lady of whom he was deeply enamoured. In spite of the fact that Sahib Jan was at the time the wife of Shah Zaman, and mother of the princes Nasir and Kaiser, she was made over to Shahab-ud-din with all her jewels, furniture and equipage. The new wazir was then appointed to guard the passes, while 'Abd-ur-Rahim went towards Kabul to raise the Suleimankhel whom the Turan and Ibrahim Ghalzai were prepared to join. The insurgents were however defeated with heavy loss by that of the Ibrahim Ghalzai, amounting to 5000 or 6000 men, by a Durrani army from Kabul. 'Abd-ur-Rahim Khan returned to Kalat-a-Ghalzai. A second engagement took place on the Koh-i-Surkh, called, in Pashtu, Surghar, where the Ghalzai gave battle on ground of their own choosing. Here too they were defeated, the Tokhi losing about 600 men, while the Hotak, who were mostly horsemen, escaped with much less loss. Nothing further was done in the winter, but in the spring (1802 A. D.), that battle took place after which the year is still known as the "year of the Ghalzai slaughter." On the Ghalzai side, the leaders were 'Abd-ur-Rahim Khan (Hotak) and Shahab-ud-din Khan (Tokhi), while the Durrani generals were, 'Abd-ul-Majid Khan (Barakzai), Saidal Khan (Alikzai), Azan Khan (Popalzai), Shadi Khan (Arzbeqi Achakzai), and Samandar Khan (Bami-zai). The Ghalzai loss was enormous, and their host was utterly dispersed. In the following year, Ahmad Khan (Nurzai) when on his way

to Kabul with a detachment, was attacked at Halan-i-Rabat by the Jalalzai clan of Tokhi under Mulla Za'firan, grandson of Malakbai. The assailants were repulsed with a loss of 600 killed. Ahmad Khan then returned to Kandahar, and raising a Durrani army duly equipped with artillery and armaments, set forth to chastise the Tokhi. He was unable to effect his purpose, and the Tokhi under the Sirdars Shahab-ud-din Khan and Fatah Khan, retired to the mountains about Kalat, where they successfully defied the attempts of the Durrani. These, unable here to make any impression, suddenly turned to Arghandab, and falling upon the women and children of the Ghalzai, put to death many of these innocent and helpless ones. This was the closing phase of the struggle between the Durrani and Ghalzai. 'Abd-ur-Rahim Khan and Shahab-ud-din Khan fled to the Mamai mountain. When soon after Shah Shuja-'ul-Mulk took refuge in Kakaristan, Shahab-ud-din Khan, Fatah Khan (Tokhi) and Shakar-ulla Khan, son of Abd-ur-Rahim (Hotak) joined him, and when he afterwards for a short time regained possession of the throne, Fatah Khan and Shakar-ulla Khan rendered him homage. Shahab-ud-din refusing to imitate their example, incurred Shuja's displeasure, and Gulistan Khan (Achakzai), was sent, together with Fatah Khan (Babakarzai) to level a fort built by Shahab at Nawak. Their seige, was however abruptly terminated by a sudden and successful sally of Shahab-ud-din, who dispersed the Durrani cavalry, cut down the artillerymen and burnt the gun-carriages. In the following spring, Subbat Khan (Popalzai), came from Kabul with a fresh force and remounted the guns, but in spite of several days' bombardment, the fort was not reduced. Indeed it remained standing, until, in 1839, it was blown up by the British Sappers and Miners. After the withdrawal of Subbat Khan, Shahab-ud-din and Fatah Khan long continued to carry on hostilities against each other, and their enmity was greatly embittered by Fatah Khan, murdering Mir Muhamad, brother of Shahab-ud-din, a youth of singular bravery and nobility of character. This happened in Khaka, and thence forward so long as Fatah Khan lived, there never passed a summer without several hostile encounters. When Fatah Khan died, Shahab-ud-din came to take part in the funeral ceremonies, and from that time there was friendship instead of hatred between him and Samandar Khan, the dead chief's son. Samandar Khan married Shahab-ud-din's daughter, and gave his own daughter to Mansur, grandson of Shahab-ud-din. After this, the policy and arms of Dost Muhamad Khan so reduced the Tokhi that they became incapable of further resistance, and the prestige of Shahab-ud-din's family proportionately declined. The Amir and his wazir, Muhamad Akbar Khan, also took in hand the Suleimankhel Ghalzai, and in several successive expeditions so severely crippled them, that they have not since ventured to show any symptom of disaffection. There is no longer any great chief who could unite under himself the whole of the Ghalzai tribe, which thus, notwithstanding its great numbers, is condemned to inactivity and submission. Each sub-division or sept has its own petty chief, who is, in all respects, subject to the reigning dynasty, and pays revenue to it.

The two primary divisions of the Ghalzai tribe are after the two sons of Ghalzai, Turan and Brabim. The Turan are further divided into the two sub-tribes, the Hotaki and the Tokhi, for a detail of whose sub-divisions, septs, and family groups the *stemma* should be consulted. The descendants of Ibrahim are included in six sub-tribes, collectively called the Brahimzai, called after his six grandsons, viz: the Suleimankhel, Ali-khel, Akakhel, collectively called Izak, after their common ancestor, Sahak, Andar, and Tarki. (The detail of the smaller branches &c. of these last three, as given in the *stemma*, may perhaps not be found absolutely correct in all particulars, notwithstanding that every possible effort has been made). The Hotak division, from which sprang the Ghalzai kings, is reckoned, on this account, the most honorable. It was formerly very numerous, but since the disasters that have overtaken the Ghalzai kings, has greatly fallen off. As already mentioned, Nadir Shah, after the fall of Kandahar, exiled 1500 families of the Hotak to Turkestan and elsewhere, and of these many are still found in Bukhara and Balkh, and also in Mazhandaran, Urdbel and other provinces of Iran. About 8000 or 9000 houses of this division may now be found in Afghanistan, chiefly settled in Margha, and on both sides the Bari Ghar and the Sur-Ghar. This tract may be described as beginning at a point four stages north-east of Kandahar, and one stage south-east of Kalat-i-Ghalzai, and in it the clans are thus located: the 'Isakzai in Margha and Ataghar; the Malizai in Girbai-zangal and Ghabolan; the Baratzai in Urghanai; the Akazai in Khazar-nai and Damandya; the Tunzai in Surai; the 'Umrzai in Mandao; and the Ramizai in Ataghar. Mir 'Alim Khan, great-grandson of 'Abd-ur Rahim Khan (Hotak) and Sadu Khan, are the paramount chiefs of the clans, and to them are subject the chiefs of each clan and sub-division.

The Tokhi division was, before the rise of the Hotak kings, considered the more honorable, and to this division belonged Sultan Malkhai, lord of all the Turan. Probably this division will number 15,000 families,\* who are located in the valley of the Tarnak from Pul Sangi to Shibar, and have Kalat-i-Ghalzai as their principal centre. The northern part of the valley of Arghandab, near to Hazara and Miyana, is also part of their territory, and Tokhi are also found in the southern and lower parts of the valley of Nawa and in Khakak. The Babakarzai clan holds Jangir, Sarasp, Shah Murdan and Nawa, and the other Shamalzai are in Shibar, Haltagh, Mandan, &c. The Tokhi have also a mahalla in Deh-i-Afghanan near the city of Kabul. Mansur Khan is the present head of the division.

The Suleimankhel is the most numerous of all the Ghalzai sub-tribes, and has been by some put at 40,000 or 50,000 families, while others have not considered 100,000 too high. The number given by Mr. Elphinstone and most likely to be correct is, however, from 30,000 to 35,000 families. Of all the Ghalzai, the Suleimankhel are the most warlike and spirited, and hold the widest extent of country. Four

\* Lumsden puts the whole of the Ghalzai at 200,000 souls. Elphinstone at 100,000 families (= about 425,000 souls), and Masson at 42,000 fighting men.--Translator.

clans amongst them are most famous, and with reference to their relative location, two of these may be called those of the north, and two those of the south. Of those in the southern division, the Kaisarkhel and Samalzai, or Isma'ilzai, are the foremost. These and the other clans of the southern division are thus distributed: in the Khatawaz district are the Adinkhel, Musakhel, Kalandarkhel, Shakikhel, Shah-tori, Jalalzai, Kalakhel, Mahmudkhel, Mashkhel, in the half of southern Zurmut, in the district of Nanighand; (a dependency of Khatawaz), and parts of Wazi and surrounding districts are also settled various clans of the Suleimankhel. In the northern division, the Satanizai or Sultanzai and Ahmadzai are the foremost clans, the first-named being the most numerous, and its branches the Jabbarkhel and Babakarkhel specially notorious for their robberies on the highway between Kabul and Jalalabad. In this division, the distribution is as follows: in Tatimor, in the western part of Lalandar, and in the whole of the plain country that lies two stages west of Kabul, are settled the Piyarukhel; in Fezin, Jagdalak, Surkh-rod, Gandamuk, and most of the neighbouring mountain-defiles and habitable spots, are found the Babakarkhel and the Jabbarkhel, some few being also found in Lughman, where their famous chief, Muhamad Shah Khan, died a few years since; in Eastern Lohgar, Altimor, Shapega, Surkhao, and the western skirts of Koh-i-Kabir, are found the Ahmadzai, who also graze their herds as far eastwards as Jalalabad.

The 'Alikhel sub-tribe, descended from the brother of Suleiman, is said to number about 8,000 families, of whom about half live in Zurmat or Zarmat (called in Pashto Zurmul), and most of the rest in Makar and thereabouts. Some are in the position of dependents with the surrounding tribes, and two septs (the Banidakhel and Chandankhel, also called the Dari Koti) of the Isma'ilzai section of the Mandozai clan, to the number of about 400 families, are found in Khost. The 'Alikhel of Makar are many of them first-rate horsemen, and horsemanship is highly esteemed amongst them.

The Akakhel sub-tribe is small in number, and has no distinctive location. Some of its numbers are wandering traders who use oxen for the transport of their commodities, others have, as a kind of hereditary occupation, the weaving of coarse blankets (dor), black tents (kezhdi), packs and bags for Tawinda, &c. This occupation is considered by other Afghans as degrading, and the term "*Peshawar*," applied by the Kakar to these blanket-weavers, is used in insult or contempt.

The Andar sub-tribe, numbering about 18,000 families, has for its location nearly the whole of the extensive tract of Shalgar in the southern part of Gbazni. Some are also found in Jamrud, a part of the Jalalzai clan in Zurmat, and one village in Shibar of the Tokhi. A Kakar clan, the Musakhel, said to be descended from a Musakhel Kakar, who married a woman of the Andar, is now found completely

amalgamated with the Andar. These Musakhel, who are found scattered in ones and twos as denizens (hamsaya) throughout Afghanistan, have their chief habitat in Waghaz, a country west of Shalgar in Panah, and south of Shalgar.

The Tarki sub-tribe will number, in Afghanistan, about 15,000 families, of whom perhaps two-thirds may have a fixed place of abode, while one-third has been compelled by the insufficiency of the land to take to nomadic pursuits. These have their winter-station (kashlak) at Kandahar, and move back to Makar, where is situate such land as they have in spring. In reference to this annual movement, a well-known Pashto couplet says, *Chi Chungashi wayi "kar," Tarki wayi Makar; Chi Chungashi wayi "ghar," Tarki wayi Kandahar.* Mahmud Khan, Zaman Khan, Maru Khan, Murtaza Khan, and Mir Ahmad Khan are the chiefs and leading maliks among the Tarki.

The Ishak or Sahak, of which the Yusafkhel is the chief clan, numbers about 7,000 families. About the third of the whole is located in Kharwar; some are also found in Zurmat, in Paghman, Baktut and Tagao, and a few in Lughman and other southern passes of the Hindu Kush. Andar and Tarki have been sometimes supposed to be the sons of Sahak. This is an error, all three were brothers.

In many parts of Afghanistan, Ghalzai denizens (hamsaya) are found scattered in small numbers. In Iran, not to speak of those who were exiled by Nadir Shah, Ghalzai families have long been settled. In Balkh the Hazhdahnahri are commonly Ghalzai. They are also found in the Uzbek army in Narman-Sher (country of Karman), in Khabas and Isfahan, while some have gone from Daghistan to settle in Constantinople. In all these cases they have adopted the manners, dress, &c., of those in whose midst they live.

In general organisation and customary laws, the Ghalzai clans differ from each other, while all differ widely from the Durrani. The Amir Dost Muhammad Khan deprived the Ghalzai chiefs of any such widespread influence and authority as might endanger the supremacy of the Durrani. They still regard with some respect the families and descendants of prominent khans and chiefs of past days, but this respect is far removed from enthusiastic obedience. The following are some of the distinguished Ghalzai chiefs whose descendants are so regarded: Shahab-ud-Din (Tokhi), 'Abd-ur-Rahim Khan (Hotak), Mihtar Musa Khan (Suleimankhel), Muhammad Shah Khan (Jabbar-khel), 'Aziz Khan (Babakarkhel), Khanu (Ahmadzai), Masma' Khan (Tarki), Adarru (Musakhel), Mulidad Khan and Khuda Nazar Khan (Sahak), Bahlol Khan (Andar), &c. In the choice of khan and malik some regard is paid to family claims, but the Amir and his officers (without whose sanction no such vacancy can be filled), are much more influenced by considerations of pecuniary gratification. Their food is principally wheaten-bread, ghee, dried curds (karut), and mutton. For dress they wear a wide-sleeved under-

garment (pairahan), and above it a kind of tunic (kaba) and a short mantle (anrakha), and in winter, a long and loose coat of sheepskin. The head is surmounted by a dirty cap. The better-class families, however, dress and eat much like the inhabitants of the cities.

The Ghalzai are vindictive, and are therefore prone to family-feuds and clan-feuds, to give any account of all of which would be endless. Some reference to a few of the more important feuds and enmities may suffice. The relations between the Hotaki and Tokhi in times past have been described at some length. At present, though no outward manifestation is made, the old hatred still exists between them, and does but await an opportunity to declare itself with fresh intensity. The Suleimankhel have a feud with the Andar and also with the Sahak. The Mamuzai clan has a long-standing hatred, originating in a quarrel about the Khadu land, with the Yusafkhel clan (Sahak). In the same way the minutest sub-divisions and family groups have their enmities with each other, and though all will unite against a common foe, yet even then they do not abate one jot of their eager desire for each other's hurt. Their most hated and also most feared external foe is the Durrani tribe, against whom, however, they dare make no manifestation, but they have also occasional collisions with surrounding tribes. They are good soldiers though but indifferently armed, three-fourths it is said, having fire-arms of which but a few are flintlocks, the rest being matchlocks. Every one has a sword, the horsemen lances, and some also pistol and knife.

Customs of mourning and rejoicing are in most respects like those of Afghans in general. Money is taken for the betrothal of a girl, the bargain being called "*walaur*," and after the betrothal, the youth goes freely in and out of his betrothed's house and has the utmost access to her. This strange custom is called *chughal bazi*, and its result often is that the girl becomes pregnant or a mother in her father's house. In that case, to avoid the scandal of what is regarded as an illegitimate birth, either miscarriage is caused or the newly-born infant is wrapped up in a cloth and thrown on the way for some chance passer-by to pick up. If, however, at the time of betrothal the ceremony of *ijab Kabul* have been gone through, the child is not thus made away with.

All the Ghalzai are Sunni Musulmans, and pay great respect and obedience to those amongst them who expound the law, and though not very careful in observing the injunctions of their faith, make up for this laxity by a superabundance of fanatical zeal. In every village is a mosque, but close to it, so as almost to form part of it, is a place of common resort (called the *atish khana* from there being a fire there in winter), where the men think it no sin to smoke and allow themselves other customary but unlawful indulgences. In this *atish khana* is a kind of arch in which are placed the hukkas, and this has occasioned the saying that the Ghalzai mosques have two arches, one to the west, belonging to the Imam, and the other to the east, belonging to the *Kaliyan*.

The character and habits of the hill Ghalzai are bad, the Suleiman-khel, in particular, being noted robbers and liars. But the Lohgari are a good quiet folk, and the Ghalzai of Char-deha and neighbourhood are laborious and obedient to their khans. All make good soldiers.

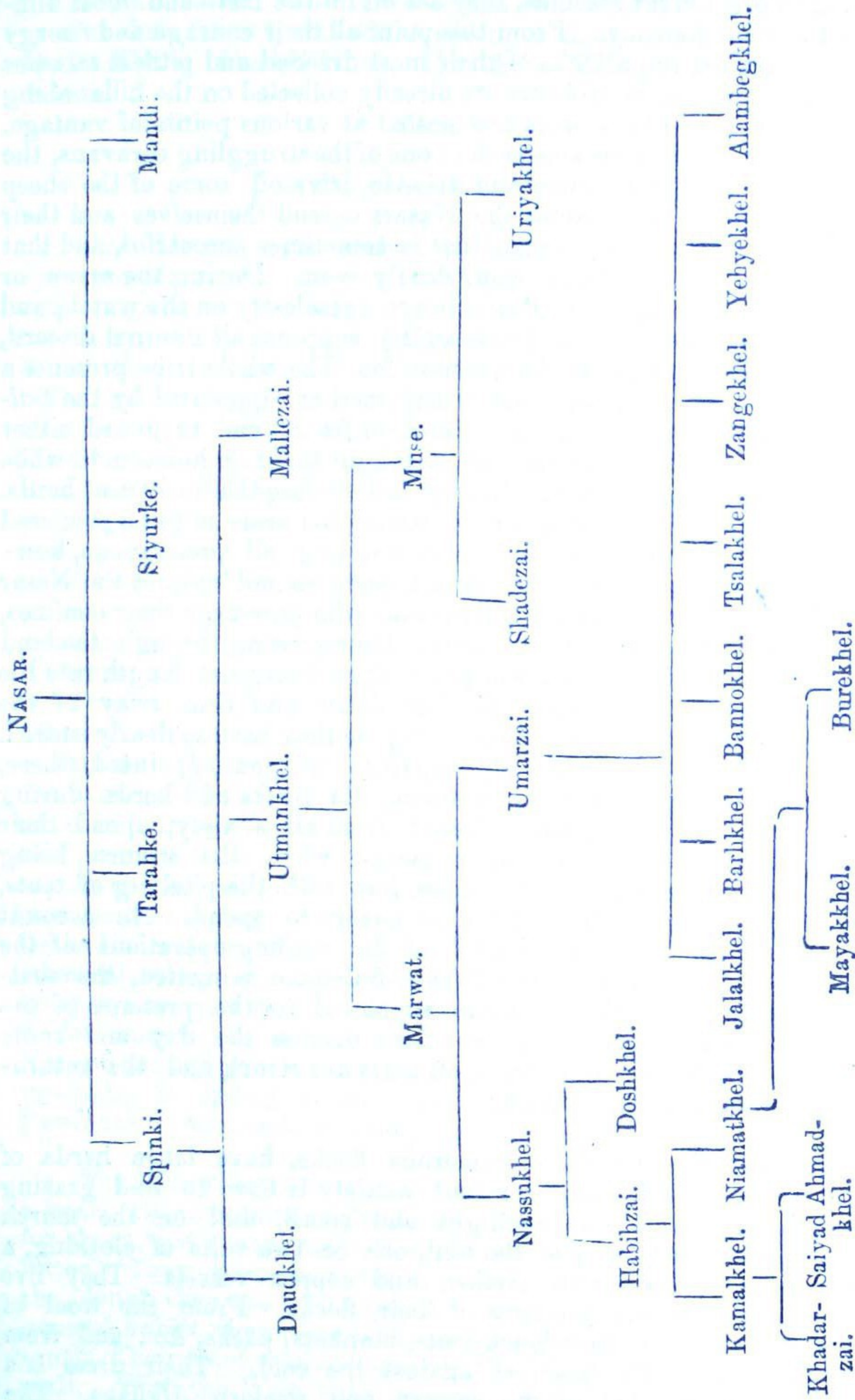
*Nasar Tribe.*

(See the annexed Table of Descent.)

Very conflicting accounts are given as to the origin and race of the Nasar tribe. Its members consider themselves an off-shoot of the Hotak Ghalzai, whereas the Hotak speak of them as their dependents of an inferior race. By others the Nasar are variously thought to be descended from Shah Husain (Ghori), to be of the lineage of the prophet, and to be an exiled Baloch tribe. All that can with certainty be known is that though they speak Pashto and live amongst the Afghans, neither in feature or form do they at all resemble the Ghalzai. In all the Nasar number some 15,000 families, of whom a few are found in Koh-i-daman and the parts of Kabul, especially at Kah-darra, Shakardarra and Haji Kak, where they have fixed abodes. Among these Khwaja Mir Khan is the chief leader, and Kalandar Badshah is an ascetic of note and influence. The rest of the Nasar are without land, and spend their days in wandering to and fro as traders or nomads. Their annual migrations take place at the beginning of spring and of autumn. When spring begins, they leave the eastern part of Daman and disperse themselves over the Hotak and Tokhi country, where each group of families pitches its black tents apart. Many of the men then set off with their merchandise for Kabul, Kandahar, &c., while their families and flocks remain behind. When grass becomes scanty, the shepherds break up into moving camps of two tents each, and march slowly along from day to day pasturing their flocks the while. At the beginning of autumn a general assembly is summoned, tents are all struck, and all set off for the warmer plain of Daman in the district of Dera Isma'il Khan. After one march, the moving mass is divided into two parties, one of which, as determined by the elders of the tribe, marches a few stages a head. At Kanzur, near the Gomal Pass and the point of general assemblage for all Pawindas bound for Daman, both parties re-unite. Hitherto they have been passing through a desolate country where they have scarcely seen a human creature not of their own company, but once arrived near Kanzur, they often find the way encumbered with the flocks of others. Sometimes in a narrow way two separate flocks will become hopelessly intermixed, and the confusion and quarrelling to which this gives rise not seldom lead to bloodshed. Formerly the number thus congregating at Kanzur before entering the pass used to be 30,000, but as they no longer all assemble at the same time, the present numbers cannot be ascertained. At Kanzur, where they make a short halt to rest and pasture their flocks, the utmost watchfulness is necessary against night attacks. At length after appointing "*tsal-weshti*" (superintendents) to control the order of the march and



## TABLE OF DESCENT FROM NASAR.



*Nota bene.*—A trustworthy member of the Nasar tribe, from whom I obtained the above Genealogical table, informs me that at the present time the Nasars are divided into three branches: (1) the Tor (black) Nasars, comprising the Umarzai; (2) the Sur (red) Nasars, comprising the Nassukhel; and (3) the Spin (white) Nasars, comprising the Mallezai—but that, strictly speaking, these names are not correct, the proper position of Spin, Tor and Sur being that shown in the above table. However this may be, I know that at the present day there are Tor (black) and Sur (red) Nasars.

have charge of all arrangements, they set off on the final and most difficult part of their journey. From this point all their courage and energy are needed against the attacks of their most dreaded and pitiless enemies the Wazirs. These active robbers are already collected on the hills along the line of route, and their spies are posted at various points of vantage. When notice is given of the approach of one of the struggling caravans, the Wazirs swoop down upon them and strive to drive off some of the sheep and cattle. On such occasions the Nasars defend themselves and their property with a stubborn courage that is sometimes successful, and that always makes the plunder, if won, dearly won. During the seven or ten days of the passage, the Pawinda are ceaselessly on the watch, and the leaders they have chosen (*tsal-weshti*) suppress all internal discord, and direct all efforts against the common foe. The whole tribe presents a compact and serried mass, and trusty men are appointed by the *tsal-weshti* to bring up the rear, to advance in front, and to guard either flank. These are commonly on foot or taking turns on horseback, while all the rest, men and women, are driving and tending the flocks and herds. Every man is not only armed, but so carries his arms as to be prepared at any moment for an attack. Notwithstanding all precautions, however, the murderous Wazirs, implacable enemies not only of the Nasar but of all the roving mendicants (Pawinda) who pass near their confines, never fail to inflict some loss upon them. Thus passing through the land of enemies (usually by the Zargani pass), they emerge at length into the plain of Daman, where, under the beneficent and firm sway of the British Government, they can enjoy the repose they have so dearly earned. Here each family-group has its separate location appointed, where, secure from violence, it remains pasturing its flocks and herds during the cold weather. The men, relieved from all anxiety, spend their leisure in hunting and other amusements, while the women being charged not only with household duties, but with the pitching of tents, cutting of wood, &c., probably have no leisure to spend. An account has been already given in Part I of the trading operations of the Nasars. When the snow on the Takht-i-Suleiman is melted, the scattered groups come together on a day appointed, to the presence of the chief malik or khan, and in full conclave discuss the day and route of return. On the day thus fixed, all tents are struck and the return-march in the same order is begun.

The Nasars, besides their numerous flocks, have large herds of cattle and camels, and their constant anxiety is how to find grazing for these. Their tents are very light and small, and on the march their baggage consists only of the tent, one or two suits of clothing, a bag of meal, and one or two earthen and copper vessels. They live almost wholly upon the products of their flocks. From the wool of their sheep they make their black tents, blankets, packs, &c., and from the skins, warm coats (*postins*) against the cold. Their dress is a compromise between that of the eastern and western Afghans. The men are as a rule middle-sized and of fair (wheat-colour) complexion; the women, who are generally veiled, are comely in feature and person. Since the time of Abdur Rahim (Hotak), this tribe has paid tribute to

the Hotak Ghalzai The Nasar khans and maliks have great authority over their fellows, and chief amongst them may be named maliks Madat Khan, Alladad Khan, Mir Alim Khan, and Dost Mahomed Khan.

*Kharoti Tribe.*

(See the annexed Table of Descent.)

The Kharoti tribe claims to be an offshoot of the Tokhi Ghalzai, by whom, however, the connection is repudiated, and the following account given of the origin of the tribe: Sahak and 'Izal, so runs the story, were one day walking out together, when they saw before them a loaded donkey without an owner. 'Izal shouted out, "The ass is mine," and Sahak, "The load for me!" The load was found to consist on one side of a loaf of barley-bread and on the other of an infant boy, whom Sahak took home and called Khar-roti, or Kharoti (from *khar*, an ass, and *rotai*, bread.) He growing up, in due time took to himself a wife, and begat three sons, progenitors of the three clans of this tribe. The Kharoti tribe consists of about 6,000 families, who are to be distinguished into sedentary and nomadic (Pawinda) or trading. The former are located among the spurs of the Koh-i-Suleiman, east of Katawaz, as far as the Birmil hills, and also has land, consisting mostly of a few plains of small extent from the midst of which rise lofty and rugged mountains, in Wargun, the country of the Pur-muli or Pur-mali Tajiks. They have four considerable villages, of which Sar-rauza, the largest, has about 500 houses. Their land remains for three or four months under snow in winter, and the severity of the cold prevents those who remain to brave its rigour from engaging in any occupation, save that of occasionally clearing the snow from their roofs, and sweeping a pathway from their own to the next house. Before the end of autumn they collect a large store of firewood and make other suitable provisions, and those who are too poor to do this go away to a warmer country, and take with them the greater part of the flocks and herds of those that remain behind. These migrating Kharoti mostly go south of Gomal, and also to Birmil and Wana, returning in spring to their own country. They are called by the Pawindas "*ghwai-wala Kharoti*," or herding Kharotis.

The Kharoti land, though better than Khatawaz, bears only one crop a year. Its mountainous character makes it more suitable for goats than for sheep, and accordingly they have more of the former than of the latter. They have, however, many camels grazing in the plains. For the plough they use both oxen and cows. As to customs, dress and general habits, they resemble in most respects the Suleimaukhel of the south. Their chief enmities are with the Wazirs, the Jadran and the Pur-mali. With the Wazirs the bone of contention is the Birmil country, about which there is incessant bloodshed. This contention is said to date from the time of Ahmad Shah (Abdali), when Kamar was malik of the Wazirs, and Shams-ud-din of the Kharotis, and each laid claim to this

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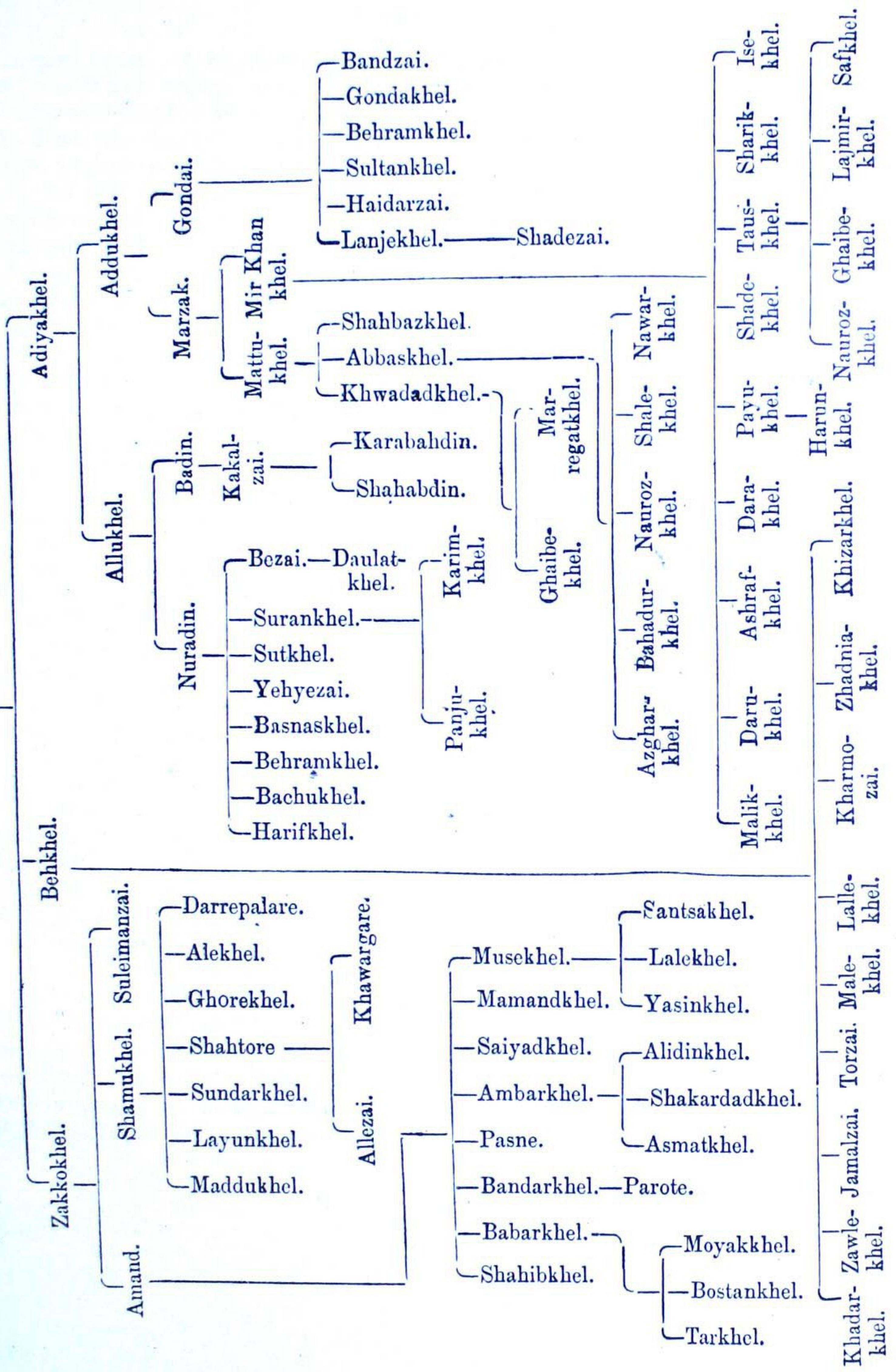
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KHAROTI.





disputed trust. A current Pashto couplet compares Birmil to a maiden, and the Wazir and Kharoti maliks to two ardent and rival lovers. The Wazir and Kharoti tribes have repeatedly fought about this land, and the Mazarak clan of the Kharoti has, in connection with these hostilities, gained special renown. The nomadic Kharotis seem first to have adopted their present life about 70 years since, when the increased numbers of the tribe and the thick growth of vegetation on the hills, diminishing the available pasture for the cattle, made it difficult for all to find subsistence. About that time some 300 families took to the roving Pawinda life, and as these prospered, others were tempted to follow their example, though the number of the sedentary is still greater than that of the nomadic Kharoti. The latter have no longer any ties to their located brethren, having adopted the Pawinda dress, habits and language, which last differs somewhat from the ordinary Pashto, and even when they return in spring from Daman and the east, they march not to the Kharoti country but to Western Afghanistan, Shalyar, the parts of Ghazni, &c. Here leaving their encampments in some suitable grazing district, the men who are commonly known as *doshwal*, or camel-owners, go far and wide in those trading excursions, the nature and extent of which have been already described in the first Chapter. Among the Pawinda merchants, the Kharotis are famous both for their enterprise and wealth. The principal Kharoti maliks are: Roushan Khan, son of Shadi Khan (Shamukhel Zaku-khel), and Sarmar Khan, son of Hukumat Khan (Alukhel). Of the nomadic Kharotis the maliks are Ahmad Khan, Muhamad, Nazar Shah, 'Umr Khan and Karim Khan.

*The Khaduzai tribe*, numbering in the whole of Afghanistan about 2,000 families, is chiefly located in Makar, where they have a share of land with the 'Alikhel (Ghalzai). About 200 families of them are also found in the village of Khoja near Kandahar. They sometimes give themselves out to be Saiyads, sometimes Popalzai Durrani, and sometimes Ghalzai. In all probability they are a branch of the last-named, but their descent cannot be exactly traced.

*The Zhamriyati tribe* is held in esteem and reverence by the Tokhi amongst whom it dwells, and by whom its claim to be of the lineage of the prophet is believed. In many places, between Kandahar and Kabul, one or two families of them are found settled, and whether they engage in tillage, trade or service, their good character and qualities ensure their success.

## SECOND SECTION.

*The Lodi Tribe.*

(See the annexed four Tables of Descent.)

The Lodi tribe has in times past given kings to the whole of Hindustan, but like several other clans, that formerly played a large part in the affairs of Hindustan, has since greatly declined, and is now held of comparatively little account. It has three main divisions, the Sayani, Niyazi and Dutani. Of these, the Sayani division, containing the numerous Lohani clans, is the largest and most powerful. The Niyazi division comes next, but the clans composing it are, except the 'Isakhel and Sarhang, scattered and depressed. The Dutani division is small and insignificant. Some mention of the separate clans will now be made.

*The Prangi clan*, descended from the eldest son of Siyani, was formerly located in Western Afghanistan, whence removing, it settled east of the Koh-i-Suleiman, in the Daman country, at Tak and Rori. Here they long remained, until in the time of Babar they were forcibly dispossessed by the Daulatkhel, Miyakhel, Marwat and other Lohani clans. Many were put to the sword, and the rest went away to Hindustan, and joined their brethren then scattered over many parts of that country. The name of Prangi is now scarcely known in Afghanistan; but many of the clan are found in different parts of Hindustan and the Dakhan, where they are called Lodi Afghans. Rupar and Ludiana are largely peopled by them. The man who first made the Lodi tribe famous was of this class, and some further mention of him seems here called for. The descent of Sultan Bahlol (Lodi), king of Hind, has been already set forth. In former days, it would appear, some of the Lodi were accustomed to make trading excursions to Hindustan. In the time of the Sultan Firoz Shah (Barbak) malik Bahram, ancestor of malik Bahlol, having some cause of offence against his elder brother, went off with a company of these merchants to Multan, and there entered the service of malik Marwan Daulat, governor of Multan. When Khizr Khan was, by Firoz Shah, appointed governor of Multan, malik Sultan Shah, uncle of Bahlol, was appointed commander of the Afghans in his service. In the conflict that soon after took place between Khizr Khan and Malu Ikbal Khan, this same Sultan Shah met the enemy's leader hand to hand in the midst of the battle and slew him. This distinguished service raised him to high favor. He received charge of the Sarhind province with the title of Islam Khan. Of his several brothers, malik Kala Khan, father of Bahlol, held a commission in the service of Nasar Khan, Subahdar of Multan. While Kala Khan was one day absent on duty, the roof of his house fell under heavy rain, and buried beneath it his wife, then great with child. She was rescued from the ruins, but only lived just long enough to give birth to a male child, who survived, and was called Bahlol. When afterwards Kalu Khan was killed in battle with the Niyazi, the youthful Bahlol was put under the care of







TABLE OF DESCENT OF LOHANI, SON OF ISMAIL.

LOHANI.

(The original name was Nuh, hence Nuhani, corrupted into Lohani.)

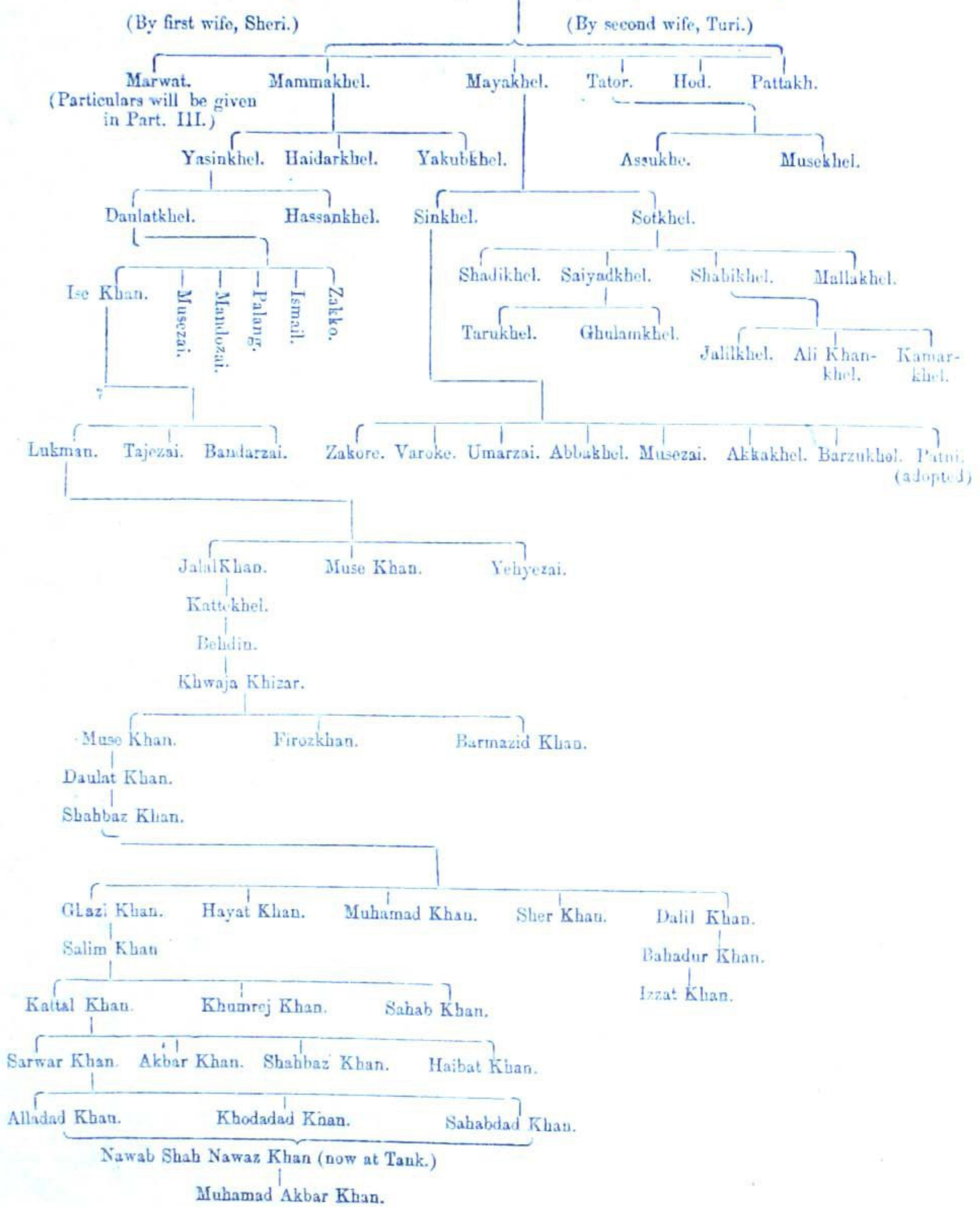
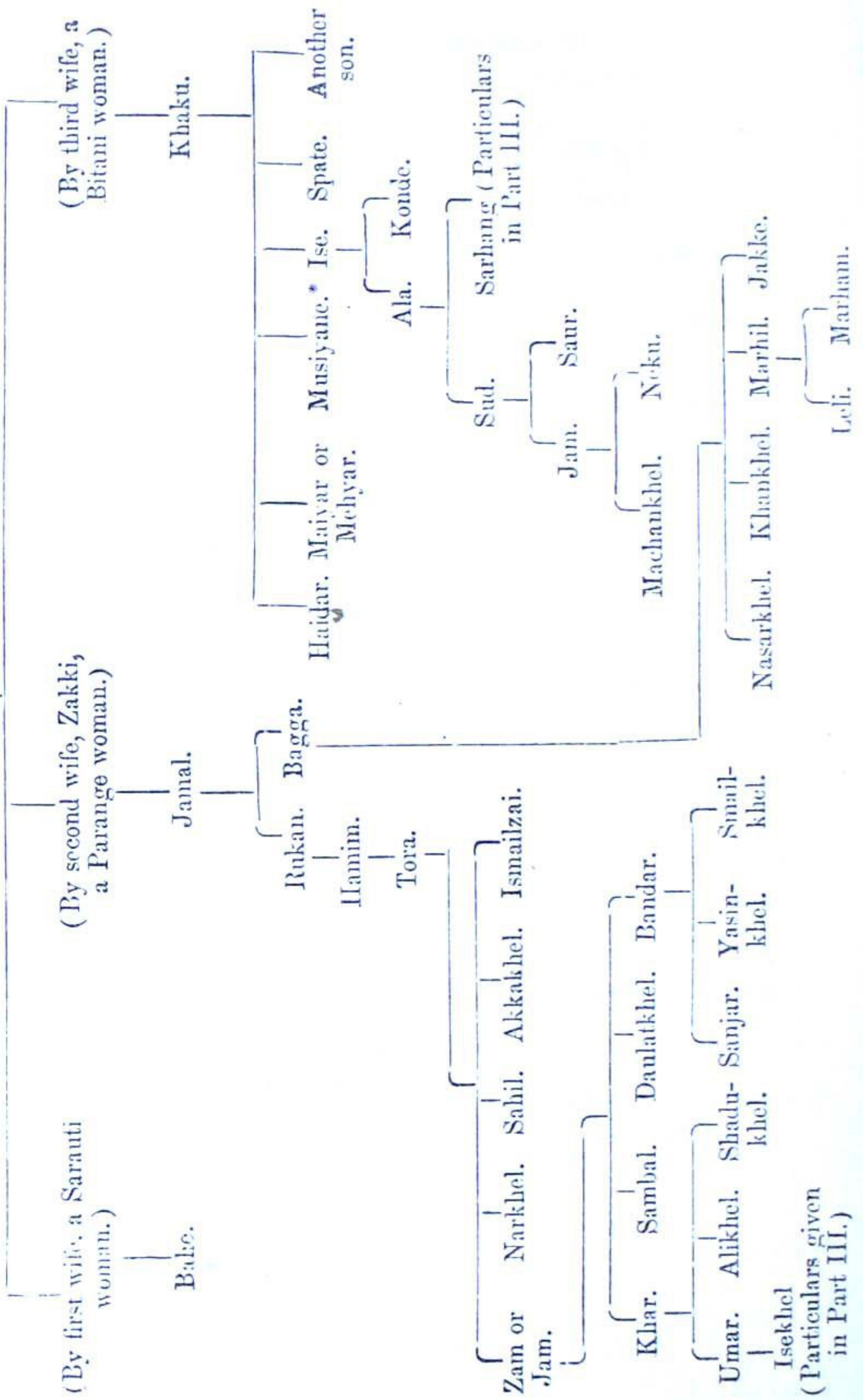


TABLE OF DESCENT FROM NIYAZE, SON OF IBRAHIM (LODI).

NIYAZE.



\* The particulars of this tribe, now corrupted into Mushane, will be given in Part III.

his uncle Islam Khan, the ruler of Sarhind, and here he gave promise of those remarkable qualities and character that were to raise him to the highest rank. The uncle married him to his cousin, and bequeathed to him his own office and dignity. Sultan Muhamad Shah, on his accession to the throne, recognised Bahlol's great services by calling him the King's son, and making over to him in jagir the whole Panjab as far as Multan, at the same time charged him with the punishment of Hasrat (Ghakkar). The wily Hasrat found means to gain Bahlol's ear, and by his persuasions and promises of help, inspired Bahlol with the hope of being able to seize on the supreme power in Hindustan. With this end in view, he lost no means of increasing his power and influence, and when, after Muhamad Shah's death, his son 'Ala-ud-din mounted the throne and proved himself even less capable than his father, the eager spirit of the Afghan intriguer brooked no further delay. 'Ala-ud-din came to Badaun and then gave himself up to sensual indulgence. Bahlol seized the opportunity, and after quelling the resistance of Hasam Khan and Hamid Khan, seated himself on the throne of Dehli, 855 H=1450 A. D. The infatuated 'Ala-ud-din, hearing of what had taken place, sent a message from Badaun to the effect that as his father had called Bahlol "son," so did he recognise him as an elder brother, and in that capacity made over to him charge of the kingdom. Bahlol proved himself a man of high character and great capacity, and vigorously repressed insurrection and disorder throughout Hindustan. He made it his policy to surround himself with Afghans, whom he invited down from their own country, and one of his laws was that no Afghan, in any part of Hindustan, should, on pain of forfeiture of goods, pursue any calling but that of soldier. After a reign of 38 years he died, 894 H=1488 A. D. His son Nizam Khan, who succeeded under the title of Sultan Sikandar, a prince of amiable and beneficent disposition, reigned only five months, and was followed by his son Sultan Ibrahim. The new succession was disputed both by the king's brother, Jalal Khan, and his uncle, 'Alim Khan, son of Sultan Bahlol, who assumed the name of 'Ala-ud-din. When the latter could no longer maintain himself in the field, he fled to King Babar (Chaghata), then ruling in Kabul. Ibrahim, by his persistent course of harshness and cruelty, gradually alienated from him most of the nobles and powerful chiefs, and at length Daulat Khan (Lodi), ruler of Lahore, raised the standard of revolt, and invited Babar down to assume the sovereign power. Then followed the bloody fight of Panipat, in which Ibrahim, the last of the Prangi (Lodi) kings, after a reign of 20 years, was killed.

*The Suri clan* is descended from the eldest of the three sons of Isma'il, brother of Prangi, and is called after him Sur or Suri. This clan used to occupy Daman with the Prangi, and became then scattered about through Hindustan and Afghanistan. A few families are still found in Daman, and about thirty in Chhach (Rawal Pindi), but in Afghanistan the clan is almost extinct. Sher Shah, who ruled Hindustan not without glory and renown, has made this clan famous. In the time

of Sultan Bahlol (Lodi), Ibrahim (Sur), (grandfather of Sher Shah), together with his son Hasan, came down, like many others, from Roh (the mountainous country of Eastern Afghanistan,) to Hindustan, where, entering the service of some lord, he remained for some time in Hisar, and in Pargana Narnaul, while his son Hasan went to Bajwara and entered the service of Mathi Khan. To Hasan was born, in Sultan Bahlol's time, a son, who was called Farid. When, in the time of Sultan Sikandar (Lodi), the government of Jaunpur was made over to Jamal Khan, that chief gave to Hasan, in return for long and faithful service, the jagir of Saharanpur, Khawaspur and Tanda, and also made him commander of 500 horse. Hasan, through the intrigues of a new wife, was induced to show an ill-feeling towards his son Farid, who, in consequence, left home, went to Agra, and entered the service of Daulat Khan, a noble of Sultan Ibrahim's Court. On the death of his father, Farid, having obtained the royal confirmation of his jagir, returned thither to assert his rights, while his disaffected brothers, Suleiman and Ahmad Khan (Sur), had recourse to Muhamad Khan (Sur), the ruler of Jaunpur, for help. On the death of Ibrahim at Panipat, Pahar Khan, son of Darya Khan (Lohani), and at that time ruler of the province of Bahar, declared himself independent under the title of Sultan Muhamad, and to him Farid repaired with an offer of his services. One day when, in attendance upon the Sultan, he was out hunting, a tiger suddenly broke forth upon them. Farid boldly confronted and killed it with his sword. Delighted with such signal bravery, the Sultan hailed him in a loud voice "Sher Khan," by which name he became thenceforth known. He continued to rise in favor and was entrusted with the charge of the Sultan's youngest son, Jalal Khan. Some time after, he obtained leave of absence to repair to his jagir, and when on the expiration of that period, he failed to present himself at Court, Muhamad Khan seized the opportunity to speak in favor of the absentee's fugitive brothers, Suleiman and Ahmad Khan, and to urge their rights. Having first obtained the royal consent, Muhamad Khan then called upon Sher Khan to divide the inheritance with his brothers, and on his refusing this, marched against and overthrew him. But the undaunted Sher Khan, having got help from Janid Barlas, a noble of Babar's partisans, again asserted by superior strength a right to his jagir. From this time he became more and more formidable, took into his pay a large body of Afghan troops, and began to aim at no less a prize than the royal power. He at length found himself in a position successfully to measure forces with Humayun, whose throne he mounted with the titles of Hazrat A'la and Sher Shah. He met his death while besieging the fort of Kalanjar, being burnt in a conflagration in which perished Shekh Khalil, his confidential adviser, Mulla Nizam Danishmand, and Darya Khan (Sarwani). The injured monarch lived long enough to hear the welcome news of the downfall of the fort. He died 952 H. after a reign of six years, eminently distinguished by a regard for the public weal. Among other public benefits conferred on his people by this monarch, was the construction of sarais for travellers at every five kos of the highway from Bengal to the Indus.

Salim or Islam Shah, the youngest son of Sher Shah, succeeded his father, and commenced a weak reign by cruelly putting to death his elder brother. He was succeeded, after nine years, by Muhammad Shah (Sur), commonly known as Adli or 'Adil, the nephew of Sher Shah, who put to death Firoz Shah, the youthful son of Salim Shah. From this time the prestige of the Afghan sovereigns of India rapidly declined. Various pretenders under various titles laid claim to the throne, and fought with each other until the arrival of Bairam Khan, on behalf of the returning Humayun. Adli was killed in fighting with Khizr Khan, and with him perished the last of the Afghan rulers of India.

*The Lohandi clan*, or collection of clans, is descended from Isu Khan, son of Isma'il. He is said to have been commonly known as Nuh or Nuhan, and hence his descendants came to be known as Nuhani, variously corrupted by the Afghans into Luhani, Lohani and Lawani. By his first wife (Sheri) Nuhan had a son, Marwat, progenitor of the clan of that name, which is also sometimes called "Spin Lohani." By his second wife (Turi), he had five sons, whose descendants are called by the general name of Tor Lohani, though that name is not very commonly used.

An account of the Marwat clan will be found in that part of the work which treats of Banu, where it is located.

*The Daulatkhel clan* is descended from Yasin, one of the three sons of Mamma, son of Nuhan, and is so much larger than the other clans descended from Mamma, as to have practically absorbed them. A subdivision of this clan is the Katikhel, who derive from Kati Khan, fifth in descent from Daulatkhel. Before their settlement in Tak, all the Lohani clans are said to have been engaged in pastoral pursuits or trade. In all the tracts surrounding Katawaz, in the south of which they had a little cultivable land, wherever pasture was to be had, their encampments were scattered and they occasionally passed the winter in Daman. But ever since the Lohani lost Katawaz to the Suleimankhel, they have spent the summer about mount Wana, and the winter in Daman of Tak. In those days the affairs of the Lohani clans were, it is said, managed by one supreme Khan, always one of the Katikhel, in consultation with the maliks of clans and sub-divisions, all of whom were completely subordinate to the Khan. Before the Daulatkhel, the Prangi (Lodi) had possession of Tak, and when the Daulatkhel used occasionally to come to pass the winter, then disputes would arise between them and the Prangi, in consequence of damage done to the cultivated land of the latter by the flocks and herds of the nomadic Daulatkhel. This brought about a bad feeling between the two, and when, in the time of Babar, the Prangi lost their pre-eminence in Hindustan, Shahbaz Khan (Katikhel), known by the title of Khan Zaman, got together the Lohani clans, the Daulatkhel, the Tatur, the Miyankhel, Marwat, &c., and having thus raised an army, which was also joined by other Pawinda clans, that had also suffered at the hands of the Prangi, determined to drive out the Prangi from Tak and Rori. After several battles he succeeded in utterly defeating the Prangi, who were killed in great numbers, and the remnant

reduced to utter helplessness. Shahbaz Khan then located the Lohani clans in Tak, which, including the Ab-i-siyah, he divided into four portions, one for each of the four clans, Daulatkhel, Tatar, Marwat and Miyankhel. The khans of Marwat and Miyankhel used to repair annually to the presence of Shahbaz Khan (Khan Zaman), and received from him an equivalent for their interest to the extent of a fourth share of the produce of the whole, while the Tatur settled on this share of the new territory and themselves cultivated it. The Marwat by and by quarrelled with Khan Zaman about their share, and resolving to take possession of it, fought and overcame the Daulatkhel and expelled them with the Khan. The dispossessed Khan got help from the Gandapur, who at that time used to come to Daman to graze their herds, and renewed the attack upon the Marwat, who were this time unable to maintain themselves. The Daulatkhel, regaining possession, then confiscated the share of the Marwat, whose maliks, however, were never sent away empty-handed by Khan Zaman, whenever they personally made suit for their share of production. Not long after, this the fourth share of the Miyankhel was also confiscated, and the Daulatkhel became, and have since remained, masters of the whole of Tak, with the exception of the lands held by the Tatur. As these lands are far too extensive for them to cultivate alone, they have joined to themselves a large number of denizens (hamsaya), and including these will probably number about 8,000 families. They are also found in small numbers and of insignificant influence in Karinda, and in the villages of Zaima and Kafir-kila' near Kabul.

As already observed, the head of the united Lohani clans was always of the Katikhel sept, but, until the accession of Katal Khan, son of Salin Khan, a close connection was always kept up with the Daulatkhel. Katal Khan's cruel and tyrannical disposition raised him up enemies from among his own sept, and by these he and his son Akbar Khan were at last murdered. The eldest son, Sawar Khan, escaped to Marwa and after there raising a few thousand rupees by way of loan from his father's friends, repaired for help to the Amir of Afghanistan. A force of 4,000 men with a few guns was sent under the command of 'Abd ur Rahim Khan (Hotak) to re-instate him in power. This force was felt by Gul Khan, Sarwar Khan's maternal uncle and sworn enemy, to be irresistible, and submission was advised as the better course. Sarwar Khan, on his part, took oath that the past should be no more remembered, and that no one should be visited for anything he had done. Having thus established himself, he only awaited a favourable opportunity, which offered itself when, on some pretext, he had induced the maliks to assemble in his presence, to seize and put to death 18 of the foremost maliks, most of whom had been more or less implicated in his father's murder. Gul Khan was spared for the moment, but was soon afterwards murdered. Sarwar Khan thus relieved of immediate fear continued from time to time to lay his hands upon such of his family's enemies as had escaped the first sweep of his vengeance, until no one of influence remained to withstand his power. For his greater security he maintained a body-guard of 500 men. He then built a garden and fort in Tak, and occupied himself with the adminis-



tration of the country. Though his administration was characterised rather by harshness and severity than by justice, the denizens and humbler people were not ill-disposed to his rule, but the Daulatkhel, whose proud spirit and turbent temper he sharply curbed, hated him intensely. Such, however, was the heavy-handedness of his sway, that no disaffection dared show itself. All the revenue of Tak he appropriated to himself, but he levied no dues from the Daulatkhel, and his generosity was proverbial. His power and fame were still further increased by a victory over the combined Gandapur and Miyankhel, and continued unabated until his death in Sambat 1892, when he was succeeded by his son Alladad Khan. In the following year Prince Nau Nehal Singh came with a large Sikh force to Dera and Daman, and hearing of the bad government of Alladad Khan, and the universal profligacy and corruption of his subordinates, marched upon Tak. Alladad Khan, mistrusting those around him, stayed not for his arrival, but with his family and a quantity of valuables made off to the Mas'ud Wazir mountains. The Sikhs took possession of Tak, and by the perfidy of Alladad's courtiers and late companions gained access to the fort built by Sarwar Khan, and made booty of large quantities of valuables, jewellery and cash, there deposited for safe-keeping by Alladad Khan. Meanwhile the fugitive prince, fearing with good reason the treachery of those who accompanied him, no less than of those who had remained behind, went with his family to the Amir Dost Muhammad Khan, and there finding no help, again returned to the Wazir mountains. Tak was made over in jagir by its Sikh conqueror to Painda Khan (Khwajakzai), Hayat ulla Khan (Saddozai), and 'Ashik Muhammad Khan ('Alizai), as payment for the services of the Multani Afghans. Until his death, the expelled ruler continued to maintain a fitful opposition against both Sikhs and Multanis, and Tak was the scene of incessant bloodshed and rapine. On Alladad Khan's death, his son, Shah Nawaz Khan, began to busy himself with efforts to recover his hereditary possessions. Happily for his fortunes, it was about this time that after the events of 1846, the British residency was established at Lahore. Thither Shah Nawaz repaired to press his claims, and there he obtained access to Sir Herbert Edwardes, then Assistant Resident, whom he accompanied to Kashmir on the expedition against Sheikh Imam-ud-din. After returning to Lahore, he also accompanied the same officer to Banu in the end of 1847. Thence he further accompanied him by way of Tak and Dera Isma'il Khan back again to Lahore, where he was at length invested with his father's dignity and powers, which he has ever since continued to enjoy. In consequence of his services in 1858, he had conferred upon him the title of Nawab with a rich khil'at, and is now known as the Nawab Shah Nawaz Khan of Tak. He is also invested with powers of Jagirdar Magistrate. The Miya or Maikhel clan is said once to have been entirely nomadic, and, as already mentioned, used to come like the Daulatkhel to Tak with their flocks and herds. They seem to have become sedentary at the expense of the Sarwani, who once held Daraban and the country around, including Chandhwan. When Khan Zaman (Kati-khel) expelled the Prangi from Tak, and the Suri from Rori, the

Daulatkhel settled in Tak, while Rori remained unoccupied. Soon afterwards there arose hostilities between the nomad Bakhtiyar and the Sarwani, originating in the alleged trespass of the cattle of the former. The Bakhtiyar, being assisted by the Miyakhel, were victorious, and such of the Sarwani as escaped the sword were driven forth from their land. The Miyakhel received three shares of the unirrigated land, and the Bakhtujar one, while the irrigated land was partitioned as it is found to-day. Of the conquering clans, some were now tempted to abandon their wandering life and settle on the newly-acquired lands, while others continued to prefer old habits and mode of life. To this day there is no branch of the Miyakhel, but will have some of its members nomadic and others tillers of the soil, though the Shadikhel and Saiyadkhel are almost all cultivators. The Miyakhel, now widely known from Bukhara to Calcutta, are, of all the Pawinda merchants, the most prominent and wealthy, and were the first to take their merchandise to distant countries. With the nomadic portion of the tribe there is a representative, usually a relative or trusty servant of the Khan, but the order of march, &c., is arranged by the tsalweshti, or elected head.

In the winter, when the nomadic Miyakhel come down to Daman, their herds of camels are mostly found in the plain of Maklawat. The khans of the tribe possess no great power. The office of paramount khan is hereditary in the Khadukhel sept of the Saiyadkhel, and the present incumbent is 'Azim Khan of Daraban, who receives from Government an annual pension of Rs. 1,000. Mir 'Alim Khan is an influential chief of the Musazai. The Miyakhel are reputed an orderly and well-behaved people, and in all, including about 800 Bakhtiyar and a few Dutani and Mathi, may number some 3,000 families.

The Bakhtiyar clan has no blood connection with any Afghan race, neither is it, as has been by some supposed, of Saiyad lineage. The true account of them seems to be that they are sprung from Iran, where, south and a little west of Isfahan, and also in Najara, others of the tribe are still found. There are about 800 families of them settled among the Miyakhel of Daraban, and, in all essential points, one with those amongst whom they live, and about 500 in Margha, who, spite of distance, keep up a friendly intercourse with their brethren. The Bakhtiyar are, like the Miyakhel, wandering traders of enterprise and intrepidity.

The Tatur clan, numbering not more than about 300 families, is located west of Daraban, and almost wholly engaged in tillage. The Hod and Tej branches only exist, it is believed, on the genealogical charts. If there are any living representatives of these, they must have become absorbed in the surrounding clans.

The Niyazi clans are descended from Bahi, the most devout of the three sons of Niyazi, son of Lodi. Their first known settlement was in the vicinity of Ghazni, where a few are still found. In the time

of Sultan Bahlol many went away to Hindustan, and, in the time of Sher Shah (Suri), we find Haibat Khan (Niyazi) with the title of A'zam Humayun, Subahdar of Lahore, and many Niyazi in posts of high honour and dignity. The consciousness of power and influence tempted the Niyazi, in the time of Salim Shah (Suri), to revolt, and ended in their destruction. At present, with the exception of the 'Isakhel, Mushani and Sarhang, there is no considerable clan of this group now found in Afghanistan. They are now scattered here and there over a wide extent of country, and everywhere in a reduced and depressed condition. Some are found in Bangash and Togh, a few in Kandahar, Ghazni, the Shioki 'ilaka, the neighbourhood of Kabul, Kohgar, and various parts of Hindustan. The Marhal Niyazi, the Kandi and the Mutthi are nomadic traders, and have amassed some wealth, but, on the whole, it may be said that the measure of this tribe's former prosperity in Hindustan is now that of its depression in Afghanistan.

The Dutani division is a very small one, numbering perhaps not more than 200 families in all, of whom some are Pawinda merchants, noted for their courage and enterprise, and the rest are settled in Wana. Wana is a plain, of a climate not so cold as to prevent mosquitoes from being numerous, situated to the north of the Haripal Shirani above those mountains, whose sides are towards Gomal. About 80 families of the Dutani are here settled in a fortified village in the midst of the valley, and cultivate the greater part of the land, and though the Wazirs come thither in summer and have even taken possession of some of the land, they cannot drive out these Dutani settlers. The Suleimankhel (Ghalzai) have of late shewn some indications of a desire to lay hands on this tract. Kakar shepherds sometimes come with their flocks to the southern and western parts, and are not interfered with. In habits and dress the sedentary Dutani are like the neighbouring Wazirs.

The Khaisur, known in the plains as 'Umrkhel, is a small clan numbering perhaps 300 families, in addition to a rather large proportion of denizens (hamsaya). It claims kinship with the Lodi, who, however, repudiate the claim and give a different account of its origin. On this head nothing certain can be ascertained. Its land is situated on the west bank of the Indus, and bounded on the north by the 'Isakhel lands, and on the west by a small mountain called Paniyala, or Paliyana, and Marwat. The Khaisur men are mostly of small stature, fair complexion and slight build.

The Balach is another small clan of uncertain origin, sometimes claiming kindred with the Niyazi, sometimes with the Daulatkhel, but unable to furnish proof of either allegation. Its principal settlement is in the village of Paniyala (famous for dates), south of the Ghand Shekh Badin mountain in the district of Dera Isma'il Khan. A sept of them is also found in Piplan, a village of the Mianwali subdivision, where they also own land of their own.

## Section 3.

## THE SARWANI TRIBE.

( See the annexed Table of Descent. )

The Sarwani tribe is said to have taken possession of Darabhan, Chaudhwan and surrounding districts, soon after the time of Shahab-ud-din (Ghori). The ancient Darabhan has long been deserted, the present town of that name having been built on a different site. Its northern gate is still called by the name of its founder, Shekh Malih (Katal Sarwani), since whose time the chieftainship of the tribe has resided in the Sari-pal section, once very prosperous and populous. Darabhan has now nothing to recommend it but its running water and shady trees. A feud with the Suri was the cause of the Sarwani decadence, and made them unable to withstand the inroads of more energetic neighbours. A man of the Suri clan had run away with a woman of his own clan from Rori, and came for refuge to the Sarwani of Darabhan. The Suri demanded his surrender, to which the Sarwani, holding it a point of honour not to give up a refugee, replied by offering to give instead five maidens to the Suri men. This liberal offer was insolently refused by the Suri men, who repeated their demand and prepared to enforce it. Roused to indignation the Sarwani also flew to arms, and the opposing forces met at old Darabhan, then a waste. The fight was very fierce, and not until most of the young men on both sides were killed, did the remaining few desist from mutual slaughter, to collect the thousands of the slain and dispose of them in shallow, hastily-made graves. Such was the heaviness of the blow mutually inflicted on that day, from that time neither of the two clans concerned has ever recovered its strength, nor been in a condition to offer any steady resistance to the attacks of external foes. Thus it came that, when in the reign of Humayun, the combined Bakhtiyar and Miyakhel clans attacked the Sarwani, they had no difficulty in destroying and dispersing the enfeebled clan, and taking their principal town Darabhan. The Sarwani were scattered in all directions, many making their way to Maler Kotla, the ruler of which place was a fellow-clansman, and, so far as regards Afghanistan, they may be said to have been annihilated.

The ruling family of Maler Kotla, belonging, as it does, to this tribe, calls for some notice here. Shekh Ahmad Zinda Pir was thirteenth in descent from the common ancestor Sarwani, and had five sons, of whom the eldest, Shekh Sadar-ud-din, commonly called Sadar Jahn, was of devout life and pious practices. Leaving his native Darabhan, this son set out for a journey through Hindustan, and having reached what is now Maler, built himself a hut on the banks of a tributary of the Sutlej, and there became absorbed in religious pursuits and meditation. There was then a small hamlet called Jhum, near to what is now Maler Kotla, and a decrepit old Mali woman of that place was the first to put faith in the Shekh and



become his disciple. It was in consequence of this, that when the Shekh afterwards married the daughter of Sultan Bahlol, he called the new town he then founded after the name of the old woman's caste, adding only the letter "r," as being the first letter of Rabb, one of the titles of God. The manner of his marrying Bahlol's daughter is thus related. When Sultan Bahlol was on his way down to Delhi to strike a blow for the prize of power, he chanced to halt his forces near to Sadar Jahan's sanctuary, and had an interview with the holy man, whose character and conversation so much impressed him, that he made a vow in his heart that if he should succeed in his enterprise he would give in marriage to the saint one of his daughters. This vow he afterwards duly performed, and with his daughter gave, besides other appointments, 12 large and 55 small villages in dowry. The Shekh afterwards also married a Rajput maiden. He died in 1515 A. D., and was buried in the midst of Maler, where his grave is still much resorted to by high and low. Curiously enough his children by the princess became the guardians of the shrine where his bones are laid, and their descendants so remain to this day, having the title of "Khan Sahib" and the right to all offerings and presents brought to the shrine, while his children by the second wife have succeeded to his rank and jagir. Between this founder of the family and Bazid Khan, the links have been lost. Bazid Khan (between whom and the present khan are nine generations) built a new town with wall and ditch, near to Maler, called it Kotla, and building himself an imposing residence there, fixed his abode, while his brothers and the rest of the family remained as before in Maler. He also reduced to submission many of the villages that had once formed part of his. He was succeeded by his son Firoz Khan, and he again by his son Sher Muhamad Khan. This last named chief joined, in 1702, the governor of Sarhind, against Guru Gobind Singh, the Sikh leader. The same chief was commissioned by the King of Dehli to pursue and capture the Rohela chief of Badaun, a service successfully accomplished. He left a monument of himself in the village of Sherpur, of which he was the founder, but which has since fallen into hands of the Patiyala Raja. His successor, Ghulam Husain Khan, was threatened by 'Usman Yar Khan, son of the Rohela chieftain, whom Sher Muhamad Khan had made prisoner, and finding himself in no position to cope with the large force advancing against Maler Kotla, arranged matters by giving his daughter Bolakan in marriage to the invader, who thereupon retired. On the death of Ghulam Husain Khan the rights of his sons were set aside in favour of Sher Muhamad Khan's son Jamal Khan, who, fighting with Sarhind, was killed in 1755. It was in the time of Jamal Khan's son and successor, Bhegan Khan, that Ahmud Shah (Abdali) came down to Dehli. From him the Maler family received many marks of favour, especially an increase of territory and the right to issue coin. In 1764 Bhegan Khan became involved in a quarrel with Ala Singh, ancestor of the present Maharaja of Patiyala, and in the course of subsequent hostilities was killed. It was in this same affair that the Sikhs so plundered and sacked Sarhind, then held on behalf of the Dehli sovereign by Niyaz Khan, that it has since remained

in ruins. Bahadur Khan, the next chief and younger brother of Bhega Khan, fell in 1767 in battle with the Sikhs, and at the same time a large part of the family possessions passed into the hands of the Patiyala ruler and other Sikh chiefs. Bahadur Khan's younger brothers 'Umr Khan, Asadullah Khan, and 'Ataullah Khan, succeeded each in turn for a short time. In 1808 Ranjit Singh forced 'Ataulla Khan, as well as the rulers of other neighbouring states, to undertake payment of a contribution of about  $1\frac{1}{2}$  lakhs of rupees. Part of this was paid down at once, and for the rest the rulers of Patiyala, Jind, and Nabha agreed to become sureties, on condition that each should maintain a military post in the Maler Kotla territory, until the sum should be paid in full. But soon after this General Ochterlony came to settle the confusion then prevailing in Ludiana and Ambala, and in pursuance of this policy removed the posts of the guarantors.

At the same time the limits of Ranjit Singh's power were fixed at the Satlaj, and thus the petty chieftains delivered from further apprehension of his aggressions. On the death of 'Ataullah Khan, Wazir Khan, the eldest son of Bhegan Khan, who had already been pressing his rights, was acknowledged by the British Government the rightful successor, and the descendants of 'Ataullah Khan inherited only their father's private estates. Wazir Khan died in 1821, and was succeeded by his son, Amir Khan, in whose time the title of "Nawab Sahib Bahudur" was bestowed by the Government upon the Maler Kotla chiefs, who had hitherto only been called "Khan Sahib". Amir Khan was succeeded in 1846 by his son Mabbub 'Ali Khan, who dying in 1857, was in turn succeeded by his son Sekandar 'Ali Khan, the present Nawab. The annual revenue of the state is about  $2\frac{1}{2}$  lakhs, of which the Nawab receives one and the rest is shared among his brothers and others entitled.

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## CHAPTER IV.

### *Account of the descendants of Karran.*

The different branches of Karran's descendants, give widely varying accounts of his origin and birth. The Dalazak give him out to have been the son of the Saiyad Taf, who was descended in the eighth generation from Imam Husain. The Khatak calling him the son of Honi, join their pedigree on to that of the Sarbani Afghans. The elders of the Shitak report that he was the son of a prince, while the Khugyani regard him as the son of 'Abd-ulla (Urmar). Though thus differing as to the origin of their ancestor, several tribes of his descendants agree in relating that when a new born infant, he was found in a camping-ground occupied the previous night by a force that had then marched away, that he was lying under or was received in exchange for an iron pan by 'Abd-ulla (Urmar), and received his name Kar-ran from the Pashto name of such a pan (kar-bari). An old Pashto chronicle relates that he was found in Western Afghanistan on the homeward march of some

nomad company. From these legends at least one inference may be drawn with some approach to certainty, namely, that Kar-ran was not of the lineage of Kais 'Abd-ur-Rashid, in other words of Afghan race. Nevertheless his children have been endowed by nature with such vigorous qualities, and have so mightily increased in numbers, that they are second to no Afghan tribe in martial qualities, fierceness and prestige. 'Abd-ulla then having no son of his own, as is said, adopted the little cast away, and when the boy became a man, gave him his daughter to wife. By this wife Kar-ran had two sons, Kudi and Kaki, from whom are sprung the various tribes whose tables of descent are now given. All these tribes are sometimes included under the general name of Kar-rani or Karlani, and the principal of them are the Dalazak, Orakzai, Mangal, Khugyani, Afridi, Khatak, Waziri, Shetak or Banuchi, and Daur, Jadran and Utmankhel.

*(See the annexed Table of Descent.)*

The famous and valorous tribe of Dalazak is descended from the eldest son of Kudi and called after his name. Of all the Afghans the Dalazak were the first to penetrate the Khaibar, from which, issuing on to the fertile plain of Peshawur, they wrested the city of Birkram from the weak hands of the Lahore Raja. Thence they continually extended their sway, until much land east of the Indus also came under their power. A legend handed down amongst them by tradition relates, that when first they came into Eastern Afghanistan, they found in Peshawar and on both banks of the Indus, red-complexioned infidels (*surkli kafir*). These might have been the descendants of the Greeks and Bactrians. The aboriginal Swathi and Degan, who then held possession of all the tract now included in the districts of Rawul Pindi and Peshawar, as far as Jalalabad, were gradually forced by the ever-advancing Dalazak to retire to the mountains of Swath and Bunher. When Sultan Mahmud of Ghazni led his famous expedition against Somnath, he was joined by a large contingent of the Dalazak under the leadership of Yahya Khan. The tribe continued to increase in fame and power until the time of Alagh Beg, when in the fulness of their pride and insolence, they were suddenly checked by a humiliating disaster, and then crushed into utter destruction. The Khalil of Mahmand, pouring down from Kabul into the plains, dealt the first blow to their prestige, in forcing them to fall back and yield up possession of the lands in the neighbourhood of Peshawar. Subsequently, in the manner already related, the Yusafzai and allied tribes inflicted on them so disastrous a defeat, as to force the flying remnant across the Indus into Chhach and Hazara. Here they shortly resumed their old evil ways of plunder, rapine and mischief, and so there fell upon them by the hand of Jahangir, then ruling at Delhi, the crowning calamity already described. The few who survived the sweep of this last adverse stroke were removed to the Dakhan, being allowed, in very few cases only, to remain in Hazara. Thus of this high-handed and once powerful people, there are now left only a few scattered families in Hazara, Chhach and Peshawar, to mourn the departed greatness of their forefathers.



The Orakzai tribe consists of five large clans, and musters about 16,000 fighting men. The habitat of the tribe is the mountainous country partly situated in Kohat, but principally outside, among the valleys east of the Koh-i-Sufed and south of Tirah, where, during the summer heats and in any time of danger, they find a secure and cool refuge. The Orakzai formerly also held Kohat, but here the Bangash displaced them some 400 years since, after an obstinate contest, the evil results of which long continued in incessant bloodshed and strife between the two peoples. The story runs that on one occasion, the heads of the hostile tribes met in council near Darsamand to see if some amicable arrangement by way of division might not be made. But each party was eagerly wishful to have the fertile plain of Kohat, and the assembly was nearly coming to blows when a horseman was seen approaching. To this horseman both parties, weary of the war, agreed to refer the dispute, and each swore to abide by his decision. The horseman, who turned out to be one Da-i, a Mirasi, was accordingly asked for his decision. Without dismounting, he replied in Pashto, "the plain is for the Bangash and the mountain for the Orakzai" (Dai kho dase wayi, chi sama da Bangash, ghar da Orakzai); and at once made off at full gallop. The enraged Orakzai gave pursuit, and thought to kill him, but with the aid of the Bangash he made good his escape. This strange award is said to have ever since been acted upon, though the old ill-feeling has by no means disappeared. Of the Orakzai clans, the Daulatzai and Masuzai are the most numerous and of the Daulatzai, the Muhamadkhel is the most numerous section, and alone of the Orakzai belongs to the Shia schism. The Orakzai are far from being closely united in interest and feeling, being on the contrary divided into two great confederated and hostile factions, one of which is known as the Samal and the other as the Gari. With the Orakzai are closely associated three or four other clans, distinct in blood, but considered as forming part of the Orakzai. Such are the five clans of the 'Alikhel, viz: the Brahimkhel, the Sukari, the Akhtar, the Masura, and the Gandatah; also the Mashiti tribe, including the Mamazai, Haidarkhel, and Dadikhel clans; the Urshekhan, consisting of two sections; also the Mirzakhel, Ranginkhel, 'Akizkhel, Katukhel, all of whom are descended from the Mullakhel. The Orakzai are of good stature and moderately robust build. They are chiefly engaged in agriculture, and to a less extent in shepherding. Their tilled land is mostly dependent upon rain, but is so good that it bears two harvests a year. Indian corn, wheat and barley are freely produced. Turnips and pumpkins are so common that they are dried, and so kept from harvest to harvest. No less common are all the species of pulse (dal), of which, however, that called kuzakhi is the most abundant. The produce of their own lands is amply sufficient to supply them with food, and for cotton and susi (striped cotton fabric), they resort to Kohat, Peshawar and Khost. When occasionally their harvest fails or is insufficient, they buy grain in Kurram, Bangash or Khost. The Ulama (learned in Muhamadan law), are much esteemed among them, and Sayad Mahmud of Tirah, the head of the Shias, is revered by almost all, a circumstance favorable to the spread among them of the Shia schism. The Orakzai



are a brave and warlike people, and this spirit is the more fostered by the constant necessity of being on their guard against the hostile tribes who surround them on all four sides. Most of the men will have a matchlock, none will be without sword, and many have also blunderbuss and dagger. They are accounted good marksmen, though, with the exception of the jazail, their fire-arms are of short range. Internal disputes among them are settled by the doctors of law ('ulama) and maliks, but fierce hatreds are common, and the two great factions are often the occasion of violence and bloodshed. The Orakzai are eager to show hospitality to a welcome guest, but the best food they can set before him is bread and inferior mutton, which is cut into strips and thrown into the fire to roast.

The Mangal tribe was some 600 years since with the Hani tribe settled in Banu. When they were driven out thence by the Shitak (Banuchi), they migrated to the mountains west of Khost and Kurram, where they are still located. In all they number about 12,000, engaged chiefly in the tending of sheep and cattle, from which they obtain the material for their dress, and the means of buying in Khost and Zurmad the wheat and barley that constitute their principal food staple. They also bring down from their mountains beams and other timber, for which they find a ready sale in Khost. The Jadran in their southern border are bitter enemies of long standing, but the Mangal are by no means prone to war, are untroubled with factions, and therefore comparatively free from internal disputes. They are said to have a curious custom of determining the name of a child by that of any stranger who may have entered the village, or of any event of interest or importance that may have happened on the day of its birth.

The Makbal is a small and presumably harmless and quiet tribe, of which little is known beyond the fact that they hold a very wild mountain north of the Mangal and west of the Jaji. A few families of them are also found in Khost where they are in the position of denizens (ham-saya).

*(See the annexed Table of Descent.)*

The Afridi tribe is descended from 'Usman, regarding whose change of name to Afridi the story is told, that a way-worn traveller once came to 'Usman's house in his temporary absence and demanded hospitality. The season was cold, and all were sitting close together when 'Usman suddenly entered, and in answer to the stranger's surprised question as to who he was, replied "This man too is one of God's creatures" (Dásam Afrídah da Khudái dai). From that time he became known as Afridah, which became corrupted into Afridai or Afridi. Of the Afridi clans, the Aulakhel is the most considerable, and of the Aulakhel the Mir Ahmadkhel branch of the Firozkhel sub-clan. The principal habitat of this bold tribe is Tirah, and though the country around is wildly mountainous, there is situated high up amongst the mountains, a delightful and healthy plain, called the plain of Tirah. This pleasant land the Afridi gained

possession of by the usual summary process of improving off the face of the earth, or driving headlong before them the tribes they found already there. In this case, such few of the original holders as survived made their way to Nangarhar. It was not until the time of Jahangir that the Afridi, under the able leadership of their spiritual guide, Abdad, grandson of Pir Tarik (regarding whom *vide ante*), attacked and drove away from Tirah the Utmankhel, and after fighting the Orakzai finally established themselves in the northern part of Tirah. They are now found spread over the mountainous country, adjoining the boundaries of Peshawar on the south and west, beginning from the east at the Khatak boundary, and going round to the west so as to include the Khaibar district as far as the boundary of Nangarhar. On the south they have as neighbours the Orakzai and Bangash (on the Koh-i-Safed) and the Chamkani; on the west the Sangukhel (Shinwari), and on the north the Mahmand. According to the census of Ahmad Shah (Abdali), the number of fighting men of the whole tribe was 19,000, as follows: the Malik Dinkhel, with offshoots, located in the plain of Tirah, 3,000; the Kabazkhel, located in the same place, about the same number; the Kukikhel of Rajgal and part of the Khaibar pass, about the same; the Zakhakhel, of the plain of Tirah, also about 3,000; the Akakhel of Waran, the Sihpai of Bara, and the Kamri, scattered among the mountains, altogether 3,000; the Adamkhel of the pass north of Kohat, and also north and south of the mountains that on the east, form the Khatak boundary, 4,000. Probably the real numbers of to-day are higher than the above. The men are commonly of lean habit, but powerful and enduring and of good stature. Their food consists chiefly of wheat, rice, maize and barley; their clothing of a long garment (kamis), of coarse cotton or wool. For the means of obtaining clothing and, to some extent, food, they are greatly dependent upon free access to Peshawar, and thus a means is furnished by the Government of restraining or punishing their acts of violence and outrage. The tribe is considered an agricultural one, but, excepting the rich plain of Tirah, their precipitous mountains yield so little land capable of cultivation, that most of the tribe are fain to eke out their subsistence by plunder, rapine, high-way robbery, and, in short, every variety of theft, to which they occasionally conjoin the less congenial occupation of selling firewood, salt and grass. The last-named articles they bring in for sale to Peshawar, and dispose of in the Lakar-mandi and other bazars, where the laden camels and oxen of the Afridi are a familiar sight. They also, and more especially the Adamkhel, bring down rock-salt from Kohat, and dispose of it in the plains below. They have many cows and some horses, but few sheep and goats. They also breed excellent mules, and the Adamkhel have camels, on which they transport the rock-salt of their trade. But habits of robbery and outrage have become to several clans of this tribe a second nature. Amongst these clans specially to be distinguished are the Zakhakhel and Kukikhel, who infest the Khaibar pass, the nearest route between Peshawar and Kabul, and make its passage a matter of extreme danger for travellers. The fact that they receive from the Amir of Kabul an annual subsidy, on the express condition of keeping the pass clear of robbers, is,



perhaps, hardly to be considered any justification of their conduct. Doubtless the subsidy is appropriated by a few of the head men, who are neither willing nor able to restrain their clansmen from these time-honoured practices, but, indeed, it is hardly to be supposed that, even if the whole amount were ratably distributed, the result would be substantially different. The same remarks apply, to some extent, to the road between Peshawar and Kohat, which traverses the pass held by the Adamkhel. Here too the clans receive from Government a subsidy on condition of keeping the pass open ; but, spite of this, it constantly happens that, in consequence of murderous internal strife or some outrage inflicted on passing travellers, the road is closed. It would be more satisfactory to have a road made from Attock to Kohat within British territory.

Secure in their mountain fastnesses, where they may defy all interference and pursuit, the Afridi are distinguished no less by their proud independence than by their fierce untamable spirit and turbulent restlessness. These qualities bring them into continual collision with the surrounding tribes and with each other. At present they are not actually engaged in war with any of their neighbours, but there is a constant smouldering feud between them and the Orakzai, grounded both on ancient grudges and ill-will, and also on mutual jealousies and hatred, connected with the factions of Samal and Gari, and with the differences between Shia' and Sunni. The Kukikhel have also a long-standing feud with the Sangukhel (Shinwari). As might be supposed, internal feuds are both numerous and bitter. Like the Orakzai the whole tribe is divided into the Samal and Gari factions. To the Samal belong the Zakhakhel, Akakhel, Sihpai and Kamri, while the Kabazkhel and Kukikhel belong to the Gari. The Adamkhel preserves a doubtful neutrality as to the factions, inclining sometimes to the one and sometimes to the other, and being also much absorbed in a peculiarly intense and deep-seated enmity with both the Aulakhel and Akakhel clans. To add to the complication, almost every clan has its own private feud with one or more of the rest, quite irrespective of the general feud between the two great factions, as to which they may possibly be on the same side. Still, spite of the sanguinary broils and bitter feuds that are their constant thought and occupation, they can, in the presence of any pressing danger from without, lay aside for the moment their enmities, and make common cause against the common foe. When any grave crisis is imminent and calls for united action, the maliks of all the clans and sub-divisions meet together and concert a plan of action, which each sept, under the guidance of its head, proceeds to carry out. The following are the principal maliks : of the Malik Dinkhel, Madat Khan, son of Khan Bahadur (and father of A'zam Khan) ; of the Kamarkhel, Muhammad Ghaus, son of Sher Muhammad Khan ; of the Kukikel, 'Abdulla Nur ; of the Zakhakhel, Bostan, and Firoz, son of Alladad ; of the Akakhel, Sultan Muhammad ; of the Sihpai and Kamri, Siraj-ud-din ; and of the Adamkhel, 'Adil, Jangu, Shahwali, Babari and Painsa Khan.

The Afridi are good soldiers and enlist freely into the British in-

fantry regiments. Probably not fewer than 2,000 of them are serving under British colours. In their own mountains every adult will have sword, knife (*silawa*—the swords and knives of Tirah are famous), and shield, and many of them also a gun or blunderbuss. Good marksmen are common, and many of their matchlocks are rifled and of long range. A thousand Afridi families are found in the Dakhan, and some in Ludiana, Paniput, and other parts of Hindustan, whither they were exiled by Jahangir in consequence of the insurrectionary disorders fomented by Pir Tarik. The family of Rustum Khan, who was a prominent figure of those times, is now at Paniput. A few Afridi families are also found in Kashmir and Tak, and twenty are settled among the Mas'ud Waziri at Kaniguram and elsewhere.

### *The Khatak Tribe.*

(See the annexed 4 Tables of Descent)

[ *Memorandum.*—The Mughlaki, Samini, Uriyakhel, and Tsaluzai clans are not of real Khatak extraction, their progenitors being men of other races who intermarried with and joined themselves to the Khatak, and whose descendants have since continued the connection. ]

The Khatak tribe is descended from Karran through Lukman, whose change of name to Khatak is explained in the following way:—Lukman was one day out hunting in the plains with his brothers 'Usman, Utman and Jadran, when four young women, who from their dress were evidently maidens, were seen coming towards them. The brothers agreed that this was famous game, and the three proposed that the lot should determine the allotment of the prizes, but Lukman suggested that he being the eldest should first make his choice and the others should then cast lots. This was agreed to, and Lukman, unable to see the faces of the maidens, chose that one who from her dress and adornment appeared most likely to be handsome and young. The other three then cast lots for the remainder. When they came to be appropriated and examined, the unhappy Lukman's choice was found to be of a blackness and ugliness quite beyond belief. Pride, however, prevented his showing disappointment or regret, and he stalked home with his unwelcome prize. His brothers of course amused themselves at his expense, and in ridicule said, "Lukman pa Khat lar," or "Lukman has got into the mud," such being an idiomatic expression current in Pash-to to describe one who has met with sudden disappointment or failure. The joke remained against him, and the name Khatak stuck to him and his descendants. By this wife (Sayaka) he had two sons, Torman and Balak, from whom are sprung the whole Khatak tribe as shown in the tables annexed. Of the two sons of Torman, Tare was much the more eminent, and this has caused all the descendants of Torman to be included under the name of Tare.

TABLE OF DESCENT FROM LUKHMAN, SURNAMED KHATTAK, SON OF BURHAN, GRAND-SON OF KARRAN.

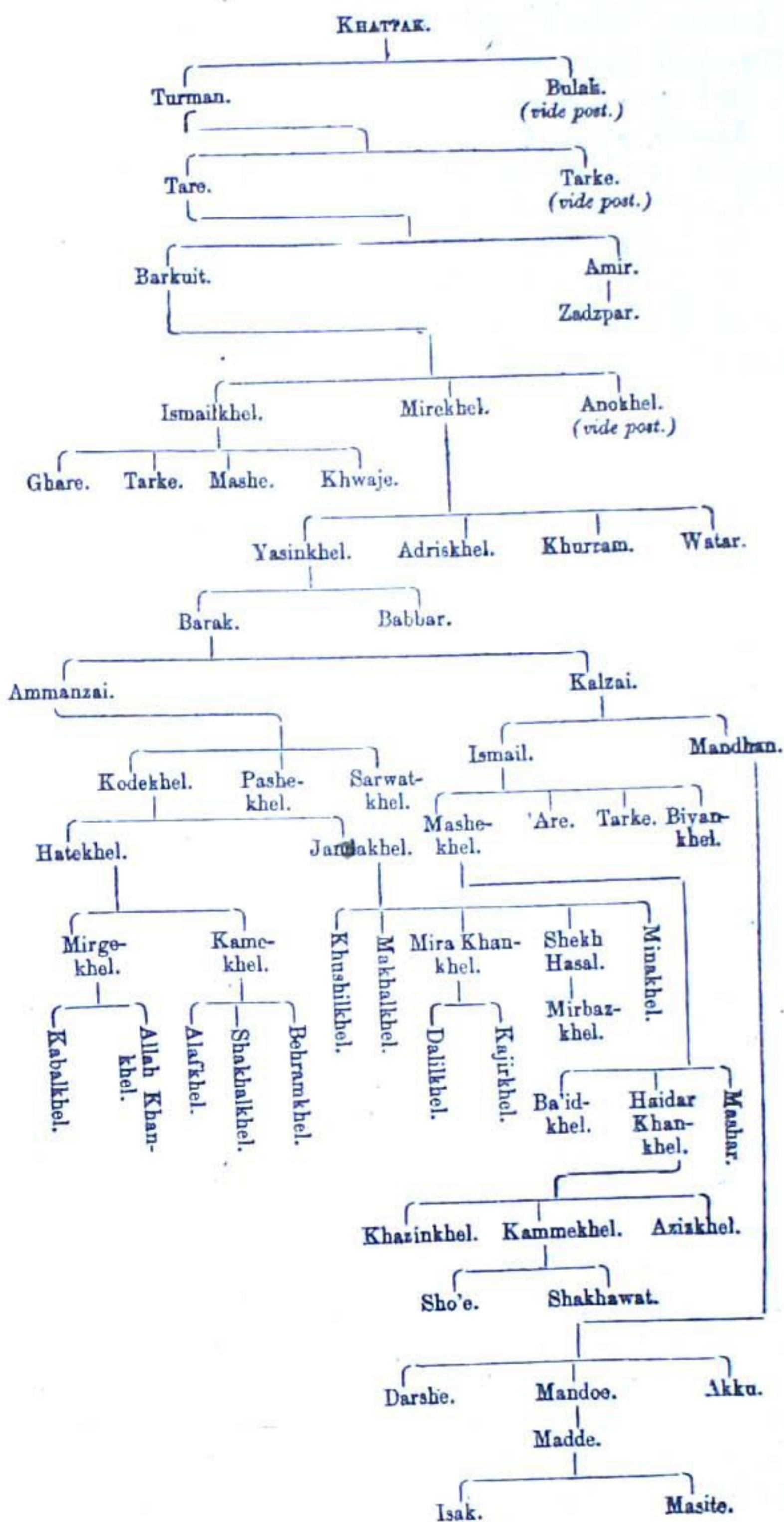




TABLE OF DESCENT FROM ANOKHEL, SON OF BARKOIT, SON OF TARE.

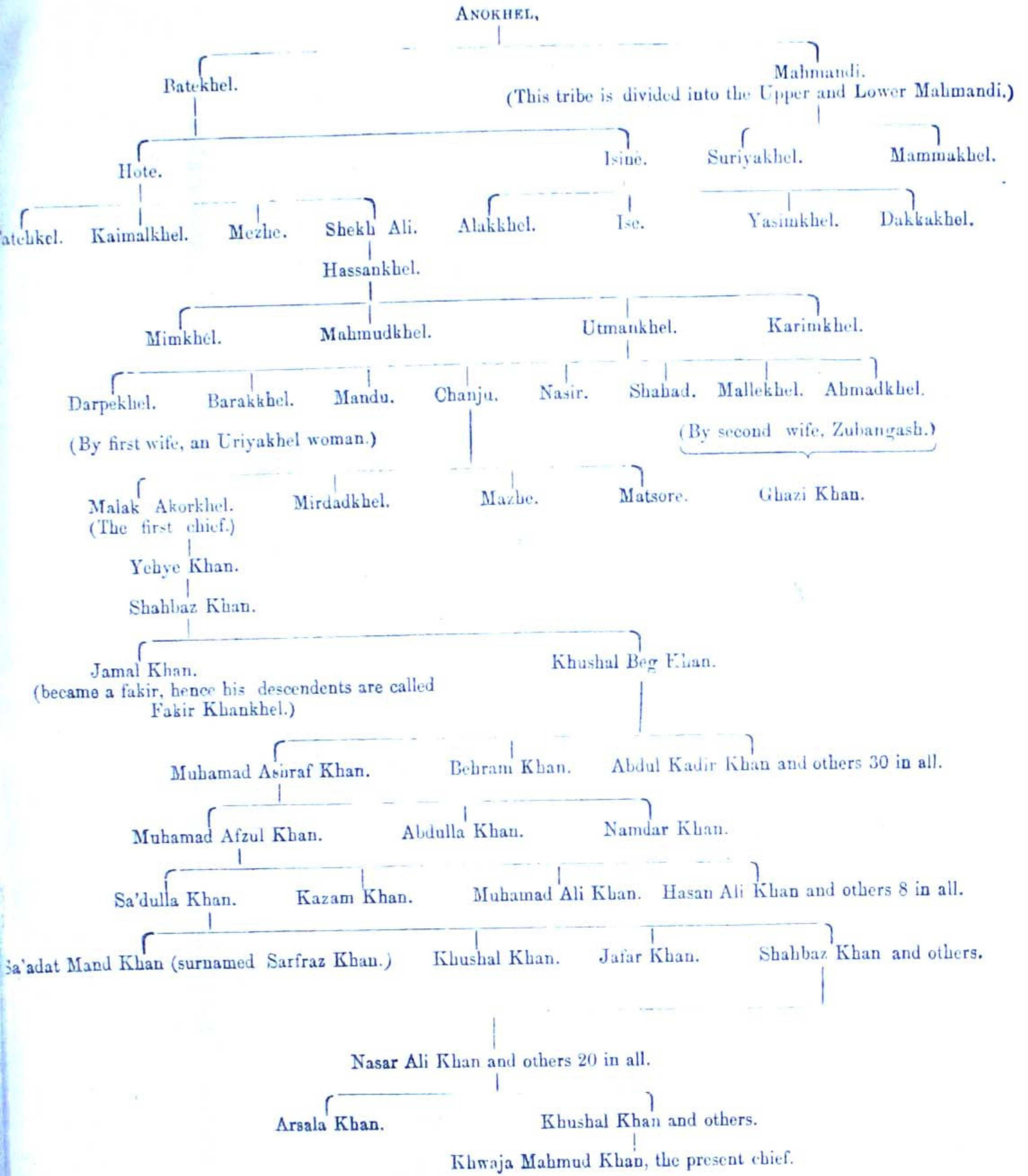


TABLE OF DESCENT FROM TARKE, SON OF TURMAN, SON OF KHATTAK.

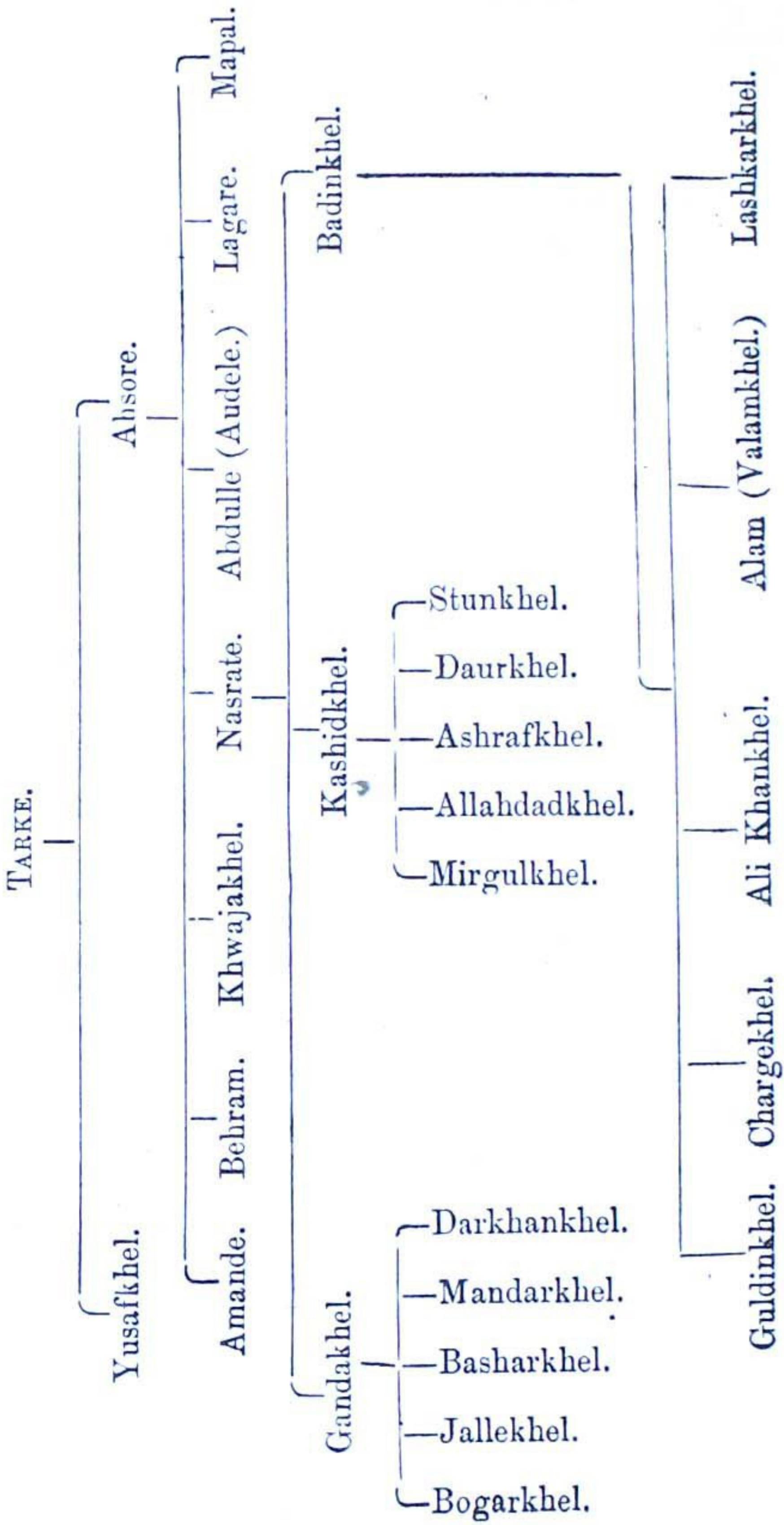


TABLE OF DESCENT FROM KAKKAI, SECOND SON OF

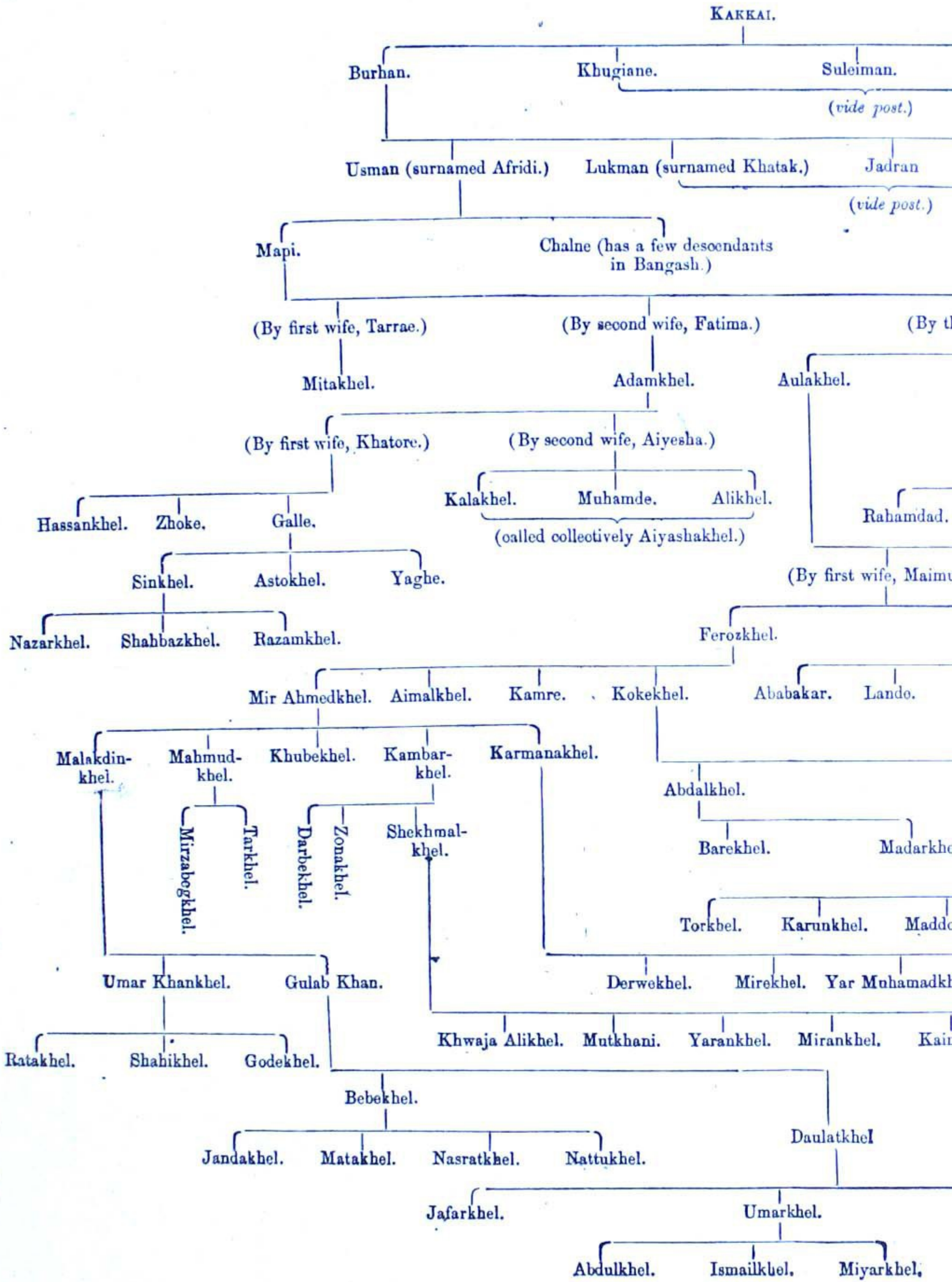
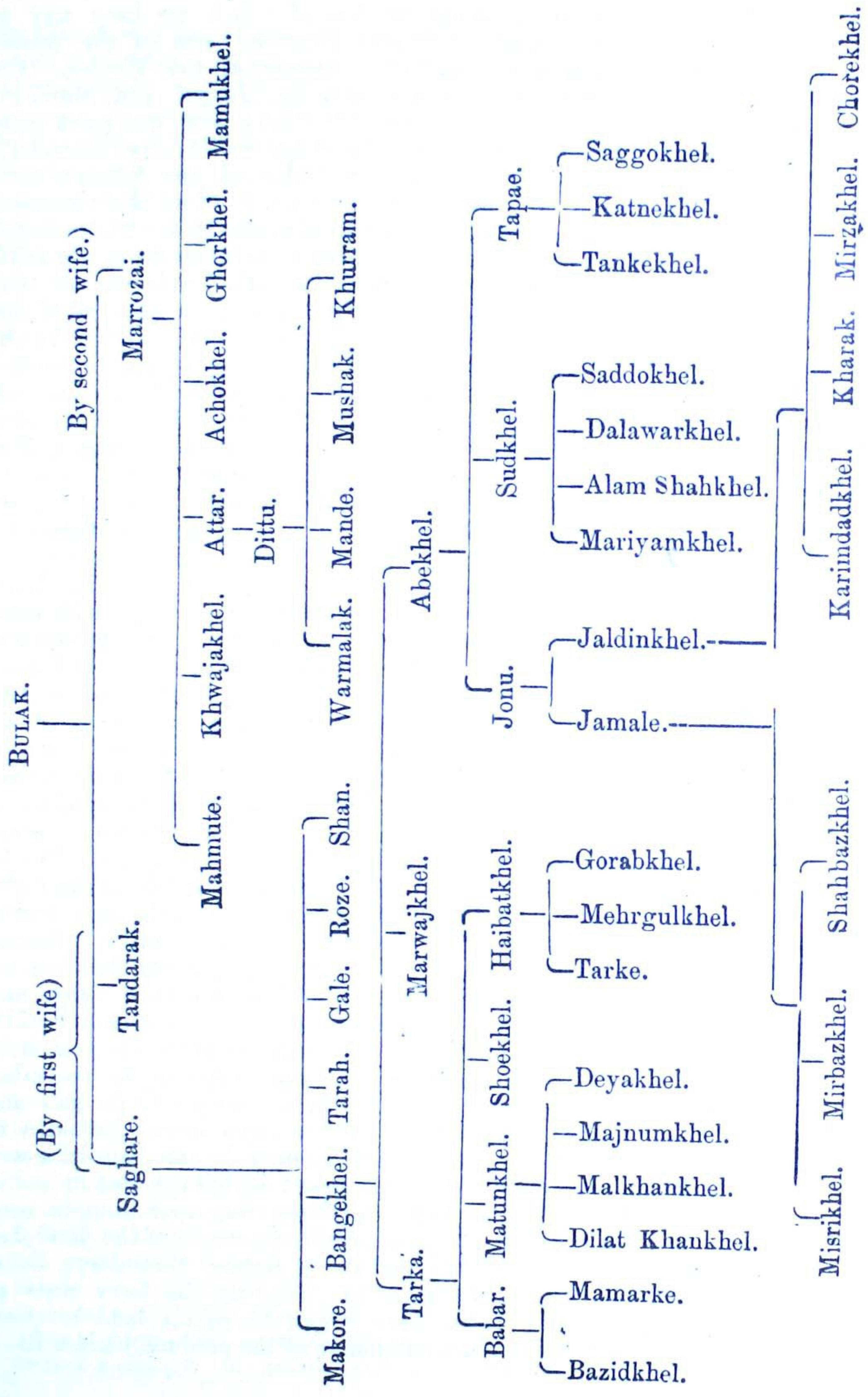


TABLE OF DISCOUNT FROM TABLE SON OF TIRMAN SON OF KHATTA

TABLE OF DESCENT FROM BULAK, SECOND SON OF KHATTAK.



The Khatak tribe, at the earliest time of which we have any account of them, was located on Mount Shamwal, one of the western faces of the Suleiman range, now in possession of the Wazirs. They thence removed, about 600 years ago, with the Mangal and Hani, into the Banu country. They then occupied the land and water-cut called Sadrawan, now held by the Bezankhel and Sperkai Wazirs (Ahmadzai). When the Shitak drove out the Hani and Mangal, the Khatak found their position in Sadrawan untenable, and moved off to the mountains on the east and north, now known as the Khatak hills. These include Karbugha, Teri, Chautara, Lachi, and Shakar-darra as far as the Indus, all of which being then uninhabited, fell into their hands without conflict. At that time the Orakzai held all the land from Resi to Kohat. When the Bangash, moving in mass from the west by way of Kurran, came into collision with the Orakzai, the Khatak, having some ground of ill-will against these latter, joined the invaders against the Orakzai, who were consequently driven out of Kohat. Resi, Patiyala, Zirah, Tora-tsirah were made over to the Khatak, and the mountains between Gadakhel and Lachi were made the boundary division between them and the Bangash, and so remain to this day. With the increase of their numbers the Khatak slowly extended their possessions, so that these now include the tract extending from Yusafzai on the northern bank of the Kabul or Landi river to Kalabagh, 'Isakhel, Marwat, and the Wazir country of Banu. The length of the Khatak country, which, with many irregularities, runs north and south from the Landi river to the southern point of the Salt Range, is about 100 miles, and the average width about 40 miles. For the greater part of this the river Indus is the eastern boundary, but a Khatak clan, the Saghari, is located in Makhad (Rawal Pindi district), and holds the eastern bank of the river as far south as Mari; but with this exception, the Khatak on the eastern bank of the river are reduced to a dependent condition. On the west their boundary is conterminous with that of the Afridi, Bangash, &c., and the southern and wildly mountainous part adjoins that of the Banu tribes. Besides the Khatak inhabiting as above, there are some 14,000 of the tribe established in Yusafzai. As in all the Afghan tribes, each sept has its malik, who directs its counsels and leads it in raid or battle. Among these, Darwesh Muhamad, commonly called Chanju, of the clan Hasan-khel, made himself conspicuous by his bravery in the time of Akbar, and was succeeded by no less famous a son, Akor. These freebooters by their bold robberies made the high-road from Naushahra to the Indus a terror to travellers. Malik Akor had his seat in a mountain about six miles west of Attock, and considered all travellers between Gidar-gali and Naushahra his lawful prize. When Akbar came from Hindustan to Kabul, and laid the foundation of the fort of Attock, he summoned the men of note in all the neighbourhood, and in grand durbar confided to malik Akor the duty of guarding the high-road, conferring upon him, in consideration of this service, the assignment of the revenue of the land between Khairabad and Naushahra, and also of Batani, Musa-darra, Zalu-zai and Spin-khak, besides the right of collecting the ferry dues at Attock. From this time malik Akor began to collect land revenue. From the Bolak sub-tribe he took one-fourth of the produce, besides Rs. 2

per plough and Rs. 15 annually per well (*chakuta*); from the Tare, between Khairabad and Naushahra, one-tenth of the produce and Rs. 3 per share (*bakhra*) of land, besides grazing dues (*tirni*); from the Khataks, between Nil-ghasha, Khuram and Sini, Rs. 2 per house (*buha*). In Chautara only Rs. 5 per house was levied, produce being untaxed. Besides this he taxed the rock-salt as follows: Re. 1 per 9 ox-loads belonging to Khataks, or per 7 ox-loads belonging to Afridi or others, and Re. 1 per camel-load for all, but at the Malgin mine the tax was Re. 1 per 12 ox-loads, or per 3 camel-loads. He also built on the road a sarai, which he called after his own name, and which is now called Akora. He was noted for his cruel bigotry, and had a deadly rancour against all Hindus, and especially Hindu ascetics. So well known were his murderous proclivities in this direction, that when he entered the royal presence, Akbar asked him how many ascetics he had killed, to which he answered that the only record he had kept was by hanging a *mandarakan* (finger or earring) on his neck for every *jogi* killed, and there were now several handful. How he fulfilled his charge of keeping the road clear does not appear, but he was hardly likely to fail for want of a little well-timed and judicious severity.

For 41 years after the above events he continued to wield authority, and was then killed at Pir Sabak, between Naushahra and Akora, by some even of the Bolak division of his own tribe. He was succeeded by his son Yehye Khan, in whose time the bitter feud between the Mandar Yusafzai and the Khatak broke out. Yehye Khan, after 61 years of power, was succeeded by his son Shahbaz Khan, a man whose talents were as undeniable as his cruelty and oppression. After putting to death many, both of his own tribe and of the Yusafzai, on utterly frivolous and insufficient ground of personal feeling, he was killed, after ruling 31 years, in a fracas with robbers on the Kamalzai (Yusafzai) land. His son Khushhal Khan was appointed to the dignity by a firman of Shah Jahan, which also required the new chieftain to join the royal army in Ajmir with a large Khatak contingent. Here Khushhal Khan did good service in reducing Taragarh, the fort of a rebel Raja, and on his return to Lahore he was admitted to the royal presence and presented with four lakhs of rupees. The king also conferred upon him a *jagir* of the annual value of  $1\frac{1}{2}$  lakhs, on condition of his maintaining for the king's service a force of 500 cavalry and 1,000 infantry. During the 50 years of his rule he many times engaged with varying fortune, the Yusafzai and Mander, against whom the old hatred still rankled, and contrived to avoid incurring the royal displeasure by alleging zeal for the king's interests. By the means he, for a time, rose into high favour, and greatly strengthened his position. But his character, though in many respects marked by moderation and self-restraint, was disfigured by excessive avarice and self-willed perversity, and these qualities too, evidently appearing in some action he had taken, were the means of bringing down upon him the displeasure of Aurangzeb and causing his imprisonment. Here he languished for six years, when a formidable insurrection in the mountains about Peshawar caused a change of policy, and by Aurangzeb's orders the captive

chief was released, set upon the king's own horse, and dismissed with honor to his own country. His first act, on reaching home, was to abdicate in favour of his son Ashraf Khan, upon which the other son Bahram Khan immediately took up arms against father and brother. In the course of the hostilities that followed, Zujā-ud-din, son of the Kaka Sahib, who had aided Bahram's revolt, was imprisoned by Ashraf Khan. But this act gave offence to Aurangzeb, and Ashraf Khan was in turn committed to prison, where, in wretchedness and despair, he soon after put an end to himself. His son Muhamad Afzal Khan was nominated in his place, but the relentless hostility of Bahram Khan gave him no moment of repose. In the midst of all these afflictions, and after tasting the utmost bitterness of filial ingratitude, the aged Khushhal Khan passed away. He left behind him a monument of himself and of his culture and poetical taste, in the shape of a volume or Diwan of Pashto poetry, which is with justice held in high esteem among the Afghans. Bahram Khan soon followed his father, and Muhamad Afzal Khan, a chief of good qualities and character, was left in peaceable possession for 61 years. Of his eight sons, only two, Muhammad Ali Khan and Sa'dulla Khan, *alias* Shahid Khan, call for mention. Of these the former lived at Akora and the latter at Teri. After their father's death, they quarrelled and declared war against each other. Muhamad 'Ali Khan, advancing against Teri, was first driven back to Akora, and then dislodged from that town, of which the victorious Sa'dulla Khan took possession. Sa'dulla Khan had eight sons, of whom Sa'datmand Khan, Khushhal Khan and Shahbaz Khan chiefly figure. Khushhal Khan was chosen by his father, on account of his superior intelligence, to represent him at Teri. At this time Muhamad Shah was ruling at Dehli, and Nadir Shah in Persia. When, soon after, Ahmad Shah (Abdali) passed down on his way to the invasion of Hindustan, he took with him Sa'datmand Khan and a contingent of the tribe. Lashkar Khan, son of Muhamad Ali Khan, then being at Naushahra, found this a favorable opportunity to attack Akora. He took and pillaged the town and put to death Sa'dulla Khan and one of his sons. Khushhal Khan, hearing the evil news, marched down from Teri with a strong force, and compelled Lashkar Khan to fly to Bunher, where he left his family, while he went down to the Dakhan to take service with the Nawab Manu Khan. When Ahmad Shah (Abdali) heard of what had been done, he had Lashkar Khan arrested and made over to Sa'datmand Khan, who, in revenge for his murdered father and brother, put him to death. Ahmad Shah then, by royal decree, made Khushhal Khan ruler of Teri, and Sa'datmand Khan of Akora. When the Mahrata army advanced to Attock to offer battle to Ahmad Shah, Khushhal Khan on behalf of his master attacked it, and fell in battle at Hasan Abdal. In the battle in which Ahmad Shah himself shortly after encountered and utterly routed the Mahratas, Sa'datmand Khan gave such proofs of his bravery and loyalty, that the well-contented monarch conferred upon him the title of Sirdar, and made him ruler over all the country as far as the Jhelam, at the same time appointing Shahbaz Khan, brother of Khushhal Khan, to be ruler of Teri. Sa-



'datmand Khan further received from Taimur Shah (Saddozai) the title of Sarfaraz Khan. He was the last chief who ruled the whole of the Khatak tribe. After his death the tribe was divided into two governments, the Khan of the Western division residing in Teri, and the Khan of the Eastern division in Akora and Khairabad. A brief account of each division here follows :—

*First, the Western Division.*—On the death of Sarfaraz Khan, his younger brother Shahbaz Khan, ruler of Teri, was of right successor also to the rule of Akora, but this right he waived in favour of his nephew Asaf Khan, son of Sarfaraz Khan, and rested satisfied with the power he already had. He soon after abdicated in favour of Mansur Khan, one of twenty sons. Mansur Khan also abdicated in favour of his younger brother Nasir Ali Khan, who continued at the head of affairs ten years, and left at his death two sons, of whom Arsala Khan succeeded him. But Arsala Khan had a very brief tenure of power, being made to give way to his own son Firoz Khan, and soon after murdered by Nadir Ali Khan, son of Mansur Khan. Firoz Khan appointed Khushhal Khan to represent him in Teri. After four years of power he died, and was succeeded by his son-Abbas Khan, who soon came to a rupture with Khushhal Khan. In the course of the hostilities that resulted, Khushhal Khan was killed, and his widow, Mamani, a woman of extraordinary ability, inherited his property. Notwithstanding Khushhal Khan's death, the men of Teri refused to acquiesce in 'Abbas's rule, and elected Nadir Ali Khan, the murderer of Arsala Khan, to the khanship. He, in turn, was murdered within four months by Kayad Khan, a servant of the murdered Arsala Khan, and was succeeded by his brother Balmal Khan, *alias* Bakhmal, while Rasul Khan, son of Hasan Khan, and grandson of Shahbaz Khan, was appointed deputy in Teri. Meanwhile the fugitive Abbas Khan, having received help from Ranjit Singh, returned from Lahore with a strong force, and speedily reduced Teri, forcing Rasul Khan to seek refuge among the Afridi, and Khushhal Khan's widow to fly, with her adopted son Khwaja Muhamad Khan, to Chautara. 'Abbas Khan, after tempting Rasul Khan to venture within his power, and then treacherously imprisoning him for two years, suddenly took him into favour and made him his deputy in Teri. Soon after these events, the Sirdars Yar Muhamad Khan and Sultan Muhamad Khan (Barakzai), brothers of the Amir Dost Muhamad Khan, summoned 'Abbas Khan to Peshawar and there poisoned him. Rasul Khan then assumed the chieftainship without further opposition, after making a present of eight horses and ten camels to the Nawab Samand Khan (Barakzai), ruler of Kohat, in whose favour also he was forced to relinquish all revenue from the salt mines of Malgin. The power then changed hands rapidly with the rapid fluctuations of Sikh and Afghan politics. For six months Khawas Khan, brother of 'Abbas Khan, with the aid of a Sikh force, occupied Teri, but was then thrown into prison by Prince Kharak Singh, upon which Rasul Khan again came to the front. He too was shortly deposed by the Sirdar Sultan Muhamad Khan (Barakzai), who found in Buland Khan's offer to pay the Durrani authorities Rs. 5,000 in cash, in addition to all revenue from the Malgin mines,

sufficient proof of his superior rights. A year later Rasul Khan, gaining the help of the Sikh army that had marched to Banu, was re-instated, but had to make over his son Sherdil as a hostage to his allies. Sherdil was by the Sikhs taken to Lahore, whence however he succeeded in making his escape. Two years after this Pir Muhamad Khan (Barakzai) made a successful attack upon Teri, and fixed upon it an annual demand of Rs. 12,000, besides the cession of the Malgin and Jata salt mines. Mian Saidan Shah farmed the revenue of Khuram and Samini (Sini?) for Rs. 6,000, and Rasul Khan that of Barak, and the rest of the Teri 'ilaka for the same sum, while the Durrani authorities put agents of their own in charge of the salt mines. After four years the demand on account of revenue was raised to Rs. 16,000. Four years after this Hari Singh made his victorious entry into Peshawar, and the Durrani dominance sank before the Sikh. 'Atar Singh (Sindhanwaliya), the new governor of Kohat, helped Saidan Shah against Rasul Khan, and after taking Teri, established there a Sikh garrison and appointed Shahbaz Khan, son of Arsala Khan, and Saidan Shah jointly to the head of affairs in Lachi and Teri. The revenue, including that from the mines, was farmed to the new chiefs, but when hostages were demanded from them as security for the fulfilment of their obligations, both absconded, and Buland or Balmal Khan was then raised to the vacant chieftainship. When Kohat was by the Sikhs given to Sirdar Sultan Muhamad Khan (Barakzai), Rasul Khan again appeared on the scene, and instigated the Khatak to massacre about 250 Sikh soldiers of the Teri garrison, together with their officer Ram Singh, and took possession of Teri. But the Barakzai demands proved heavier than those of the Sikhs, and Rasul Khan, who came down with Rs. 3,000, after vainly attempting to get some easier terms, returned to Teri, and proclaimed his determination to submit no further. But finding himself unable to hold his ground against Sultan Muhamad's advance, he again fled to the hills. Buland Khan and Saidan Shah were then invested with power in undertaking to pay Rs. 27,000 of annual revenue. Rasul Khan, after some abortive efforts to gain his ends by force, went to Peshawar, and on engaging to pay the Sirdar Muhamad Khan 10 horses, 20 camels, and Rs. 40,000 a year, was again re-instated, and as his daughter was betrothed to Sultan Muhamad's grandson, while his son (Fatah Jang Khan) had married the Sirdar's daughter, was suffered to remain in peaceable possession until his death some years after. Rasul Khan had married Farkhanda, the famous widow of Khushhal Khan, and by her had one son Fatah Jang Khan. His youth rendered him unfitted for the difficult charge, and consequently Farkhanda procured the succession of her adopted son, the present chief, Khwaja Muhamad Khan, who is a son of Khushhal Khan by another wife. When, in 1847, Major Taylor marched from Kohat to Banu through the Khatak country, Khwaja Muhamad gave him every assistance, and this led to his being afterwards summoned to Peshawar by the Sirdar Sultan Muhamad Khan, and there imprisoned. Teri was then conferred upon the Sirdar's own son, Muhamad Sarwar Khan, to whom Saiyad Shah was appointed deputy. Fortunately for Khwaja Muha-

man Khan his case came to the knowledge of Colonel Lawrence, who was able to bring such pressure to bear upon the Sirdar as resulted in the chief's release. Almost at this same moment his adopted mother, Farkhanda, raised a Khatak force against Muhamad Sarwar Khan, who suspecting that the Khatak chief was the secret mover of the sedition, sent a messenger to his own brother Khwaja Muhamad Khan (Barakzai) of Kohat, urging him to lay hands upon the liberated chief. By good fortune Khwaja Muhamad Khan, on his way home, met the bearer of this message, and, not being recognised, was allowed by him to see the letter he carried. Thus learning the state of affairs, the Khatak chief at once hastened to his mountain home and there resumed power. Sirdar Sultan Muhamad's intention of attacking Teri, for which, indeed, he made all preparations, was only prevented by a prohibitive order from Colonel Lawrence. In the Sikh rising of 1847, Khwaja Muhamad Khan was staunch to the British, and sent his kinsman Shahbaz Khan to Major Taylor's camp at Lakki (Marwat). For this he suffered at the hands of the Sirdars Muhamad A'zam Khan and Khwaja Muhamad Khan (Barakzai), who, when expelled from Banu and Kohat, plundered Teri and forced the Khatak chief to hide for his life. After the establishment of British rule, the same tribute was, for the first year, demanded, as had been taken by the Durrani, but in the following year the settlement was revised and made directly with the landholders, Khwaja Muhamad Khan having the privilege of collection during his life time. At the same time the revenue of the salt mines was taken over, and the administration of the country provided for by Government. About this time died Fatah Jang Khan, still in early youth, and not without some suspicion of foul play, and, as Farkhanda died soon afterwards, there was no longer any one to dispute Khwaja Muhamad's supremacy. In 1857 this chief shewed good will and did good service to the British Government, which testified its sense of his loyalty by confirming in jagir to him and his descendants to all generations the Western Khatak territory, upon payment of the revenue then actually assessed without liability to increase. In 1867 he was invested with powers of a Magistrate of the first grade. He is still living in the undisturbed enjoyment of his dignity, and ever maintains his refutation of loyalty and good-will to the Government.

*Secondly, as to the Eastern Division.*—As already mentioned, up to the time of Sarfaraz Khan, who made his younger brother Shahbaz Khan his deputy in Teri, Akora was the seat of the Khatak khans. Sarfaraz Khan left many sons, of whom Asaf Khan, who succeeded to the chieftainship, and Mirulla Khan were the best known. Mirulla Khan had also many sons, of whom the youngest, Firoz Khan, gained honour and renown by accompanying the Durrani army to Kashmir. On his return home he used his influence to get up a party against his uncle the Khan, whom he finally drove out and forced to take shelter in Yusafzai. Firoz Khan was succeeded by his son 'Abbas Khan, who was in power when the Sikhs crossed the Indus and invaded Peshawar. By some happy chance he was enabled to save the Maharaja Ranjit Singh's life, and thus was confirmed in

his seat, and in other ways honoured with tokens of the Maharaja's regard and friendship. This circumstance brought him into evil repute with Yar Muhamad Khan, the Barakzai ruler of Peshawar, who, having, through the instrumentality of 'Abin Khan (Orakzai) and a deputation of graybeards, invited him to Peshawar, there threw him into prison and shortly afterwards poisoned him. Khawas Khan, a brother of 'Abbas Khan, was at that time in the hands of the Sikhs a prisoner at Lahore, and when in consequence of the Maharaja's illness a free pardon was granted to all prisoners, Khawas Khan too was released and set off homewards. But at Khwar (Khatak country) he was met by Muhamad Afzal Khan, son of Najaf Khan, and grandson of the deposed Asuf Khan, and treacherously murdered. Najaf Khan, just mentioned had, through marriage connections with the Barukzai sirdars, considerable influence, and was thus able to secure the chieftainship. His sister was married to the son of Sirdar Zardad Khan, and his three daughters respectively to the three brothers of the Amir Dost Muhamad Khan, viz., the Sirdar Sultan Muhamad Khan, Pir Muhamad Khan, and Saiyad Muhamad Khan. During the few years he held power, Najaf Khan paid the Sirdar Sultan Muhamad Khan Rs. 12,000 a year. When Hari Singh conquered Peshawar, Najaf Khan fled to Nilab, a Sikh fort was built in Jahangira, and all the plain lands of the Khatak became a part of the Sikh Khalsa. The mountainous part of the Eastern division was allowed to continue in the Khan's jagir, on condition of his keeping the high road to Peshawar, so far as it fell within his boundaries, free from marauders. Soon after, the son of Khawas Khan revenged his father's death by the murder of Najaf Khan. Muhamad Afzal Khan was then appointed by the Amir Dost Muhamad Khan to succeed his father in conjunction with Ja'fir Khan, uncle of Khawas Khan. The jagir, in which the two chiefs shared, was, including the revenue from the ferry, about Rs. 5,000 per annum, but when General Avitabile (commonly known as Abu-tabela), became governor of Peshawar on behalf of Ranjit Singh, the value of the jagir was several times changed. The character of both these chiefs lies open to animadversion. In the Sikh rising of 1847, Ja'fir Khan gave help to Chattar Singh and deceived Colonel Lawrence, while on Muhamad Afzal's character the unprovoked murder of Khawas Khan must ever leave a deep stain. However in 1857, both Khans did service to Government, and both are therefore allowed to continue in power and to enjoy their common jagir. Muhamad Afzal Khan draws a pension, and lives in Jamal-garhi (Yusafzai).

As in all Afghan races, so especially among the Khataks, we find much partisan feeling, jealousy and rancour. The sight of the progress and good fortune of another, even when closely connected with themselves, is intolerable, and stirs up feelings of malignant envy, which prompt intrigues for the ruin of the successful one. Long-standing feuds are of course numerous. The Merikhel and Isuri are divided by the remembrance of much mutual bloodshed, on account of a disagreement, which in its origin was trifling. The Merikhel, aided by their brethren the Anukhel, proved eventually too strong for the Isuri.

After this the Anukhel quarrelled and fought with the Saghari about a woman called Shakar Khatuna, and the intensity of the feud was only allayed when both clans had lost so many men as to be incapable of carrying on the murderous struggle. Similarly a dispute about some land, called Shasham, has given rise for some years past to much hatred and bloodshed between the Oriyakhel and the rest of the Mahmandi. The Merikhel, Mandan and Isma'il also cherish the remembrance of mutual injuries suffered and inflicted. The Merikhel also, to their own great loss, tried conclusions with the Sine. Between the Batikhel and Bolak there has long been bitter strife, in the course of which the famous malik Akor as well as Yusuf Khan lost their lives. On the death of malik Akor, all the descendants of Tare for a time made common cause against the Bolak, who were expelled from their lands, and dispersed abroad, some wandering in destitution about Yusafzai, others going to Bajaur, where they settled. After a while, however, Naju Khan, malik of the Bolak, became reconciled with Shahbaz Khan, and his clan was allowed to re-settle on its ancient lands. In short, most of the divisions and clans of this tribe have, with each other, long-inherited feuds, which only await a favourable opportunity to break out with renewed virulence. Although under the English, they cannot openly indulge their enmities, they carefully cherish them up, and often combine to wreak individual vengeance so as to elude detection.

Of the numerous tribes and clans that live upon their border, there will not be one with which the Khatak have not fought. The Anukhel once fought a severely contested battle with the Dar Samand Bangash, in which many men were killed on both sides without victory clearly declaring itself. The Merikhel and Nasrati (Khatak) have many times fought with the Sarhang and Isakhel (Niyazi), who live south of the Khatak lands. A difference between the Khatak and Marwat (Lohani), about the thal (plain land) on the northern boundary of the Banu district, led to a murderous fight, in which many hundreds of men fell. The Merikhel (Khatak) and Waziri also fought, but the Waziri were unable to wrest from the Merikhel the land that gave rise to the dispute. On one occasion, the Tare and Bolak, uniting their forces, made an onslaught on the Awan, whom they drove as far as Ghata on the southern slope of Sukesar in the Shahpur district. So successful was this raid, that in addition to a great plunder in cattle, &c., hundreds of men and women were taken prisoners, and only released on payment of ransom. But on a second incursion the Khatak were driven back with great loss. Three times have they warred with their neighbours the Afridi. But of all their enmities, the most obstinate and bitter has been with the Yusafzai and Mandar. One of the greatest battles fought in the course of this enmity was that near Misri Bandha, in which many of the chief Yusafzai maliks fell, while the Khatak lost Yehye Khan and many of his kindred. On subsequent occasions, the Yusafzai drove their enemies back to the very foot of their hills, while the Khatak sometimes followed the flying Yusafzai as far as Marghuz. But so long continued has been the enmity between them, and so fluctuating the fortunes of each, that even a brief sketch of it is not here to be

attempted. At present, the Khatak have neither war nor strife with any tribe or clan, but busying themselves with their own affairs, remain quietly within their own border. But this quietness, though it has brought them peace and wealth instead of want and bloodshed, is by no means welcome to them, and is wholly due to the strong administration of the Government under which they now live, and which permits no aggression or violence. As might be expected from their martial spirit, the Khatak youth readily take service in the British infantry regiments and make good soldiers.

The tribe is said to muster 60,000 fighting men. Probably 50,000 is a more accurate computation. Most of these are tillers of the ground, though some are engaged in trade, chiefly the salt trade. Whatever may be their nominal occupation, their chief pleasure is in indolent ease. In every village are found several *hujras* or places of assemblage, and here the Khatak delights to lounge away the hours while he smokes the *hukka* and talks twaddle. Moreover the Khatak have an evil reputation for lying, which they are said to resort to with a readiness that shows long habit.

Excepting men of family, the Khatak can hardly be considered a handsome race, though they are usually of good stature and strength. The common dress is of white cotton (*suti sufed*), and the common food is *bajra* in the cold weather and wheat in the hot. They are also, with good reason, very fond of a kind of leavened bread, which they bake in large loaves from well-kneaded flour of wheat or *bajra*, and which they eat with milk. For festive occasions, their dainties consist of preparations of ghee, flesh, and wheat bread, which are very effectively combined.

Occasions of festivity and rejoicing are, as usual, times of marriage and betrothal, and with the rich, the birth and circumcision of a male child. At such times the dancing of young boys, called *Lakhte* or *Gadidune*, is a peculiar feature of the amusements. At such times, too, the young men, to the number of 50 or more, go through a wild dance called "bhangrah," in which they brandish naked swords in harmony with the movements of their body and the sound of drums and pipes. The flashing of the bright swords, the swinging rhythmical movements, and the appearance of danger to each from his neighbour's brandished weapon, make up an effective spectacle. In the marriage procession, the Khatak custom allows the women to take part. Among the lower orders there is a custom of paying the father for his daughter given in marriage or betrothal. Such sums vary from Rs. 20 to Rs. 100, depending upon such considerations as the youth and good looks of the maiden. On the other hand, among honourable families, something is given, by way of dower, with the bride. Among the rank and file of the clan too, divorce is far from uncommon. When a wife will not remain with her husband, or when his heart is not well towards her, it is no unusual thing for him to receive a stipulated sum of money in consideration of his divorcing his wife, who thereupon becomes the wife of the man who advanced the money. In such cases the woman's claim

for dower is of course precluded.

When a death takes place in a house, the unfortunate survivors are forced to cater for the whole village, which assembles on the night after the burial, and eats bread at the expense of the heirs. Condoling relatives who come from a distance must also be regaled with funeral baked meats, so that sympathy with the sorrow of bereavement takes the practical, if irrelevant, form of an intolerable burden of debt.

In the division of inheritance, the local custom has completely over-ridden the Muhamadan law, which, in this respect, is peculiarly repugnant to the feeling of the people. Of real property of a deceased father or other relative, women get no share whatever; as to personality, some share of this is sometimes given by the male heirs to the sisters or daughters of the deceased, but not as of right. Where there are no sons, the inheritance is divided by the other male heirs in accordance with the provisions of Muhamadan law.

#### *Jadran or Zadran Tribe.*

*(See the annexed Table of Descent.)*

The Jadran or Zadran tribe has its location among the green-clothed hills west of Khost and east of Zurmat, a tract that is bounded as follows: east by Khost; west by the country of Gardez; south by the Ghalzai tribe; north-east by the Mangal and partially by the Tori. Their country consists of beautiful mountains, where the air is fresh and invigorating, and where the rich green slopes are watered with numerous torrents and shaded by the dark fir and many other trees. Pomegranates, apples, almonds, and other fruits grow readily, and are bought and removed by traders, who come every year for the purpose. With all this, owing to the steepness of the declivities, very little land is capable of being cultivated, and so urgent is the need, that in some places stones are heaped together so as to form a level plateau, on which soil is then placed and tilled. The Jadran are said to be able to muster 15,000 armed men, and their principal clan is the Akhtunkhel located in Shamal. They are a comely and powerful race, and their laborious industry is a byword. Their food is wheat, maize, barley and rice, and their dress is commonly a shirt of white wool, with wide drawers of coarse cloth and sandals of woven grass. The quantity of food produced in the country being quite insufficient for the needs of the tribe, many of them are found year by year wandering far and wide in search of employment, and are particularly in request for heavy work, such as well-digging, solid masonry work, and the like. With their neighbours the Mangal and Ghalzai, they have, in times past, had the

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relations usual between neighbouring Afghan tribes, but at present there are no active hostilities between them. Among themselves, the Tolakhel and Bedkhel have bitter enmity, which, as often happens, is referable to that right of asylum held so sacred by the Afghans. Two men of the Surikhel and three men of the Mazai, having some cause of offence, left their respective clans and became labourers among the Suparkhel, and whilst there, murdered and carried away a shepherd of the Surikhel. Some of the Mazai went forth in pursuit of the murderers, and in the fight that ensued, two of the Suparkhel and one of the Mazai were killed. Such were the bloody reprisals to which this gave rise, that in various subsequent engagements some 600 men were killed, and the evil spirit is still unsubdued.

Each sept of the Jadran has a principal malik, whose influence is paramount in his own sept. At present Bedak, Fakir, and Jumak are maliks among the Akhtunkhel; Khar and 'Ali Sher among the Bibakhel; Shahmand among the Zanikhel; Pirak (son of Astan) and Niyaz Khan (son of Masta Khan) among the Mazai. Though they do not acknowledge the authority of the Amir of Kabul, yet, greatly dependent as they are upon Khost for their wheat and maize, they come to be in some sort of subjection to the Kabul ruler, and in time of war furnish to the Amir a contingent by way of hashri (feudal service). Though not naturally quarrelsome or ill-disposed, they are obliged by the proximity of warlike neighbours to be always prepared to fight, and one of their laws is, that any able-bodied man unprovided with arms shall be fined an ox, to be eaten in full tribal assembly. Accordingly all are armed.

#### *Utmankhel Tribe.*

*(See the annexed Table of Descent.)*

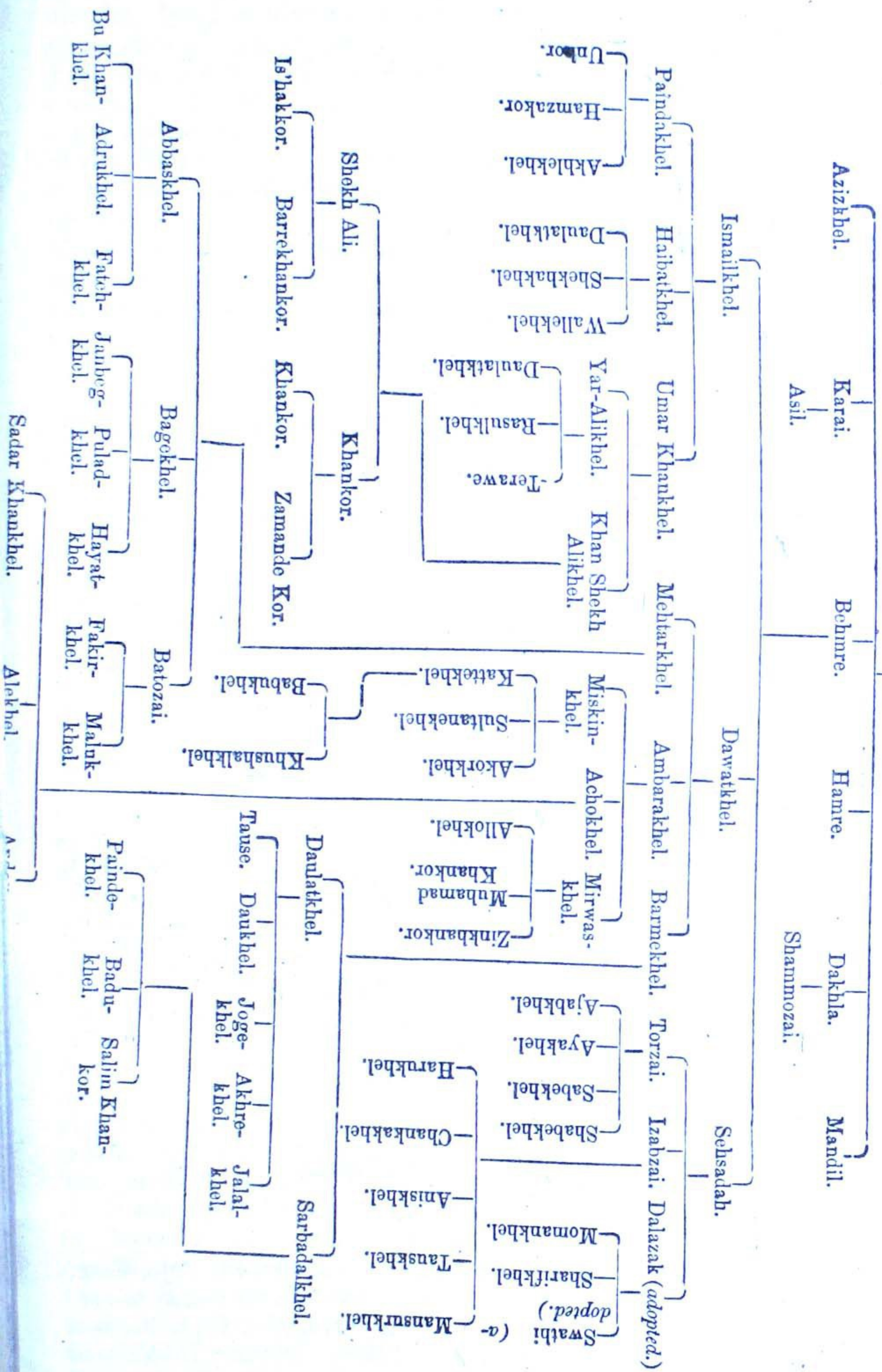
The Utmankhel tribe, said to number in all about 10,000 families, is located in Arang-barang, a mountainous tract, having its western extremity to the south of Bajaur and its eastern extremity to the south of Swath, and thus forming the southern portion of the hilly district between Swath and Bajaur. Almost all their land is dependent upon rain, and the rugged character of the northern portion of it makes cultivation only possible by means of artificial terraces walled up on the lower side, to a height of from three to ten feet. Besides this mountainous land, the Utmankhel have also a plain on the Bajaur boundary, and two long valleys running towards Swath, while in the north-east corner of the Bai-zai tappa of the Yusafzai, the Isma'ikhel and Da'watkhel clans, of the descendants of Bemri, have several villages, of which mention has been made in the account of Yusafzai. This tribe would seem, about the beginning of the 14th century (A. D.), to have moved away from the mountains about Tak and Gomal, and to have accompanied the Yusafzai by way

of Kabul and Nangarhar to Peshawar. Sharing a common fortune with the Yusafzai, they also held with them Doaba and Hashtnagar, and when final collision took place between the Yusafzai and Dalazak, and the battle of Mairu Langar Kot, the Utmankhel, spite of their kinship with the Dalazak, remained faithful to the Yusafzai, and strenuously exerted themselves in the common cause. Indeed they are said to have largely contributed to the successful issue of the contest by their use of shields of raw and tanned ox-hide, armed with which and thus protected against the arrows of the enemy's archers, they advanced boldly again and again into the very lines of their antagonists. Yet they seem to have met with harsh treatment from the Yusafzai, in consequence of which they, for a while, took refuge in Tirah. Driven out from Tirah, they finally settled in Arang-barang. On the whole, the Utmankhel can hardly be described as other than ignorant and savage people. In dress and general habits they are like the Bajauri. Their occupations are tillage, pasturage and robbery, to which a few add that of selling the iron of Bajaur. The maliks and khans have no great power over their clansmen, but carry on fierce feuds against each other. The Bemri branch, numbering about 2 000 armed men, is notorious for a turbulent and disorderly spirit. In 1866, however, they received a lesson, which they have never since forgotten. In that year a military force marched against them, and their pride so humbled, that they have since conducted themselves more like peaceable subjects. Now most of these are engaged in agriculture. Formerly they were much addicted to highway robbery, and used to carry off unfortunate Hindus, who were only released on payment by their friends of a heavy ransom. Azad Khan, malik of Miya Khan, was a noted leader in such exploits, and is now lame from a bullet wound received in one of them. Muhamad Khan, malik of Kui, is a man of weight amongst these Bemri. The Utmankhel of the hills rarely leave their homes, which, like those of the Afridi, are scattered over the mountains one or two together, while even a large village will not consist of more than 10 or 16 houses. A few Utmankhel are found in Koh-daman, north of Kabul, where they carry on a trade in fruits. One sept is nomadic, and spends the warm season in Nangarhar and the cold in Kabul.

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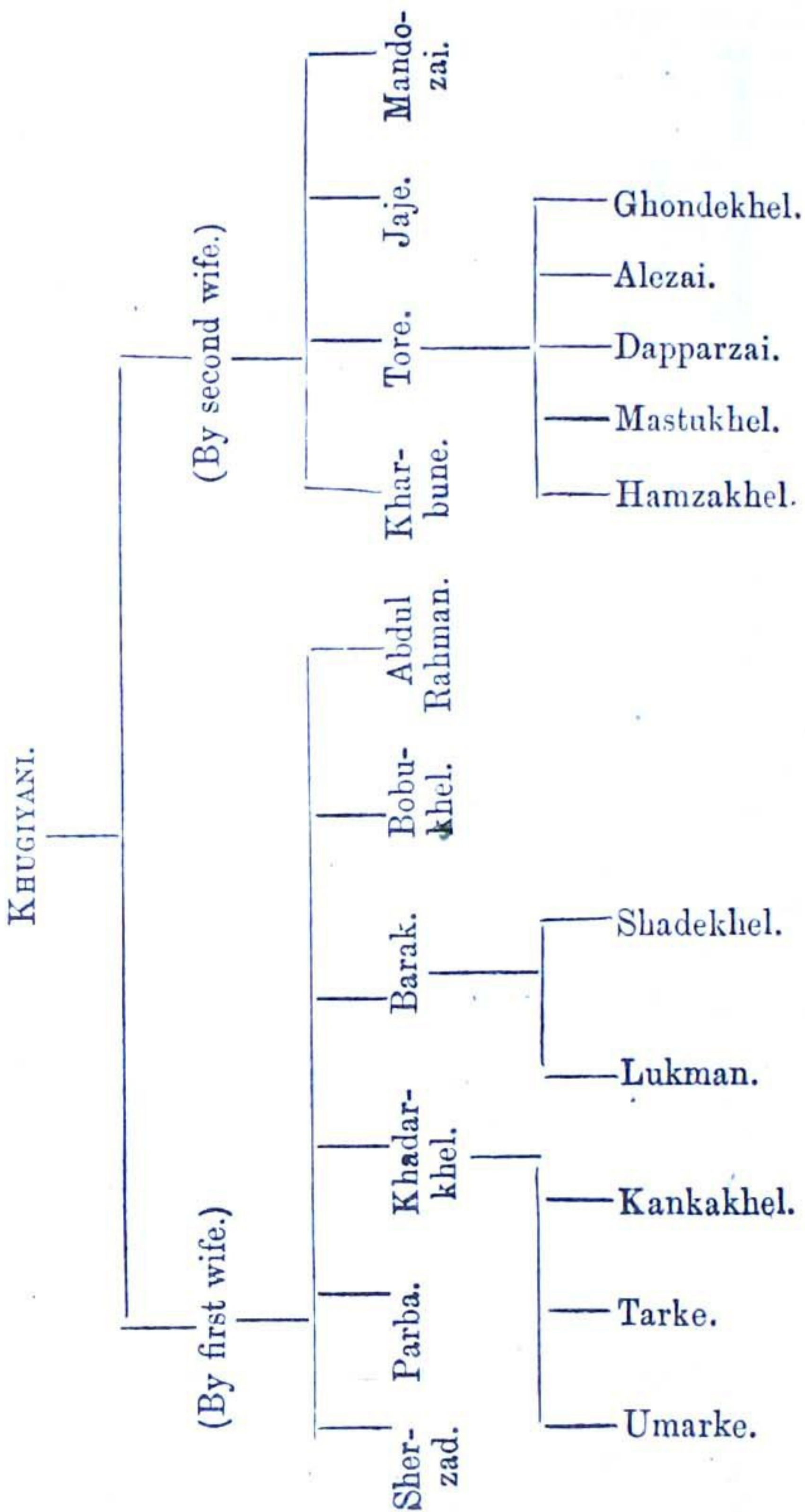
TABLE OF DESCENT FROM UTMAN KHEL, SON OF BURHAN, SON OF KAKKAI.

UTMANKHEL.



*The Khugiyani and cognate Tribes.*

TABLE OF DESCENT FROM KHUGIYANI, SON OF KAKKAI, SON OF KARRAN.



With the Khugiyani tribe are usually included the Jaje, Tore, Darman and Parba, as to some of which there is a question regarding their lineage, and as to others, long separation from the rest has made them, for all practical purposes, distinct tribes. Considered as consisting of the Sherzad (the principal clan), the Khadarkhel, the Barak and the Bubu clans, the Khugiyani may be described as a warlike tribe, numbering some 5,000 families, and located

west of Nangarhar and north-west of Koh-i-Sufed. This rugged district, lying under snow for three months in the year, produces abundance of figs, grapes, mulberries and pomegranates. The Khugiyani are mostly tillers and shepherds, and rarely leave their own country. In the reign of Jahangir, a bloody feud, originating in some trivial cause, raged between the Shadikhel and Lukman clans of the Barak. The Lukman, aided by the Khadarkhel, at first overthrew the Shadikhel, who fled for refuge to the Ghalzai. These took up the cause of the fugitives, who were further helped by Sa'id Khan, Governor of Kabul, and fought several battles with their enemies. Altogether some 1,000 men of the children of Barak are said to have fallen in this affair, which was only put an end to when both parties submitted to the power of the Kabul ruler.

The Tore tribe, mustering in all about 12,000 fighting men, holds the tract known as the Kurram on both sides the stream of that name, lying north of Khost and south of the Koh-i-Sufed. There is some doubt as to the lineage and race of this tribe and the Jaje (next noticed.) Some give out that Tor and Jaj were two brothers of the Mund stock of the Awan race, who having some grievance against their fellows, left them and came west of the Indus, where their descendants, increasing in numbers, gained possession of their present holdings. Although there are Awans of the Mund stock settled at Tallagang in the Jhelam district, there is no proof of the occurrence just mentioned, and the testimony of Khushhal Khan, who includes them among the Karlani, is borne out by many amongst themselves, who shew their lineage as inserted in the table. Both in language and character they are not to be distinguished from Afghans, and indeed possess the Afghan haughtiness and martial spirit in an unusually high degree. There are five principal clans of the Tore, which with the members and maliks of each are as follows :—(1) Hamzakhel, 3,000, malik 'Umak ; (2) Mastukhel, 2,000, maliks Fakir 'Ali and Shaubak ; (3) Dapparzai, 3,000, malik Gholam (brother of 'Ali Khan deceased) ; (4) 'Alezai, 2,000, maliks Dost Muhammad and Zaid 'Ali ; (5) Ghundikhel, 2,000, maliks Nur 'Ali and Allah Nur. Kurram, which is wholly irrigated by the stream of the same name that flows through it, was formerly in the occupation of the Bangash, from whom the Tore took it by force. Many Bangash are still found living in subjection to the Tore in Kurram, and the Buwalimin of lower Kurram are considered a branch of the Bangash. The Tore are chiefly engaged in tillage, but a few carry on trade in fruit. The produce of their country, rice, barley, maize, wheat, a kind of vetch (mash), more than suffices for their needs, and the excess is disposed of in the surrounding districts. Their food mostly consists of inferior rice, of barley and of wheat-bread, with occasionally a little mutton. They wear drawers of cotton cloth (suti), worn wide in the upper part and tight in the lower, and sometimes an outer jacket of coarse woollen material. For this cotton they depend principally upon Banu and Khost. Of the Hamzakhel about 200 families are nomadic, pasturing their cattle, in winter, on

the lands of the Balahdkhel, and in summer on the Koh-i-Sufed. Of the Malahkhel some 200 families are notorious thieves and receivers of stolen property. The whole tribe is Shia', but the union they derive from a common and intense hatred to all Sunnis, leaves ample margin for internal dissensions and occasional bloodshed arising out of the rival claims, supported by rival parties of the Saiyad Muhamad of Tirah on the one hand, and of Padshah Miyan Saiyad Gul and other Shia' Saiyads of Kurram on the other. The Kabul authorities have a garrison and fort in Kurram, and assert sovereignty over the tribe, by levying Rs. 1-8-0 (Kabuli) per *jaril* or *bigah*, and also a house-tax (*dudi*) of Re. 1 per dwelling. The Tore have a high character for hospitality and for strict observance of the Afghan code of honour.

The Jaje tribe, of about 5,000 armed men, holds Aryub, Piwar, and other tracts west and a little north of the Tore lands, and separated from them by the Koh-i-Makam. In dress, food and habits, they are like the Tore, but differ from them in being Sunnis, a difference that gives occasion to frequent collisions between the two.

The Parba is properly a clan of the Khugiyani tribe, but has been so long and so far separated from it, as almost to have lost all knowledge of the connection, and to have become to all intents and purposes a separate tribe. It is located in Khost and belongs to the Spin faction (*gundi*.) The total number of its fighting men is about 1,000, who are distributed amongst the following septs:—Mardikhel, Miakhel, Basikhel, Sidarkhel, Mahmudkhel, Narizai, Malizai, Ashizai, Dadahkhel, Buchikhel. These are mostly engaged in tillage, and a few in trading. It is said that formerly all Khost was held by clans of the Khugiyani (Karrani) tribe, but that the Ghalzai in the time of Jahangir first made encroachments from Zurmad, while during Shah Jahan's reign internal dissensions and conflicts reduced the numbers of the Khugiyani, which were before 3,000, to their present low mark. The 'Abdur Rahman or Darman tribe, of about 1,000 men, is also of the Karrani stock, and also located in Khost. It is said to consist of six sections, of which three, the Haji Khankhel, Surikhel, and the Ahmadkhel are related by blood, while the other three, the Mudikhel, the Kundi and the Mangas are related only by long connection. These six sections are also collectively known as the Mamuri, and also as the Matun, though in this last appellation the Dozikhel are also included. Almost all are tillers of the land, and the name Matun is said to be taken from the name of the district in which their lands lie.

Other branches of the Karrani, settled in Khost, are the Sabri (3,000), the Mali (600), the Landar (150), the Akibi (100), the Kadam (100), and the Harunkhel (100), all of which are included in the White Faction (*spin-gundi*), and are located in Kam-Khost. The following belong to the Black Faction: the Lakankhel with its four sections of Rakikhel, Nakatkhel, Shadizai and Ayubkhel, (in all 1,000 men), the adik (200), the 'Ali Sher (100), the Bakarkhel (100), and the Lunkhel.

Thus Khost is held both by Ghalzai and Karrani clans, amongst whom, however, a more important distinction is that of the two bitterly hostile factions, called the Black and the White. Most of the Karrani branches belong to the White, but a few with all the Ghalzai to the Black. Among the Blacks the Isma'ikhel, and among the Whites the Tani, (of whom more anon) are the most factious and turbulent.

The following remarks are of general application, to the Khost-wals, whether Ghalzai or Karrani. The men wear turban, shirt and pyjamas. The turban and shirt are of blue cotton, and the young men commonly have a little red and yellow silk worked in about the neck of the shirt. The young men have their pyjamas of susi (striped cotton), and the old men of white cotton. The women have but a single body-garment like the Wazir, in addition to which they have a cloth on the head, but are rarely veiled. Both sexes are ill spoken of as to manners and character. All are of dirty habits, indifferent to learning and bigotted. The men are lying, capricious, and libidinous, and the women unchaste. The men as well as the women use surma, and the young men shave the chin for several years. All are excessively fond of dancing and singing. On festive occasions, a dance called *mindar*, is performed by the men. Horse-riding, spear-play and the like manly-exercises are also, however, much in vogue amongst them. They are very restless under the yoke of the Kabul authorities, of whose harshness they complain bitterly.

#### *The Wazir Tribe.*

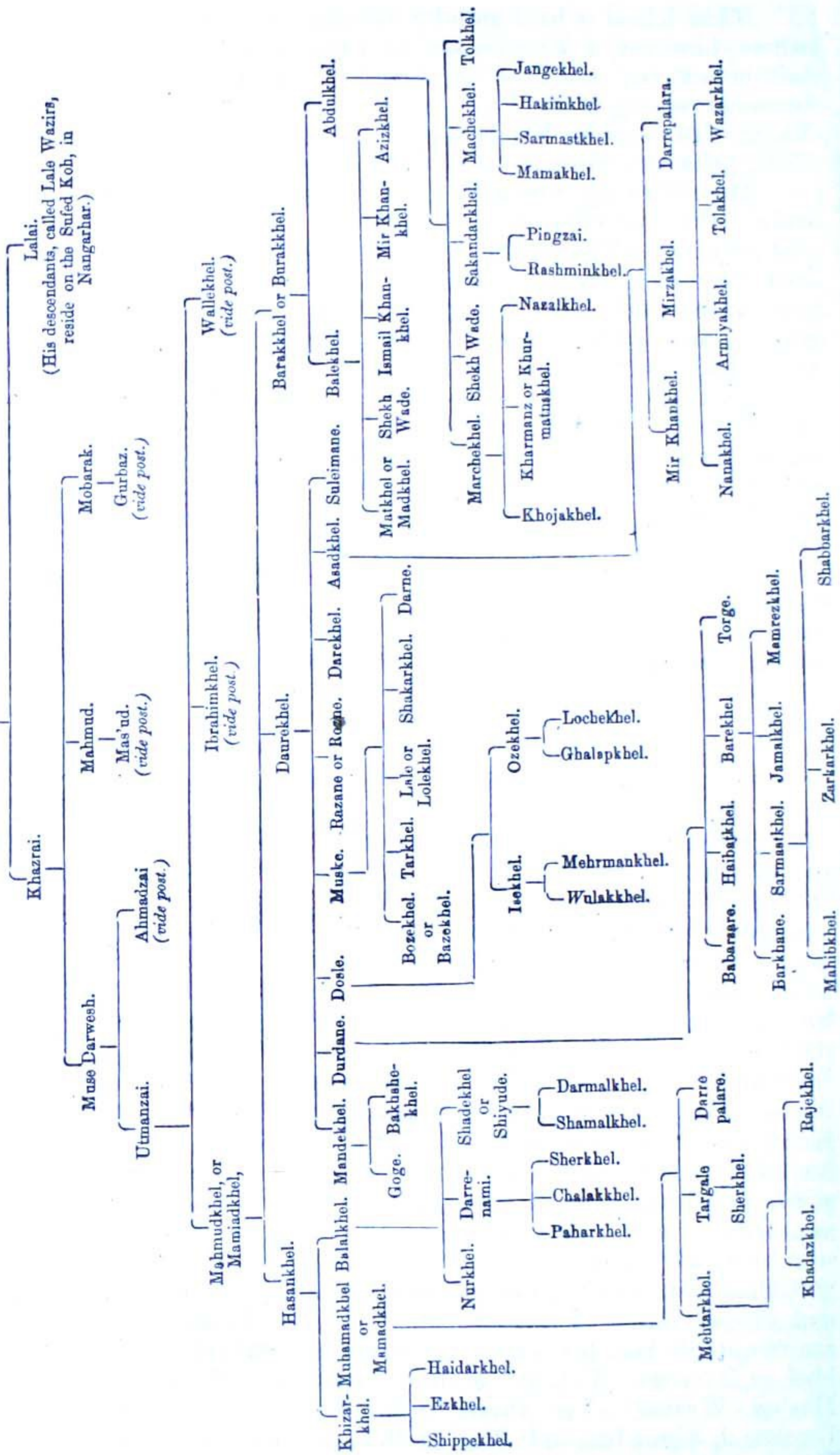
(See the annexed 7 Tables of Descent.)

The inevitable myth describes the Wazir tribe as descended from the Wazir of some king, but the simple fact is that it was as much the fashion then to give people high-sounding names as it still is, and the only reason why Wazir was so called was the sufficiently good one that it pleased his father. Wazir had two sons, Khizrai and Lalai, both of whom joined the fortunes of the Shitak, then settled near Shawal and Birmil. In some way, however, Lalai was concerned in the death of a Shitak man, and in fear of vengeance, fled away to Nangarhar, where he married, and where, in the parts about the Koh-i-Sufed, his descendants, called Laila or Lale, are still to be found. Khizr had three sons, Musa commonly called Darwesh, Mahmud and Mubarak, father of Gurbaz. Musa received the name of Darwesh because of his piety and religious life, and to this day he is greatly venerated as a saint of high order, and his tomb in Birmil, visited by numbers who bring gifts and offerings, but forget to imitate his actions. Darwesh had two sons, Utman, whose descendants are called Utmanzai and Ahmad, father of the Ahmadzai. Both Utmanzai and Ahmadzai are frequently included under the common name of Darwesh, Darwesh-khel or Darwesh Wazirs. Mahmud's son was Mas'ud, father of the Mas'ud Wazirs. The three Wazir tribes just described, viz., the Utmanzai, Ahmadzai and Mas'ud Wazirs, live on the British frontier. Their original settlement was the mountain of Birmil, one of the faces

TABLE OF DESCENT FROM SULEIMAN, WHOSE DESCENDANTS FORM THE WAZIR TRIBE

SULEIMAN.

Wazir.







WALLIKHEL.  
(Son of Utman.)

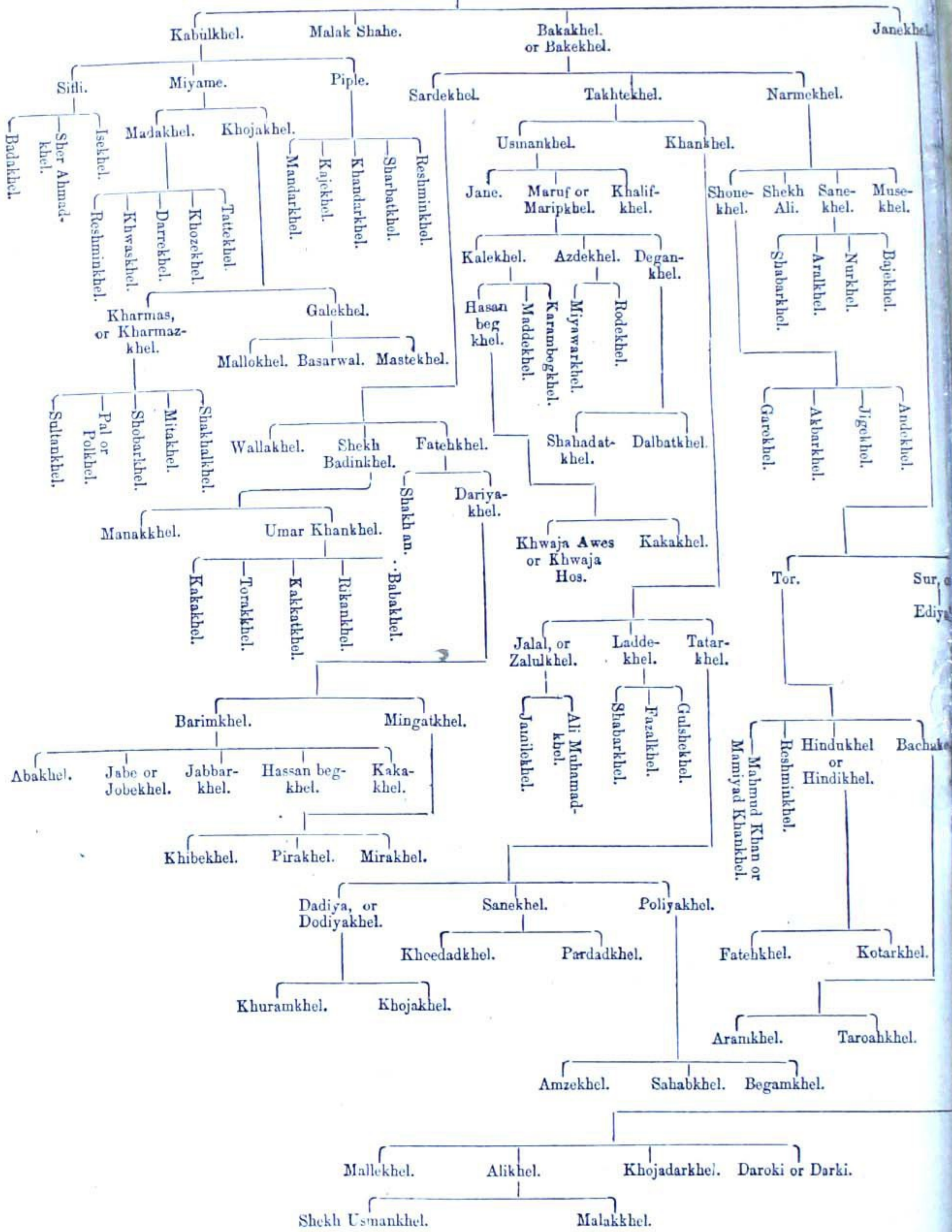
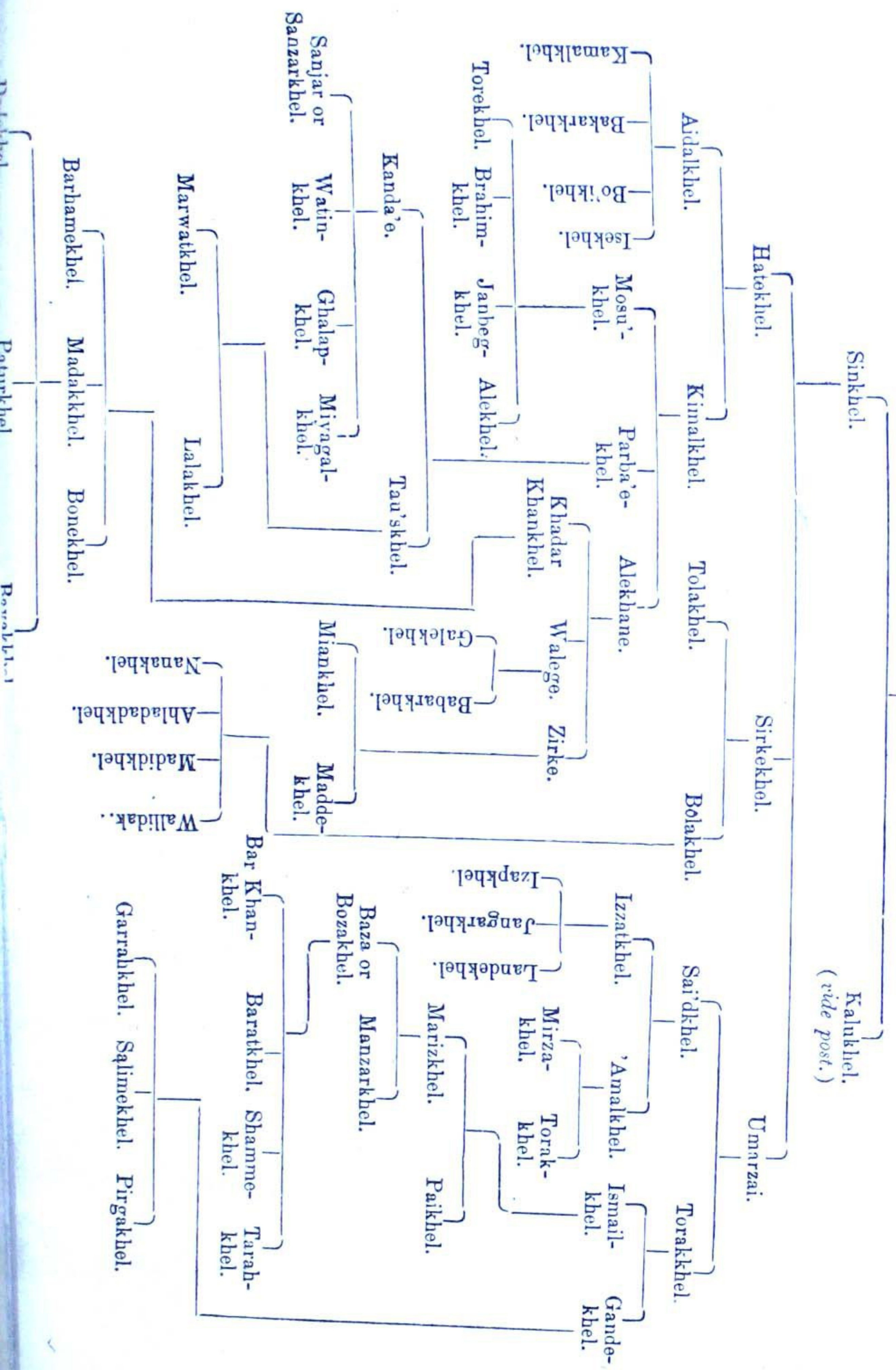


TABLE OF DESCENT FROM AHMADZAI, (WAZIR).

AHMADZAI.





of the Koh-i-Suleiman. Thence spreading as they grew more numerous, they thrust away their neighbours to make room for themselves. Their first acquisition was Shawal, which had before belonged to the Shitak. Soon after the Urmar, who then held the settlement of Kaniguram and the country round about, were afflicted with a grievous famine, and dispersed in various directions to Lohgar, Kabul and other countries in search of food. The Mas'ud then fell upon the small remnant, and first wrested away the districts of Baddar and Shahir, and afterwards Kaniguram and Makin. They then dislodged the Baitani from the Tak pass and surrounding hills, and brought those lands under their own power. In the north the Ahmadzai and Utmanzai continued to increase, and thanks to their own union and the discords of their neighbours, were everywhere successful. Thus the Wazirs at length found themselves in possession of that wide extent of country which is still theirs, from the boundary of the Kobat district to the pass that fronts Dera Isma'il Khan, about 140 miles in length. A brief geographical notice of this mountainous region has already been given in the first part of this work, but a more detailed account of some districts seems here called for.

Shawal is a fertile valley some 12 kos in length from east to west, and 6 in breadth from north to south. It is situated in the midst of green mountains thickly covered with bush and jungle, and has an abundant growth of deodar (sinabar), and edible pine (nashtar) trees. In the midst flows a stream usually well supplied with water, and called Haryali. Rain is plentiful, and such is the cold of winter, that snow lies for three months, and with the single exception of Pirghal, it is accounted the coldest part of the Wazir country. Shawal belongs to several branches of the Utmanzai as follows: the whole of the upper half belongs to the Kabulkhel and Malkashi, while of the lower half, the Bakakhel, the Janikhel and the Malkashi have equal shares. In this valley they have arable as well as grazing land, and here they make their summer retreat, descending on the approach of winter, into the lower lands.

The Shaki district is a level mountain-plain girt with fine timber trees, about 11 kos in length from north-west to south-east, and 3 kos in width. The Malkashi and Mayami (Utmanzai) have the upper part, and next to them, the Shadi-ka-i (Khumiyakhel Badinkhel); lower again, for some distance, are the Hatikhel, and on one side the Sadankhel (Piraki), while lowest of all are the Bahlolzai and 'Alizai (Mas'ud).

Birmil, is a somewhat spacious and level valley, from which branch forth several smaller ones, situated in the western portion of the Wazir country. It is some 18 kos in length from east to west, and about 4 kos in width. The richest portion is Margha, where is much fertile and arable land, belonging to the Sipali and Pipali (Kabulkhel) and the Saidzai. But the Wazirs cannot retain possession of Birmil all the year round, and have no permanent hold of any tilled land except

Margha. For in the beginning of the cold weather, the Suleimankhel and other Ghalzai with the Kharoti come, into the mountains around, in search of pasture for their cattle, and the Wazirs, except they make themselves a fortified enclosure and remain inside it, dare no longer remain. Thus they take up their flocks and heard in the summer, and withdraw in the autumn. At Zindawar in this district is the tomb of the revered Musa or Darwesh, ancestor of a large section of the Wazirs. Razmak is a small and salubrious valley, of about 6 kos length and 4 width, held by the Mamiyatkhel and Tarikhel (Utmanzai).

Near Razmak is the district of Sham, equally good as to climate, but not as to fertility, held by the Mamiyatkhel, the Brahimkhel, and other branches of the Utmanzai.

The Khaisur pass, lying south of Daur, and running east and west, has the one advantage of excellent water, for which, indeed, it is justly famed. In the higher part it is held by the Mamiyatkhel. Below these the Torikhel have possession, and yet lower, in Tangasin, are found the Darukai.

Shahrna is a small valley six kos in length by one in breadth, lying west of Daur, and held by the Mudakhel and Khadarkhel, and, near the Daur boundary, by the Manzarkhel (all Utmanzai).

Sharkai, at the head of the Shaktu pass, between the Torikhel and Mas'ud Wazirs, is the habitat of the Umrzai Wazirs.

Shira-tala and the rest of the northern district is the most barren and worthless part of the Wazir territory. It consists of low, hot mountains, where no snow falls in winter, where no trees of a temperate climate grow, and the only representatives of the vegetable kingdom are a few olive, Pulah (*Kydia calycina*) and Pilu (*Salvadora oleoides*) trees. There is, indeed, in the southern portion of the mountains of Shira-tala, a good plain belonging to the Mamiyatkhel and Torikhel, but it is uncultivated. Mention may also be made of Daudi, belonging to the Mamiyatkhel; the stream Kaitu, belonging to the Hasankhel, Madarkhel and Torikhel; the Kurram river below the Bangash land, belonging to the Kabulkhel and Tsarkhani (Malikshai) clans; Gundai and Zangrah, belonging to the Gangikhel (Zalikhel) and others; Shahidan, to the Tojiyakhel; and Spirat, Lakrai, Sarughabar, Ghantu, Kazhusam, and Kharsind, belonging to the Hathi-khel. The *thal* and other land lying in the Banu district will be further mentioned afterwards.

The Wanah district is in the southern Wazir country, and lies north of the Gomal, among those high mountains whose southern slopes extend to the Gomal pass. It is a valley of about 15 kos in length from north to south. In the midst is an almost perennial stream, a tributary of the Gomal, and watered by this stream on either side stretches a fertile expanse. One-fourth of the valley is actually irri-

gated, and the whole would repay cultivation by yielding a free return of all the products that are grown in the Banu valley. The heat in summer is, however, excessive, and mosquitoes so abound as to render sleep impossible. The centre of the valley is held by the Dutani, who there maintain a fort, but the Wazirs are masters of the rest. The Zalikhel (Ahmadzai), noted marauders of the Gomal pass, have their abode in Wanah, and the following Ahmadzai clans resort thither in winter: the Gangikhel, the Khajalkhel, the Tojiyakhel, the Hathikhel, Sarkikhel, Bezankhel, Painsakhel, Khuniyakhel. The tracts called Dab and Handi belong to the Hathikhel, and Shishta, to the east, belongs to the Bezankhel and Khajalkhel.

The Badar valley runs from north to south-east as far as the village of Kaniguram, having a length of about 5 kos and a breadth of about one mile. In its upper part it is held by the Shangi and other clans of the Bahlolzai (Mas'ud), together with a few Painsakhel (Ahmadzai), but chiefly by the Bezankhel (Ahmadzai); below that by the Sadankhel (Spirkai), and yet lower by the Mas'ud Wazirs.

In addition to that just named, the following are the principal habitats of the Mas'ud Wazirs: Darah, in which is situated the well-known town Makin; Khasura Sani; Maidan; Do-to-i; Daraz Tak (Tak pass) in the mountains; mountain of Babar or Bubar; Zangrah; Shahir; Shaktu; Karashtu.

As a rule, to which almost the only exception is the town of Makin, the sedentary Wazirs live in small mountain hamlets, which rarely consist of more than twenty houses, while the great majority, being nomadic, live either in black tents (*kezhdi*), or in slight booths of matting, which furnish very indifferent shelter. In Banu, the huts are made of grass, but more commonly they are built of small stones and have a strong timber roof. Such huts, often seen standing alone on the mountain-sides, are usually very small and mean, and the meagre accommodation of the one room is often shared by the cattle with their owners. The nomadic Wazirs shew the same preference for solitude, and often, when no danger of enemies is apprehended, pitch their frail tents in ones and twos at a distance from each other.

Originally the Wazirs, like the other free Pashtu tribes, were quite without anything of the nature of a law or customary rule for the prevention or punishment of violence and theft, or the securing of organised action. But the fact of their being greatly nomadic, and thus much exposed to the assaults of the numerous enemies around them, early made them feel a peculiar want of some principle of organization and unity. Hence the establishment among them of what by themselves is called "da Waziro narkh," or "common custom of the Wazirs," by means of which they have long preserved concord and provided for unity of action amongst themselves. Whatever may be thought of the abstract excellence of this customary law, it is an admirable illustration of the truth, that even a bad law or principle is better than none at all. The immediate occasion of the promulgation

of this customary law was as follows : A Shadikhel woman had, without the consent of her parents, gone to live with a man of the Muhammadkhel (Spirka-i), and the result was a feud between the two clans. The Shadikhel mustered in force and prepared to attack the Muhammadkhel, and a bloody contest was imminent, when by the influence of a number of the foremost maliks of the tribe, who came from far and wide for the purpose of intervening, an amicable arrangement was come to and the evil averted. The body of headmen thus assembled then drew up the customary code now under consideration, with a view to the adjustment of future disputes, and this being propounded in full tribal assembly, was unanimously approved and heartily adopted. The credit of this measure would appear to be principally due to maliks Iskandar, son of Maddi (Torikhel), Jabbar (Mamiyatkhel), and Kaji (Kabulkhel). From that time, ten or twelve generations, say 300 years, have passed away, but the ordinance then established is still scrupulously observed. From the subjoined sketch, it will be seen that this code is a singular mixture of the injunctions of Muhamadan law with the customs and practices of the Afghans.

The provisions of this Code refer to offences (1) against the person ; (2) against property ; (3) by, or relating to women. To these must be added an account of the oath and trial by ordeal, and also of the means of enforcing the provisions of the Code.

As to murder, the rule is that the heirs of the murdered man may avenge themselves by killing the murderer whenever, at home or abroad, by treachery or by force, they may find opportunity, and by plundering his house. So long as the murderer is alive the avenger must not lay violent hands on his son or any other relative, but should the offender have died without having made composition (as mentioned below), then his son or brother, or failing these, whatever male relation succeeds to his estate and position, becomes answerable in his own body and may be killed. In this way the right of retaliation may remain suspended for generations, but no woman may be killed in retaliation for the murder of a man.

A distinction, depending upon the weapon or the means used, is made between one murder and another. Death from a bullet, from the stab of a knife or dagger, from the blow of a stone, and from strangling or cutting the throat. All these modes of killing are put on a level. But death from sword-wounds or thrusts is considered more painful. The avenger must kill his enemy in the same way in which that enemy committed the first murder. But if, for instance, the first murder were committed with a gun or other weapon, as first set forth alone, and the avenger kills his enemy with the sword, he is bound to pay to his enemy's heirs Rs. 100 in compensation. A knife is the weapon most commonly used in cases of murder. Where the victim has been an unoffending woman, retaliation in kind is not called for, a woman's life being considered less valuable than that of a man. In such a case the penalty exacted is the cutting off of the murderer's right foot or



nose. The pecuniary commutation for murder is nominally fixed at Rs. 1,200, and as a murderer is never safe from the avenger, he commonly strives to smooth matters by such a payment. But the injured parties are not compelled to accept this commutation, and in fact they only consent thus to forgo their right of vengeance when, because of the influence or large family of the offender, or because of the impossibility of restraining his powerful heirs from fresh retaliation, they see a certainty of destruction to themselves in carrying it out, or when, by reason of the offender's having taken refuge with a clan too powerful to be coerced, they are unable to reach him. When for any such reason the heirs of the murdered man conclude to accept the composition, they are visited by the father, brother or other near male relative of the offender, accompanied by the maliks of his clan or of the clan where he has found refuge as an intercessory deputation (*nanawatiya*) and are promised Rs. 1,000, the blood-money (*mara nek*). This high figure, be it observed, is fixed for impressiveness' sake, and by no means represents any corresponding value that actually changes hands between the parties. A certain amount of produce or commodities agreed upon by the parties is, by a fictitious appraisement, acquiesced in by all concerned, taken to represent Rs. 1,200. For instance, the value of a woman or a sucking child will be put at Rs. 100; a gun, sword or other weapon, actually worth Rs. 2, will be put at Rs. 20; a two-year-old steer or heifer at Rs. 20; sheep and goats at Rs. 5 a head, &c. Sometimes it happens that after receiving compensation as above, the heirs, unable to resist the longing for revenge, will yet retaliate in kind and return the goods they have received. But this they cannot do if the murderer be dead, or if the valuables returned are not the *ipsissima bona* received. The pecuniary equivalent for the murder of a woman is nominally Rs. 600.

The mode of inquiry into and decision of murder cases is simple and speedy. When there are no witnesses to the murder, or none that can be produced, and the man suspected by the heirs of the victim denies all knowledge of the act, one hundred men of the suspect's clan must come forward, and, in the assembly of the maliks, swear on the Kuran that they are satisfied of his innocence. If a hundred compurgators cannot be produced, then so many as are produced must take up the holy book and each swear so many times as that, in all, one hundred oaths may be taken. The accused is then free. Should no compurgators be forthcoming, the accused himself may, after a time, clear himself, by swearing a hundred times on the Kuran that he is innocent. Should the heirs of the victim, before any such investigation as above, and in the absence of undeniable evidence, put to death the man they suspect, they must in the same way clear themselves of innocent blood by the oaths of a hundred of their fellows, or by their own oath repeated a hundred times, that the man they have killed was, in very truth, the murderer, and that they had no cause of offence against him save for that murder. If the victim be a woman, only fifty oaths are required. Should the heirs, notwithstanding the dismissal of the suspect after such an investigation, yet pursue him to death, they are guilty of deliberate murder, and can be visited for the same.

Bodily injury, amounting to the loss of a limb or member, is called "*nim-marai*" (half-death), and the ordained penalty is the infliction of just the same amount of injury upon the aggressor. If a composition is come to, the payment to be made is Rs. 600, half the amount due in case of murder estimated in the same manner. If the limb is not destroyed but impaired as to its use, the pecuniary compensation is proportionate to the mischief. For wounds or injuries not involving any lasting hurt to life or limb, the following tariff is fixed: for sword or knife-cuts on the head, Rs. 40 for a finger-length of wound; wounds from the blow of a stone, Rs. 20 each; wounds on the face, front and neck, Rs. 50 each; between lower part of neck and waist, Rs. 100 each; between the waist and feet, Rs. 20 each. In return for a slight assault leaving no trace or mark, the aggrieved party may, with the assistance of a brother or friend, take an opportunity of seizing the aggressor, throwing him down, and menacing him with threatening gestures. This is called "disgracing" him (*sharminda karna*), and when it has been done in the village in presence of several persons, the complainant's honour is satisfied. The aggressor may, however, compound by payment of Rs. 3, and this is commonlyd one.

If a man steal anything from one of his fellows he is not only to restore the actual thing stolen, or if it be no longer within his power, double its value, but must also slaughter a sheep, or pay instead Rs. 5, for the entertainment of complainant and his friends, and in addition give him a *tabha*, by which is meant an engagement to make over to complainant the first daughter that, after the offence, shall be born to the accused. If then a daughter so promised should die after birth, complainant's claim is discharged, but should no daughter be born to the accused, the obligation passes on to his son, who must either fulfil it or pay the pecuniary equivalent. If the accused refuse or be unable to give the *tabha*, he may clear himself by payment of Rs. 25, but if the complainant decline the proffered *tabha*, only half that sum is claimable by him. In every case the stolen property or double its value is at once to be restored. Should the accused (one or more) refuse to make amends as above enjoined, the complainant may have recourse to *zhabala* against them, which means the killing or maiming of any cattle or domestic animals. But after a reprisal of this kind, the complainant has no further claim for fine, &c., even though only one sheep of the accused have thus suffered. Nay, even if the complainant have but gone among the accused's cattle, and there drawn his sword with intent to main or kill, he is held to have had redress, though his intention never reaches fulfilment.

The investigation in cases of theft is as follows: If the stolen property is not found in possession of the accused, and there is no other conclusive evidence, and moreover the accused denies the charge, then if the complainant alleges his property to have been stolen at night by burglary or otherwise, he must produce two witnesses to the main fact or to some relevant circumstances. Failing this, the accused is sworn on the Kuran, and if he then denies his guilt, is acquitted. But if

he be of notoriously bad character, and the complainant desire it, he may notwithstanding his oath, be subjected to the ordeal of the hot water or hot iron, as to which more hereafter. If, however, complainant declare the theft to have taken place in the day time, it is then for him to swear upon the Kuran that, on his conscience, he is completely satisfied that the accused is the thief. If he so swear, the charge is held to be proven, and the accused must make good the value (not as in previous cases double the value) of the stolen goods, and must also give a *tabha*.

Should any Wazir attack or plunder any *bhir* or household proceeding to the summer or winter camping-ground, or lift any cattle belonging to any *kezhdi* or village of his tribe, then those who are injured may proceed by way of *zhabala* or reprisal against the horses, cattle, sheep, or other stock of any of the perpetrators, wherever they can lay hands upon them. In this way it is considered that both the *sharm* or insult offered to the complainant is wiped away, and the wrong-doing of the accused is also punished. The accused is then still liable for the restitution or payment of the value of the property stolen. The accused may make his peace with complainant before the infliction of *zhabala* or reprisal, if he not only restores the plundered property, but also engages to make over 18 women for disposal in marriage to complainant, nine then living and nine *in futuro* (*tabba*), or, instead of the women, a pecuniary equivalent at the rate of Rs. 33 for each of the former, and Rs. 25 for each of the latter. But this pecuniary value of the women is commonly made up by a fictitious appraisement of goods. If mischief is done to cattle by giving poison or otherwise, the offence is dealt with as theft. The cutting down of a fruit-tree is punished with a fine of Rs. 100. The same penalty, in addition to compensation for the property destroyed, is payable for setting fire to a house or tent (*kezhdi*). Should any one be burnt to death, the offence is murder, provided the incendiary knew that, at the time, there was some one inside.

A traveller or stranger, passing through the Wazir country, engages the services of an escort on payment or otherwise. If any Wazir plunder such a traveller in spite of the presence and prohibition of the escort, the men of the escort and the clan to which they belong have the same remedy as though the offence had been committed against them personally. However, a Wazir escort is not entitled to too much confidence.

An unmarried woman and a widow, whatever their age, have among the Wazirs no freedom of action whatever in the choice of a husband, and should they, in any case, marry without the consent of their responsible male relatives, the same sentence is carried out against them as against the adulteress. Of an unmarried woman the responsible guardians are her father, brother or uncle, and of a widow, the brother or other male heir of her deceased husband. Should the betrothed husband of a girl die before marriage, his heirs consider themselves to have inherited the right to the woman as a part of the effects of the deceased, but more commonly, on receipt of a pecuniary consi-

deration of from Rs. 20 to Rs. 40, they give their consent to the woman's disposal in marriage elsewhere. If, however, the brother of the deceased should desire to marry the widow (whether the actual or betrothed wife of deceased), his claim is considered prior to all.

The offence of rape of a woman is proved by the evidence of a witness, or failing that, by the statement of the victim herself made, within three days (later than this it cannot be entertained,) of the commission of the offence, before the village assembly. Should the accused object that the charge is made from a motive of enmity, this objection may be met and disposed of by the oath on the Kuran of some responsible male relative of the woman, as father, brother or husband, denying any such enmity. The punishment for this offence is loss of nose or leg.

Adultery is regarded as a most heinous offence, of at least equal degree with murder. It is therefore considered incumbent upon the responsible male relative of a woman, caught by him in the act of adultery or sleeping under the same cover with a man, to put to death both the guilty ones. If, however, such a male guardian, though without ocular demonstration of the fact, should yet have good ground for suspecting criminal intercourse, or if a man run away with a woman, married or unmarried, from the house of her husband or friends, the woman, when opportunity serves, is to be put to death, and the man to lose nose or foot. A jealous husband, killing his wife on suspicion, but not inflicting any injury on her suspected paramour, is liable to a demand from his wife's father or brother, that he either cut off the paramour's nose or pay them "*nim-marai*" (blood money for a woman), and on his failing in both these requirements, they have a right to cut off his nose or foot. Hence the paramour will rarely escape without loss of nose, except he make his peace, after the woman's murder, by paying up Rs. 600 "*nim-marai*," half of which is the right of the husband and half of the woman's parents.

In cases of abduction the seducer can make his peace with the woman's male relatives only on payment of Rs. 1,200 "*damra-nek*," or blood-money, in estimated value of commodities, among which must always be included at least two young women of the offender's family. If the woman were married, her husband, on such payment, divorces her, and the seducer marries her. Should he give up the woman, he must yet, as a penalty for the offence and a reparation for the injured honour of the woman's family, pay a nominal sum of Rs. 600, calculated as before described. On failure of such payment, the husband or responsible male relative of the woman must murder her and cut off the seducer's nose. Should he not kill the woman, he becomes answerable, and must afford compensation to him whose nose he has cut off.

Among the most efficient means for enforcing these provisions of customary law, is the use made of the right of asylum and the

peculiar obligations it imposes. In every Wazir village are found, besides the subject-dependents or denizens (*ra'iyat-hamsaya*) a number of others of Wazir blood who, after committing an offence or suffering an injustice among their own people, have fled for refuge to another village or clan. A fugitive, on coming to claim shelter and protection, slaughters a sheep, invites the maliks and headmen to the feast, and relating to them the circumstances that force him to seek refuge, declares himself their dependent or client (*hamsaya*.) Those who have partaken of his feast, collectively and individually consider him as their client and make his cause their own. If all concerned are of one tribe or clan, the new protectors spare no efforts to bring about a reconciliation, but should these prove ineffectual, they consider themselves strictly responsible for the safety of the refugee, and resent any harm done to him as an act of plunder against themselves. Another kind of client (*hamsaya*) is the man who, unable to obtain payment of a debt due to him, or satisfaction of a right claimed in accordance with Wazir usage, constitutes himself, in the way just described, the client (*hamsaya*) of some powerful person or clan, by whose means he obtains his desire upon his adversary. Without doubt this right of asylum and taking up the cause of the refugee sometimes baulks justice, but it is also an excellent means of preserving the unity of the tribe and keeping the regulations in force. For since the offender is thus often put out of reach of the vengeance of the aggrieved party, the latter is forced to consent to a compromise or composition in accordance with the rules above given, and thus the quarrel is ended, while the rule, being constantly referred to, is kept in force. It is, indeed, chiefly to this cause, and to the general concurrence of the people, that the rules owe their still continuing application. To which causes, may be added the natural readiness of an offender to effect a compromise, and thus free himself from the ever-present fear of a bloody retribution that may continue impending for generations. Any failure in payment of a sum promised by way of reparation renders the offender's cattle, as in a claim for debt, liable to seizure by force or stealth. Should more cattle be taken than suffices to meet the demand, the excess is kept as a *salhang* or *karu* and returned when the offender makes composition. If the aggrieved party be not himself powerful enough to do this, he may put himself under the protection of some powerful person or clan, as already explained, and thus get his rights asserted.

Oaths are administered in a mosque. A copy of the Kuran is placed upon a clean sheet, and the swearer of the oath is required to put his hand on the book and say, "I swear by the Holy God, and also by this Kuran, and him that set it forth, that such and such a statement is true," (*Mujhe Khuda pak ki aur phir is Kuran aur iski mu'amsin ki kasm hai ki &c*). The Wazirs also still occasionally have recourse to the ordeal of hot water (*tanda*) and of hot iron (*khiyar*) which have been handed down from times anterior to the introduction of Islam. This, however, is now limited to cases where the character of the accused is certified by the malik to whom he is subordinate to be notoriously bad, and he is therefore held likely to be a man

who would have no scruple in swearing falsely on the Kuran. The *khiyar* is as follows. The suspect, after being stripped, to ascertain that he has no charm concealed that might prevent the ordinary operation of fire, is supplied with seven fragments of paper which he holds, placed one upon another, in the palm of his right hand. A round piece of iron about the size of a rupee is made red-hot in a blacksmith's forge, and then placed on the top of the paper in the hand of the accused, who must march seven steps at an ordinary walking pace before throwing it down. Should it then be found that the iron has burnt through the paper and also left a mark upon his palm, he is, without more ado, judged guilty, otherwise he is acquitted. In the ordeal of *tanda* the suspect is required three times, with the three fingers of his right hand, to ladle boiling water from a bowl placed by him into the hollow of his other hand. If this treatment raises a blister upon the fingers or hand, he is declared guilty. In these ordeals, the Wazirs have the most implicit faith, and declare that, in both cases, an innocent man is invariably proof to the action of the heated elements, while a guilty one never escapes.

Originally the Wazir mountain-lands were divided equally among the three tribes, the Utmanzai, Ahmadzai, and Mas'ud, but since the Mas'ud got possession of the Urmar and Baitani lands, they have had common division with the other two.

The Utmanzai and Ahmadzai now hold their territory in two equal shares, and any new land they acquire by their joint exertions is, in the first instance, divided in like manner, and is further apportioned among the clans in manner following: of the *Utmanzai* tribe, the Walikhel, the Mamiyatkhel, and the Ibrahimkhel clans each take an equal share; of the *Ahmadzai* tribe, the *Pasni* or hill-clans and the *Kishni* or plain-clans first collectively take each an equal share, which they then redistribute amongst the clans which make up each collective whole as follows: of the *Pasni* (hill-men), the Zalikhel, Gangikhel, Tojikhel, together one share, the Khojalkhel (Khaniyakhel) one share, the Sarkikhel, one share; of the *Kishni* the Spirkai two shares, the Hathikhel, two shares, the Bezankhel and Umrzai, each one share, and the Pa'indakhel, (Badiakhel), three-fourths of a share. In other words, the *Pasni* divide their share into five, and the *Kishni* into eight and three quarters. The Mas'ud divide their acquisitions into three main portions, one each for the Bahlolzai, 'Alizai, and Shamankhel. The clans do not receive their shares according to ancestral descent but according to the *togh*, or share of common and expense and quota of fighting men they have contributed to the new conquest. Each clan then disposes of the share allotted it amongst its members according to ancestral descent, each original individual share being called a *dadi*. Of course this original share being subdivided amongst a varying number of descendants of the original holder, comes in the course of time to vary much in extent. The liability of each clansman for the common expenses on account of hospitality, &c, is proportioned to his share (*dadi*) of land.

Formerly all the Wazirs were shepherds or wandering dealers in salt. Arable land they had none, save some few inconsiderable plots among the mountains. Now, however, the Hathikhel, Spirkai, Bezan-khel, Painsakhel, Umrzai, Sarkikhel, Badinkhel (all Ahmadzai), and Bakakhel, Janikhel and Malakshai (all Utmanzai) own cultivated land in the district of Banu. The following is an account of the circumstances that led to this. About 200 years since, some families of the Ahmadzai and Utmanzai began to take down their flocks in the cold weather to Warghar and the *thal* at the foot of the mountains. At that time the *thal* or plain in the south and east was, for the most part, in possession of the Marwat, while the lands known as Sadrawan and Dabak with the whole western portions of the plain were held by the Surani Banuchi who were often called upon to defend them against the Marwat and Khatak. For sometime the Wazirs only came down during the cold months, and at the first approach of the hot weather struck their tents and removed their families and flocks to the mountains. They had neither claim nor desire to cultivate the land, nor to assert any other right than that of roaming over it with their herds. But about five generations, say 150 years since, the Bakakhel and Janikhel (Utmanzai) began to cultivate a small piece of ground on the plain of Warghar which, lying south of the Tochi, was then for the most part an uninhabited region, grazed over by the flocks of the Meri (Banuchi). To irrigate this plot of land they made, with the consent of Dala (Meri Barakzai), a water-cut from the Tochi. As time passed on, they made other cuts, and gradually extended and strengthened their cultivation, until questions of the right of water from the Tochi and the right of grazing over the whole tract led to disputes, and then to bloodshed. At first the Janikhel, whose grazing lands were more to the east, were not involved in this quarrel, which was confined to the Bakakhel (Wazirs) and Barakzai (Banuchi), but the Meri, having on one occasion, captured a Janikhel man, insolently answered his protestation by bidding him tell his fellow-clausmen to shave their beards in order that they might more readily be distinguished from the Bakakhel. In consequence of this insult, the Janikhel joined the Bakakhel, and both clans, joining their forces, engaged the Meri and killed sixty of them in one fight. The enmity continued until Ahmad Shah settled the dispute between the Bakakhel and Meri, by deciding that the Wazirs were to have the whole irrigation from the Tochi for the spring crop, and the Banuchi the whole for the autumn crop. As the Wazirs were away in the mountains during the seed-time for the autumn crop, this arrangement suited them admirably, but met with little favour from the Banuchi, for whom it meant the entire failure of the spring crop. On the establishment of the British power, this arrangement was cancelled, and it was ordered that half the water should be appropriated by each at each harvest.

While the Utmanzai were thus gaining possession of Warghar in the south of Banu, a feud was raging in the north-west part of that district between the Muhamadkhel (Spirkai Ahmadzai) and the Daud Shah (Banuchi). This feud originated

in the robbery of a Paracha, who, having made some purchases in the bazar of the Daud Shah, was on his way through the Kurram pass to Bangash, where he was waylaid and plundered by some Muhamadkhel Wazirs. Making his way back to the Daud Shah he cried out for justice on his assailants. His claim was admitted, and a party instantly setting forth in pursuit, laid hands on several of the Muhamadkhel and brought them in prisoners. This had the desired effect of causing a return of the stolen property, upon which the men were set free. Soon after, however, the Daud Shah murdered the nephew of Bara Khan (Muhamadkhel,) one of the chief maliks of the Ahmadzai. The outraged Wazirs at once assembled their forces and marched against the Daud Shah, who, on their part, were supported by several of the Banuchi clans, to wit, the Surani, Mandan, 'Isaki and Pati. An encounter took place near the Kurram in which the Wazirs, though victorious, suffered such heavy loss as to be unable to pursue the retreating foe. In the beginning of autumn the Wazirs prepared to renew the encounter; upon which the Daud Shah, aroused to strenuous effort, swore either to extirpate their enemies or die in the attempt, and to support this valiant determination, resolved that every father of their clan should mount his sons and bring them with him to battle. Foreign as was such heroic mood to the Banuchi character, and little as it was likely to hold good, the rumour of such desperate measures staggered the Wazirs, who sent down messages of peace and diverted their force against the 'Isaki. Still the feeling between the hostile clans was such that the Daud Shah had to keep a guard over their water-cuts, lest the relatives of the Wazirs who had fallen in the recent conflicts, ever on the watch for an opportunity of doing a mischief, should break down their dams. On the occasion of one such attempt, a Wazir was killed, and the smouldering feud again broke out. At that time the Daud Shah were distracted by the fierce hatreds of the two sections of their clan, the Kashar section, which adhered to the Black Faction (Torgundi), and the Mashar, which adhered to the White Faction (Spingundi). Unable to concert any combined plan of action against the Wazirs, the Kashar gave up their share of the land called *Patana* to the Spirkai Wazirs, who belonged to the same Faction, while the Mashar made theirs over to Bara Khan and the Muhamadkhel Wazirs. This was about one hundred years ago, and from that time the Wazirs have had a firm footing in the western part of the Daud Shah *tappa* along the base of the hills. About 60 years ago Sarmast Khan (Husaini), Sikandar Khan (Musuki) and other Banuchi maliks of the White Faction, in order to harass their fellow-clansmen of the other Faction built for the Muhamadkhel a rude fort by the mouth of the Kurram, near the tomb of Khwaja 'Abd-ulla. The Muhamadkhel profited by the opportunity to establish themselves on the banks of the Kurram, in the alluvial soil of which, some 40 years ago, they built the village of Khanni. They have also, by mortgage and similar means, gained an interest in some of the land of the Daud Shah *tappa*. On the east and north of the *thal* they ranged with their flocks, and by their steady pressure and united front forced back the Khatak and Marwat. Finding in the murder of two of their number



a convenient pretext for an act of high-handed spoliation, they tore from the Surani and Jandukhel Banuchi the *thal* lands known as Sadrawan, Dabak and Ping, and thrust forth the Khatak from Aral and Chashmi. But though they thus found themselves masters of wide and fertile lands, they still put them to no other use than that of grazing their flocks, and scarcely even attempted cultivation. This arose partly from a distaste to agricultural labour, and no less from the incessant inroads of their assiduous enemies, the Marwat and Khatak, who let no chance of disturbance pass unimproved. When however, they were confirmed in their possessions by Sir Herbert Edwardes, and secured against violent interference by the regular administration of a strong and capable Government, they turned their attention to cultivation, and the taste for agricultural pursuits began to be developed among them. This result was further encouraged by grants of the Government's *thal* lands, and now so marked is the eager desire for cultivation that the *thal* is being largely brought under the plough.

The above refers wholly to land dependent upon the rain-fall. A few words are to be said as to the manner in which some of the irrigated lands of the Banu district, and especially of the Mandakhel (Surani) *tappa*, came to be mortgaged to the 'Umrzai and other Wazirs. In the time of the Afghan rule a Wazir mortgagee, having no desire himself to cultivate the land, allowed it to remain in the hands of the mortgager, and was quite satisfied with receiving a small quantity of grain when, in the cold season, he came down from his mountains. Such an arrangement was then called an *ijara*, that is, a letting of the land on payment of a specified quantum of the produce. The Banuchi found these terms so easy, and, in view of the child-like simplicity and ignorance of the mountaineers, were so far from dreaming of any danger that the possession might ever pass out of their own hands, that, in return for small sums, they freely mortgaged their land. Indeed so ignorant were the Wazirs when first they descended to the plains, that they are said to have mistaken a field of green turmeric for brass, and, on seeing the sugar-cane to have begun to scrape with their fingers at the root in the hope there to find the dry, raw sugar. The over-subtlety of a Banuchi Malik was also the cause of a quantity of land coming into the hands of the Wazirs. Under the Durrani rule revenue (*kulang*) was levied only from the proprietor, even though a mortgagee were in possession. Now one Chayar, malik of the Chazai Surani, persuaded the Durrani authorities to consent to a new rule, so that the revenue of all mortgaged lands should be paid by the mortgagee and not by the proprietor. He then in order to relieve himself of payment of revenue mortgaged his land wholesale to the Wazirs, who, being mountaineers out of reach of the Durrani power would, he thought, also escape payment. But this stratagem, owing to the ill-will of the other maliks proved a failure, and the too crafty Chayar saw himself involved in utter ruin, and all his lands pass into the hands of the Wazir mortgagers. Since then the Wazirs have pushed their advantage to the utmost. Of much of the land originally mortgaged to them, they are now in actual possession, and either put in a tenant-cultivator who renders them a fixed proportion of produce, let it on short lease, or under-mortgage it. When, in these days, a

Banuchi brings a suit for redemption of mortgage, the Wazir possessor, denying all knowledge of the title set up by the claimant, pleads hereditary proprietorship. Commonly, in the absence of any valid evidence, which, with reference to so obscure and remote a transaction, is rarely forthcoming, and favoured by the first clause of Sir Herbert Edwards's proclamation of 17th May 1847, the Wazir gains the case. Subjoined is a tabulated statement showing the approximate (no regular settlement having yet taken place) extent of land of the Banu district in the hands of the Wazirs with the amount of assessment, honorary payments (in'am) to Maliks, &c.

Statement shewing the quantity of Land in possession of the Wazir tribe, within limits of the British territory.

No.	Name of tribe.	Name of Proprietor.	ESTIMATED QUANTITY OF LAND.			REVENUE.			INAM.		
			Cultivat- ed.	Unculti- vated.	Total.	Land Revenue.	On account of sheep.	Total.	Cash.	Lungis to Maliks.	
			Kanals.	Kanals.	Kanals.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	
1	Bazankhel.	Mir Akbar, Jafar and others.	24,000	1,000	25,000	315 0 0	7 8 0	322 8 0	31 8 0		
2	Siparkai.	Najib Khan.	60,000	1,40,000	2,00,000	767 0 6	25 0 0	792 0 6	76 11 0		
3	Budinkhel.	Raza Khan.	7,000	13,000	20,000	84 0 9	3 0 0	87 0 9	8 6 0		
4	Paindakhel.	Biryam Khan.	8,000	8,000	16,000	58 14 9	14 8 0	73 6 9	5 15 0		
5	Sirkikhel.	Lal Mir, Shahdad.	16,000	19,000	35,000	140 0 0	60 0 0	200 0 0	14 0 0		
6	Hatikhel.	Azim, Bandar and others.	2,07,000	92,000	2,99,000	900 0 0	224 0 0	1,124 0 0	90 0 0		
7	Muhamad- khel.	Fazul Shah.	10,000	7,000	17,000	790 0 0	...	790 0 0	222 0 0		
8	Umarzai.	Landak and Begi.	21,830-11	10,855-5	32,685-16	480 0 0	25 0 0	505 0 0	48 0 0		
9	Tappajat.	Najib, Mir Akbar, &c.	4,968	1,000	5,968	1,250 0 0	...	1,250 0 0	325 0 0		
10	Takhtikhel.	Jan Bahadar, Hasan Shah, &c.	8,000	4,000	12,000	400 0 0	...	400 0 0	40 0 0	22 8 0	
11	Narmikhel.	Hasan Khan, &c.	20,000	12,000	32,000	325 0 0	...	325 0 0	15 0 0	36 0 0	
12	Sardikhel.	Ghasam, Wazir, Sardar and Raza Khan.	25,000	20,000	22,500	370 0 0	...	370 0 0	37 0 0	32 12 0	
13	Janikhel.	Gular.	5,500	30,000	35,000	580 0 0	..	580 0 0	58 0 0	52 0 0	
		Total, ...	3,94,798	3,57,855	7,52,653	6,360 0 0	359 0 0	6,819 0 0	Rs. 915	A. 10 P. 9	

The Wazirs are, as a rule, of good stature, full-bodied and hardy. They have an oval face with round eyes, and broad forehead, but are rarely handsome. The Mas'ud may be distinguished by two other characteristics : they have usually 29 or 30 teeth closely arranged, and have also a forward head or curve of the back. The men, almost without exception, wear the hair long, even to the shoulders and without any fastidious regard to cleanliness, keep it abundantly well greased with rank oil or ghee. Their clothes are generally very ragged and quite black with long accumulations of dirt. The expenditure for soap is, indeed, a quite inconsiderable item of household expenses. Many will wear the same clothes for a whole year without changing or washing them. Indeed, the only inducement that occasionally prevails upon them to attempt a little wash, is the public opinion of a strange place where the portentous dirtiness of their clothes might not unreasonably give rise to a suspicion of remissness at prayers.

The dress of the men consists of a pugree, a sheet or wrapper (*patkai*) of coarse white cloth, replaced in the mountains by a white blanket, of a shirt or an "angrakha" and of pyjamas. The pugree is of coarse cloth from three to seven yards in length, and usually of a dark blue colour, but sometimes white and with the Torikhel always red, in any case so dirty and tattered as to make one readily believe that, except a rare malik, no one wears more than two in the course of a long life. The shirt is either straight and wide (*kamis*), or made with seams so as to sit closer to the body like a *khalka* (in Pashtu "etko-i.") The "angrakha" (in Pashto *shari*), which is much worn, is made of home-dyed wool, and has on the collar and front much fancy needle-work of silk or cotton, done by the women. The pyjamas are commonly of strong white cotton cloth made rather loose. But the hard-working Mas'ud have them of wool, and the principal maliks, when they come in to visit the officials, adorn themselves with loose, spiral-twisted pyjamas. The women commonly wear on the head a dark-blue sheet (*tikrai*), but the old women have, instead, a small earth-coloured kerchief (*do-pata*), while the young, coquettish and newly-married have a cloth like a *salari* with black, yellow and red lines, or a scarf (*lungi*) with silken borders. The gown or *kurta*, (*pashkhat*) which above the breast fits close to the figure, but below hangs loose down to the feet, is of two kinds. That worn by unmarried girls is usually of chintz, and quite without ornamental work or plaits, while that worn by married women is of similar material, but much ornamented about the neck and front with silken needle-work. The women also greatly affect a bodice of scarlet, and for this purpose the Wazirs buy in the bazars of Banu quite a quantity of long-cloth (*khamta*). The trousers (*shalwar*) are of several kinds distinguished as *zaber-khesh*, *sur-khesh*, &c. These are worn loose only above the knee, and are, in the case of unmarried girls commonly white, otherwise blue. The poorer women in the mountains fasten a yard or two of striped cotton firmly round the leg after the manner of a bandage and make this serve instead of trousers. It will then

be seen that the dress affords a ready means of determining whether or not a woman is married. Both sexes wear sandals of leather or of *mazari*—a kind of grass.

The common food is bread of wheat, barley, or maize which, if dipped in butter-milk or sugar-juice is accounted a dainty, and mutton. On the march the universal food is *kak*, a kind of bread made by putting moistened flour about a round, heated stone, and then placing the whole among hot cinders until sufficiently cooked. The favourite dish is coarse rice with ghee, or wheat bread or rice with fat mutton, but such dishes are scarcely eaten twice in a life-time by the great mass of the Wazirs. The mode of eating is somewhat primitive. The food is put into a large wooden basin (*shanak*) or earthenware bowl (*kundawal*), into which is also poured any soup, pottage or butter-milk there may be. The men then sit round and help themselves from the common dish, while the remnants are afterwards eaten by the women who sit apart; for men and women never eat together, not even husband and wife. At earliest dawn the men set off with the cattle, and must first have the thick *chapatti*, of wheat or barley which serves them for breakfast. This *chapatti*, when becoming dry at the edges, is taken off the slab and put amongst a small quantity of hot embers where it becomes nicely browned. They also use as food a kind of chestnut called *pargai* or *shah-balut*, the fruit of the *kharanja* (*Quercus ilex* or *Quercus balut*), which grows freely in their mountains. This, when bruised, dried and ground is, by the poorer classes, or in times of scarcity by all, mixed with barley and made into bread. Similarly, they eat with butter-milk the dried and powdered leaves of the broad-leaved *bar* (*Ficus glomerata*). They have many kinds of fruit of which they eat freely. Apricots (*mandata*) are, in some parts of the mountains so common as to be sold at 4 annas the ox-load. Grapes, sold for equal weights of wheat and barley, are not so common. Other fruits, more or less used as articles of food, and having a distinct pecuniary value, are, plums, (*alucha*), pomegranates (poor and harsh in taste), a kind of orange (*bad-rang*) grown among the wheat and barley, pumpkins (eaten both cooked and raw), water-melons (scarce), the edible pine (*changhozi* or *zanghozi*), the fruit of the *chil* (*pinus longifolia*) which is so abundant that it not only supplies all their requirements, but is brought down in quantities into the Banu bazar, a similar kind of fruit called the *kashlani*, a kind of bitter-sweet cucumber called the *tara* (*cucumis acutangulus*). The following grow wild, and can be eaten without cost or labour: the mulberry (*tut*), the *gurgura* (*reptonia buxifolia*), a black fruit growing on a small shrub, always pleasant to the palate and eaten seeds and all,—the olive (*pash-sholanai*), the turnip (*pash sherwa*), the *mamaniya* (*sageretia brand-rethiana*), and the *pushtwargai* or *gunger*, apparently a fruit of similar character. Of these the *gurgura* is credited with peculiarly wholesome properties. In the mountainous country wheat, barley, maize and rice are produced, but not in quantity to suffice for the food of all. So scarce is irrigated land, that one *dyasta* fetches Rs. 22. A *dyasta*

equals the Persian *tanab* and is one *rassa* in length, and half a *rassa* in breadth, and a *rassa* is a measure of length, of 17 yards of 2ft. 3in. each. The *thal* land, on the contrary, yields wheat and barley, and in autumn *bajra* in such plenty as to more than suffice for the needs of all those holding the ground.

The Wazirs have an excellent breed of horses, -famous for hardiness, endurance and speed. These horses are of moderate height, inclining rather to smallness, have pointed ears, strong hoofs and large barrel. The most highly-esteemed stocks are three, viz., "*da ghlo*" (thieves'), "*da Khaz*" and "*da Urmar*," but the origin of the breed is quite unascertainable. Probably some horses of good blood were at some time brought back from a successful foray, and were the progenitors of the present breed. In their own country these horses are hard-worked and ill-fed, and when they fall into better hands they speedily improve in appearance, without losing the strength that enables them without weariness to carry their rider through a long day's journey. It becomes, however, increasingly difficult to meet with a horse of this breed. They are found in greatest numbers among the Kabulkhel and Mamiyatkhel (Utmanzai), and the Zalikhel (Ahmadzai), while the Mas'ud have probably not more than two hundred in all. A Wazir horseman, dressed like a scare-crow in admirable keeping with the seediest of saddles and trappings, with a sword tied to his rags, or mayhap a crooked ill-made spear or short gun on his shoulder, careering along in the pride of conscious superiority, is a curious sight to see. These horses are used only for predatory excursions. In battle their use is unknown.

The principal live-stock of the Wazirs consists of sheep, of which they have generally, and the Ahmadzai especially, immense flocks. These flocks are in the winter brought down to the plains, and in the summer driven away to pasture on the spurs and in the valleys of the Koh-i-Suleiman. The males are mostly sold in the markets of Banu and elsewhere, while the ewes are kept for breeding. The flesh of the Waziri sheep is highly esteemed, and a good sheep will realise Rs. 8 or even Rs. 10. Those of the Wazirs who remain wholly in the hills have also large herds of goats, which are more rarely found amongst those who come down to the plain. Many of the clans, and especially the nomadic, have camels of a small but hardy and docile breed, which carry the tents and effects of their owners on the march. Buffaloes they have none. Cows and oxen, small and lean, and generally of a black colour, are common amongst these tribes. They have an impression that the black breed is the more hardy and useful, and therefore breed almost entirely from black bulls. The two-year old steer is put to work, and even the milch-cow is not excused from the burden and the plough. The ass is an indispensable family necessity in the *thal*, where the heavy water-skins have often to be filled at a great distance from the encampment or village. Dogs are kept solely for watch and ward, the Wazir being quite indifferent to the pleasures of the chase. These dogs are very fierce, wary and powerful, and there is no hope of succeeding in a theft where they are on guard.

The Wazir is rich in the possession of iron-ore, which forms an important article of trade. The blackish and glittering stone that constitutes the ore is dug from the ground in the neighbourhood of Makin Babar. A furnace (*dukan-mandan*) is then made and protected from wind and rain by being covered with a circular tent-shaped shell, and the ore is there placed amongst twice its own bulk of coal, which is lighted and raised to an intense heat by bellows. In due time the iron melts and flows in a red stream from underneath. Particles of dirt and foreign matter are carefully picked out, and at this stage it is sold at the furnace as *kacha* or *kham matrah* (pig-iron) at twenty seers the rupee. It is then taken to another furnace where it is further refined and drawn out into lengths (*kashi*) of bar or pig-iron, (Pashto *kurkai* or *palai*), and is then sold on the spot at 10 seers the rupee. In digging for the ore there is no special privilege of the nature of a royalty, or monopoly, but the mineral-bearing ground is duly parcelled out and each man's portion fixed. Most of the iron thus made is taken to Wargun for sale; some is taken by the Manzai to Tak and Dera Isma'il Khan, and by the Kokari (Bahlolzai) and Shahabikhel to Marwat and Banu. The Mas'ud dealers say that about Rs. 50,000 worth is produced and sold annually. The 'Abduli' clan (of Makin) makes up the iron into ladles (*karchi*), small ewers (*aftaba*), cooking-plates, cups, *dhim* (?) &c., which are either sold by themselves in the neighbouring countries, or more commonly, bought by the Purmali at Wargun, and thence taken for sale to Kabul, Kaudahar and the Ghalzai country.

The Wazirs are revengeful, passionate, easily offended, avaricious and improvident. They have no scruple about lying, but such is their rude simplicity that a little cross-examination suffices to detect the lie. A few of the Utmanzai and of the Muhamadkhel (Ahmedzai) are addicted to the use of *bharg* and *charas*, and the Mas'ud are great snuff-takers, but no intoxicating drink is known amongst them.

A great change has taken place in their former poverty-stricken condition. Those who have land on the Banu *thal*, and those of the hill-tribes who carry on trade, are now in easy circumstances. But the majority, and especially the Mas'ud tribe (excepting the few who trade in iron) are still miserably poor. To their former sole occupations of tending flocks and herds and dealing in rock-salt, are now added agriculture and the trade in wool. This wool would become a much more important article of trade if it were carefully cleaned, instead of being sheared from the dirty sheep. Some of the Wazirs do a little trade in cattle, striped and white cotton-cloth, and ghee, and some act as paid escort to the Hindu traders, and others of Khost and Daur, while a considerable though diminishing proportion, interest themselves in various forms of theft and robbery. They have an intense reluctance to leave their own country, and have, therefore, no liking for military service under the English Government. Most of them have never put foot outside their own boundary, and few indeed have been 40 kos beyond it. Even the traders confine their operations to a limited area within easy reach of their own lands.

The Wazirs differ from all other Pashto tribes in not having any *hujra*, guest-house or house of assemblage, in their villages. Men and women, when not actively engaged, sit in front of their own *kezhdi*. If it be necessary to convene a public meeting for any purpose, all sit out in the open air, and there, with the help of the *hukka*, discuss the question of the hour. The guest must also sit out of doors at a little distance from the tent of his host who sits down at his side, and, if the season be winter, lights a fire. None the less is hospitality a virtue of prime obligation among the Wazirs, who extend it freely to the Hindu as well as to those of their own faith. The entertainment is indeed rude, but there is no lack of warmth and liberality, as the author can from personal experience, testify. If the guests are distinguished, or if their number reach eight, a sheep is roasted whole in their presence, and is then laid before them in a brass dish. The giver of the feast will often pay his guests the compliment of tearing off large portions of the flesh and putting them into their hands. Soup is taken with rice and ghee, or if the host's means be slender, with wheaten bread or even maize-flour. Few, indeed, are the honoured guests for whom a bed-stead and blanket are forthcoming, and the stranger may deem himself favoured if he receive a piece of coarse carpet with which he covers himself when he lies down to spend the night on the ground or on a piece of matting. The cost of hospitality is borne rateably by the villagers or members of the sept, except when occasionally some one or more, in order to acquire a reputation or make a display, themselves defray all expenses. Three kinds of entertainment are given to guests. In the first, called *damzha uarrai* or *shakarra warra*, a fat sheep is roasted whole and served up with rice, wheat-bread, maize, or corn-flour. The second is called *kundi marai*, and consists of bread, wheaten or otherwise, eaten with ghee, to which the plain Wazirs have lately added a fowl. The third, called *wachcha marai* or *wachcha takulla* consists of dry bread alone. Of course the character of the hospitality depends upon the character and position of the guest, and the chance traveller must be content to beg a morsel of leavings. But if he have the wit to support the character of akhund or mulla, no matter how crass his ignorance, he will get better fare and treatment.

All the Wazirs are Sunni Musalmans, and make up for their grievous want of intelligent knowledge of their own faith and revelation by an aggressive bigotry of the most energetic kind. "All property of unbelievers is lawful booty" is, with them, the sacred maxim on which hang all the law and the prophets, and they find it convenient to construe "unbeliever" in the slightly extended sense of "any Musalman dwelling in British territory." Mosques and teachers are few, save among the sedentary Utmanzai who have one in every village, but the Wazirs commonly affect a scrupulous regularity of prayers, the Utmanzai, Spirkai (Ahmadzai), 'Abdali, and Alizai, being specially remarkable for this. When on the march each day's camp is made, a suitable spot is marked out with a few stones to represent the mosque, and here the akhund (if there be one), taking up his station, shouts the call to prayers, and the faithful assemble to go through their devotions.

Some few, however, of the mountain-clans, dwelling apart with their flocks and herds, have never from their birth been taught the genuflexions. The fast of Ramzan is rigorously observed, save where the more scattered and ignorant of the tribe, do not know when the month falls. The story runs that once a Wazir from the plains going into the mountains at the end of Ramzan, took the news of its being that day the 'Id; to which one of the bystanders responded by thanking God they had so mercifully escaped the fast; for, as they were in ignorance of its being the appointed month, they could not be held answerable for the sin. Their dense ignorance and boundless superstition make them a ready prey to the tribe of charm-writers and impostors. For the mulla and akhund they have an immense regard, hardly justified by the attainments of these worthies, which are of the scantiest. Few of them are at all able to expound the law, or deliver a *khutba*. Nevertheless, all they say is, to their ignorant disciples, veritable gospel-truth. The akhund's duties are, to have charge of the mosque, to conduct prayers, to teach the children the liturgy of their faith, to officiate at marriages and funerals, and to wash corpses, for which last service he receives the clothes worn by deceased at the time of his death. He also receives a kind of tithe of harvest, and alms on various occasions of rejoicing and mourning, all of which amounts to so little that he is commonly as poor as any member of the community.

In spite of unwholesome food and infinite dirt, the healthy out-door life of the Waziris keeps them comparatively free from disease. Fever, usually for a few days only, attacks those who descend to or ascend from the plains in the annual migrations, and small-pox commits some ravages among Mas'ud, and these are almost the only diseases known amongst them. For all kinds of fever, including the hectic (*dik*) and remittent (*muharrik*) they have one cure, and that a singular one, which they call *zhun achawal* or "throwing on the skin." The skin of a newly-killed sheep is thrown, wool outside, around the sufferer, who is kept inclosed for twelve hours, when, if necessary, the process is repeated again and again until the patient either dies or recovers. The success that often rewards this rude treatment, is perhaps to be ascribed to the perspiration it induces. The cathartic seeds of the croton are also in repute as a purgative. For fever occurring at the change of season, they administer a kind of gruel in which turmeric, black pepper and *ajwa-in* (*Ptychotis ajwain*) are mixed, and which, being drunk off very hot, causes perspiration. The Mas'ud have a great dread of both small-pox and fever, and will not enter any hut where any one suffering from them is known to be lying. Such illnesses are attributed by them to the baleful shadows of fairies and *jins*, against which they guard themselves by wearing charms and amulets. For these the akhund charges them Rs 1-4-0 each, and so universal is the belief in their efficacy, that no Wazir will be found without at least one, carefully secured in leather, hung from his neck, while most are not contented without half a dozen.

Of the art of music the Wazirs are wholly ignorant, but are in-



ordinately fond of singing and dancing to an accompaniment as rude as their life and manners. Their favourite instrument is a rudely-constructed *chinkara* or kind of fiddle, called by them *sarenda*. On this are stretched three strings made from gut, and a small bow made from horse-hair does the rest. The excruciating sound of this instrument is, to a Wazir, the soul of melody. No sooner is it heard than, oblivious of all else, he runs to the spot and there stands listening with rapturous delight, or more often is impelled to dance or keep time by running round in circles and striking together the palms of his hands. This sort of amusement is by no means restricted to occasions of special festivity or rejoicing, but at any and all times is freely joined in by old and young, great and small. Besides the *sarenda*, the mountaineers have a reed-pipe, called by them *darwai*. It has five stops and gives forth a lusty sound that forthwith draws together the shepherds and herdsmen from all around, and sets them dancing. The two instruments just described may be called their national instruments and are played by the Wazirs themselves. The hand-drum (*duhl*) and clarionette (*surna*), on the other hand are only played by Mirasi, who conduct the singing and dancing at wedding festivities and the like.

The property of a man dying without son is divided among the male relations by the agency of the maliks or the akhund, in accordance with the provisions of the Muhammadan law. The women have no share whatever, and that which according to Muhammadan law should fall to them is shared among the male heirs in the proportion of their legal shares. The widow, however, is entitled to maintenance so long as she remains unmarried, and *stridhan* (called by the Wazirs, *bansai*) is respected and left to the undisturbed possession of the woman. On her death such *stridhan* passes to her children, or failing these, to her parents, who may dispose of it for their own benefit, but more commonly dispense it in charity in honour of the dead. Wills and deeds of gift are not recognised as having any validity.

The betrothal of a girl is accompanied with some peculiar observances. The first step is taken by some old and respected clansman, who asks for the girl on behalf of the parents of the young man who wants her to wife. Should the connection seem to the girl's parents a desirable one, they reply, "Bring us Rs. 60" (or from that to Rs. 100 as the case may be—called in Pashto *hiri*), "and the betrothal shall take place." The youth's father, accompanied by 8 or 10 others and taking with him one or two sheep for a feast, then repairs to the house of the girl's father. Together all eat the evening meal, and the money is thus counted out into the lap of the girl's father or guardian who, at the instance of the payer's companions, returns some small sum as Rs. 2 or Rs. 4, and keeps the rest. The sheep are then slaughtered, and this is considered to cement the covenant of betrothal, which cannot then be voided. In the morning the friends of the youth depart to their own village, and from this time whenever the husband-elect visits his betrothed's father, he brings with him a sheep which is then killed and eaten by a few friends of both parties. This custom is called *khar-tarah* (binding of an ass). On such

occasions the youth is expected to put Rs. 2 or Rs. 3 in the dish from which he has eaten, and the girl's father in return presents him with a silver ring, scarf, pair of shoes or some such thing. The friends of both parties also alternately entertain each other, until the time arrives for completing the contract of marriage. Cases of wilful breach of such a contract as that just described are rare.

Marriage among the Wazirs is only allowed where both the parties have reached the age of puberty. A day being appointed for the feast every man of the bridegroom's village who is to take part in the procession contributes a measure (about 2 seers) of wheat or Indian corn. Early on the day of the feast, three or four women and as many men on the part of the bridegroom, taking with them flour of wheat or Indian corn, a sheep or two, and the clothes of the bride, set out for the village of the bride's parents, and, arrived there, they summon all the inhabitants to join them at the meal for which they have brought the necessary materials. Later in the evening the bridegroom's procession makes its entry into the village, amid the hurly-burly of women and children who feign to assail it with sticks and stones, and eats the food already prepared by those of the same party who have preceded. The whole night is then spent in noisy rejoicings (*mandarah*). No sort of sleeping-accommodation is provided for any, and the only provision made for the comfort of the guests even in winter is by kindling enormous fires. Next morning each member of the bridegroom's procession is supplied with a handful of food by the bride's relatives, and all being thus dismissed, return to their own village, taking in their midst the bride who is mounted on a horse or an ox. The bridegroom remains behind two or three days to console the bride's parents for their loss. When he returns to his own village, the *akhund* is summoned to read the marriage-service, for which he receives a fee of Re. 1 or less. Some ten or twenty days afterwards, the bride returns to her parents' house for two weeks, at the end of which she is again sent to her husband, under the escort of such near relative or friend as he may depute, and bearing presents from her parents. This custom is known as *sar-wer*. The presents vary with the means of the parents, and may be as much bread and cooked food as a man can carry on his head, or several sheep, or an ox, or cow, all of which are, by the bridegroom, distributed amongst the men of his village by way of feast.

The woman's duties are heavy and unintermitting. Not only is she charged with the ordinary household duties of grinding corn, fetching water, &c., but it is also her work to gather up the wheat as it is cut and carry it to the threshing-floor, to tend the young lambs, fetch grass and firewood, and make the woollen cloth for the men's garments. On the march, too, it is her customary service to fetch skins of water, load beasts of burden, and carry on her head or back all the household utensils. Spite of her industrious and valuable labour, she is so lightly regarded that retaliation for the murder of a woman is not considered obligatory.

The customs as to mourning the dead differ only in one or two respects from those common amongst the Afghans. When any one dies, it is usual for the family or family-group of which deceased was a member, after disposing of the corpse in burial, to eat bread in the houses of the other families. This custom is called by them *Shal-gari*. When the means of the deceased's family permit, alms are given and a sheep or goat slaughtered and distributed through the village. When friends come from a distance to take part in the mourning for one dead, or to offer condolence, they bring with them a sheep or the means of buying one, and invite their hosts to join them at meat.

Plunder is with the Wazirs more than a propensity ; it reaches the dignity of a principle. It is upon their dexterity and bravery in this kind of enterprise that they specially pride themselves. If degree there be among them, perhaps the Mas'ud may be allowed the palm. The chief foray-ground is the Gomal pass, but the property of all neighbouring tribes, and especially of the subjects of the British Government, is lawful prize. The curious thing is that the stolen goods of the subjects of a Christian Government should be so highly regarded and invested, in the popular belief with such remarkable virtues that the Wazirs make it a point, wherever possible to have their winding-sheet made of such stolen cloth. Every clan has a few bold and practised robbers, called *payawari* (braves) who are in communication with each other, and when through a spy, or otherwise, information is received of the approach of a caravan, or wandering herds and flocks, or of the accessibility of any tempting prize, these *payawari* get together a band of such number as the enterprise may require. When such band consists of less than ten men who start under cover of night, they are called *ghlah* (thieves) ; if the band numbers more than ten but less than one hundred, it is called a *ghadi* ; if more than one and less than two hundred, it is a *tarak*, and if more than 200, a *lashkar*. In the three last cases horsemen are commonly associated, and the expedition is called a *takht*. Such marauding parties are commonly headed by a noted *payawarai*. When the enterprise is directed against some place within the British territories, the following order of procedure is usually observed. When the band reaches the British boundary, such of them as are considered less suited for the more desperate work, are left in charge of the superfluous clothing, and equipments of the rest. These are called *tsarbani*. The others, arrived at the place of the proposed robbery, are divided by their leader into two parties, of which one has to make a way into the house or other building and bring out the booty, while the other keeps watch outside to warn the first of danger, and prevent the escape of any one who might give an alarm. These watchers are armed with dagger and sword, and sometime also gun and pistols, and carry in their hands round stones. Should the owner or any one concerned attempt to raise the alarm or lay hands on the marauders, the watchers throw these stones at him, and, provided the robbers emerge in safety, and make good their escape, attempt no further harm. But if any of them are in danger of capture, there is no scruple about laying murderous hands on the disturbers. Occasionally murder is committed out of pure wantonness, but more usually

the proceeding is as described. The prize secured, all possible haste is made to reach the mountains. On the boundary, the booty is transferred to the waiting *tsarbani*, who hasten forward with it into the heart of the mountains beyond all reach of pursuit, while the active perpetrators refresh themselves with bread prepared in readiness for their arrival, and afterwards, wearied with their exertions and hard marching, dispose themselves for a long sleep, during which one of their number keeps watch and ward against possible pursuit. The prize is divided into a number of shares (*dadi*) according to circumstances, and of these, each robber who entered the premises, made an opening by which admission is gained, or drove out cattle, receives two; the leader also receives two or more; those remaining outside receive one each, and the *tsarbani* one-fourth of a share each (*kaudagi*). But besides this, regard is had in the distribution to the weapons carried by each, one share each being allowed for sword, gun and pistol, and half a share for shield, provided these are really the property of the bearer and not merely borrowed for the occasion. Probably this consideration, aided by the ambition that animates every Wazir of earning the title of *payawarai* is why most of them have so many weapons. The property stolen on such enterprises commonly consists either of cattle, or of clothes and household utensils. The latter are disposed of amongst the Wazirs themselves. The cattle are sold either to the Sulimankhel or other Ghalzai, to the Tori of Khost, or to certain Mians of the Khatak country, all of whom are usually on close terms with the robber-leaders.

A very important and characteristic phase of Waziri life is the annual march to and from the plains. Most of the clans of the Utmanzai and Ahmadzai leave the plains in April or May for the cooler latitudes of the Koh-i-Suleiman, of Shawal, Wana, Birmil, &c., and at the beginning of the cold weather, that is, in October or November, again descend to the foot of the mountains. Most of the clans that frequent the Banu district have land both above and below. The toil and labour of these annual migrations are far greater than can readily be imagined, and a very heavy share of the common burthen falls upon the women. It is no uncommon thing to see a woman bearing on her back a skin (*masak*) of water, and on her head her infant, while she also carries on her shoulder a javelin or short wooden spear. Thus burdened, she will contrive to drive before her a flock of sheep, and ever and anon give breast to her crying child. The men, laden with their arms, and also carrying bags filled with flour for the journey's food, drive the flocks and herds. A Wazir lad of five or six years of age, barefooted on strong ground, bareheaded under a firm sun, may be seen in charge of a herd of camels, and if in his headlong rushes after the unruly beasts, a thorn runs into his foot, without a moment's hesitation or cry of pain, he drags it out, and recommences his toilsome efforts. The day's march is begun before sunrise, and when, about 10 or 11 A. M., six *kos* have been made, a halt is called, and for the rest of the day the herds are allowed to rest and graze. The morning meal is eaten before starting, and the evening one at the halting-ground, and in either case it consists of dry bread of

wheat or of Indian corn. Where there is any difficulty about obtaining fuel, the flour is swallowed dry. The hardship of the march is fearfully increased by the intolerable glare of a scorching sun, from which the only shelter hoped for, even at the end of the march, is the chance shade of a tree or rock. The *kezhdî* or black tents, whose appearance on the mountains commonly indicates the Wazir habitat, are of two kinds, that used for the cold weather being somewhat larger than that for the warm season, and supported by two poles. They are made from goat's hair, and have a value of from Rs. 8 to Rs. 20 each. In the small area of such a tent, at the most about four yards square, all the members of the household, of all ages and both sexes, sleep together on the ground. When, however, a newly-married couple are included, a quasi-privacy is secured by raising a rude barrier of a few articles of household use so as to separate them from the rest of the family. Small as is the available space, the owners of such tents contrive in the cold weather to find room inside for some of their cattle as well as for themselves.

Disputes about land are rare among the Wazirs, since every man's share is well-known both to himself and others. They sometimes arise, however, in relation to lands long mortgaged, and which the self-styled mortgager or his heir desires to redeem. In such a case the claimant must produce evidence before the maliks, and should he fail, the defendant is called upon to show title, or to make oath on the Kuran that he has not known the land to be claimant's or his ancestor's, nor did his own father, when dying, admit that the land was mortgaged to him. The claim can then no longer be sustained. Should the difference be as to the amount of mortgage-money, the matter is decided upon the oath of the mortgagee which is final. In disputes as to debt, the claimant has the option of either himself swearing to the fact and the amount of indebtedness, or administering the oath to the defendant. Rarely is a false oath made under any of these circumstances, for the presence of the malik and of the fellow-clansmen of the parties, makes them ashamed and afraid of swearing on the Holy Book.

When any two men or family-groups or septs have a quarrel that threatens to involve blood-shed, the maliks and leading men of the community call upon the disputants either to settle the matter privately, or to submit it for arbitration to the village-assembly (*jirga*) sitting as arbitrators. If the disputants agree to this, each chooses a fixed number of maliks or other prominent men of his own or other clans. These, with the parties and their supporters, meet together, and the parties are expected to slaughter and serve up a sheep to the arbitrators and the general public. During the hearing of the case, all expenses of arbitrators are at the charge of the parties, and as the arbitrators will be satisfied with none but the very best fare known to Waziri gastronomy, these expenses are often made to mount up to so extravagant a sum as Rs. 200 or Rs. 300. Not only must all the friends and partisans of the disputants, who on such occasions muster with eager zeal to support their friends, be entertained, but all those of the tribe who hear of the arbitration, hasten up from far and wide to enjoy the fun and live at free-

quarters. Nor dare the parties decline this heavy charge, lest their names should be light among their own people. Often the award of the arbitrators is purposely delayed, in order that all this eating may be prolonged, but where no possible pretext for further delay is to be found, the parties and their witnesses are at length heard in general conclave. After this the personal influence of the arbitrators is brought to bear upon the parties, in order to bring about an equitable arrangement by mutual consent. If this fail, the arbitrators, in consultation with an akhund, give a decision in terms of the Muhamadan Law, or in accordance with Wazir custom, and announce the same in full assembly which is then dissolved. Should either party be dissatisfied with the decision thus given, he may refer the matter for re-consideration to another body of arbitrators, but the dread of incurring great additional expense commonly prevents this. If one disputant refuses to give effect to a final decision of the arbitrators, the other is justified in asserting his rights either by lifting or destroying the cattle of the recusant, or injuring him in regard to any of his property. Should he be too weak to adopt this high-handed procedure, he may put himself and his quarrel into the hands of some powerful person or clan, whose client (*hamsaya*) he makes himself in the manner already described. The patron then makes the case his own, warns the other party against disposing of the matter in dispute, or otherwise comporting himself to the injury of the client, and calls upon him to submit to an adjustment of the dispute in some recognised way. This course usually meets with success, but should the recusant still continue obstinate, hostilities and reprisals may follow, any injury to the client (*hamsaya*) being considered as done to the patron, and giving him against the doer the same rights that he would have against a plunderer. Of course in the last resort, the ultimate decision will depend upon the strength of the hostile forces, but the utmost endeavours are always used to prevent matters reaching this pass. Arbitration and all settlement of internal disputes is especially the work of the hot weather, when, in the coolness and leisure of the mountain-resorts, no pressing interest demands attention. Three sections of the Utmanzai tribe, viz., the Mamiyatkhel, the Torikhel sept of the Madikhel, and the Pipali (Kabulkhel), also called in Pushto "*dre-laghri*" or "*dre-naghri*" are called *Satar Wazirs*, and have peculiar privileges and powers in connection with the settlement of disputes. If any man of these three clans should happen to appear when any strife is waging, or when the arbitrators chosen as above are unable to come to a final decision, or if any matter in dispute is referred to him, his dictum is absolutely final. The reason given for this is that the ancestor of these three clans, took a prominent part in establishing the Waziri customary law, and these are therefore considered its peculiar exponents.

Though in the choice of malik among the Wazirs, some regard is had to descent, this is not the determining consideration, and in fact any man possessing the necessary qualifications may aspire to the dignity. Such an aspirant must be hospitable to strangers, intelligent, able to speak with fluency and weight in the tribal

councils, of upright character and strong good sense. A man, possessing these qualities in an eminent degree, will obtain the confidence of his fellows, and be made malik or leader of his clan or sept, and those of the family of the previous malik will submit to his authority. Such changes are attended with less ill-feeling than elsewhere, because there is no pay nor special privilege attached to the office, a fact significant of the thoroughly democratic constitution of the Wazir clans. Even in the tribal council, no particular weight or value attaches to the malik's opinions or utterances beyond that which his personal character may carry. In his own clan or sept, except he be chosen to arbitrate together with others, he commonly declines interference in the disputes of his fellows from fear of incurring the ill-will of one of the parties. His principal function is to make known and carry into effect in his own sept any arrangement determined upon in tribal conclave. With warlike operations he has no special concern. The conduct of these devolves upon the Satar Amir and the *Tsalmeshtagan*. In short, the sole privilege in the nature of a material advantage enjoyed by the Wazir malik is that, wherever he is guest, a sheep is usually slaughtered for his entertainment. At present Najib Khan son of Sohan Khan is chief malik of the Ahmadzai and Adam Khan of the Utmanzai. The maliks of subdivisions and clans are given in the detailed statement.

When hostilities with another tribe are determined upon, the maliks of all clans meet together to consult as to the time and manner of the expedition. Usually hostile operations are carried on in spring (March or April), or autumn (October or November.) At the time appointed every malik repairs with his clan to the place agreed upon, and on such an occasion every adult male is bound to present himself. After the repetition of the usual religious formula invoking a blessing (*dua-e-khair*), some Saiyad or other man of devout life and character, places three stones one upon another so as to form a heap. He then cries out, "May the falling down of this heap be against that man who shall baffle or stand aloof from this decision." The whole assembled multitude repeats the same formula which is understood as a fearful imprecation involving in utter ruin him who may incur it. The Saiyad then strikes the heap with his hand so as to make it fall. The same proceeding is followed on other occasions of importance, and so great is the dread thus inspired, that rarely indeed, is any one found to fail in the required obedience and duty. The armed host marches to the sound of the drum, and presents a singular enough appearance. Each man carries a leather-bag containing meal enough for 8 or 10 days. On his shoulder is a matchlock, and he carries his sword and shield carefully wrapped up in old rags. The general direction of warlike operations, the place of each clan in battle and, subject to the confirmation of the other maliks, all questions of peace and war are determined by two chief maliks (Satar malik) appointed by all the rest. At present Adam Khan (Madakhel) is chief malik

of the Utmanzai, and Najib Khan, son of Sohan Khan (Spirkai) of the Ahmadzai. Besides these, an officer called the chief Amir (Satar Amir) is appointed, who has under him a number of subordinate officers called *Kam-Amir* or *Tsalweshta*, and having each under his command from 20 to 100 men. The duties of the Satar Amir are: (1), to break up the clans into companies whenever this movement, which is thought to stimulate the men to greater effort by bringing into play the feeling of emulation, is directed by the chief maliks; (2), to guard the camp and field; (3), to depute one of his subordinate Amirs with his company (*mahsal* or *tsalwesht*) to compel the presence of any malingerer. Such messengers have immense power. The truant has to pay, by way of fine, one ox or two sheep which they eat, and must also furnish all other necessaries they may require. On his failing to pay this fine, or persisting in his refusal to join the army, his house may be plundered and burnt, and should he resist, he may be killed without any blame attaching to the *tsalweshti*. The Satar Amir is however bound to see that his subordinates do not abuse their powers. When in the autumn of 1863, the Ahmadzai and Utmanzai clans combined against the Pai Khel of Daur, several of the prominent maliks came down to the plains seeking for active assistance from the English Government, and permission to apply the usual coercion to those of their tribe who were then settled within the British boundaries. Both applications were refused.

As compared with other Afghans, there is a surprising general concord among the Wazir clans, a fact for which no other reason is to be assigned than the existence amongst them of the customary law already explained. In the nature of things, however, it must occasionally happen among men so little accustomed to control their passions, that some cause of discord will arise and blood be shed. Thus the Mamiyatkhel and Brahamkhel (both Utmanzai) have a long-standing and bitter feud. The Torikhel and 'Abdalikhel (Bahlolzai Mas'ud) have also an old feud, said to be of prior date to the establishment of the Wazir custom, regarding some land called Zarmak. Although there are at present no active hostilities between these clans, their hearts are not right, and they regard each other with a jealous eye of ill-will. In the present year the Bakakhel and Mamiyatkhel (Utmanzai) have come to blows and bloodshed on a quarrel concerning a woman. A quarrel has also sprung up between the Spirikai (Ahmadzai) and Mas'ud respecting some plundering of each other's cattle and flocks.

With the tribes surrounding them on all four sides, the Wazirs are at enmity, though they usually manage to have in each of the hostile tribes a party favourable to their interests. In past times there have been many battles between the Utmanzai and the Ahmadzai on the one hand and the Banuchi on the other, in the attempt made to wrest their land from the Banuchi. The Mas'ud, who expelled from their lands the Baitani and Urmar, have in conse-



quence incurred their unrelenting hatred, and have also had several collisions with the Merikhel (Khatak). With the Lohani (Marwat) the Wazirs have a long-standing feud, and it was in pursuance of this feud, and also at the instance of a faction among the Marwati themselves, that, 21 years since, Sohan Khan, chief malik of the Abmadzai, with a force of 6,000 men, fell upon the Begukhel and Sikandarkhel clans at Laki. He was, however, signally defeated by a small band under Hasan Khan (Khaisur), and lost about 100 in killed and wounded, a loss which would have been much greater had the Marwati pursued the routed host. At present, as the Marwati are under the ægis of the British Government, there are no active hostilities between the two. With the Ghalzai, the Tori of Kurram, the Kharoti, the Daur and the Miyakhel, encounters take place almost every year. In the autumn of 1863, the clans of the Utmanzai and Ahmadzai combined to attack the Paikhel, a clan located on the banks of the Tochi in the western part of Daur, about 30 miles from Banu. For three years before, there had been bad blood between the two parties, arising from the persistence of the Paikhel in harassing the flocks and herds of the Wazirs on their passage through the Paikhel country, to and from Shawal, in the spring and autumn of each year. The Paikhel village of Tandi was beleaguered, but, in spite of the disparity of numbers, the besiegers, being as ten to one, held out for four months, during which so carefully did the Wazirs conduct operations, that only nine men on both sides were killed. At length the Tandi men, scared by the bursting of a mine, of which the Wazirs had dug several, and despairing of help from their kinsmen of allied clans, gave up the village, on condition of being allowed to retire unhurt. The victors imposed an indemnity of Rs. 3,000, dismantled the village, and built a new one, in which they settled 400 men of various clans of their own blood. Of late the Wazirs have begun to stir up strife with some clans of the Kakar, who, in summer, bring up their flocks to graze in the adjoining lands, and there are indications that the Wazirs, proud of their strength and impregnable position, will not fear to exasperate these into deadly enemies. But numerous as are the enemies of the Wazirs, none dare venture to attack him in his own boundaries, while all are themselves in constant dread of an attack.

The relations of the Wazirs with the rulers of India, past and present, demand a few words. As they have always been nomadic and have, besides, inhabited an almost inaccessible country, the Wazirs have but seldom come into contact with the power of the kings of India, and hence their boast that never have they been under the yoke of a sovereign ruler. On two occasions, however, they are said to have engaged the armies of Bahadur Shah, son of Aurangzeb. When the Sikhs over-ran Banu, the Wazirs made themselves hated and feared, by prowling about the rear of the force, and constantly murdering stragglers and camp-followers. Even the strong sway of the English is only in any degree acknowledged by those who, in the cold weather, come down to the Banu plain, where they have, either by conquest or Government grant, gained a title to some land. The greater part of the tribe

still roams free as ever over its own mountains. With those who are settled in the plain, the relations of the English have been simple and satisfactory. When in 1847 Sir Herbert Edwardes came to Banu with General Van Cortlandt, and ordered a summary settlement of revenue for the district, the Wazirs, under Sohan Khan, objected on the ground that, from the beginning of things, they had never yet paid tribute to any king. To this Sir Herbert replied by a Persian proclamation,\* in which he reminded them that they were still at liberty in their native wilds, whither they could if they wished retire, but that if they continued to hold land in the plain, they would assuredly have to pay revenue like all others. At the same time he offered, on condition of such payment, to confirm them in the possession of all land which they had bought, which they had held by any other title for more than five years, and which they had acquired within five years, provided its possession had not been contested by the Banuchi. By the terms of the same document, the *thal* land, described as bounded on the east by the cultivated lands of the Khatak known as Latamar, Kamar, Nasrati and Sawad, on the south by the pass of Tang, on the west by Marhankhel, the passes of Kurram and the tappas of the Surani, and on the north by a line drawn to the last-named from the point where the river Kurram emerges from the mountains into the plains of Banu, is made over to the Wazirs for grazing, on payment of an annual tribute of 250 sheep, and of a sixth part of the produce of any cultivated area. It is further provided that on the Wazirs' annual descent to Banu, each malik shall present himself to the officer in charge, and make a statement of the number of his clan or sept. Sohan Khan is appointed to act as agent between the Government and the Wazirs, who are warned that all feuds between themselves and the Banuchi must now cease, and that any one aggrieved must seek redress from the appointed officer. This policy caused much excitement, but after much discussion, it was accepted in full conclave, and such irrigated land as was found in possession of the Wazirs was charged with the full rate for that kind of land. Since then special consideration has been shown to the Wazirs, and their assessment much lightened, so that, with the exception of the Bakakhel, who have been excluded from the benefit, and who still pay one-sixth of all their produce, the Wazirs do not consider themselves heavily taxed, and the revenue is collected without difficulty.

Very different have been the relations of the English government with the hill-clans. To a hill Wazir, plundering and thieving are a glory and a delight, are as the breath of his life, and unless he receives black-mail, he is a sore affliction to all those who have the misfortune to be his neighbours. As the Wazir country is for 140 miles continuous with the British boundary, it was evidently good policy to bring about and preserve good relations with these restless neighbours, and the officers of Government have spared no efforts to effect this. But in spite of all that could be done, certain clans of the Ahmadzai

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\* Given in the original *in extenso*.

and Utmanzai, and the whole of the Mas'ud, were by no means to be restrained from the indulgence of long-cherished habits, and were continually disturbing the tranquillity of the frontier by more or less serious raids. The consequent insecurity at length reached such a pitch, that within five miles of the frontier, neither traveller nor caravan were safe without a strong escort. The Wazir mind had conceived the idea, that by this persistence in troubling the frontier and making themselves an intolerable nuisance, the Government would at last be forced to bribe them heavily to good conduct. Strong in the belief that in the recesses of their wild mountains they were secure from all hostile visitation, they found it impossible to conceive that a foreign power might be wishful to conciliate them, and yet, well able, on occasion, to chastise them into good behaviour. Fixed in this opinion, they made the frontier the scene of constant strife and blood-shed. Occasionally they attacked the military outposts, and once even showed an intention to make a descent upon Banu itself. As for the subject villages near the frontier, they were continually menaced, and from time to time, as a favourable opportunity presented, attacked and plundered. On the roads and in the fields, travellers and peaceable subjects of the Government were remorselessly robbed and murdered. At the end of 1852 when, for now three years every effort to bring about a better state of things had been exhausted, with the sole result of bringing contumely and insult upon the Government, General (then Captain) John Nicholson obtained the sanction of Government to an attack on the Umarzai clan of the Ahmadzai. This clan, after committing an outrage of a more than usually atrocious character, had left the *thal* and betaken itself to its mountain-fastnesses in the northern part of the Banu boundary. The attack was completely successful. They were surprised by a secret march, and lost several men; in addition to which several of their encampments were burned, and almost all their cattle, then grazing in Government territory, secured. Not only were the Umarzai humbled and taught a lesson, that has sufficed to keep them quiet ever since, but the whole of the Ahmadzai were, by this example, brought to a more reasonable frame of mind. Afterwards the Kabulkhel were three times chastised. First in 1855, when the object, Government had in view was gained. Secondly in 1856, when the refractory clan suddenly found itself surrounded on all sides by troops who had surprised it by a night-march, and, finding resistance hopeless, gave up the fugitive murderers they had been sheltering. Thirdly in 1859, when relying upon the strength of their position and their state of preparedness, they refused to give up the murderers of Capt. Meham, and engaged the troops sent to enforce obedience. Here, too, they suffered a signal defeat, lost a quantity of sheep and cattle, had their camp burnt, and at last gave up the criminals whom they had protected from justice. But with the Mas'ud tribe it has been necessary to take more decided and drastic measures. This tribe has ever been the most arrogant and violent of the three, and its ravages and insolence have passed all bounds of endurance. Confident of their security from pursuit or punishment, they hesitated at no excess, and

hardly allowed a month to pass without some atrocious crime committed in British territory. In March 1855, they surrounded and cut to pieces a native officer and twelve troopers who, in pursuit of some marauders, had entered within their mountains. In November of the same year, they collected to the number of about 3,000 in the pass near Tank, in order to attack and plunder that town, and were barely prevented from doing so by the arrival of troops, who had made a forced march of 50 miles. Both in 1855 and 1857, sanction was given to an expedition against them, but more important affairs caused the intention to be postponed. Rendered hardier by their continued immunity, and more than ever convinced that their defiant attitude inspired the Government with dread, they again assembled in the plain in March 1860, and to the number of 4,000, prepared to attack Tank. Happily there chanced to be some troopers in the posts not far distant, and 195 of these were able to reach the spot before the town had been plundered. This handful of horsemen scattered the disorderly host in utter rout and confusion, and one hundred corpses remained on the field to attest the completeness of their defeat. The loss of the attacking force was small in men, but rather heavy in horses. The misdoings of this tribe had, it was felt, now reached a point at which they could no longer be safely disregarded, and orders were given for an expedition into the heart of their country, with a view at once of inflicting chastisement for the past and obtaining guarantees for the future. The force destined for the expedition was put under the command of Brigadier General Chamberlain. But, before the final start of the invading force, a halt of some days was made at Tank, in order that a proclamation might be issued, setting forth the causes and purpose of the expedition, fixing a certain date within which the Mas'ud chieftains were to come in and make answer to, or amends, for the offences charged against them, and warning them that if they failed to comply with these conditions, they would be treated as enemies. On the 16th April, no answer having been received, General Chamberlain crossed the border with 5,100 troops, and entered the Tank pass called Zam. Once fairly among the mountains, the force was made into two divisions, of which the larger one, with the mountain artillery, accompanied the General, while the other, nearly 2,000 strong, was left under the command of Col. Lumsden at Polosia, four miles beyond Chandala. General Chamberlain's division marched through much of the enemy's country, destroying villages and laying waste cultivation without discovering a foe. Colonel Lumsden's detachment, however, was on the morning of the 23rd April surprised at Polosia by 3,000 Wazirs, who had been lying in ambush against them. Of these some 500 determined men forced their way into the midst of the camp, and, laid about them with desperate energy. Some confusion and disorder was at first caused by the suddenness of the attack, but the Guides and Goorkhas quickly formed, drove out the enemy, and, in a pursuit of some miles, inflicted upon them severe loss. Both divisions having re-united, the whole force marched forward without encountering further opposition, until the 4th May, when the passage through the rugged defile

of Barera was barred by a force of 7,000 Mas'ud, distributed through the pass itself, and on the mountains on either side. In the engagement that ensued, the enemy was soon made to yield ground, and finally to take to flight. It has since been learnt that on this occasion the Mas'ud were divided into three bands, the Shamankhel clan being told off to hold the pass itself, the Bahlolzai posted in the mountains to the north, and the Potiyakhel ('Alizai) in the mountains to the south. The Shamankhel now boast that they only gave way when both the bands holding the heights had fled. This was the last time the Mas'ud attempted to make a stand before the advancing army. On the 5th May, the troops made a march of 15 miles to Kaniguram, a town of note in that country, chiefly peopled by Urmur and Saiyads. At the intercession of the inhabitants, this town was exempted from plunder or other harm, on payment of a stipulated sum of money. After a few days' halt, the force moved to the northwards, and on the 11th May, reached Makin, a town of the Mas'ud of some importance for its iron-works, and inhabited by the 'Abdali and other clans of substance. A second proclamation calling upon the Mas'ud to come in and sue for peace having produced no result, this place was plundered. The force then marched towards Banu, destroying the enemy's crops and capturing his cattle on their way, and so, passing through the country of the Utmanzai Wazirs, on the 18th May, marched over the Khaisur pass into British territory. As far as the pass, a few Waziri horsemen hung upon the flanks, and harassed the rear of the force, but no serious attempt at a stand was anywhere made. This expedition convinced the mountain-tribes that they could not count upon the security of their wild strongholds against the anger of the British Government. Moreover, the fact that almost every part of their country had been seen and mapped out for future need, humiliated and disquieted them. Their maliks have since admitted to the author that they lost 280 men killed, and many more wounded. Of the killed, 105 fell at Tank, 36 in the Barera pass, and the rest at Polosia. Of maliks and chief men they lost Jangi Khan (Salamikhel), Lal Khan (Shahabikhel), Shahi Mirat (Haibatkhel) and others. They have also said that the roar of artillery struck terror into their hearts, but their losses were chiefly due to the rifle. In spite of their losses and alarm, in spite too of the blockade of their frontier-line and the severe pressure of want, they refused, for a whole year, to sue for peace, until at last they found themselves forced to give way and submit themselves. Under the direction of Government, a separate treaty was made by Captain Munro, then Deputy Commissioner of Banu, with each of the three great clans, the 'Alizai, the Bahlolzai and the Shawankhel. The following is a translation of the covenant then made with the 'Alizai.

“Covenant of peace. We 'Umr Khan, son of Jangi Khan” (and 18 others, names given in original), “all being maliks now present of the 'Alizai clan of the Mas'ud Waziri, do hereby declare our sincere desire for peace on the conditions and in manner following :—

"1. We are come of our own accord and will to faithfully observe the agreement herein entered into.

"2. If hereafter any one of our clan should be guilty of any lawless act in the territory of Government, let us ('Alizai) be held responsible for the same to Government, which may withhold from us our flocks, or otherwise enforce the payments, &c., hereinafter agreed upon.

"3. Should any one of the Bahlolzai or Shamankhel have been guilty of such an act, we will in nowise grant him protection or asylum, nor permit any stolen property to remain among us.

"4. We will not afford shelter to any subject of Government flying from justice, nor suffer any stolen property so brought to remain among us. Especially will we not grant asylum to Khwaja Hawas, Mamrez, and Din Diyar, the murderers of Captain Mehan.

"5. We personally pledge ourselves that no outrage on a large scale, as a foray of armed men, shall take place in Government territories, so far as concerns our clan, but cannot engage that no single case of theft or violence may not occasionally happen. In such cases we agree that Government may levy penalties to the following amounts by distraint of our flocks, &c., for murder, Rs. 600 ; for grievous hurt or wounds entailing loss or uselessness of a limb, Rs. 200 ; for less serious wounds according to their extent ; for incendiarism, &c., according to the amount of damage done.

"6. As evidence of the sincerity of our intention, we will leave two hostages, men of approved position, one with family and the other without, to remain in the hands of Government for a year. If, during that time, there shall be no outrage on our part, the hostages shall then be released ; if any mischief shall have been done by any of us, and amends not have been made to the sufferer, then Government may release or not the hostages as it will.

"This document is intended as an application for peace. May it meet with the acceptance of Government."

(Here follow the signatures of the maliks, and the endorsement of the Deputy Commissioner and others, setting forth that the petition has been presented by the within-named, each of whom asserts it to represent justly what he desires.)

A precisely similar engagement was entered into by the Shamankhel, represented by Pirzab Khan and 18 other maliks, and also by the

Bahlolzai, represented by Taj Muhamad and 22 others. In accordance with the terms of the above engagements, six hostages, sons or brothers of maliks, were made over to the keeping of Government, at whose orders three were detained in Banu, and three in Tank. During the time of their detention, Rs. 12 a month were allowed to each single man and Rs. 18 to each married man. Before the lapse of a year, however, the Shangi (Bahlolzai), at the incitement of Malik Nabi, who, at the date of the agreements was away from home, but about this time returned from Kabul, resumed its evil ways, and several robberies, as well as the murder of five grass-cutters of the 3rd Punjab Cavalry, and a Tank shepherd were traced to them, while there was more than a suspicion that some men of the Potiyakhel ('Alizai) were also concerned in these outrages. Accordingly orders were given that, while all men of other non-offending clans should be exempted from all interference, all men of the Bahlolzai and 'Alizai should be detained wherever found. Finally, a fine of Rs. 4,500 was realised from the flocks, &c., of the offending clans, a measure which, though in strict accordance with the agreement, gave rise to strong dissatisfaction on the part of those who conceived themselves free from blame. The hostages were released after two years. Since that time, although outrages on a large scale are rare, cattle-lifting and other forms of robbery are common enough, and the remedy mentioned in the agreement already given, viz., seizure of the flocks and herds has often to be applied. Much as they chafe under the application of this measure, the Mas'ud are not in a position to resist it by open force.

The following is a Statement shewing the number of persons of each of the larger branches, the places of their residence and the names of their Maliks, and with this the account of the branch concludes :—

S T A T E M E N T.

*I.—Detail of the Utmanzai tribe.*

No.	Names of well-known branches.		Number of persons able to bear arms.	Names of Maliks.	Places of residence.	Occupations.
	Upper branches.	Lower branches.				
1	...	Mumitkhel, Mahmudkhel	3,500	...	Hasankhel at Ketu, Dozaikhel at the head of the Khesorah pass and other places	Cultivation and selling salt; Barakkhel living on hire of beasts.
2	...	Manzarkhel, Mantsarkhel	600	Balal, Kamar-din	Different places	Cultivation and rearing sheep.
3	...	Madkhel, Madakhel	2,500	Adam Khan, Miakhel	Gor hill above Sardaur	Ditto.
4	...	Torikhel	3,000	Aighar, Katti Mir Husen <i>alias</i> Takh, <i>amaldar</i> of Akhund, &c.	Shératilah, Khesorah pass	Cultivation and dealing in timber. Zararni and Rasulkhel, robbers.
5	...	Kabulkhel...	3,200	Malk din, Rahmat Shah, Alam Shah, &c.	On the bank of the Kurrum river, in the hills	Cultivation and thieving.
*6	...	Malkshahi, Malkshe	400	Salib	Principally in the Ilaka of Thana Mirian, at the foot of the Gabar hill	Cultivation.
*7	...	Janikhel	1,000	Alahdad, Bakke, Razadad, Miram Shah and Karim Khan	Ditto	Ditto and selling fire-wood.
*8	Bakakhel, Bakkakhel	Sardikhel	400	Ghasam, Sardar	Warghar in the Mazbur Ilaka	Ditto.
*9	Ditto	Takhtikhel	600	Hasan Shah, Sardar, Jang-Bahadur	Ditto	Ditto.
*10	Ditto	Narmikhel	500	Hasan Khan, Karim Khan, Kattah Mir	Ditto	Ditto and thieving.
TOTAL, ...			15,700			



## II.—Detail of the Ahmadzai tribe.

No.	Names of well-known branches.		Number of persons able to bear arms.	Names of Maliks.	Places of residence.	Occupations.
	Upper branches.	Lower branches.				
*1	Sainkhel.	Hatikhel ...	1,200	Azim, Bandar, Shujah ...	Thal, in the vicinity of the Khatak borders	Cultivation.
*2	Ditto,	Sirkikhel ...	800	Lal Mir ...	Different places	Do. and thieving.
3	Ditto,	Umarzai ...	800	Landak, Begi, Khadar Khan	Thal and Gomatti ...	Cultivation and selling fire-wood.
4	Kalukhel.	Bumikhel Bamikhel ..	2,500	Karim Khan, Diwan, Isap ...	Different places	Dealing in salt and selling fire-wood. The Zalikhel clan, mostly thieving.
5	Shadikhel.	Khaniahkhel	400	Faujdar ...	Turp near Kurram ...	Selling fire-wood
6	Ditto,	Khojakhel	1,200	Mamat, Amtsan, Ishamgor, Amzan ...	Between Thal Bulandkhel. & Hangu in the Kohat District	Selling salt, and rearing sheep.
*7	Ditto,	Budinkhel ...	50	Raza Khan ...	Thal in British Territory	Cultivation.
*8	Ditto,	Bazankhel ...	800	Mir Akbar, Jafar ...	Mostly at Sadraon in the Bannu Ilaka, and some in hills ...	Cultivation and dealing in quadrupeds.
*9	Ditto,	Payindakhel, Pain-dakhel ...	200	Barahm Khan	Thal ..	Cultivation and rearing sheep.
10	Sparke.	Sadankhel ...	600	Najib, Son of Sokan ...	Thal & Sadraon	Cultivation.
11	Ditto,	Muhammadkhel ...	600	Fazal Shah, Shah Jahan, Madaman ..	Bank of Kurram, at the foot of mountain on the British Frontier	Cultivation and selling fire-wood.
12	Ditto,	Sadikhel ...	600		In the hills ...	Cultivation and thieving.
TOTAL, ..			9,750			

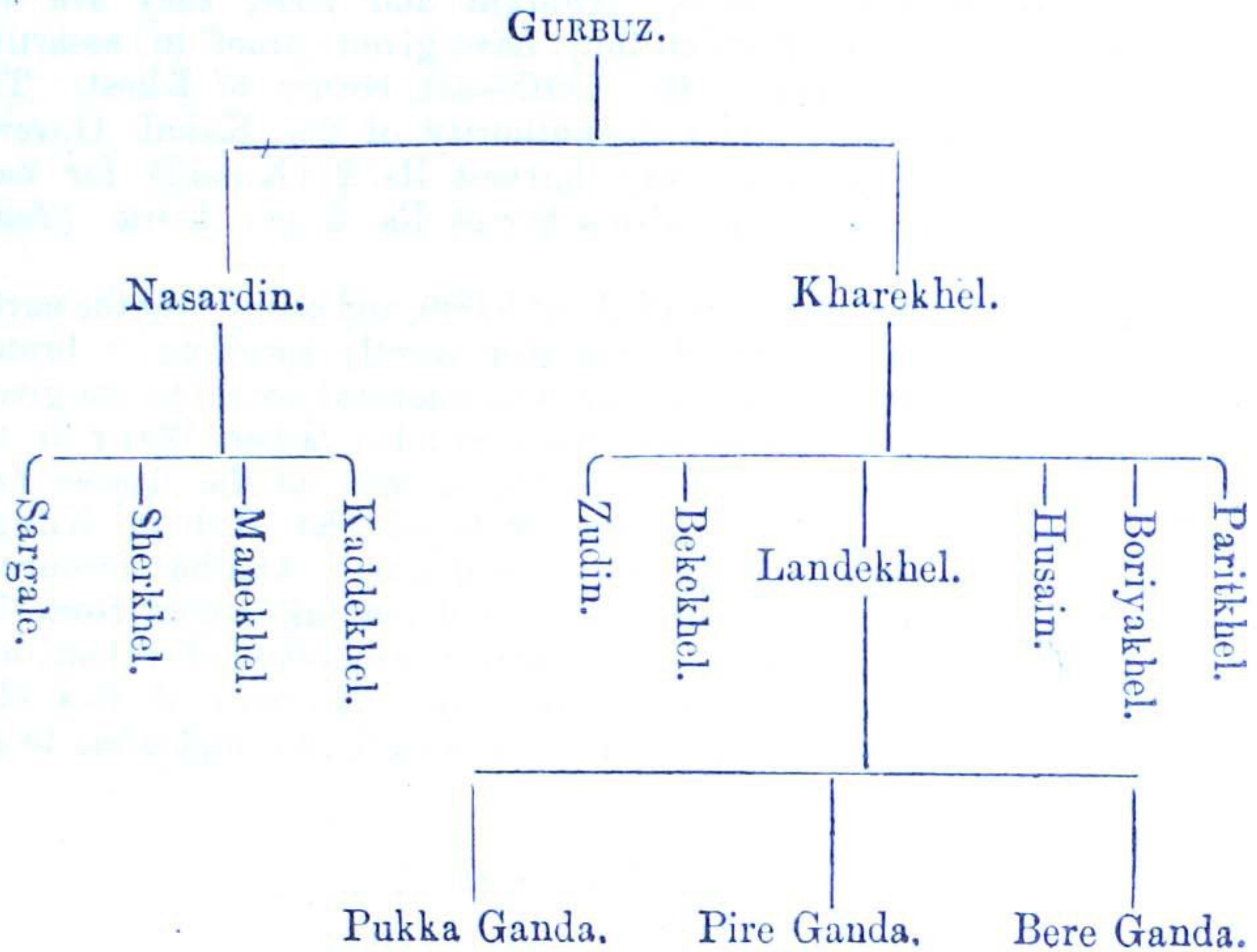
III.—Detail of the Mas'ud Waziri tribe.

No.	Names of well-known branches.		Number of persons able to bear arms.	Names of Maliks.	Places of residence.	Occupations.
	Upper branches.	Lower branches.				
1	Alizai	Potiz-khel ...	1,500	Gallan, Mehrjan Zarbuland, Mirpayao ...	Babar hills, &c.	Selling iron, thieving, little cultivation.
2	Ditto ...	Ditto ...	2,300	Umar Khan, son of Jangi Khan, Sarfaraz, Barak.	In different places within hills ...	Selling iron, weaving mats and selling fire-wood.
3	Ditto ...	Shaman-khel ...	600	Parzal, Pardal, Minadin or Muinuddin ...	Shahir and Maidan ...	Selling iron.
4	Ditto ...	Ditto ...	500	...	Different places	Ditto.
5	Ditto ...	Ditto ...	800	...	Ditto ...	Ditto.
6	Ditto ...	...	1,000	Kamardin, Mir Husen, Shodi	Ghorlama, to the east of Kani Kurram ...	Mostly selling iron.
7	Behlolzai	Haml-khel ...	2,500	Zerdast, Said...	Mostly at Makin; others at different places.	Selling iron and cultivation.
8	Ditto ...	Ditto ..	800	Akhlaz, Shawazai ...	In hills above Kani Kurram.	Selling iron and thieving.
9	Ditto ...	Ditto ...	900	Fatah Khan ...	Ditto ...	Mostly cultivation.
10	Ditto ...	Ditto ...	300	Mirpayao, son of Mashal ...	Makin ...	Cultivation.
11	Ditto ...	Nanukhel ...	1,400	Taj Muhamad, Mir Ghozal, Jhangi ...	Different places	Ditto. and thieving.
12	Ditto ...	Ditto ...	200	Shah Didar ...	Makin ...	Cultivation.
13	Ditto ...	Ditto, ..	600	Shah Murad, Durani, Bakhrat, Shiraz ...	Different places	Iron selling, cultivation and thieving.
14	Ditto ...	Ditto ...	1,200	Gul Mir	Ditto ...	Ditto.
15	Ditto ...	Ditto ...	1,200	Nabi, son of Mangi, &c. ...	Mostly in Tak pass ...	Mostly thieving.
TOTAL, ...			14,500			

N. B.—According to the foregoing estimate, the total population amounts to 39,950 of whom 15,700 belong to the Umarzai, 9,750 to the Ahmadzai, and 14,500 to the Mas'ud branches. This estimate may be accepted as approximately correct, it having been tested by reference to several Maliks. The sub-clans marked with an asterisk (\*) reside within the confines of the Bannu District in British territory, migrating to the hills beyond the border in the summer months. Thus it will be seen by reference to the tables that 6,750 persons only of this large tribe are subjects of the British Government. The entire Wazir population, including men, women and children, may be taken at about 1,00,000, and their numbers are daily increasing.

## THE GURBUZ CLAN.

TABLE OF DESCENT FROM GURBUZ, SON OF MOBARAK.



The Gurbuz clan, numbering about 1,000 armed men, chiefly shepherds and cultivators and in a few cases traders, is strictly speaking, a branch of the Wazir tribe, since Mubarik, father of its progenitor Gurbuz, was the youngest son of Khaduri, the eldest son of Wazir. They are however so distinct from the Wazirs in habitat and manners as to require distinct notice. They are said formerly to have been closely united with the Mas'ud, and to have occupied the northern part of their hills. Indeed, some of the old Wazirs still living, can remember the existence of traces of their dwellings in Shaktu and Koh-i-Babar. But their ill-advised interference with the Wargari clan of Baitani, about 200 years since, brought about their dispossession and downfall. They were, indeed, at first successful in their attack upon this clan, and took possession of the settlements on Mount Gabar from which they drove them, but in no long time they were themselves assailed and expelled by the Kajin Baitani, who inflicted on them such heavy loss as they have scarcely since recovered. The land they now occupy is in the north-east corner of the Wazir country, in the mountains east and a little south of Khost and north-west of Daur. In this mountain region, snow falls for two months of the winter, and the huts of matting in which the mountaineers live are made with sloping roofs extending three or four feet beyond the walls, so as to protect them from the snow. In dress and habits the Gurbuz are like the other Khost clans, and belong to the White Faction of that country, but in stature, build and

general physical characteristics, are like the Wazirs, with whom, though not closely associated, they claim relationship. Formerly, indeed, they observed the Waziri customary law, but have now ceased to do this. Rude, ignorant and poor, they are not wanting in warlike spirit, of which they have given proof in asserting mastery over the plain land in the south-east corner of Khost. This has brought them partially under the authority of the Kabul Government, which levies from them every harvest Rs. 2 (Kabuli) for each *jarib* of cultivated ground, and also a tax of Rs. 2 per house (*dudi*).

The Lali or Lili, numbering in all about 5,000, and occupying the north-western parts of the Koh-i-Sufed, are also strictly speaking a branch of the Wazirs, of their separation from whom several accounts are given. Their progenitor Lali is said to have lived with his father Wazir in the mountain of Shawal, when chancing to kill a man of the descendants of Shitak, and fearing the avenger of blood, he fled to Khugyani, where he married a wife and begat children. Another account is that he eloped with a woman named Leli, in defending whom from the assaults of some rude Shinwari, he performed prodigies of valour, and whose children became famous from his name. No man of this clan has been met with by the author, and it has been found impossible to get a table of their genealogy.

#### *The Daur tribe.*

(See the annexed 2 Tables of Descent.)

The Daur tribe seems to have taken up its present location among the mountains on both sides the river, Tochi, some 500 years since, when the Banuchi, descendants of Kiwai and Surani, came down from Shawal to Banu. It is not known whether any or what tribes previously held the country, nor in what relation the Daur themselves stood to the Delhi Empire before the time of Aurangzeb, whose son, Prince Bahadur Shah, on his conquest of Bauu (1696 A. D.) made Said Hussain governor of Daur, and imposed upon the tribe an annual tribute of Rs. 12,000. For a time the new governor maintained himself with some difficulty, but when the Mughal administration fell into disorder, the Daur shook off the imperial yoke. Nadir Shah (Irani) so subdued the tribe, that it continued to pay Rs. 12,000 a year revenue to the Kabul authorities up to the time of Zaman Shah (Durrani). No Kabul official was, indeed, established there, but every year or two an officer came with a detachment of troops, and under pretext of levying the revenue of Rs. 12,000, took whatever he could lay hands upon. This claim of tribute was remitted by Shah Zaman at the instance of a holy Saiyad, to whose descendants the grateful Daur now annually make a present of some portion of their produce, and from that time they have been exempted from all tribute. Being now pressed hard by the Wazirs, they are anxious to place their country and themselves under British protection, but their application to that effect has been refused. A rumour was at present amongst them that the English Government had given



permission to the Amir of Kabul to annex Daur whereupon they again begged to be admitted as subjects of the Queen, but protested against being handed over to any other power. Hence it may be seen that the justice and fairness of British rule are not unknown and unappreciated by the free tribes on the borders. These people are of middle height and average proportions, light in complexion inclining to yellow, of lazy, indolent and unwarlike disposition, fond of sensual and degrading pleasures, perfidious and ungenerous in disposition. They are much given to licentiousness and unnatural amours, being, of all the Afghans, most infamous in this last respect. In their efforts to win the regard of the object of their passion, contending rivals vie with each other in ostentatious expenditure, until ruin overtakes all, or some one is chosen in preference to the rest. In such disputes bloodshed is frequent, and not seldom a village is divided into two hostile camps. The youth thus feted gives himself the airs of a proud beauty, and stains his eyes extravagantly with *surma* or with a red pigment called *sandur*, while some carry fantastic affectation to the point of staining one eye with *surma* and the other with *sandur*. The wearing of flowers in the turban is another effeminate usage in vogue with them. In short their character is quite contemptible, and their depraved passions scarcely admit of other explanation than disorder of mind. Nor are their habits less objectionable. Their clothes, of black cotton, are filthy beyond belief, and give forth an odour that advertises the Dauri afar off. Indeed the rankness of their dress is matter of pride, for it is supposed to indicate that the odoriferous wearer can afford to indulge largely in ghee, an article in high demand for rubbing over the hands, face and dress, as well as for the ordinary purpose of food. So, too, pieces of bread saturated with ghee are kept in the pockets and bound up in the clothes. The young men shave their beards for some time after reaching the age of puberty, and some have it plucked out hair by hair, while with all it is kept closely clipped up to the age of 30 or 40 years. At the 'Id festival some of the men will shave one side of the face, and leave the other unshaven. All the men and not a few of the women are addicted to the use of opium, which, as well as cotton, they get from Banu. The men, too, indulge freely in *bhang*, (which is got in the mountains, dried and smoked in the *hukka*) and *charas*. Indeed, though they have no wine or spirits, there is hardly any narcotic intoxicant with which they do not habitually stupify themselves. However, their regularity at prayers is unimpeachable, though here too, they have, as to the details, a customary method not in accordance with the Law. The Dauri furnish no soldiers to the British frontier regiments, having neither taste nor capacity for regular military service. The number of armed men may perhaps reach 12,000, an estimate that includes the four fragmentary clans whose lineage is shown in the prefixed table. These are sundered by many and bitter dissensions, and are broken up into factions, which not even the pressure of so deadly and doughty a foe as the Wazirs can knit together in unity. Amongst themselves theft is of occasional occurrence, but rarely do they go outside their own boundaries, least of all into English territory, close though it be,

to commit robbery or mischief. Indeed, unwillingness to quit their own country is, under all circumstances, a marked feature of their character. Even of those who engage in trade, few will have travelled as far as Khost or Banu, a distance of but 30 miles. Most of them are cultivators, and display a special activity in clearing the ground of brush and jungle. Their land is all of the first quality, and produces abundance of cotton and corn, but, except lower Daur, but little sugar-cane and turmeric. Brass is found in quantities, and is exported to Banu and elsewhere. From ancient remains found at the mouth and other parts of the pass, it may be inferred that in the early days of Hindu sovereignty or during the Greek occupation, the highway to Western Afghanistan was through this valley.

### *The Tani clan.*

*(See the annexed Table of Descent.)*

This warlike and spirited clan, numbering in all some 10,000, of whom 3,000 will be fighting men, considers itself related to the Dauri, and though the Jadran accounts it descended from Kagh (Dum), it seems clear that it is an offshoot of the Karrani. The story runs that Tani had two sons, Ari from whom are descended the Aryuzai, and Mari, from whom come the Marikhel, and that Mari also adopted an infant child of one Sinaki, whose descendants are accordingly called Sinaki to this day. This clan, which is sedentary, and lives in regularly constructed houses, is chiefly located amongst, and, to a less extent, at the base of the hills, in the south-west corner of Khost. Their chief village, Dargai, said to have 500 houses and 1,000 armed men, is in the plain. Other villages are Hasarak, Gokha, Narkhai, Utman. In the well-wooded mountain to the west hunting hawks are caught. The men are tall and of a warm, fresh complexion. Their food mostly consists of wheat, barley and millet (*arzan*—*Panicum miliaceum*), with the flour of which is commonly ground up a kind of dried chesnut called *Shah balut* or, in Pashto, "*pargai*." In dress, they mostly resemble the Dauri, though some wear a long woollen garment and twisted pyjamas of striped cotton, and like them, are excessively filthy and disgusting in their persons. Nor does the resemblance cease here, but is also mainly true of manners and morals, though perhaps it is fair to concede some slight advantage on this head to the Tani. They are, indeed, no less licentious, but have more sense of Afghan honour than the Dauri. The land, the cultivation of which furnishes the occupation of most of them, is mainly dependent upon the rain. Some few trade in brass to Banu, but like the Dauri, the men of this clan are little given to straying from home. Those in the hills have large flocks of goats, and in the plains of sheep, while cattle also are numerous amongst them. This clan belongs to the White Faction of Khost, and have bitter enmity with the Isma'ilkhel and other clans of the Black Faction, against whom their high courage more than supplies any deficiency of arms. Probably not more than one-fourth of their men have fire-arms, the rest having sword and





shield only. Though fairly at accord amongst themselves, they are not quite free from internal discords. The whole clan is divided into two factions, to one of which the Sinaki and Aryuzai belong, to the other and more numerous, the Marikhel, of which the most numerous section is the Utikhel. The Marikhel is also split up into two hostile sections, called the Darinama and the Khaibikhel. At present, the first-named section has for maliks, Gul Khan and Gul Haibat, the latter, Isma'il aad Aldagal. Other maliks of the Marikhel are Khan Fakir, Sher Ahmed, Dalwaz, &c. As they are partly located in the plain, the Tani are claimed to be subject to the governor of Khost, and are nominally charged with a tribute of Rs. 1,000 a year. Of this, however, Rs. 200 is returned to the maliks, while the remainder is chiefly taken out in horse-shoes and other articles of iron, largely manufactured in the country, and especially in Gokha. Notwithstanding the consideration thus shown them, the Tani occasionally become restive, and refuse to acknowledge the authority of the Governor.

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## CHAPTER 5.

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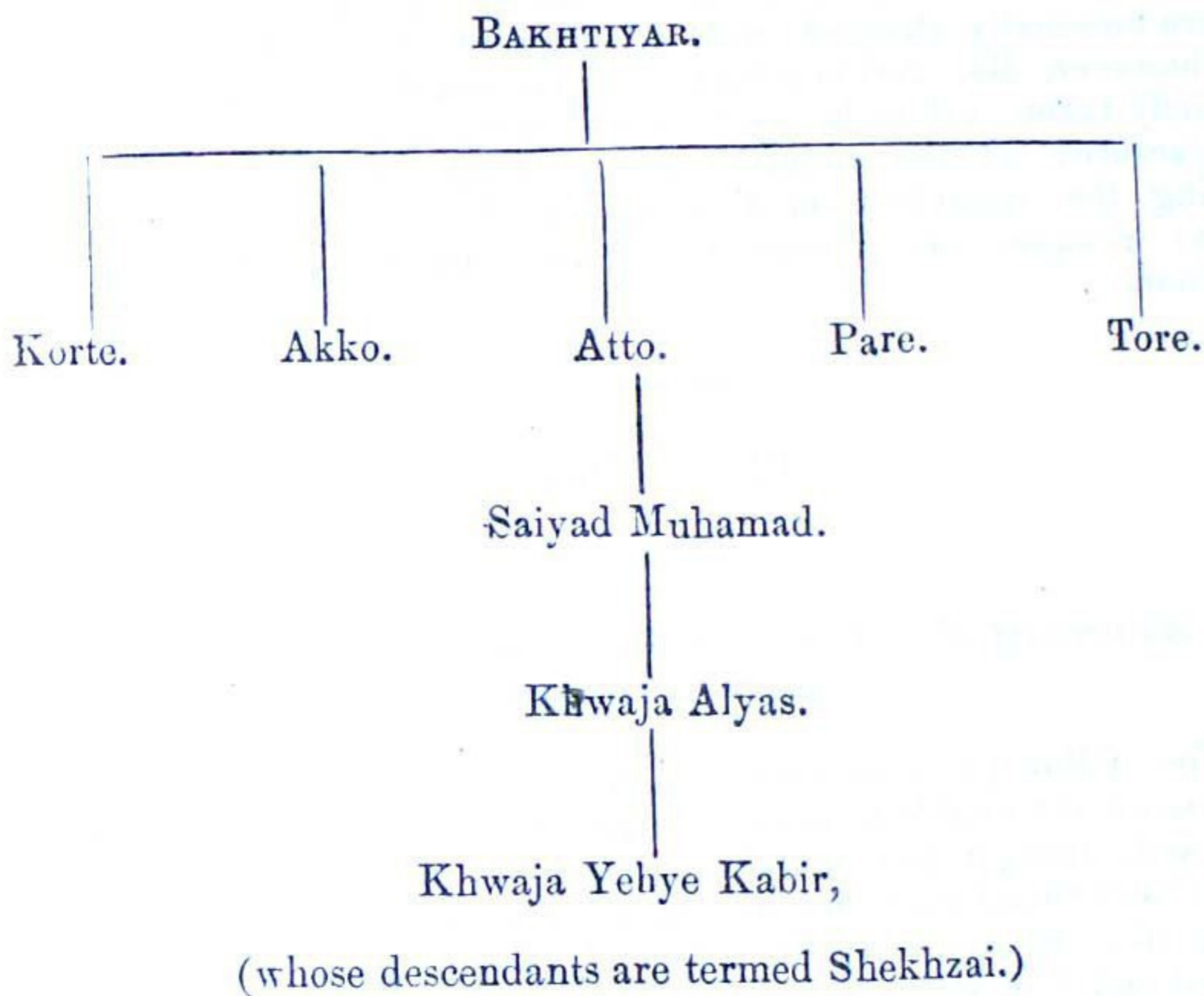
*An account of certain races living among the Afghans, but not being of them.*

The following nine clans, living in close connection with the Afghans, are yet unable to make out their descent from an Afghan forefather, and, though not roundly declaring themselves Saiyads, would have it understood that they are such; the Bakhtiyar and Ustarani (among the Shirani Afghans), the Mashwani (among the Kakar), the Hani and Wardag (among the Kar-rani), the Khundi (among the Dawi), the Sipandzai (among the Tarin), the Gharshin (among the Miyana), and the Koti (among the Baitani). Their claimed descent from the Prophet is not commonly admitted, and they account for the doubtfulness of their title by saying that when their ancestors, quitting their Saiyad brethren, joined themselves to the Afghans, and adopted their manners and customs, they refrained, from motives of the purest delicacy, from noising abroad the fact that they were of such lofty descent, and forbade, on pain of disinheritance, any of their children to divulge the fact. Subjoined is a brief account of each, embodying such particulars as can be ascertained.

1. As to the Bakhtiyar, the author of the *Makhzan-i-Afghani* writes, that their ancestor Ishak, scion of a Saiyad family, pressed by want, left the township of Ush-Tawabi in Baghdad, and travelled to the country of the Shirani, from amongst whom he took a wife. He became the father of a son at first called Abu Sa'id, but afterwards, because of his good fortune, Bakhtiyar. Elphinstone

however, makes this clan to be sprung from Persia. They are a well-disposed people, of good qualities, and are chiefly located in Margha where they number about 500 families. The annexed table of descent is from the *Makhzan-i-Afghani*.

TABLE OF DESCENT FROM BAKHTIYAR.




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NOTE.—The Murke is also a branch from the stock of Bakhtiyar (Pawindah,) who are so named on account of their residence at Mukar.

The Murghache are a branch of the Bakhtiyar who are permanently settled at Murgha.

The Nazarzai is also a branch of the Bakhtiyar Powindhas.

In the opinion of the author the above table is incomplete, and he regrets that he failed to meet with any trustworthy man of the tribe, who could supply the necessary information for its completeness.

*The Usturani, Mashwani, Wardag and Hani Clans.*

2. The four clans, Usturani (including Gandapur), Mashwani, Wardag, and Hani, allege themselves to be descended from the famous saint Saiyad Muhamad Gaisu Daraz, who is said to have joined himself, during the life-time of Shirani, to the Afghans in the Suleiman mountains, and to have wrought such miracles as induced the Shirani, Kakar, and Mashwani to accept him as their spiritual head. In answer to his prayers and intercessions the march of the Amir Taimur (who certainly dreamt of coming by that route), was diverted from this country, and in return, each of the three chief maliks of the three tribes just mentioned, offered the holy man a young daughter in marriage. By these he had four sons, Usturani (by his Shirani wife), Mashwani (by his Kakar wife), and Wardak and Hani (by the Karrani wife). When the Saiyad went away to Hindustan, he left his three wives and their children in the houses of their parents. The children, reaching manhood, also married Afghan wives and thus grew up the close connexion that still exists. This story, as it stands, is effectually disposed of by one or two obvious considerations. The author of the *Makhzan-i-Afghani* shows, that the saint (Muhamad Gaisu) went down to Hindustan about 800 H. ; yet we are asked to believe that he the contemporary with Shirani who, according to the same authority, was fourth in descent from Kais 'Abd-ur Rashid, the friend of the Prophet. The date of the saint's departure to Hindustan is further fixed by Firishta, who says that he left Dehli for the Dakhan about 810 H. in the reign of Firoz Shah (Bahmani), and settled near Husanabad Gulbarkha, where his tomb is still a much-visited shrine, and where many of his descendants are yet found. Further confirmation is to be found in the fact that Ahmad Shah (Bahmani), who came to the throne in 825 H., was the special disciple of Muhamad Gaisu, and after his death, endowed his shrine with the revenue of many villages and towns. Further, when in 910 H., that is within 100 years after the death of Muhamad Gaisu, Muhamad Babar came into Afghanistan, the Wardag and Gandapur were already a numerous people. Finally, the Hani who were then called the Urmangal, were in 750 H., or nearly a hundred years before Mahomed Gaisu's birth, driven from Banu by Muhamad Ruhani.

The Wardag have also a legend that the land they hold was given them by Sultan Mahmud (Ghaznavi) who lived still earlier.

Clearly the averment of the author of the *Makhzan-i-Afghani*, that the lineage of these clans was determined as related by themselves now in the reign of Bahlol (Lodi) is false ; since that king mounted the throne in 855 H., or only 25 years after Muhamad

Gaisu went into the Dakhan. Clearly there is no foundation whatever for the account given by these tribes of their own descent, but it is equally impossible to suggest any other. From their appearance, manners and character, they would seem to be of honourable descent.

*(See the annexed 5 Tables of Descent.)*

*The Gandapur clans.*

It will be seen from the table that Saturi or Usturyani had five sons, of whom the descendants of four (Tarri or Gandapur, Shekhi, Mareri and Umra) are collectively known as Gandapur, while those of the fifth, Hamar, are alone known as Usturani. The story goes that Saturi and his sons, of whom Gandapur was comeliest, lived together at Staryani, where is a well, seven stages north-east of Kandahar. The daughter of a chief of the Shirani Afghans saw the handsome Gandapur, fell in love with him, and compromised herself by going to him without the permission of her family. In spite of the remonstrances of his brothers and father he married the maiden, and was in consequence disowned by his own family. The name Gandapur (evil son) was given him by his angry father, who also prophesied that he should be the father of many sons, who should, however, be always at strife with each other or with those around them. Gandapur then went away and settled on certain lands called Tarwi, where he had three sons, Ibrahim, Hasan and 'Umran, and a daughter, Khubi, by his first wife, and another son Ya'kub by another wife. At his death he was succeeded by his son Ibrahim as head of the family. When the descendants of Shekhi, Umra and Mareri, saw the increasing wealth of the Gandapur, they are said to have left their own dwelling-place, Staryani, and to have joined their kinsmen at Tarwi, since which time all have lived together and been known under the common name of Gandapur. Some became cultivators and others wandering traders, going down to Daman in the cold season, and returning to Western Afghanistan in the hot. On one occasion, in the time of Jabil Khan (Gandapur), a quarrel arose on the march in consequence of an alleged outrage on some woman by one Khadaï of the Lahun (Gharghasht) clan, who was murdered in the melée. For this the Lahun clan vowed vengeance, and prepared to attack the Gandapur. Upon this the 'Umranzai clan, unwilling to be implicated in a quarrel which had originated in the act of a Brahimzai man, and was, to all appearance, likely to end fatally for the Gandapur, separated themselves from the rest, and marching over Daman crossed the Indus, and came to a halt at the well of Gada-i. Meanwhile the Gandapur, who had at first valiantly met and repulsed the Lahun, were on a second attack in which the assailants were reinforced by great numbers of their kinsmen, the Kakar, quite overthrown and forced to abandon their paternal lands. They then pitched their black tents in the north of their former holding, and it is more especially since then that they have adopted the usages of rov-

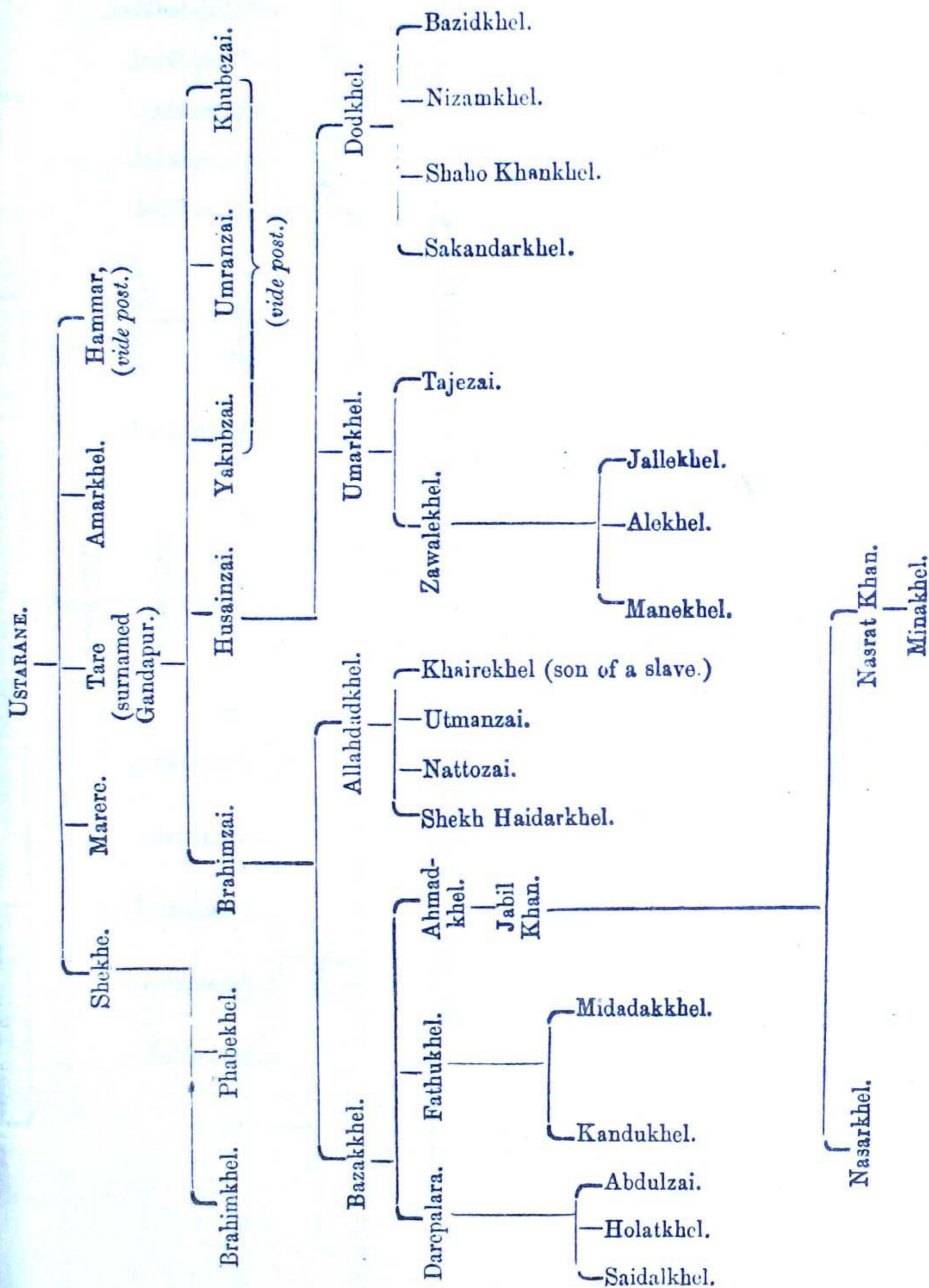


TABLE OF DESCENT FROM YAKUBZAI, SON OF GANDAPUR.

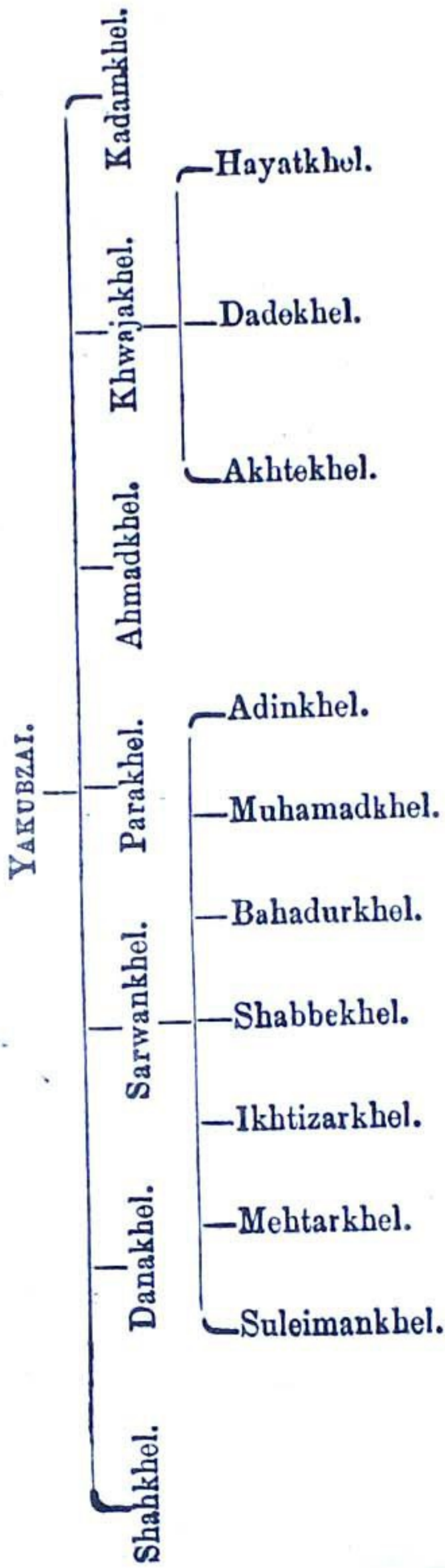
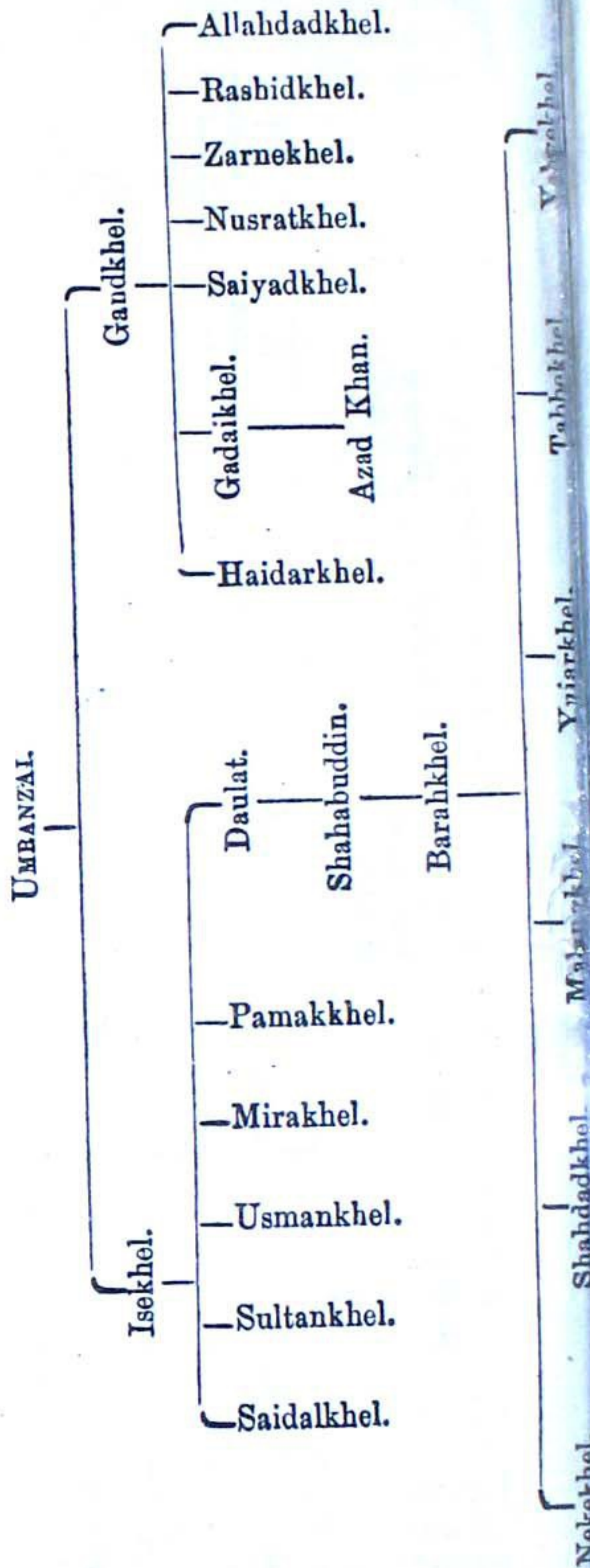
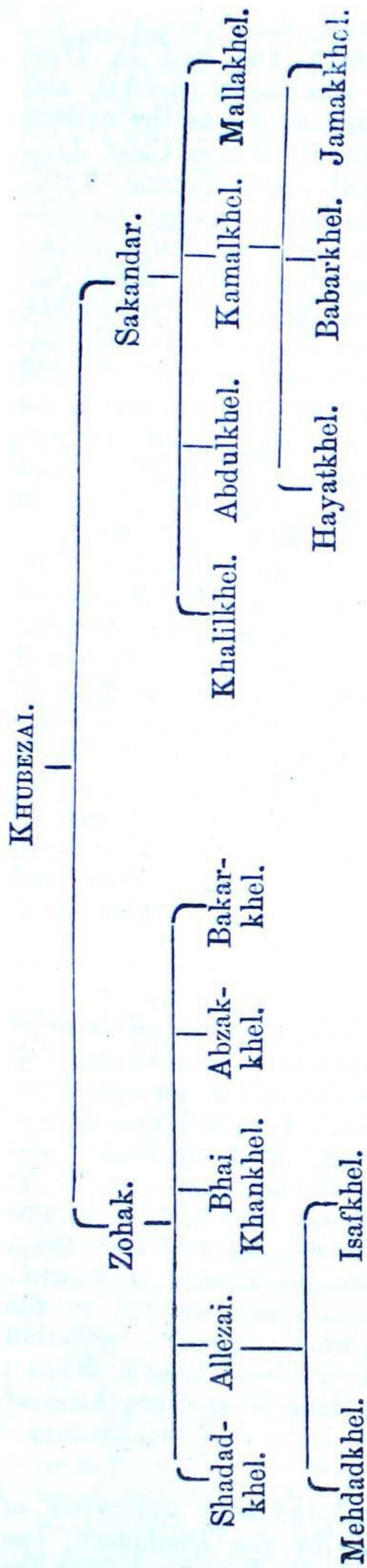


TABLE OF DESCENT FROM UMRANZAI, SON OF GANDAPUR.

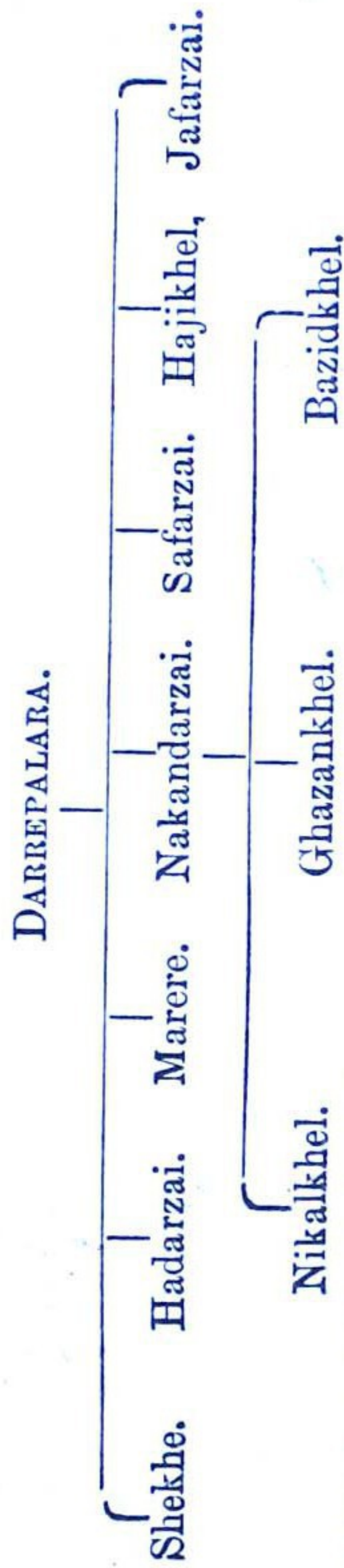


## TABLE OF DESCENT FROM KHUBEZAI, SON OF GANDAPUR.



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## DETAIL OF THE BRANCHES OF THE DARREPALARA TRIBE, CALLED GANDAPUR.



*Note.*—That Shekhe and Marere, given above, were brothers of Gandapur, but associated themselves with the Darrepalara clan. The Safarzarai and Hadarzarai, off-shoots of the Shirani tribe, have also similarly become mixed up with the Darrepalara.

*Note.*—Also, that the Anzai sept, having separated from the parent tribe of the Shirani, have become associated with the Ibrahimzai branch of the Gandapur; that the four sub-tribes of Takhtikhel, Sinkhel, Khawadzai and Nazarkhel, forming together the Mushizai branch of the Gharghast, have joined the Husainzai Gandapur; and that the Ali Khankhel, Manikhel, Malikhel, and Kattikhel, forming the Ranazai clan of the Yusafzai, have connected themselves with the Yakubzai Gandapurs. These tribes, though genealogically separate from the Gandapurs, are so intermixed with them by custom and coparcenary, that they practically form one people.

ing tribes, and spend half the year in Daman and half in Western Afghanistan. For some time the tribe was wholly pastoral, and its encampment ran south of the Takwara stream as far as the eastern skirt of the Koh-i-Suleiman, and the household of their Chief, Jabil Khan, was at Rori. Things continued thus until Khan Zaman (Kattikhel), chief of Tank, thinking to strengthen his hands against his enemies, the Marwat, proposed to the Gandapur to come and occupy permanently the plain. After due deliberation, the Gandapur determined that one man of each household should settle in Daman, where Khan Zaman would make all necessary provision, and the others should remain nomadic as before. Thus half the tribe became agricultural, and as gradually much land was brought under cultivation, most of the Gandapur, abandoning their former wandering life, settled down as cultivators in Rori. Then occurred the feud between the Miankhel and Gandapur which raged so long and so bitterly: This had its origin in the murder by some Gandapur men of Ibrahim Khan, and the other sons of Nur Khan, chief of the Miankhel. The injured father summoned all the Lohani tribe (except the Daulatkhel), besides a number of Baloch, and marched upon the Gandapur stronghold of Rori to exact vengeance for his murdered sons. For some time the place held out, and a great number of men were killed on both sides. At length through the intervention of the agents of Khan Zaman, chief of the Daulatkhel, an arrangement was made between the contending parties, by which it was agreed that the Gandapur should evacuate Rori and retire, for one whole year, to Marwat and Tank, while the Miankhel should, in retaliation for the murder of Nur Khan's sons, burn the empty town, which consisted chiefly of sheds. This was accordingly done, and after a year had passed, the Gandapur again returned and rebuilt their town.

In the time of Ahmad Shah (Abdali) the fighting men of the tribe numbered about 12,000, and probably the present population may be about 30,000 souls. A more particular description of the present location is as follows:—It is situated within the Dera Isma'il Khan district, and is bounded south by land of the Miankhel, north by land of the Daulatkhel, west by the foot of the Takht-i-Suleiman, and east by the Dera Isma'il Khan district. The principal villages are: *Kalachi*, founded in the time of Malik Bara Khan, and so named after a Baloch tribe, some of whose members were there found; *Takwara*, already mentioned; *Luni*, on the eastern base of the Koh-i-Suleiman, and situated on the banks of a stream of the same name, which affords excellent irrigation to the lands of the tribe; *Maddi* on the road to Dera Isma'il Khan; *Rohri*, and *Kot Zafar*. Most of the houses in these villages are built of mud and contain but one room.

When the Gandapur got possession of Rori, the land and water of the *Ab-i-Siah* were divided into six shares: one for the Ibrahimzai, one for Jabil Khan (Ibrahimzai) personally, one for the Husainzai (with the Musazai), one for the Ya'kubzai (with the Ranazai), one for the Khubizai,



and one for the Dari-palara. But when afterwards Azad Khan, malik of the 'Umranzai rejoined, with his clan, his kinsman at Rori, and after bringing Takwara under cultivation, succeeded in raising himself to the head of the tribe, he induced the Ibrahimzai to give up one of the two shares they had in Rori, and to take in exchange a sixth share of Takwara. Another method of division of all the land and water of Rori is into 60 *kassa*, of which each clan has ten, and the *kassa* is divided into 200 parts (*dadi*). The whole produce is thrown into a common stock, from which each clan takes its proportional share, and reduces it into household shares, which vary with the number of working members of each family.

Some notice of the constitutional customs and organisation that formerly distinguished the Gandapur will not be without interest. A general assembly or full council of the tribe, called the *tuman*, exercised the right of electing the Khan, who was, however, usually taken from some one family in which the dignity was considered hereditary, a number of counsellors, one or two from each clan, who were collectively called the *ma'rika* or council, and an official called *Tsalweshti Kalan* or chief sberiff. The function of the *ma'rika* was, in consultation with the Khan, to manage all public business, and settle all disputes. The chief *tsalweshti* was a kind of executive officer under the Khan and the *ma'rika*, and had under him a large number of subordinates, one for every five families, called *tsalweshti khurd* or under-sheriffs, who formed an executive staff for conveying to all the tribe and carrying into effect the measures determined upon by the Khan and council. Thus, if some neighbouring clan insulted or interfered with the Gandapur, and there were opposing opinions as to whether war should be declared or not, the decision of the question would rest wholly with the Khan and council, and when these had reached a unanimous conclusion, none could gainsay or contravene it. The chief *tsalweshti* would then receive instructions to raise from each clan a levy of so many horsemen and so many footmen, and would despatch his subordinates in all directions, with orders to be present with the required force at a certain place and time. All would be carried out with the utmost celerity and order. In time of war, the chief sberiff was general in command subject to the Khan. For the payment of miscellaneous expenses and especially for the maintenance of horses, a certain plot of ground was set apart by each clan, called the "horses ground" (*da aso zmaka*.) and the produce of this ground was the perquisite of the horsemen. The produce of another piece of ground (called *zhobala*), similarly reserved by each clan, served form a fund from which was paid the value of horses killed in battle. Judicial punishments were awarded by the Khan in council, and sentence was carried out by the agency of the *tsalweshti*. Thus if murder, the punishment for which is Rs. 1,000 fine, were committed, the Khan and council would first find the fact and the criminal, and the *tsalweshti* would then be called upon to seize the latter, and realise the penalty from his cash or property. Sums so realised, if not required for the expenses of the council, were divided amongst the Khan, sberiff and under-sheriffs. In cases of theft, the criminal had to restore the stolen

property, and had his house burnt by way of punishment. In former days this organisation worked very effectively, and justice was vigorously administered, but in the later times of Gandapur independence, individual interest and enmities introduced a fatal irregularity and uncertainty of action, and now the supremacy of the English Government has superseded tribal institutions.

The Gandapur are mostly of a warm, fair complexion, and oval-shaped face. They are tall, powerfully built, and like all the men of Daman, large-boned. They are a people ignorant and self-complacent, fond of jest and merriment, given to an undue indulgence in *bhang* and *charas* and an inordinate consumption of tobacco, of which quantities may always be found stowed away in their garments, a people in whose villages the strumming of the *chautara* and *rahab* (fiddles) is constantly to be heard. For hunting and other active sports they have small liking, and greatly prefer to spend their time in smoking and gossiping at the corners of the village-streets. All are Sunnis, and scarcely will a village be found without both mosque and mulla. Avarice and a malignant envy of the well-being of others unfavourably work a character not otherwise bad. All are engaged either in cultivation or trade, and exhibit in these occupations a fair degree of industry and activity. Except the khan, the mulla, and a few of the highest families, all, including even those few that have tenants or can afford to employ paid labour, work with their own hands. The merchants wander down into Hindustan in the winter, and in the summer betake themselves to Western Afghanistan, Khurasan and even Turkistan. The Gandapur are generally in fairly easy circumstances. Camels and horses are abundant among them, and every family has an ass for carrying water. Mules are unknown. Some of the merchants are wealthy enough to employ agents to represent their interests and accompany the wandering caravans, while they themselves remain at home. A few of the Gandapur have taken military service in the Irregular Cavalry ; for infantry they have no regard.

The food of the wealthy is wheaten bread in the summer and mutton in the winter. The rest live, in the cold season, on *bajra*, which thanks to the fertilising waters of the Luni, is produced in great abundance, while in summer they eat quantities of ~~the~~ *titak*, a small water-melon, and all are excessively fond of sugar. A peculiar usage of theirs is the common meal partaken of by a number of friends, each of whom has contributed to it some one article of food, on the *chauk* or village-green.

The clothing consists of white cotton fabric (*sut*) but in the case of khans and well-to-do, of soft calico (*khasa*) and long-cloth (*latha*.) The men's dress consists of a loose frock (*khalka*) and pyjamas, a white pugree, a white sheet or a scarf thrown over the shoulders, and slippers made of leather of their own manufacture, in addition to which, in the cold

weather they wear a *chogha* (loose overcoat) and fur-coat (*postin*), if their means will permit. The commoner class of women who are charged with the fetching of water usually wear a long black *kurta* or outer-garment reaching to the feet, but the women of the wealthier class wear such rich fabrics as *kincabs*, red silk Persian cloth (*dara-i*) &c., and are kept strictly secluded.

Formerly the ruling family of the Gandapur was of the Ibrahimzai clan, but in the time of Nasrat Khan (Brahimzai), the Barakhel family of the 'Isakhel sept of the 'Umranzai clan obtained the supremacy it has since maintained. But the influence of this family is not great, for its numbers have been ever too much engaged in domestic rivalries and feuds to consolidate their authority in the tribe, or repress the general violence and disorder around them. At present Guldad Khan (son of Zafar Khan) and Kalu Khan (son of 'Ali Khan) are the influential khans, but, though nearly related, are bitter enemies, and ever intent on each other's ruin. Both receive grants from Government. Naurang Khan is the leading man among the Brahimzai, and, in consideration of his services during the mutiny, has received from Government the title of *Khan Bahadur*. His son Zaman Khan is also in Government service.

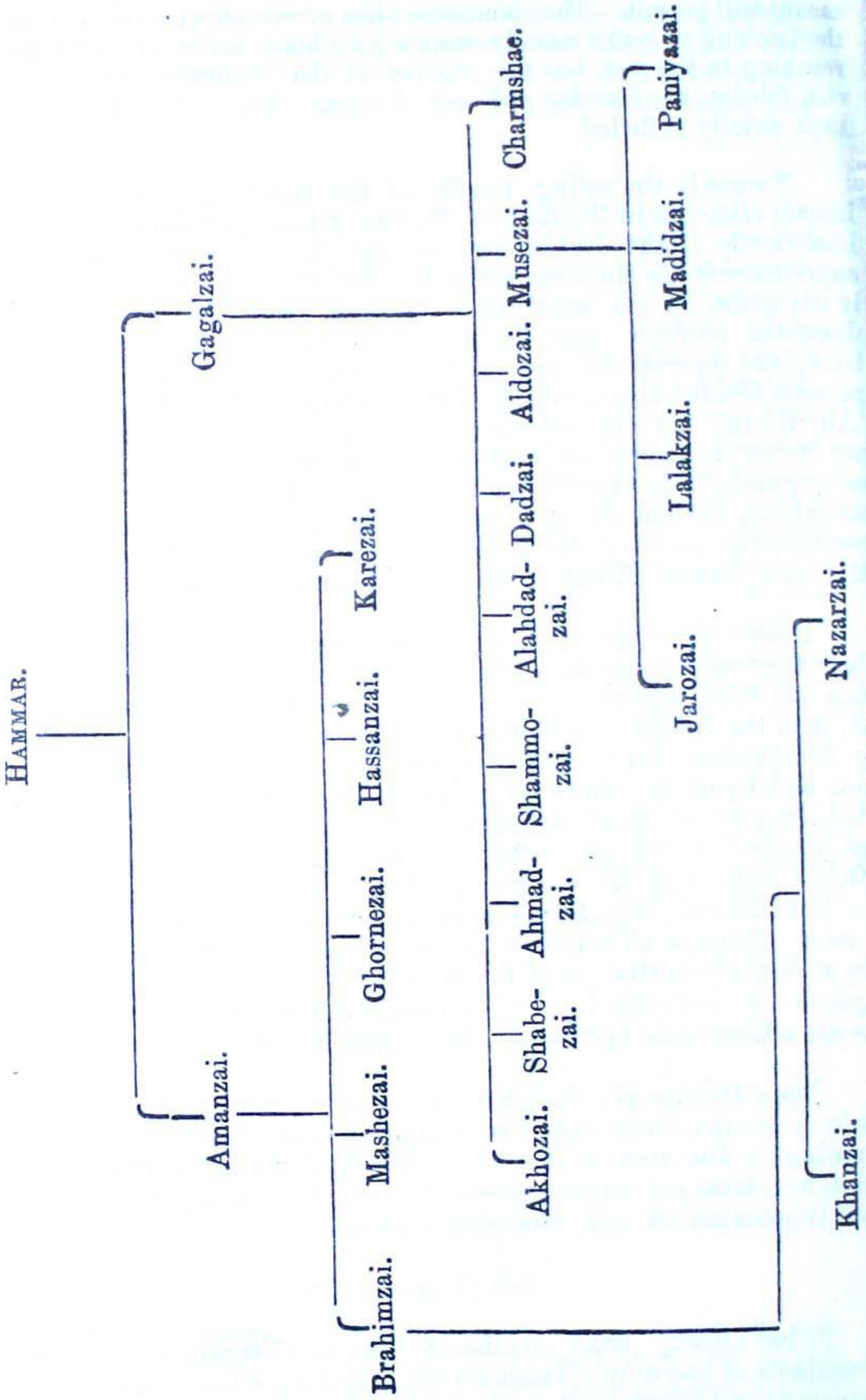
Before the days of British rule, the Gandapur were noted for their aggressive disposition, and had embroiled themselves with every clan and tribe adjoining them. Their ancient feud, already described, with the Lahun and Kakar, has been now practically extinguished by the distance that divides the contending parties. With the Miyankhel and Babar they have fought many battles, and even the Daulatkhel, in spite of their conciliatory demeanour and disposition, have not escaped occasional entanglements. At Takwara they fought a pitched battle with the Marwat, and have even tried conclusions with the Dera Nawab, who, however, gave them a sound chastisement. At present, although all outward indications of hostility are repressed by the strong administration of the British Government, the old ill-feeling against the Miyankhel is still smouldering in every breast, and but awaits a favourable opportunity to break forth afresh.

Domestic discord, though not as in some Afghan tribes so bitter as to divide the whole into two camps of deadly enemies, is yet not wanting. The mutual hatred of Guldad Khan and Kalu Khan, though it dares not express itself in violent acts, splits up the tribe into two hostile and ever changing factions.

#### *The Hammar Clan.*

It has already been mentioned that of Saturani's five sons, the descendants of one only (Hammar) are called after this common ancestor Saturyani or Ustryani, all the rest being called Gandapur. Hammar is said to have had three sons, Masha, Charmash, and Hadu, whose descendants are shown in the following table of pedigree.

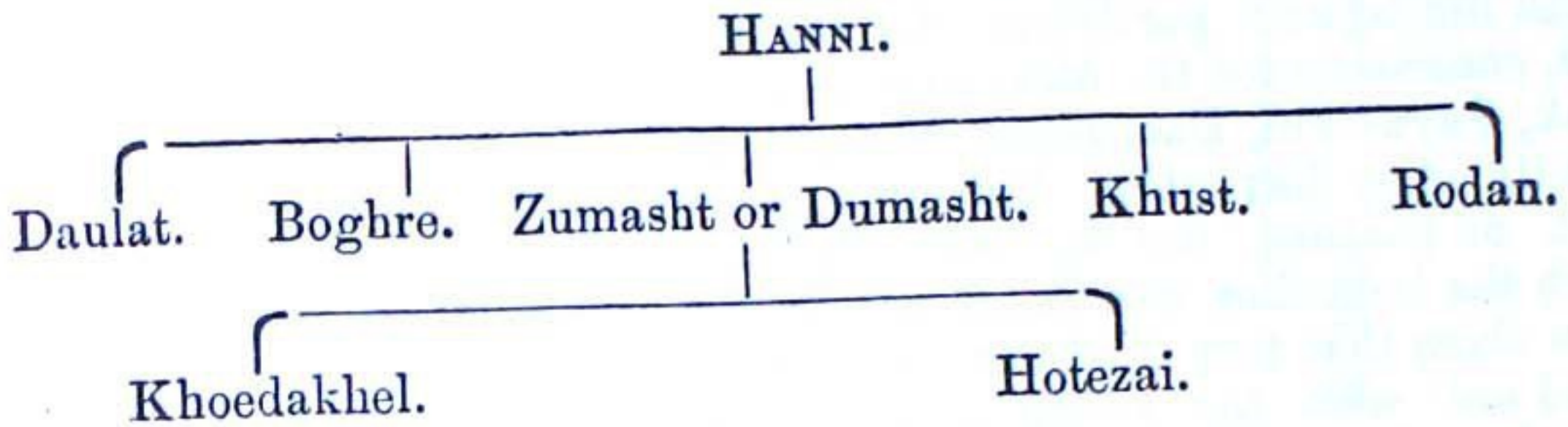
TABLE OF DESCENT FROM HAMMAR, SON OF SUTRIYANI.



This clan, commonly known as the Ustaryani, is located south of the Babar, north of the Kasrani Baloch, and east of the Amarzai, who are among the mountains. Thus their lands lie partly within British limits, and partly in the mountains outside. Their chief villages, consisting for the most part of mud houses and straw huts, are Umak, Payur-kui, Dacha-kui, Mangal and Gundi. They were once nomadic, and like other Pawindas, wandered from place to place in search of pasture, but a short time since they wrested from the Baloch the land they now hold, and are thus the most recently located of all the clans that now hold the plain of Daman. Since, then, they have carried out with the sword another strip of land from the Babar country to the north. For some time they used to remain in the plain only during the summer, while in the winter they repaired to the mountains of the Musakhel (Kakar), but almost 70 years since they had some disagreement with the Musakhel, in consequence of which one-half the clan sold their flocks and herds and became cultivators. The other half, after struggling for some time to continue the old habits of life, found itself also compelled to adopt agriculture and trade, but the fact of the change not having occurred simultaneously in the whole clan, is still indicated by the division of the clan into two parts, of which that known as the Mashizai is the more important. The men are occupied in about equal numbers in agriculture and trade, the hiring out of transport, as camels, oxen and asses, being included in the last term. All the cultivated lands of the clan are in British territory, and this gives Government a strong hold upon them. These lands yield in autumn a rich harvest of *bajra*, and in spring of wheat. Hence the common food in winter is *bajra*, together with beef and mutton, and in summer wheat. The dress is made of white cotton, and its chief peculiarity is a huge pugree. The women wear coloured clothing. The Ustaryani have the character of a brave and well-conducted people. They are said to number with dependents 3,000 families, but probably the real number is somewhat less. All are strict Sunnis, and are very exact in the observance of prayers and other religious duties. The khans of this clan have no great authority, and their principal function is in time of war to direct the operations of the force. Like the Shirani, the Ustaryani have the custom, before setting out on an expedition, of wrapping up the Kuran in the khan's pugree, and making all the fighting men pass under it. Their neighbours, the Kasrani Baloch, are, however, the only enemies against whom they have an occasional expedition. All the Ustaryani are regarded by the people of Daman as having a semi-sacred character, but as regards men of the Khanzai, Nazarzai and Akhuzai septs, it is firmly believed that they can, by the agency of the Kuran, prevent the mischievous effects of balls and blades. In the position of dependents are found settled amongst the Ustaryani several Baloch, Jat and Hindu families.

*The Hanni Clans.*

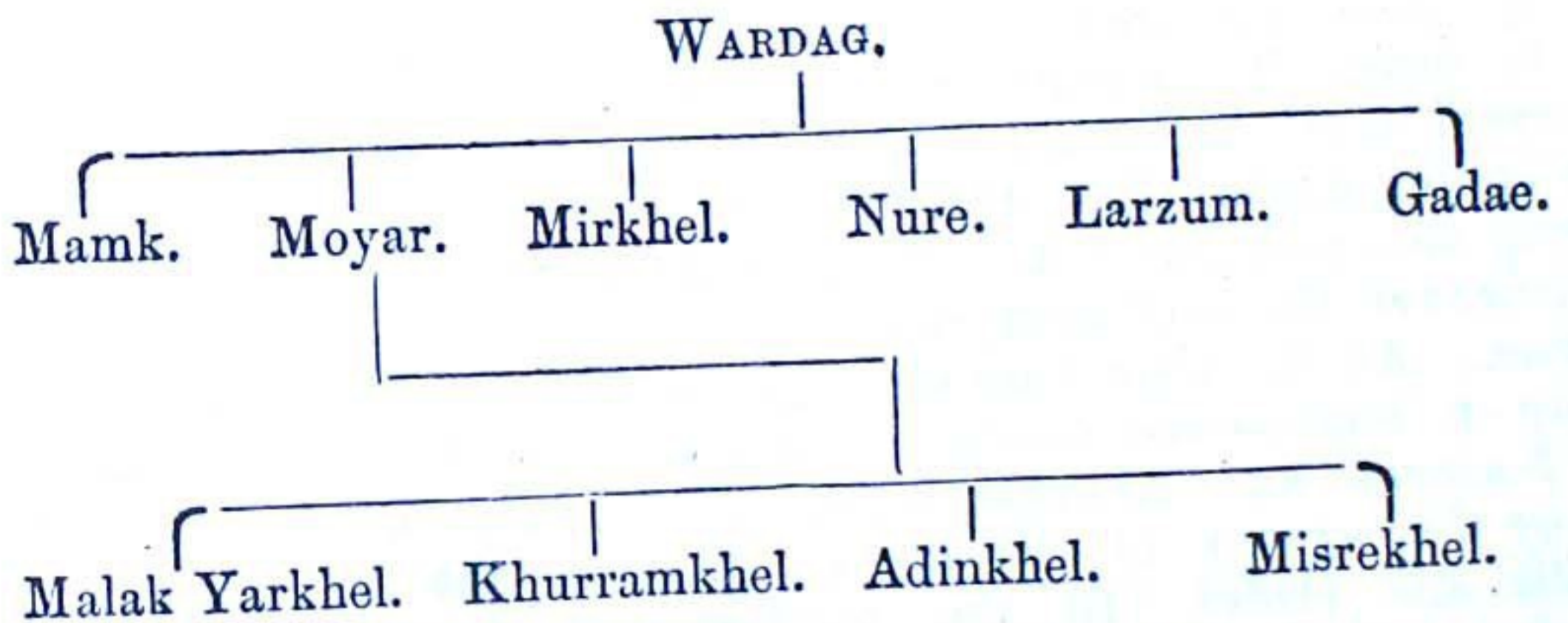
## TABLE OF DESCENT FROM HANNI.



Hanni, who is said to derive his descent from Karrani, had five sons, from the middle one of whom (Domasht) are descended the Khuedakhel and Hotizai clans. The Hanni were formerly associated with the Mangal—indeed the two are still in that country commonly spoken of together under the name of *Hanni-Mangali* and with them occupied Banu, from which, about 500 years since, they were dispossessed by the Banuchi descendants of Shitak. Some of the Hanni then went away to Hindustan, while others joined the Mangal in the western hills. At present the Domashti section, which is divided into two branches, and is said to muster altogether 900 fighting men, alone calls for further remark. These occupy the country between the Bangash and Urakzai and the Kurram, east and a little south of the Koh-i-Sufed. They are chiefly engaged in cultivation and in selling the products of their land, but some also trade in salt from the Bahadurkhel salt mines. Though not quite free from domestic dissensions, they are without fear of any external foe. With reference to the factions into which the tribes of this part of the frontier are divided, the Domashti must be included among the Samal.

*The Wardag clans.*

## TABLE OF DESCENT FROM WARDAG.



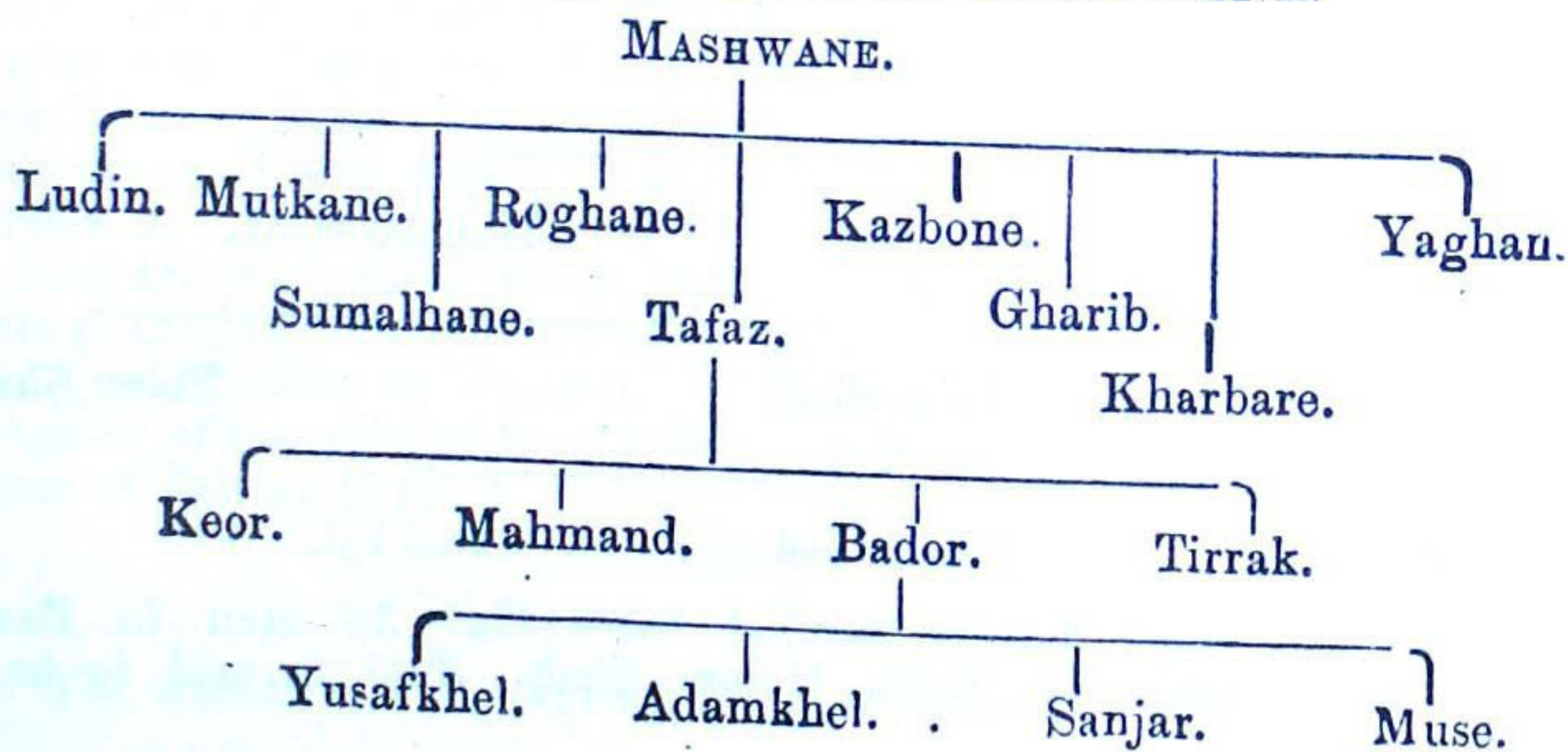
The present chief is Khudae Nazar Khan.

The Wardag clans claim to be Saiyad in origin, but all that is certain is that they are connected, not by blood, but by long association

with the descendants of Kudi, son of Karrani, and that their earliest known habitat was the mountain of Bermil, an offshoot of the Suleiman Range, whence all the Karrani sprung. The country now belonging to the Wardag is a valley running north and south, and bounded on the east and west by mountains, those on the east being the mountains on the eastern banks of the Lohgar and Kharwar in the Ghalzai country, and those on the west the hills of Hazaristan. The southern part of this valley is watered by a stream, commonly but wrongly called the *rod-i-Ghazni*, and its northern part by the Lohgar stream. The whole is divided into the districts of Tangi, Shekhabad, Shanez, Khawat, Sih-ao and Jaghtu. Coarse rice, wheat, and barley are the common crops of a land that is generally rich and fertile, but yields a scanty autumn crop. The men of the tribe, which numbers about 10,000 families, are an athletic race, but quiet and orderly, expending their energies in the cultivation of the soil, and the care of the flocks that are their sole care. All are sedentary and chiefly live in small villages, each of which consists of not more than 50 well-built mud houses, and is walled round and guarded by towers. Their food consists largely of wheat and flesh, the former being particularly liked in the form of leavened bread baked in the oven. Their dress is distinguished by no special feature, except the skull-cap of Kabuli fashion, which is here worn universally. All are Sunnis, and during the cold weather, when the heavy snow enforces the suspension of all industrial pursuits, are accustomed to spend much time in reading and praying in the mosque. Enemies they have none, and domestic dissensions are rare among them. To the Amir of Kabul they pay a fixed tribute, and the Governor of Kandahar exercises a kind of authority over them, and settles serious disputes, but ordinary differences are disposed of by the malik and the kazi. The most numerous clan is the Mirkhel, then comes the Muhaiyar, and then the Miri, from which the khans of the tribe were chosen. The present maliks are Khudai Nazar Khan, 'Atik Khan, and Akram Khan. A number of this tribe are also found settled in various parts of Chhach (Rawul Pindi), and especially in Natopa, where they are also owners of land.

*Mashwane clan.*

TABLE OF DESCENT FROM MASHWANE.



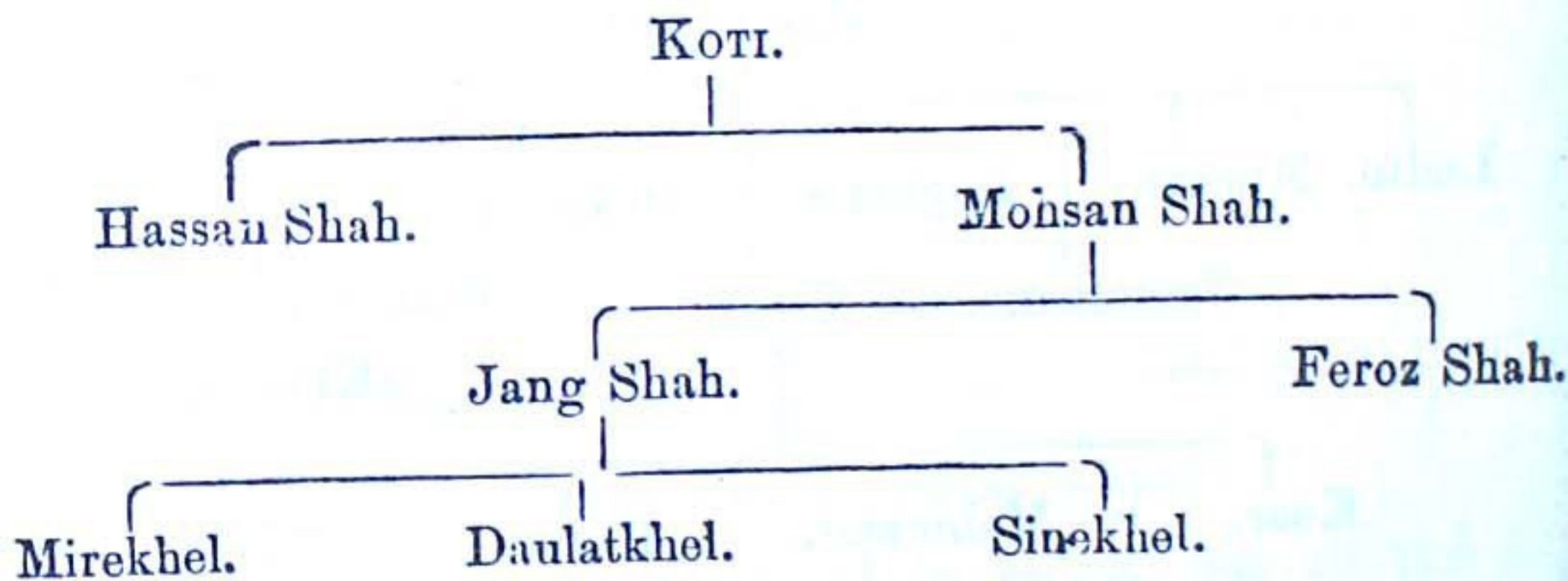
This small and scattered clan, numbering not more than about 400 families, also claims to be of Saiyad descent, and accounts for its presence in Afghanistan by alleging an earlier association with the Karrani. The clan is chiefly located on the Koh-i-Daman, 25 miles north of Kabul, but a few families are also found in Kandahar, and at Sarrikot and Khar-bara, in the northern part of the Gandgar mountain of the Hazara district. No account is given of the way in which they came thus to be separated. The clan is regarded with reverence, and has an excellent reputation for quietness and docility. Muhamad Rafik (since put to death by Afzal and Azim Khan), son of Mulla Baid, the trusted confidant and captain of the Amir Sher 'Ali Khan, belonged to the Ludin sept of this clan, which is located in the country of the Tokhi Ghalzai, and (to a less extent) in Kandahar.

The Khundi is a small clan, chiefly found about Kandahar. The table showing its descent, so far as can be ascertained, will be found attached to that of the Gharghasht clan Dawi, and has been there given because of the close association of the Khundi with that clan. The Khundi also boast their Saiyad lineage, and tell the story how Dani, son of Dawi, married a Saiyad woman, who was on her way from Khajand to Multan in search of her sister. This Saiyad woman, say they, had with her a son (Said Husain) by her first Saiyad husband, and Said Husain became by and by the father of four sons, Balil, Sikandar, Musa and 'Ali, whose descendants came to be called Khundi from the Afghan corruption of the word Khajandi. They long remained on the closest terms of intimacy and association with the Gharghasht, but are now separated from them.

Of the Sipandzai clan nothing more is known, than that it is closely associated with the Tarin, whose land of Peshin it shares, and that it is engaged both in trade and agriculture.

The Gharshiu (commonly corrupted by the Afghans into Khartsin) has been already mentioned in connection with the Mujanu. Its chief seats are in Kandahar and the neighbourhood, besides which some 50 families are found north-west of Daur. These call themselves the descendants of Hazrat Bilal, but there is no evidence in support of the claim.

#### THE KOTI CLAN.



The Koti clan hardly number more than 50 men in Banu under the headship of Malik Najam Shah. Koti is said to have



been a Saiyad child adopted by Ibrahim, grandson of Baitani, and to have ultimately married into the family of his benefactor. Of his two sons, Muhsin Shah went away to Banu, while Hasan Shah remained in the hills. Of Muhsin Shah's sons, Firoz Shah fled to Tank to avoid the consequence of a murder he had committed, and at Tank his descendants are still found. Jang Shah was killed in Banu, where his tomb is still pointed out on the banks of the Kasdhawa, and where his descendants live in Koti-Sadat, between the Jhandakhel and the Surani.

In every considerable village of Afghanistan will be found one or two families of Saiyads, who are the descendants of the Imams Hasan and Husain, of the stock of the Hashimi Kureshi. With the exception of those of Hazara and Dera Isma'il Khan, all are Sunnis. By the Afghans they are ever held in great regard, and rarely addressed save with some such title of respect as Khwaja, Mian, Agha, Shah Sahib, Mira, &c. The Saiyads of Peshin, who are very numerous, are distinguished among all the races of Afghanistan for mercantile enterprise and success, but are no less distinguished for self-willed recklessness and fierce domestic strife. Descendants of Shekh Shah Muhammad Ruhani are found in numbers in Argan, Banu and Zurmat. In Kunar, the chief of the district is chosen from a family of Saiyads, and receives the title of king (*padshah*) and in Kabul and the country around, there are several prominent families of Saiyads, whose members are widely recognised by the Afghans as their spiritual leaders. Indeed it may be said, with almost universal application, that this honourable race, everywhere found, is everywhere distinguished for its sobriety of conduct and general good character. The Kuresh, of whose stock the Saiyads are but a branch, are much less numerous than the Saiyads, but are like them scattered throughout every territorial division, and everywhere held in esteem by the Afghans. They are generally found filling the posts of *imam* of mosque, schoolmaster, and the like, but some are engaged in agriculture and some live on alms.

Some 2,000 families of Arabs, not distinguished by any clanish or tribal designation, are also settled in Afghanistan. These have probably come from the western parts of Iran and Khurasan. When the Samani dynasty ruled in Bukhara, there were many Arabs in the eastern part of 'Iran, and on the downfall of that dynasty these largely came into Afghanistan. They are chiefly found in two places. Those in the Bala Hisar of Kabul are Shi'as, who keep themselves separate from those around them, and are generally occupied in some commercial pursuit or handicraft. Those in Jalalabad are, on the other hand, Sunnis, are engaged in agriculture, and have a different chief from those of the Bala Hisar. All these have lost their own tongue, and now speak Pashto or Persian. Ahmad Shah (Abdali) married the daughter of the chief of the Jalalabad Arabs, and became by her the father of Taimur Shah.

#### *The Bangash Tribe.*

(See the annexed Table of Descent.)

The warlike and courageous Bangash, numbering some 18,000 fami-



lies, consider themselves of Kuresh extraction, and relate that their ancestor Ismai'l, who lived at Kardez in the Zurmat district, was in the tenth generation from 'Abd-ulla, son of Khalid Ibn-i-Walid, and that the word *Bangash* is a corruption of *Bunkash*, a name applied to Ismail's two sons, Gara and Samal, on account of the bitter enmity they bore each other. The division, which to this day holds good, of the Bangash and neighbouring tribes into the two hostile factions of Gara and Samal, is accounted for in the same way. When about 500 years since, the Bangash had largely increased and also felt the pressure of the Ghalzai, they left their first seats, and pouring down into Kurram, Peshawar and Shaluzan, took possession of the country south of the Koh-i-Sufed. About 100 years after this began their struggle with the Orakzai. In this the Bangash were aided by the Khatak and, after many and bloody encounters, the Orakzai were driven out of Kohat. This, however, by no means terminated the struggle, which was long maintained on both sides with great obstinacy, until, in the manner already described in the chapter on the Orakzai, the boundary was finally settled. In accordance with this settlement, the plain and pass now in their possession remained to the Bangash, and the Orakzai took the mountains on the north. Another account makes the Bangash an off-shoot of a Jat tribe of Seistan, but of this there seems no proof at all. Most of the Bangash are now settled in Kohat, and the rest in Kurram and Shahizan on the west of Kohat.

The valley of the Bangash has its length from east to west, and is a plain surrounded by hills. To the east and south-east are the Khatak; to the north, the Orakzai, to the south-west, the Wazirs, and to the west, Kurram. Those of the Bangash who are found in Bewar and Kurram, are under the dominion of the Tori, those of Shahizan are independent, and those of Kohat are subject to the British Government. Most are engaged in agriculture, but a few are dealers in salt. For a pastoral life they have little taste, and are almost wholly without camels. For purposes of draught and burthen, they have mules and asses. The climate of their country is healthy and favourable to the production of wheat and rice, the rice of Hangu being especially excellent. Their principal villages are Nari, Uba, Tal, Darsatmand, Hangu, Usturzai, Kasa-i-Togha, Tora-wari, Ka-i, and Madkhuza. The Bangash are both Sunni and Shi'a. They are hospitable and little disposed to wanton violence, but much addicted to thieving. But for their internal feuds and hatreds, they would be a much powerful tribe than is now the case. In appearance, they are low in stature, and of fair (wheat-coloured) complexion. Their food is better than that of many of the Afghan clans, and often includes baked bread with flesh. As to clothes, the common dress of the men is a pugree of white, black or bengni (tomato) colour, an outer garment (*kurta*), reaching down to the knee, of white or black cotton cloth, wide pyjamas of blue striped cotton, and on the feet sandals. Occasionally the pugree is fastened round the waist and a loose sheet disposed for head-covering. They retain like the Jews and Purbiyas, a few short locks, arranged as ringlets on either side of the face, and shave all the rest of the head. In the eastern parts of their country, the beard is worn

very long, while in the west it is kept clipped. The women usually have a black outer-garment (*kurta*,) and flowing trousers of striped cotton, and on the head, a white sheet with a silken border.

Some families of this tribe are said to be settled in Mahzandaran and Iran, whither they have emigrated from their own country. A number are also found in Hindustan and especially in Farakhabad, the Nawab of which was himself a member of this tribe, and belonged to a family of zamindars of upper Bangash. Up to 1801, this Nawab paid the Lucknow Wazir  $4\frac{1}{2}$  lakhs annually, but in that year the English took over the administration of his principality, and paid the Nawab Imdad Husain Khan (Nasir-i-Jang) Rs. 1,08,000 annually. In 1857, the Nawab Tafazzal Husain Khan took part against the British, and in consequence lost his pension, and afterwards left India for Mecca.

### *The Tajik race.*

So widely is this race disseminated through Afghanistan where its numbers are said to reach 15,00,000, that scarcely is there any considerable tract of that country in which Afghan inhabitants alone, without any admixture of Tajik, will be found. Nowhere do the Tajik form a coherent and consolidated clan, but are found among the Uzbaks as among the Afghans, and are, indeed, scattered over many parts of Western Asia. They are also found in numbers throughout Persia, (especially in Isfahan), and Turkistan, while in Khiva, Karaktagin, Darwas and Badakhshan, they bear sway. In Afghanistan they are often spoken of as *Farsiban*, a word that may be generally considered as co-extensive with Tajik. Of the many theories regarding the etymology of this word *Tajik*, the most probable is that which makes it a corrupt form of the Pahlvi word, Tazi, an Arab, a word still current in modern Persian with the same meaning. All the dictionaries give Tazi as meaning the descendants of Arabs in Persia or any other foreign country, and reference being had to ascertained facts in the history of the Tajiks, it seems that this meaning of the word would be applicable in the present case. In the first century, the Arabs had over-run and subdued all Persia and the Uzbek country, and by force or persuasion converted the people to Islam. They also made several incursions into Afghanistan, but here met with a more serious opposition. The plain-country, indeed, offered no very strenuous resistance, but the war-like tribes of the hills held out until the third century after the Hijra. It cannot be doubted that Persia, Western Afghanistan and the Uzbek country were formerly inhabited by identical or allied races, all of whom spoke ancient Persian or a language cognate to it. Amongst these races, modern Persian, resulting from the mixture of the old tongue with that of the conquerors, began to appear soon after the Arab conquest. In all probability the Arabs would soon coalesce, more or less completely, with those amongst whom they came to dwell,

and would thus become the ancestors of the present Tajik. This hypothesis is borne out by the histories of Afghanistan, all of which relate that, after the Arab conquest, the plain land was left in possession of the Tajik, while the ancient Afghan proprietors took refuge among the hills. Long afterwards, however, the Afghans descending from the mountains retook the plains, and everywhere overthrew and subdued the Tajik, excepting when, in a few cases, the latter maintained themselves in some natural strong-holds. Of the same mixed descent seem to be the Tajiks of Turkistan Proper and even of Chinese Turkistan, where the Tajik supremacy lasted until the Tatar hordes under Changez Khan over-ran those countries, and reduced the Tajiks to the subject-condition in which they have since remained. In the hilly tracts, however, they have maintained and still maintain their independence, and are still masters of Badakhshan, Darwaz, &c. Wherever found, the Tajik are distinguished by the same characteristics, a sedentary (as opposed to a nomadic) life, energetic enterprise, and industry in the cultivation of land, and a resolute pursuit of those comforts and conveniences that so much add to the desirableness of life. In some parts of Western Afghanistan, they are still found in proprietary possession of land, but in general, they have lost all such rights, and are the tenants or dependants of the Afghans. Such Tajik dependants either live in the same villages with the Afghans, or (as frequently happens) live apart in villages of their own. In the latter case they are presided over by an officer called the *Katkhuda* of the village, who is elected, usually from a family in which the honour is hereditary, by the whole community, but must receive the Amir's sanction to his appointment. But the authority of the *Katkhuda*, except in the cases where it has been specially conferred by the Amir, is but slight. His chief duty is to collect the land revenue of the village and pay it in to the local authority, in return for which service he receives some percentage on the amount collected. He may decide cases of dispute in the village, but must leave graver ones to be dealt with by the local governor or the Kazi. In character, the Tajiks are peaceable and obedient. Though of late they have been employed as soldiers, they have in general little liking for that manner of life. Their chief occupation is agriculture, but they are also found engaged in commerce and industrial pursuits, and some are hirers of transport. Except in Bamian, all are Sunnis, and are very devout and observant of their religious duties. When disorder prevails in Afghanistan, the Tajiks are always the first to be trampled upon, but it has always been the policy of whatever party has been ultimately successful, to encourage and help them. They are accustomed to complain that, under all circumstances, the burthen of forced labour and taxation falls much more heavily upon them than upon the Afghans, but on the whole are not ill-affected toward the Durrani dynasty. Although the Afghan considers himself of superior race to the Tajik, he does not commonly assert this superiority in an offensive manner, and marriage relationships are now not uncommon between the two races.

The Tajiks are more numerous in the neighbourhood of great cities, and many are found in Kabul, Ghazni, Balkh and Harat, while, on the other hand, few are to be found in the more rugged and less inhabited parts, as Hazara, the southern part of the Ghalzai country, Kakaristan, &c. The above remarks apply to those Tajiks who live among the Afghans in the plains. Those who live apart in the mountains, occupy positions of great natural strength, and are in several respects different from those of the plains. Specially to be mentioned are those known as Kohistani, Khinjani, Babarki, Furmali or Purnali, and Sardehi.

The Kohistani hold the mountainous country of the province of Kabul, a region bounded north by the snow-peaks of the Hindu Kush, west by the mountainous country of Hazaristan, south by the Koh-i-daman, and east by a range running south from the Hindu Kush. This Kohistan consists of three long valleys, Nijrao, Panj-Sher and Ghorband. The mountain-torrents that flow down either side of each unite to form a stream, which is called by the name of the valley in the midst of which it takes its fertilising course toward the Kabul river, into which all three finally fall. On one of their low bluff hills is the famous *reg-i-rawán*, or moving sand. These mountains are the habitat of many wild animals, and panthers, black bears and even lions are said to be numerous. Birds of prey, too, and especially the hawk and falcon here have their home, while the nightingales are particularly worthy of mention for the sweetness of their song and the beauty of their plumage. Wheat, tobacco, cotton, and rice (of an inferior quality) are abundantly produced, and everywhere are groves of fruit-trees, among which the mulberry is prominent. The fruit of the mulberry is largely eaten, both in its natural state, and is besides, when dried and ground, mixed with wheat-flour and made into a bread, which, judging from the healthy appearance and burly frames of the people, must be a most nutritious food. Walnut trees, and in Ghorband, almond trees of superior quality also abound, and one of the losses most seriously felt in war, is the cutting down of these groves of trees, by which the supply of food for some years is affected. The population is sparsely scattered over a wide extent of country, and probably does not exceed 45,000 families. These are all Suuni, and have an intense hatred of the Persian and other Shi'as. The common dress is a silken cap, round which is sometimes wound a *lungi* or scarf, a loose garment (*kurta*) of cotton, loose drawers usually black, and boots reaching to the ankles. They keep but few cattle with the exception of cows, from whose milk are made the well-known cheese of Nijrao and Ghorband. They have several khans, each of whom keeps a retinue proportioned to his means. Their head khan at present is Malikji, but the Sahibzada Ghulam Jan is also a chief of weight and power. Though the khans lack authority to repress internal disorder, they can unite all against an external foe. Owing to the difficulty of their country, the Tajiks enjoy comparative independence. All the districts, except Durnama and Parwani, pay some slight tribute to the Amir, but in other respects are subject only

to the jurisdiction of their own khans. Among this warlike and violent race, who consider it a disgrace for a man to die from natural causes, the Durnami are specially noted for their turbulent character. Their deadly quarrels, however, are more frequently between house and house than between village and village or clan and clan, and mutual injury is inflicted by the destruction of mulberry and other fruit-trees, as well as by the more common method of personal violence. Every adult male has arms, consisting usually of carbine, flint-gun, pistol, and large knife, or, in the case of the very poor, bows, arrows and shields. A prominent incident of their late history was their obstinate resistance to the accession of Mahmud Shah (Sadozai), whom they long continued to annoy by rendering help to Prince 'Abbas, until they were at length reduced by Fatah Khan (Barakzai). Another mountain-tribe called Pashai or Pashawi, living in the Kohistan, is mentioned by Babar, as speaking a language peculiar to itself. At present, however, the Pashai speak the dialect, apparently grounded upon Hindi, that is current in these mountainous regions.

The Khinjani Tajiks, numbering about 10,000 families, occupy the long, fertile and pleasant defile of Khiujan, which has all the characteristics of a garden filled with trees.

The Babarki, also of Tajik stock, are considered in all respects superior to the other Tajiks, and are especially famed for their warlike prowess. They occupy Lohgar and But-khak, and being quite apart from others of their own race, have an intimate connection with the Ghalzai, though subject to a chief of their own. In general manners and customs they resemble the Afghans. The land they hold, the extent of which has been greatly curtailed by Afghan aggression, is charged by the Amir of Kabul with the payment of revenue in addition to the obligation to furnish, if necessary, a quota of troops. The Babarki call themselves Arabs, but others call them Kurds, and say that Sultan Mahmud (Ghaznavi) brought them down from Kurdistan.

Tajiks are also found in Charki, Galaugari, Zarghun, and other localities about Lohgar, and are variously distinguished by the names of the places they inhabit.

The Furmali or Purmali, also considered of Tajik race, occupy Argun, in the midst of the Kharoti country and the country west of Kabul. Nothing certain is known as to their origin and history. They call themselves Khalji, and say that some of the kings of Hindustan sprung from them, and this may seem to derive confirmation from Firishta, who mentions the Khalji as a Turki clan, to which belonged Sultan Jalal-ud-din, Feroz Shah, and Sultan 'Ala-ud-Din (Khalji), all famous Kings of Hind. Another explanation of the name of Khalji is, that the Purmali once inhabited a city called Khalj, said to have been on the Jaihun (Oxus) or, as others relate, west of Kandahar, the river Helmand and Kila' Bist. This last account seems to derive some corroboration from the certainty that a portion of a Tatar tribe of Turki

extraction, called the Khalji or Khulji, and at that time speaking the Turki language, were, in the tenth century, located at the head of the Sir, a river flowing from Kohkand, and a branch of this has long been settled about Seistan. The Purmali are, in reputation and prowess, in no degree inferior to the Babarki. Most of them are cultivators or merchants, but those settled in Argun make vessels of iron and take them throughout Western Afghanistan for sale. With the Kharoti, in whose midst they live, they have a most bitter enmity.

The Sardehi Tajiks, few in number, are located in Sardeh, in the south-eastern corner of Ghazni. Tajiks make up the bulk of the population of Seistan where, however, only the Sunnis are specially distinguished by the name. They are also numerous in the district north of Balochistan, and in Harat and the neighbourhood, and are found in Ghazni, Nangarhar, Gardez, Kalalga, Lughman and other districts of Western Afghanistan.

#### *Aimak and Hazara tribes.*

The Aimak and Hazara tribes are found among the Koh-i-Paropamisan between Kabul and Harat, and occupy a country some 300 miles long and 200 broad, bounded on the north by the country of the Uzbek, and on the south by that of the Durrani and Ghalzai. Here, where was the very cradle of the Afghan race, it seems strange that there should now be found a race differing wholly in manners, appearance and language from the Afghans. From themselves nothing certain can be learnt as to their origin, nor is their resemblance to their Turki neighbours on the north so satisfactory as to warrant any conclusion. Neither does their language, a variety of the Persian which seems akin to the Zabali, throw much light upon the question of their origin; as to which, however, thus much at least may be said, that from feature and general appearance they would seem to be Turki Tatars. Some account them Mughals, and connect them with the Mughals of the neighbourhood of Harat. They themselves claim kindred, not only with these Mughals (whose language, however, they do not understand) but also with the Kalmak found in Kabul, and all three races freely intermarry. Abul Fazl speaks of them as the descendants of an army left among the mountains by Manku Khan, grandson of Chingiz Khan. Another account makes them belong to the Charkas, a well-known Turki tribe near the Russian frontier, but affords no explanation of how they came to their present seats. A passage of Babar's history says, "the people of Hazara speak the Mughal language," but the meaning of this is not clearly apparent, since Babar makes Tarkman a town of the Hazara, and also includes Tugdarra in the country of the Hazara, and speaks of the Turks and Aimak as living in the plain. It is, however, certain that many Turki words are found in the language of the Hazara. Thus, then, whatever hypothesis we adopt, we are confronted with obvious difficulties. On the one hand, if not Mughals, why did they, in Babar's time, speak Turki? On the other hand, if



really Mughals, or Charkas, how comes it that, notwithstanding the proximity of Turki neighbours, they have now forgotten their own Turki tongue, and that while Turki is spoken to their north, and Pashto to their south, and Persian nowhere near them, they yet speak Persian? The only explanation that offers itself is, that they must have occupied their present seats before the spread of the Pashto-speaking race, and that their connection with the monarchy of Ghazni, or Zabal, has given rise to their mongrel or Zabali Persian, and caused the disappearance of their own language, which yet has left behind some traces in the survival of some of its words. This explanation accords with history, for it is certain that, before the influx of the Afghans, Ghazni and some other parts of the southern plains were held by Hazaras, as well as by Tajiks, and that they were gradually driven thence by the Afghans to the hilly country they now hold. Thus, it appears that the Aimak and Hazara are of Turki-Tatar descent, and there can be little doubt that they are actually one tribe, and have only been separated from each other by religious differences since their conversion to Islam; for, while the Aimaks are Pakha Sunnis, the Hazara are Katta Shias. Though the general resemblance in appearance and manners is great, this difference in faith causes some differences of other kinds, which renders it desirable to notice them separately.

The Aimak, in all numbering  $4\frac{1}{2}$  lakhs, are located to the south by west of the Hazara. Of the territory occupied by them, the north-western portion, though mountainous, is covered with trees and richly fertile, while the valleys and the plain-land are watered by the Markis and Murghab rivers. In the north-western portion are found the Jamshedi, to whom belong the fertile districts of Murghab, Moru-chak, Kushak, Karumach, and Tanur-sangi. In the Koh-i-Siah-band or Ghor, the southern part of which is also good land, are located the Taimani, and the Zori hold the spacious table-land of Sabzawar or Isfziwar, lying to the eastward of the road between Farah and Harat. Lately, however, the Nurzai, Alizai and Ishakzai clans of the Durrani have much encroached upon Sabzawar.

The word Aimak signifies among the Tatars (like Shakh or Khel among the Pashtuns) a division or sub-division of a tribe or clan. Sir John Malcolm mentions a large tribe of Aimak as found in Syria (Sham), and says that an offshoot of these settled in the Persian province of Luristan, and that to this offshoot belonged the Atabak kings of Shiraz, who played so important a part in the history of Persia. Among the people of Hazaristan, the Aimak are often called the *Charimagh*, or "four tribes," a name indicative of their four primary divisions. These divisions are the Taimani, Hazari, Zori and Taimuri. The Taimani are further subdivided into two main branches, the Kabchak and Durzai. It has already been mentioned, in the account given of the Kakar, that the Taimani consider themselves an offshoot of the Kakar. As the affix "zai" is purely Afghan, and not know

to Turki, while the word Kabchak is Turki, and quite unknown to Afghan, it seems probable that the Durzai are of Afghan, and the Kabchak of Turki, origin. The Hazari are sub-divided into the Jamshedi and Firoz Kohi, of whom the Jamshedi are further sub-divided into Khugru, Galgandi, Kakchi, Zingar, Zalfi, Amfal-li, Khair, Kurk, Dahzabari, &c. The Firoz-Kohi are so called from the mountain in which they live. In addition to the four divisions just named, the Karai tribe, located south of Mashad, is sometimes wrongly considered Aimak.

The Aimak have, for the most part, been and still are subject to the governor of Harat, to whom they were formerly bound to furnish a military contingent (kashun) an obligation since commuted into a money payment, collected and paid in by the khans. The precise amount levied from each clan is not known, but probably bears some proportion to that paid by the Jamshedi, namely Rs. 15,000. The Taimuri and Hazari clans are, however, subject to Persia and hold the sandy tract that lies west of Harat, away from the great mountain (Koh-i-kalan) and is an appanage of the province of Mashad. Here the Taimuri have long been localised, and the Hazari, in consequence of a dispute they had with the Taimani, were transported thither by Shah Mahmud (Saddozai). The title of "*Beglar Begi*," originally bestowed upon the khans of these two clans by the Kabul kings, has been continued by the Persian authorities.

Each clan of the Aimak has its chief, called khan or beg, to whom are subordinate the arbab of each sept (*shakha*), and the katkhuda of each encampment. The khan has a fort and an armed force, collects the revenue, administers justice, and has, in short, over his own clan the absolute authority, extending to almost all matters, of a despot. He levies from each family an annual payment of Rs. 2 (which is chiefly destined to meet the Government demand), and receives, every cold weather, a customary tribute of one sheep from every three families, in addition to the perquisites of one-sixth of all wool sheared, and one-fifth of all booty and plunder. Nor are these considered by the people as undue or excessive exactions. On the contrary, they are rendered with cheerful obedience. At present Mahdi Kali Khan (with the title of Khan Agha) is khan of the Jamshedi, and has his head-quarters at the fort of Moru-chak, and his brother Allah Kali Khan is chief of Murghab. Fatah 'Ali Beg is khan of the Firoz-shahi, and 'Abd-ul Ghafur Khan (whose power has been much weakened by Muhamad Sharif Khan, son of the late 'Amir Dost 'Ali,) of the Taimani.

The Aimak are rudely ignorant, absurdly conceited, and savagely cruel. Ordinarily, the power of their khans suffices to restrain the excesses proper to their character, but in war they give full vent to the savageness of their nature, and it is no uncommon thing amongst them to throw prisoners of war headlong from precipices, or stone them to death. Their weapons are usually flint or matchlock gun, Persian sword, dagger and pistol.

They are not much given to internal strife, and, with the Hazara, they maintain the most friendly relations. But with the Turkman clans of Salur, Sarugh, Takka, and Yamut, they have a constant feud. The hostile clans often ravage each other's territory, but the Turkmans, being the bolder, are commonly the aggressors.

The Aimak chiefly live in round-shaped tents like the Tatar "*khargah*," and like them usually made of felt (*namad*), either unicoloured, or, sometimes, white. But the Taimuri prefer the Afghan *kezhd*, which they call *urad*, while an encampment of such is called *yurat*. (Compare the Hindustani "*urdu*" and English "*horde*"). Tajiks are often found in these aimak encampments. Keeping large flocks of sheep, the Aimak are always on the move in search for pasturage. The beginning of the cold weather is the signal for "*kashlak*," or migration to the low-lying plains (*taga-o*), and with the hot weather comes the *Ailak*, or return-journey to the hills. They have also large herds of camels and cattle and of horses, which are kept in separate troops of one hundred or so each, under the charge of several mounted herdsmen. These horses, though commonly small, are strong, well-shaped and hardy, and find ready sale in the neighbouring countries.

The dress of the Aimak is much like that of the Persians, and consists of wide trowsers, short tunic (*kurta*), and, in the case of the well-to-do, a woollen mantle (*chogha*), or jacket (*kaba*). Turbans are rarely worn, the head being commonly furnished with a high black or brown hat, which looks like the skin of a lamb, and is called the "*pupakh*" or Kazalbash high hat. The Taimuri, however, differ from the rest of the Char-imak, in approximating more closely, as to dress and general appearance, to the Uzbek.

Their food is much the same as that of Afghan, but horse-flesh is no less freely eaten amongst them than mutton. They are also fond of a bread, made from mixing the "*maghz-i-khinjak*," or mastic fruit, (*Pistacia Cabulica*) with wheat flour. The pistachio-nut, the *shir-khasht* (a kind of manna), and the camel thorn (*turanj-bin*) grow plentifully among their mountains, and are used by them as food.

The Hazara clans, whose numbers, put by Elphinstone at 3½ lakhs, may, in the authors's opinion, more probably be computed at 10 lakhs, occupy the healthy region (so healthy that small-pox is said to be quite unknown) called Hazaristan or Hazarajat. This country is wilder and colder than that of the Aimak, and therefore less fertile. A little corn is, indeed, grown in the valleys, but so slowly does it ripen, that the spring crop is scarcely fit for the harvest before autumn, and the people chiefly depend for subsistence upon the flesh and milk of their herds and flocks. Most of the smaller hills of this country consist of a yellowish-red earth, mixed with stones, among which many minerals are found. Sulphur (*gugird*), silicate of zinc (*zak*), soap-stone (*mamiya-e-sangi*), antimony, sulphate of copper (*nila tutiya*), and lead are found in abundance, while copper, coal and many others are, by the ignorance of the people, left to lie unused.

The name, Hazara, is said to have arisen from the circumstance that, in the time of the Sultans of Zabalistan, these clans were required to supply an annual contingent of a "thousand" (*hazar*) horsemen. By the Persians the Hazara are called Barbari and their country Barbar, perhaps after a place variously called Band-barbar and Band-awer, situated on the northern boundary of Hazaristan, close to Turkistan.

The clans are very numerous, and are principally included under four divisions, viz., (1) the Sada-su-ekah, consisting of the Di-zangi, Di-kundi, Di-mardad, Di-mirles, and Mirak; (2) the Sada Kabar, consisting of the Di-Chupan, Di-khatai, Di-nuri, Di-meri, and Dayu; (3) the Ja'uri, consisting of 12 sub-clans; (4) the Pulada. Each clan has its own *Sultan*, as the head is called, to whom are subject the heads of septs and sub-clans, variously styled Arbab, Khan or Beg, and the headsman (*Khuki*) and one or two elders (*Ak-sakal*) who form the governing body of each village. These "*Sultans*" have great authority. Many of them affect a rude pomp, occupy strong forts, and wage continual war against each other. They settle all disputes amongst their clansmen, and have the power of life and death. To this authority of the Sultans there are however some exceptions. The large Hazara clan of Go-i, located near the Hindu Kush, rivals the freest of the Afghan clans in the personal liberty enjoyed by its members, while those Hazara who live in the plain west of Ghazni, near Makar and Karra-bagh, and those settled at Char-deh in Kabul (who are a branch of the Ala-ud-dini Hazaras) have institutions much like those of the Tajiks.

These people are subject to the Kabul ruler, and are directly under the local jurisdiction of the Governor of Bamian. Formerly their allegiance oscillated between Gharat and Bamian, but in the reign of Shah Zaman, Zamal Khan, then governor of Bamian, marched through their hills with a piece of artillery and so severely handled them as to make an impression which, having been several times since confirmed by the energetic attacks of the Amir Dost Muhamad, has sufficed to retain them in quiet submission. The revenue, the collection of which is, in every sense, excessively irregular, is not paid in money but in commodities, consisting of a sheep for every family, pieces of cloth, wool, carpets, leather-boots, ghee, cattle, &c. Male and female slaves are sometimes taken in lieu of other commodities, and indeed the sale of Hazara girls is no uncommon thing in Afghanistan.

Though no longer carrying on actual hostilities, they have old hatreds with their Uzbek neighbours on the north, and also with the Aimak, and occasional collisions take place. Every adult Hazara has a gun, and many have also bows and arrows, a Persian sword, long narrow knife and spear. They are good marksmen, and though quite without any taste for the profession of soldier, fight bravely. Domestic feuds are of constant occurrence, and arise, in great part, from their evil and ungovernable temper, that is ever involving them in difficulty.

The Hazara has little claim to beauty, since he presents an exaggeration of the uncomely Tatar type. He is of wheat-coloured or fair complexion (occasionally but rarely black), of middle or small stature, of rounded back and fat and gross body. His large head set on a short neck is provided with elephantine ears, and the strange picture is completed by the round face with its small eyes, drooping eyelids, broad nose and puffy cheeks. Except that, occasionally a few solitary hairs struggle into existence where the beard should be both face and body are without hair, whence the Persian saying, "*Hazara mue na-dara.*" The men of the governing families and the Saiyads living in this country are, however, handsome, well-proportioned men enough. The women are fair, plump and well-shapen, and sometimes, in spite of eyebrows, eyes and nose, good-looking. The head is shaven, save that a single lock left upon the crown of the head commonly indicates a Shi'a.

For dress, the tunic (*kurta*) is worn by some, but the doublet (*kaba*) with tight long sleeves, over which is thrown a white blanket with a red and black border is more common. The better sort envelope their heads in a scarf (*lungi*) by way of turban, but a peculiarly-shaped cap of sheepskin, felt or chintz, is the universal head-dress. By way of trowsers, they sew together several pieces of *mashao*, a kind of cloth of native manufacture, made from white woollen thread, and on the feet they wear boots (*kapi*), fastened about the leg with laces (*tasmadar*). The lower part of the leg is further protected from the intense cold by being encased, as far as the knee, in woollen wrappings (*papech*). The women wear upon the head, instead of the usual headcloth (*do-pata*) and handkerchief (*'ark-chin*) the *saraghoch*, which is a tight-fitting cap with a loose end falling down the back. About this cap is often wrapped a white and red *mundil* like that of the Kashmiri women, which is secured in its place by an ornamental needle (*saiyak*). The chemise (*pairahan*) of coarse woollen, or sometimes of cotton or chintz, reaches to the ankle, has wide sleeves and is open to the bosom. The drawers are of striped cotton (*susi*) of a peculiar pattern, or of chintz, and the feet are protected by boots of soft leather (*ahutaka*) reaching to the knee.

For food they eat mutton and beef, both fresh and prepared or preserved, but their chief staples are dried curds (*karut*), a kind of cheese (*panir*), curds (*maska*), *timagh* (cream), and similar preparations of milk, whey and butter-milk. They also have barley and pulse of several varieties. In times of scarcity they eke out their flour by mixing with it equal quantities of certain nourishing berries, found in the mountains and plains, and first dried and ground for the purpose. This mixture is called *badrawak*.

The dwellings of the Hazara are with few exceptions very mean, and scarcely sufficient for the barest shelter. Often they are mere holes dug into the side of a hill, and at best consist of but a single room with one door. Rarely are more than from 30 to 100 households

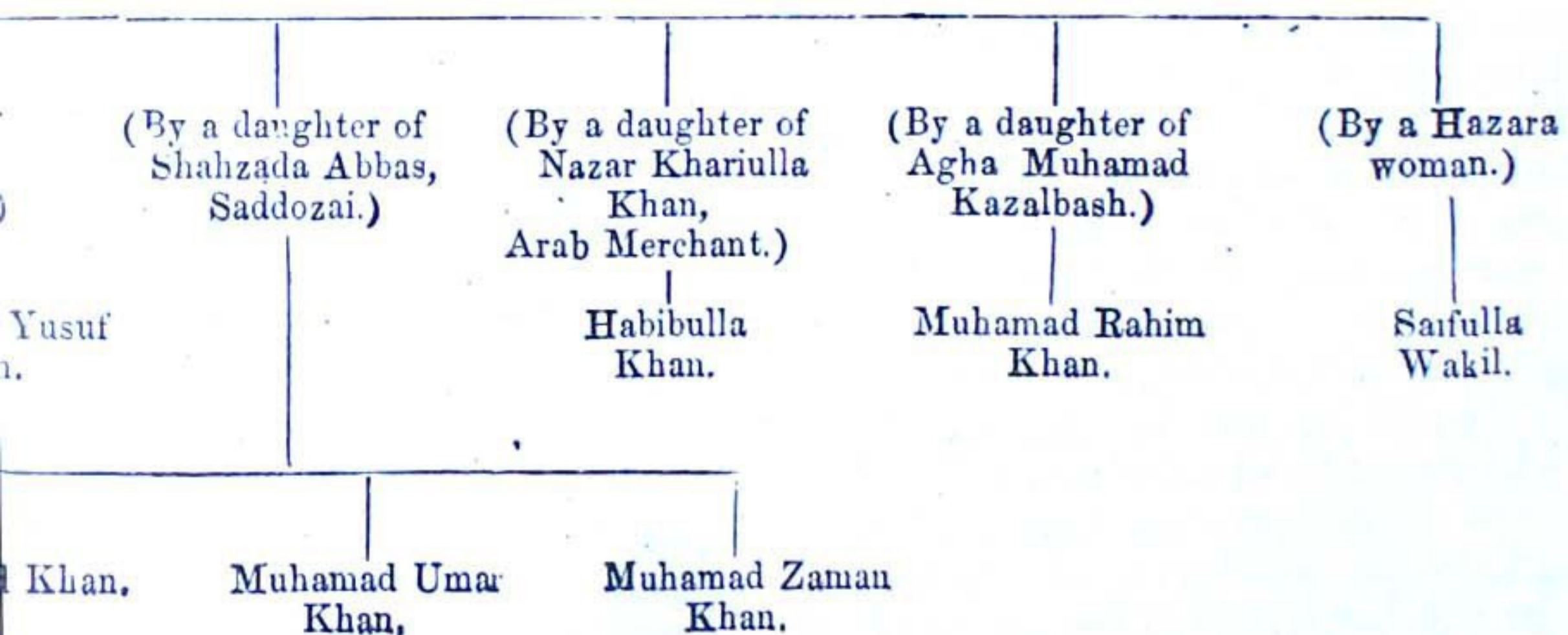
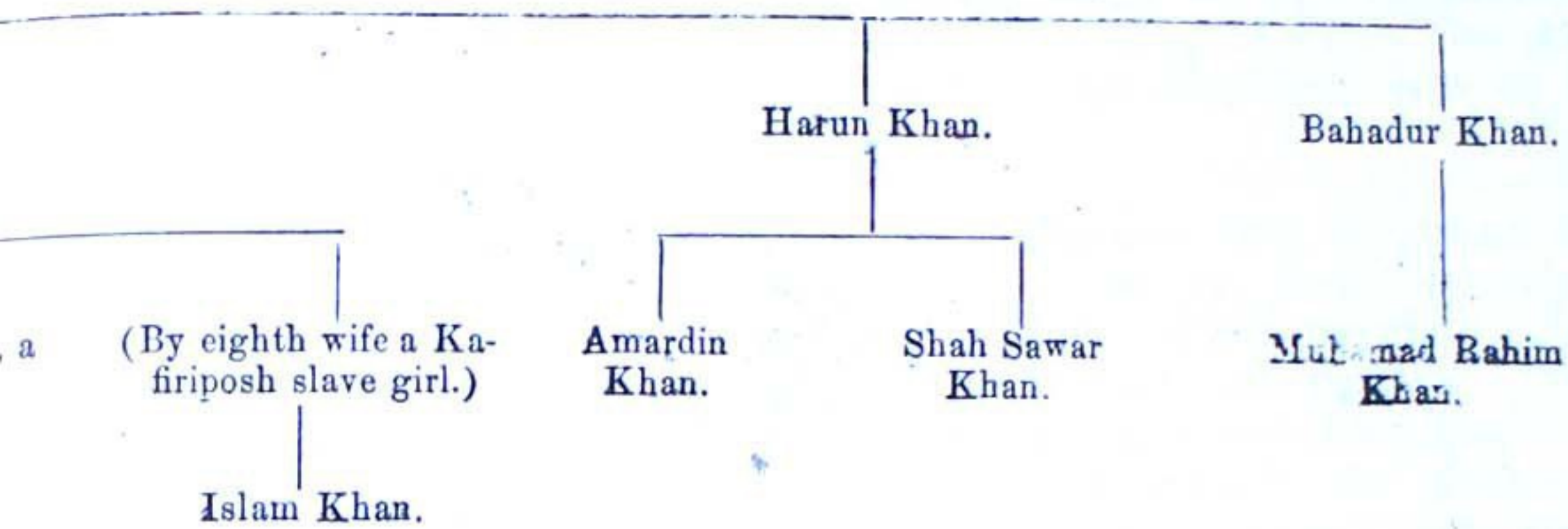
found collected together in a village. In the midst of such a cluster rises the village tower (*tapur* or *topur*), large enough to hold a dozen men, and forming a rallying point for the villagers when the warning beat of the drum is heard. Some of the shepherds live in *kezhdî*, like the Afghan nomads.

Many articles of Hazara manufacture are in great demand in the neighbouring countries, and especially, their woollen cloth (*barak*) which is of excellent quality, and for the purchase of which a Persian mercantile agent is established among the Di-zangi. No less excellent are the carpets of many colours, blankets, and a kind of leather known as "*takah*," soft enough for stockings and leggings as well as boots. Ghee, cattle and slaves (both male and female) are also common articles of trade. There can be no doubt that trade with the Hazaras might be almost indefinitely developed, but for the absence of all mercantile enterprise on the part of these people and their frantic abhorrence of their Sunni neighbours, which makes them ever look with suspicion upon any of their own number who may have been into Afghanistan, or otherwise run the risk of being tainted with the Sunni infection.

The character and manners of the Hazara are not highly spoken of. They are, indeed, fluent and clever talkers and free in dispensing hospitality, but on the other hand are reputed merciless, fickle and faithless. Even those amongst them who, in Western Afghanistan, have gained wealth and social distinction, are said to display the same disposition. Good faith and loyal dealing even with their own kith and kin are not to be expected from them, in face of the temptation of obvious advantage. They are also hasty and hot-headed to a proverb, and without sufficient self-control to endure with patience anything that traverses their inclination, so that after an hour's encouragement and kindly speaking they will flare up into passion at a word of rebuke.

Their bigoted adherence to the Shi'a heresy and intense hatred of all Sunnis have been already mentioned. As might be expected, their ignorance and superstition are proportionate to their bigotry. So little do they understand the principles of the faith they profess that many consider Hazrat 'Ali as of equal character and position with the great prophet, while some look upon him as the prophet and vice-gerent of God. Wherever they find a fine tree, a remarkable stone, or curiously-shaped mark, they invent some story that "here the blessed prophet rested," or "this is the print of his foot," or of the foot of the *duldul* (Ali's horse,) erect it into a shrine, and forthwith proceed to make offerings and put up prayers. The Shi'a Saiyads, their spiritual leaders, whom they regard as having power to remit any or all of the prophet's injunctions, they hold in great reverence, and in Ramzan, commonly present them with a sheep, goat or horse, in consideration of exemption from the onerous observance of the fast. Sorcery, magic and astrology are with them articles of faith. Some of the women are believed to be witches, and not a few deal in portents and auguries, and profess to foretell events from







an examination of the shoulder, palm of the hand or nose. The Afghans credit some of the men and many of the women with being "*jigarkhor*" (heart-eaters), by which is meant that by charms and incantations they draw the heart out of a man, and then eat it. Many stories are current as to the exercise of this mysterious power, which in the *Tabakat-i-Akbari*, is also said to belong to some tribes in Iran and Hindustan.

The Hazara women are surprisingly clever and skilful, and enjoy an amount of consideration and personal liberty of which they are said not to make a good use. It is reported as matter of marvel, that not only do their husbands leave the control of all house matters in their hands, but actually take from them counsel and advice as to their own affairs, and never chastise them. Many of the commodities already mentioned are the work of the women, who make *barak* (camels' hair cloth,) carpets, blankets, gloves, socks, felt, horse-clothing, &c. They also dye, sew, cook and spin woolen thread, and are skilled in the making of oxyagal (*jughrat*), cheese, *timagh*, (cream) and *karut* (dried curds). They constantly go about unveiled, and if the Afghans may be believed, in the north and east, such is the prevailing looseness of morals that, notwithstanding the risk of detection and death, the married women will, on favourable opportunity, readily prostitute themselves for money. In other parts prevails a custom, formerly also known among the Mughals, called *karubastan*, in accordance with which, the host resigns temporary possession of his wife to his guest. But increased intercourse with the Afghans, who on such points, think so differently, has almost caused the disappearance of this custom.

Agriculture is the favorite occupation of the Hazaras, but owing to the insufficiency of the land, great numbers have to turn to pastoral and handicraft pursuits. Throughout Western Afghanistan they are found as porters, mule or camel-drivers, carpet-makers, grooms, and indeed everything but soldiers, and in all such posts, acquit themselves industriously. Excavation and canal-digging are usually done by them. They evince no repugnance to employments of the most unpleasing and degrading character, and are therefore largely engaged in the most menial duties.

Though quite ignorant of music as an art, both men and women will pass whole hours round a central fire, listening to music and singing, or repeating poetry (of which they are very fond) or stories. Their favourite instrument called the *bulabi* has a loud sound (*sut*), without any variety of musical mode (*hurf*). Odes and love-songs are commonly sung to the accompaniment of the *chang* (a kind of harp). Hunting with dogs, and stalking the *mar-khor* (wild goat), and other mountain antelopes, are favourite pastimes with them. Horse races and shooting-matches, in which the prize is usually a sheep, ox, horse or valuable garment, and many other varieties of active sport, are popular among them.

The *Kiyani* is a small and scattered tribe, numbering in all some

500 families, engaged in agriculture and service, and chiefly found in the neighbourhood of Kandahar and Harat, whither they came from Seistan. They are descended, not from Rustam-i-Dastan as they allege, but from Kai-Kabad, and one of their clans, the Shirwani presided over by Azad Khan, boasts its descent from Naushirwan. Though Shi'as, the men of this clan are of good character and disposition. They have settled amongst them a number of Jat cultivators, whom they keep in a condition of strict subordination.

The *Chughatta Mughals* are so called after their ancestor Chughatta Khan, son of Changez Khan. The Mughals themselves, deriving their name from Mughal Khan, son of Alnaja Khan, are a branch of the great Turki race which traces its descent from Yafas (Japhet), son of Nuh (Noah). The Chughatta Mughals are found dispersed in small numbers through Afghanistan, but especially in Harat. Throughout the villages of that province and in the mountainous country of the Jamshedi, there may be 1000 families located, and in all other parts of Afghanistan, a number not so great. In Harat they speak Turki with each other and Persian with strangers, but in other parts of Afghanistan they have lost their own tongue and can only speak Persian. A Mughal family of the district of Waghaz claims to be descended from the Amir Taimur, and to have come to its present settlements at the time when the tribe was at the summit of its power and prosperity. In manners and customs the Mughals are much like the Tajiks, but are nicer in food and dress.

The *Kazalbash*, numbering some 20,000 families, are descended, though not without admixture of other blood, from some powerful Turki families, formerly resident in Iran. The name means "red-capped," and has reference to a peculiarity of head-dress. They are found in many of the cities of Afghanistan and also in the villages of Harat. Of the whole number, about 12,000 are settled in Kabul; of the rest some are settled in the Topkhana and 'Alizai quarters of Kandahar, but most in the city and neighbourhood of Harat. Those of Kabul came thither in the reign of Nadir Shah (Irani) and Ahmad Shah ('Abdali). They hold themselves aloof from the races around them, and, though speaking Persian in public, converse amongst themselves in their own ancient tongue. The Kazalbash have considerable influence and standing in Kabul. Some of them are officers and many are in the employ of the Government as Treasurers (*sandukdar*) accountants, head-clerks (*mustawafi*) and secretaries (*munshis*), while as soldiers, they make up several picked bodies of troops. Beside the seven Teri, in which all the Kazalbash are included, those of Kabul have an additional special classification, being collectively known as "*Ghulam Khana*," and further distinguished into *Chindawul* (belonging to the vanguard of the army) *Jawan Sher* (so called in compliment to their valour), *Murad Khani* (the devoted adherents of a Durrani noble house), and *Afshar* (to whom Nadir Shah belonged). The Kazalbash are Shi'as and this difference causes, between them and the Afghans, a lurking ill-will, which sometimes finds expression in riotous tumult.

The *Uzbak* tribe of the Turki are only represented in Afghanistan by about 100 families, chiefly settled in a small village of the Makar district. They are cultivators, traders and soldiers, and speak Persian.

The *Degan* were formerly spread over the whole north-east of Afghanistan, but are now confined to Kunar, upper Bajdur and a part of Lughman. The part of the tribe inhabiting Kunar is separate from the rest, and has its own chief, Babu Saiyad Jan, with whom is associated, for the collection of revenue, an agent of the Amir. From the language of the *Degan*, which is that spoken of in Babar's History and in the "*Tabakat-i-Akbari*" as "*Lughmani*", and seems to consist mainly of Sanscrit and Persian words with some admixture of Pashto, it would appear that they are of Hindi extraction, but they have no relations with the Hindkis. The Afghans, misled by the accidental similarity of the words "*deh-kan*" and "*Degan*", commonly regard this people as identical with the Tajik. This is an error. The Tajiks came to Afghanistan after the promulgation of Islam, whereas the *Degan* were there during the Hindi supremacy.

Under the general name of *Hindki* are included men of a number of different races and tribes now found in various parts of Afghanistan, and commonly occupying a distinctly subordinate and dependent position, who originally came or are supposed to have come from across the Indus. Most numerous among these are the *Jats*, who are found not only in Daman, Banu and Peshawar, but also among the Baloch by whom they are called *Jakdal*. Also numerous, especially in western Afghanistan, are the *Awans* from Kalabagh and the country east. These people claim a descent from Hazrat 'Ali, and long ago, before they occupied their present holdings east of the Indus, would seem to have had their seats in the neighbourhood of Ghazni. The *Parachi*, also a *Hindki* race, are enterprising and indefatigable in trade. In Kabul, there are still found many descendants of *Hindustani*, *Mirasi* and *Kawwal*, who settled there in the time of Shah Jahan. In Yusafzai, the *Gujar*, who call themselves a branch of the Rajput, are found in numbers, while *Hindki* of various races are found as far as Bajaur and Nangarhar. Almost all these speak either a mongrel Hindi or the Pashhto.

*Hindus* are found not only in all parts of Afghanistan but over all Asia, between Western Arabia and Chinese Peking. In Afghanistan this despised and subject race, is represented chiefly by the Arora and Khattri castes, with a few Sikhs, and, in all, may number about 1,00,000 families. A few are cultivators, but generally they are engaged as shop-keepers, brokers, bankers and goldsmiths. In the cities, and especially in Kabul, they form a numerous and somewhat influential community, while scarcely any village throughout the land will be without one or two Hindu families. Isolation and changed circumstances have brought about a wide divergence in custom and habit from their brethren in Hindustan. The *Hindus* of Western Afghanistan have a soldierly bearing and carry arms, while all so far

depart from Hindu usage as to grow the beard, adopt the dress of the people around them, eat bread baked in ovens, and exhibit an easy laxity in the observance of the ablutions. None of these people can claim to represent the Hindus who, in by-gone days, were lords of the land, but are the descendants of those who in the comparatively modern times of the kings of Dehli, came from the Panjab and Sindh. Traces of the old Hindu domination, however, still survive in the traditions that invest with a sacred or venerable character certain objects and places. Such a place is the cave near Aka-sarai north of Kabul, which derives its sanctity from the circumstance that, ages ago, a Brahman of the race of Krishn, named Tapsui, was here lost in devout contemplation (*tapsiya*). In like veneration is held a spring in Khushai (Lohgar).

The *aboriginal Swathi*, sometimes wrongly confounded with the Degan, are of real Hindi origin. They formerly occupied the whole country between the Jhelam and Jalalabad, and were first gradually driven by the Afghans to the mountains of Swath and Bunher, and then in the 15th and 16th centuries expelled from this their last retreat by the Yusafzai. They are now chiefly found in Pakli (Hazara), but a few remain, as *fakirs*, in a state of complete subjection to the Yusafzai of Swath and its vicinity. They no longer retain any recollection of their own tongue, and are only able to speak Pashto.

The *Shilmani*, also often confounded in old Afghan accounts with the Degan, are so called after the name of their original seats, the district of Shilman on the banks of the Kurram. From Shilman they first removed to Tirah, and thence by Peshawar to Hashtnagar. When in the 15th century the irruption of the Yusufzai drove them from Hashtnagar, the Sultan Uwes of Swath gave them a refuge in Alladaud, and when the Sultan's power also fell before the conquering Yusafzai, they became, as they still remain, subject to the new lords of Swath. They are rapidly disappearing from view as a distinct race.

The *Tirahi* were in the 6th century of the Hijra, a very numerous and powerful tribe of idolaters, holding possession of all the country about Tirah. About 601 (H.) they were attacked and vanquished by Sultan Shahab ud-din (Ghori), and such as escaped the sword forced to conform to Islam. They are now represented by a very insignificant remnant found in the Shinwari country, and worthy of mention as speaking a peculiar language or dialect of their own, derived apparently from the Sanscrit, but with a large admixture of Pashto vocables.

The *Kashmiri* are found scattered from Northern Afghanistan to Kabul and Kandahar, and would seem from time to time to have fled from the sword or famine in their own country, and to have come hither as labourers or wandering traders. Everywhere they are a poor and sordid folk, and are usually employed as cooks, washermen,

tailors, lace-makers, shawl-makers, brokers, palki-carriers, and weavers. In a few places they still retain their native tongue, but in Swath, Bajaur and Lughman all speak Pashto.

Two tribes of *Kurds*, the Mukari and Rika, who have at some time, but when and how is not known, come from Kurdistan, that is, the country between Iran and Rum, are found in Kabul and the neighbourhood. These number about 30,000 families, of which the men are chiefly soldiers noted for their valour, and, to a less extent, engaged in trade and agriculture. A muhalla near the Lahori Gate of Kabul is called after one of these tribes (which still speaks its ancient Kurd tongue), the Rika-khana muhalla.

A few families of the *Lexgi*, brought down from the Koh-i-kaf by Nadir Shah (Irani) are settled in Farah.

Some few families of *Christian Armenians* have found, in the prospect of gain, an inducement strong enough to outweigh the danger from Muslim fanaticism and have settled in Afghanistan, where they have adopted the Afghan nominal Affir Khan. Of these two families are at Peshawar, three in Kabul, and eight in Harat. The daughter of one of these, Taimur Khan, is in the household of Muhamad A'zam Khan, son of the late Amir Dost Muhamad.

A few *Kalmak* or *Kulmak*, a Tatar tribe very numerous in Tatari where many of them are still idolaters, were brought to Afghanistan from Balkh by Taimur Shah who made them his body-guard.

Some 200 families of *Habshi* (Abyssinians) now scattered throughout the cities of Afghanistan but most numerous in Harat, were originally brought as slaves from the port of Muskat, to form the body-guard of some of the Saddozai kings. Doubtless their character for steady devotedness, no less than their preternatural hideousness, was considered to give a special claim to such a distinction. Most of these are now free men, and all are Musalmans chiefly of the Shi'a schism.

About 40 families of unconverted *Jews*, chiefly engaged in the making and selling of wine, are found in Kabul and Harat, five only being settled in the first of these cities. They are a fair-complexioned and handsome-featured race, who dress and eat like the Afghans, and exchange the "salam-'alaikum" with Muslims.

A few *Baloch* are found in Kabul, where they are military retainers or merchants. They form almost the entire population of Dera Ghazi Khan.

Under the name of *Farsi-ban* are grouped together a few representatives of Persian tribes, as the Seistani, Kirmani, Birjaudi, Ka-ini, &c. Scattered far and wide, are found a few *Kashghari*,

Indrabi, Badakhshani, and Salghari. From the last-named once-famous tribe sprang the Atabak kings of Shiraz, whose dynasty, beginning in 823 (H) with Muzaffar-ud-din, ended in the 9th generation with Musammât Ish Khatun who married Manku Taimur, son of Hilaku Khan.

About 200 families of the *Daulat Shahi* are settled in Afghanistan. ~~These~~ are chiefly Kazi and Mufti, and claim to be of Kuresh descent, ~~but the~~ popular account is that, before the time of Ahmad Shah, from whom they received the name of Daulat-shahi, they were slaves. The ~~K~~azikhel family of Peshawar is not of this stock, but belongs to the Ammazai sept of the Mandar, which is found partly in Sadhum (Yasufzai), and partly on the northern boundary of Mahaban.

#### *The Siah Posh Kafirs.*

The Siah-posh (Black-garbed) Kafirs, so called by their Mussalman neighbours, as also with reference to their fair and ruddy complexion, Sur (Red) Kafirs, names which they have partially adopted, probably without any exact nature of this meaning, are strictly speaking not located in Afghanistan, but some account of them and their country seems here desirable. Their country is in the midst of the Hindu Kush mountains, and is bounded on the North by Badakhshan, on the East by Kashkar, on the West by Indarab and Khost (dependencies of Balkh), and by the Kohistan of Kabul, and on the South by Bajaur, Kunar, Lughman, and the boundary of Afghanistan. The wild mountains of this region, for several months in winter wrapped in snow, are the home of countless herds of goats. Perched on their steep slopes and surrounded with forests of deodar (*Cedrus deodara*) and other fine timber, lie the villages whose houses are ranged, terrace above terrace, so that the flat roof of each house forms the yard or open space in front of the one above it. Rude and difficult foot-tracks, winding here and there along the heights, furnish the only means of communication, and the foaming torrents are crossed on a prostrate forest-tree. The valleys are richly fertile, and produce in abundance grapes and corn (wheat and barleys) with excellent pasturage for cattle and sheep.

The question of the origin of these people is not without difficulty. Themselves ignorant of the art of writing, they have amongst them no documents from which light might be thrown upon their past history, and little reliance can be placed upon the legendary accounts current amongst them. They make themselves to be descended from an ancestor Gurrashi, and claim kindred with all races that wear the hair long and drink wine. They describe themselves as having been first driven from the country about Kandahar, when Islam was preached, and so pushed further and further East and North until they came to occupy the country between Kabul and Sindh, whence they were gradually forced to their present fastnesses. Originally, say they, they were four tribes, the Kamuz, the Halar,

the Salar and the Kamuj, of whom the first three were converted to Islam, while the fourth now holds Kafiristan. By others they are variously considered descendants of Zuhak (Tazi), Kuresh, and Bactrian Greeks. Judging from their speech (of which more anon), appearance and customs, the most probable explanation seems to be that they are of mixed Bactrian Greek and Hindu blood, and are the result of the commingling of those two races. From the strongly marked distinctiveness of each section (*shakh*) and the absence of any bond of unity amongst them, it may be inferred that they are not descendants of a common ancestor, nor an offshoot of a larger tribe. The common name Kafir has been given them, with reference to their common hatred to Islam, by their Musalman neighbours.

The names of their principal divisions or sections, so far as they can be ascertained, are as follows: Suku-i, Tari, Gumma, Gamber, Katar, Berah-zali, Chanesh, Damdu, Weli, Da-i, Kama, Koshta, Ding, Wa-i, Kamuji or Kamuzi, Kamtuz (of whom half live in the North towards Badakhshan, and half in the South towards Lughman), Amshi, Sami, Nashi, Jamka, Ashkamak, Paruni, Yatuni, Punuz, Dimash, Khullam, Irat, Haransuja, Wama (Dama?), Chuniya or Chumiya, Inshur, Pashagari, Kashuz, Pim, Urang-siya, Menchiyashi, Mandigal, &c. The principal known villages are Kamdesh (the chief village of the district of the same name and having about 500 houses), Chimi, Amish, Wish (Dish?), Jamaj, Kigal, Nasi, Garam, Katar, Gala-i-gal, Rach-gal, Sunindesh, Dawigal (Dadigal?). From these examples it will be sure that in many cases the villages have the same names as the clans, and the predominating element in them is Sanscrit; as for instance in the termination *desh*, which is a Sanscrit word unaltered; perhaps in *gal* we have Sanscrit *ghar*, and *garam* is also a Hindi word. From the occurrence in parts of Nangarhar and the Khaibar of such ancient names as Kama, Koshta, Rajgal, &c., it would appear that, in some remote period, the inhabitants of Dara Nur and other defiles south of the Hindu Kush as far as Jalalabad and Nangarhar, were of Kafir race. When the tide of Muslim conquest swept over the country, some would be converted, and are perhaps now to be found in the Lughmani, Degan and Pashai now located in the southern passes of the Hindu Kush, and in the aboriginal Tirahi, while others would be driven to the north where they are now found.

Of Hindi, Pashto and Uzbek, the Kafirs are quite ignorant. They speak several closely related dialects of one language, in which many Hindi words are found, and which would seem to be an odd mixture of Sanscrit, Scythian (Iskathin), Greek and Bhusha. There are many points of resemblance between this language and those spoken by the Degan, the Lughmani, and especially the Pasha-i, in which, as here, Arabic words seem to be entirely wanting. They count only as far as 20, and beyond that reckon by scores and multiples of scores. Their *hazar* or *zar* (Hindi *hazār*) is only 20 scores or 400. May not the preponderance of Hindi be satisfactorily accounted for on the hypothesis that on the collapse

of the Greek and Scythian (Iskathun) empires, the commingled Greeks, Tatars and Hindus would be subject to the Hindu Rajas whose rule then extended as far as Kandahar? At the conclusion of this notice is a vocabulary of a few words of this Kafir language.

There seems to be no principle of organization, no centre of authority nor machinery for the administration of justice amongst them. Their leading, that is wealthier men, are called *Sabutnash*, and these sometimes join their influence to settle quarrels and disputes amongst their fellows. They have little power, however, even for this purpose, and when such intervention fails, the exaction of satisfaction for a wrong is left to the action of that principle of revenge, which is as tenaciously held a point of honour amongst the Kafirs as amongst the Afghans, and is only to be set aside on payment of ample compensation.

The character of these people is marked by a manly independence and by a kindly and genial disposition. Such is their hospitality, that a stranger coming to their village is met at some distance by eager hosts who conduct him with honour into the village, where he is expected to go the round of the principal men of the community, and is everywhere offered food and drink. Even their hated enemies, the Musalmans, are treated with courtesy on the rare occasions when they come amongst them as guests. They have also the reputation of being a handsome race, and are said to be distinguished from all the surrounding races by their white and red complexion, full stature, large, dark, hawk-like eyes, straight nose, regular Grecian features, well-shaped oval face, and graceful figure.

The dress of the men is commonly made up of four black goat-skins, of which two are made up into an upper garment, called the *getak*, a kind of mantle or cloak reaching to the knees, and having short sleeves. Under this *getak*, the well-to-do and all living near the Muhamadan boundary wear a cotton shirt, and, indeed, in the summer, all who can afford wear clothes only of cotton. Of the other two skins, they make a *tah-band*, or kind of short petticoat which, fastened securely about the waist with a leather strap, answers the purposes of drawers. In war they wear a kind of boot of white leather, but ordinarily both men and women have the feet bare or, during the extreme cold, wear a covering for the feet called *chamus*, together with a sort of gaiter (*massi*). With the men the head is bare, and, in the case of those who have not yet killed a Musalman, usually shaven, except only a long lock left on the crown, but some of the younger and more foppishly inclined, wear the hair in long curling locks, some pluck out by the roots all the hair except that of the beard, which grows to a length of 6 or 7 inches. Like the women, the men wear in the ears and on neck and hands ornaments which are put aside on occasions of mourning, and when a young man celebrates his coming of age with a feast he assumes a large additional number of these ornaments. The women wear a long chemise, drawers of cotton,



or more commonly of black goat's hair and wool, and slippers (*papeshi*). When they go out into the jungle to work, they put over the chemise a suit of goat skin which, with those whose means or coquetry allow or impel, is ornamented with goat's-hair fringes, or with fancy-work of black and red wool, &c., and often throw over all a white Kashkar-blanket, which thrown over the shoulders (where it is secured with string or tape) falls in folds to the knee like the plaids of Highlanders. On the whole there is but little striking difference between the clothes of the women and those of the men. The hair is either twisted up into a knot on the head, or allowed to fall in ringlets around the face. Though it is not thought singular to go about bare-headed, it is more usual to wear a small cap on the top of the gathered hair, around which a little turban is also sometimes wound. Maidens are distinguished from married women by a red cord fastened around the head, and the daughter of a man who has killed a Musulman may also wear ornaments of shells about her head, a privilege forbidden to all others under pain of punishment. All are very fond of cowries and shells, and ornaments of silver and (yet more commonly) of copper and tin are a part of the personal adornment.

The common articles of food are milk and its preparations, cheese (*panir*), butter and the like, wheaten or barley bread, and abundance of flesh which is eaten half-cooked. Of wild animals, the flesh of the bear, and of the domestic animal, that of the cow, is most esteemed. Goat's flesh also is much eaten, even the female with kid not being spared. The domestic fowl is not known amongst them. The fruits in common use are walnuts, grapes, apples, almonds, apricots, cultivated and weed *zakhman* (a local fruit), and the jujube or egg-plant. Before beginning a meal it is usual to wash hands, and on finishing, to return thanks to the gods. But what peculiarly distinguishes this people is their consumption of wine, which is freely drunk both by men and women, (who, however, do not sit together at meals,) and is even offered to the sucking child. This wine made from the pure juice of the grape, and of sufficient quality and strength to keep for many years, is of two kinds—red and light-coloured (*phika*). The grapes thrown into an earthen vat are crushed with the feet, and the juice put into earthen jars, which are carefully secured and buried for 41 days in the earth. The wine is then fit to drink, but the longer it is thus kept buried the better and stronger does it become. They also make from the unfermented juice, a kind of confection something like *doshab* which possesses intoxicant qualities. A mixture of honey, wine and vinegar, also commends itself much to their taste. Nor is the drinking of wine confined to meal-times. It is in fact considered appropriate to all times, and many hours are spent in jovial carousing under the shade of trees. The silver cup out of which the liquor is always drunk is regarded with a peculiar affection, as the most important and valuable of all the household utensils. In the cold weather it is customary for friends to give *iwne-parties* (*zinag*), each in turn at his own house, whereat much

uproarious merriment prevails, but quarrelsomeness, at any stage of intoxication, is almost unknown amongst them.

The religious notions, customs and traditions of the Kafir are no less singular than his habits. They profess to hold the unity of God (who is called by the people of Kamdesh, *Amra*, and by those of Sukui, *Dagan* or *Dugan*), but nevertheless worship, under the same general name of God, a number of idols, of which each tribe or section has its own, and which are individually named after the deceased ancestors of the worshippers. These idols, also collectively called *dughan* or *dugan*, represent in wood or stone the figures of men and women in various positions, on foot, on horseback, &c., and are considered by the Kafirs to represent their progenitors who now intercede with God on their behalf. Among the Kamdesh, the principal idols are thus named: (1) Bagesh (who has authority over rain), Mani (who has eradicated *bosish* or the root of evil from the world), (3) Marrar, (4) Aram, (5) Pursu, (6) Gais, (7) Paradak—these seven being considered brothers and celebrated in a legend that relates how, clothed in a golden body, they went before a golden tree—(8) Purran, (9) Kummi (the image of the first man's wife or Eve), (10) Disani (wife of Gaish), (11) Duhi, (12) Suriju, (13) Nashi. Among the Sukni are, Mandi, Marisat, Marrasuri, Indra-ji. Some of these are called Sada-sheo and like the Sadu-sheo of the Hindus carry in the hand a club (*tarsul* or *sih-dandana*). They are also familiar with the great Hindu god Maha-deo. Thus it will be seen that the name of some of the idols and the ideas connected with them point to a Hindoo origin of their religion. But on the other hand, the fondest prejudices of the Hindu, those which peculiarly and everywhere distinguish him, and seem to be a part of his nature, those, that is, that have regard to the sacred character and inviolability of the cow, are quite unknown to the Kafir, who not only freely eats the flesh of that animal, but on certain occasions of sacrificial worship sprinkles the blood over his idol. Worship is carried on both in the open air and in temples, called *imra-uma*, but is not specially enjoined at or restricted to any particular days or seasons. There are, however, in the year, several occasions of festivity, in which it is usual to offer numerous sacrifices. Such an occasion happens during ten days of the beginning of April, when cows and other domestic animals are offered up to the idol in large numbers, and merriment of every kind is freely indulged in. One of the frolics then carried on is the throwing of ashes over each other, a custom that cannot fail to remind us of the Hindu practice of doing the same with coloured powder at the Holi festival. Another custom prevailing during one of the days of this season is, for the children to fasten to a stick blazing torches of plnewood, and after carrying them about for a while, to throw them all down in the presence of the idol and there leave them to burn. But the strangest custom of all is that, on one of the days, the women all go away and hide themselves in the jungle whither, after a while, the men follow in search; if a woman in hiding is found by a man, she attempts to beat him off, but if, in spite of this, he persists and

succeeds in seizing her, she lies with him or, according to some reports, becomes thenceforth his own. The religious ministrant, among the Kafirs is a kind of priest (*rahib*) who holds his office by hereditary descent, but saving that his presence is necessary to the validity of all sacrificial worship, seems to enjoy no special distinction or authority, and does not seem, like the Brahmans among the Hindus, to be considered of higher nature than his fellows. Fire plays an important part in their worship, and must always be burning before the god when sacrifice is offered; indeed, an integral part of the worship seems to consist in taking melted fat mixed with honey, meat, &c., from the fire and throwing it over the idol. It does not, however, appear that they have any special veneration for fire, or that like the Gabar, they always keep it burning. They deny the final judgment and the doctrine of metempsychosis, and assert that death is the portal to instant bliss or misery. Except the irregular sacrifices noted, they seem to have no formal religious rites, but consider the practice of generosity and hospitality as the best works, as the means of gaining Paradise (*Bari-la-bulla*) and avoiding hell (*Bari-dayar-bulla*.) Fish they regard with the utmost detestation, but freely eat the flesh of all other animals, except the dog and cat. They have no special observance or rite in killing an animal for food, or offering it up to their idols. In the latter case, the animal is placed in front of the god, and there has its head lopped off with an axe.

Whenever a child is born, both mother and child are removed to a house appropriated for the purpose outside the village, and there kept for 24 days, during which the mother is regarded as unclean. This term ended, mother and child are bathed, and conducted back to the village with much dancing and singing. When a name is to be chosen for the infant, it is placed within reach of the mother's breast, and the names of a number of its ancestors (male or female according to the infant's sex), are repeated in slow succession, until the moment when the child applies its mouth to the breast and draws suck. Whatever name is at that moment being uttered becomes the child's name. The following are common names of men: Chandlu, Daimu, Hazar, Basti, Tayuz, Merak, Badel, Garmbash, Azar, Darunas, Panjula, Kimak, Kuhangi, Dabding, Trimu, Palak, Kamar, Zori, Udwar. Among women are common: Miyanki, Junili, Supa-i, Zori, Mali, Daliri, Januki, Biyas, Pagli, Pakuki, Malki, Urazi—in all of which will be remarked the frequency of the termination *i* no less common as a Hindi feminine termination.

Marriage commonly takes place with the men between 20 and 30, and with the women at about 15 or 16 years of age. When a man fixes his desire upon a maid he sends a goat to her father's house, and the acceptance or rejection of this goat by the father or other guardian indicates a favourable or unfavourable answer to the suit. The girl too may at this stage signify her willingness or otherwise. The accepted

suitors, returning home, at once sends to his love some handsome clothes (obtained for such purposes from Afghanistan), with a few jewels and delicacies according to his means, and on the day following, himself repairs to her house to find her dressed in the clothes he sent. His father then makes her a present of a silk kerchief and a few jewels, and gives the youth a cow, or, if rich enough, a slave. Finally the bride, bearing on her back a basket full of fruits and nuts prepared in honey, to which is added, if the parties be well off, a silver wine-cup, and surrounded by a merry crowd of dancing, singing villagers, goes forth on foot to her husband's house. After a few days, the son-in-law sends his bride's father *shir-baha*, or valuable consideration for his daughter, and this sometimes amounts to as much as 30 cows. This concludes all the proceedings which are without any religious ceremony, or participation of the priest (*rahib*). The women though accorded a large amount of personal liberty, would seem to have no enviable position. Not only are they charged with all domestic duties, but also with the ploughing of the ground, and it is said that a woman may often be seen yoked alongside an ox to draw the plough. Polygamy is practised without any limitation of the number of wives. Adultery is nominally punished with a fine of so many cows, but is not considered a very serious offence, and is common amongst the married women. But up to her marriage a woman's chastity is carefully guarded, and unless, on the first night of marriage, the marks of her virginity are forthcoming, there is a grievous scandal against both the girl and her parents. In such a case the woman is said to be sent back to her parents with a demand for the return of presents and payments made, and a restoration of the *status quo ante*.

The dead are neither burned nor buried, and in several other respects, the mourning customs of these people widely differ from those of all races around them. When a man dies, the corpse is dressed out in the best clothes that belonged to the deceased, and with his weapons, is laid upon a charpoy (low-bedstead). The relatives of the defunct then raise the charpoy and carry it about the village, while the men, armed, and with their faces hideously distorted and disordered, accompany with dance and funeral dirge, and the women follow weeping and wailing. The bier is then put down, and after the women have for a time wept over it, the body is put into a coffin and taken away to some mountain top or other solitary place, where it is left under the shade of a tree or in some such sheltered spot. A feast given by the relatives of the deceased concludes the whole, and this feast is annually repeated, some food being, on such occasions, placed outside the house, and the soul of the deceased, who is called by name, invited to come and eat. A curious custom is reported which shows that, the Kafirs are no whit behind more civilized nations in the invention of ingeniously fantastic demonstrations of grief. When a mourner comes to sympathize with the deceased heir, he is said to throw down his cap and dagger on entering the house of mourning, and to seize by the hand and raise up the sorrow-stricken one; whereupon the two, for several minutes, execute a vigorous *pas*, beating the ground with their feet in concert, and the sympathiser then

picks up his cap and dagger and departs as abruptly as he came. Allusion has already been made to the deification of some of their dead. Another means of becoming after death a *deota* is to build in the public street a gateway with a superstructure of four beams and a few yards of masonry. Though no purpose of utility is answered by this, the builder, who must give a great inaugural feast, gains an immense reputation, and becomes entitled after death to the divine honours of a *deota*. The expense of the feast deters many from aspiring to this honour.

In the Musalmans that surround him on every side, and especially in the Afghans on the south and the Kashkar and converted Kafirs on the east, the independent Kafir has cruel and relentless enemies, and continual reprisals are taking place between the irreconcilable foes, who grant no quarter to each other. On several occasions the Musalmans have collected a large force and proclaimed a Holy War against the Kafirs, but no such attack on a large scale has been made for now some 70 or 80 years. At that time the forces of Badakhshan, Kashkar, Kunar, and Bajaur, together with several Yusufzai Khans, joined to invade Kafiristan, and though at first meeting with some success, they were finally unable to withstand the Kafir onslaught, and were driven back with heavy loss. Sudden inroads of the surrounding Musalmans are often more or less successful in their object of securing slaves, but if the Kafirs are forewarned so as to be gathered in force to meet the invaders, the latter, pent up in narrow gorges, or struggling along sloping ledges and precipitous paths, are swept into destruction. Sentinels stationed in the highest peaks are continually on the look out, and light up beacon fires in token of the advance of a hostile force, upon which the Kafirs quickly collect and choose the point at which they will resist the invaders. The Kafirs of Katar, Gamber, and other bordering districts, have been converted to Islam, chiefly by the Mamund Afghans of Bajaur, but the heart of the country is never reached, and notwithstanding the incessant harrying of Ghazan Khan (Yusafzai), and continual inroads from Kashkar and Chitral, a large proportion of the Kafirs continue to maintain their independence. They fight with great valour and dash, but are not careful to maintain the ground they gain. Their weapons consist of a bow,  $4\frac{1}{2}$  feet in length, and provided with a leather string, and a quiverful of light arrows of poplar wood (*khadang*) pointed with iron, in which is sometimes rubbed poison. The bow and arrow they call *shamat mundi*, and so great is their dexterity in the use of this weapon, that it is said they will, with one twang of the bow, discharge three or four arrows held between different fingers, and most of these will hit the mark. The rest of their equipment consists of dagger and knife, and a pouch (*palita*) made from the bark of a tree, and containing a flint for striking fire. From the Afghans they have, to some extent, learned the use of fire-arms. Sometimes they carry the war into their enemies' territory, and for this guerilla expedition, their nimbleness and activity peculiarly fit them, for when they run, they loosen the string of the bow, and, using it as a pole to assist them, bound along with the most

astonishing leaps. On entering battle, the well-to-do classes don their best clothes, and those who are entitled, fasten round the head a string of cowries, whose number denotes the number of Musalmans that have fallen by the hand of the wearer. So, too, a tape worn round the waist suspends a number of small bells (*tali* or *zangula*) having a similar significance. As they march to encounter the enemy they sing a war-song, in which the frequent occurrence of such words as "*chari hai, chari kai, maharach*" is noticeable, but in face of the foe, and at the moment of the final advance, this is changed for the words "*ushru-o-ushru*," accompanied with loud clapping of hands. As already mentioned, no quarter is given by either side in the fights that are of such constant occurrence between the Musalmans and Kafirs, but if a Musalman in extremity can kiss his assailant's left breast before being struck down, his life is spared. If, under any other circumstances a Musalman falls alive into the hands of the Kafirs, he is kept a while in durance and then publicly put to death with every circumstance of rejoicing, or is slaughtered in front of an idol as a sacrifice. Many of the Kafir customs are designed to encourage young men to distinguish themselves against the Musalmans, and coveted distinctions and privileges are the reward of those who do so. A young man is lightly regarded until he has won his spurs by killing one of his race's enemies, must go about bare-headed, and is not entitled to dance with his axe on his head. When, however, he is the slayer of a Musalman, his friends crowd round him with acclamations, and thenceforth he is entitled to wear a little red cap, and to figure at the *numi-nath* dance with a pugree, into which are stuck as many feathers of some beautifully-plumaged bird as he has killed Musalmans, and with a girdle, such as that already described. His daughter too has the right to wear a string of cowries about her head in token of her father's glory. When a warrior has distinguished himself by killing very many enemies, a post is set up at his door, and in this are fixed a number of pegs corresponding to the number of his slain, whilst a ring is inserted for each wounded enemy. Occasionally peace is made with the Musalman foe, and on such an occasion the ceremonies are no less singular than those of war. A goat is slaughtered in the presence of the two contracting parties, and the heart being torn out, is bitten in two by the Kafir representative, who offers half to the Musalman. Each party then applies his teeth to the half he holds, and the treaty of peace is thus fully ratified.

Intestinal feuds, arising out of questions of retaliation and compensation, are sometimes handed down for generations. In such cases there is no scruple against inflicting all possible mischief or injury, open or secret, upon the enemy, his clan, family, person or property. But if at the moment of a personal encounter one of the antagonists kiss the left breast of the other, by which is meant that he drinks from his enemy's breast the milk of friendship, all ill-will is at an end, and thenceforth till death the two are closest friends. So strong, however, are the passions of hate and revenge that, except in the last resort, this mode of reconciliation is rarely had recourse to.

For trade they have so little aptitude, that they do not even know the names of any countries except Bajaur, Kunar, Kashkar and Badakhshan, which immediately border upon their own, and even of these they know nothing beyond the bare names. Their country produces quantities of ghee and cheese (*panir*), and is also famous for its breed of cows (*achi*), which though small, yield abundance of milk, the *barbari* goat, and also that known as *karak* or *pashmak*, from whose hair excellent *pattu* is made in Kabul. These products and animals find their way to some extent into the surrounding parts of Afghanistan. But the principal traffic with this country is in slaves. The Kafir himself counts a large part of his wealth in slaves, who are of his own race, but belong to a despised class called Bari, a class which seems to comprise those who have been taken prisoners in war with other clans, and also handicraftsmen and the very poor among themselves. In Kafiristan the conditions of their servitude would seem far from harsh, but they are not unfrequently sold by their masters to Musalman merchants. Kafir girls, who have often great personal attractions, are in great demand in Afghanistan, and will fetch Rs. 100 or Rs. 200 each. Male slaves, who are much cheaper, are usually of docile disposition, and, if bought young, readily adopt the manners and life of those amongst whom their new lot in life is cast. Cotton fabrics, especially of a red-colour, is the most profitable article of export to Kafiristan. For salt double weight of ghee is obtained, and cowries and other such trinkets command a ready sale. But no foreign merchant dare venture into the country without a safe-conduct from some influential Kafir.

The property of a Kafir mostly consists in slaves and cattle, and some of the wealthier will have as many as 800 goats and 300 cows. These yellow-coloured or white and red cows of the breed known as Achi have been already mentioned. The horse, mule and buffalo are not found in Kafiristan at all. The Kafir houses are built of wood, and usually provided with cellars for the storing of wine, cheese, ghee and vinegar.

Besides the regularly constructed villages, they have also mountain-hamlets (*bandha-ashal*) whither they resort with their flocks in the summer (*ailak*). They have not like the Afghans a guest-house or place of public entertainment and social intercourse set apart in their villages, but some open space in the village is furnished with rude seats on which goat-skins are placed and answers the same purpose. Such places are called by them *dastal* or *asakam*. Food is placed on a high iron tripod which serves as a table, and all who partake sit round on the seats mentioned. It is a curious circumstance; but whether from some inconvenience of dress or some other cause, the Kafirs, differing in this respect from almost all other Asiatics, never sit upon the ground, or if, by some rare chance, they are compelled to do so, spread out their legs after the manner of Europeans. Their beds consist of a wooden frame furnished with an untanned goat-skin.

As the labour of agriculture falls chiefly upon the women, and the men have little occupation beyond the tending of the herds, there is no lack of leisure for amusement and indulgence. Some part of this is devoted to hunting, to which however, the Kafirs are not so much attached as the Afghans. Their dearest delight is to dance (*nat*) and sing to a musical accompaniment, and the *darangu* or wooden platform for dancing, which is formed by laying a few planks on the ground, is a familiar object in their villages. Sometimes men and women together perform a dance resembling that known as *attan* or *ghumbur* amongst the Wazirs and some other Afghan tribes, in which the dancers, circling round and round the musicians, beat hands and feet to the time of the music, and allow themselves the grossest license of gesture and action. More usually, however, the sexes keep separate, and each has its own style of dancing. The men each having his battle-axe on his head go round the musician, raising one foot in the air and on the other making three hops to three intervals of music, while, at the fourth interval, they bring the up-held foot violently down upon the ground. The women accompany the music with their voices, and as they march round, keep their hands on their shoulders, and beat time with their feet. Their music is furnished by a kind of small and feeble-sounding drum, and a two-stringed instrument, which is held in no slight estimation.





# AFGHANISTAN AND ITS INHABITANTS

TRANSLATED FROM THE  
"HAYAT-I-AFGHAN"  
OF  
MUHAMAD HAYAT KHAN, C.S.I.,  
BY  
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