An inquiry into the ethnography of Afghanistan, prepared and presented to the Ninth International Congress of Orientalists (1891)

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A FEW words are necessary to inform the reader how this "Inquiry into the Ethnography of Afghanistan" came to be written by me.

In the beginning of this year, when invited by Professor G. W. Leitner to join the Ninth International Congress of Orientalists, to be held in London in September, 1891, I was at the same time asked to contribute a Paper or Monograph towards the work of the Congress. I had no hesitation in accepting the invitation to join the Congress as a member; but to become a contributor to its work was quite another thing. For some time I was in doubt whether I could offer anything worthy of the attention of the learned men who would take part in the work of the Congress. I happened to have by me a mass of miscellaneous notes and memoranda, and carried in my head a variety of information—acquired amongst the people themselves—all relating to the inhabitants of Afghanistan, and which I had thought of embodying in a book which I intended some day to write as a record of my experiences and observations during a long and exceptionally varied career in the active service of Her Most Gracious Majesty's Government of India. But that "some day," from one cause and another, seems to be as intangible as the term itself is indefinite. Reflecting on this, it occurred to me that the present occasion offered a good opportunity to put to use some part of what up to the present time remained with myself as so much useless information—useless from want of participation in it with others better qualified than myself to utilize the materials collected for the advancement of knowledge by the elucidation of the truth from the various data. I therefore decided to prepare as a Monograph for the Congress, an "Inquiry into the Ethnography of Afghanistan," confident that—however defective the Inquiry itself must necessarily be under the hurried conditions of its execution—it would at all events furnish the Orientalists with an inviting subject for investigation and further research.

In the course of the Inquiry, I have, amongst other identifications, identified certain tribes now inhabiting Afghanistan as the
representatives of the posterity of the Greeks who anciently resided in that country. But I have not had time to enter into this subject as largely as it deserves, though I may state that the discoveries recorded in this Inquiry regarding those tribes of Greek descent are not for that reason to be regarded as based on evidence that anything is required by way of proof to substantiate the accuracy of my identifications in this connection, no evidence could be more conclusive than the fact, that the vocabulary of the language they at this day speak as their vernacular dialect is to the extent of one half, more or less—more rather than less—either unaltered Greek or Greek changed so little from the original as to be easily recognisable.

With regard to the other numerous tribes dealt with, I have had no time to do more than record and suggest identifications as present. But those of Rigipóp descent deserve especial attention, from an historical point of view, owing to their intimate connection anciently with the Greeks whose posterity I have above referred to. For the rest, I must perforce let my Paper now go forth to the Congress for what it is worth, carrying its defects and its deficiencies with it.

H. W. BELLEW.
AN INQUIRY INTO THE ETHNOGRAPHY OF AFGHANISTAN.

There is so much relating to our subject which has to be compressed within the limited space at our disposal, that I must restrict my preliminary remarks to a bare outline of the course I propose to follow in the pursuit of this investigation.

Since the commencement of this century, when we first became personally acquainted with the people of Afghanistan, through the inquiries prosecuted in that direction by the Honourable East India Company, a great deal has been said and written about the Afghans and their origin. All this I propose to set aside and dismiss from my thoughts; and now to set out upon an independent investigation, based upon the records of the ancient and modern authors in whose writings we find notices of the region to which our inquiry is directed.

Strabo, the date of whose death is assigned to the year 21 A.D., speaking of Eucratides' account of the Indus and Arimasp, situated towards the west, and in the possession of the Persians; for afterwards the Indians occupied a larger portion of Ariana, which they had received from the Macedonians. And further on (xx. 2, 3), describing Ariana, he says: "The Indians occupy (in part) some of the countries situated along the Indus which formerly belonged to the Persians. Alexander deprived the Arians of them, and established there settlements of his own. But Seleucus Nicator gave them to Samothracites in consequence of a marriage contract, and received in return five hundred elephants."

Here we have two facts established. First, that at the period of Alexander's invasion—i.e., 330 B.C.—Ariana was peopled (in part) by Indians, who afterwards occupied a larger portion of the country, which they had received from the Macedonians. And next, that Alexander deprived the Arians of their countries situated along the Indus, and there established settlements of his own; presumably including Greek colonists, we may add. These statements of Strabo receive confirmation from Pliny, about half a century later (his death is dated 79 A.D.), who, describing
the boundaries of Northern India, says (Nat. Hist. vi. 38): "Most geographers do not fix the Indus as the northern boundary of India, but add the four satrapies of the Guptas, An- khoza, Atv, and Paropamisada, fixing the river Khydes as its farthest boundary." Here we learn from Pliny the portions of Ariana which were peopled by Indians at a period subsequent to the invasion of Alexander by about four hundred years.

**General Sir Alexander Cunningham**, in his "Ancient Geography of India," published just twenty years ago, speaking of the boundaries of Northern India, quotes these passages from Strabo and Pliny; and, after recognizing Sambaganottus as the Chandra Gupta Maha, whose grandson Aoka propagated Buddhism to the most distant parts of his empire, mentions Assambale, the capital of the Yuen, or Greek country, as one of these places, and, advancing proofs of the Indian occupation of the Kabul valley in the third and fourth centuries before Christ, instances its completeness by the use of the Indian language on the coins of the Baktrian Greeks and Indo-Scythians down to 100 a.d.; which language, he observes, although lost for the next two or three centuries, again makes its appearance on the coins of the Abbates, or White Huns, of the sixth century. In the following century, he says, the king of Kapiya was a Kshatriya, or pure Hindu; during the whole of the tenth century the Kabul valley was held by a dynasty of Brahmans, whose power was not finally extinguished until towards the close of the reign of Massen Gahnavi, down to which time, it would appear, a great part of the population of Eastern Afghanistan must have been of Indian descent, while the religion was pure Buddhism.

"During the rule of the Ghaznavi, whose late conversion to Mahomedanism," says Sir A. Cunningham, "he had only added bigotry to their native ferocity, the persecution of idol-loving Buddhists was a pleasure as well as a duty. The idolaters," he says, "were soon driven out, and with them the Indian element, which had subsisted for so many centuries in Eastern Ariana, finally disappeared."

The above remarks of the erudite scholar and eminent archeologist just quoted are of great value, as confirming the existence of an Indian population in Eastern Afghanistan down to the last third of the eleventh century of our era. And I may here state in anticipation, that, although the idolaters were driven out of their idolatry, and with them the Indian element disappeared in the brotherhood of Islam, an Indian people, both in their tribal names and national customs, as well as in the languages they speak, still exists in the satrapies assigned to the Indians by Pliny. In the course of our inquiry we shall see Indians re-
appearing everywhere in eastern Afghanistan, and often by the names of great Rajput tribes of renown in the history of India.

One result of Alexander’s conquest, as we have seen above, was the introduction into the countries along the Indus of settlements of his own, in which, we may conclude, were comprised various colonies of Greeks; thecession of these countries by Seleucus Nicator (whose death is dated 281 B.C.) to Sandara-routes would not, under the amicable circumstances of the transfer, disolve these settlements, though it would naturally be followed by an increase of the Indian population in the ceded countries. This, indeed, took place; yet it seems, a great scale during a long period; and the Indian element predominated in the population of Eastern Afghanistan down to the first third of the eleventh century, since which period it has been lost to view under the supremacy of Islam. Bearing these points in mind, we can now enter upon the inquiry before us, prepared to recognise in the existing inhabitants of Afghanistan representatives of the ancient population of Ariana.

The country now called Afghanistan is the Ariana of the ancient Greeks. Strabo (iv. 2, 8), quoting Eratosthenes, gives the limits of this region as follows: “Ariana is bounded on the east by the Indus; on the south by the Persian Gulf, and the succeeding chain of mountains as far as the Caspian Gates; on the west by the same limits by which the territory of the Parthians is separated from Media, and Karmania from Parthia and Persia... The name also of Ariana is extended so as to include some part of Persia, Media, and the north of Bactria and Sogdiana; for these nations speak nearly the same language.” Eratosthenes died about 190 B.C., so that we may conclude that up to that date the language of Ariana was the Persian, or one of its dialects; and that the Pahlavi was not at that time formed; or if previously existing, was confined to the Swat highlands and Sulaiman range.

The boundaries he has assigned to Ariana were probably those recognised as the limits of the region during the period of the Greek sway; for Strabo was apparently unacquainted with the geographical divisions of this country which are mentioned by the later Greek writers.

For the purpose of our inquiry we may say that Afghanistan is bounded on the east by the Indus from Gilgit to the sea; on the south by the Persian Gulf and Khorasan; and on the west by the Oxus river as far as Khojah Sallit, and thence across the Khuristan desert to Persian Khurasan.

The name Afghanistan, as applied to the region thus defined,
is not commonly known, or so used, by the people of the country itself, either in whole or in part. It is the name given to the whole region in a general way by its neighbours and by foreigners, from the appellation of the dominant people inhabiting the country, and appears to have originated with the Persians in modern times only. For, although our Afghans have been known in history as a particular people since the commencement of the eighth century, their country has not been called Afghanistan until this people were established as an independent nation under a king of their own race, in the middle of the last century; immediately preceding which event, the conqueror Nadir Shah, having recovered this region to the Persian sovereignty, was the first who called the northern portion Afghanistan and the southern Balochistan, after the names of two great tribes or peoples pre-dominating in these parts respectively.

Khurasan is the name used by the people themselves to designate the country known to outsiders as Afghanistan, and the term fairly corresponds to the limits above assigned to the Ariana in its extended signification; the western portion of Khurasan, from the Mashah district in the north to the Okhainat in the south, marking off the Persian Khurasan.

Ptolemy divides Ariana into the seven provinces of Margiana (Manguz or Marv), Baktriana (Balkh and Badakshahan, and now Afghan Turkistan), Aria (Herat), Paropamissus (Hazarah, and Kabul to the Indus, including Kadishian and Dardistan), Drangiana (Sistan and Kandahar), Arakhosia (Gharni and Sulmara range to the Indus), and Gedrosia (Kech and Makran, or Baluchistan); these provinces are fairly well represented by the modern divisions of the country, as above bracketed with each.

The native divisions of the country, as spoken of by Muhammadan writers, are not so well defined. Some speak of the northern half as Kabulistan, and the southern as Zabulistan; of the north-eastern part, as Balitjar, and the north-western as Ghor; of the south-eastern part as Roh, and the south-western as Nimroz. In this division Kabulistan comprises Margiana, Aria, Paropamissus, and Baktriana; and Zabulistan comprises Drangiana, Arakhosia, and Gedrosia; whilst Balitjar would comprise Baktriana and the eastern half of Paropamissus; Ghor, the western half of Paropamissus, Aria, and Margiana; Roh, all Arakhosia, with the eastern halves of Drangiana and Gedrosia; Kandahar and Kech; and Nimroz, the western halves of Drangiana and Gedrosia, or Sistan and Makran.

The Afghanistan above defined is the region to the existing inhabitants of which our present inquiry is directed. It will facilitate our comprehension of the subject ultimately if we
pursue the investigation in some definite order; and as it is important, as an aid to our recognition of the different tribes and clans, that we should distinguish between the inhabitants under the ancient Persian domination and those introduced into the country after the destruction of the Empire of Darius Cæsar by Alexander the Great, I propose to take Herodotus, the earliest historical authority, as our guide for the former period; and, as we proceed step by step, to add to what he has recorded of the ancient inhabitants of this region, so far as concerns their national designations and territorial occupations, such further information of the like kind, regarding later arrivals, as we find in the works of the best known of the Greek and Latin writers of antiquity, subsequent to the period of that great revolution in this part of Asia—during which Greece and India joined hands in the intermediate regions of Persia and Ariana—such as Strabo, Pliny, Arrian, Ptolemy, Curtius, etc.; and to supplement what we gather from their records, with such further illustrations of our subject as we may derive from the works of modern authorities, amongst which Tacitus' "Annals of Rajeshan," published in 1829, is the most useful and instructive; and, finally, to utilize the information gathered from these various sources by the light, however obscure and flickering, of personal observation during many years of residence amongst the people themselves.

By this plan we shall, I think, be better prepared to recognize in many of the existing tribes of Afghanistan the modern representatives of the ancient nations of Ariana, and thus be enabled to form an accurately rounded distinction between the old possessors and the later settlers; between the remnants of subsequent dynastic invaders and the stragglers of conquering plunderers. And if a consequence of our inquiry is not to throw some new light upon the history of India in its connection with the Greek dominion and the Jata (Gotic) invasion by which it was destroyed; in connection with the relations of these Scythian conquerors with their kindred races of the earlier invasions which peopled Northern India with the Brahman and the Kshatriya; in connection with their joint domination in Ariana—Buddhist Jata in the north, Brahman Kshatriya in the south; and finally in connection with the struggles of these Indians of Ariana with the fire-worshipping Parthinian under the long supremacy of the Arsaki dynasty, their participation under the Parthian flag in the wars against the Romans in Asia Minor, their contact with Christianity, and their ultimate absorption into Islam; if no such results issue from our inquiry into the ethnology of the peoples now composing the population of Afghanistan, we may, perhaps, at least learn what is the true meaning of that name, and who
About a century prior to the destruction of the Persian Empire
of Darius Codomannus by the Macedonians under Alexander the
Great, Herodotus had written a very full history of that country
down to his own day. But little of his most interesting records
relate immediately to that portion of the ancient Persia with
which we are just now concerned. That little, however, is of
special interest and great value to us in our present inquiry. At
that period, about 450 B.C., Ariana, the Khorasm, or Afghanistan,
we speak of, formed the eastern portion of the Empire of Darius
Hystaspes—Dara son of Guerates. This Dara belonged to a
Persian family or tribe, whose seat was in the north-eastern part
of the country we are discussing—in the Bakhsh province, the
capital of which was the city of Balkh, called by the Arabs
Bawal-hilaf, or "Mother of Cities," on account of its great
antiquity. He succeeded, about 521 B.C., to the empire founded
by Cyrus (Kuresh), and enlarged and consolidated by his son and
successor Cambyses (Komehaj, Komehlaj). Cyrus—whose mother
was called Mandanes (Meandone; perhaps a princess of the
Manda tribes), and said to be a Mede, and whose father was called
Cambyses (Komehaj, probably a chief of the Komehaj tribe)—
having subdued the Medes and conquered the kingdoms of Cyrus,
the Lydian (with), thereby became master of all the territory
extending from the Indus to the Hellespont.

At this period, the principal Persian tribes, as named by Har-
nerus (II 135), were the Pashargadai (Parsi-kdai, "Sons of the
House"), the tribe of the Royal Family; the Maraphoi and the
Marapoi tribes apparently connected with the civil and military
administration of the Empire; the Panthialai, the Dermaiai, and
the Targai, who were all landowners; and the Dsi, the
Marci, the Drepki, and the Sangrai, who were all nomads.

The mother tongue of all these tribes would be the Persian.
We find most of them represented amongst the existing popula-
tion of Afghanistan by tribes bearing precisely the same names,
and speaking the Persian language. The Panthialai, it would
seem, formerly had an occupancy on the extreme eastern or
Indian frontier; for there is a district in the Mahmand hills, on
the Pedawar frontier, north of the Khybar Pass and between the
Kabul and Swat rivers, called Panthialai, after which a division of
the Mahmand, or "Great Man," tribe is named; if, indeed, this
division of the Mahmand be not descended from the Persian
Panthialai, after whom the district is named; for, though they are
now incorporated with the Mahmand, and speak the Pakhto, they
differ from other Pathans in many of their customs, and in
The Derussi are represented by the Derush, in the mountains east of Herat, in Afghanistan; and more amicably by the Drush, or Drusin, of the Lebanon, in Syria. The Gerwani are the Kirman of the Persian Kirman province; there is another Kirman district on the Indus, of which we shall speak later on. These are all settled tribes.

The Bazi are the Dahi of Dihistan, or Hankrah, in Afghanistan. The Mardei are now included with the Dahi, as the Dahi Mardeh, and occupy exactly the position assigned to them by Szarae, as we shall see farther on. The Dropikoi are the Derbikoi of Szarae and Delakiki of Paryv, and the Dharbi, or Dharbi-ki Rajput, a bard or minstrel tribe; they are now found, in Afghanistan as the Durbik, an obscure and little-known people, scattered about in small clusters of a few families together, amongst the Jumshibi and Pirahandi Ayuen, in the country between Herat and Maimana. The Sagartoi I have not been able to trace by that name in any part of Afghanistan, except by the name of a hill district in Western Balochistam. These are all nomadic. The language of both classes is Persian.

The chief tribes of the Moseis, says Herodotus, were the Bursi, the Paratakamoi, the Struhbatai, the Hormozoi, the Baisii, and the Magi. None of these tribes are traceable by those names in Afghanistan. Paratakamoi is perhaps the same as the modern Bursi, and means "Mountaineer." The Mogoi or Persian Mowgi, are now called Gahw, and by this name are found in several parts of Afghanistan as small sections of some of the larger tribes; and in Swat and the neighbouring hills on the Indus, north of Peshawar, they constitute a distinct tribe called Gabari or Gahwani, occupying a small district called Gabriel, on the west bank of the Indus above the Barando valley. Formerly they were an important tribe in these parts, and Swat was called Gabari, or Swati Gabari, down to the time of the Emperor Babar, the middle of the fifteenth century. They were fire-worshippers, and appear to have come into these parts at an early period of the Parthian or Arsaki rule; they are now nominally and professedly Musalmans. Among the western Mohammedans the name Gabr or Gahw is used as a term of reproach, and is the familiar Gahw applied by them to Christians and other unbelievers in Islam.

The other nations of the empire of Cyrus mentioned by Herodotus as dwelling within the kingdom of Cesus, and Persian subjects, were the Lydii, formerly called Moouoi or Mosei; the Phrygii; the Mysii, who were colonists of the Lydii; the May-andirmi, so named from the district they occupied; the Kblaboi; the Parphlagiomi; the Thracius, who on crossing over into Asia
were called Thynoi and Bithynoi; Kardoi, Ionoi, Dori, Aholoi; and Pamphyloi. Most of these names are largely represented amongst the tribes of Afghanistan, and principally in the northern portion of the Indus border, in the precise locality which was a seat of Greek settlement, as we know from the evidence of coins, and architectural remains, as well as from historical record, during the period of the Great Bactrian dominion from 330 to 126 B.C., or even to a much later date. The army of Alexander the Great was so doubt very largely recruited from the tribes of Asia Minor, not only as soldiers, but also as camp followers, menials, servants, and so forth. It was probably from this source that Alexander made those settlements of his own in the countries he took from the Arians, as mentioned by Strabo in the passage before quoted. Whence, then, the merchants and traders and colonists, in all likelihood, flocked to the Greek kingdoms and principalities on the borders of the wealthy gold-yielding India; for India alone of all the twenty satrapies of Darius paid him tribute in gold, and is expressly stated to have been the richest of them all.

However, be all this as it may, there must have been many genuine Greek and Macedonian tribes represented in the ranks and camps of Alexander's army, and in those of his immediate successors in Ariana, together with various Lydian tribes, received in the way of reinforcements from time to time. Among the new tribes introduced into Ariana by Alexander and his immediate successors, there must have been Achaeoi or Achaeans, Bosporoi or Bosporians, Pamnonoi or Pamni, and other Pamnoni or tribes of Pannonia, such as the Notkois, Pasplai, Dorbeli, Bosoni, and other Pangoi, or Pangians.

I mention the names of these Macedonian and Greek tribes, because throughout a large tract of mountainous country bordering upon the Indus, and forming part of the ancient Bactrian, we have at this day a great number of tribes and clans of Afghans, so-called, bearing precisely the same names. To run over the list above, given by Hueneney—the Lydai are represented in Afghanistan by the Lodi or Lodai; the Macedon, by the Miyani; the Mosoi, by the Mohs; the Thyrsi and Bithyns, by the Tarai and Bidari; the Karoi, Ionoi, Dori, and Aholoi, by the Kero, Yama, Dari, and Ali, or Aali, clans and sections of several Afghan tribes; and the Pamphyloi, by the Parmadi or Parmandi.

The Lodi tribe of Afghanistan, with whom the Miyani and the Mosha have always been closely associated, as will be seen further on, has figured conspicuously amongst Afghan tribes in connection with the history of mediaval India, since the time of Maimun Gharnati, at the commencement of the eleventh century; at which
time they had already acquired renown for their martial qualities. They were largely entertained by Mahmud as soldiers, and furnished him with several enterprising military leaders and capable provincial governors. The capture of Sammath, 1024 A.D., is said to have been due to the valor of the Lodi contingent, and Mahmud, in recognition of their services in this campaign, gave some of their chief important commands in Hindustan; the favor they enjoyed under the Ghaznavi dynasty they retained under that of the succeeding Ghori, two centuries later, and it was a Lodi chieflain who, with his contingent of clansmen, led the van of Shamsud-Din's expedition against Delhi, 1193 A.D., when the Rajput sovereign of Hindustan, the Rai Purna, or Pathan, was vanquished and slain, and the empire of India transferred to the Muhammandan. On this occasion, say the Afghans, Shamsud-Din, the second Sultan of the Ghori dynasty of Ghazni, raised the Lodi chieftain, Malik Mahmud, to the rank of Amir, and granted extensive estates to himself and his fellow-chiefs. From this time the fortunes of the Lodi steadily rose, and they became powerful in Punjang. The conquest of Shahbudin opened a free communication between Afghanistan and India; and large numbers of Afghans of many different tribes flocked into the country as military mercenaries. Two centuries later again, when the Amir Tughrul, or Tamerlane, invaded Hindustan and captured Delhi, 1398 A.D., he was accompanied by a strong contingent of Afghans, at the head of which was Malik K substr, Lodi, with the Jalleyani, Sarwini, and Niyazi chiefs from the Sulaiman range. For his services on this occasion Malik K substr, who was formerly governor of Multan, was appointed to the government of Delhi, and under his rule the Lodi became masters of nearly the whole of Punjab, from Multan to Surhind. In 1459 A.D., Baridshah, Lodi, mounted the throne of Delhi, and established the dynasty of Afghan, or Pathan, sovereigns of Hindustan. Under their rule the Afghans swarmed into Hindustan; whole tribes left their country and settled as colonists in various parts of India, principally in the Baluch States of Central India, in Rajwara, Barir, and Hyderabad of the Deccan, or Southern India. Among the tribes thus quitting Afghanistan were the Lodi, the Pehal, the Nighar, the Bissni, the Makli, and others; whilst every tribe of not sent its contingent of clansmen, large or small, as the case might be, to join their countrymen and seek new homes and found new settlements in the wide extent of Hindustan. These emigrants are mostly dispersed in small communities amongst the general population; but in some parts, as it Shikarpur, Barir, Karoli, Hyderabad, etc., they form numerous and distinct colonies. In more recent times again, so late as the last century only, another
great emigration of Afghans took place from the Roh division of Afghanistan into Hindustan, which peopled a whole province, named Rohilkhud, after their appellation of Rohil, or natives of Roh. I have entered into these details here, as the instance seems to afford an illustration of what may have occurred in the way of shifting of the population in the ancient Persian empire after its overthrow by the Greeks. The two cases seem to run parallel in many points; but we have not time to dwell on the subject just now, more than to point out that in Persia, Greeks had occupied the country as merchants, scribes, physicians, &c., and were largely employed by the kings as mercenary troops, for ages before the Macedonians conquered the country; and that in India the Afghans were employed as mercenary soldiers, personal guard, district governors, &c., and traversed the country in all directions as caravan merchants for centuries before the Indo-Parthians acquired the sovereignty, in the middle of the fifteenth century.

The Indo-Parthians have entirely disappeared from Afghanistan, but the Miyani, a branch of the tribe retaining its primitive name, is still found in the country, as one of the divisions of the association of caravan merchants, as given in the 'Annals of Rajastan,' among the tribes of the country, as given in the early genealogies of the race, as given in Top's 'Annals of Rajastan,' it would seem that they have from time to time adopted and incorporated with their own tribes many others, of perhaps kindred origin, with which they came into contact in ancient times, subsequent to Alexander's conquest of Ariana. I have prepared a classified list of Rajput tribes and their subdivisions for reference in connection with this inquiry, which will be found at the end of this paper. It will serve as a guide to distinguish the tribes coming into Ariana from the country from the western or the north, and to distinguish both classes from the tribes inhabiting the country prior to the period of the Macedonian conquest.

Among the other nations of Asia Minor, the kingdom of Cossus above mentioned, are the Thynoi and Bakhypoi. These are repre-
sent in Afghanistan by the Tri or Tri sections of the Ghilzai and other Pathan tribes of the Sulaiman range, and by the Hitai, a tribe which has always been linked with the Lahi. According to the Afghan tradition the Lahi tribe sprung from the offspring of a daughter of Shikhu Pit or Bait—the chief of the Hitai tribe, inhabiting the mountains of Ghor.

The tradition briefly runs thus. In the Khalifate of Wahh, grandson of the Khilaf Marwan, Hazard Hu Tumep was dispatched in command of an army to conquer Khorasan and Ghuranistan. On the approach of the invaders a revolution took place in that country, and its princes were deposed and exiled. One of these princes, Shal Hosen by name, found an asylum in the Triunum, or camp, of Scinda Hazi, chief of the Bituni tribe dwelling in that neighborhood, fell in love with his host’s daughter, named Shiki, and stole her honour. ‘Coming events cast their shadows before,’ and the outraged parents, to close the mouth of scandal and preserve the reputation of the family, decided to marry the delinquent couple. Still it was necessary, for the dignity of the Afghan name, to be assured of the rank and parentage of the prospective son-in-law. Shal Hosen gave the following account of his descent: When Faudun conquered Zohar (the Assyrian), and changed him by the heels in the cavern on Mount Damavand, the family of the captive fled from their homes at Isabettar, the capital of Turk, and took refuge in the fastnesses of the mountains of Ghor, and there established themselves with their dependents and followers. Prior to this time there was no habitation in the mountains of Ghor, though the borders of its territory were occupied by scattered families of the Tazi Lave, Afghans and others. The family of Shal Hosen descended from these Zohar refugees. When Hazad had conquered Ghor, he sent his prince Haslahaz bin Ashg PUB to the court of the Khalaf Wahh at Bagdad. At the same time the father of Shal Hosen, called Shala Muazzam, set out on a pilgrimage to Mecca, whilst the youthful Shal Hosen betook himself to the neighbouring camp of Scinda Hazi, Bituni.

This story, I may here interpose, seems based upon a hazy and confused recollection of the history of Husain bin Sulem bin Sulem, the founder of the Ghuri dynasty, which ruled at Ghur, in succession to the dynasty founded there by Sulaiman Turh, of which Sultan Marhum Ghanwati was the most celebrated prince and plunderer of India. This story, it is said, had gone to India a-trailing, and on his return journey, after a variety of adventures and misfortunes, including shipwreck and imprisonment, fell into the hands of a band of robbers, in whose company
he was captured by the troops of Sultan Ismail, who reigned at Ghazni from 1108 to 1196 a.d. The whole gang was taken to the capital, and condemned to death; but on Hoxey explaining his misfortunes, he was taken before the Sultan, who, on inquiring of his family, etc., not only released him, but took him into favour, and gave him a post at the Court, from which he was by degrees advanced to the highest charges of the State. Ismail's son and successor, Manzur III., made Hoxey his governor of the whole province of Ghur, which was his native country, and where his ancestors had previously reigned (D'THIERSE梭R from AHA-

Denus). Puttting these two stories together, the Afghan account appears to mark the first contact in Afghanistan of the Bitani with the Ludi, which latter probably came from the west, as the former occupancy of the Bitani in Afghanistan is said to have been in the hills separating the Jazer valley of Kabul from the Zarnai district of Ghazni; whilst the Ludi occupancy in Afghanistan was in Kandahar. However, to continue the Afghan account of Shah Husain, and the tribes descended from Szech Bey's daughter Mari. In order to verify Shah Hoxey's story of his parentage, the Szech Bey desparched his servant, named Kach of the Durr (Dor or Dor) caste, to Shah Hoxey's friends in Ghur. The messenger returned with corroborative evidence, but declined to divulge it unless the prince agreed to marry his daughter, named Mari, also,—a proposal to which Hoxey readily assented. Matters thus settled, Shah Hoxey was forthwith married to Mari, who shortly afterwards bore him a son, whom the parents named Ghulam, "son of a thief," from the circumstances attending his birth. From this Ghulam sprang the Ghulam tribe. Buri Muri bore a second son (but it is not said by whom) named Ismail, and surrounded Leo, "Great," on account of his remarkable intelligence and superior abilities. In the course of time this term Leo became changed to Lod or Ludi, and was adopted as the patronymic of the tribes descended from him. By his other wife, Buri Mai, Shah Hoxey had a son, called Sorunna, from whom descended the tribe of that name. In the course of time the offspring of the children of Buri Muri became very numerous, and were collectively styled Muri, because Shah Hoxey was not an Afghan. Such is the native tradition. I may note here that Mai is the name of a large and important Persian tribe, scattered inhabiting Northern Persia, between the modern Hamadan and Nahavand, and called Mastani by Smailo (c. 8). Plan also mentions the Matani ("Nat. Hist." vi. 19) along with the Sarakhs and others, whose situation was west of the modern Helmand, and south of the Ghur country. In Afghanistan the
the early seat of the Mati is said to have been the district of Matun, in the Afghanah valley. The descendants of Bini Mati are included along with the Mati.

Besides the daughter Mate, above mentioned, Sher Bix
Bittan and three sons, viz.: Warasun or Astar, Ibrah, and
Khux, Kaim, or Sheik Bini; the tribes sprung from whom bore
their respective names, and are collectively styled Bini, under
which patronymic the Mati, or descendants of Bini Mati, are also
included. Pliny (vi. 18) mentions the Bittian, along with the
Sarapan (a tribe we shall meet in Balochistan by-and-by) and the
Bakris, in a situation apparently not far distant from that
assigned as the early seat of the Bittan in Afghanistan, as above
mentioned. It is curious to observe the mixture of races in these
tribes, and to examine their composition is not without instruc-
tion.

According to the Afghan genealogies, the Bitani tribe com-
prises the four great clans of Varasun, Ibrah, Kaim, and
Bini. Let us see how they are severally constituted in their
sects and zh. These terms are added to the proper names of most
of the clans and sections, and to many of the tribes of Afghanistan
whose language is the Pulato. They are not found attached to
the names of the Persian-speaking tribes, nor to the tribes in-
habiting Balochistan and Dardistan. The term zh is generally
supposed to be an Arabic word signifying "troop, company,
association, etc., of horse"; but more correctly it is the Hsan-
man corruption of the Sanskrit or Hindi zabeh, signifying "tribe,
race, family." The particle zh, in the plural zh, is explained
as derived from the Persian zabeh, "to beget," and signifies "chil-
dren, offspring, descendants." and is also used to designate any
"party, faction," etc., bound together by common interests; properly
it represents the Sanskrit genitive affix izh. I have not noticed
any distinction in the application of these terms to the names of
Afghan tribes; they seem to be used indifferently, and often both
applied to the same tribe, as Ali-khel and Ali-zai, Musa-khel and
Musa-zi, etc. For the sake of brevity I have omitted these terminal
affixes from the names of the Afghan clans and sections.

Warasun or Astar comprises the following sections:—


Along with the
of the modern Afghanast the
Of the above, those marked * are all distinctly Rajput and Indian in name. Bahman and Bahman = Bahar and Bahar = Rajput and Indian Rajput clans. Bahar = Bahad, a minstrel clan of the Hindu. Chakki and Chakaki are apparently the same, and represent the Chatki or Luhani Agnikhala. Rajput. Dumar is the Dumar of the Rajatariyini, and probably a clan of the Rahtor. Dhar or Dvir is the Dher Rajput. Ghurzak and Ghori are apparently the same, and represent the Rajput Gov. Hiria in the Eraus, a branch of the Agar mercantile Rajput. Turkini and Israki are probably Muhammadan substitutes for the Indian names Brahman and Simal, the latter of which is a well-known Rajput clan. Jaki is apparently the Hindo Jat Jatkar. Maghul and Bok stand for the Mahgrash and Polsa class of the Galbi Rajput. Saha and Sibati are the Sima and Sipat Rajput. Sirti is the Sikrni or Siler Rajput. Tarti is the name of a Brahman tribe of Northern India. Yahya is the Musliman form of Jihpar Rajput; as Yaman is of Isay, the native form of the Arasni and Arshni of the ancient Greek writers. Zinari is a corruption of the Hindu Mazari.

Israki, probably Rajput Sima, as above suggested, or else the followers of Israki, the founder of the sect of "The Assassins," is said to have quitted the Bihani and joined the Sarwani tribe, whose seat was on the Koh Sakian, probably in the modern Sarwani division of Koh-i-Koh Bokhistan. He became a religious ascetic, and adopted the title of Shah Israk Sarwani. We know is said to stand at a place called Khwajah Khidr, on the Talchat Sarwani, where he died, leaving twelve sons and two daughters, of whom no further mention is made in the Afghan genealogies.

KHALJIN, KHACHIN, or GHAHRIN is composed of the following sections:

* Duli. 1 Dumar.  Wurkani.

Of the above those marked * are Rajput and Hindu. Bakali
stands for Bhopí, Solanki and mercantile Rajput. Bakh, often coupled with Shitko, is Hindu; as in Bux, originally a servile or servis clan, proclul slaves. Bidi and Bakh are apparently the same, and represents the Bide of the Pranmar, Poonwar, or Pukh Agnilkula Rajput. Ckunder, Chang, and many of the others marked f in the above list are Jat clans. Jodl and Kishar are the Jodl and Khadar mercantile Rajput. Umar is the Umar of the Pranamar Rajput, and is one of the commonest sections of all the larger Afghan tribes on the Indus frontier. Warka is a curious name. It means ‘little one’ in Pukhtu, and is met with in two or three of the Afghan tribes along the Indus, as will be seen further on. The occurrence of this name here in connection with Warrenshp or Ashkhan, and Khajar, which are the Bariakhi and Rajphas of Davistan, to be noticed at a later stage of our inquiry, suggests the idea of its being only another and corrupt form, perhaps in the mouth of strangers, of Bariakhi.

Matt, the descendants of Shah Hessen by Ram Mansoor, above described, are in two grand divisions, the Ghilai and the Lodi. Ghilai or Ghilji or Ghellos are in three main clans, namely, Tarin or Toler, and Burhun or Fular.

Tunia is in two clans, together styled ‘Bar’, namely, Hotak and Tokhi. Bar is a Brahmin tribe of Northern India. Horde, or Hotaki, is in four divisions, etc.: Malikhie, Yisaf or Jasp Dinlat, and Arab.

Malikyar ‘King’s Friends’ stands for Hotak and Jerg, Hindue. Servile classes, coupled together, is in two branches, Umar and Ayubak.

Sections are:—Ishaq or Sahl or Bok, Guth, Jalaluddin, Umar, Mund, Kamran, and Shah ‘Ali, to which last Khel belonged, Mir Vais, Shah Mahmoud, the conqueror of Persia, who destroyed the Safavi dynasty and usurped their throne in the first part of the last century.

Aghah or Ufah sections are:—Kati, Kadin, Kadalai, Khali, Umar, Budun.

Yinsa or Jasp sections are:—Mall, Khypri, Baris, Tarjak, Redh, Umar. Of these Mall stands for Mad mercantile Rajput; Khypri for Khypri, Pranmar or Poonwar or Pukh, Agnikula Rajput; Rais for Reddi, Chulik or Solanki Agnikula Rajput. Darsi will appear again; and Umar has been before noticed. Tarjak is named after the Tarjak river, which itself is probably named after its early occupants, the Tarin or Tarri, a branch of the Brahmanas of Northern India.

Dinlat ‘Government’ clan, sections are:—Aid, Isaf, Ma’rif, Sadaat, Toler, Tum Ummian, etc. Ma’rif is named after a district so called. Tum or Tari, probably represent the Thriaman Teyor,

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who moved into these parts in the time of Alexander, from their Asiatic settlement in Bithynia. Utmain we shall meet again.

*Arab* sections are:—Akkâ, Ali, Bâlî, Bâni, Bî, Shahrî. Akkâ is the name of a Naga tribe; Ali, and Bâ are both Greek names, representing Indian and Bootean colonists. Bî probably stands for Bibai, Pëtis Rajput. Bâni is a Brahmin tribe of northern India. Shahrî stands for Cheek Ziegâh or Cheachaieh and Kozugh together, both clans of the Chohan Aguthâ Rajput. Though the over-name of the clan is *Arab*, we find nothing Arab in its composition; possibly the name refers to the locality of their settlement, about the river Arabus of the Greeks, the modern Pura in Eastern Balochistan. Most of these sections we shall meet again, and largely amongst the Ysufiz, of which tribe a considerable colony was transported to the banks of the Helmand in the fifth century, as we shall mention later on, when speaking of the Ysufiz.

**Torors** is in four divisions, viz.:—Muhuand, Ayib, Hasun, and Nir.

*Muhammad* sections are:—

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<tr>
<th>Section</th>
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<tr>
<td>Akhâ</td>
<td>Asho</td>
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<tr>
<td>Hanî</td>
<td>Isaq</td>
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<tr>
<td>Mâmâ</td>
<td>Mûsû</td>
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<tr>
<td>Sayid</td>
<td>Shâki</td>
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Of the above, Asho stands for Akhâ, an anciently powerful Indian tribe mentioned in the Rajatarangini, and notorious for its turbulence and barbarity; it is better known in Afghanistan as represented by the Achaki tribe. Hanî stands for Hanu, mercantile Rajput. Mâmâ =Hausu Brahman of Northern India. Muhuand = Mûsû Brahman of Northern India. Sayid = Shâki Brahman, a very ancient Indian tribe, neither Rajput nor Jat by descent, but reclamed amongst the Rajput along with the Jat as adopted tribes; a clan, perhaps, of the Saka Scythians. Muhuand is also an old tribe, and anciently held the Idrus valley about the modern Lower Derajat and Upper Sind. Their chief, *Abdulmann* of the Greeks and *Museh bî*-“Chief of the Museh,” of the Indians, having been exiled by the Brahman, says *Aelian*, to rebel against Alexander, was reduced, and along with many Brahmanas crucified as an exemplary punishment. The Museh are now found widely distributed along the Indian border and Baluchistan, as clans and sections of several of the larger Afghan tribes. Popal, perhaps, represents the Lydian *Pisospati*; or the word may stand for *Pisapra*, a clan of the Gahlot or Sisodia Rajput. Shaccom is abbreviated *Shok Max*, which is the Muhuand—
madian substitutes for the Hindu Sri Mati, a well-known tribe of mercantile Rajpoot. Suri is the name of a Khatri clan. Yunna stands for the Greek *Laroo*, Ionian, Ionian.

**Agha sections are:**

Bahlol, Bahlol, Bahlol, Da'wat.
Firoz, Firoz, Jalal, Kat. Miran, Mughal, Naul, Sin.

Of these, Bahlol may stand for Bokh, a clan of both the Pair and the Chilhli-Agnili Rajpoot; and Bahlol, for the Bokhi, before mentioned. Kati is the name of an ancient tribe, which in Afghanistan has given its name to the Kotakew district of Ghazni; they are the same people, apparently, as the Kati of the Punjab, whose ancestors opposed Alexander, and whose posterity afterwards spread southwards and gave their name to an extensive country, the modern Kathiawad or Kathiwar. Miran are the Mir or Mere of the Indian desert originally, and of the aboriginal Indian stock. Naul and Sin are both Rajpoot tribes representing the Nauwag and Sengar; Naul may stand for Nau Nang, a Jat clan. Firoz, Jalal, Mughal, are modern Mohammedan names.

**Hasan sections are:**

Adam, Babar, Birak, Lah, Kahl, Kashmir, Kirman, Mohammed, Pink, Siakh.

Of these the Adam-khel will appear again. Babar is a Gujar clan. Birak will appear again. Lah may possibly represent professors of Christianity, followers of Jesus, or Lah. Kahl may stand for the Kahlis of Ghilzai-Rajpoot. Siakh or Sialmar may stand for the Siagul Khatri tribe. The other names are modern Mohammedan.

With reference to the Suri section, Mahmood division, Tobbi clan, Tobbi branch of the Ghilki, above noted as bearing the same name as one of the Khatri clans, I would add here, that Suri was the patronymic of the dynastic family of Ghur, which set on the throne of Ghur in succession to the dynasty established there by Sitarak, the Turk, during the eleventh and twelfth centuries; and that the same still exists in Ghur in the appellation of its Suri tribe. Place's statement (Nat. Hist. vi. 19) that Antiochus, the son of Seleucus, rebuilt the destroyed city of Alexandria, as the Syrian city, and called it Antiochia, has given rise in my mind to the supposition that the Suri of Ghur, in that very locality watered by the river Margus, as a Syrian city, and called it Antiochessa, has given rise in my mind to the supposition that the Suri of Ghur, in that very locality watered by the river Margus, as a Syrian city, and called it Antiochessa, has given rise in my mind to the supposition that the
city. But the question is, Who were these Syrians? Were they a tribe of that name (Sori) brought by Axroorces from Syria (Soro), and settled here as a colony in his own interest? Or were they an Indian tribe of Sori already settled, but recently so, in that country, in consequence of its transfer or cession by Seleucus to Saurases, as stated in the quotation from Strabo in a preceding passage? The weight of conjecture, perhaps, is in favour of the latter supposition. The Sori were an ancient very celebrated people, and in the times of Aristo- ratus and Mithraeus, the most powerful of the Greek Baktrian kings, seem to have conquered and colonized the whole of Saurashtra and Sind, giving their name to the former country. But we have not time to pursue this question now.

Bacchus, Bhrish, or Pehar, is in two great branches, viz.: Isam and Mulla.

Isam, or Yousuf, is in three divisions, viz.: Sulaiman, Ali, and Akh. Sulaiman—perhaps the Muhammadan substitute for the Rajput Sola, or Sohla, or Cholak—sections are:—

- Jhoolyath: Ahmad, Bhaiak, Bohari, Bicha.
- Calander: Chani, Dicher, Darang, Dakh.
- Dukraj: Falkir, Gahni, Ghan, Is.
- Isap: Jemal, Jabir, Kabir, Kana.
- Khojakt: Lahit, Matigal, Manka, Mena.
- Mughal: Miah, Nadi, Nuri, Phako.
- Sado: Sahib, Sarwar, Sherva, Soha.
- Smamal: Tagbar, Uman, Ut, Yahya.

Of these, Bicha may stand for Bakht Bajpait. Dakh, Gahni, and Falkir, represent hereditary slave, serf, or menial classes; the first two of Hindu origin (Dah and Gado), the other Muhammadan.

Kabir—Akbar Pirmara Bajpait. Mao is an ancient tribe, corresponding to the modern tribe of Afghans, and seems to have had large settlements in Afghanistan at an early period. Class and sections of Mao appear in many of the Afghan tribes. Nuri is perhaps the Bajpait Norchi, or Tharikan Nuri, Pehar is the same as the Bajpait Agnihotramara, Pili (Poonir), or Pomwar. Such stands for Siadola, the latter name of the Gahlot Bajpait. Sarwar is Bajpait. Scho is Shor, commercial Rajput. Smamal stands for Sameerpal, the Indian hordesman clan. Ut and Uman are the same, and will appear again. Yahya is Jhoya, Bajpait. All sections are:—

- Adam: Ahisar, Anzai, Buali, Barri, Daryak.
- Dori: Gachi, Ghori, Jabi, Kanik, Khrai.
- Khyabari: Kaur, Mamo, Man, Mashani, Nauro.
- Neknam: Pir, Sarmon, Susta, Umar.
Of these we have already noticed several. Janal is the same as "Chaud" of the preceding Suleman sections, and they stand for the Indian Chauhan highwaymen clan. Kaschi is a Turkic tribe, and will appear again. Bungi is a great Tart tribe, and will also appear again. G мл stands for Qold, Indian hardman clan. Adam and Khybrai are Afriki clans, and with the Mehal, which stands for the Moussem of Senaies, will be spoken of later on. Nebakum is the same as the Nebakhtin, which we shall meet with farther on, and means "the honourable," "the fortunate"; they represent the Euopeos, "the beneficent," of the Greek writers, anciently called Agrigane, and were so named, as Aphan says, by Usman, the son of Usman, for their aid in his expedition—about 530 n.c.—against the Syriacs. Alexander, just two centuries later, found these Eneoepes inhabiting the country between the modern Kundus and Ghazni, about the banks of the Tarnak river, and in the hills separating it from the valley of the Sanghunthub.

The existing ruins of Sanaing on the river Tarnak are held to mark the site of the capital city of the ancient Agrigane, whom Tacitus ("Annals of Rajputan") recognizes as the Seneumus of the Rajput tribes. At the present day, and in this very locality, is found the Nebakhtin, an abbreviation of Nebakhtin-khol; but the original tribe is now much scattered, and sections of the name are found in the clans of several of the Afghani tribes on the Indus border. In the Swat valley the Nebakhtin have a considerable settlement, into which they came along with the Yhybrai, when that tribe migrated from Kundus back to its ancient home on the Indus, in the fiftieth century, as will be related in a later part of this inquiry. The over-name of this Ali division of the Isop branch of the Barhun Ghilin is Greek, and represents ancient Abshin settlers. The same remark may perhaps apply, meditatis considerationis, to the next or Ali division of the Isop Barhun Ghilin, which stands for Acharanasi possibly, though property a Naga clan.


Of these the Bari and Mire we have before noticed. Vais is the Rajput Bais, a tribe which has given its name to the Jhangwara district of the Ganges—Jumna Doab. The Bais are Shunjan or Shirjwasti, "the Solar race" of Hindustan; and the Vais are Sarnian or Sarnaob in the Afghan classification of their tribes. The Vais of Afghanistan is the tribe whence issued Shab Mawar (Mir Vais), the conqueror of Persia in the early part of the last century, as before mentioned.
I may here note that the Afghan genealogies classify the whole of their existing tribes under three great denominations; viz., SARAHAN, HAYAN, and GHOROKSHAN, which, the Afghans say, are the names of the three sons of KAZ, KISS, or KISS, a cotemporary of the Prophet MUHAMMAD, and the original ancestor of the existing Afghan peoples. The Afghan story is briefly this. On the announcement by MUHAMMAD of his mission as the RASUL-ULLAH—'Apostle of God'—KAZ, who was the leading chief-man of the Afghans at that time inhabiting the mountains of Ghur, received a letter from KHALID BEN WALS, an Israeliite, whose ancestors, after the destruction of Jerusalem by NABUCODONOSAR, had settled in Arabia about Malha and Malana, informing him of the advent of the "Last Prophet of the Times," and inviting him to accept his doctrine; for the Afghans being "Children of Israel," maintained correspondence and communication with their Israeliite kindred settled in Arabia. KAZ, thereupon, set out from his home in Ghur, at the head of a party of seventy-six of his tribesmen representing the principal chiefs of the Afghan Bani Israil, for Makkah (Mecca), where, on arrival, they embraced ISRAEL at the exposition of KHALID BEN WALS, and fought valiantly in the cause of MUHAMMAD. In reward for their devoted services the Prophet, on dismissing them to their homes, gave them his blessing, and as a mark of his favour changed their Hebrew names for Arabic ones. To KAZ, the leader of the party, he gave the name of AMIN RASSIM "Servant of the Guidance," and at the same time bestowed on him the title of PRINCE, said to mean the "rudder" of a ship in the Syrian language, because he was to be henceforth the director of his people in the way they should go. Further, the Prophet promised these Afghans that the title of MALIK—"king," which they had inherited from their great progenitor, SAUL, King of ISRAEL, "Prince of great stature," should never depart from their nation, but should be the title of their chiefs and princes to the end of time. With regard to their descent from SAUL, the Afghans have the following story. SAUL, the son of KAD or KISS, of the tribe of ISRAEL (HEBRITES), had two sons, named BARAKIAH (BARACHIAH) and ISAIAH (JEREMIAH), who were both born in the same hour of different mothers, both of whom were of the tribe of LAVI (LEVI). These sons were born after the death of SAUL, who, together with ten other sons, was slain in battle against the Philistin or Palistin (Philistines), and grew up under the protection of DAVI (DAVID), SAUL'S successor on the throne, who raised them to important offices in his government; BARAKIAH being his Prime Minister, and ISAIAH his Generalissimo.
Bani Israil had a son named Arab, and Ashlaman one named Afghanistan. These inherited the offices of their respective fathers under the government of Solomon (Solomon), the successor of David. At the time of the death of Solomon, the families of Arab and Afghanistan were among the chieftains of the Banu Arab, and they multiplied exceedingly after the death of Arab, who had eighteen sons, and of Afghanistan, who had forty. At the time that Barul succeeded, "The Holy Temple," (Jerusalem) was taken and destroyed by Berytus-Massua (Niniveh-xvii), and the Bani Arab were oppressed and slaughtered by reason of their steadfast adherence to the religion of their forefathers, the tribe of Afghanistan, owing to the obstinacy with which they persisted in their obedience to their conquerors, were banished from Shems (Syria, or Palestine), and after a time took refuge in the Kolistan Ghur,—"Highlands of Ghur," and the Rohi Firuzakh—"Mountain of Firuzakh" (Turquoise-Mountain). In these localities they were called Afghan, Aghan, Aghyban or Alwao, and Bani Israil by their neighbors.

In the mountains of Ghur and Firuzakh (the ancient Paropamisus and modern Hazarah Tahistan), the Bani Arab multiplied exceedingly, and after a protracted warfare with the original heathen inhabitants of the country, finally subdued them. Some centuries later, their numbers having so greatly increased that the Ghur country became too small for them, the Afghans extended their borders by force of arms to the Kolistan Kafir, Kunballch, and Ghazni. During all this period of more than fifteen hundred years from the time of Solomon, this people, the Bani Israil of Ghur, were Zemal-khwan, or Readers of the Pentateuch, and were guided in all their actions and observances by the ordinances of the Mosiac Law; until, in the ninth year of Muhammad's mission as the Apostle of God, the Afghans first heard of the advent of the "Last Prophet of the Ages," through Khud ai Bin Walid, a fellow Israelite of Medina, though by some called a Korish, owing to his having entered that famous Arab tribe.

The story then tells of the journey of Kasi and his companions to Mecca, as already related, and ends with the statement that, after his return to Ghur, Kasi preached the acceptable doctrine of Islam—a mere Reformulation of their Mosiac religion—to his people, and enjoyed their respect and obedience to the end of his life. Kasi lived to the age of eighty-three years, and died in the year 80 of the Hijra, or Muhammadan era, which commenced on the 8th March, 629 A.D., leaving three sons, named respectively Salaman, Batal, and Gomeshpur, in whose progeny and posterity are comprised the whole of the tribes composing the extend...
Afghan nationality. The Sarabandi omm, or nation, comprises 105 koh, or tribes, the koh of the Rajput genealogies; the Bhatari, 104 koh; and the Gharibkoh, 177 koh. Practically, however, the cooa represents the tribe, and the koh, or k, the clan and its subdivisions or sections; whilst the brahman, or brahman, is the gene of the Rajput genealogies, represents the family.

The whole of the above Afghan account, divested of its Mohammedan garb, may be read as an accurate bit of Indian history, but I have not time just now to strip off these coverings and disclose the facts they conceal. Perhaps at the conclusion of our inquiry I may venture to do so, if it should be found necessary. Meanwhile, I may observe in this place, with reference to the above names, the patronymics of the three great branches of the Afghans descended from Kus as a common ancestor, that Sarabandi is the Pakhto (the “Vill language,” the language of the Afghan) form of the Hindi or Indian Strenghans or Strenghbans, “Children of the Sun,” the Solar Race of the Rajput; that similarly Gharibkoh is the corruption of the Rajput Khaskhah, a Hindi appoiny of Surya; and that Bhatari is the Pakhto form of Bhutti, “descendants of Bhutti,” the great representative of the Yadus, Jatun or Guđin, the Lunar Race of the Rajput, who, according to To\ ("Annals of Rajasthit), vol. i. p. 80, migrated from Hindu heats after the Mahabharat at Kurukshetra, near Delhi, about 3860 B.C., by way of the Salt Range of Bahlan—the Jatun kin dey, or Hills of Jat, Jatun, or Guđin—an the Indo into Zabnistan (the southern division of our Afghanistan previously mentioned), and there founded Tajni (modern Ghazni). The Yadu hills derived their name of “Jatuk Khailing” from the way there of the Yadu tribes, descendants of Kasika, before they advanced into Zabnistan, and “peopled these countries even to Samarkand.” But in Zabnistan, the name Yadu seems to have given place to that of Bhutti; for it was under the latter name that the people was, in part at least, driven back upon the Indus, as To\ assures us, from those parts, in consequence either of the Macedonian invasion, or the revolution produced by the rise of Islam—events, I may observe, about a thousand years apart. From the Indus the Bhutti, got possession of Punjab, and there founded Bibibagh; but expelled, thence they retired into the great Indian desert, and there established a succession of colonies, of which Jomnhur is the chief, in 1157 A.D. Be all this as it may, it appears certain that, at the present day, a very considerable proportion of the peoples inhabiting Afghanistan is composed of tribes referable to the Yadu, or Lunar Race of the Rajput. who represent the ancient Buddhists; whilst the Solar Race of Rajput represent the Brahmanas.
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Mesir, the second clan of the Buxani Gujjar, which I have
recognized as representing the people of the "Mustulhans" mentioned
by Assaye, as referred to in a preceding passage, though they
may also be a part of the religion of Mesir, or
Mesir, is in three divisions—Sohag or Sik, Andar, and Taraki.
Sohag—the Sohag or Sohaghi Rajput—sections are:

Hasan, Yaqub, Kishor, Bakhti, Yusuf, Ayo.

Of these, the Muslim names Hasan and Yaqub have
obtained all trace of any Indian derivation which these sections
may have. Kishor may be the Kishor Prannara, or the Sekh
merchants Rajput. Bakhti is the Bakhti, Hindus clan of
Northern Jats. Yusuf is Ulb, before mentioned. Ayo is Ulla
or Anwara Khati clan, and also a Rajput clan.

Andar—either Andar Hindu, or Andara merchants Rajput—is in
divisions—And, Od, or Ud, Sulesman, and Khizki.

Od or Ud, the Hod or Hod Jat, sections are:

Alibeg, Alisher, Bakshi, Bana, Bal.
Hrahim, Chur, Ghazi, Halib, Bana.
Jakhi, Kala, Kaheli, Karim, Khani.
Khyro, Katni, Kundi, Miah, Nur.
Pathan, Pakoli, Shamsi, Shibli, Tangiwal.
Total:

Of the above, Chur stands for Charga, the Hindu Jat clan.
Kaba is Prannara Rajput, as is Khyro or Khyro. Kuti may stand
Kotikot Khati Rajput. Kundi or Khundi for Khawaga Jat.
Nur for Nordic Rajput. Pakoli is the Badeh of the Prannara, and will
appear again. The other names are all modern Muslims.

Total may stand for Dhok Rajput.

Suleman—perhaps Rajput Sullam or Sullikhi—sections are:

Alibeg, Bakshi, Changa, Dunhat, Daai.
Ghanzul, Imam, Iskham, Jabar, Kari.
Khoji, Masaki, Nibiki, Pehlakhi, Bhat.
Sajid, Tori.

Of the above, Daai is a Jat clan. Khojaki derives its name
from its occupancy on the Khojak range, an offshoot of the Sule-
man range; the range itself is perhaps named from ancient
possessors, the Kho, clan of the Kashkari, who are found as the
"Kho" among the tribes of Upper Khashk and Kafiristan; they
will be noticed further on. The Masaki are also named after a
district of that name near Ghani. The Nibiki we have before
met. Pehlakhi stands for Pehlakhi Rajput. Bhat for Bagash Chobian
Agnikul Rajput. Tori stands for Tewari, Tori, or Tur Yadi
Rajput. Jabar stands for Jpar Rajput. The Muslim names

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33

The Jafzulm"dan
names, Imám, Isám, Sayíd, perhaps represent Arab postersity; or, in the case of the two first-named, converts who adopted the priesthood as a profession, though Islam may stand for Admoner, a clan of the Jat. The Muhshah above mentioned is the name of a township, two stages south of Ghání, and acquired a temporary importance during the last Afghan war as the home of the celebrated Muhshah “Alí,” “The Sage of Muhshah,” who, under the vulgar appellation of Muhshá ‘Alíom, “Peripatos of the Universe,” played a conspicuous part as a militant divine and energetic patriot against the operations of the British at Khulá.

Khábáí or Khéhár—either Khéhár Pramans, or Khéhár, mercantile Rajpiit—sections are:

Yúro. Zákí.

Of the above, Amrá is Ushú, Pramans Rajpiit. Ayamal stands perhaps for Sri Mal, mercantile Rajpiit. Balbchí is Balbchá, Chohan Rajpiit. Bárak will appear again. Calander is perhaps the Muhammadan disguise of the Caláwar, Chaluk or Solanki Rajpiit. Girchí is the Indian heraldic clan of that name. Ladh is the Ladhí, mercantile Rajpiit. Ládi stands for the Ládi Brahman of Northern India. Lawání is a Rajpiit tribe. Náso and Nasí are the same as Ládi Sáharí of Swat and Káshmir, who will be noticed later on. Pakhi stands for Pakhá, or Paká, to be noticed farther on. Poti is probably Ját, named after the Potí district in Afghanistan, a name of the same origin as the Potyá in Panjab. Rá’rí is for Rá’ríy, Rádátor, Rá’ríy for Rá’rí, Solanki. Shírín is the same as Jání and Chánd before mentioned, and stands for Chándose, Indian heraldic tribe. Shúb, and probably Shíy also, stands for Shób-chárd, Mánch merchant tribe. Súngch and Tím are for Súngchá and Tímá, mercantile Rajpiit. Sútt will appear again. Tím has been noticed before as representing Thákiní Támá. Yúro is the same as Jání, Rahátor. Zákí is Jakhán of Indian descent.

Thári—the last division of Móna Bhrání Ghilái—stands either for Thári, Brahman tribe of Northern India, or for Thári or Thán of Yáhí Rajpiit, and comprises the following sections:

Amán, Bahlín, Bástán, Bégá, Behlín, Cháí, Dínár, Férán, Gerán, Gílán, Gór, Górbá.
OF THESE, AMARI WILL APPEAR AGAIN, AS THE ANARI OF STRABO, BARDIN IS PERHAPS THE SUBHAN OF THE YEHUDI RABBIJ. BANSH STANDS FOR SECTH, KAYALI HINDU CLAN. BIRG STANDS FOR BERGH, BRAHMIN CLAN. BRAHMIN FOR BRUSHMAH. THE PROBABLY STANDS FOR PEOPLE ORIGINALLY FROM PIRPOW. GHUR IS A RAHIJ CLAN. KHAJAL STANDS FOR KHOJAJ, PRAMAN RABBIJ. MIPI AND MISRI STAND FOR THE MR AND MYSRI OF THE INDIAN DESERT. NA AND NNJ ARE APPEARANTLY THE SAME AND, STAND FOR THE MNA, MA. SAIH FOR NAHRAWAN, KHATRI. SAHO STANDS FOR SIH SAIL, WHICH REPRESENTS MANDA RABBIJ. SIH STANDS FOR SADLIA, JAT, SADKAL FOR SADKAL, BRUSHMAH, TASHWAL, OR TASHWAL FOR TASHRIB, CHOHA RABBIJ. TUNARI MAY PERHAPS STAND FOR TUNAS, RABBIJ. SIK IS THE SAME AS SAKH, AND IS SUPPOSED TO REPRESENT THE TRIBE OF THE ASYRIAN ZOHIB, WHOSE DESCENDANTS SETTLED IN GHUR, AS BEFORE STATED IN OUR NOTICE OF SHAH HUSEIN, BUT MORE LIKELY IT REPRESENTS THE SIKH SUTHIANI. CATAL IS SUPPOSED TO STAND FOR KOTAR, A VERY CELEBRATED SUTHIANI TRIBE, OF WHICH WE SHALL SPEAK LATER ON.

The Misri, above recognised as the Indian MYSRI OF JAMEINLIAH AND THE DESERT TO ITS NORTH, ARE BY THE Afghanian SUPPOSED TO REPRESENT EGYPTIANS, AND TO BE OF THE SAME STOCK AS THE CAIPI, OR COPTES, WHO ARE FOUND DWELLING AMONG THE HAJAR, AND WHOM WE SHALL NOTICE LATER ON. WITH REGARD TO THE ANARI, HEADING THE ABOVE LIST OF TURSHI SECTIONS, I MAY HERE NOTE THAT THE NAME IS SOMETIMES TAKEN TO REPRESENT THE ANARI OF AFGHANISTAN, AND IS OFTEN USED IN AFGHANIAN HISTORY.

The name is for.blant in its meaning is for Chosro, SIK, also, stands and SIH are for all appear again. HAKAIAN TURSHI, OF INDIAN DESERT. ANARI STANDS EITHER TURSHI OR TURSHI.

In catal, GURBAZ.
After describing Alexander's rapid march in pursuit of Darius, and his coming up with the fugitives (apparently somewhere in the vicinity of the modern Mashhad), when the corpse of the Persian king fell into the hands of the conqueror, whilst Bessus and his party effected their escape towards Baktria, Arrian says that Alexander marched into Hyrcania in pursuit of the Greek mercenaries, which served Darius, who, to the number of fifteen hundred, had retreated into the Median mountains, and resolved to reduce the Mardi to subjection. As we shall refer to his expedition again at a later stage of our inquiry, I will for the present leave the Mardi, and take up Alexander's movements after he quits Hyrcania, when he began his march against the Parthians.

He then, says Arrian, passed into the confines of Aria (the modern Herat province), to Susa (Susa?), a city of the Aria, where he received reinforcements. From this he directed his march towards Baktria, but on the road, learning that the governor of the Aria had rebelled and slain the attendants whom Alexander had left with him when in pursuit of Darius, and had assembled the people of the country at Arakeskas, where is the royal palace of the Arian princes, he postponed his journey into Baktria, and leaving the rest of the army in camp with Kraters, himself with a strong detachment marched suddenly against the Aria and their governor Satiranas, and having travelled six hundred furlongs in two days, came to Arakeskas. Alexander was here joined by Kraters with the rest of the army; and after the capture of the city, he appointed Arakes the Persian governor of the Aria. If for Persian we here read Parthian, this Arakes may have been a Turkoman chief-staim. For at the present day we find among the Turkoman of Mur, one of their principal divisions named Arak, or Harees; the modern representatives of the ancient and powerful Arabians, whose rise to sovereignty, and to the dominion of Asia, may have had its commencement in this appointment made by Alexander. From Arakeskas Alexander proceeded against the Zangies or Drangas, and came to their imperial city. It was probably during his prolonged halt here that Alexander founded the city of Hazakhass, which, Flavus tells us (Nat. Hist. ch. 9), was afterwards destroyed, and rebuilt by Antiochus, and by him called Abbas. This place is, I think, now represented by the modern Xila Keh, or Cala Abo, "The castle of Abbas," situated at the southern extremity of the Arakshan district.

We now return to the Mardi tribes, and come to their other grand division called Itilim, surnamed Lee. In this nomenclature we may find concealed a Brahman tribe descendants of Laos,
the son of RAMA, the founder of the Solar Race of Rajputs. KASA or KÉSS, the progenitor of the existing Afghan nationality being the representative of KAST, the other son of RAMA; who with his brother LAVA, shares the proud distinction of joint progenitor of the Rajput tribes, representing the Brahmanical religion. Whilst in Shékhl Béj Béjani we may find the representative of Béj or BEJTI, the patriarch of the Buddhistic Yádí race in Zábulán. Be this as it may, the names MÀH and LóÜ, in Afghanistan, have long since given way to LÉD or LED, and the tribes and clans classed as descendants of IMÁHM, are now known only by the over-name of LED.

LED is in three divisions, viz.: Syáni, Nyáli, and Dóli. I have before suggested the identity of the Afghan LóDi or LED with the LóDi of Asia Minor or Lydia; but it may prove more correct to identify the Afghan Ledl with the LóDi Brahman of Northern India, especially as the Afghan Ledl is written indiscriminately LóDi and LóDi.

Syáni is in two divisions, viz.: Pasáni and Jamáli. The name Syáni is applied also to two different tracts of country in Afghanistan; to a mountain range which, commencing from the Sarhad chain on the western frontier of modern Baluchistan, runs eastwards and separates Sistail from Makran, and is called Syáni Koh; and to the elevated table-land country at the junction of the Khanj Koh range with the Sulaimán range, which in the Pulchílo language is called Syáni Dák. The Pasáni, Pasáni, or Pasáni sections are (Greek):—


Several of the above we have met with before. Délí is for Dóti, Ját. Járéy is Jény Práman Rajpít. Mánd is Móstan, mercantile Rajpít; or else for followers of Móstan, the founder of the Mancháns sect. Marzaf may stand for Majdý, Indian herdsman clan. Sháko for Sáko Rajpít. Zéthán for Jácán.

Jamáli—perhaps the Muhammadán substitute for Simádi Rajpít, or else the patronymic of the Aśhúdá, or "Assáms"—is in three divisions, viz.: Sér, LóDián, and Mahbúp.

The sections are:—

Yhás. Usamán.

Of these Dánd stands for Délí or Délí, a tribe we shall meet again farther on. Shádo is the same as Shádi, Khádi, and
Kholo or Khish, a section commonly met with in one or other of these forms, and is a Jata tribe, the same people as the Tuchondi of Central Asia, and here may stand for chisii, Brahmin clan of Northern India. From Dauri in the Transoxian spring Susm Solah (Pakro Khan), king of Hindustan, and his ancestors of this family.

LOHAN.—Lohana is the name of a Hindu tribe of the Indian desert. Sections are——


The Lohana, as above shown, is a great tribe, and is largely engaged in the caravan trade between India and Central Asia, under the name Povindah, of which numerous associations they form one of the principal clans, the other Povindah clans being the Nyasi, the Nasir, and the Kharat. These Povindah clans are entirely devoted to the caravan trade. In summer they leave their families in tents, called yizilab, or zizila, or zilisi, in the Punjab, Kurnool, Nowro, etc. districts of Ghumari, with a guard of their old men, whilst the bulk of the younger men dispense with their possessions, mostly carried on camels, to Samarthanad, Behar, Tashtag, Kishghur, Yarkand, etc. In winter they leave their families in tents at the foot of the hills, or Daman, of the Daurat portion of the Indus valley, whilst the men spread over India, driving their caravans to the principal cities and trading marts down to Calcutta, Bombay, Hyderabad, etc.

Of the long list of sections above given, nearly the whole number is composed of Rajput and Hindii tribes and clans, principally of the trading and mercantile classes. The over-
The NYA division of Lodi, as suggested by Toór("Annals of Rajasthan"), is derived from the Rashāid, or "New comer." The term appears to have been applied to Indian inhabitants of Afghanistan, converts to Islam in the time of Shahābudīn Ghori. The NYA, it is said, emigrated largely to Hindustan during the reigns of SULTAN BAĞLUL LODI and SAER SI-IHIT SI-IHIT, under whose Governments they enjoyed lucrative offices about the royal court, and various important administrative charges. There are now few of the clan left in Afghanistan, where they form one of the four principal clans of the Povindia caravan merchants. Their summer quarters are in the high plateau on the west of the Saltmarsh range, and they winter on its eastern side in the Dāman of the Indus valley. The NYA sections are:

- Māza. Yasīn.

Many of these we have before met with and noticed. Astana stands for Astana, Kaynāt Hindī clan. Bābī stands for Bahāshar, mercantile Rajput. Batī stands for Bhattī, Yādī Rajput, or for Bhattī, Gījār. Bharat, for Bhārata, minstrel clan.
Earborn and Khaskari are the same, and stand for Karbayna, mercantile Rajpût. Kolsah may stand for Kolsoha, Solanki or Chálakk Rajpût. Sampal is Pramara Rajpút. Sano, or Sháma, is the same as the Jangla Yíshí Rajpút. Sambha may stand for Sambhor, Chokári, and also mercantile Rajpút, and Utria for Budhíya Rajpút. Masná is the same as Masnawí, which will appear later on: they have a colony of some four hundred families settled in Kuh Dámán of Kabúl, where they are engaged in the caravan trade with Bokhára. But the principal seat of the Masnáwi as an independent tribe of itself, separate from the Nyáxí Masná, is in the Gándghar hills, on the east bank of the Indus, in the Cuchá Kháiche district, where their chief place is Súkh Kál. They represent the ancient Masnáwí, whom Stráus (Geog. xx. 2) mentions as occupying the country lying between the rivers Kóphá and Indus; that is, in the modern Yánáurí plain between the junction of the Kabúl river with the Indus, and directly west, on the west bank of the Indus, to the actual present occupancy of the Masnáwí. The sections of these Gándghar Masnáwí are:


Of the above, Beér is the Sréawí Rajpút. Kápír is the Kápit, mercantile Rajpút, or the Kápit Kháière. Karbori and Khárbári are the same as just above noticed. Rogháni stands for Roghi— i.e., for a branch of the Shámí, whom the Nyáxí race of herdersmen is called Shámí. This section of the Nyáxí race is Prámaná, or the district between the rivers Kóphá and Indus; that is, the land of the Mandíní and Usaf, as will be related hereafter.

Of the other Nyáxí sections in the above list, many have already been noticed, and several will appear again, and be noticed in their proper places.

Mánpál is entirely composed of subdivisions of the Bhirá Rajpút, and is called Bhirí. Bhirá is a clan of Prámaná Rajpút, and Mánpál stands for Mánpá Kháître tribe.

Dotáni, division of Lóchí, sections are:

Umsar, etc.

Of these, Bhirí may stand for Bhirána Yíshí, or for Jangla Brahman. Ráni, or Ráni, is the Zábáshí or Soláshí Rajpút.
Sado is for Sano/ Gahdi Rajpits. Sich is the Sisyk, mercantile Rajpits. Umar is the Usna Pramana Rajpits.

The foregoing details complete the list of tribes and clans classed in the Afghan genealogies as the descendants of Braj Ma, daughter of Serek Bhr Batan, who was married to Serek Husan, prince of Ghur, as previously mentioned. By his other wife, Hess Ma, the daughter of Serek Bhr’s surnamed Kalam Muh, a Bhrch by caste, Serek Husan had a son called Serek; his descendants are styled Mohe, but they are classed with the Batani, and more commonly known by this latter name. The original country of the Sorothis was at the southern extremity of the Sudan Range, in the tract now known as the Sarawan division of Kait Balochistan, comprising the Shaliks, or Qutias, and neighbouring cattle. Sarwals may stand for Sorothis Chahit, or Sorothes Brahman. Sarwan sections are:-

Adho, Aho, Aghobhi, Amad, Ali, Asak.
Aso, Aybak, Bili, Bibak, Doli, Dodo.
Gadur, Hadum, Harum, Ismail, Isot, Japar.
Kallior, Kabordi, Malikyar, Malana, Malaha, Masoom, Mandak, Maha, Mir, Nazir, Nuir, Paul.
Radum, Saimat, Sano, Saran, Sajjat, Sallat.
Shabih, Shida, Shir, Shirpal, Yous.

Of the above sections, Adho, Aghobhi and Aslah appear to be the same, and may stand for the Indian Asko, a tribe celebrated in the history of Kashmir (See Tawara’s “Rajatarangini”), and now represented in Afghanistan by the Achkki. Ako and Akia stand for the Aga Jat. Aghobhi may stand for the Greek Akobhi. Avo stands for Awoy Rajput. Bili is Bili Brahman. Bibi and Dodi are both Rajput tribes. Gada for Galit Khatri, also herdsman tribe of Indians. Malikyar stands for Mohak and Jow, Indian herdmen tribes. Malaka is Malaka Chopan Rajput. Poni is Pranama Rajput. Shabih represents the ancient Sool of the India valley about Malana, of Alexander’s time. Sarana is Sana Rajput of the Pramana tribe. Japar is Jirga Pramana. Koldar may be the same as Yakhti, a mountain of the Sudan range overlooking Shal and Chad, whose name in modern Bokh, or Bakh, is Bihla Pramana. Shana, or Shiano, is the Indian name of the Jara branch of the Yidak or Chador Rajput of the Lunar race and Buddhhat religion; the chiefs of the Shana, or Shiano, have the title of Jow, and under that designation hold the petty principality of Las Bola in Balochistan. The Shana, according to Tawara ("Annals of Rajasthan"), represent the tribe of Sanshota, whom Alexander poised out the virils of his wrath. The ancient seat of the Shana was in the modern Bokh or Shri, or Swastian of Indian writers.
This completes the list of the Batani tribes. The large proportion of Rajput and Indian names amongst their clans and sections, and the abundant representation of the Yudh, or Gadan, Rajput of the Lunar race and Buddhist religion seem to warrant the conclusion that the Afghan patriarch, Swar Bih, is the same personage as the Yudh patriarch Batani, described by Tod, as previously mentioned, and that the patronymic Bayan, is the same as Batani. Pliny (Nat. Hist., 18), describing the nations dwelling about the mountain heights of Margiana and along the range of Caucasus (the modern Bakh Marghab and Ghuristan of the Kohi Bakh branch, of Hindu Kush), mentions the names of those about the river Mandrus (Helmand of our day), and then the names of those beyond them; and amongst the nations in the latter category appear the Batani. The situation of the Batani is not precisely defined, though, from their being mentioned along with the Natana and the Surnatai (the Sauronatai of Strabo), it is clear that they occupied portions of the Ghor, or modern Hazireh, country. This is the very region in which the Afghan tradition places the Batani and Mati, as well as the Sin- to which Shah Husayn belonged. Pliny's Surnatai, or Sauronatai, apparently represent a mixed nation of the Suri and Mati, whose country probably was the western portion of the modern Rostam. Pliny (whose death is dated 79 A.D.) describes the tribes as they were at the beginning of the Christian era. But the disturbances and revolutions attending the rise and spread of Islam produced great shiftings and dislocations of the population in these parts, so far as concerned the open and easily accessible country at all events; whilst the inaccessible mountain districts appear to have retained much of their ancient occupants even up to the present day.

Pliny's account of the nations inhabiting this portion of Afghanistan at the commencement of the Christian era is of so great interest and assistance to us in our present inquiry that I do not hesitate to quote it in this place, with the object of disposing of a certain number of identifications, to which I may have occasion to refer at a later stage of this inquiry.

Pliny tells us (Nat. Hist., 19) that to the east of the Caspian, a nation on the south-east shore of the Caspian Sea, is the Apavoctia, or region (the modern Abvax, the native country of the Asiatic conqueror of the last century, Nader Shah, the Turkman), in which is the fertile plain called Darjun (the present Daregan). Next come the nations of the Tappiri, the Anariaki, the Stauri, and the Hyrcani. Of these, the Anariaki we have previously noticed. The Stauri we shall notice later on, when we come to speak of the Suri, Udari, Udutari, or Udshur-khi, of the Sulaiman range. The Hyrcani are the modern Gurgi, and beyond the limits of our
The large proportion of the Pashtuns and Afghanis, or the Chir-Ayman, is the same as is recognisable by the Persians, or the Nyseri. The Ayman, or the Nyseri, or the Nanghans, is a Turkic or a Persic word, which means "house, family, tribe, settlement," etc., and seems to have been applied to these tribes to distinguish them from the Afghan, perhaps during the time of the Mongol conquest, in the first half of the thirteenth century, or perhaps as early as the period of the Turk dominion in the latter part of the tenth century.

The Chir Ayman (chief "targ" in Persian) are an entirely different people from the Afghans. They differ from them in physique, in language, in form of government, and in manners and morals. The Ayman show a more or less strong strain of Tatar blood, and resemble that northern Asiatic race in physical and moral characteristics. Their language is the old Persian of the time of Firdausi, with a greater or less admixture of Turk words. The government of their chiefs is of a despotic kind, not republican like that of the Afghans. In religion they are now Muhammadans, both of the Sunni and Shia sects, but mostly of the latter; previously to their conversion to Islam they were largely Christian of the Nestorian Church, and had amongst them considerable colonies of Jews and Israelites, and many Fire-worshippers. The Ayman are more or less entirely independent of the Afghan Government, and hold little communion with their neighbour nations, either commercial or political, and are very much seceded from the outside world in the inaccessible retreats of their mountain fastnesses. The interior of their country is said to abound in strong places and impregnable castles, perched on the highest peaks of steep and rugged hills. Little is known, with any certainty, of the internal constitution and distribution of these tribes. It will be convenient to dispose of them in this part of our inquiry, and I therefore take them each in its turn, observing merely that they are all more or less nomadic and predatory; more or less entirely independent of kingly authority, and, generally speaking, are the poorest and most barbarous of all the races inhabiting Afghanistan. Yet in their day they combined to form a very powerful sovereignty, which extended from the Oxus to the Ganges. It was the Suri of Ghur which supplanted the Turk Yem beyond the Oxus at Ghazni; and it was a sovereignty of the Ghori dynasty, Surjan Shahshuhrud, who overthrew the Turf Rajput dynasty at Delhi, slew its last king—Purnia Raja, or Durraw-Raja,—conquered Hindustan, and established Islam in India.
oured are in two great divisions—Jamsheedi and Firozkohi. Jamsheedi inhabit the Bala Murgab country as far as Knaik; Beldgis, Kürkg, etc. They are reckoned as about twelve thousand families, and are entirely nomadic. They claim descent from Jashtar, king of Persia, of the ancient Peroshki dynasty, and are said to retain the Persian cast of features in greater purity than any of the other Aymak; especially among their lit, who, like the Persian lit, live in tents of a strong cloth made of black goats' hair. Like the Persians also, they are of the Shias' sect of Muhammadans. I have no list of their clans and sub-divisions.

Firozkohi inhabit the Firozkoh country, or Kohi Firozek or Turquoise mountain," which separates the upper courses of the Horns and Murgab rivers. They are reckoned at about twenty thousand families, and are divided into two main branches, called Darazi and Mahmudi. Of these, the Darazi or Devazi is the most important and powerful, numbering twelve thousand families, and holding the strongest part of the country (the district of Chahaha), and the strongly situated castle of Darazi. The Firozkohi extend from Kala Nao, on the north of the range, to Dastakar on its south, and are all of the Shia sect. There is a settlement of Firozkohi—perhaps descendant, of the original Taptuk of Persia—in the Nishapur district of Persia. The Firozkohi of Ghor claim a common descent with them. From is a name frequently found among the sections of several of the Afghan tribes of the Salman range; and, may be, is connected with the Tymuri Firozkohi, but I have no list of their clans or sections to clear up this point. Tymuri, or Tymori, may stand for Thumor, or Thumuri, or Tym tended names.

Daro, or Dar, the Hamarah proper, for the term Hamarah is loosely applied to all the divisions of the Aymak—inhabit the country lying between the Paghmanin range, Ghavorund and Ghori districts of Kaboi on the east, and the Kua Yakhir (Jew's Castle), Chakhcharan, and the Garmarun range on the west; and between Boi and Stighet beyond Huda Kesh on the north, and the Gilgih range and as far west as Tari and Parwan on the south; or, in other words, the eastern half of the Ghor country. This region is elevated throughout, and some of its mountain peaks rise to 20,000 feet above the sea; many of its localities bear Indian names, as Ghvorund and Ghori, meaning mountainous tracts; Paghman from a flat tribe called Pagh; Chakhcharan, from Chak, "district," and Chahr, "the Bord castle of Minseel"; Ghavorund, after the Ghvor tribe of mercaze Rogut. The Hamarah are a distinct nationality in Afghanistan.
and comprise a mixture of several different tribes or races. Their principal divisions are the following:—Dahi Zangi, Dahi Khundi, Dahi Chopan, Dahi Marclah, Dahi Fanlicti, Jaghiri, Shkhd Ali, Barbari, Givi, Besodi, Khibi, Balochi, etc.

Dahi Zangi are reckoned at about 16,000 families, and inhabit the districts of Sari Jangal Sh1, Sh 2, Sargi, Waras, Zarih, Sarobi, etc., to Chaltcharan. They comprise many sections; among the number (all Shiks Masulman) are:


Sag or Shiks Pas and Shiks-Job represent Shiks class probably; in Tibet the Shaks—Shikhs of the ancient Persians, and Shaks of the Greeks—are called Shiks-Pas and Shiks-Mos (male and female respectively); the Shag district is probably named after those Shaks or Sag.

Dahi-Khundis inhabit the country to the south of Chaltcharan as far as Tari and Darawat (or Dab Rawat, for Dahi Rawat), about 100 miles north of the Kmelchar city; their chief districts are Sang Takhi, Shkhd Miran, Ghala, Maksudke, Gissagi, etc. The Dahi Khundis are Shiks Masulman, but could enough pretend descent from the Korsh tribe of the Arab. There are other tribes in Afghanistan claiming the same proud Mahabhaban descent, and with no less incongruity, such as the Koms of the Indus valley; but with greater absurdity than all, the Kafirs of Kafiristan, or some of the tribes so called. In reality, however, the Arab Korsh or Corish is the Mussulman substitute or disguise of the Korsh-Korish of the Korsh or Coorsh, itself, perhaps, derived from the Persian Khursh, the tribe to which Cyrus belonged; though why the Dahi Khundis claim such descent is not very clear, since they appear to be the modern representatives of the ancient Khursh mentioned by Herodot, who (Geog. xi. 7) says, "Ancient writers call the nations on the east side of the Caspian Sea Scyths and Dafs. The nomads who live on the east coast of that sea are called by the moderns (Strabo died about 24 A.D.) Dafs and named Parthi." The name Dafs I have not been able to trace that of a separate or independent tribe in Afghanistan, but Dafs, or Dab, or Deb, is common in the Hazarans country as the distinctive national title of many of its tribes. I may note, however, that Dabaw, or Parch, was the title of the tribe which belonged the Khirzans or Khuwairans-Shah kings, whose dynasty was destroyed in the year 1252 A.D. by Chahar Khan, in the person of Sultan Mohammed Khairan Shah, whose son, the celebrated Jalaluddin, was called Mami Bakhshi, and held the government of Ghazni until finally driven out by the conquering Moguls.

Kathal and P'iv-zakh, etc. are reckoned at about twelve thousand, fountain in its greater specialty among the races of a strong dashing class, also, they are of no less of their class.

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In the next chapter to that above quoted Strabo says, "Most of the Scythians, beginning from the Hyrcanian Sea, are called Parthian, and those more to the east Menaphet and Sakai; the rest have the common appellation of Skythians, but each separate tribe has its peculiar name. The best known tribes are those who deprived the Greeks of Bactriana, the Arioi, Pasiani, Tokharians, and Sakhtaroi, who came from the country beyond the Janartas, opposite the Sakai and Scythians, and which country was also occupied by Sakai. Some tribes of the Dahai are named Aparnani, some Xanthii, others Pansani. The Aparnani approach nearest to Hyrcania and the Caspian Sea; the others extend as far as the country opposite to Asia. Of the tribes who deprived the Greeks of Bactriana we shall speak later on. Of the tribes mentioned as Dahai—our Dakhil—the Aparnani are the same as the Persi above noticed, the Xanthii represented by the modern Xandar, and the Persiani I recognize in the existing Harmalh or Harmal, to be presently noticed."

"Between the Dahai Sakhtars, as far as Asia, lies a vast and arid desert, which they crossed by long journeys, and between Hyrcania, the Persian country, and the plains of Parthia. Such is the kind of life the other nomads also lead, continually attacking their neighbors, and then making peace with them." I have added this quotation to the others from Strabo, because his description of the life led by the Dahai Skythians, at the beginning of the Christian era, is precisely, word for word, the kind of life that their posterity, on the same grand ground, have habitually followed up to our own day—until, indeed, only the other day, when the victorious arm of Russia extended the authority of the White Bear over these turbulent horde—an authority which, we may confidently anticipate, will confer upon these restless barbarians the blessings of a civilized and orderly government, with peace, plenty, and prosperity.

Regarding the tribes mentioned above as having deprived the Greeks of Bactriana, it is not more easy to recognize their posterity among the existing inhabitants of Afghanistan than that of those whom they dispossessed; notwithstanding the fact that this Scythian invasion was more the migration of an entire nation than a purely military conquest; and as such was a slow and continued process extending over many consecutive years, if not over a period of some generations. The Arii we can recognize in the modern Horthi, the representatives of the Horthi of the old Indian writers, and probably the same as the Harar Rajput. The Pasiani may be represented by the existing finishi of Langkah in and Nijoh; who, though now included among the
The Tajik of Afghanistan, are a distinct people from the Tajik proper, and speak a peculiar dialect of their own, which is said to be a mixture of Persian, Hindi, and Turki words, with some Duhalo and a little Arabic, the grammar being Ionic. The Tolkari, though anciently a celebrated tribe in this region of Asia, are not now found by that name in Afghanistan; they are there represented by the Taghi, Taghiali Turk, or Tunkhali Turk of Dejar and the Lower Kunar valley. The Saharani may be represented by the Shik Katuri of the Upper Kunar valley and Chitril, or Kishker. Formerly both the Taghi and the Katuri overspread the entire Indus valley from the mountains to the sea; and their descendants, though for the most part lost to sight in the general Musalmann population, are still traceable by their clans scattered here and there in different parts of this extensive tract, from the Hazarajat, or Chash, and Rawalpindzi districts in the north, to the Sind and Guzrat provinces in the south. The identifications I am now pursuing, of the present inhabitants of Afghanistan with the nations who, we are assured by authentic history, anciently occupied the situations now possessed by the Afghan, have an important bearing from a philological point of view, and may throw some light upon the formation of the numerous dialects we find spoken in different parts of the wide area of our Afghanistan; but this subject, notwithstanding its great interest and direct connection with the ethnology of these peoples, is quite beyond the scope of our present investigation. Indeed, were I to enter, even briefly, on a description of the peculiarities of language, manners, customs, and traditions of the various tribes I have to deal with in Afghanistan, the materials would fill some bulky volumes. Whereas my difficulty just now is, to arrange and compress what I have to say about the Afghan tribes into as small a compass as possible without rendering the information unintelligible. Although, perhaps, confused and uninteresting, it may be, to those unacquainted with the subject, and doubtless stale to the few who have made Afghanistam and its peoples a special study, yet, even in their case, I venture to hope that the comprehensive view here presented is not entirely devoid of some points, here and there in the general sketch, of fresh interest and new information. I have not time to refer to the researches and identifications of others in the same field of investigation as that to which our inquiry is now directed, nor to notice the instances in which our observations and conclusions on the same subject may agree or disagree. I may, however, state, that the entire body of my remarks and identifications in this paper is the result of personal inquiry and observation amongst the people treated of, during many years' residence on
The frontiers of their country and occasional journeys in its interior; aided and corrected by reference to the works of ancient authors relating to the region concerned, as well as by the writings of modern and contemporary travellers.

Dahi Chohans inhabit Kandahar, Nawan, Gulakh, Urozgan, Sarlab, and the Upper Aghanabad Valley. Their principal sections are:


Of these Aldie may stand for Afzey, a Maghul tribe; Bibak for Bibai Rajput; Darsai for Darzi, a Persian tribe before noticed. Kandahar is a Persian name; Bostani is Maghul; Bibak means "homeless," "homeless"; Chirakata means "four troops," "four brigades." Bibak may stand for Bibai Rajput; and Dari for Dhati Yalui. If so, they are, with the Bibak, of Indian origin, and were formerly associated with the Batani Buddhists, when they occupied this tract of country. The Dahi Chohans are now reckoned at about eight thousand families, but formerly they were a numerous and powerful tribe. In the time of the Maghul sovereignty, during the thirteenth and fourteenth centuries, this part of Afghanistan (Kandahar and Ghor, etc.) was the provincial government of several successive Maghul princes. Nizamudin Oola's "Master Niclas," the youthfull son of the Maghul Emperor, Hotch Kala, held the Kandahar and Ghor country as his provincial government before he ascended the throne of Persia, 1252 A.D., as ninth emperor of the Chansor Khans dynasty. He was the first of the Maghul sovereigns (as D'Herbelot says, on the authority of Khomeiny) who embraced Islam; when he took the name of Ahmad, and favoured the Moullidins. His conversion to Islam gave rise, it is said, to great troubles in his family and in his government, because the Maghul Tatars at that period had a great partiality for Christians, and an extreme aversion to Moullidins, so that Ahmad could never gain them over to his views. His nephew, Asma-Mohammed, (son of his elder brother, Aika, who was a Christian), who had been suppressed on the throne, revolted against his uncle, and caused his death two years later—an occurrence which greatly exasperated the Moullidins. Ahmad succeeded Asma-Mohammed, and in the third year of his reign, having executed two prime ministers in succession, abandoned himself to the control of the Jew, Sa'Y'ama, a physician by profession, who so completely gained the goodwill of the Sultan Assis, that all the affairs of the empire, public and
private, together with the interests of the grandees, depended on
his credit and favour. He greatly raised all the Jews and Israel-
ites, without interfering with the Christians, who were also very
powerful in the court of Sultan Ardsin. It was only the
Mohammedans who were at this time without credit or influence,
and they nursed continually against their rivals; for at their
insurgency Ardsin had deprived the Muslims of all their
offices of justice and finance, and even forbidden their access to
his camp and presence at his court. The Mohammedans assert
that Ardsin had promised the Christians to convert the temple
at Mecca into a Christian Church, but that Pervosus frustrated
his design, for Ardsin at this time fell sick and died shortly
thereafter, 1294 A.D. The Jew prime minister, seeing matters in this
critical state, hastened to restore the Muslims to their former
status, but he was presently slain by his enemies. Abdulla (says
D'Ebreo) asserts that the Jew Sa'aduddin, "Felicity of the
State," had his throat cut, because he was suspected of having
poisoned the Sultan. Anyhow, it is certain that the enemies of
the Jews, who regarded with jealousy their great influence, and
had suffered many injuries at their hands, took this opportuni-
ty of the death of the Sultan Ardsin and his minister to avenge
themselves by a great massacre of the Jews. Sultan Ardsin was
succeeded on the throne by Qayma; son of Abaka, who, after
a reign of four years, was murdered by Badi, son of Tambir, son
of Hulcu, who then succeeded the throne at Hamadan, 1294 A.D.
Hamadan, I may here note, is the ancient Elephanta in the Greater
Media, and derives its present name from the Greek appellation of
the ancient city as "the winter residence"—παρθενος, Παρθενω-
νος—of the Persian kings (Strabo, Geog. xi. 3), as it was of the
Makedonian princes who overthrew the Persian empire, and got
possession of Syria; and which, in the time of Strabo, still served
the same purpose to the kings of Parthia. Badi was deposed and
slain by Ghrak or Gazan, son of Sultan Aruds, who since
the death of his father had held the government of Khurasan,
and now, with the aid of Ann Nazim, assumed the throne. This
Ann Nazim was the son of Annis Ards (who had possessed
the government of the Kandahar and Ghir country for thirty-
nine years under the children of Chansu Khan), and after the
death of his father had attached himself to the Sultan Ardsin,
at whose court he resided till his friend and relative, Ann
Badi, was executed, when, fearing a like fate, he fled to Afghan-
istan, and there, embracing Islam, waged war against the enemies
of that religion, whereby he acquired the title of Ghrak. These
proceedings at first embittered him with the Prince Casey, who
was the governor of the province, but the Ann Nazim Ghrak,
promising to put him on the throne occupied by Baidu, if he would embrace Islam, Cazar made public profession of that religion in the city of Firuz-koh, when many others, following his lead, became Muhammadans and joined his party. Cazar now made war against Baidu, under the conduct of Nauroz, who finally defeated and slew Baidu in Arzubigh, after he had retained only eight months.

Cazar, on his conversion to Islam, took the name of MAHRUN, with which he ascended to the throne of Persia, 1294 A.D. He appointed AMR NAUROZ to the government of Khorsizan in reward for his services; but, soon after, suspecting him of disaffection, sent an army against him. Nauroz on this fled for refuge to his son-in-law and protege, YAKHERODIN MALIK KURD; but this was, during the vengeance of Cazar, and desirous of revenging his sovereign, delivered him over Nauroz to the Sultan's General, who immediately killed him. Cazar on this gave the government of Khorsizan to his brother ALJIATU, 1296 A.D., who at first had many disputes with the Malik Kurd, owing to the vicinity of their principalities, till peace was made between them through the intercession of a Mahommedan nauzir. Aljatu now adopted ISLAM, and took the name of GHATBERIN MUHAMMAD, "Support of the religion of Mohammad," with the Persian title of KHADEDOBEH, "Servant of God." He was a zealous Musulman, and during his reign of twelve years greatly favored the Mahommedans, especially of the sect of ALI—the Shiah. He built the city of Sultanis, which he made the capital of his empire. Aljatu was succeeded by his son Azi Salu, a youth of twelve years of age, under the tutelage of the AMR CHOPAN, who had the rank of Nauzir, and had been his tutor and generalissimo of his army.

Amr Chopan governed the empire with an absolute power until his murder by the Sultan, because of his refusal to give his daughter in marriage (although he himself had received the Sultan's sister in marriage in 1321 A.D.), he having already betrothed her to the AMR HABAN HABARI, son of Suren Hesen. The Amr Chopan had a captain of his army called SIK or SIK—evidently a Turkish name—whom he had appointed to the office of Vizir, or Prime Minister, to the Sultan. In the quarrel which ensued between the Sultan and his former tutor, the Amr Chopan, this SIK proved a traitor to the interests of the Amr; which led to the murder of his son Dara-sul, whom he had left at the Sultan's court, at the time that he himself retired to Khorsizan, taking SIK with him as hostage for his son. As soon as Amr Chopan heard of the murder of his son, and the order of the Sultan for his own destruction and that of all his family (an order
Caesar knew not of the name of Nahun, who then, after he had regained

the power of his officers would obey, owing to the great power

and popularity of Amur Chopan in Khurasan; he immediately

executed the traitor, and with an army of seventy thousand

horse marched towards Kavvij, to which place the Sultan had

advanced against him. On nearing the royal camp, Amur Chopan

was deserted by nearly half his force, which went over to the

Sultan. Seeing himself thus abandoned by his principal officers,

who owed their fortunes entirely to himself, the Amur retreated

nearly by the desert of Nambari, towards Kandahar; but his

followers falling away from him in large numbers,

he found himself unable to maintain his position in Khurasan,

and resolved on passing into Turkistan to join there the armies

of the Sultan and Sa'id. On arrival at the Murghab river, how-

ever, he changed his resolution, and retraced his steps to throw

himself into the arms of General Malik Kurei, whom he had

nurtured from his youth and advanced to the first positions in the

armies of Asia. But this Malik Kurei proved no more faithful

than the others; for, having just at that time received an express

despatch from the Sultan, filled with offers and promises if he would

send him the head of Chopan, the first visit of this ingratitude to his

guest was that made by his executioner.

The head of Amur Chopan was sent to the Sultan, but the base

conduct of the Malik Kurei was not rewarded. For the Sultan

having in the meantime, through the complaisance of the Amur

Hassan (who divorced her for this purpose), married Boresheva

Amur (who divorced her for this purpose), Amur Chopan, the son of Amur Chopan, the son of Amur Chopan, the son of Amur Chopan, the son of Amur Chopan. She was held to have murdered the queen's father, rather than to have rendered a

service to the Sultan; and the place in the court he expected to for

himself was granted to the unfaithful Hassam. Malik Kurei, to

revenge this disappointment, slew Jalair, the son of Amur Chopan,

who had been left to his care for transmission to the court of

his uncle the Sultan, he being the son of Sartuca his sister, when

he had married to the Amur Chopan. The place where Amur Chopan and his son Jalair were murdered by the Malik Kurei, is called Khali, or Khaki Chopan, and is a camp-stage on the road from Kandahar to Kila Bost, being about fifty miles west of Kandahar. It is this Chopan whom the Dari Chopan of Hazrat claim as their great ancestor.

Dari Marshah inhabits Dashti Yahid, or " Jews' Plain," Sobela, Joshecl, Dahani Ghori, etc., and are reckoned at about six thousand

families. They represent the Mirdi of Fars, and occupy to-day

pretty much the position assigned to that people by that author

in the first century of the Christian era. Pliny says (Hist. Nat. vi. 16) that "from the mountain heights of the district of

Margiana (Hala Murghab), along the range of Caucasus (Hinchi
Knish), the savage race of the Mardi, a free people (characteristics which apply to the Daldi Mardi of our day as much force as they did to the Mardi in his), extend as far to the Bavitii.

For Bavitii summarize, the people of Bavitii, and the whole of the above account by Pliny accurately describes the situation and character of the Daldi Mardi as we find them at this day in Afghanistan. They are still a truly savage and free people, for, although located in the heart of Afghanistan, they pay no tribute to, and have but little communication with the Afghans.

In the time of Alexander, according to Arrian's account, extended much further westward than their present limits in Afghanistan. Arrian (date of his death 159 A.D.) informs us that Alexander, in his pursuit of Darius, came to the city of Rages (the rains lie same twenty miles east of Balkh, the modern capital of Persia), whence he passed through the Caspian Straits against the Parthians. The Caspian Straits here mentioned have been identified by Furnier ("Carnelian Jour-

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wooded, mountainous, and produces nothing; for this reason, under the Persian dominion it was united with Hyrcania for the purpose of paying tribute, and afterwards during a long period when the Medes were masters of the country. At present, says Strabo, writing about the beginning of the Christian era, it is augmented in extent, with Parthia, and perhaps also the country as far as the Caspian Gates, Bagai, and the Tagary, which formerly belonged to Media. The Tagary, he adds, are said to live between the Derbiluo and the Hyrcanos (which is just the position now occupied by the Yenidé), between the Turcomans and the Persians. Disturbances, continues Strabo, having occurred in the countries of which we are speaking, in consequence of the kings of Syria and Media, who possessed Parthia, etc., being engaged in other affairs, those who were entrusted with the government of Parthia, occasioned first the revolt of Bactria; then Eutychides and his party the revolt of all the country near that province. Afterwards Amyntas (Arsaces) a Scythian, with the Parthian nomads (the Barzai before mentioned as the tribe of the Khairan Shahi dynasty), invaded Parthia and made himself master of it. At first Amyntas and his successors were weakened by wars with those who had been deprived of their territories. Afterwards they became so powerful, by their successful wars, that at last they took possession of all the country within the Euphrates. They deprived Euphrates and then the Scythians, by force of arms, of a part of Bactria. They now (beginning of the Christian era) have an empire comprehending so large an extent of country, and so many nations, that it almost rivals that of the Romans in magnitude. In a previous passage (Geog. xv. 2), describing Arsaces, Strabo mentions Kharaenes as being situated somewhere about the part of the country bordering upon India, and adds that "this, of all the places subject to the Parthians lies nearest to India"; and that "Khaana was traversed and subjugated this part of the country on his march from India to Karsmania." The Kharaenes here mentioned is the present Khana of Balochistian. The Amyntas above mentioned as founder of the dynasty of the Arsacides, which overthrew the Bactrian power in Asia, and endured under a succession of thirty-one kings for 481 years—from 236 B.C. to 217 A.D.—belonged most probably to the tribe which is now represented by the Khiva, or Khazari, divisions of the Turkomans; the latter, a people which Kharaenes has recognised as Kasaan, or Kusmin, Turk from the steps north of the Caspian Sea. The Turkomans, dwelling within the limits of the region to
towards this reason, the Hyksos for the
creating a long period
country. As present,
the Christian era,
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The Boeotians and
having occurred in
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Parniss, etc., being
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of all the country
seek a Skythian, with
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The bavos of Balochistan.
the dynasty of the
over in Asia, and en-
for 401 years—even
ly to the tribe which
division of the
Turk-Boeotians has recognized
north of the Caspian
imits of the region in
which our inquiry is restricted, comprise the main divisions of
Surkh, Sabar, Tashar, and Arski; or Harangi (or Arski as it is
sometimes written by Europeans). Silar is the name of a Turk
tribe, and is also the name of a Rajput tribe, one of the royal
races of Rajastan, and was originally a tribe of the Saka Sky-
thinians. There are many names of Turk tribes found amongst
the clans of the Rajputs as given by Too ("Annals of Rajastan");
and this circumstance leads to the conclusion that the Rajput
genealogies must have been compiled at a comparatively modern
time, and long after the Turk invaders and conquerors had
become mixed up and lost in the general population of the
country; and thus name to be identified as Rajput on account of
their adopting their language, manners, etc.
Jainati—perhaps Hindu Juhkari—inhabit Jarmatia, Sokhta,
Jalpa, Sanganihaka, Arganahah valley, Gutlah maga, etc., and are
reckoned at about fifteen thousand families. They are all Shia
Muhammadan, and comprise a great many sections, such as:—
Of these, Almaso may stand for Amanooh Chabak Rajput.
Bab Nuaro for Bold, Bokistan, and Nearer, Jat. Baghra for
Bhori, Jat. Bohak for Bohdi, Rajput. Balauto, Almaso, Gou-
jasto, Mughasto, all appear to be Meghal names. Gami is Turk,
the same as the Karas in the Zara hills, south of Mashhad.
Padua is the same as the Puker of Leghumia. Zohki is for
Zulbul, native of Zulbul, of Ghazni. Shihinad may stand for
Sangangi, Indian religious mendicant class. Naseri for Naser,
Jat. Indali is probably for Persian Zandhis. Gujaristan and Malistan
are the names of villages and districts also.
Surent Aaj, I suppose to represent Grace Aboi; they inhabit
the country about Bannian, Gherband, and the sources of
the Helmand river. They are reckoned at about ten thousand
families, and are partly Shia and partly Sunni Musalmans.
Among their sections are the following:—
Sagra or Sugpa stands for Sela, Skythian. Sutar for Tutar,
Mughal. Habah for Haukati, Abyssinian; descendants probably
of Abyssinian slaves naturalized in Balochistan and thence trans-
ported to the vicinity of Ghazni.
Zainat is the name applied to the Jamahidi and Firankoli
Aymak previously noticed; but amongst them are reckoned a
number of miscellaneous Hazara, dwelling mostly to the north-east of the river Murgah, such as —
Ali Bihri, Ballahi, Dahi Mirki, Durghan, Khoja Miri, Sarraji, etc.

Ali Bihri is the name of a sect—believers in the Divinity of Ali rather than of a tribe. Ballahi and Sarraji are the Hazarrah of those districts. Dahi Mirki and Khoja Miri probably are divisions of the same class, perhaps the Dahi Manda.

Barlah, or Bablah, inhabit Sarjaungal and Lali districts, and the upper valley of the Hari Rind, and are reckoned at about twenty thousand families. They represent the Debkalri of Sivano (Geog. vii. 2) a Tharkian tribe of Jata or Getai Skytha.

Gavi inhabit Ghorband and Hindoo Kouch, east of the Sheli Ali Baznd, are Suman Musalmans, and reckoned at about two thousand families. They may represent the Gedi Han of Dar Grun ("Histoire des Indo "), and probably came into these parts at the same time as the Ganges of the same stock, who passed on into the Indus valley, and thence, under the name of Gujrat, spread all over Northern India.

Faulami, Pulami, or Bolami, represent the Bolatti of Peshaw, and inhabit the Besh district north of Nawar and the Pukhali valley, south of Bamiyan; they are reckoned at about forty thousand families, and are of the Shia sect. There is a considerable settlement of this tribe in Western Balochistan, which we shall notice again when we come to this part of the country.

Barshi—the Pasrani of Sizand, before noticed—inhabit the Band district west of Paghman range from Kabul to Bamiyan, and are reckoned at about forty thousand families, all Shia in religion. They are in numerous subdivisions; the chief being—
Bbahi, Birjagha, Dulsath, Dikhch, Durghan, Davish, Jiulak, Jangghe, Sarjio, Sulp, etc.

There is another district called Biond in the Jalalabad valley, between the junction of the Khur and Kabul rivers; but no Hazarrah are now found there.

Besides the Hazarrah classes and sections above mentioned there are some others, such as the Khun of Biond, west of Kabul. They are by some reckoned a branch of the Biond, and said number four thousand families. They are supposed to be Arga, originally from Egypt; but how they came into their present position is not at all clear. Their chief seat is in Kohi Birtia, and they have settlements in Ashulara, Magasal, Sorg Skand, etc. The Khababi above mentioned among the Sheli Ali, who inhabit Khi, half way between Bamias and Ballih, perhaps
may have some historical connections with the Keldi. On the other hand, it is not impossible that the Afghans, who call these Keldi by the common name of Miri (Egyptian), may have confused an Indian tribe with an Egyptian people in consequence of the similarity of their names, and thus the Miri of the Indian desert may have first been called Misi (Egyptian) and then Keldi (Egypt). Not being Afghans by descent, none of these Hazara tribes appear in the Afghan genealogies; nevertheless they have their peculiar traditions as to descent, etc. The Fashki claim to be of the race of Ayman, the Turk successor of the people of Turan. The Bzidi claim descent from the brothers Satuk Kamar and Satuk Soru. Of these names, Satuk is a Turkic title of respect, equivalent to our ‘Mister,’ and corresponds with the Persian Khaniqah, which means ‘gentleman,’ ‘nobleman,’ etc. Kamar is the name of a Skythian tribe, which is not uncommon in Afghanistan, and appears to have been early incorporated with the Rajput of Swatashtra, where it was afterwards changed to Jotia, according to Toon. Sophak is the same as Sahib, or ‘Skythian,’ of which the Kamari is a branch. The Shikah Ali Hazrallah claim descent from the Toghalian Tork, or Takhari, who conquered Bactria from the Greeks. The Barbari, or Buzuri, claim descent from the Kordi Arab; but, as I have previously suggested, the Kordi from which several different tribes in Afghanistan claim descent, is probably the Rajput or Tork of Toon, commonly called Kowar, Goriah, Gorah, Gorich, etc., in Afghanistan, where this name is of very ancient date. Besides the Hazrallah clans and sections above mentioned, there are some others, such as the Mangol and Sakhar, inhabiting about the head waters of the Murghab river, and other parts of the Ghor country, who claim to be descendants of military colonists planted in this region by Emperor Khakan and his grandsons, Mangol. They are said to differ from the other Hazrallah, and to retain somewhat of their original Mongol speech, though generally they speak the same ancient dialect of Persian as is current amongst the Ghur Ayman and Hazrallah to the exclusion of every other language. Amongst these Mangol and Sakar, or ‘desert dwellers,’ are found the Kuchkari or Nukhuri. They are mentioned by the Emperor Bajun amongst the Ayman races he met on his march to Kasil in the autumn of 1504 a.d., and on several other occasions afterwards, and appear to have been a well-known tribe in his day. At present they are seldom heard of in Afghanistan, and I may be that they were called Nukhari or Kuchkari after their former chieftain, Nukhur, the son of the Moghul Emperor, Holay Khakan, who held this country of Hazrallah, or Ghur, as his provincial government or principality before he...
succeeded to the throne; when he forsook Christianity and his Christian name, Nemanjic—in the Mongol language, Nemanja—for the Mohammedan religion, and Mohammedan name Aman, as before mentioned.

Tyman, the third of the four Aymic tribes previously mentioned, is the modern representative of the Patmanes of Herodotus; and they occupy now much the same situation as was held by their ancient predecessors. Their chief town is Tybara, or Taibara, on the Khafir river, and not far from Zarnoi, or Ghur, the ancient capital of the Ghur kingdom, and seat of the Suri nation, which formerly possessed all the western portion of our Afghanistan. The Tymanis inhabit the south-western portion of the Ghor mountains between Herat and Panjshir, and are reckoned at about twenty thousand families. They see in two main divisions, the Kabolkh, or Kipolkh, and Darazi. How or when the Kabolkh Uebak came into these parts I have not ascertained. The Darazi, Zarnoi, or Durnoi, are the representatives of the ancient Patmanes Trimanis of Herodotus, as before stated. Formerly the Tymanis and the Zarnoi occupied the western slopes of the Ghor hills and the Herat valley adjoining; but on the decline of the dominion of the Suri they moved eastward and occupied much of the country previously inhabited by the Suri, with whom as neighbors they were always in more or less close alliance; and they are now chiefly found in the valleys of the Khafir and Parah rivers, and on the south slopes of the sale Koh, or "Black mountain," range, an offset from the Torkz Bala of Hindoo Kuh, Scit—This people formerly constituted a numerous and powerful nation, in the western half of the modern Hindustan country, which they hold as an independent native kingdom, with capitals at Fiyowk and Ghor. At the present day they occupy more restricted limits, and are confined to the hills drained by the sources of the Amstak or river, and to the adjacent plain of Sabariac and Izmir. In 1839 A.D., the chieftain of this tribe, holding the little principality of Ghur, with the aid, probably, of the Saljuk chiefs, who had recently possessed themselves of Kandahar, and that of his own countrymen in the military service of the Ghani Sultan, overthrew the Turk dynasty founded by Sabakan or Ghani, and established in its place that of the Suri of Ghor. Who these Suri were is an interesting subject for investigation; but time does not allow of our pursuing the inquiry now, farther than to advance a few very brief remarks.

Panj's statement (Hist. Nat., vi. 18), regarding the city of Alexandria, founded in the district of Margiana by Alexander
which being destroyed by the barbarians, because the son of Seleucus, rebuilt it on the same site as a Syrian city, and called it Antiokhia, and that it was watered by the Margus which passed through it, and was afterwards divided into a number of streams for the irrigation of the district of Zothale; and that it was to this place that Orestes (Alexanders XIV) conducted some of the Romans as survivors of Cassus (about 34 B.C.); this statement of Poly's seems to favor the idea, conveyed by the expression "as a Syrian city," that the new city was peopled with a colony of his own subjects from Syria, and that the Syrian tribe of Afghanistan originates in them. The site of Antiokhia, from the description above given, we should naturally look for on the lower course of the Margus; whether any traces of its existence in this direction have been discovered I do not know. But the name of an existing city somewhat farther eastward, and situated upon a river which, although rising among the same range of mountains as the Margus, drains a different watershed and flows in a separate and distinct stream away from and at some distance from the Margus, seems to offer an indication of the true site of Antiokhia. In the modern Antelhos or Antelkhoz, we have not only a close rendering of the Greek name, but other important points of agreement with the above description of Antiokhia. It is watered by a river which passes through it, and which may have been called Margus anciently; but whether this was so or not, this river is afterwards divided into numerous streams for the irrigation of the district of Zothale, or Zothaia, a name not far off from Poly's Zothale, Antiokhia, or Antelkhoz, apart from the above points of conformity with Poly's description of Antiokhia, may reasonably be taken to mark the site of Alexandria, probably one of those six cities founded by Alexander in Bactria for the defence of that province. The name of the river on which Antiokhia stands is Sangulok; but it may have been called Margus by Poly on account of his being on the extreme eastern frontier of Margiana. However, be this as it may, the Suri of "the Syrian city" may be represented to-day by the Suri division of the Hazara Chiar Ayvah. It remains yet to inquire who those Syrians, or Suri, were.

Antokhos, the son of Seleucus Nicolos, was the first king of Syria of that name. His mother, daughter of Soteriklos (Soter), the Baktarian chief, had been given by Alexander to Seleucus in 325 B.C. at Susa, when he married his generals to native ladies and Persian princesses. Seleucus, since the death of Alexander, had held the government of Eastern Persia and
the conquered Indian provinces for ten years, until, by the battle at Ipsus, 301 B.C., he acquired the throne of Syria and sovereignty of Asia, and thus established the dynasty of the Seleukids. He then gave his son the government of Upper Asia (this own former satrapy, consisting of the modern Afghanistan and Turkistan), with the title of king, which Antiochus held until 280 B.C., when he succeeded his father on the throne of Syria. Antiochus Soter died 261 B.C., after a reign of nineteen years.

Thus the Graeco-Bactrian Antiochus ruled over Afghanistan for about twenty years prior to his succession to the throne of Syria, and resulted, on the same site, the destroyed Alexandria, as a Syrian city, which he called Antiochia (the modern Aqchis). It was perhaps, in the very country of which his mother was a native, and adjacent the Paropamisus province, which his father had a few years previously ceded to the Indian king Sandrakotos, or Chandragupta, in exchange for the five hundred elephants by the aid of which Seleucus won the battle of Ipsus and the sovereignty of Asia. From Pliny's account it seems clear that, "Antiochus the son of Seleucus" built Antiochia before he became king of Syria; and the expression "as a Syrian city" seems to indicate markedly that it was peopled by Syrians to preserve it from the fate of its predecessor on the same site, Alexandria, which had been destroyed by the barbarians, as well as to have a guard of trustworthy Syrians upon the frontier of the Paropamisus province, recently ceded to the Indian king.

On the other hand, it is possible that, on taking possession of the ceded province of Paropamisus, the Indian king may have introduced a colony of Surya or Suryabansi Rajput, to secure its frontiers toward Persia and the territories of the Syrian king; and that in consequence of the marriage alliance between Seleucus and Chandragupta, and the friendly relations subsisting between the Syrian and Indian governments, the new city may have been made over to the charge of the newly-imported Surya Rajput.

The expression "as a Syrian city" in the passage above quoted, evidently implies something new and foreign to the country; and the question to be solved is, whether it was peopled with Surya from Syria or with Surya from India. It is certain that the subsequent history of the Suri of Paropamisus has been connected with India and not with Syria, and that they have long been identified with Indian tribes, which themselves, however, may derive from a more western source originally.

It is to be noted, however, that at the present day no traces of the Surya are to be found north of the Paropamisus, whilst towards the south, we have in the castle and district of Chakia Sur, "Land, or district, of the Surs," and the castle and township
of Nadhí (Nadar), both situated on the plain between the Helmand river and the Sistan basin, distinct traces of former Rajput occupancy; both Sare and Nadara being the names of well-known Gahlot or Sisodia Rajputs clans. Another fact worthy of note in connection with the Indian relations of the Suri, is the wide dissemination of this tribe of Afghanistan on the Indus border, throughout Sind, and the peninsula of ancient Sauashtra to which they gave their name. The early seat of the Suri in Afghanistan was the country called Ghor by the Arabs; it is perhaps connected with the Gaur, or Gou, of the Rajputs, who have a tribe of that name, as well as the Bengal kingdom so called, and said to mean “White, Fair.”

We have now disposed of the principal Persian tribes mentioned by Hérodote, as quoted in the outset of this inquiry, and have noticed as briefly as possible various others amongst the inhabitants of Afghanistan whose names have cropped up by the way. I now proceed to notice some of the nations of the ancient Persian Empire, the names of which Hérodote has recorded in his enumeration of the twenty satrapies into which it was divided by Darius Nadíraparv for the purposes of tribute, so far as those names appear to bear a relation to tribes still existing in Afghanistan. Hérodote explains that, in this division of the empire for the collection of tribute, “the Persian territory above has not been mentioned as subject to tribute, for the Persians occupied their lands free from taxes;” and further, that, “in constituting these twenty satrapies, Darius set governors over them, and appointed tribute to be paid to him from each nation, both connecting the adjoining people with the several nations, and omitting some neighbouring people, lest annexed to some others that were more remote.” Hérodote does not cite any instance of such distribution; but in describing the seventh satrapy he expressly states that the four nations composing it were “joined together,” and it is the only instance in which he makes any remark of the kind; from which we may infer that in the other satrapies the nations mentioned by name were not all joined together. At all events, in the case of the seventh satrapy, the modern representatives of the four nations severally named as composing it are still found, and by precisely the same names as those mentioned by Hérodote, in adjoining districts of Afghanistan, a fact which serves to indicate the exact situation and extent of this satrapy itself. In several of the other satrapies, also, the nations composing them respectively were apparently contiguous one to the other; some of these, which come within the region of our inquiry, we will notice in their proper places, the others we need not further allude to more than to observe in this place that in
Afghanistan to-day are found many tribes bearing the same names as were borne by the ancient nations of Asia Minor.

In this connection it may be allowable, perhaps, to conjecture—in order to account for the existence at the present day, as I hope to show, in the extreme eastern provinces of the ancient Persian Empire, of tribes and nations whose original (in the time of Darius Hystaspes, at least) seats were in its extreme western provinces—that the former association together of different nations for the payment of tribute, may have led in after times, to their location together in one province in some redistribution or other of the fiscal arrangements of the empire; or, perhaps, nations and tribes, driven from their seats by internal revolutions or external conquests, may, from former association in the payment of tribute, have held together as friends and confederates for mutual support in their new settlements; or, probably, they may have been transported, bag and baggage, by order of the king, from one extremity of the empire to the other for purely military purposes or as an exemplary punishment.

Of the last kind of transportation Herodotus has recorded an instance which is of the greatest interest and importance to us in this inquiry. He tells us (Bk. iv. 900, etc.) that, about the same time that Darius Hystaspes led his expedition across the Hyphasis against the Skythians, his governor of Egypt sent a naval and military force against the Greek colonies of Borki and Kyrene in Libya; and that after the Persians had captured Borki, they enslaved the Barkaians and took them to Egypt on their return from this expedition. By this time Darius also had returned from his Skythian campaign to his capital at Susa; and Herodotus adds to what he had said of the Persians returning to Egypt from Libya, that "the Barkaians whom they had enslaved, they transported from Egypt to the king; and king Darius gave them a village in Baktia to dwell in. They gave then the name of Borki to this village, which was still inhabited in my time in the Baktian territory." And I may now repeat these words of Herodotus, and say that, after the lapse of about two thousand three hundred and fifty years, the village of Borki, which he mentions, is still in our day inhabited, and by the posterity, in name, at least, if not in lineal descent also, of the Barkaians he speaks of; and that too in the very territory he indicates. The colony of Barkaians in Baktian territory, of which the "Father of History" has thus informed us, to-day represented by the Barski tribe inhabiting the villages of Bakhri in the Baghlan district of Kandahar, and of Bachi Bark and Bachi Rajan, in the Loiçar district of Kabul, which last is a tract comprised within the Baktiar Zawis, or "Baktiar territory," of Orientals, and the Baktrians of the Greeks.
This interesting discovery, together with some other notes relating to the tribes of Afghanistan, most of which I reproduce in this paper and rectify where necessary, I had the privilege of making known in a paper which I read by invitation at a meeting of the Royal Asiatic Society a few years ago, as an instalment, I had hoped, of other papers in pursuance of the same subject, had my health, which was by no means satisfactory at that time, permitted.

My offering for discussion was, however, received with so little approval, and called forth so strong a disapprobation from the Director of that august Society for the encouragement of Oriental research, that I willingly laid aside my notes on the subject, together with the aptitude acquired by a long acquaintance with the country and its peoples, to some more suitable occasion, when I might lay my information before others more willing to investigate it. The present occasion appears to me to afford such an opportunity; and in submitting this paper to the notice of the learned men of this Ninth International Congress of Orientalists, I hope, not that what I advance will be received without severe scrutiny and criticism, but that it may meet with the closest consideration which the subject claims, as a means of throwing light upon many obscure points connected with the history of the peoples of this Afghanistan region in their past relations to the revolutions and invasions which have since the Alexandrian conquest successively swept over its area. The information I have here hastily put together on the subject of our inquiry, so far as relates to the recognition of the existing peoples of Afghanistan and their identification with the ancient nations of that territory and their successors, as their names and circumstances have come down to us in the records of the historian and geographer, is, I am fully sensible, fragmentary and defective in detail; but with all its faults, it will serve, I trust, as a stimulus to others better qualified than myself to pursue the inquiry with more of method and in greater detail, and, above all, with a greater knowledge of Oriental history than I can hope ever to attain. The field of research in Afghanistan is a large one, and almost untrodden, so far as methodical and critical investigation is concerned; and affords material to fill volumes with information of a most interesting kind, and of no small importance to the historian and statesman alike. But to return to our subject of immediate inquiry.

Herodotus gives some other instances of the transplanting of nations and tribes by king Darius after his return from the Skythian expedition. He says (Bk. v.) that, "Darius commanded Megabazus, whom he had left as his general in Thrakia, to remove the Paeonoi from their abodes, and to bring them, their children, and their wives." Magabazus accordingly
invaded Paionia, and took possession of their towns, and the
Paionoi immediately gave themselves up to the Persians. Thus
the Scythians and the Paeans, and the tribes of the Paionoi as far as
the Lake Pontus were removed from their abodes, and transported
into Asia. But those about Mount Pangius and near the Doberoi,
the Agrianai, Odosianai, and those who inhabit Lake Pontus
itself, were not at all subdued by Mardonius. Those of
the Paionoi then who were subdued were taken to Asia.
Mardonius, leading with him the Paionoi, arrived at the Helles-
pont, and having crossed over from thence, came to Sardis,
bringing the Paionoi with him. Those who had been
transported captive by Mardonius from the river Strymon,
occupied a tract in Phrygia, and a village by themselves." The
tribes named as thus transported into Phrygia are the Paionoi, the
Paeans, and the Doberoi. The Paionoi on the river Strymon,
not far from the Hellespont, were a branch of the Pani, or Pannoni,
who gave their name to the country called Pannonia; and the
Paeans and Doberoi appear to have been clans of the same tribe.
Anyhow, we find in Afghanistan at the present day tribes bearing
the same names, viz.: the Pani, the Papanes, or Popalzai, and the
Doberi; and all settled together in the Kandahar country, where, curiously enough, they have a ridge of hill and a district, with its village, called Popalzai, which may stand for the Pangaeans of
Greek authors. Formally the Panning was a numerous and important
tribe in Afghanistan, but in the time of the Lodi kings of Delhi,
they, along with several other important tribes of Afghanistan,
emigrated bodily to Himachal, where they established small colonies
in various parts of the country, as in Hydrabad of the Deccan, in the
Kashmir, in Kashmir, and other parts of Central India, Bajaur, etc., leaving but few of the tribe in Afghanistan. The
Papanes, or Popalzai, form one of the principal tribes of the
modern Dewats, and are reckoned at about twelve thousand
families, mostly agricultural and partly pastoral. Their Sirdar
class furnished the king, and the Sirdar clan the prime minister of
the newly-established Durani monarchy. Their chief seats are
in the Tirah and Darawat districts north of Kandahar, and along
the Tarin valley to the east of that city as far as Shahri Safi.
The Dewats apparently gave their name to the Zamin Dewar
district, or "Dewar territory," on the west bank of the Helmand
adjoining Darawat, but are not now found as a separate tribe of
that name in this district, though its inhabitants are often called
dewar amongst the people of the country. There is another
district called Dewar on the Indus base of the Sulemand range,
which was probably peopled from the Zamin Dewar above
mentioned; but as we shall refer to these tribes again in a later
passage, we need not dwell further on them now.
It must be noted here, in regard to the above-described transpor-
tation of the Paioni, that after the Ionians had evolved, the Paioni, at the instigation of the Magians, attempted to return back to their country, but some of them did thus escape. But only a small body, for, as Herodorus says, "The Paioni, having taken with them their children and wives, fled to the coast; but some of them through fear remained where they were. The fugitives were pursued by a large body of Per-
ian cavalry, but they escaped to Khios; the Khians conveyed them to Lesbos, and the Lesbians forwarded them to Persis, hence proceeding on foot they reached Pasion." As these fugitives escaped by ship, their number probably was not great, and the larger portion of the Paioni exiles, we may reasonably conclude, remained in Persian territory. Perhaps, in consequence of this attempt to escape, the remaining Paioni were moved away further from their own country; possibly to the very place, Zamin Dāvar, where we now find their modern representatives, as above stated.

Herodorus mentions another transportation of people by Darius, which I may quote as bearing upon our present inquiry. He says (Bk. vi.), "The Persians having conquered the Ionians at sea, besieged Milevo both by land and sea, and took it completely in the sixth year after the revolt of Aristocles" (the revolt of the Ionians above mentioned), "and reduced the city to a silver-y... Such of the Milevanis as were taken alive, were afterwards conveyed to Susa, and King Darius, without doing them any other harm, settled them on that which is called the Red Sea, in the city of Ampe, near which the Tigris, flowing by, falls into the sea." The Milevanis were of the Miši nation of Asia Minor, and, together with the ancient Mali of the Indo valley, may be represented in Afghanistan by the tribe bearing the name of Mali. One of these, the Mali of the Janafzai, Swat and Bajaur districts, has some small sections upon the Indus, where is a town called Ask, now in the possession of the chief of the Tanash tribe. These Ionians are traceable by that name in Afghanistan in the form of Yonas (Juves). This Mohammadan name appears among the sections of many of the Afghan tribes, especially in those inhabiting the Indus valley about the Peshawar district, which was one of the principal seats of the Greek dominion. But in the Sanskrit writings the same Ionian appears in the form of Yona or Yavna, and Jona or Javana. In order to save time and to avoid the inconvenience of repeated references, I proceed now to take the several satrapies of the empire of Darius, in the order they are described by Herodorus (Bk. iii.), and to notice such of the nations, mentioned by him as
An Inquiry into the

Composing them severally, which appear to be connected with the tribes now found in Afghanistan.

The first satrapy comprised the Ioni, Lydol, Mily, and Pamphyli. Of these, the Ioni, as above stated, are now represented in Afghanistan by the Phthi sections of various tribes on the eastern borders of the country. Similarly the Aiol or Aiol sections. The Lodi or Lodi tribe previously noticed. The Mily or the Moll sections. The Pamphyli by the Parnali or Parnali tribe. Each of these, excepting the Lodi already described, will appear again in its proper place amongst the sections of the Afghan class; for nowhere in Afghanistan are any of these nations found as distinct or separate tribes at the present day, with the exception only of the Parnali or Parnali, who are a distinct people, not reckoned as Afghan at all, and speaking, not the Pukhtio, but a Persian dialect. The first satrapy was situated in Asia Minor, where these nations had their territorial possessions. Their representatives in Afghanistan were probably colonists planted by Alexander, in the provinces taken from the Asians, on settlements of his own, as stated by Strabo in the passage before quoted.

The second satrapy comprised the Myssi, the Lydol, the Leonne (in another passage called Kaboul or Majest), the Kabulu, and the Hygenoi. Of these the Myssi may be now represented by the Moll sections of many of the Afghan tribes; formerly they appear to have formed a distinct tribe settled in the Hindu-darn, or "valley of the Moll," in the Ghur country adjoining Zanandawar, west of the Helmand river, into which the Moll stream empties, not far from Girdah. On the other hand, the Moll class of Afghanistan may derive from an Indian tribe of that name anciently seated on the Indus below the junction of the modern Chenab; for Ammian mentions amongst the local chieftains and princes of this region with whom Alexander came into conflict, one Musa, a name which seems to be the Greek rendering of Musa, or "Prince of the Moll tribe." I have not found any such name as Musa amongst the Rajput and Hind tribes in the lists given by Toc and Sinclair. The Leonne may be represented by the Lodi or Lodi of Baluchistan; they are now found by that name amongst the Afghan tribes, but by their other name of Kalali or Kamil, they may be represented by the Moll, an important division of the trading association of cotton merchants called Pambarkul; and perhaps also by the various sections of traders and religious benefactors styled Moll. The Kabulu may be represented by the modern Kabuli, and the Kabul-khal of the great Viziri tribe. And the...
Elygeni, without doubt, by tho Ifluyebni, seated dong the northern base of the Snfed Koh. From its composition, supposing my identifications are correct, this array comprised a consider-
able portion of the ancient Pabspamnis, from the Khybar Pass in the east to the vicinity of Farah in the west. The Khugani were formerly a numerous and important tribe, extending along the northern base of Snfed Koh, from near the Khybar Pass to the plain of Kabul at Bolkhik; but now they occupy a much restricted area, being confined to the Gandomall valley, between the Shinwari on the east, and the Ghilji on the west. Perhaps it will be as well to dispose of the Khygani in this place.

The Khygani—Hyegani of Uzzairis—are also called Khugani, Gipigebi, Khugani, and Khugnani. In the Afghan genealogies they are classed in the Ghurghumti division of the nation, amongst the tribes of its Karami or Karami branch. Kamibodi is a Pathan word, and means "the brotherhood, kindred, or assoc-

The Khygani were reckoned at six thousand families in their ancient seats on the north slopes of Snfed Koh, and have a colony of nearly equal strength in the Doaba of Peshnwar, where they inhabit the villages of Sirkh Maroli, Mastani, Mandoni, etc. They have besides some small settlements at Kandahar, and nearer home in the Lower Kbur valley and adjoining districts of Bajanr. The Khygani are consider-
ed a distinct people from all around them, being neither Afghan, nor Pathan, nor Ghilji, nor Tajik; and by the Pathans they are reckoned as of the same section as the Chambani tribe, which indeed is counted as a branch of the Khygnani. Among the Khygani of Snfed Koh, and sharing the land with them are the Lalu, Lailli, or Leb Vaazi, said to be an offshoot of the great Vaazi tribe of the Sulaiman range, and reckoned as six thousand families.

The Khuganis are in three main divisions, viz., Vaazi, Khyrb-

The Vaazi or Lalli sections are—Agam, Bariak, Bibo, Nani, Bain, etc., collectively styled Surki; and Ahmad, Kanga, Khajak, Piro, Tariki, etc., collectively styled Motik. Of these names Surki may stand for Shika Chelik or Solani Agricultura Rajput, and Motik for Musahbi Rekamar. Biba for Bibbi Pramana; and Bain for Roneka Chelik. Bariak will appear again later on.

The Khyrubins are in two divisions, viz., Najib ("the Noble"), comprising the sections—Ali, Aji, Danlat, Manam, Masta, etc.; and Kazi or Akri, comprising the sections—Ghurani, Hames, Jai, Khidr, Makar, Tari, etc. Of these names, Khyrubin stands
for Khyberai, or "Khyer tan," a well-known clan of the Prames Rajput. All stands for Abdi Greek. Karr is the name of a Turk tribe above mentioned. Jaji will appear again. Khiar stands for Khyer Prames, or for Kohiar mercantile Rajput. Mukar is Rajput, and Tor stands for Timari or Thori Rajput.

The Shreshed sections are—Lamghani, Khodi, Minda, Marki, Shaddi, etc. Of these names, Shreshed is Persian for "Lion born"; the Pukhto equivalent of She is Mandi, and this Mendi may be the Musulman substitute for an original Mendi, the name of a large Hindu tribe of the Indian desert and Indo valley; or it may be the Muhammadan gloss of the Ajw Brahman, for Mendi, one of the sections, is the name of a Brahman tribe of Northern India. Khodi, or Khadi, and Shaddi are different pronunciations of the same word, and stand for the Chito Brahman.

The third satrapy comprised the Hellesponti, the Phrygi, the Thraci, Paphlagoni, Maraniyngos, and Syri, and was evidently situated at the western extremity of the empire. None of these names are found amongst the tribes of Afghanistan, excepting the Syri, or Sari, which has already been noticed.

The fourth satrapy was composed of the Kilikia, and apparently comprised the province of Kilikia, the modern Armenia, with perhaps the adjoining province of Karsamun, with its capital Konyspi, the ancient Bitium. The Kiliki may perhaps be represented in Afghanistan by the Ghoji or Khoji. The Gh调皮 of Afghanistan, called also Okhaf, Xidarg, and Khudachi, we said to be a Turk tribe from beyond the Jaxartes, or the Khafiki, or "Swords- men" tribe of Turk. They have been known in Afghanistan by the name of Ghfeki or Khlifiki, at least since the time of Maimun, and were probably settled in the country at a much earlier date. The name appears in the form of Khisilki, or Khlifiki, or Khiifiki, as the patronymic of the Saljuk dynasty of Rhum, or Asia Minor, whose capital was Xiziluni, during the twelfth century. We have seen what is the composition of the Gh调皮 tribe of Afghanistan, and how to apply it is made up of Indian elements.

The Saljuki, as recognised by Laythai, are evidently the Greek Seleuki, Alexander’s successors in the Greek Empire of Asia. There are some curious details recorded by Oriental writers, as quoted by DPeopleor, connected with the origin of the founder of the Saljuk dynasty, which reigned in Asia in three separate and contemporaneous branches during the eleventh and twelfth centuries, and in the case of the greatest of them to the middle of the fourteenth; viz., those of Persia, from 1057 to 1106 A.D., a period of 50 years; of Kirmim, from 1041 to 1137 A.D., 96 years; and of Rhum, or Asia Minor, from 1087 to 1350 A.D., or
D'HerbeLOT, on the authority of the Lab Touré, says that Saljuk descends in thirty-four generations from Abravane, king of Turan or Turkestan; that he had four sons—Mazah (Michael), Dukai (Israel), Miza (Moses), and Yunos (Jonah) (all purely Hebrew names), who acquired great riches in friends, lands, and flocks and herds; that they migrated from Turkestan into Transoxiana in search of more abundant pastures in 635 of the Hipta, which commenced on 23rd May, 928 A.D.; that they halted first on the borders of Buhara and Samarkand, and thence sought permission of the Sultan Mawud Ghaznavi to pass the Oxus into Khurasan, of which province he was master; and that Mazah granted them permission to establish themselves in the environs of Nisa and Abirvar. That Mokaid had two sons, named Jocmur Bep and Jafar Bep; that they became the chiefs of this colony, and increased so greatly and rapidly by the accession of fresh hordes of Turk, as to become a cause of alarm; that Mawud being dead, his son and successor, Masi’t, led an army to turn them out, but was defeated; and that Toghrul, after this assumed royalty, and in 929 A.D. (continued 22nd October, 1037 A.D.), was crowned as Sultan at Nishapur, which he made his capital.

A different account is given by Khondemi, who says that Sabur was the son of Dukai, a principal officer of Bokh, a Turk Sultan, who dwelt in the Khazar country or plain of Kuechik, above the Caspian Sea. Dukai had the surname of Tizidek, or "Strongbow," and on his death left a young son, Jnined Sehir, who was adopted and brought up with the surname of the Mazarah or Mazarah people, and who, after the death of his master, returned to Samarkand, where he and his brothers, with the name of Sabur, were admitted into the Sultan’s service, and increased rapidly by the addition of fresh hordes of Turk, as to become a cause of alarm; that Mawud being dead, his son and successor, Mesrut, made an army to turn them out, but was defeated; and that Toghrul, after this assumed royalty, and in 929 A.D. (continued 22nd October, 1037 A.D.), was crowned as Sultan at Nishapur, which he made his capital.

To the above account D’HerbeLOT adds that of Khondemi, which is to the effect that Mesrut, the son of Mazarah Ghaznavi, rejected altogether the claim of the Sabur to descent from the Turk; because the family or race of Sabur nowhere appeared in the Turk genealogies, and that, being a Turk himself, he well knew all the families and noble houses of that nation. This rebuff was given by Mazarah to an ambassador from the Sultan, requesting the assignment of a residence, and swearing obedience
and fidelity on their part. In consequence of this the Saljuq waged war with Massaua, and soon took all Khorasan from him, and joined it to their possessions in Transoxiana.

Putting these different accounts together, the probability is, that the people represented by Saljuq and his sons were an obscure party of pastoral or nomadic Greeks, Jews, and Christians too, were both numerous and influential in these parts at the time of the Mongol invasion, fully two centuries later than the period of the Saljuq's appearance, is a well authenticated fact), and wandering Turk, probably Christian in religion, all confederated together for mutual protection and support, much after the fashion of existing tribes in Afghanistan; who, taking advantage of the disturbed state of the country during the declining rule of the Samani dynasty, under the lead of a Greek of the Saljuq family, acquired extended possessions and wealth, and increasing their strength by the accession and incorporation of neighbouring Turk nomads and struggling of all sorts, rapidly rose to power and to sovereign rule; and that the successes achieved by the Saljuq leader, having been mainly effected by the aid of his Turk followers and adherents, who naturally far outnumbered his own petty tribe, he and his immediate successors, from motives of policy, adopted their nationality, content with bestowing their own byname on the dynasty they had founded. The SALJUX early took possession of the Kandahar province; and the sixth Sultan of the Persian branch of the dynasty, SULTAN SANJAR, took his name from the city of Sanjar near Kandahar, the ruins of which are now known by the name of Tikht-i Sanjari, "The Throne of the Sanjar." SULTAN SANJAR, despite his military misfortunes, is praised for his valor, magnanimity, and justice, and was celebrated for the magnificence of his court, and, as D'HERBELOT says, was usually called "ALEXANDER THE SECOND." Probably on account of an acknowledged Greek descent, for his military achievements could hardly have entitled him to so proud a surname. He died in 1157 A.D., after a reign of fifty years, and has left a living memorial of his rule in the Sanjari sections of Afghan tribes about the Bolan, and of Sanjari Baluch in the adjoining principality of Kalat.

The fifth satrapy was composed of all Phoinikia, Syria, which is called Palestine, and Cyprus. It offers nothing of interest to us in this inquiry beyond the surmise that it may have supplied the people of the Antiochian (Anatolica) built "as a Syrian city" by Antony the son of Seleucus, as before noticed. The sixth satrapy comprised Egypt, and the Libya bordering thereon, and Kyros, and Birkh, and the Lake Maris. Here we find something of interest to us. I have already quoted the
passage in Herodotus, describing the transportation of the Barbarians from the far distant Libya to the village in Khwaz of Baktria, which the exiles named Bahrak in commemoration of the Libyan Bahrak; which was founded 654 B.C., and only half a century prior to their own enslavement and deportation as captives of war, by a colony from the adjoining Greek settlement in Kyrene. Herodotus, after describing the manner in which the Libyan Bahrak was founded by Greek colonists (Ib. iv. 150), states that the name given to the first king was Bahrak, which in the Libyan tongue meant "king." I mention this because in the Logar valley of Kabul, which is today their principal settlement in Afghanistan, the Bahrak tribe have two villages close together, the one called the Bahrak Rajan, the other the Bahrak Barak; a distinction probably marking some recognised difference originally existing amongst the exiled Barbarians (Bahrak of Herodotus) on their first settlement in those parts, such as the Bahrak of the king's family or household, and the Bahrak of the city of Bahrak; for such is the exact meaning of the names themselves—Bahrak, Rajan meaning "Royal Bahrak," Bahrak Barak meaning "Bahrak of the Bahrak." That these Bahrak of Afghanistan, or rather their ancestors the Bahrak of Herodotus, were recognised as Greeks by Alexander and his followers— notwithstanding the absence of any such explicit statement and of the mention even of their name—seems clear from a passage in Arrian (Ib. ii. 23), who—after saying that, from the Euergetes Alexander directed his march against Baktria, and on his way received the homage of the Drangai, Gadoroj, and Arakhotoi (each of which nations we shall speak of later on); and then proceeded to the Indians adjacent to the Arakhotoi (the Indians in the Paropamisus about Ghazni, the former seat of the Baktari tribe before described), all which nations he subdued with the utmost toil and difficulty, owing to the deep snow and extremities of want; and then, marching to Mount Causasus, built a city there which he called Alexandria—adds, that in this city Alexander left a Persian prefect in the government of the country, with a party of his troops for his support, and then passed over the mountain, at a place where the surface was bare, nothing but the sylphium (Pukhto takhla = "wormwood") and the turpentine tree (Pukhto mastic = "mastic") growing there, but the country very populous and supporting multitudes of sheep and cattle, for they feed on the sylphium, of which, says Arrian, the sheep especially were so fond that some of the Kyrenians kept their sheep at a distance and enclosed within a fence, to prevent their destroying the sylphium by gnawing the roots, as it was there very valuable. This mention of the Kyrenians in Baktria, near the present Kabul,
and the Birkai or Birkaimus, in 330 B.C., is extremely inte-
resting in relation to the colony of the Greek exiles trans-
ported from the kingdom of Kyrion in Libya, of which Birkai was
bom a branch, to this very country by Damascus Hyniades, as be-
fore related; and affords important evidence in corroborating
my identification of the Baraki tribe of Kabul with the Birkai
exiles of Damascus; for these Kyrinnesas mentioned by Ajaxan
can be none other than the Birkaimus of whom Hyniades
speaks, viz., the Birkai of Baghlan in Kandia.

After the time of the Greek dominion the Birkai, it would
appear, increased greatly in numbers and influence, and acquired
extensive possessions towards Hindo Kish in the north, and the
Suleiman range in the south, and eastward as far as the Indus.
During the reign of Damascus Gharvani the Birkai were an im-
portant tribe, and largely aided Sultan in his military expedi-
tions. The reputation then acquired as soldiers they still
retain, and the Afghan monarchs—of the Birkai family as at all
events—always entertain a bodyguard composed exclusively of
Birkai. The Birkai are mentioned by the Emperor Bajaur, as
among the principal tribes of Kabul in the early part of the
sixteenth century. They are now reckoned at about ten thousand
families in Afghanistan, and, besides their head quarters in
Kandia and Logar, have settlements in Bakhsh, and at Kund-
gwan in the Vazir country, and on the Hindo Kish, about
Bazinian and Ghurband districts. In Afghanistan, though their
true origin is not suspected, the Birkai are considered a distinct
people by themselves; they are disclaimed alike by Afghan and
Pathan, by Ghilji and Harmik, by Tajik and by Turk. Amongst
themselves the Birkai use a peculiar dialect, which is more of
Hindi language than anything else, to judge from the few words
I have met with.

The Birkai pretend descent from the Arab invaders, but this
is a conceit of their conversation to falsify. They are a fine, tall,
and active people, with fairer complexions than the generality
of Afghans, and are held in consideration as a respectable people.
They have no places in the Afghan genealogies by that name,
being generally reckoned along with the Tajik population. Yet
it is not altogether improbable that the present ruling tribe of
the Durani in Afghanistan is originally derived from the Birkai;
for I can find no other source whence the Baraki can have
sprung; the same remark applies also to the great Birkak clan of
the Kiatak tribe. By reckoning these Durani Birkak and
Kiatak Birkak as offshoots from the Baraki, the Birkai of Bagan-
port, the great decline of the Birkai—perhaps at that time
properly called Birkak—from the prosperity and influence they
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it is once explained. Possibly the split and alienation may have

been owing to the readiness of the one and the reluctance of the

other to accept Islam in the early period of its introduction.

The seventh satrapy contained the Sattagydai, Gandaroi, Dab-

kai, and Aparaytal, joined together. These are the names ap-

parently of the dominant nations responsible for the payment of

the tributes. They are all recognisable by the same names to-day

along the eastern frontier of Afghanistan. The Sattagydai, or

"Sattag kindred," are now represented by the Khoddai, Shertoi,

Suddoi, and Shirk or IShdi tribes of the Indus border; the Gand-

aroi by the Gandaroi, now a mere handful by that name in the

hills north of the Khyber Pass; the Dabkai, or those of the Dabi

stock, by the Dabkai (obsolete) or Dabi, found among the sections

of several Afghan tribes about the Indus, and by the Dabkai-shan

or Dabkai-shan of Baha-valipur; and the Aparaytal, by the well-

known Aparaytal and Nand of the Khyber Pass. In the time of

Dahlan Hyderkhan all these nations were accounted Indians, and

held much the same tracts of country as those in which their

posterity are now found. From its composition, this satrapy must

have comprised the whole of the Indus border from the mountains

of Bamor on the north to those of the Biren Pass on the south, and

from the river Indus to the watershed of the Sulaiman and Khybar

ranges bounding its valley on the west.

Let us now examine the composition of these several nations as

they are now exist, and let us take them in the order of their succes-

sion from north to south; this being the more convenient arrange-

ment for disposing of them and the tribes now associated with

them.

The Gandaroi—Gandhari of the Sanskrit writers, and Gandharvi of

the ancient Greeks—now inhabit a small county called Nawab-

ui, of which the capital is Gandhar, a town said to contain four

thousand houses; the country lies north of the Kabul river,

between its Kunar tributary and the Bajanr hills. The Gandaroi

are now reckoned among the clans of the Saffi tribe, and are

counted at about three thousand families. The celebrated Ak-

hund of Swat, Amoc Ghafor by name, a religious recluse of

considerable local sanctity and influence, some few years ago was

a Gandhari, though commonly called a Saffi, of which tribe the

Gandhari or Gandhari is a principal clan. The Saffi is a consider-

able tribe inhabiting the Langman district, and lower valleys at

the base of the Kafiristan hills, from the Alashang river round to

the Indus. They are a fair and merry race, speak a dialect of

their own, and are commonly reckoned as a branch of the Dabak.

Some Saffi I have met wore ringlets on each temple, and had the

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top of the head close cropped, much after the fashion of Oriental Jews.

Anciently the Gandhari were a numerous and important people, and gave their name to the whole country lying between the Indus and Kabul rivers, and drained by the Swat river and its affluents; its Indus border extending from Attock to Kauura Ghorkanl, below Gilgit. This country is the Gandhari of Sanskrit authorities, and may be taken to represent that of the Gandhari of Herodotus; its southern boundary being the Kabul river eastward of the Kauura junction; and its western the watershed of the Indus range separating it from the valley of the Kunar river; the northern boundary is formed by the high mountains dividing this tract from the Darbal country. The Gandartae of Syria had a district smaller area, and was restricted mostly to the plain country (or Soan) between the junction of the Kabul and Indus rivers; and perhaps more particularly to the Doaba portion of this tract, between the Kabul and Swat rivers. The larger area of the Gandhari above defined comprised, besides the Doaba and Sama, all the hill country drained by the Panjora (the Garains of the Greeks), Swat (ancient Sura) and Barandur rivers, and containing the cantons of Bajaur, Swat, Bashar, etc., as far northwards as the Kohistan of Kauura and Ghorkanl, beyond which lay the country of the Darbal.

The Gandhari, or inhabitants of the Gandhari thus defined, comprised several distinct nations or tribes, of which the predominant Gandhari themselves occupied as their central seat the interfluval tract enclosed by the Kabul, Swat, and Kunar rivers; whilst the other nations occupied the rest of the plain country and the hill region up to the lofty mountains separating the drainage of the Swat river from that of Gilgit. The existing Gandari, or Gandhari, as before stated, are now confined to a little canton in the midst of the Nargi hills; the rest of their ancient country being in possession of other tribes, principally the Mahalni, of whom we shall speak presently.

Of the other nations anciently inhabiting the Gandhari country, Syria furnishes us with the names of five, which we can easily recognise as we follow his account. He says (Geog. xiv. 2): "On his return to Baktriana from his expedition into Sogdia, and against the Scythians, Alexander, crossing the same mountains into Ariana by other roads, proceeded towards India, and the rivers Kophes (Kohul) and Khosapes (Suest or Lanzul), which unite near Pehlivan (the modern village of Fisht); the Pukhto corruption probably of the Hindi Pomirish, "of the Pusiam," a well-known Baktrian tribe, very largely represented amongst the Afghan tribes all along the Indus border," after the Khosapes
The river in Pakhto and Apis or Eop, the Pukhto name of the Aspsi tribe of Askran, and of their own modern Muhammadanized Yawfi (Jabli or Gari), has passed by another city Gros (Rosi or Goi), the ruins of which are a well-known and prominent feature of the Tellish plain in Swat; in its course through Baidul, the modern district of Bajaur, and Gandaritis (Gahudor), outside of the territory of the Hyrsns,罢ans calls these Aspsi in another passage; Askran calls them Askhr, which is nearer to the current Pakhto Eeply or Yawfi of the modern Yawfis), and in that of Askran (king of the Majapur, Askhr, and of the Aspsi, the tribe anciently inhabiting the Swat valley, now represented by the Askhr of Chitrnl, and Yohkht or Yohki of Yasir and Olghat), in the beginning of spring he descended into the plains to the city of Askhr (the seat of which is marked by the modern Tahklh villages near the Peshawar cantonment; not by the Taxila found east of the Indus, for Askran has not yet crossed that river).After the river Kopesh follows the Indus. The country lying between these two rivers is occupied by the Astnes, (Astri, tribe; of which Askhr, mentioned by Askran, was the chief), Mariano (Mother-in-law of Gandros or, east bank of Indo, previously described), Nasini (inhabitants of Yawfis of the Greeks, Yawfi of the Haji, and Nastay of any day, around which are the ruins of the ancient city of Yawfis), and Hyrsns (or Askhr, the Aspsi of Askran, the Eop of the Pakhto, and the Yawfis of the modern Muslims). Next is the territory of Askran (king of Yawfis and Majapur, above noticed) where is the city of Masoga (if not the same as the Gros above mentioned, perhaps its site is marked by the modern Sutlej, commonly called Khebr on Sutlej, "The City"), the modern residence of the country. Near the Indus is another, Pendialais (its site is perhaps marked by the ruins of Indo, on the Indus bank below Topi), for at this place a bridge which was constructed afforded a passage for the army.

Askran gives a more particular account of Askran's course through the country above described. He says in effect (Bk. iv. 224 et seq.) that Askran, after the reduction of Sogdia, marched back into Bactria, whence, at the approach of spring (327 BC.), he pushed forward with all his forces for India, and passing over Mount Caucasus, arrived at Askhr, the city he had built among the Parthians, when he made his first expedition into Bactria. From this passing forwards to Nikia (Nipria), he proceeded to the river Kopesh (Kuo of Dark Nail), where it joins Khebr river. Here, dividing his forces, he detached Hyrsns, and Pendias with a division of the army into the country of Pakhto (identified by Cunningham—"Ancient Geography of Afghanistan")
of India—with the Sanskrit \textit{Pudkalocapā}, the ancient capital of Gandhara, and situated on the East bank of the Swat or Landi river near its junction with the Kabul stream, towards the river Indus, the prince of which was called \textit{Aster} (chaotain probably of the Asteakel of Strabo, and governor of their capital city, now represented by the modern Charsada, commonly called Hattangar, indicating a former name of the sort, most likely \textit{Hastangar}, "City of the Haris"); for \textit{Hastangar} is a compound Persian and Hindi word meaning "eight cities," and has hence been vulgarly applied to as many villages along this river, and to the district in which they are situated.

\textit{Aster} was slain in the defence of a city (not named) into which he had fled; \textit{Hipparchus} took this city after a siege of thirty days, and then gave the government of it to \textit{Sanatorus} (perhaps of the \textit{Sena} clan of the Shinauria tribe, now inhabiting the Namia valley of Nangrahur district west of the Khybar Pass). \textit{Alexander}, after dividing his forces as above stated, then himself intricated with a detachment against the \textit{Aryoc} (\textit{Aspioi}), the \textit{Thymian} (\textit{Thymbri}), and \textit{Amsakos} (\textit{Arsakoi}) and passing through a rough mountainous country along the river Khoi (Koh), the name of the Kabul river from the junction of the Ko of Daraj Nahl to that of the Kunar stream), which he crossed with some difficulty (perhaps at the ford opposite Jalabad, where he passed to the south of the Kabul river), he ordering his foot to follow at leisure, himself, with all his horses and eight hundred heavy-armed Macedonian targe less, whom he mounted on horseback, marched forwards with speed against the Barbarians, who had retired to the mountains (northern slopes of Safed Koh) or within their strongest forts. The first of these strong towns he attacked (not named; perhaps a \textit{Thymiokos or Thymbri}, castle in the Xotrid, "Fortress river," valley) was surrounded with a double wall, and made a stout defence; but was taken on the second day of assault, many of the defenders escaping to the neighbouring mountains. When he had laid that city level with the ground, \textit{Alexander} marched to another, named \textit{Armsaka} (\textit{Arsak}, \textit{Kam Daka}), two villages close to one another on the south bank of the Kabul river, near the western entrance to the Khybar Pass, which yielding upon articles, he there left \textit{Krateres} with other captains of Foot, to subdue and govern the whole province (Nangrahur or Jalalabad), as it should seem to him most convenient.

The expedition against the Arasakoi (\textit{Arsakoi}), I may here observe, must have been conducted by \textit{Krateres}. For \textit{Alexander}, as \textit{Arrian} continues, next directed his march towards the river Enaspla (the same apparently as the \textit{Khasapes} of \textit{Strabo}; by crossing the Kabul river at the ford between Daka and Lalpir,
and thence marching over the Gypsy plain), where the general of the Arabi lay, and in two days' time by long journeys came to the city (now named) [perhaps Qandhari in Nawagai], which on his approach the Bariyana set on fire, and fled to the mountains. The Makdowians pursued and make a great slaughter of them before they could reach those vantage and almost inaccessible places of retreat. Alexander then passed one of these mountains and came to the city of Artium (perhaps the Toba range), to the city of Arichat, where are extensive ruins round about the existing village of that name, at the eastern bases of the range, in the Ranur district of Yewati), and found it deserted and burnt by the inhabitants. Alexander considered the situation of this place extremely commodious, and Alexander having in the meantime rejoined him, he ordered him to rebuild the city and people it with such of the neighbouring inhabitants as would voluntarily come, and with others out of the army who were unfit for further service. So the present Alexander directed his march (along the skirt of the Tota and Malakadi hills perhaps) to the place where the Bariyana had fled (perhaps the Musa mountain and pass of that name into Swat), and encamped at the foot of a certain mountain (probably Manjakal, or perhaps Rajja), where, learning that many more fires appeared in the camp of the Barbarians than in his own, he moved forwards with a strong force to attack them, and after a sharp conflict on the plain and the hill occupied by the enemy, they were defeated with the loss of forty thousand men taken, and two hundred and thirty thousand head of cattle. Thence Alexander, having been rejoined by King Perseus with his troops, who had rebuilt Arichat, moved with a detachment towards the Aftabani (Yewati of Bajaur), who were said to have an army of twenty thousand horse, and thirty thousand foot, besides thirty elephants ready to take the field, and passing through the territory of the Afkari (so called perhaps from the Goj Bajaur), then inhabiting the modern Fazilkah country, crossed the river of that name (Gurian, modern Fazilka), with much difficulty, owing to its depth and rapidity, and the boulders and slippery stones in its bed, and finding that the Barbarians had fled to their strongholds, first led his army to Massage (Bajaur or Kharri), the capital of that country, which was held by a party of seven thousand mercenaries from the inner parts of India. After the capture of this place, in which were taken the mother and daughter of Artium, Alexander sent a detachment against Besara, (Yewati or in Spiti valley of Yewati), and another to Qas with orders to invest the place till he came. I may here note, that Justin, speaking of this capture of
Masagha, calls the place Mount Daisalin (Pil Davooldagh, a mountain north of the Punjab river between Bajaur and Swat), kingdom of Queen Olesen or Olesen (Ambalas), being, according to Curtius, recently built, whose realm was restored to her by Alexander, by whom she afterwards bore a son, who was named Alexander.

I may add also, in reference to this statement, that at the present day several of the chiefs and ruling families in the neighbouring States of Chitral and Hazadoor have a claim to the descent from Alexander the Great.

On reaching Ora, its site may perhaps be marked by the high mound of ruins called Sir Peterhill on the Embassy Sume, five or six miles from the frontier fort of Marchal, Alexander took the place without much difficulty, though it was defended by Indians sent into it for that purpose by Ambala (prince of Ambala, a modern Hashtnagar or Islam, and many of the neighbouring Bactrians, burning their villages, followed them thither. Alexander determined to take this rock of Aornos (Aram is a common Hindi name for hill ridges in those parts; there is an Arami spur of Mahul near Chakri in the Chamba valley, and another Arami ridge of the Marri hills near Kalata in Rawalpindi district), and having placed garrisons in Ora and Masagha, and sent a new colony into Bual for the defence of the country, and having reconquered another city called Orchans (the site of which has been recognised by Sir A. Cunningham in the ruins of Arabat, on the south bank of the Kabul river, near Nowshera cantonment), and finished it with a garrison, and moved forwards to the river Indus to prepare the bridge for its passage as they had been ordered to do; he then moved that way himself, and the city Penkelaotis (Punak Ramahi above noted, the modern Hashtnagar or Chakra); not far from the Indus surrendering, he put a garrison into it, and proceeded to take many other small towns seated upon that river; attended by Koppulus and Abbasnak, the two princes of that province (Koppulus perhaps being the chieftain of the Kubi tribe). He arrived at last at Embalina (modern Ambala in the Chamba country of Bishnoi), a city seated not far from the rock Aornos (modern Malika, near the summit of Mahul mountain); the stronghold, in recent years, of the Wahabi fanatics of Hindustan, at the destruction of which, at the close of the Ambala campaign of 1863–4, I was present with the Queen's Own Corps of Guides, to whom this duty had been assigned, defended by

Inc. coll. and Aft. Ros. Bajaur Pass. Abd. A. H. Bar. 1 unit into lar. by Ch. Ora Res. him the best unit. But past gain their fear fully by 1 hour the A betw. both rivers (mo it j seek Akb. libas and dete his s or 1 Ask his cou
Indians, and leaving, having Kraventus there with part of the army to collect stores of corn and all other necessaries for a long continuance in the place, with the rest marched towards the Rock. After the capture of Astros, Alexander, descending from the Rock, marched into the territories of the Assakuni (perhaps the Rajput Assa-ku or Assa-ku, the tribe perhaps of the above-mentioned Assaxunum, which name may stand for Arz-ku, of the Arz tribe of the Jat nation or race; the Assakuni may be now represented by the Taabak as before stated), in pursuit of the Barbarians who had fled into the mountains there; and when he arrived at the city of Dytra (capital perhaps of the Dardae), there, he found both that and the country around entirely destitute of inhabitants. (Alexander appears to have crossed the barley river into the Parus and Chubear valley, now inhabited by the Ghaghano Afghans; there is a castellated village in Chubear called Dinad, perhaps the Mussulman disguise of a native Dardae, possibly so named from inhabitants of the Dardh tribes.) Next day he sent a force to sweep the country round, whilst he himself proceeded on his march towards the river Indus, sending the army before to level the road, which would otherwise have been impassable. From some Barbarians captured, Alexander understood that the inhabitants of that country were fed to Barisades for safety, but that they had left their elephants in the pastures near the river Indus. Alexander took them to be his guides to the place where the elephants were, and some of them being caught and conveyed to the city, Alexander ordered a full-grown wood which he found near the river to be cut down by his soldiers, and vessels to be built therewith, which being launched into the river, he and his force were thereby conveyed to the bridge which Hermaunus and Perizkas had already built. Alexander then entered that part of the country which lies between the two rivers Ephphines and Indus (Kohul and Indus rivers), where Nysa is said to be sitiuate, and on arrival at Nysa (modern Nisstta, on the left bank of the Landi Swat river, near its junction with the Kohul's stream) with his army, the citizens sent a deputation headed by Alexantr (perhaps a chief of the Akh tribe of the Nang, beseeching Alexander to leave the liberties of the city entire for the sake of their god Dzoxsus, and assuring him that Dzoxsus, having subdued the Indians and determined to return to Greece, built this city as a monument of his victories, and the mountain also which is so near it (Kohul Mok, or Alexantr) he would have denominated Mores. From Nysa Alexander moved to the bridge over the Indus, and there passed his army across the river; whether we need not to follow his course, until he sails down the Indus to the sea, when we may
again, later on, take note of his proceedings so far as they relate to the subject of our immediate inquiry.

From the foregoing particulars gathered from the accounts of Herodotus, Strabo, and Arrian, we learn the names of the principal nations, anciently inhabiting the country of the Gandaroi. They are the Assakenoi, the Masiauno, the Nasir, the Arnax, and the Assakenoi.

The Assakenoi were probably, as before suggested, the tribe of Aries, prince of the Hasdrubal Ralipth, inhabitants of the Hasdrubal (modern Hashshangar) district. They are not now known by that name in Afghanistan, except in a few small sections called Hasni, among the clans of some of the Pathan tribes on this border; their ancient seat here is now occupied by the Mahmand tribe, the Mahmandi class of which inhabits the Hashshangar district.

The Masiauno, as before stated, are now represented by the Mansur, whose chief seat is now at Sarkab on Ghulgha hill of Chuchd diocese on the east bank of the Indus; but as Marzab, Maizini, Nishin, etc., they are found amongst the sections of several of the Pathan tribes along the Indus.

The Nasir are, as before stated, probably represented by the Tufs, the chief seat now is at Nisatta on Gulkhana hill of Chuchd, fourth in descent as Toor tells us ("Annals of Rajasthan," vol. i. p. 41) from Jamnabad, one of the three grand branches sent forth from Hasni, and which is said to have spread all the Panjsh and across the Indus, 1,000 a.c. Bajanw, who obtained possession about the Indus, had five sons, who gave their name of Pauchala to Pauch. Karyla, the youngest son, founded its capital, named Kamphinaga (the site of which is marked by the existing village of Kamulgar near Attock, where is now the British cantonment called "Campbellpore"), and to this family belonged the Princess Duple, who is common of the five Pandi brother, the heroes of the Mahabharata. The Bajsh Pandi are well known in the local legends commemorating their descent still current among the tribes of the Gandhara country. The Toor of Chuchd and Yasin are evidently the same people as the ancient Assakenoi of the Greeks, who formerly inhabited Swat and Bajar; but they are not now found in these districts by that name. Probably they are included amongst the Swat,
Nurlicll is the generic name for all the ancient or Indian inhabitants of Swat and Bajaur since their conversion to Islam. Among the Swati is a large division distinguished by the name of Salar, Gilbri, or Oami, who, before their adoption of Islam, were the name implies, "Two-word-wanderer," and perhaps Persians of the Pouchibel tribe (before mentioned), one of whose chief ancient seats is marked by the existing Pouchibel district in the present Malmandal hills, between the Kabul and Swat rivers.

The Asooi are now represented by the Joap tribe, which is widely distributed among the sections of several of the larger tribes constituting the eastern borders of Afghanistan, from Kandahar to the Indus; and which exists at the present day, under the Musulman name of Kandah, as a large and powerful tribe in the ancient seats of its remote ancestors, to which they have given their modern name of Kandah (plural Kand), or Lang or as it is pronounced by the hill clans.

The Asooi, so called by the Amans, are the Hypasioi or Assafis of Xenoph., and are mentioned at a later period by Curtius as the Agioposi or Ariaspai in the Kandahar country. By their modern name of Yumrii they possess all the territory lying between the Swat and Kabul and Indus rivers to the high mountains separating them from the Darail district of Yasin and Gilgit; in fact, the whole of the ancient Gandhari as previously defined, with the exception of the tract to which that name was more strictly limited, situated between the Kabul and Swat rivers and bounded westward by the lower course of the Kunar stream, in which area the modern Kandari or Gandhari are still found in the little eastern of their name amidst the Navagai hills on the Bajaur border.

The great mass of the ancient Gandhari, together with their neighbours the Joap, in the adjacent Sana, or "Plain," between the Swat, Kabul, and Indus rivers, were deported by the Turchi, Cevni, or Jouran to the valley of the Tarak river, and there settled about its banks in the 5th century of our era, at the time that they carried the begging-pot of Budaia, from Populwar to Kandahar; in which latter place I had the good fortune to see this venerable relic in the year 1857. It was at that time in a state of perfect preservation in the humble retreat of a Musulman reclus among the ruins of the ancient castellated city of Kandahar, the name of which country is probably derived from this colony of the Jindali Gandhari,—is not very clear, as they are not now known by that name amongst the existing tribes of the modern Kandahar country; at least not as a distinct territorial tribe. But of their fellow-countymen and co-religionists
this migration, the Israpi, it is known that their descendants, ten centuries later, under the Muhammadan name of Yeṣaṣḥah, or "Sons of Joseph,"—a name which has led to some confusion, in connection with the Afghan claim to Israilite descent,—returned to their ancient country and fatherland, in association with another tribe, the Bānūl (Benjamin, or Prayer), from the banks of the Helmand river.

According to their own accounts the Yismāḥ came into their present settlements in the Peshawar valley about the middle of the fifteenth century, during the reign of Mīrā Bīn Bīn Bīn, who was king of Kabul and Ghāzni, and the grandson of Abū ʿAbd Allāh (Amīr Tāwār) (Tasmīl-ī, of European writers), and patron of the Emperor Bābar, founder of the Moghal dynasty of India. Prior to this migration, they dwelt in the Ghāzni Mārāh, or "fat pasture" district, at the sources of the Arghāshāh river, a southern tributary of the Tārak. In consequence of a dispute about pasture with the Tarās tribe, occupying the Lower Arghāshāh and Kāhāshāh districts, they migrated thence to Kāhāh, where, meeting with other migrating tribes, named Mūḥāsān, Khaṭīr, and Dānūbī, collectively styled Ṣiyār-Khel, or Ghōrī, they joined with them and took to plundering the roads and vexing the country. Their depredations became so intolerable that Ulūm Bīn sent a force to chastise them, and they were driven out of the Kāhāh district towards Jalālābād. Here they formed an alliance with the Khasārnī tribe, inhabiting the north slopes and skirt of the Safed Kāh, and with their aid moved forwards towards the Indus. The Yismāḥ, under the lead of their chief, or Malik, named Kān Kānūn or Kāshī, passed over the Khyārī hills, into the Peshawar district, where they were granted a strip of land along the hill shore as a residence. But quarreling with the Dalbalqī occupants about the use of a salt-works there, they broke into war with them, and after a succession of hostilities, drove them across the Kabul and Swat rivers into the Sāmā. Here the Dalbalqī rallied at their capital, called inoffensively Kot Kāņūn, Loṭāwī Kāņūn, Kāpāradhāgahī, and Garčī Kāņūn (or "Fortress of the Kāņūn," or Kāņūn, the name of a warlike Yismāḥ tribe), and renewed hostilities against the Yismāḥ, who had passed the Swat river into the Sāmā. Their efforts were unavailing, and the victorious Yismāḥ, driving the Dalbalqī across the Indus into Chūch Hazārah, took possession of the Sāmā.

The unfortunate Dalbalqī, about a century later (1644-7 A.D.), in consequence of their turbulence and the disorders they created in Chūch, were almost exterminated by the Emperor Jamālūdīn, who deported the remnant of the tribe bodily into Hindustān and Dalāhm, in which parts they are now lost in the mass of the
population. Of these who escaped this depredation, scattered families and small communities are still found in various parts of the Peshawar and Rawalpindi districts, and small sections of Dalmian are also found in several clans of the Jatni in the hills of Buner. But the Dalmian, said to have been an extremely numerous and powerful people formerly in Peshawar, have altogether disappeared, as a territorial tribe, from these parts, where their place has been taken by the Yezidi and Mandaur, and their confederate invaders above named. After the expulsion of the Dalmian, the Yezidi and Mandaur took possession of the Swat, and during the next twelve years gradually made themselves masters of Swat. In the meanwhile the Mahamud and other Gharyan Khel, together with the Khangani who had joined them in this invasion, took possession of the tract about Peshawar, which were both their names; whilst another and larger body of Mahamud took possession of the hill tracts, now called after them, which lies between the Kabul and Swat rivers, an intermediate range between the Khyber and Swat hills. At this period the Swat of Yezidi was a wild pasture tract, covered with stunted jungle, thinly peopled, and dotted all over with nests of half-timbered houses of lote-earth, containing the ruins of former towns and villages, said to have been destroyed by Maimon of Ghazni. Its chief place was the fortified town of Langar Khel, above mentioned, where the Dalmian made their last stand and the Yezidi gained their decisive victory. The country to the north-east, near Swabi, was at that time called Korkhwa, "Dalmian country," and was covered by an extensive sandy scarp in which the annual rainfall percolated. The Rawalpindi Haran, as he relates in his Maqawim, crossing from Kabul by the Kafir, Bajaur, and Swat districts, passed through this country in the beginning of 1093 A.D. On this occasion he married the daughter of the Yezidi chief, and hunted the rhinoceros in the marshy tract above mentioned. The rhinoceros, it would appear, was an inhabitant of these parts from a very early period, and in the old Persian was called Ashada, whence probably the appellation of the village of that name in the Ghazni district of Buner, which I have in a preceding passage recognized as the Eshabad of Amurath. The rhinoceros has long since disappeared from these parts, and is not now found anywhere, I believe, in Northern India. Shreds of rhinoceros hides are common amongst the hill Yezidi, and highly prized by them even now, but they never more may.
Population of the Buddhist religion; which, as we learn from the travels of the Chinese pilgrims, Fa Hiiii and Hurya Tad, was flourishing in Northern India, and in all parts of Afghanistan, particularly, in the fifth century, but was on the decline in the seventh. The architectural remains and sculptures still found in vast abundance in the ruins of the larger towns and cities of this country, and in some of the mountains that have been excavated, bear distinct evidence of Greek art; whilst the immense number and great variety of Greek Baktrian coins found from time to time even now in the shrines of ancient habitations all over the Buddhist country, prove conclusively, all other evidence aside, that it was once a flourishing seat of Greek civilization. These facts would naturally peculiarize us to find in the midst of the ruins of their anciently hipped prosperity and dominion some trace of the posterity of these Greek colonists of whose industry and art we have as rich a store of relics, to say nothing of the distinctly Byzantine character of the domestic industries and decorations practised by the natives of this country to our day; but it is not easy to discover them in the multitude of tribes amongst whom they are lost, except, perhaps, through the doubtful medium of Greek namechangers, more or less corrupted by the lapse of ages in a foreign and distant land, and habitually disguised by Mohammedan transformations, and sometimes appropriated by conquering invaders. Nevertheless, we do find among the present inhabitants of this Yunnan country certain tribes and clans bearing names which are more easily referable to a Greek source than to any other; unless, indeed, the Geta or Jata tribes, by whom the Greeks were disposed, also bore names resembling, or the same as, those of the Greeks. The tribal names Aki, Ali, Bal, Zoko or Jona, Yumo, etc., though now supposed to be of the Jat race, may have been adopted by these Greeks with whom they mixed, and whose language their kings adopted upon their coins. If the Barak before mentioned are the representatives of the Libyan Baktrai Greek, and the source whence sprung the modern Barak or Bakrak of the Durani Afghan, and the Bora of the Khattak Pathan, then we need not be startled by the appearance of Greek Afghani in the Akh Pathan and Agi Jat his co-partner in the soil; of Greek Acoli in the Pathan Ali or Aali; of Greek Boi in the Rajput or Pathan Boli; of Greek Yum in the Rajput and Pathan Juna and Yuma.

With these invading Geta, or Jata, of whom a principal division was called Mand (the Gata, or Jata, and Wof, of Europe), came other numerous and powerful hordes of Huns, who have left the marks of their conquests in Afghanistan by enduring settlements of their tribesmen. In the part of Afghanistan we are now consi- der as the extreme eastward at borders, after a ground of Nor- tward to the g (Gosi or Gavi), which they reached from the eastward to the Chin- Kesthan and rich con- (Sir and Jow- away. While (Bhir) advances from the north of Huns, found in Afghan- (Shamb; the) part of the Afghan- appears near having been an early part throughout to the complete part of Jat, mar- tional people. In Yunnan, Sama; but in it is wholly devoted to these, goats, not than the Jat, that animal. Regarding the Yuma or Yumi, it is from the Suan, the modern hilly and valley, these two to- tracts of the by the Imag- hills beyond their possess...
EYTHNOGRAPHY OF AFGHANISTAN.

As now considering were the Goi and the Gouggen Tatar Haus who, as Dr. Guinée tells us, leaving their ancient seats in the extreme east of Turany, to the north of China, and large hori-2es westward at an early period before the Christian era. These, Sicles, after centuries of wanderings and warfare on the ample ground of Northern Asia, gradually drifted southward and westward to the great Shamo or Ghobi desert (perhaps so called after the Goi or (Java), where joining the Yueshi or Getai, who had preceded them from the same regions in the far east (and possibly at the outset from the Northern American continent), they advanced westward along both sides of the Celestial Mountains (The Seven of the Chinese, Kailas of the Brahman), through the Aysgar Kasghiar and Jatta Zanghar, and invaded the populous, civilized, and rich countries at the sources of the Syben and the Gylen (Sir and Aneb, Jaxaries and Oxna) where the Greeks held the sway. Whilst the Yueshi and the Gouggen (the Jata and the Giar) advanced into the south and southeast, the Goi (modern (Java or Kolt) apparently, for the most part, remained to the north of Hindu Kush; the only trace of them by that name now found in Afghanistan is in the Ghvizi Hazarah about Bainian and Ghurbund, though there are sections of Kolti and Kolti in several of the Afghan tribes along the Indus border; the name also appears amongst the clans of the Pramara Agniakha Rajputs, having been probably adopted and incorporated into that tribe at an early period. Of the Jata and Giar great populations throughout the Indus valley, and all over Northern India, attest the completeness of the hold they took of the country; the Jata, or Jat, mainly as agricultural settlers, the Giar largely as pastoral people. Both are strong, manly, stalwart, and brave races. In Yenfizi the Giar have some considerable villages on the Sana; but in the hills, where they are most numerous, they are wholly devoted to the care of herds and flocks—neat cattle, buffaloes, goats, and sheep. In the Lower Indus valley and Balochi- stan the Jat is a camel-breeder, and identified with the care of that animal.

Regarding the Aspioi of Arian (the modern Java, or (Java, or Yensoi), it appears that they occupied the hills and valleys of the mountain from the Swat river round to the Indus; whilst the Assamk (the modern Yensoi or Yensoi) of the same author occupied the plains and valleys drained by the Swat and Panjora rivers. Thus these two tribes and the Gandhari occupied the whole of the hill tracts of the Gandhari country. The Aspioi are now represented by the Java division of the Yensoi, and are a free people in the hills beyond the British border; where they seem to have held their possession all along over since they were found by the

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Macedonians in these parts, and later on were joined by them in the possession of the soil as naturalized fellow-countrymen; this much we may infer from history, and the inference is confirmed by the prevalence of Greek tribal names amongst their clans. The Assalcelloys are now represented by the Yasin of Chitral and Yasin, and by the Swatis probably of Hazara Paki. In the early part of the thirteenth century, when occupied by the camp of Chander Karak, the Swat and Rajoran country was called Swatii Gabari, from the dominant Gabari tribe before mentioned; but since the conquest of this tract by the Yasinis, in the latter part of the next century, the Gabars have almost entirely left the country and migrated to the Darul districts along the banks of the Indus above Kabul, Pallas, etc., known as Gabri, or Gabari country; and at the same period probably the Yasinis migrated from Rejaur to Chitral and Yasin, whilst those of Swat migrated across the Indus to Paki Hazarah under the name of Sani; which is the territorial name given to all the ancient peoples of the Swat country, and includes besides the Gabari and Yasinis, a number of other petty tribes of Indians.

Thus we see that the ancient Sabinhara was occupied, as we learn from the ancient authorities quoted, by Gandara, or Gandhari, in the tract between the Kabul and Swat rivers; by the Assakdnd, or Assakanda, on the plain north of the Swat river; by the Assakano, or Maukshera, on the plain north of the Kabul river below the Swat junction; by the Assakooz, or Wasi, in the circling hills and plain at their base from the Swat river onward to the Indus; and by the Assakano, or Kosha, in the interior hills. We have seen also that each of these representative ancient tribes still survives amongst the existing inhabitants of the country, and by much the same names and in much the same positions as those assigned to them by the authors quoted; the modern dominant Yasinfi overshadowing them all. Let us now examine the Yasinfi tribe, and resolve it into its component parts.

The Yasinis are in two great divisions—Mandaur and Yufuf. According to the Afghan genealogy, the classification is in this wise—Sarabandi, the first branch of the posterity of Kais, Pakhan, is in two main branches, namely, Shakhbun and Khansbon. Of these Khansbon is in three divisions, namely, Khao, Zamanl, and Kashi. (Zamanl is the Musalman form of Khansbon) during the reign of Chilawani Rai Solanki, of Anhaltew, Manduq Ghazaavi invaded and devastated that country.) Of these again, Kao is in two clans, namely, Kakhii, or Shahkii, or Khakhi, or Khuri, and Ghanee. Of these Khakhi is in three divisions, namely, Sand, Malh, and Tharkian. Lastly, of these Sand is in two clans, namely, Mundaur and Yufuf.
Mandan, Mandan, or Mandar clans are Uzman, Utman, and Rajur. They occupy the Sahna, or Plain, of Yansafa. Mandan is a Brahman tribe also.

Usman, or Usman, is in two divisions—Kamal and Ami. Kamal is the name of one of the twenty-four principal tribes into which the Turk nation is divided. Ami is said to be another Turk tribe of less celebrity, but is probably of Naga affinity.

Karai is in two divisions—Mishali, or "Sons," and Kashir, or "Juniors."

Kashir sections are:—

Abi, Ami, Boci, Karai, Mazi, Nokhi, and a number of others of modern Mussulman names.

Of these, Karai is a Turk tribe previously mentioned; Mazi we have met before as descendants of Shelha Bati, Batani; Mishali also as the Mynd of Hermocrates in the second satrapy; they may include Mazi, immunities of the Moslem religion; the Nokhi we have also met before in the Nebuchadnezzar, the Emperors of Amman, and shall meet them again later on.

Mishali sections are:—

Allahshah, Badi, Canan, Dallo, Dehghun, Hama, Lashkari, Mashchi, Restam, Shh, Shih, Sultan, and others of modern Mussulman names.

Of these, Allahshah stands for Diodotus; Badakhshan for Badsha Yodi, or Osam, or Badi, Greek; Dallo for Dolanatah perhaps; Dehghun for Dehi, another Jat tribe; Lashkari exists for Maheshwara Rajput; Mashchigh we have met before; Shih stands for Sahibs Khatri; Shih for Shih, Brahman; and Sultan for Sultana, Hindu, converted to Islam.

Ami is in two divisions—Damlat, and Ismail. Damlat may stand for Dohil, mercantile Rajput; and Ismail for Sumbal, mercantile Rajput.

Damlat sections are:—

Bahram, Babi, Ismail, Mahbhar, Muli, Maruf, Mebarak, Payyada, Sangar, etc.

Of these, Bahram stands for Bahari Khatri, or for Bakhwana; Babi for Kupol, and Mahbhar for Mohur, both mercantile Rajputs, Muli, now occupying Bajaur, may stand for Muli, mercantile Rajput; or for nhàli, an ancient Iranian tribe of the Indus valley, after whom Multan was named Malistan. Maruf may stand for Nishap, Rajput; Mebarak for the Bafir, we have before met; Payyada for Payo, Brahman; and Sangar for Sangar, Rajput.
Isdai sections are:—

Bacdi, Bahi, Bhadar, Bosa, Dorn, Jai, Juna, Sikhander, Soomian, Tosa, Uhr, etc.

Of these, Bacdi may stand for *Baigal*, mercantile Rajput; *Bahi* for Bana-deva, Brahman; *Bhadar* for Bahadar, Pramara Rajput. *Bosa*, or Bosh, is a Turk name. Dorn, or Doshi, is Rajput. *Jai* stands for *Asi*, or *Ashel*, the *Ashel* of Sanskrit, one of the four Sthylantes tribes that deprieved the Greeks of Baktiana. *Juna* stands for Y eos or Yerans, Greek; and Sikhander is Alexander. Soomian may be the Manilian disguise of the Rajput, *Sud-ski* or *Chaliz*.

*Uman* is in four classes—Ak, Kuna, Ali, Sad. Of these the Ak may stand for *Akhat*, Greek, or *Apj*, Jet, and most probably is the Nayga clan of that name. Kuna is the same *Kuna* Rajput. Ali, or Aali, stands for *Ask*, Greek. Sad is the abbrevioted of *Sihada*, which stands for the *Saivali*, Gadil Rajput.

*Nadi* sections are:—

'Arab, Barham, Bibi, Badi, Dalaah.

Duma, Dosti, Gajar, Jismi, Jai.

Jogi, Juna, Khab, Khaab, Khwedd, Lali, Mabapan, Shaki, Pricku.

Rast, Sana, Shama, Shabdam, Shali, Mal, Sihada, etc.

We have met several of these before. Jaiel is mercantile Rajput. Jogi is a Hindu religious tribe converted to Islam. Khwedd, or Khab, stands for *Diodota*, Greek. Lali may stand for *Lur*, mercantile Rajput; *Mabapan* for *Mahpe*, or *Mahpal*, Khatri; Oray, or Jrai, for Haraya, Rajput; Shama is Rajput; Shana is the same as Jargha Bhattu, Yahi Rajput.

*Kuna* sections are:—

As, Bari, Bokakar, Chur, Gla_ham, Hamil.

Hydar, Mith, Misah, Sama, Shakan, Sihada, etc.

Of these, As is the same as the *Asi* above noticed. Bari is a Brahman tribe of Northern India. Chur, or Chawar, or Chaur, stands for *Chauara*, Rajput; Hamil for Hamali, Rajput of Sidi; Shama is the same as Jargha Bhattu, Yahi Rajput.

*Asi* sections are:—

Ali, Bahd, Badi, Baran, Bibi, Chotdha.

Dabi, Hbogy, Jaimal, Jogi, Khab, Matad.

Mag, Mit, Pachsa, Pandid, Payada, Piru.

Syd, Somo, Umar, Zangi, etc.

Of these, Basi stands for *Basi*, Indian serv or predial slave
tribe; Charinda for Chittabur, a tribe of Hindu religious

venerers; Dahi is a Rajput tribe. Opi, Hapu, Hapian, or Ayip, we shall meet again; it stands for Opek Khatri; Unar stands for Unaor Shama, Parmar Rajput.

Jatto sections are in two divisions—Jallo and Dai.

Jallo sections are:—


Of these, Bodha stands for Bodha, Rajput; Khel is a Chahlan Rajput tribe; Narnat is a tribe of Chitral, we shall meet again later on; Pandu, or Pandie, stands for Pandu Pandu, the "Five Pandu" brothers celebrated in the legends of the Jat; Rani stands for Rani, Shaliari Rajput; Yabya for Jobiya Rajput; Zakary for Zabbar, Jat.

Dai sections are:—

Us. Urya, etc.

Of the above, Adan will appear again among the Afsidi; Bado, and Bach stand for Bada, Bani, and Bih, Brahman tribes; Bow is a Khatari tribe. Camali and Odi are Turk names. Chap stands for Chajjar, Rahv; Gila for Ghabot, Rajput; Gawk, or Gawari, for Ghawari of Swat before mentioned; Jaffar for Jaffar, Parmar Rajput; Jaloo for Jalloo, Rajput; Madu is a Jat tribe, and Madu a mercantile Rajput tribe; Maha is a Brahman tribe; Odi stands for Ondi, mercantile Rajput; Ury stands for Hariga, Rajput. Sargin is the name of the Gilgit valley, and may stand for a Darlu tribe from that place.

Rajans, or Rajat (for Rajpur), as a Rajput tribe of the Indian desert; its sections are:—

Unar. Zinid, etc.

Of these, Bangi is a Jat tribe, the same as the Bangi Sikh, and
the Bangash Pathan to be noticed later on. Bahlol stands for Khôdr, Prasano, or Babôl, Khatri; Chûrain is for Chêmar, Rajjût; Dînôt for Babôl, to be noticed hereafter; Khâzir for Khajyar, Prasano; Langha stands for Langolha, Solhaki Rajjût; Mata and Mughal are usually joined together; Panjûjo stands for Panjûthu, Nûshothu, as before stated; Payyûndu for Panthu, and Panjûthu Brahman.

Yusmûr, or Isîmûr, is in five clans—Jôh, Mûshû, Biû, Akhû, and Uryû. They occupy the Khôstân, or "Hill Country" of the Yauzûrî, or Iasp, which is commonly called Yûghûstân, or "Independent territory."

Jôh, the Musalmân form of Jôh (for Jau), sections are:—


Of these, Ayû is the same as the Opi, Epi, Hari, before mentioned; Kikô will appear again in the Khâtût tribe; Kambâm and Kambâm have been before noticed; Madi, Mûshô, and Murtûd are the same, and a Jût tribe; Mûshô stands for Mûshûthûn, apparently a compound of Mûsh or Mûsh and Hamû, tracts. Mûshô is the same as Musâmûrû, before noticed. Sûlûr and Sinû are Rajjût; Shê and Yû are Jût.

Jau (Jau, Greek) sections are:—


Akh (Arkî, Greek, or Ipa, Jût, and Ahû, Nûgî) is in two divisions, Gohra and Rûntû. Gohra stands for Gahur, Guhût, Rajjût; and Rûntû or Rûntû for Rusûkû, Solhaki Rajjût.

Gohra sections are:—


Rûntû sections are:—


Of the above, Barût stands for Bharût, Rajjût minstrel tribe;
Barchi for Bhangy, mercantile Rajpūt; Chamba for Chanyota, Rajpūt; Lal for Lār, mercantile Rajpūt; Sahel for Sohāb, mercantile Rajpūt; Sibbījana for Sīpat and Jān, Rajpūt tribes combined. The others have, for the most part, been noticed before.

Of these, Arjān is the name of a Pandu tribe of Yādī Rajpūt; Panjāsi we have before spoken of; as also of Bāsī, Indian hereditary serf, or preclial slave tribe; Chīr may stand for Cīrī, Indian herdsman tribe. Jīmā is a Rajpūt tribe; Māhī stands for Mahā or Mahawāhā, before noticed. Mādā and Māndi are Jāt tribes. Ormūr is the name given to a sect of religious heretics who created considerable trouble on this border in the reign of the Emperor Akbar, under the denomination of Hoṣūsī, i.e., Ormūr is the Pakhto of the Persian Čačir-hošūsī sect, so named from their midnight orgies after the lights were extinguished. Shalreli stands for Shāhlī, Brahman tribe; Sīnd for Rīnān, Rajpūt, commonly met in Afghan sections under the form Sīndū.

From the foregoing details of the composition of the Māndaur and Yīnsūf it appears that the only new elements imported along with them in the invasion before mentioned were the Māndaur (Mandavans of Pliny) from the banks of the Helmand, and the Turk tribes of Kanṣā; for the hills and adjoining plain of the modern Yūsūfzai country were already, and apparently had been so all along, occupied by the Iṣtwā and their associated clans.

But there were other tribes who invaded this country along with the Māndaur and Yīnsūf; namely, the Ghoryā, or second division of Kanṣā, a name which seems to bear relation to Kauḍhār and Gandhāra. Before proceeding to examine the composition of the Ghoryā-khel, we may here conveniently dispose of the remaining divisions of Kauḍhā, namely, the Māk̨ and Turkshān of the genealogies.

Mārī, or Mān, stands for Malayawāna, one of the royal races of the Rajpūt, although, according to Tūs ("Annals of Rajāśan") it is neither Rajpūt nor Jāt by descent. The Malayawāna are now represented in Afghanistan by the Mānī, a small tribe forming one of the clans of the Durān Afghān. The Mārī, or Mān, are not known in Afghanistan as a distinct territorial tribe.
at the present day, but under the Malik, as an over-name, are classed the Kughänis, and their Ghakkanis and Looí Vazirs divisions, as previously described.

The Torähis, as before stated, are not of Afghan or Patihan descent, and comprise a mixture of Turk clans, settled principally in the Bajinar country and adjoining Kumar valley. They are included amongst Afghans from having adopted the Pakhto language and Pakhtun, or Pathan, nationality, conforming to the Pakhtunwallis, and identifying themselves with the Pathan interests. They represent the Skythian invaders, who deprived the Goths of Bakhtr, as mentioned by Scyrano. Guorny, or Guorva-kink, "The Ghör clans," is in four divisions, namely, Danudar, Khali, Chamakti, and Zirahi.

Haidarpur, "Friends of the State," (probably the Dehli and the Joun Kalhor Rajputs), is in two divisions, Mahsund and Dohul. Macmum is in two divisions, Darani and Khaktauli.

Divided sections are:

- Kōhī, Khejar, Langar, Mānī, Mandar, Mandā.
- Pandhāli, Bahadī, Shadī, Sīk, Subbūāli, Suleimān.
- Tārīk, Umer, Wālī, Yāchū, etc.

Of these, Darani may stand for Darangi, the ancient Dangrai of Ariam, whence the modern Darah. Ayōh stands for Jōhū, Bahar; Angū for Appa, mercaulat Rajput; Bihli may be the same as the Bihis, frequently met, before, and if so, stands for Bihīs, Pranrā; Dōhli for Dōhul-pot, Rajput; Darbi for Dōhrī, minister clan of Rajput; Hallīn for Hallī, Rajput; Haratn is the same as Harīya, Rajput; Jādī stands for Jael, mercantile Rajput; and Khejar for Khejīr, Pranrā, Rajput. Sarbildh is the name of a Pranra dynasty founded at Bālgāw in 1397 A.D., after the death, according to Dīrāhēltī, of Bāmāig, the first of the Khān family, when the empire of the Moghul Tātar in Persia commenced to decline, by one Aḥmad, Khatībīnī; who at the head of a numerous band of adventurers of all sorts, raised the standard of rebellion, and capturing several cities of Khorasan, assumed royalty at Bālgāw, where his dynasty reigned under a succession of twelve princes for only thirty-five years. The national title of the Sarbildhs was Dāwā. The last Sarbildh prince, Aḥmād Khwāja Ali Mūyād, attacked himself to Turan, when he entered Khurasan in 1380 A.D., and was treated by that conqueror with favour. Toräh, "of the Tora," is the plural of the skythian word "Tora."
The plural form of Turki, or Tharvi, Yuhu Rajpith. The others have been before noticed.

Abdul sections are:—

Ushah.  Yahya.  Yussuf.  Zakurya, etc.

Of these, the over-name Khairsh Ko hane "the Queen's tribe" and refers apparently to Maryam (Mary), the daughter of Khwaja Monasir, the son and successor of the Barak Hai, who founded the Khwaja Khitai dynasty, which reigned, under a succession of nine princes, according to D'Herbelot, for a period of eighty-two years in the Kirman and Sistan provinces of the Indus valley, as dependents of the Khwaja-Tatar princes of the Ghurkyn Khan family in Khornsan; for of the above sections these marked * are collectively styled Maryamzi, "Mary's clan." Of the other sections, these marked † are collectively styled Mustawrizi, or "Mustawa clan." With reference to what has been said before of the Barak tribe, and the derivation of the Barakani reigning tribe of Afghanistan from them, I may here note what D'Hansi- ner says, on the authority of the Nargaristan, regarding the Barak Hai, first Sultan of the Khwaja Khitai (of the Kirman dynasty), of which country he was a native, was sent by the king of the Mogul of Klagdhar and Zanghar, the a in Khitai country, as ambassador to Sultan Muhammad Khan Euse, who, recognizing his superior abilities, detained him in his own service, and appointed him to the post of Haji, or "Governor." On this the Kasrani Shahi Zanin, becoming jealous, so vexed Barak Hai that he quitted the court and retired to Sultan Muhammad's son Jullundor, who held the province of Ghand, and commanded in India. To reach him, Barak Hai had to pass through the province of Kirman (on the Kuran river), of which Shaput (probably of the Khwaja Chakhs Rajpith tribe, prior to the adoption of Islam) was governor on the part of the Kasrani Shahi. This governor, desirous of possessing the beautiful women in the harem of the Haji, who travelled with all his family and dependents, barred the road against him. Barak's people being few, he adopted the stratagem of putting all his women into men's clothes, and so boldly advancing, confronted the governor,
who, not expecting to find so many men with Brikah (who was probably assisted by some of his Baraki kindred in the adjoining Logor district through which his road lay), lost courage, and in the conflict which ensued not only was defeated, but also taken prisoner, and deprived of his government. Thus commenced the power of this prince; for Barak Hazir having thus installed himself in the government of Kirman, he gradually became absolute master of the country, and declared himself independent. The Sultan Muhammad no longer regarded him as his officer, for he gave him his own mother, who was still young, in marriage; and one day, by way of familiarity or banter, said to him, 'Who has elevated you to this high degree of honour in which you now find yourself?' To which Barak proudly replied: 'It is he who has deprived the Siianani of their kingdom to give it to one of their slaves, namely, to Sakakah, first prince of the Ghannavi dynasty, and who has similarly despotic the Saljuk of their empire to confer it on their slaves, who are the Khirjiz, your ancestors.' Barak had eight successors in his principality, of whom his son Mubarak Khwaja was the first; for he left his government to his after a reign of eleven years in 688 n. (commenced 6th of October, 1234 A.D.). The Kirjiz Shiah dynasty being extinguished by the Moghol, Birak Khan so gained the good will of Ootai, son and successor of Choskana, that he not only maintained him in his principality, but also greatly augmented its extent. His son Mubarak Kewaja (called Rukuy-udin Khwaja Kowsi by Khoendanah), had four sisters named Svnig, Yakur, Khan, and Minail, each with the title Turkan, who all married into the principal Moghal families. The dynasty founded by Barak Hazir is that known as the Khirjiz dynasty of Kirman. There were nine princes of this dynasty, who reigned from 1224 to 1336 A.D., a period of eighty-two years; they were Barak Hazir, eleven years; Mubarak Khwaja, his son, six years; Sultan OUTFUNDIN, nephew of Barak, eight years; Haiy, son of Outfundin (being a minor, his mother-in-law governed for him), twelve years; Shumuramat, son of Outfundin, nine years; Paishan Khan, daughter of Outfundin; Shah Jahan, son of Shumuramat; Muhemmad Shah, son of Haiy. Of the Khirjiz sections above named, Abdullah, Abbak, Bili, Bilk, Bowel, Bayin, Caste, Koho, Kazus, Saur, and Sylgh are all Turk, in name at least. Balhtyur stands for the Baluchis, or "Baluchi." The rest are Rajput and Indian, and have almost all been before noticed.

DATE sections 7 -

Of the above, Dhitd stands for Ditha, or Dith, and will be noticed further on when we speak of the ancient Dithik of Hamomvns. The sections Dith, Naha, and Hushin, are collectively styled Mandak, "of the Mandala." The others have been previously explained.

KHALI sections are:

- Aco, Aka, Bari, Mati, Madli.
- Nior, Sik, Sahar, Turk, and others of Musliman nomenclature. The above names have been before explained, except Aco, which may stand for Abha, and represent Greek Akhaeis, or Achaians.

CHAMHAN is probably a compound of Choban, or Chahman, and Khan Rajpit tribes joined together, and is in three divisions, namely, Arri, Azai, or Amry, Khan, Khoja. Of these three names, Arani is a Kachwaha clan, and will appear again among the tribes of Kafirsistan. Khan stands for Khan, Iakhan, one of the royal Rajpit tribes of Ton's list. Khoja stands for Kha, another Kachwaha clan, which will appear again with the Arni, or Amry. The Kachwaha, or Kachwahs, is a celebrated Indian tribe, neither Rajpit (Solar race) nor Jat (Luwia race) by descent, but adopted into the Rajpit. They seem to have given their name to the Kash or Kaj country, modern Baluchistan, in the south, and to the Hindu Kush and Kashkhar in the north. The Chamkani are, by that name, mainly settled on Sufed Koh, along with the Khugni and Luill Varsi, but they are much scattered about these parts, and they have a village called by their name a few miles eastward of the Peshawar city. Formerly the Chamkani, it is said, were very numerous in these parts; they are now an obscure people.

ARNI or ABASHI sections are:

- Barham, Camar, Durya, Drehpora, Huisen.
- Khalak, Loskani, Mir, Fusli, etc.

KHALI sections are:

- Ambak, Balhawna, Gurga, Jamil, Mul.
- Mustaf, Shoro, Sultan, Tola.

KHA sections are:

- Doci, Makim, Gutakar, Fatali, Jalal.
- Langar, Mirza, Wold, Wol, etc.

Of the above names, Barham, or Abashin, may stand for Brahman. Camar, or Kusar, is the same as Jethw, or Jatil Rajpit.

Khalak stands for Khugni, already described. Tolk, Tawaki, or Toegi, will appear again among the tribes of Sistan.

ZOSANI stands for Zosin, mercantile Rajpit; is not now known in Afghanistan as a separate territorial tribe; but scattered fami-
lies of Zireni or Jireni are found amongst the Tajik of Naugarh or Jahalal, district, west of the Kyrgyz.

The Māmanu—the "Great Blood"—whose composition we have above seen, is a great tribe or people, and are most largely found in the coast districts north of Bombay. In Afghanistan they are now principally settled in the Peshawar district, and in the independent hill tract lying between the Kabul and Swat rivers; but there is still a remnant of the tribe left in their native seats about Kandahar, in Mand-Hisar and the adjacent villages, where they represent the houndswani of Kūnt, and have given their name to the Hokmand river. In Europe they are represented by the modern Wazis of the Austrian dominion. Of the hill Māmanu, on the Peshawar border, a large division is called Pūndūli, after the district they inhabit, but the largest division is called Bāz, or Bāzi, and reckoned at sixteen thousand families. Their chief town is Ghosha, and they are said to be an orderly and intelligent people, exhibiting many characteristics of Indian luxury. The Bāz we have seen appearing in the sections of several of the Mandīar and Yūnus clans, and shall find them presently in Kāmil, just in the country formerly held by the Greeks, as a flourishing settlement and important strategical position between India and Bakhtrī.

The Dāzuat, or Dāzi, are evidently a branch of the same people as the Dāndūza of Bahawalpur. Dānta and Dāntawa sons of David—are Musalman transformations (Pūlīto and Hindi respectively) of the ancient Indian name Dādi or Dāthkā, of which people we shall speak presently. Adjoining the Dānta in the Khwańgī district, is another branch of the Māmanu called Muhammadd; and beyond them in the hills are the Ummān-khel, or Ummān tribe. They are quite distinct from the Ummān clans above described, and occupy the hills on both banks of the Swat river from the Kohī Māl to the Khasora mountains, and are situated between the hill Māmanu and the Bakhtrī. They are said to have been brought from the Ghor country, and planted here as a military colony by Sūlān Māsūm, of Ghūrī, in the early part of the eleventh century. They represent the Dūst of Hindustān before mentioned.

Ummān-tribe sections are:—

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Of the above names, Aśīl means "pure bred," and perhaps refers to the real Īb, Īb, or Ummān; Bundo is Bundo Yūth; Bālo is
Bhulab Khatri; and Bura, is Bura mentioned Rajput: Ghazi is an Arabic honorific title given to warriors in the cause of Islam; Kamar is another name of the Jat or Jata Rajput, as before stated; Kurnash, Korish, Gorish, Gorish, or Garish, are different dialectic pronunciations of the Royal Rajput Korish, Kurnash, or Korish. The converted of this tribe (to Islam), to conceal their origin, have changed the name to Korish, and pretend descent from that Arab tribe, itself which may derive originally from the ancient Persian Kurnash, the tribe of Cyrus, for the Gorish, or Korish, to which Muhammad belonged, is admitted not a genuine Arab tribe of the prime stock; Kurnish is said to be the proper national appellation of the modern Khak-Kafiristan. Madi is a Jat tribe; Mandal stands for Mandu or Mandar; Shino is the same as Shino, the patronymic of the great Jatish division of the Yadi tribe; their ancient seat was in Siwistan, modern Sikri, where their titular prince, Shinoz, fought Alexander, as recorded by Arrian. Shino stands for Shinozri, which will appear again shortly, as also will the Tirshi and the Tori.

The Utmba division of Mandar, above described, and commonly designated Utmba-Uaha, occupies the southern slopes of Mahabad mountain on the west bank of the Indus, jointly with the Gadln or Jadhn tribe. These Gadln represent the great Yadi tribe, which, according to Tariq ("Annals of Rajasthan"), was the most illustrious of all the tribes of India. Their name became the patronymic of the descendants of Buna, progeny of the Lute race. Their early seat in these parts was in the Juta plains, or "Hills of the Yadi," in the Jatan hill range; whence they passed a great colony into Kashanistan, where they founded the city of Gajni (modern Gharni), and peopleed those countries even to Samarkand." In the Kabul country they adopted the name of Bhatti (whence the Afghan Bhattis perhaps). Another branch of the Yidi, which settled in Siwistan (modern Sikri) under the name of Jareja, also changed their cognomen, and adopted as their patronymic the title of their illustrious ancestor Huzur, or Kusima, who was styled Shino, or Shinoz, on account of his dark complexion. Since their conversion to Islam this name has been changed to Jino, which is the title of the petty Jareja princes of Las Bela in Baluchistan.

The Goris of Mahabad are a branch of the Gadln, or Jutna, of Polki in Hazarah (Abbsmir of Sanskrit) on the opposite side of the Indus, where they are settled along the Doth river (whence the Dordhakains of the Rajatangini) as far as the Urash plain; perhaps a former seat of the Usra, Wushan, Ghori, or Bawisha tribe of Rajput. The Mahakan Goris are in two divisions—Sikri and Mandar.
An Inquiry into the

Shir sections are:

Masseer sections are:


Of these names, Alisher is often met among the sections of many of the Afghan tribes on the Indus border, and seems to be connected with the celebrated prince of that name who ruled over Khurasan towards the close of the fifteenth century. Amir Alim, Nisam ud din, had collected a large library at Herat (says D'Humarzey), of which he gave the charge to Khoeshnror, the historian. Gwiar stands for Gowaer, the Gulf of Swat, before described. Ud, Ut, or Ut may stand for Utman. Umar is Shauna Pramara, so frequently met on this border. Bakr is a Brahman tribe. Oomar is probably the same as Kumar. Did stands for Dhar, one of the royal Rajput tribes. Shah, or Shoh, stands for Shiva, religious clan of Hindo devotees. Turr stands for Taurus, Tor, Tor, a celebrated tribe of the Yafit or Gadun race.

Besides the organized tribes of the Yafit above described, there exists amongst them a very numerous and mixed population of servile and dependent classes, almost entirely of Indian origin, and collectively denominated Hindko. They are all Muslumans, and include the various artisan and labouring classes, musicians, watchmen, sweepers, etc., etc. They are for the most part attached to the soil, and although they now have no possession in it, they cling to their native country, whatever the changes in its proprietors, conquerors, and rulers. The Hindko represent the Shaita caste of Hindo, and are denominated all along the Indus border as dependents, vassals, and menials of the Afghan and Pathan tribesmen. There is also a numerous priestly class, comprising different orders, mostly hereditary, who are supported by the voluntary contributions of the tribesmen, either in grants of land, or allowances of food, tribute, etc. Such as the Sayid, Pir, Mulla, Myka, etc. There are also some Kashmiri and Gujar, together with other Musulman stringrays, and some considerable colonies of the Khatatt tribe, to be noticed presently. And lastly, but in very varying proportion in different parts, a certain number of unconverted Hindo traders and shopkeepers, who manage all the banking and trade of the country, etc., and retain their idolatrous religion under certain restrictions against its public observance. The servile classes, and those without share in the land, are

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This completes our survey of the tribes now inhabiting the country of the ancient Gandhara of Hapagarse. Adjoining to the south is the country of the ancient Aparyka—the modern Afridi. For the purpose of this inquiry we may consider this country as comprising the whole of the eastern spur and southern slopes of Sufed Koh, and that portion of the eastern slopes of the Sulaiman range which is drained by the Kuran river. Towards the east it is bounded by the Indus in that portion of its course included between the junctions with it of the Kabul and Kuram rivers; and it is separated from the country of the Gandhara by the Kabul river southwards of the Khybar range. The tract thus defined includes the Kuram valley and its tributaries, and the Bank, Kohat, and Peshawar districts in British territory. In this extensive area, the Aparyka of Hapagarse, a tribe which I have identified as the Afridi of the Khybar hills, were, we may take it, the nation, responsible for the payment of tribute to Darius, and were at that period the dominant tribe in this part of the satrapy. Of the other nations jointly occupying this tract of country with them, AIYIAN furnishes us with the names of two; the Thyraiai and Arasakoi, against whom ALEXANDER led military expeditions. Of these the Thyraiai are probably the Tirachi of our day, in preference to the Tyri of the Kuram valley, who probably came into the country after the cession of the Indus provinces by SELEUKUS NIKATOS to SAMNIDAELESIUS, as before mentioned. The Arasakoi are surely represented by the modern Orakzai. Anciently these tribes no doubt extended over a wider area than they at present occupy; and their positions also have been a good deal shifted by the intrusion of other tribes at later periods. Of the tribes now found in the area above defined, the most important and numerous are the Afridi, Orakzai, Khuttak, Bangash, Tirachi, Jajja, Mangal, Shinwari, and Tirachi. Amongst them is found a dependent or servile population similar to that described as dwelling amongst the Yasuri under the denomination of Hindi fakir and hawwilya. Let us now investigate the composition of the tribes above named.

The Afridi, or ARAFDI, the Aparyka of Hapagarse, anciently occupied, we may take it, all the country south of the Kabul river from the Khybar range inclusive to the Indus, and as far south as Kalabagh and Beludur-khel salt mines. At the present day they are confined to the hills about Peshawar city—to the western half of the Charhat (Cherat) range, the Kohat and Khyber passes, and the hills north of the Manigur spur of the Belaig peak of Subei Koh, and are reckoned at about thirty-thousand families. In the Afghan genealogies the Afridi are
classified in the Kafri division of the Kari, Karran, Kari, or Karahari branch of the Ghugkani division of the Kari, Karran, Kari, or Karahari branch of the Ghugkani division of the Karari, or Karahari, or Karahari, branch of the Ghugkani, along with the Khattal, Jirrik, Utzara, Khugkhi, Shitak, Suleman, etc. The Karahari is the same as the Turkhali, and comprises the two divisions of Kudi and Kaki; of which the Kaki (perhaps the same as Kudi, a Nipa tribe to be presently noticed), comprises the tribes above named; and Kudi comprises the Dalahek, Oducki, Miqal, Mangal, Tori, Hauni, Warkal, etc. The Afriki are said, by native accounts, to have been driven out of the plain country by the Dalahek tribe, which was formerly very numerous and powerful, and the first tribe which penetrated from Kabul through the Khyber Pass into the Peshawar district, at that time called Bagran, after the name of its capital (the site of which is now covered by the British cantonment at Peshawar), which they seized from the Raja of Lakhari, together with all the country up to the Indus, crossing which river they extended their conquests far to its eastward. They were, a strong contingent of their clansmen with the army of Nusairi Maghrib Ghurkani in his expedition against Somnath. At the time of the Dalahek invasion, this part of eastern Afghanistan, the Peshawar valley and both banks of the Indus, was occupied by the Bar Kofer, or Sutho Kofer, "the Red Infidels" supposed to be descendants of the Greeks who formerly held the whole country from Kabul to the river Jilam, or Jilam, but probably including Surgo or Shenghash Rajput as well. These the Dalahek, who are said to be a Turk tribe in the following of Muhammad Ghurkani, or of his father the celebrated Saraktarun (but more likely a clan of the Jata Skythians, who dispossessed the Greeks), gradually forced out of the plain country up into the hills around, and mainly into the highlands of Swat and Buner, and the Khyber hills. The Dalahek maintained their prosperity and renown to the time of Mahmud Uzman Rost, governor of Kabul—1520-1555 a.d.—when they were dispossessed and expelled the country to the east bank of the Indus, to Chach and Pakli, by the Yumsho and Ghorya tribes, as before described. In these parts (Chach Hazarah) the Dalahek having resisted against the Mughal government of Delhi, the Emperor Jahangir, 1646 a.d., sent an army to reduce them; and the greater part of the tribe which survived the campaign, was deported to Hindustan, and dispersed in various parts of Central India and the Dalhan. There is a small colony of the descendants of these Dalahek in the Dholpur Rajput State; and small clusters of the tribe are found also scattered all over the Chach, Hazarah, and Pakli districts, as well as in the Buner hills, and in Peshawar itself. The Dalahek, or Dalahek—The Great Zik—of Pakli and Buner have the following sections:

The Afridi, according to their own accounts, were brought from the Ghur country and planted in their present seats by Māḥmūd (Gurkhan) as military colonists for the defence of the Khyber passes. And they were reinforced by a fresh colony from the same quarter some two centuries later, planted here by Shāh Rukn-ud-Dīn Godr. They claim descent from one Kāhānī by his wife Mūshana; which means apparently that they were Karī or Sāri Turk of the Mūshana country, adjacent to the existing Karī Turk settlements in the Khwārazm Hills south of Mashhad. The Afridi have few villages and no tents, but live mostly in moveable huts of matting and wicker frames, and also largely in caves. They are a notoriously predatory and warlike people, of lean, wiry build, keen eyes, and hungry features, of light complexion, but not of fine physique.

The Athari are in five divisions:—


Mitā. With the exception of a small colony in the Takhtāl, or Takhl, and adjacent villages around Peshawar city, the Mitā are not now known in Afghanistan as a separate clan; most of them having been deported to Hindostan by the Empress Jahan-ār, and settled chiefly about Hyderābād in the Dahān; and others having emigrated at different times to the Rajpūt States of Central India; some are said to have settled at Panipat near Delhi.

2. Adān. The Adān-khel is a large and important clan of the Aftrī, and is reckoned at four thousand families; and is largely engaged in the salt trade between the Kohat mines and the highlands to the north and west beyond the British border. The Adān-khel occupy the Kohat and Charhārī hills, and are quite distinct in location, habits, and interests from the other Aftrī clans, and belong to neither the Sānī or Gūn factions, but join either as found expedient at the moment. They are in the divisions, Hasan, Jawāli, and Ġul, which are collectively styled Kātari; so that the whole of the Adān-khel are Kātari, which is the name of a celebrated Jat tribe.

Jawāli sections (Jawāli = "of Jawā") the name of a southern spur or bluff of Safed Koh) are:—

Gali sections (Gali may be Goudi Kuri) are:—
Nehan. *Sharabi. Zarghun, etc.

Of the above, those marked * are Rajput and Indian, as before explained. Akher, or Akar, means the house or family of A; they are sometimes called A-kak. It is to be noted, however, that Akar is the name of a Brahman tribe of northern India; and that the word Akar is added to the names of many of the sections of the Hill Mahamand of Pundari, etc. Aparidi represents the ancient Aparidi. Asho represents Indian Ashayag; the Asho or Asho Darani. Zikho may stand for the Dalalvak. Hast is a relic representing the ancient Hast or tribe of Ates, whence the Abtunak before described in speaking of the Goudha. Yagh means free, independent. Mishi is the name of a mountain separating the Afridi from the Orchi; Malhgam.—"Mala Mount-ain." (Palkho). Zarghun: means green, fresh (Palkho). Ur. is in six divisions:—Malhun, Kambar, Kamar, Kuki (which are collectively styled Firoz-khel), Sipah, and Zakhia.

Malhun sections (Said in politics) are:—

Kambar sections (Gur in politics) are:—
Tir. *Wkk. Zama, etc.

Kamar sections (Samal) are:—

Kuki sections (Gur) are:—
Tir. *Wall, etc.

Sipah sections (Samal) are:—
Jiwadi. Kar. Landi. Shirin, etc.

Zakhia sections (Samal) are:—
Paydi. Shain. Zokho, etc.

Of the above names, Hla may stand for Hid Rajput. Malikdin-khel means "those of the king’s religion;" Danlal-khel, "servants
of the State (Daulat), of Sultan Ahmad. Miti-khel, "dependents of the king’s palaces" (Miri=hill-side). Shahi-khel, "the king’s woods." These marked are Rajpots and Indian tribes, and have been previously noticed. Durdi stands for Dhordi, Indian nunnal tribe.

Kamar is a Koul clan, and probably a branch of the Kambal of Balochistan, to which tribe the ruling family of Khel, belongs. In Balochistan the Kambal ("those belonging to the Kamb") are said to be of Abyssinian origin; in Afghanistan they are said to have been settled in the hills north of Kabul by Mahmud Ghaznavi. Ambhi is the same as Uris and Asuris, a Khatri tribe, and also Kayasth Hindu. Bor may stand for the mercantile Rajpots, or for the Khatri Khatri. Path is the Pathan Chohan Rajpots.

Mirian stands for Mir of Marwar, who have been given their name to the district of Miranpur. Pulwari are the Pathis to be noticed later on. Shan may stand for Chohan Rajpots. Skikhi stands for Ski Mal, mercantile Rajpots, and comprises subdivisions of Bish-khel, Nazar-beg, Mirza-beg, and Vai-beg; titles indicating later arrivals, probably in the time of Tamerlane by whom, it is said, the title of Beg was first introduced into India. Machhan for Ski Mal Rajpots tribe. Sidhi for Sira Chohan, who gave their name (Sritan, pl. of Sira or Sir) to the Sira province, drained by the Gonjali river, and of which the Bann district (British) forms part. Tiar and Watir may stand for Tiar and Watir, Yeh Rajpots.

Kamar, is another name of the Jat Mal Rajpots, and distinct from the Kambal above mentioned, the two belonging to opposite factions (Skikhi and Gari). Ahboli will appear again amongst the Damri. Ayman may stand for Ski Mal, mercantile Rajpots, Kurnia, or Kurna, stands for the people of Kurna, the valley of the Kurn river.

Khal is a Nang clan of very ancient date in these parts. Bori stands for Bhot Brahman. Kali is a branch of the tribe which gave its name to the Katalwar district of Ghazi. Paridi is the same as Aparidi above mentioned, and together with the sections of the same name amongst the Mirmiri, Zaimnak, and Abkhel Maholi Vaziri, and perhaps a few others, represents the Apytai of Herodotus.

Sipkhi, perhaps, represents a military force planted here as colonists by the Sultan Makan. Drewsaudi means "three bands or companies." Horque and Baghiwal are well-known cities, and perhaps the homes whence came the tribes bearing those names. Ghobhi and Jeyri are also named after localities, viz., Ghobhi in Rawalpindi district, and Jeyri spur of Soled Koh.
Khrb appears among the sections of some other Pathan tribes, and may stand for Khereg (Parmenian). Kassegi is probably a branch of the Dakhshuk. Kassegi is the same as Kherseg of the Kamar sections, and may stand for the Shatrsu (Kherseg) mentioned above, as Kassegi is also called Khassegi, etc., for Kherseg-Parwan Chitral Raajput, etc., etc.

The sections (Stamail) are:

Miri. Sanjar. Shik. Sultan, etc.

Of these, Hasi may stand for the Indian best or personal slave of the Pathan laundries, or for the Hasi of Phiny, a nation of Pathanians, many of whose tribes dwelt on the banks of the Strymons at the base of Mount Rainius, the modern Balkan range. Kaskari is the Kasa Turk. Sultan is a Hindu tribe of the Indian desert. The others we have not before.

Miri, or Mir, is an Indian tribe, and the same as Miran, after whose Missionaries (British) it is named. The Mir do not now exist here as a separate tribe, but are incorporated with the Mulukdla and Abd as above shown. This completes our examination into the composition of the Afridi tribe. Adjoining them on the south are the Orakzi, whom I have identified in a preceding passage with the Afridi of Arian.

The Orakzi are separated from the Afridi by the Mulaghar range, which is the watershed between the Bhrar and Tirah rivers, the former draining the Afridi country, the latter that of the Orakzi. But before describing the Orakzi, it will be more convenient first to dispose of the Tirah, whose ancient country they now occupy, and also of the Shilniwari, amongst whom the Tirah are now principally settled.

The Tirah I recognise as the Tlapaii of Arian in preference to the Turl of Karran, their near neighbours, and also an anciently settled people in these parts, because, from Arian's account, brief as it is, the Tlapaii appear to have occupied the country north of the Bhrar, and on both banks of the Kepshun (Kabul river), which is the tract in which the Tirah are still most numerously found, whilst the Turl of Karran are altogether on the south of the Bhrar, and do not appear to have had settlements on the north of that range. The Tirah are a fair-skinned people than the Tur, and speak also a dialect of their own, called Tirahi; but they do not now exist in Afghanistan as a separate territorial tribe. Their ancient country, now called Tirah, is inhabited by the Orakzi, and comprises the Masturi and Khulak valley rivers, which drain the country lying between the Mulaghar spur and the Sambakhar range, this last separating the Tirah country from

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the Kurram valley and Zainsukht tribe. Formerly the Tirkh country, it would seem, extended over a much wider area both to the south and north of the eastern tributary of Sufed Ksh; for the Tiri district, south of Miranmai, was inhabited by Khataks, and that of Tirgari on the Kailj river, where joined by the united streams of the Allahgar and Ainger, probably derive their names from the Tirah. It was probably in the Tirgari district that Alexander first came into contact with the Tagirs. At the present day the chief seat of the Tirah is in the Kotiled—"Castle-river"—valley of the Shanwari country in Nagoradar, or Sildah district; and it was probably here, in the Nayan valley, that Alexander took and destroyed the double-walled town where he was wounded; from which, he then marched to Aindaka, as before related. In the Nayan valley (Kotiled) the Tirahi are reckoned at two thousand families, and there are about as many in the Pashawar district, where they are scattered in small clusters amongst the general population; they are found also in most parts of Laghmân, scattered about amongst the Tajiks, along with whom they are reckoned of common descent by the Afghan. They are not now found in the Tirah country, which is occupied entirely by the Orakai, who formerly dwelt in the plain country of Kukat and Miranmai. Of the Shanwari tribe, amongst whom the Tirahi now have their chief settlement, very little is known in regard to their origin and antecedents.

The Shanwari are by some supposed to be of modern Albanian descent, and to have been settled in their present occupancy in the Nayan valley by Nadir Shah so late as the middle of last century only, as a guard over the western entrance to the Khybar Pass, since which time their original name of Shihram has become corrupted to Shanwari. The Shanwari themselves have no suspicion even of such an origin, nor do they exhibit a single trait referring them to such a source. Their language is the Pukhto, and their manners and occupations in conformity with those of the Pathans. The colony of twelve thousand Kandahâr Turkmen, planted by Nadir Shah at Kukat, as he advanced into India, retain their identity in its integrity; they speak Turki among themselves, but use the Persian language in current business, and adhere strictly to the Persian sect of Muslims—the blinâ—though in the dress of a hostile and bigoted population of the Sunni sect. The Shanwari are probably the Sinnori, or Sinwari, Indians of Rajput descent. They occupy the northern slopes and base of Sufed Ksh from the Khybar Pass westward to the Sabian valley, where they meet the Khugani tribe (Hypsoi of Herodotus) before mentioned; they have also a considerable colony in the Kâsharai valley of Hind Kush, and another of
smaller strength in the Shiaigal, or Siigal, valley of Kasfistan, draining to the Kunar river. The Shinwari are reckoned at fifteen thousand families, and are largely engaged as rustlers, breeding large numbers of mules for their carrying trade. The Shinwari are in four divisions, called Sangi, Manuz, Sikah, and Alakur. The Sangi-khul and Manuz-khul are ancient occupants, class perhaps of the Thauri; the Shinwari may be the tribe of the Sengalas to whom Hunsraksas gave the charge of the city he took from Arvkor (of the Hasto-khul of the Javali Afridi), as related in a preceding page. The Manuzi we have frequently met before; they are part of the great Maud tribe of the Jata, and of the same origin as the Wend of Europe. Sikah and Alakur appear to be later arrivals, as has been before noted.

The Orakzi (Arunseki of Amraza) formerly occupied Kohat and Miranm districts, whence they have been driven up into the hills of Tirah, first by the Khtak and then by the Bangash, some six or seven hundred years ago by the former, and four hundred and sixty or so by the latter, according to native accounts. The Orakzi are reckoned at thirty thousand families, partly Sunni and partly Shia in religion, and partly Timurian and partly Gair in politics. Some of their clans are not acknowledged as genuine Orakzi; these adopted clans are the Mashti, Ali, and Shikhan. Mashti in Peshawar means "inhabitants, dwellers," and may refer to the ancient occupants prior to the Orakzi invasion; the Mashti sections are Manuz, a Brahman tribe; Dodi, an Indian tribe to be noticed later on when speaking of the Daudkai of Heratotus; Hydar, and others with Musalmàn names. The Ali, which I take to represent Abdal, the Sc Artikel sections of several of the Pathan tribes in this part of Afghanistan, and have given their name to a considerable district on the head waters of the Kunar river; their sections are Aghvat, Khilat, Gunda, Mashti, Sokhi, etc., of which Akhur will appear again as Abbun. Shikhan may be for Brahman. Gunds for Orakzi, Indian herdsman tribe. Sokhi for Siigre Shumara Patish. Mastarn may perhaps stand for Maha Astana or Mof Dayra, the Dostori tribe, to be mentioned in a later passage as the Sayuri of Peshawar. The Shikhan is the plural of Shikhan, the title given in India to converts to Islam; their sections are—Mans, Muda, Rangin, etc. These three adopted tribes are all Sunni and Samali, excepting Ali, which is Gair; they are reckoned among the Homelough or "dependants," and are said to exceed ten thousand families, or a third of the Orakzi tribe. The Orakzi speak a dialect of Peshawar peculiar to themselves, and more divergent from the ordinary Peshawar of Yuzifat than that spoken by the Afridi; they are much divided amongst themselves by family feuds; they are in
four divisions, including the Hansiyah above described; viz., Dabul, Ismail, Lindsay.

Dabul sections are:—

1. Hansiyah, Dar Muhammad, Basot, Mini, Sipah, Ushri, Utabin, Firo, etc.

Of these, the Utabin and Firo are Samali and Sumai; the others are all Gar and Shi's, except Ismail and Utabiri both Sumai.

Sami sections (all Sumai) are:—

Ah. Behdin, Is. Khadi, Muhammad.

Dabul, Dili, Sada, etc.

Of these, those marked * are Samali, the other Gar.

Lindsay sections (all Sumai and Gar) are:—

Aisher, Ayu, Mânâ, Fari, Siddî, Taghi, etc.

Of the above, Mini may stand for Miniat, mercantile Rajput, or for followers of Mini, the founder of the Musammat sect of heretics, who were at one time very numerous and troublesome in these parts. Taghi is for Tîyâ Brahman, or for Tîjs, a clan of the Tîgârî (Tihâri) Turk: Adorning the Garho on the west is the Zaimkohi, Zainamast, or Donsukh tribe, said to be a colony of the Garho tribe, and resident at five thousand families. Physically they are a tall, sturdy race, and often as fair and as stoutly built as Englishmen; being in these respects markedly superior to the tribes around them, from whom they live much isolated in the hills between the Orakzi and the Teri of Kuram, where they have many villages along the banks of the Shabali, Sangvoila, and Makhangi, feeders of the Kuram river.

The Zimâs are in two divisions—Khwacul and Mirâb. Khwaçul, or Khwacul (Khoura) sections are:—

Ali, Barzâ, Behdin, Husain, Behdin, Ismail, Kadam, Karim, Khadi, Masâki, Mirâb, Nokhâ, Pîyâra, Sughra, Tapî, Umar, Zawâv, etc.

Of these, Khwacul stands for Khwaçul, mercantile Rajput. Zawâv is Jowâ, where Aisher Afghani before noticed. Most of the others have not and notice before.

Mirâb sections are:—

Baid, Bar, Baghdi, Becham, Châir, Dâhil.

Doreh, Dopâhra, Kajû, Kaman, Khadi, Kurama.

Maran, Manzân, Mokî, Mûrî, Parikh, Sarpâ.

Shid, Ush, Watî, Yomâ, etc.

Of these, Baid stands for Baid, Brahman, Mânâ, also called Mohammad, stands for Mirâb Bozarmah. Baghdi for natives of Bagdi, on the Kuram river, formerly the capital of the Kuram province; and the Kopt of Hansiyah's Munsars and Tour's History; the present village is surrounded by extensive mines and fori—
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lic the south is the Tiwi Lribe.
The Tirni or Tonr represent tho
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morly an important tribe in these parts, and a branch of the
cclobrated Tombr, Tehir, or Thir Rajpilt, once a powerful and
ruling tribe in India, and to which belonged the last dynasty of
Hindu sovereigns who reigned at Delhi, when the Brahman
dominion was overthrown by Islhm under SBA~IBBDIN anonr,
towards the end of the twclftl century. By some the Tirni are
said to claim descent from the Ksratic Rajpilt, but this name does
not appear among their clans or sections. The Thri are a dark-
skinned, short, and wiry people, but very active and hardly;
they are said to be skilful and bold riders on horseback, and to observe
some customs peculiar to themselves; they wear their hair long
and are scantily clad, and are addicted to a wandering life in
tents, within the limits of their country, which formerly extended
as far as Tarawari in Miranm. At present they are confined to
the Kuran valley and the southern slopes of Sufed Koh, the
Bolhman district of Kuram being their principal seat. Formerly
they extended westward of the Powar ridge to the head waters of
the Kuran river; their Ali clan having given its name to a con-
siderable tract here, called Alkhel, which is now occupied by the
Jaji tribe. The Tirni are all Shih Munsalnans, and are reckoned
as ten thousand families; they are in five main divisions or clans,
collectively styled "Five Fathers," viz.,—Gundi, Ali,
Mast, Surghali, and Dypa.

Gund sections are:—
1st. Mahmud, Rustam, Shami, Tani, Yusuf, etc.
2nd. Guncli sections are:—
Ishq. Kwhickel, Masi, Mat, Miro, Malik,
Shami, etc.
3rd. Mat may stand for Sri Mut Rajpilt, Shami for Shami
Jurel Yalih Rajpilt. All the other names are Indian.
4th. Mat sections are:—
Ali, Boghli, Dwewansi, Pica, Junab, Mami,
Muro, Miah, Son, Turkali, etc.
Marti and Miah stand for natives of Mastura valley and Mulaghur
ridge in the adjoining Orakzi country. Junab is Rajpilt. Mami
is Brahman. Muro stands for Marwari, a native of the Indian
Kafir for Kajjar Patthars," and appear the Pathan tribes of the Khamika on the Thar. Rajput, formerly a branch of the are a powerful and the last dynasty of the Brahman dynasty. From one the Turhi are, but this same tribe, the Turhi are a dark-ro and slowly; they seek, and to observe their habit for a long time a wandering life in a formerly extended they are confined of Safedi Koh, the 1st sect. Formerly the head waters of the same river as a region occupied by the lads and are reckoned divisions or chieftains, viz., Grand, Ah.

Yasief, etc., Yezidman tribe.

Mino, Miao.

Shamsh for Shiano Indian.

Juna, Manna, etc., lay and Malahgoor in Rajput. Members of the Indian.

KETHNOGRAPHY OF AFGHANISTAN.

desert. Son in Rajput. Turkali is perhaps the Muslim descent of Turkana, Indian Jat.

Sarpsihil sections are:

Aka, Badi, Deplah, Hamza, Jaini, Kishogi, Puri, Sathi, Shahiri, Spai, etc.

Of these, Puri, Sathi, and Shahiri may stand for Thapra, Satt, and Shakhul Brahman tribes. Badi, Jaini, and Kishogi are Turk in name; Kishogi, or Khoshogi, probably stands for the people descended from Khoshghi, or Khosghi, brother to the celebrated Khosoiwan, king of Kabul and Kashmir, and will appear again later. Most of these are entirely nomadic.

Dhopa sections are:

Ambir, Dahal, Jaipur, Kishachi, Kovi, Khyro, etc., Basama, Turhi.

Of these, Jaipur and Khyro stand for Jipra and Khyo Brahman Rajput; Paa for Pahala Ghadit. Same is a Barak clan of Yedhi Rajput. Turhi in Turhi Brahman, Kishachi, Khaditi, or Kishachi, or Khaghi we have met before among Suthar Rajas descendants, and will meet again further on amongst the Turhi tribes. Kovi, or Kivi, is an Indian tribe of the Sind desert.

Adjoining the Turhi, on the west of the Derawar spur, is the Jat tribe, reckoned at about five thousand families; they are Sunni Moslems, and supposed to be of the same descent as the Mangal, their neighbours in the south-west. They speak the Pakhto and conform to the Purkhtawan, but are not acknowledged as either Afghan or Pathan, nor Ghilji, nor Turk. They are much secluded, and very little is known about them, beyond that they are eternally at feud with the Turhi. They may perhaps be the Kura Khati of Kuiran, for nowhere else in this part of Afghanistan are the Kura Khati to be found by that name. Among the Kura Khati of Khushgur and Yarand the cavalry soldier is called Jigh, and the infantry soldier Jigh. It may be that our Jigh represent the descendants of the Jighi military, perhaps planted here as a military colony, of the Kura Khati princes of the dynasty founded in Kuiran (1284 a.d.) by the five Kuiran before mentioned. This dynasty ruled the provinces of Kuiran and Suran (the countries drained by the Kuiran and Gomal rivers) as dependents of the Mangal sovereigns of Khuzna and Paus in a period of eighty-five years. On the other hand they may represent Jaiphya Brahman.

The Jat, as we find them, occupy the Alilkhel district, drained by the Hurab and Karya feeders of the Kuiran river, and extend westward towards the Natturgarden range, for an Jigh tribe, or "military post," in the Kamarcharka Dihle. They are divided
into eight main, or "companies," viz., Ash, Ahmad, Ali, Bayán, Hinnó, Lekwóñali, Puth, and Sháhó. Ash, Bayán, and Sháhó are the names of Turk tribes. Lekwánali may stand for Láquáli Ra’júhí; and Puth for Páthí Ra’júhí; whilst the over-name Jájí itself may stand for Jájí, or Ajújúghí Brahman, and perhaps this is its real source. Sháhó may stand for the Turk Sháwáid, or for the Ra’júhí Sháwáid, another name of the Jerejá tribe, Yádhí or Jálémo of the Lunar race.

Beyond the Jájí, and adjacent also to the Turi, is the Múngál tribe. The Múngál are reckoned at six thousand families, and inhabit the Chámnáki valley, south of the Kúszün river, and the hills as far west as Múchálu (Butúkhpat Ra’júhí tribe) in the Závání district of Ghánzí. They are said to be of kindred race with the Jájí, and are generally allied with them in politics. They may represent the Múngálí (Múngálí Barí, or Múngálí Barí, before mentioned in connection with the A’jarní Dálí of Házáríh). Shínhó may stand for the Jálémo Jájí, the celebrated son of Súlátáni Muhammad Khámid Sháh, whose special government and princely appanage was the province of Ghánzí, in which his family, dependencies, and followers were settled. Múngálí is a common proper name among the Moghul Tátar, and is said by Dílamnáí, to be the Tátar form of the Hebrew Múngáli (Michael), a name introduced amongst them in the early centuries of Christianity by Israélites, or by Nestorians. On the other hand, Múngálí is the name of a well-known clan of the Gúhión Ra’júhí, and also of a predatory tribe of the Indian desert; whilst Múngálí is the name of a Kháhí tribe. The Múngálí of the Indian desert and Sáumír appear to be the source of the Múngálí of Balochistán, whom we shall meet at a later stage of this inquiry, and they may be the true source also of the Múngál we are now discussing. The Múngálí of Kírámán are partly agricultural and partly pastoral, and all more or less predatory and independent. They are in five main divisions or clans:

Múngálí, Khájújí, Múrgáhí, Kámulí, Záho.

Of these, Khájújí, or Kámulí, are part of the Múr, Kháf, or Miravon, an Indian tribe, who have given their name to the Miravon district of the modern Kohát (Balúká), now occupied by the Khánábí tribe, to be presently noticed. Khájújí stands for Khájí Prámm-man Ra’júhí. Kámulí is a Turk tribe. Záho may stand for Záhóli or inhabitant of Záhóli, the native name of the Ghánzí country. Each of these clans is subdivided into sections, such as—Bálá, Dámrán, Móvd, Sútánún, etc.

Adjoining the Múngálí are the Jáltí.

The Jáltí are reckoned at ten thousand families, and inhabit
the forest-covered hills of the Sulaiman range between Khost and Zermat; their principal section, named Jadrain, occupies the Sulaiman district on the western border of Khost. The Jadrain are not reckoned Afghans at all, and are an entirely fine people; in their own country they live by agriculture chiefly. In winter many of the tribe come down to British territory as day labourers, and are considered a quiet, inoffensive, and industrious people, and clever at spade work and well unlike. In their own country they are hemmed in by other tribes on all sides, and thus cut off from free communication with the rest of the country; on the east they have the Khostwals, on the west the Gurbah, on the south the Ghilzai, and on the north the Mangal. The Jadrain probably represent the ancient Gadrosai of the Greeks, and appear to have been forced up into their isolated position in the time of Sultan Bahadur of Ghizni, who, it is supposed, transplanted them to this place when he invaded the Khyzai and Las provinces of Balochistan, and replaced them there by the Jahlkhan tribe. The ancient Gadrosai are represented in their native country by the Gohor of Lacs, and it is this name in the plural form of Gadrosain which is the source of our Jadrain.

Jadrain sections are:

Ayo, Babar, Baklu, Basran, Bakli, Bet, Bibi.
Bol, Brist, Berhuma, Dangl, Dali, Dilli, Delpira.
Firoz, Garazi, Ghana, Gopin, Hua, Jamank, Jol.
Khani, Kharmas, Khatar, Khoo, Lala, Mado.
Manal, Mandal, Maran, Mata, Maxi, Moam, Multan.
Mith, Misri, Miutam, Namrat, Nissi, P싱gi, Sipar.
Shahid, Sharki, Sultan, Sidi, Tepuri, Tobar, Tola.
Torki, Umar, Walli, Waldi, Zeidi, Zaul, etc.

Of these, Akhtar and Akhtain appear to be the same, Al, Aliak, Ali, and Alo also appear to be different forms of the same name. Ayo is perhaps a Jali tribe. Babar, or Bilor, is a Gijar tribe. Basran stands for Basran Rajpoot. But may stand for Sheedi, the tribe of Siran Bhe, Batani, before mentioned, the Jadrain now occupying part of the country anciently inhabited by the Batani. Khoo stands for Khoba Pranana Rajpoot. Bolu may be the same as Walli and Waldi, at the bottom of this list, and stand for Bolah, a considerable tribe in the Raj Mahan portion of Balochistan, and the same people as the Fachdi, Phooli, Padhi of Basran (the Boldi of Pernar), before described. Bolu may be the source of Bolan (Dera) and Bola (city) and district (Lak Bola). Dangi may stand for Donapaut, and Dabi for Dabi, Rarea tribes. His stands for Qomail, Jol for Jol, and Kwatet for Khater,
mercantile Rajpitt tribes. Jändhi means "of the Jain," the title of the hereditary Jainca prince of Lina Bcdia in Balochistan, whose tribe was, previous to conversion to Islam, called Jainca, as before related. Jinda and Khoja may be the same, and stand for the Khan. Kachwaha, a tribe we shall meet again when we discuss Kafiristan. Macha stands for Mada, and Manual for Mandelkel, mercantile Rajpitt. Khumar may stand for Hormoz. Khoja and Nimbat seem to be the same. Khoja stands for Khoja Gubbi Rajpitt. Perangi we have met before; it is a name we shall notice again as of Greek origin. Sipari, or Sapi, and Sparki, or Sapakli, are the same, and may stand for the Souqari or Pasro. Sultan is the name of a tribe (Hindus) of the Indian desert. Suri stands for Suri Rajpitt, and Suri Khatri. Thangana stands for Thangana Jat, and Tokar for Thakor Jat, or Thakor, mercantile Rajpitt. Unar is for Unar Panamar. Zangi is for a tribe of Zang (Zanjeha), and probably a slave tribe. 

Next to the Jàdhi on the east are the Khastwal and Divari. The Khenzorar, or "People of Khozor," inhabit a fertile valley drained by the upper sources of the Shkun, or Kàti, river, a principal affluent of the Kurram, which it joins at Zerwân, twelve miles south of the Tori limit at Thal. Bãnana-ko and seated on four thousand families. They are called Khastwal by their neighbours, and do not appear to have any distinct tribal designation of their own. Though they share the possession of the Khast valley with the Vaasri, who are indeed forcible intruders, they are not allowed to be of the same lineage with them, but are rather looked down on as inferior dwellers. Khast is probably an abbreviation of Khasthun, "the country of the Ksù, a Kachwaha tribe, whose original seat was in the Shikówmber, or Shikówmber, hills about Uchipir. The Khastwal would thus be the Indian Ksù, and the same people as the Ksù of Kafiristan, whom we shall meet by-and-by. Like the Aheris, Oraoai, and other Pathan tribes in this part of the Indus frontier, the Khastwal and Divari, as also the Bànna tribes, to be presently noticed, are ranged in two opposite political factions, or gândi, but here they are called Torghndi, or "black faction," and Springdii, or "white faction," instead of the Shmland and Gar previously mentioned. The origin of these factions is not well understood; but judging from the names Shmland and Gar, they probably indicate Buddhists (Stéman) and Magians (Guicer, or Guair) prior to the establishment of Islam.

Khastwal sections are:
- Bèihr, Ismail, Lohan, Mandhi, Matou, Mâhî, Sabho, Shamaâl, Tarhi, Tarwali, etc.
- Of these, Bèihr may stand for Bâgrya, Hindu tribe of the Indian

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...the limiting lines which we are to draw for the purposes of this work. The desert nomads, who form the majority of the population of the area, are divided into several tribes, each with its own language and culture. The most prominent tribes include the Rajputs, who are renowned for their bravery and martial prowess, and the Pathans, who are known for their hospitality and love of poetry. The Pathans are particularly famous for their folk poetry, which is passed down through generations and is deeply ingrained in their culture.

The Rajputs, on the other hand, are known for their close ties with the royal families of the region. They are fiercely loyal and are often called upon to protect the interests of the local rulers. The Rajputs are also known for their love of music and dance, and their festivals are celebrated with great fanfare.

Despite their differences, the Pathans and Rajputs share a deep bond with the land and its people. They are deeply rooted in their traditions and are proud of their heritage. The region is a true testament to the rich cultural diversity of Pakistan, and it is a pleasure to explore its many facets and appreciate the beauty of its people.
Mir are Indians of Central India and the desert. Mishki we have noticed before. Bahr stands forPersian (Dilmun) Rajput, or for Parthian Rajput. The whole list, in fact, is of purely Indian nomenclature.


Of these, Anshul stands for Asur Brahman. Aydan is the same as Tud, lower down the list. Bidi is the same as Bida, and stands for Bidda Pamarra. Darji stands for Dharbhi, minstrel tribe. Dhan and GAher are the names of Khatri tribes. Musa is a Kashwaha clan. Rohri is a Pamarra clan. Sapar, or Saparki, has been noticed a little way back. Samad may stand for Sri Moli, mercantile Rajput, or for Simula Rajput. Soho stands for Sohn Gahlan; and Tare stands for Tithon, mercantile Rajput. The others are almost every one Indian, and have been before noticed.

Next to the Dzaiwar eastward is the Shitih tribe of the Bani district; but before we speak of them it will be better first to dispose of two other tribes which we have not yet dealt with, and which occupy the country extending east and west between the Indus and the Kuram rivers, namely, the Bangash and the Khattal.

The Bangash tribe inhabits the plains of Kuram, Miranwal, and Kohat, from the Pohlur or Pohwar, range in the west, to the Khattal border on the east, all which tract is called Bangesh by the name of the tribe. The Bangesh are reckoned at ten thousand families, of which number two thousand are in Kuram (beyond the British border), where they are dependent of the Thar. In Kuram every Bangesh is obliged to attach himself to a handa, or "wazir," to some Thari kula, who protects him against any other Thari, and is styled his wali or saqib, or "protector, patron." The Thari wali furnishes his Bangesh handa with a passport or escort when moving from one part of the district to another, claims his service in war or faction fights, and has a right to his estate in default of a direct Bangesh heir. According to native accounts, the Bangash came originally from Sistan, and settled in Garden district of Ghazni, where they were converted the region to have got stable Ishmail, founded the name or "Am Afghani whether they were the provinces or Shire expelled there by the gradual occupation of the Mir-Khattal hills where are for political, their own sources, with their succeeded, Larki Salar, the grandfathers, the robbers, they were the guru, Dakhani, was then the same family, a. But perhaps, Patan,) the Bangash Khatthuk division of have made considerable Peshawar.

Bangash.  Ghazi.
conducted to Islam in the last quarter of the ninth century, during the reign of Harun-i Sa'id, surnamed Usuf, with whom they are supposed to have adopted their Mohammedan patronymics; though more probably they got that cognomen as belonging to the sect of Ismaili, called Manchida by orthodox Moslems, which was founded by Hasan-i Sa'id in Persia in 860-870 A.D. and propagated by Hosain Khan in 957 A.D. The Ismaili, Manchida, or "Assassins," to escape devastation, fled in large numbers into Afghanistan. It is not clear which Sistan they came from: whether from the province on the Helmand bearing that modern name (Sistan, the Skianis of Arab writers, who took the same they found, viz., Seistan, or "country of the Sikhs," or from the province bordering on the Bolan Pass, the modern Sibi (Shivasthan or Shavasthan of the Indus). But, be this as it may, they were expelled from Barmha after some five hundred years of settlement there by the Ghilas, and drifting eastward towards the Indus gradually, about four hundred years ago, possessed themselves of the Miannai and Kohat plains, whence, with the aid of the Khyatte of Tiri, they drove the Gujals inhabitants into the Taru hills where we now find them, as before described. The Bangash are for the most part Shii Moslems, and of the Gur faction in politics. They are reckoned amongst the Pathan tribes, although their origin is variously described and assigned to different sources. By some, the Bangash ancestor, Yassan, is connected with the Suhayli Ismail, founder of the Siwalik dynasty, which succeeded to that of the Shabab (found by Yezid legh Sultan or Lodi) Sind a.d. 976. Ismail, whose ancestor, Yassan, after his great-grandfather Al-Amin, a camel-driver by profession, and a highway robber by occupation, who led settled in the vicinity of Marw. The great-grandfather of this Yassan again was Tharun, or Darrau, that is, belonged to the Dahir family or tribe. Darra was the name of the Hindik Raja of Sindh, who was converted and slain by the Arab general, Mahram Khattab, whom he invaded that country; and, as before suggested, it was from this Dahir family, after conversion to Islam, that the Toorai dynasty sprung. But perhaps Bangash (or Bangashi, as pronounced by the hill Pathans) may stand for Bangir, or Beakut, Chohan Rajput. Or the Bangash may be a branch of the Bangi division of the Kheltoot, to be more noticed, and of the same stock as the Bangi division of the Sikh nation, and of Jut descent. The Bangash have emigrated largely to India, where they have established considerable colonies in various parts of the country, chiefly at Farahkhabad in the North-Western Provinces.

The Ismailis in two divisions—Bali and Miran.
Uri sections are:—

Shingi. Tapai. Umär, etc.

Mirjan sections are:—

Umar, etc.

Sâmal sections are:—


Of the above names, Gârk and Sâmal are those of two political factions previously mentioned. These factions—in the country drained by the Gumul river and the southern affluents of the Kunar, called Spingimbi and Torghndi—divide all the Pathan tribes on the Indus frontier throughout the country between the Kûbal and Ghumal affluents of that river into opposite parties, and in former times were much more powerful and active than they now are. Inside the British border these factions have died out altogether, but are still in force beyond the border, where the clansmen are ranged in opposition under one or other as a matter of hereditary duty rather than of expediency or choice. For it exposes that they have no knowledge of the origin of these factions, nor of the names by which they are distinguished; all they know is, that their fathers and forefathers were partisans of the faction to which they themselves belong, and that is a precedent good enough for their guidance. These factions probably sprang into existence on the establishment of the supremacy of Islam in these parts, when the professors of the two principal religions at that period prevailing side by side in Eastern Afghanistan, namely, Buddhism and Magnatism, or Fire-worship (their laity called Stâna and Gâsher respectively), were enrolled together under its one brotherhood, wyasma creed, and paramount government. Bîl and Mîrân we have before noticed as representing Bosn Greek, or Bîl Kashmîri Bhâjs, and Mîr or Mir, an aboriginal Indian tribe of the great desert of Jezalmir, and hills of Central India and Râjputland; Dang, not before met, is also an aboriginal Indian tribe of the same region as the preceding; Mysaro also belongs to the same category, together with Shingi and Lâbi. Of the others we have met and explained most in preceding passages. Bužsha is a Yobh or Gadiin tribe.
Khaljar may stand for Khaljarvar Painama. Khadir is the Khattar before mentioned. Khool stands for Koja, mercantile Rajput. This for The before noticed. Gauri is the same as Shitori, and stands for the Sumer of Praxry, to be mentioned later on.

The Khattar tribe inhabits the barren, rocky, and parched country on each bank of the Indus for upwards of a hundred miles along its course, from a little above the confluence of the Kabul river at Attock to near the junction of the Kuru stream below Kâhâbâgh. The width of this Khattar tract varies much, being only a few miles above Attock, and widest—fifty to sixty miles—about Mâbâd and Kâhâbâgh. The Khattar are reckoned at forty thousand families, nearly half of which number dwell on the east bank of the Indus. They are a very fine, tall, and well-developed race of Indians, with generally fairer complexions than their neighbouring tribesmen. Their country is exceedingly poor—except in salt, of which it contains whole mountains, and many mines in full work—desolate and rugged, with but little cultivable soil. I have in a previous passage identified the Khattar with the Satchcandhi of Herodotus, and may here add that they are the same people as the Shitalvar or Rana originally, the difference in name being merely the result of local dialectic pronunciation, the soft sound prevailing in the south, and the harsh in the north. The original seat of the Khattar was in the Shâlim and Barmal districts, on the east slopes of the Sulaiman range, now occupied by the Vaziri. In this country they were called Sattal, Shattals, Sital; or Shital; but as they passed northwards, on expulsion by the Vaziri from their ancient seats, they were called Khattar by their neighbours there, according to the pronunciation of that part of the country; and after awhile themselves adopted this pronunciation of their name, though in their common Putho they still retain the soft pronunciation of the southern and western districts of that tongue. In fact, the Khattar is the only tribe in the Kohat and Peshawar districts which speaks the soft dialect of Putho, all the other tribes north of Kohat and the Turco, speaking different dialects of the northern hard Putho.

These Khattar, it appears, were expelled from their lands in the region above indicated by the Vaziri, early in the thirteenth century, during the period of the Kara Khattar rule in the provinces of Kuru and Shârâ, which together formed the principality founded by the Bâaâk Hajib previously mentioned. At first, it seems, they took refuge in the, at that time, uninhabited Kafir Koh range forming the southern border of the modern Mianzai district, and thence gradually spread eastwards by the Tiril district and Bahâlur-Khel salt-mines to the Indus, and across that river.
to the rough country about Makhud and Minawali through which the Sutian river passes to its confluence with the Indus. At present we are concerned only with that portion of the Khyattak found in the country previously defined as that in which the ancient Aparajita of Hunanots were the dominant nation responsible for the tribute due to Darus Hyrtapan. Here they are in two great settlements or divisions, namely, the Khyattak of Alor in the western portion of the Peshawar district, and its Churkhi range of hills, where they are in contact with the Afridi and Orakzai; and the Khattak of Tilri, in the southern part of Kohat district, where they have the Bangash of Mirnani on their south border, and at Thal Belaud on the Kuran river come in contact with the Vaziri. These Khattak have also a considerable colony in the Yousufai country, at Jamiagahi and Kallang near the Lundilbro valley. The Khattak are probably the same people as the Serai, or Sheedi, merriment Rajputs, and are in two great divisions—Torkan and Bolan.

TORKAN, or Tilri, is in two divisions—Tari and Taraki.

Tari sections are:

Ako. Amam.
Bhaham. Bunk.
Durri.
Idri.
Kami.
Mieeh.
Miri.
Shakal.
Water. Yasin, etc.

Of these names, Torkan, or Tilri, may stand for Torna, Torna, Torn, or Tari, various forms of the great Vorta, Vorta Rajput; and Taraki for Tarka—i.e., of the Tari. Tari is the name of a Bihman tribe. Ako is also the same as Akki, and stands for either Akki, Osree, or for Aghi, Jis, or, more exactly perhaps, in the Aki Nagi tribe, of very ancient date in these parts. Amam may stand for Amam, a tribe strongly represented on the opposite, or west, bank of the Indus, and of Scythic origin. Amen for Amam, Brahman, and Am for Unee Khatri, or Ammi Kayasth. Bunk for Boun Gijar. Durri stands for Bunki, before mentioned, the Bunki of Buremuts, no such name appearing among the Rajputs or Indian tribes, nor amongst the Turk tribes in these parts. Dinew stands for Duree Baram, or Duree Rajput. Hayan is a Turk tribe. Chakko may stand for Chakki Hatter. Duree for Durr, mixed tribe. Dorri for Dori, or Ghul, before mentioned. Godi for Goda Chakko. Goli for God Goli, or for
Aotlal, Aodhn, Bnclin, BnlirAnl, Bashnr, &gar.

UlWS~T, Darlrnn, Gancla, Jali, Kashicl, Khojnr.

Laghhri, iVhpZll, Nandar, NAsar, Usthri, Yisuf; otc.

Of these, Aodnl is the same as Ahdil, and has appeared before. Bnclin may stand for Bhndi or B7radrril, Ral~tor. BnlirAnl may stand for Blmersi, Khatri., Bogar for Bgji, Jat, or for Bgjartr, RajpR. Darhn for Dphbnns, RajpR. Ghndi for Gndtn, Indian herdsman tribe. Jali for Jhpy, RajpR. Khojnr, Leghni, and Mahphl will all appear again. Usthri is the same as Sthri, before mentioned. Yisuf stands for Isap, previously noticed.

RULAC sections are:

Achod, Aodmnl, Badm, Bahrin, Bashur, Bogar.

Dwar, Darhn, Gndi, Jali, Kashicl, Khojnr.

Leghni, MahpR, Nandar, NAsar, Usthri, Yisuf, etc.

Of these, Achod is the same as Ahdil, and has appeared before. Badm may stand for Blmersi or Blndolli, Bahrin. Bogar may stand for Blmersi, Khatri., Bogar for Bgji, Jat, or for Bgjartr, RajpR. Darhn for Dphbnns, RajpR. Ghndi for Gndtn, Indian herdsman tribe. Jali for Jhpy, RajpR. Khojnr, Leghni, and Mahphl will all appear again. Usthri is the same as Sthri, before mentioned. Yisuf stands for Isap, previously noticed.

RULAC sections are:

Achod, Badm, Beni, Bogar.

Dwar, Darhn, Gndi, Jali, Kashicl, Khojnr.

Leghni, MahpR, Nandar, NAsar, Usthri, Yisuf, etc.

Of these, Badm is probably a branch of the Bnclin before mentioned, and to be noticed later on in Mulchon. Aodmnl stands for Aodnl (whence the Aodnl Darafl), an Indian tribe celebrated in the history of Kasmir (Raj-avatar). Darhn and Bnclin are both Jat tribes. Chwrs, or Chhara is RajpR. Dello may stand for Dshlti, mercantile RajpR. Khamr for Khamrn, Schlanki. Maryam has been noticed before in connection with the Kara Khints dynasty of Kirman. Mahori is Mshbr, RajpR. Negori is mercantile RajpR. Nasrd may stand for Nasrd, Khatri., Rotti for Bgji, Chuhan. Srd for Srd, Gndtn, Slgbru for Sgirm, Pramnn. Shbn may stand for Sdhn, RajpR. ShvR and Shob, or ShyR, for ShvR-cherti, Indian religious sect; Topani is another Indian religious sect. Thakiri for Thakiri. This completes our review of the tribes now found in the area assigned to the ancient Aryan country. The next of the four nations
The Sattargadai have identified with the Huab and Shish of our day. Originally they held the Shihali, or Shihal, and Bamal, or Barmal (probably the name as Barmul, or Barmul, of the Shishali, whom I recognize as the ancient Pomabia of the rugged district in the hills now occupied by the Vathri (the Barmul of Flavius), along with the plain country now known as the Bam district, and were then known by the name of Sattak, Shatal, or Shiyak, all three forms being in native manuscripts; but on the expulsion of the portion of the Sattak inhabiting Shihali and Barmal, and their migration into the adjoining districts of the Atyalai country, they were called in the harsher dialect of that region, Kabal; whilst the portion of the tribe that remained in their ancient country about the modern Bant, retained their original name of Sattak, or Shiyak, and Shish, or Shishal, as pronounced in the softer dialect of that country, which was all formerly included in the general term Shihal (from the Sir Bajjat).

The two provinces of Kirmian and Shishan, as before stated, constituted the principality of the Kama Khatai of Shihal Bajjat. The tribes inhabiting Kirmian (the country drained by the Khara river) we have disposed of in the preceding pages. We now proceed to describe those inhabiting Shishan (the country drained by the Khara river), which represents the area assigned to the ancient Sattargadai. This extensive tract is occupied by a number of different tribes, of which the Shishal, Vathri, Kaker, and Shilain are the principal, with several others of less power and notoriety, such as Gurboz, Kharaot, Pudhuli, Usuri, etc.

The Shishal tribe is said to descend from one Shish Alm; a circumstance which seems to indicate some forced connection with the Afrid, who also are said to descend from one Alm. The Shishal inhabit the Bam subdivision of the Bam district, and are now-a-days more commonly known as Banjhi. They are in three main divisions, viz.: Kovi, Shalain, and Shni.
Of these names, Bakhti may stand for Dobhi, Indian religious tribe. Bakho for Bobal, a mercantile Rajput. Bhal slightly explained before. Bobul for Bobal, a mercantile Rajput. Boti for Boti, a Musalmân religious tribe, perhaps converted Indian Chahmâna. Burtah or Bursh for Burtah, a Musalmân tribe. Calainer for Calun, or the ancient Pamphylia of the Greeks. Dalla, for Dalla, a mercantile Rajput. Gidar will appear again among tribes of Balochistan, as Gidard and Gidarâ, representatives of the ancient Gedrosni of the Greeks. Khojal has given its name to the Khojâ tribes of Khojâ, or Kâli, and may represent a Khojâ tribe. Nâtr for Nâtr, or Nâtr, a well-known tribe of Southern India. Nazirin, for Nazirin, a mercantile Rajput. Nawat, an Indian herdsman tribe. Siddi for Siddi, a Musalmân tribe. Siddi for Siddi, a Musalmân tribe. Siddi for Siddi, a Musalmân tribe. Siddi for Siddi, a Musalmân tribe. Siddi for Siddi, a Musalmân tribe.

Of the names, Sursi means those of the great Sri Rajput tribe. Many of the others we have met and explained before. Chandkn may stand for Chandka, Chohan. Clair for Chahiva, Rajput.


Sursi sections are :-


- Wara. Zait. Zilo, etc.

Of these names, many have appeared and been explained before. Chok, or Chokhi, may stand for Chabi Dhalwar. Kalra and Khokhi may stand for Kothar, and Kochar, Khokar. Mangar for Mangaur, mercurial Rajput. Misi for Misir Brahman. Pa in for Faka Galabak. Fak for Fakir (Pranaun). Par for Apurkar, or Afri. Samali for Sonei, Rajput. Saur is a Rajput tribe. Simkhar, or Sitk, is a Jati tribe.

The rest of the Bann district is occupied by the Isa-khel and Marwani tribes. The Isa-khel have been mentioned before, as a section of the Niyazi branch of the Lodi tribe of Ghor. The Niyazi are partly settled and agricultural and partly pastoral and "caravan merchants." The agricultural Niyazi comprise the Isa-khel in the district of that name, the Karar Shastri between Jhikhel and Kalaghag, the Khudni, or Khmadi, in the Tiss district, and the Suhung in Manwali on the east bank of the Indus.
Lahij sections are:—

Mand. Masri. Mulo. Sheikhs, etc.

Of these names, Awan has been before described, as perhaps representing the Aes (Aces of Strabo), and Aes of Stadnik books; but it may also stand for Isk., "Folkows of Jesus," in Christians. Awan has appeared and been noticed before. Klair and Korah, or Gorah, are said to be the same; and Korah has been before recognized as the Rajpi Rojer, a clan of either the Rabut or the Kachwaha.

The Pavinda sections are:—


They spend the winter in Khorasan, and winter in India, going to and fro by the Gwalair Gomal route.

The Marwat, or Mebrat (an Indian tribe of the great desert) inhabit the Marwat division of the Baza district, and are a branch of the Lohari, previously described. They are partly agricultural and partly pastoral, and reckoned at eight thousand families. They are a fine, tall, muscular Rajpi race.

The Batani, who inhabit the western slopes of the Gahbar mountain and outer spurs of the Wazir hills bordering on the Baza and Deri Jangali districts (British), are a branch of the Batari previously described, and are reckoned at five thousand families. They are divided into three divisions, namely, Tala, Daha, and Varios.

Tala, called also Pas, sections are:—

Sikamal. Tari. Waghara. Wrikhi. Warya, etc.

Most of these names have appeared before. Par may stand for Pad (Pramara). Dori for Damer, before described.

Of these, Wurapati may stand for Rupanshi Rajput (Kash-
wan), or Rupanshi. We have met Wurapati or Adap in
before, along with Khudd or Ghashti, sons of Sheekh Bok, Bokh
and shall meet them again in the Awar of the Daru-
country. Chapli stands for Chappar Khatri. Dari for Darsak
Pramanin, and Dari for Darsak Chokha. Galar for Dursak Khatri.
Guchar is the name of the main branch of the Kuchaw or
Kashmir stream of Turak, where it is joined by the Hangu stream, in
Mansali of Kohat. Janji stands for Jhangar Gajpar. Khad for
Khud, musalai tribe of India. Maghat for Maghra Ghalhri;
Mandli for Mandali Kuchawa; Samar for Sumu Praghara;
Sarwar for Saur, mercantile Rajput, or, with Shabbi, for
Sanoorgi and Shisap, Brahman tribes. Turai is also Brahman, and
Tarak may stand for Dirkhi, 'of or belonging to Turai.'

To the west of the Shikah, or Barchat, beyond the Tank,
Kohati, Drepuni, and Ghaudosian districts (British), is the
Shirani tribe, which occupies the country lying between the Zabari on
the south, and the Yarubi of the Chenal valley on the north,
and bounded on the west by the Kuchaw and Mandali of the Zhob
valley.

The Shirani (Jesia, mercantile Rajput) are a fine tall race of
hospitable mountaineers, mostly engaged in agriculture, and so dis-
tinguished by some peculiar customs. For instance, they marry
later than other Pathan tribes, and the father not only receives
nothing for his daughter but gives a dowry with her; they have
no dependents or slaves, but do all their own work and cultivation
themselves; they have a few householders and artisans, and
some shopkeepers (Hindus); their chief has the title of Naka,
"Grandfather" (perhaps Hindi muk, "Leader, chief, patron,"
etc.), and exercises considerable authority over the tribe, from
which he receives contributions of sheep, oxen, etc., by way of
recompense for his magisterial and priestly functions. Though
long ago converted to Islam, the Shirani, it is said, never kill beef;
but they eat the flesh of oxen that die naturally, first cutting
the throat in the orthodox fashion.

Formerly, the Shirani were a terror on this border, from their
predatory habits, but are now quiet and orderly for Pathans;
they are not counted Rajput nor Jat, but are called also Chaur, or
Chindar; after an early ancestor of that name. They date from a
very early period in this part of the Indus valley, and are supposed by Ten to be the Names of Surashtra.

The Shirihi are in three main divisions, namely, Wadani, Jhalwani, and Hariphunj.

Wadani sections are——

Rojir. Safar. Syhd. Umar. Yaish, etc.


Jhalwani sections are——

Tutki. Vaya. Ya'click. etc.

Of these names, Jhalwani stands for Joila, Mekwahama (mt. Jhalwam). They are seemingly the people after whom the Jhalwani province of Kailo Baluchistan is named. Aso is Uski, Khatri. Ayaz stands for Siri Mal, merzantile Rajput. Balochar for Gadi, Indian herdsman. Beza for Balhi, Saliik, and will appear again amongst the gilds of Khajistan. Bohlum for Kani (Kohar) Rajput. Bok for Kohor, or Kohar, or Khogor, Indian Gipsy tribe. Bok stands in a geographical point, as Kone for Kone, for the town of Kone.

Hariphunj sections are——

Turti. Vaya. Ya'click, etc.

Of these names, Hariphunj stands for Jehovah, Mekwahama (mt. Jehovah). They are seemingly the people after whom the Jehovah province of Kailo Baluchistan is named. Aso is Uski, Khatri. Ayaz stands for Siri Mal, merzantile Rajput. Balochar for Gadi, Indian herdsman. Beza for Balhi, Saliik, and will appear again amongst the gilds of Khajistan. Bohlum for Kani (Kohar) Rajput. Bok for Kohor, or Kohar, or Khogor, Indian Gipsy tribe. Bok stands in a geographical point, as Kone for Kone, for the town of Kone.

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Idris, Rilii, Yarino, Klialil, Niidid, Sado, Sbn, Shhii, Tori, Yasin, Yunuf, etc.

Of these names, Haripil is a branch of the Jareja Yklb. Are standing for Brahman, or Ifiq Chohii, or Ifiq Chohin, and Sado stands for Sadoch, or Sadoch, or Sado. Yasin may stand for Yasin in Gilgit country, to be noticed at a later stage of our inquiry. The name Shirihi—the over-name of the above three clans—is supposed to stand for Jilin Bajput, as stated above; but it may, perhaps more correctly, stand for the Indian Mysari of the great desert and Jealmir; thus Mysari in Pukhto becomes Mysari (pl. Mysari), or Zmiri (pl. Zmiri), which is the Persian Shtr, or Shtr (pl. Shtr or Shtrin), and means “tiger, lion,” and this may be the Musulman disguise of the Indian name on the conversion of the tribe to Islam.

Next to the Shiriini on the north is the great Vaziri tribe. They may derive from the ancient Jareja of Themiaryna on the Pontus, or Euxine Sea, mentioned by Paus; or they may be the Bhanir Khatr. The Vaziri are also called Shulemani, in common with the Ghilzis, as inhabiting the Solomon range. The Solomon range was probably so called by the Arab conquerors after the Solanki Bajput, whom they found in possession of the country at the period of their invasion. As the Ghilzis is the predominant tribe inhabiting the western slopes and spurs of the Solomon range in its northern part, the Vaziri is the predominant tribe inhabiting the eastern slopes and spurs of that range in its northern part. The Vaziri extend on this side the range from The Bulead on the Kunna, bordering Misalum, to the Jumna Pass, and their principal districts are Shulm (or Shulm), Shar, or Barma, Khyson, Marghast, Shum, etc. They are a very numerous, powerful, and predatory tribe, noted for roughness of manners and hardness of habit. They are in two great divisions—Khizari (Khizari Brahman) and Loli or Loli (Loli Brahman). The Loli Vaziri, reckoned at six thousand families, have for centuries been settled amongst the Khulgiani on the north slopes of Sufed Koh, as before described, and are now entirely distinct from the Vaziri proper. The Khizar Vaziri are in three divisions—Musa, Mahmad, and Gurban. Of these, Miia is in two divisions, Utnam and Ahmadi, together styled Dervesh. Of these, the Miia, reckoned at eighteen thousand families, is in three clans—Mahmad, Ibrahim, and Wali.
Mc17mi, or 11Yc~71mjt, sections are:


Of these names, many have appeared and been explained before.

ChAli~l; stands for C7ztrZid~ Solnnki; G.ogi for Goglidevn RlnhLor; DosAli for Dusow, mercantile Rajpht; Dnrcljni for Dinclorya; ditto. Irainya is perhaps for A~~ccnyn Rachwhha, which will appear again among tribes of Kafiristan. Khalap is the same as Chalapi or Chapli, of the Urashpi~n sections (p. 114). Lochi, or Lachi, is the name of a township in Bann district. Wizl and Boxi of above list are apparently the same.

Bokhana sections are:


Of these names, Bgln (or Shalch Badin) has appeared frequently before, and may stand for BocZcmo Rajpht, or for Bidn Brahman, or for Bidman Yth. Bajal or Shchal stands for Bucbal Rajpht; Inda for Ingah Paribih; Nimya for Nginhmar Rajpht; Indi for Inda Rajpht; Sogi for Sogaha Rajpht. Tolak is a township in Timana district of Ghori. Zarni is also a township of Ghori, capital of the chiefs of the Timana. Zakar stands for Jkkhan, Jat.

Weil sections are:

Of these names, Andi and Hind are used for Balochi Parabars; Bala is for Badini Yodh. Ruqna is Balukh Choohan. Bashaki stands for Balaq Rajaht. Baloch, or Kidal-loh, is a large and important section of the Vasiri, and with the Mireh represent the Kbal or Kingdom of Honorables (otherwise called Losanub), as mentioned in the second stratum. The Lasehi appear to have given their name to the Las province of Kidal-Balochistan. Besides the Kbal, Losanub, Honorables mention the Kabul, and then the Hygani as the second stratum. The Hygani we have recognized in the Khqsh or Khqshin on the north slopes of Bala Koh. The Kbal we may take as represented by the Kbal, now the Kbal-khel Vasiri. Megh, Malna, or Mina is a well-known aboriginal tribe of Mewar. Pal and Polya are the same. Pipali is Pipana Gahlot, and perhaps the same as the Pipal, or Popali, of the Durani. Shaker and Shalib are the same, and may stand for Shalbal Khater; and Shalib for the Surbes, mercantile Rajput. Shalbal and Shalib for Shalbal and Shalib Brahman. San, or Surn, for Surn, mercantile Rajput. Talibi may stand for Tula, Eswana, and Wroli for Baraski or Zarjaic, Rajput.

Khalq, the other division of Mian Darvesh, is reckoned at ten thousand families, and is in two divisions—Sen and Kuh.

Sen sections are:—

Bajur, Bajur, Bai, Bani, Bani, Brahm, Doh.
Gali, Gazab, Gana, Haid, Iqra.
Jangur, Jangur, Kaka, Kanda, Khand, Lahk.
Lalud, Mabak, Mas, Madi, Man, Merw.
Naw, Mya, Noz, Pahl, Pahal, Parba.
Pata, Perg, Saleh, Sanzub, Shalib, Shalib.
Shalib, Tads, Tana, Tala, Tark, Tor.
Ymar, Wafi, Wahl, Zinta, etc.

Shclnt or Sirat for Soda or Sorutyn, Prannra tribes. Salami for Sulmdl. Shbml for S7~irn Jareja. TJmar for Uwa, Prnma,ra.

AIili~ sections arc:-


Of these names, Khaib stands for Kalam Goaldot Rajgir. Andaki, Indaki, and Indas are all the same, and stand for Indikh Pardukh Rajgir. Balaeh will be noticed later on. Buni is Banderwan Brahman. Bspaj may stand for Papal Pardruk, or for Baga, to be noticed later on. Beun will appear again as Bikmikh Balaeh. Camar is the Musalman disguise of Chandra Prahman. Darba is Dharri, Biol or minstrel tribe. Darvema may stand for Dahrkema or Dhirkima Rajthor (whence the Teluk Musalman dynasty of Khorasan and Persia). Ghla for Ghulo Chobin. Gujot for Godhal or Gokolot Rajgir. Gider for Lomari Balaeh, to be noticed later on with tribes of Baluchistan. Khaib for Kirtha Rajthor. Karani is Karan Kayrath tribe of Rajgir. Nagara stands for Nogara, mercantile Rajgir. Nisri may stand for Nau Ngira. Jali. Nisri, or Nisari, for Nuwar, tribe of Povindlah caravan merchants. Poti is the name of a district in Afghanistan (Tennak valley), and of a district (Potela) in the north of Punjab, so called perhaps from a Jat tribe of that name. Sanjar may stand for Soda Pardruk. Sakhurya for Shukawar, mercantile Rajgir. Vilash for Bahaek (Rajor or Kashwah?) Tahhi for Tuga Brahman. Zakharya for Jukhary, Jatian tribe of the great desert. Zoli for Jela Rajgir (Kashwah or Pardruk?) Zana and Zal may stand for the Zali before described.

Marn, or Mas'ah, Vaxid, are in two divisions—Ali and Bahal.

AIi sections are:-

Shikah. Taraki. Tatari. Totya, etc.

Of these names, Asali stands for Ashhans Kayasth Rajpdt. 
Beri is a Khatri tribe. Ghalap is the same as Khudun in the 
Mahott Vaziri sections preceding. Kangar stands for Khosager 
aboriginal Indian tribe. Mangi is for Man-ki, "of Man." Sha-
labi, Shikani, and Tatari are names of Turk connection histori-
cally. Most of the other names have appeared and been noticed 
before.

Rahibd sections are—

Than. Tokin. Totya. Udi, etc.

Of these names, Rahibd may stand for Babi Punnara, or for 
Babdo Sokahki. Ashangi for Ashhans Hindu tribe of the great 
desert of Jaisalmer. Bururi for Bhatta Sokahki. Cakamat, or 
Kymat for Gudna, mercantile Rajpdt. Darman for Dhurways 
Gahlot. Giga for Gopnateya Rahor. Labi is mercantile Rajpdt. 
Langur stands for Langhe Chokh, or Sokani. Lela for Lela 
Brahman. Merka for Mowat (Mer) aboriginal Indian tribe 
Nukan for Nusaray Rajpdt, or Nan Nipuebat. Paaj for Parwans 
mercantile Rajpdt. Roni for Rangh Chohan. Salinsi for Sokahi 
Chokh Rajpdt. Sandar for Sandoes Rahor. Sarrat (has ap-
peared frequently before as Sarrat) for Sai Mat Rajpdt. Shingli 
for Singli Rajpdt. Totya for Tikta, mercantile Rajpdt. Udi is 
a well-known Rajpdt name (Udigir). Of the above sections, 
Labi and Batani together are denominated Nekman, perhaps a 
Musulman disguise for Nokham, or Nusaray Chohan. The 
Manit, Math, and Pipil Vaziri are collectively styled Sain Vaziri 
—"Great Vaziri"; they are also called Dacaghar—"Three 
hearths," or families. The jighar, or "council," of these three 
tribes is referred to as the final umpire in all disputes amongst 
the clansmen that cannot be settled by their own council; and 
the referees decide according to a particular code, called nusdi, 
an Indian word which means "tariff, fixed price," etc. The Star 
Vaziri are reckoned at twelve hundred families, all belonging to 
the Spin Gondhi, or "White faction."
GURHUZ VAZIRI are in two divisions—Nisiri and Khari. Their sections are:—

Begi, Bori, Borya, Gunda, Hosen, Kodi.
Landi, Mani, Pakha, Pir, Prat, Sargali.
Sher, Zileddin, etc.

Of these Khari may stand for Khatri. Bori may stand for Bori, mercantile Rajput. Ghanda is an Indian herdsman tribe. Prat stands for Prat Gahlot. The Gurhuz, although classed among the Vaziri, are said to be a distinct people. Formerly, it is said, they dwelt in the Shakhili valley and Babor mountain, but being driven thence by the Mahsud Vaziri they took refuge in the Gabar hills, whence again they were driven out by the previous occupants, the Khachas Rutani. The Gurhuz, now greatly reduced in strength, retired to the inaccessible hills on the north-west of the Vaziri country, and bordering on the Khodd and Daur districts.

To the south of the Vaziri is the great KAKAR tribe. They occupy a very extensive tract of mountains country, drained by the Zhab confluent of the Gomn1 river, and comprising some populous and fertile valleys; viz., those of Zhab, Bar, Kinalshghai, and the lesser valleys of Barsher, Hara, Jauwa, etc. The Kakan are supposed to be a branch of the Gabar, a great tribe in the Potwar country on the east bank of Indus adjoining Chach Nazara; but in native manuscripts the name is frequently written Kukka, Khyan, Kukan, Kakán, as well as Kakar, suggesting affinity with Kukkays of the Mahsudh, and the Khyan of Sultan. They are also said to be of the same descent as the Tamni (ancient Theenas of Herodotus) inhabiting the Ghur country, and they certainly are a good deal mixed up with the Tamni, who look on the Kakan as elder brethren and protectors. Kakar may stand for Khyan Rahtor, and the connection of the tribe with the Tamni may date from an early period, when possibly the Kakar occupied the Ghur hills as the dominant people. In the Afghan genealogies the Kakar are classed in the Ghurghushti division of the nation, which comprises the Dari, Babi, and Mande. Of these, Dari, in four divisions,—Kukar, Nighar, Parni, and Dari,—represent the Darmuse of the Mahsudh and Sanskrit writers.

KAR sections are:—

Khutan, Muktur, Mafi, Mamo, Maza. Mastak.
IChsh.

Sh<il.hn Ttxbrli. Thhir. 't';lraligllhri. Thrall. Tor.
Ucl. Utnhn. Pin~us. Yi~suf. Zan Ghori, etc.

Of thcse names, we have met and noticed several before. Ango
stands for A~~a~ign Rnjpi~t. Apnlrh for ApaAn)yn, herclsmnn tribo
(Indian). Arabi for the Idinn tribe anciently seated 011 the
ilmbius
river (modem Hab), on tho Sincl border ncljoiling LM
province of Bdochistan, the AT~I~PS tribe of STRARO

ruins of an ancient town on the Kabul river near Peshnawr,
called Arnahi (the Ordoe of AZEKM), as before related; this
may formerly have been a city of the Arbal, ancestors of those
whose name we have here. Chie may stand for Chahah Raiput,
or for Ghahra Raktor. Dunhar for Donwara, a tribe formerly
very numerous, and figuring prominently in the history of
Kasimir (Registherology), as a powerful and turbulent people in
the country about Lahore. The Dunhar, Donwar, or Damar
inhabit the Tebdsh mountain overlooking Shal (Quetta) valley
in Khnd Balochistan. Hakhom stands for Hkalldn, or people of
the village in Peshin valley of Khnd Balochistan, now called
Hkalldn, and they probably represent the Alphal of Himoconcous
(twelfth satrapy). Makran is the name of a considerable pro-
vince of modern Balochistan, which we shall notice later on.
Mando is a Khondchini tribe. Mardi stands for Indian My constituency of the Jastmlne desert, and has been before noticed in describing the Shiani. Panni is Pannhe Raiput. Rami may stand for Rina-lea Raktor. Sabik is the name for an ancient Indian tribe (perhaps a Khondchini clan); there is a village on the
Kabul river, near Nowisheen cantonment, called Per Sabik; it
may mark a former seat of the Khul tribe, to which perhaps
belonged the celebrated Sabik-bég of Ghzni. The latter part of the name, begi, or dahin (dahia, "to call") is a Turk word
meaning "called," and was applied by Turk sovereigns to their
slaves; Sabik-béghe equals "Yelest Schib." Sanaita stands for
Somanhla Schimani. Sattag is the old name whence the Sattagbard of Himoconcous, and the modern Khondal and Khond already de-
scribed. Tahir is the Musalmann form of the Domuina, or Domuina Raktor.

KHANZAI sections are :-

Yunas, etc.

Of these names, we have met and noticed several before. Ango
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(twelfth satrapy). Makran is the name of a considerable pro-
vince of modern Balochistan, which we shall notice later on.
Mando is a Khondchini tribe. Mardi stands for Indian My constituency of the Jastmlne desert, and has been before noticed in describing the Shiani. Panni is Pannhe Raiput. Rami may stand for Rina-lea Raktor. Sabik is the name for an ancient Indian tribe (perhaps a Khondchini clan); there is a village on the
Kabul river, near Nowisheen cantonment, called Per Sabik; it
may mark a former seat of the Khul tribe, to which perhaps
belonged the celebrated Sabik-bég of Ghzni. The latter part of the name, begi, or dahin (dahia, "to call") is a Turk word
meaning "called," and was applied by Turk sovereigns to their
slaves; Sabik-béghe equals "Yelest Schib." Sanaita stands for
Somanhla Schimani. Sattag is the old name whence the Sattagbard of Himoconcous, and the modern Khondal and Khond already de-
scribed. Tahir is the Musalmann form of the Domuina, or Domuina Raktor.

KHANZAI sections are :-

Yunas, etc.
Of these, Nighar is the name of a mercantile Rajput tribe. They do not now exist in Afghanistan as a distinct territorial tribe, having for the most part emigrated to Hindustan along with the Loh and others. In India they are principally settled in Kascoli, Sindh-i-wasti, and other States of Rajputana, in Bahr and other parts of the Central Provinces, and in Hyderabad of the Deccan. Chandoli stands for Chandoli Ghar. Chand for Chandar Brahman. Rokh for Rori Pathans.

Panni sections are—


Of the above names, Panni is a Pramara tribe; there are now comparatively few of the Panni left in Afghanistan, most of that name having emigrated to India along with the Nighar before mentioned, and settled in much the same localities, but most numerously in the Bahr districts and Deccan, especially Hyderabad. Isot, or Sit, is a Bahr clan. Lahar may stand for Lahiri Brahman. Many of the others we have met before, and some are new names not well known or recognised. Wadir may be the same as Wadin of Kafiristan, to be noticed later on.

Dawi, Dabi, or Dabi sections are—

Sikandar, and others with modern Musalmam names.

Of these, Davi, or Dabi, is a Rajput tribe (Parnara), and is not now of any note in Afghanistan, or even among the Kalar. The Kikar is a very numerous and important Pathan tribe; its numbers are reckoned at twenty thousand families in the Sudan range. The Kikar have settlements also in various parts of Hindustan, especially in the Bahr and Rohil districts; last, like other Pathan colonists in Hindustan, are quite Indians in language and manners, and in appearance also. There is a colony of Kikar at Kandahar also, and large numbers of the tribe are in the Ghur country along with the Tymani, with whom they claim kinship. The Panshari of this country, and the Kiyani of Sistan, together with the Uman-khel of Peshawar, also claim common descent with the Kikar.

The Bait division of Ghurghushki Afghan is not found within
AN INQUIRY INTO THE

the area before assigned to the Satagydai of Hamnores, except in small and scattered communities. The greater part of the tribe, which is principally engaged in mercantile pursuits, is settled in and about the city of Kandahar, and also at Kila, the capital of Balochistan. The Bibi probably represent the Bibi Framas.

Babi sections are :-

Anroll, Babhi, Idris, Janlar, Kato, Mir, Sheb, Sato, Sheobi, etc.

The Bibi, it is said, were formerly composed of four clans, called respectively Jabril (Gabriel), Mikhiil (Michael), Asrefil (Asrafel), and Anroll (Anrel), named after the cherubim; but the Afghans, on conversion to Islam, disapproving this nomenclature, the names were changed. The story seems to indicate some connection with Jewish or Israelitish families at some former period. There is a large and important tribe in Persia called Babi, which may be related to the Afghan Bibi.

The Mandari branch of the Osanghusti is settled in the Zhob valley along the course of the river, together with the Kikar. The Mandi sections are :-

Aymal, Babalur, Bang, Barak, Barham, Chir, Hamz, Hyak, Imsai, Kamar, Lali, Malwa, Modelati, Mram, Nani, Neeli, Noak, Selam, Shorema, Shum, Sirk, Tauli, etc.

Mando is a great Kuchthana clan, and widely distributed among the Pathan tribes on the Indus border. It will appear again in Balochistan. The others have frequently met before.

Beyond the Kikar to the north-east, is the Khairoti tribe, one of the principal clans composing the Povindish association of caravans merchants. The Khairoti represent the Khraraita mercantile Rajput; they are reckoned at six thousand families, and inhabit Patts and Dwa Gomal districts on the east slopes of the Suleman range, and are almost entirely nomadic or pastoral. The chief township in their country is called Urghan, or Warghiln, which is inhabited by the Puriani tribe. The Khariot also inhabit the western slopes of the Suleman range from Patts Pass to Katwak district. The Khraroti who are not enrolled amongst the Povindish are mostly engaged in agriculture and grazing; they own large herds of camels and immense numbers of goats and sheep. The agricultural and pastoral Khairoti differ very remarkably in appearance and manners, and even in language, from the mercantile Khairoti, being more rough in their ways and unkempt in
their persons; but they are all a very fine and manly people, with light complexions compared with Indians.

Kharioti sections are:—

Zāko. Zādū. Zāhīn, etc.

Of these names, Amghar may stand for Ḳaṭṣūr, Parchār Bahārī; Bānūs for Jānūs Wajīpūtī; Isbūt is a Wajīpur clan, and has appeared frequently in the preceding pages. Kākāl stands for Kākālī, mercantile Wajīpurī; Khādir for Ḳādir, mercantile Wajīpurī; Ḳurāīn, perhaps for people of Ḳhūrū in Baluchistan; Khādir for Ḳhūrū, mercantile Wajīpurī; Kānū for Ḳānū, mercantile Wajīpurī; Panjū for Pānūkūr, mercantile Wajīpurī; Pāhrū for Pāhrū, mercantile Wajīpurī; Ḳarībā for Ḳarībā, mercantile Wajīpurī; Yāghy for Yāghy Parchārī. Many of the others have been previously noticed. The Kharioti claim affinity with the Ḳūrū, and pretend to have been a branch of the Ṭokī, from which they have long been separated. The Ṭokī, it is said, claim the Ḳharōeti as their dependents or ṭabaqī, that is, as their vassals.

Another tribe similar to the Kharioti is the Nasār, one of the Povindākh clans of caravan merchants. They pretend to be a branch of the Ḳotākī Ghilei; but these last claim the Nasār as their Ḳhānaq, or vassals. The connection is merely that of landlord and tenant; both the Kharioti and Nasār squatter to pasture in the territories occupied by the Ḳotākī and Ḳotākī respectively, and wintering in the Dīman of the Ḳahārī. Some of the Nasār claim descent from Ṭabāh Ḳhūsūn Ḳotākī, and others claim to be Baloch in descent, The Nasār, although assimilating to the Pathūr in language and customs, are a different people in complexions and features, and show undoubted marks of Indian origin. They are reckoned at thirteen thousand families. There is a small Nasār settlement in the Koh Dīman of Kabul; but most of the tribe is without land in Afghanistan, and is chiefly engaged in the carrying trade between India and the countries of Central Asia.
The ancient names are—


Of these, Bhar is the name of an aboriginal Indian tribe, now represented in this region by the Brokahi of Kalat, Baluchistan. Chakh is for Chulah; or Solanki, Rajpoot. Dih is for Dihak, to be noticed presently. Dowsh stands for Mostumak, before described. Manak stands for Minat, merricirthie Rajpoot. Shi is the name as Khali and Khod, frequently met before; stands for Shiuli (the behinds) of the Russians, and modern Ezhstamans, or for Chota Bhalua. Spitik, Status, and Tarshiki, mean Nisaar of the White, Red, and Black classes respectively. Most of the other names have been previously noticed.

The Purumli, or Purumli (PuspanDATES of Herodoteus), are said to number six thousand families in Afghanistan, and to inhabit the eastern slopes of Suleman range bordering upon the Pathi pass. The district they occupy is named after them Purumli, and its chief town is called Weighan, or Urghun, which has been before noticed. The Purumli are a very little known out of Afghanistan; in their isolated position they are said to mix little with their neighbours; they are a quiet and industrious people, engaged in agriculture, and trade in iron; they are largely employed in Purumli (Bhaksh in the melting of iron ore; they work up the metal for sale in Western Afghanistan through the agency of the Khorati. The Purumli district (Barmbl of the Vaziri before mentioned) is described as a valley draining to the Kuran river; its sides thinly covered with pines and other forest trees, and its central part well cultivated and covered with gardens and orchards, producing all the ordinary fruits of the country in abundance, the apples being of excellent quality. The Purumli are situated between the Vaziri and the Kusoti, and are reckoned as Tajik; their language is the old Persian of the Shah Nama; they are quite distinct from both the Afghan and Persian, but claim to be of common descent with the Khi, whose capital, they say, was the city of Khi, to the westward of the Holmanai and Kala Boz. Perhaps there is here some hasty reference to the ancient Khuras in Asia Minor. There are, it is said some Purumli at Khar and in the districts to its west, chiefly engaged in trade. There is a village called Purumli, or Purumli, in the Vaziri country, at the south entrance to the Sorkhwa pass into Bokhār.
The Ushturykhi, Ushturyzhi, Ushturyi, Ushturyi, or Ushturs, are the modern representatives of the ancient Ushturs, mentioned by Pzaev (Hist. Nat. vi. 18) along with the Tuyrty, the Amazos, and the Hyrilians as occupying the country between the Apavorite (Alcirean) region and the district of Margiana (Maragah). According to the Afghan accounts, the Ushturyansk formerly occupied the Sturyzhi chah and Tarami or Turi districts to the north-east of Kandahar; districts freely watered by Kizir streams, and celebrated for their fertility, and from which they were expelled by the Lurwai clan of the Sisakar.

The Ushturyansk are not allowed to be of Afghan or Pathan descent, though they are included among the Pathan tribes from having adopted their language and nationality; they are now partly an agricultural and partly a nomadic people; those of the former class inhabit the hills to the west of Kolachi in the Dera Ismail district, whilst the other join the Povindah Caravan traders, and move backwards and forwards between the Derajat Daman on the Indus, and Kandahar plain on the Helmand, according to the seasons, spending winter in India, and summer in Khorasan. The nomadic Ushturyansk live entirely in the black-hair tents called kizird, which they pitch in small clusters—from two or three to a score or more—in the form of a camp, called kher (towards Eastern Turkestan); and kher indifferently, both being terms of Indian origin, signifying "circle," or "cluster." The Ushturyansk are reckoned at five thousand families, and about half the number is settled as agriculturists and cattle dealers; they are a free, brave, and many people, rough in manners, and of predatory inclinations. The Gandahpur section of the Ushturyansk is chiefly settled in British territory along the Derajat Daman from Tunk to Drabhaz, and have become a quiet, orderly, and industrious people, and now number amongst them some enterprising and wealthy (for these people) merchants. The Gandahpur most likely represent the ancient Gandahphores dynasty, which ruled over the Sistan and Kandahar country about the commencement of the Christian era.

The Ushturynsk are in two great divisions, Gandahphur and Larur. 

GANDHUR Sections are:—

Of these names, Akhta is that of an ancient tribe of Ghor, still known among the Tymanis as Akhtan. Amar and Amrim are apparently the same, and stand for Utnm Paranavis; whence perhaps the Kojaq Adrae of mountains. Raba is a Gjag clan. Bia is a Behman clan. Bojar may stand for Bijaq, Brahman, or for Bhjgara, Rajpit. Gudak and Gudka may stand for Gaddi and Gaddad, Indian herdsman tribes. Jamak for Jahaka, mercantile Rajpit. Khyri for Khyr, Paranavis. Sikandar stands for Alexander, and may indicate descendants of Alexander the Great and his followers. Paubali, for Pujar, Cichak. Pari is the same as Pari, frequently met before, and stands for Pehlthor, Rajpit of royal race. Ya'cub stands for Allah, a clan of Sikal (Silkia) Turk. Zalsti and Zarni are names of tribes so called from inhabiting Zawal and Zarni districts of Ghazni and Ghor respectively. Zokht is the same as Zok and Sik, and stands for the ancient inhabitants of Shiran and Makran, Assyrian subjects of Nimrod, king of Babylon.

Hamran Sections are:

Sahar. Shah. Shau. Zaran. Tish, etc.

Of these, Hamar is the name of a Rajpit tribe of the Sind desert. Bagar may stand for Bagara, Indian desert tribe (aboriginal). Gagal for Kohiga, mercantile Rajpit; or for Gopdaja Rahutor. Jari for Jari, Rahutor. Makar, Motlik, Masa, and Mita, frequently appearing in the sections already reviewed, seem to be the same, and to stand for the Rajpit Sei Miti. Tish for Timsa, Cihan. Panya for Pani, Paranavis. The Hamar clans differ a good deal from the Gandjari proper in appearance and customs; some of them wear the hair in long ringlets like the Baloch, the Amian especially.

This completes our review of the tribes inhabiting the country assigned in a previous passage to the ancient Satlagydai. We have next to notice those found in the country of the Dadiks of Herodotus, the Hindi Dadi, or "Dadi tribes," the existing Dadiks. The Dadiks are not now found in Afghanistan as a separate territorial tribe by that name; but Dadik sections are found in
many of the Pathan tribes along the Indus frontier, and on the
other side of that river, beyond the area of our inquiry, the
Dihalkpata of Badakshan represent the ancient Dihalk in a
Masulman disguise. The ancient Dihalk country, of which the
capital is now probably represented by the town of Dihak, near
the entrance to the Bolan Pass from the side of India, may be
defined as bounded on the north by the Rhaek Avarin and the
Vihora ranges; on the south by the Malak Pass to Khuzil; on
the east by the Indus; on the west by the Khairan country,
including Nushki and Shorwak. In the area thus marked off is
included the district of Sibi, the ancient Siwastan. Ancient
Khurans (Dihalks of Siwastan, previously mentioned), seems to have
included the whole of the modern Kohk province of Bahubalistan,
with its Sarawan and Jalawan, or Jhalawan, divisions, north and
south respectively; which, it seems, derive their names from the
Sarwan and Jalawni tribes of Afghan, who were, it is said, planted
as military colonists in this part of his frontier towards Malad
by Sultan Marwan of Ghazni; whose son and successor, Ghering
the attacks against Makran, confirmed and enlarged these
colonies, during the first half of the eleventh century. The
Sarwani is a branch of the Rana, and the Jalawal of the Shirani
previously described. The principal of the Jalawan sections are
Korangoi, Mayur, Murwud, Nokhi, Nokar, and Sipand.
The Sarwani Sections are:—

|-------|--------|--------|------|-----|------|

Of these names, Sarwani is a Rajput tribe (Paribhara). Arbo
is an Indian tribe before mentioned, and to appear again at the
Achakh Dansai. Aghok may stand for Aghok, Indian religious
tribe. Karber for Kohk Khatri. Karber for Kohk Khatri, mercantile
Rajput. Malana for Mahbub Chakhan, Malata for Mohamet
Rahor. Mahalya for Maluk, Indian horsemen tribe, and Jana
Khobor joined together. Mihono for Mihoj Brahman. Nabar for
Nabar, mercantile Rajput. Pahi is a Pahari tribe, so also is
Soda. Most of the others we have met and noticed before.
The plain country between the Indus river and the hills pro-
jecting from the Sulman range forms the British district of
Dun Ghazi, in which the population is very mixed, comprising
various tribes of Masulman, such as Sayad, Afghan, Pathan,
Baloch, with their numerous subdivisions; and miscellaneous castes of Hindus, such as Brahman, Khatri, Avos, Lahana, Sri, Bhatiya, and others. The Baloch comprise Lakhair, Bandari, Munir, Lodi, Karrani, Dehshah, Koch, and many other clans, of very mixed descent, who are said to have come into these parts towards the middle of the sixteenth century, when Humayun advanced, with the aid of Persia, through Khurasan, to recover his throne of Delhi, at the head of a numerous army very largely composed of the Baloch and other tribes of the Kandahar country. The Baloch is now a very large and mixed tribe; and, in fact, forms a distinct nationality, entirely separate from the Afghan, and not included at all in their genealogical tables. Nor indeed do the Baloch come under the appellations of Afghan or Pathan, for by political relationship, rather than by blood descent, they are Persian more than Indian; though by race, language, manners, and features they are decidedly Indian and not Persian. The Baloch were originally the Rajput Bahrechis, and occupied the Khurran country adjoining their fellow tribesmen; the Rajput Bahrechis (now represented in Afghanistan by the Bahrechi of Shorkwal), both being clans of the Great Chaliuman, or Chobhan, Agwakusa. The latter have established some important and extensive colonies in India, and have given their name to a district (Bahrechis in Umb; the Nawabship of Bhajpur (Delhi district) was another colony of this tribe, the late chief of which, a Bahrechi Pathan, was executed for his treachery in the Indian Mutiny of 1857. We shall speak of the Baloch later on, but must here notice such of their nationality as are now found within the area above assigned to the Dakhni. First, however, it will be convenient to dispose of the Bahrechi in Shorkwal of Afghanistan.

The Bahrechis, or Bahrechis, are reckoned at three thousand families, and comprise the sections:-


Their country is a poor plain of hard clay, traversed by the Lorn river, and surrounded by wastes of sand. The Bahrechi live in huts of wicker and matting, called Inil (Persian = "house"), and keep large numbers of camels. Abh may represent the ancient Abi, a Scythian tribe mentioned by Homer, I believe, or else the district in Rajwhra (Mount Abi), whence they originally came. The others we have met before.

In the plain country between the Indus and the Kalle Ruh range of hills to the west, are found the Baloch tribes above mentioned, and they may be here disposed of. Instead of the -hel and -sat of the Pathan and Afghan, the Baloch add to the names of their clans and sections the Persian possessive plural termination -i, which means "those of" or "belonging to"; thus—

Ali, as those of the Ali clan, or family; Sanjarhi, as those of the Sanjar family, or stock; and corresponding to the Alli and Ali of the Pathan and Afghans, etc.

The Langhari Baloch comprise the Ali, Hadi, Bagh, and Hybat clans, and inhabit the panjshir, or hard clay tract along the hill skirt.

**Ali sections are:**

**Bagh sections are:**
- Loh. Samaha. Shobo. Zangoli, etc.

**Hybat sections are:**

**Habtani, or Habtani, sections are:**

Most of the above names are easily recognised. Bazdar for *Bazdel, Persian for "goat-herd," and perhaps the Munzaman substitute for the Hindi Bhngal. Chaji for Chajiva, Kaler; Chandl for Chandla, Cheham; Chango for Chohran; Gabol for Kopl, mercantile Rajput. Jogil is an Indian religious tribe. Kivali may stand for Kiblde, Pramara, and for Kibbe, Khatri. Lajjo for Lajjo, Solkhi; Mehro for Mehro, Khatri. Mita perhaps for Misreht, Brahman. Mind for Mindhi, Kakhwa.

Hadi, stands for Hadi, Har; Basham for Bisoo; Bijar for Bijpar, Rajput (Parhkar?); Debi for Debi, Pramara; Hijj for Hijj, Kibbe, Khatri. Lajjo for Lajjo, Solka; Mehro for Mehro, Khatri. Mita perhaps for Misreht, Brahman. Mind for Mindhi, Kakhwa.

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passes, and have the Luni Pathan on their west border. Their sections are:


The Deraizmi inhabit a tract of about fifty miles by thirty, forming the extreme south of Dera Ghazi district, and comprise the sections:

Takar. Zat.

Of these names, Masati stands for Myso?, Hindu tribe of the Indian desert; Balich is for Baloch, and stands for Balde5n Chohoa; Bangi is a Jar tribe; Bhdil is for Bhdil Rajput; Bhdilat for Bhiln Dablot; Chioghi and Chisangal appear to be the same, and may stand for Chisandna Pramara; Dawa for Dawa Pramara; Dhoro for Dhera Rajput; Haro for Haro Rajput; Mor for Mor, mercantile Rajput, and tribe of great Indian desert; Mwd is the Afzal, frequently appearing in the sections of most Puthan and Afghan tribes, hence altered for the suffix -nd, as Misrdi instead of Mridi-lui; Panoli for Paholi Brahman; Polat is the name as the Paholi above mentioned; Polat, or Pahol, stands for Paholi Soltani; Takar for Thauk, mercantile Rajput; Sarga for Sarga Pramara.

The Liknw are in two divisions, Sorl and Titi. Their sections are:


Of the above names, Lomd is that of a tribe from the banks of the Luni river in Makwar; their divisions of Sorl and Titi are named after the districts they occupy. Chito is a Brahman tribe. Gorat is the Kerush Rajput, here commonly called Thakul; the name has appeared before, and we shall meet it again later on; Jasor for Jaso, mercantile Rajput; Rind is an Indian tribe of the Ria or Rau of Kach, the great salt marsh into which the river Luni disembogues; Mes, native of Molat, aboriginal Indian tribe; Path a Hindu tribe on east bank of Indus, in Jhelan district. The Kasam sits the country at the junction of the Dera
Ismail and Dera Ghazi districts, and the adjoining hills in the west, and comprise the sections:

- Adam
- Atn
- Bntlo
- Banj
- Bhade
- Bhati
- Bowa
- Broh
- Chdgari
- Chhora
- Chhrn
- Dnna
- Gnrji
- Haml
- I-Iamal
- I-hlnt
- Jand
- Jarwar
- Josa
- Iij Jkglxi
- Lango
- Lashgar
- Nam
- lklando
- Nir
- Pehhr
- Ranj
- Soba
- Wash

Of these names, Kasar, or Kasehni, may stand for Kooch Gahlot. Banda and Bhati are for Badda and Bhatti Jadum or Yaddi tribes. Bowa may be the tribe whence sprang the Bosii, or Dilami dynasty of Persia. Jarwar stands for Jerracrya barduma tribe. Lashiti is the same as Laghiti, which has the plural possessive termination $hi$ before described and will be noticed again amongst the Baloch. Lango stands for Langhsa Solanki.

- Dkbal
- Chbt
- Jsm.
- Lblu
- Mandar
- Mco.
- Masb.
- Mtrk
- Sanjar
- Tnco.

Of these names, Nutak may stand for Not, or Neth, an aboriginal Indian tribe of nomadic habits, and largely engaged as jugglers, rope-dancers, athletes, etc. Chbt may stand for Chett Brahman. The others have been before noticed. Most of these sections of the Baloch tribes above described contain very few families, varying from fifteen or twenty in the smaller to only a hundred or so at the largest. All the Baloch above described are British subjects.

The Gonchani derive their descent from an ancestor called Goyi or Goyii, which name has given rise to the notion of their affinity to the Kureish Arab. The Goorich are really Indian and the same people as the Kowsh Rajpith, a Kishchiiha or a Paichha clan probably. The Gorkish, or Kerich, or Gourish, or Kurseh, as the name is pronounced in different parts, is a widely extended tribe on the Indus border. The name Kureish or Kurseh is said to be the national designation of the Kafir tribes north of Lughman; and it is not impossible it may have been the family name of the Cyrus king of Persia, who was born in the Cabul country. Kureish is the name of a Rajpith tribe, or clan, which may have been adopted into the Rajpith nation, though of different race and descent.

Gorcedure sections are:

- Akbh
- Ayrl
- Bkhl
- Bbbl
- Badb
- Bakar
- Bangal
- Pdragir
- Braham
- Chng
- Chetk
- Dakh
Of the above names, we have met and explained many before.

Rib01 stands for Gujar. Bad01 for l37tadnil Rahbr. Ban-gal for Budcat ChohAn. Dulil is n Jab tribe. Dodk is a tribeless Rnjpht clan. GBt for Gdtzocwa Jat. Helo and Hoti are for 1-1ilh ancl 1-locli. Jat. Jaro is fbr Jo~d Banhtor. Gishkori is Kori, a Jat tribe of Gidi; Korpat for Ko, herdsman tribe. Lasb, or Lasb, may mean Lasi, or people of Las. Soh0 is for Sobre, mercantile Rajpilt.

The DRESITAI~ Baloch, a very ancient tribe in these parts, inhabit Rajnnpur division of Dera Ghazi, and comprise sections:

|-------|-------|--------|---------|--------|--------|---------|-------|-------|--------|-------|-------|-----------|-------|-------|-------|---------|-------|-------|-------|-------|------|------|------|------|-------|------|------|------|-------|-----|-----|-----|-----|------|-----|-----|-----|-----|

Of these, Arab has been before explained. Arhho may stand for the A7uhyic Galllot. Qhnlidi is for Gitndkd, and Gimh for Gimoha Rajpilt. Gondfaz and Qopnng are herdsman tribes (Indian). Another tribe commonly reckoned amongst the Baloch is the Khatran, though they themselves prefer to be considered as Pathan.

The Khatran inhabit the hills, west of Durs Ghazi, between the Luni Pathan on the north, and the Mari Baloch on the south, and bounded on the west by the Jadir range of hills, beyond which are the Turk AfghAn. They speak a peculiar dialect called Khatrinski, which is quite distinct from the Pakhto, and differs notably from the Balochi, containing a large proportion of Pashto and Sindhi words. The Khatran wear their hair long like the Baloch, whom they resemble also in features, but are of lighter complexion; they are an independent people, and reckoned at five thousand families; their chief town is Niar Kot, or Laghri Barkhan.

KIRATAN sections are:

|-------|-------|--------|---------|--------|--------|---------|-------|-------|--------|-------|-------|-----------|-------|-------|-------|---------|-------|-------|-------|-------|------|------|------|------|-------|------|------|------|-------|-----|-----|-----|-----|------|-----|-----|-----|-----|
Of Lheso, Baliarhai is for Bahioha, and inerci~Lilo Rnpis~L; Balai is for Bn7~1ilit~, JnL. DI~hima is Illdinii herdsmnn tribe, and a Brahman tribe also. Galljiu.;~ is said to bo Lhe n:mo of the common ancestor of the Khatkhn tribe, who belonged originally to the Turk tribe. Chaih is said to be a branch of the Dacca Baloch. Hot may stand for Oncri, mercurial Balaji. Ishblala is a compound of Jess and Latj joined together. Mat is for Siri Mad Brahman. Nihak, in the time of the Moghul emperors, furnished the chieftains of the Khatu, his residence being at Nihur Kot. Bakhari is for Baloch. Tash is for Tyka Pushtana. Vagadon for Vagadoni Rahbar. Most of the others have been before explained.

To the north of the Khatkhn is the Mbs; or Miss-ksh, Pathan tribe. Beyond them again to the north are the Shirkat, previously described, and to the west are the Chkhn. The Miss-ksh is reckoned at six thousand families, and by some considered a branch of the Chkhn, though the latter do not acknowledge them as of their kindred. The Miss-ksh speak Pashto, and are all Sunni Musalmans, but they resemble the Baloch in the form of their feudal government rather than the democratic Pathun.

Miss-ksh sections are:-
Bakir, Bahl, Bakal, Hamam, Hassan, Khan.
Lazar, Mezbahudd, Salim, Shahd, Shamar, etc.

Adjoining the Miss-ksh to the north is another Pathan tribe—laky, or Bor, a Baloch clan. They number only about three hundred families, and are simply nomads, ranging the spurs of Kala Roh, west of Dera Ghazi, and living in caves during winter. They are allied with the Jafar Pathan (Tyka Paman) by marriage, and some of them are engaged as carriers and lamasulmen. Laky sections are:-
Afo, Chand, Khul, Khehar, Keth, Mulla.
Nih, Pakhda, Saloo, Salim, etc.

To the south of the Jafar is the tribe of Jafar Pathan, above mentioned. They number about five hundred families; their chief town is Drug.
Jafar sections are:-
Hid, Jatol, Jirra, Khatcher, Mohra, Pata.
Rajpl, Ramild, Rawand, Umar, Sadi, Sillh, etc.
Bibi, Baig, Druh, Kat, Ladd. Madi.


The Tar tribe occupies the Sibi and Peshin districts, and is one of the five tribes composing the Shirkhan division of the Sarabi Afghan; the others being the Shirani, Myins, B5roch, and Aormur. Of these the Shirani tribe has been described; the others we will notice presently. The Tarin are partly agricultural and partly pastoral, and are in three divisions—Spin, Tor, and Abdal. The Abdal comprises the Dmuni tribe, and will be described further on.

The Spin Tarin, "White Tarin," inhabit the Zharmar, or Bulora, of Tal Chotiali, and are largely employed in the carrying trade. They are reckoned at six thousand families, and their sections are:


Shids. Bulemshagh. Wadar. Yahye, etc.

The Tor Tarin, "Black Tarin," inhabit the Peshin valley, having the Ashkari to their north, the Buroch to their west, and the district of Shal (Quetta) to their south, whilst on the east they are separated from their Spin Tarin tribesmen by a strip of Kohar territory. They are reckoned at ten thousand families, and comprise the sections:


Spin Tarin means the "White or Superior Tarin," and Tor Tarin the "Black or Inferior Tarin"; and it may be that the
epitheta Spin and The refer to the political factions thus named, which we have previously noticed. The name Tarin itself seems to be the same as the Tari Brahman. Ahbabar, frequently met before, together with Ahb and Ahh, may stand for the ancient Abis or Syrak, a Scythian tribe. Hykal may represent the ancient Aiglai before mentioned.

The Barechi, or Borokan, are the Bhorochi Bohin Akghin Rajcols, and inhabit the Borozawak district between Peshin and the Sistan desert. They are reckoned at four thousand families, and have small settlements at Kala-Bost, at Raukar and Pulak, and some other places west of the Holman. They are mostly nomadic, but many live in huts of matting and tamarisk wicker plastered over with mud, and called Aulad. These are mostly along the course of the river Lora, which flows through their country on its way to join the Tirak.

Barechi sections are:—

|------|-----|------|--------|------|

Basch and Basch are the same, and stand for the Bas Indian surf tribe before noticed. Chopan is derived from the Bakhrah clan of that name. Mahali may stand for Mahalleh herdsman tribe.

To the south of the Barechi are the Balochi of Nushki.

The Balochi recognise as the Bohinchi Bohin. They will appear again when we treat of the inhabitants of the modern Balochistan.

The Miyani, or Miyana, tribe is not now found in Afghanistan as a distinct territorial people, but are distributed over most of the eastern border of the country amongst the sections of the larger Pathan tribes, such as Shirani, Bangash, etc., and amongst the Povindal traders. The Shirmi Miyani are settled in the Gojal valley; their sections are:—

|--------|--------|---------|-----------|-------|

The other Miyani sections are:—

|-------|------------|----------|--------|-----|------|

Of these names, Miyani may represent the ancient Meleono, afterwards called Lydia, and mentioned by Xenocrus among the subjects of Caneus, king of Lydia, conquered by Dareus. Lath or Lath.
The Ormur or Ausum tribe (Ausus Pramara), so named from the sect of Chisagh-Buddhists to which it belonged, does not now exist as a distinct tribe in Afghanistan. The head-quarters of these heretics were at Kanigoram in the Vaziri country, where, it is said, some Ormur families are still found; of the sections—

Kabul, Khwansh, Malakhan, Bhal, Jishal.

About four hundred families altogether. The rest of the Ormur scattered about this border of Afghanistan and in the adjoining districts of Hindustan, some being found amongst the Baraki in Logar, and others in Peshawar, where they have a village called after them Ormur. They are a quiet and industrious people, chiefly engaged in agriculture and trade. 

Ozar sections are:

Balk, Dabhir, Dalcha, Deva, Harin, Jakylan, Kanigoram, Khushi, Khian, Malini, Masti, Makhon, Manchi, Ranq, Seyedai, Sangai, Sali, Shikali, Zik, etc.

Many of these seem to be names of places; as those ending in "tol," which is a Pukhto noun meaning "rivulet," Kanigoram, etc. Besides the foregoing tribes found in the ancient Dakhon country, there are the Mahr and the Bugti, Baloch. The Mahr is a widely-spread tribe in this quarter, and musters strongly also in Lower Sind about Salar and Khaypur. The portion of the tribe we are concerned with inhabit the hills bounding Kachi on the east and north, alongside of the Khutran, the Luni, and the Tadjir, and having the Bugti to the south. Their chief place is Kahan, around which they extend into Sibi and the Sham and Phelawar plains. They are a nomadic and predatory people, have no villages, and but little agriculture, and have some small forts. Their sections are:

Ah, Bhawal, Bijdr, Calandar, Chalgar, Bashani, Gusa, Iku, Jangi, Kandar, Khogari, Kivil, Lenji, Lohar, Masher, Mohand, Pashadi, Salar, Sarwar, Shahrja, Sher, Soma, etc.

Of these names, Ah may stand for a Nangi tribe? Bhawal for Hhdvur Chobhan, Bijdr for Bihraya Rajput, Gusa for Gana, mercantile Rajput, Khogari for Khangar, aboriginal Indian tribes. Pashadi for Pashauri, etc.

Of these tribes, Ah may stand for the Lahi or Luthi of Sistan, whose dynasty flourished there after the Tahiris. Some is Sama Pramara, Zari and Zora may be the same, and stand for the Zuri of Ghur. The others have been noticed before.

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The others are easily recognisable.
The Bugti tribe inhabits the hills south of the Mari, and west of Rajapaur. Their sections are:—


Of these names, Bugti may stand for *Bhaght*, Indian herdsmen tribe. Chahdar for *Chandras Brahman*, or for *Chandra Chohan*. Kalpar for *Kalpaha Paurana*. Rima for *Rihdman Bihitar*. Rehal for *Rohillo*, native of Bok. Shako for native of Shal, or Quetta. The Bugti, like the Mari, are nomad and predatory; but of late years, in common with many other of the independent Pathan tribes on the British border, have become more orderly, and are taking to agriculture.

This completes our enumeration of the tribes inhabiting the country assigned to the Dadikni of Herodotus. It also completes our review of the four nations named by that historian as comprising the seventh satrapy of the empire of Darius Hystaspes. The eighth, ninth, and tenth satrapies lay beyond the region comprised in the Arimas to which our inquiry is confined, but the eleventh comes within our range.

The eleventh satrapy, Hunsuczus, says, comprised the Kaspioi, Panilai, Pantimathoi, and Dvari. Of these the first-named may represent the tribe of the Kaspioi Buddha, after whom the Kashmir country was called, in Sanskrit, *Kusumgara* or *Kusumegara*, and as such lies beyond the area of our inquiry. The other three nations were contiguous one to the other—at least, if my identifications are correct—and extended from the Helmand to the Indus, through the Paropamisus region; that mountainous tract along the southern borders of Bactria, now constituting the Highlands of Baluchistan, or Ghani, of Kabilistan or Kamboja (the present Kafiriastan), and the mountainous region of Badistan, or Balistan of Bolur. The whole region lay obliquely between the northern borders of the seventh satrapy, just described, and the southern borders of the twelfth satrapy, to be next described. The order in which these three nations lay, from west to east, was, first the Pantimathoi, next the Panilai, and then the Dvari.

The Pantimathoi are nowhere traceable in Afghanistan by that name, so far as I can learn. The name may be a Greek compound signifying "All the Mati," which tribe, according to the Afghan genealogy, comprised, as we have before seen, all the descendants of Maro, the daughter of Sheshi Ber, Bani, who were called chief. Only that branch may be the greatest distinction satrapy, Straun (Strath), thence more range. The mention of the Bok of Rishdan branch of the Arthington, who were not the first of the Afghan tribes, all were all as a dynasty ruled in several centuries, of Omayyad. The men, from a Turk, Ghuli, who were the principal of the Ghuli, were the most tribes speaking of the Ghuli, about 800, the name—"Ghul"—he was a Ghul, whom they have been traced in the form over time, largely by The Mughals, and the Khundians.
were collectively styled Mati, the Ludi and Ghilzi being the
chief. On the other hand, the Pmrkiamthoi of HERODOTUS may
be the Greek form of Pandunati or Pandrai, in contradistinc-
tion to the Persian Mati, the Mati navy, who are the same people as the Matarani mentioned by
SWARO (Geog. xi. 8) as adjoining the Medes below the Parthenon-
three mountains; that is, in Persia to the south of the Alborz
range. In another passage (xi. 6) SWARO mentions the Satra-
niis among the nations dwelling between the Caspian and
the Euxine sea as far as the Caucasus. These are a different
branch of the Mati—the Sdr Mati, or Mati of the Solar race, a
qualification which is inapplicable to the Mati of Afghanistan,
who were descendants of Sherk Bhati, Batani, the ancestral rep-
resentatives of the Lunar race of Rajput, or Royal Sckythian, in
Afghanistan, as before related. The Lunar race of Rajput in
Afghanistan as descendants of Sherk Bhati, the Bhutani chieftain,
were all of Pandra descent, and the Pandra sovereigns of the Pkl
dynasty of Delhi—the Thar, Tawari, or Tori tribe of Rajput—
rule in Afghanistan, together with other Rajput kings, for many
centuries, until their power was finally broken by SULAM MAT-
na, of Ghazni, in the early part of the nineteenth century.
The Mati of Afghanistan are divided into the two great
branches of Ghilji and Ludi. The Ghilji are supposed to derive
from a Turk tribe beyond the Jaxartes, called Khilichi—"Swords-
men." But, to judge from the composition of the tribe, the name
Ghilji is more like a corruption of the Rajput, Kesar of Hind-
istan and Rajapura, pronounced along the Indus as Gurikh,
Gurich, Kesar, Gurich, Kurrish, etc.; for the names of the clan are
mostly referable to a Rajput or Indian source, whilst the
tribe speaks the Pukhto and observes the Pulrothwali (Pathan
code of laws and customs); and, instead of any tradition of a
Turk origin, traces its descent from a prince of Chor by the
dughter of a Batani chieftain whose occupancy was to the hills
about Ghazni. This is one view of the case. Another is, that
the names Bhatani and Ghilji may represent tribes of Asia
Minor—Bithyni and Kikiki—subjects of Croesus, king of Lydia, when
he was dispossessed by Darius Hystaspes, king of Persia, by
whom these tribes, and others from the same quarter, may have
been transplanted to the eastern provinces of his empire, where
the former may be represented by the Dastars of Pekh-i. How-
ever this may be, the Ghilji clans, as we have seen, are very
largely Indian in name.
The Mati of Afghanistan appear to have anecdotally occupied the
Amdhabdah valley and the eastern bank of the Helmand north of
Kandahar, and to have extended thence eastwards through the
highlands of Ghazni to the base of the Sulaiman range, and on-
wards to the north through the western highlands of Sufed Koh
to the borders of Jalalabad, the Kambujia district of Afghanistan.
The western portion of this tract was formerly occupied by the
Indus branch of the Mati, but they have long since left the coun-
try and settled in Hindustan, chiefly in Surkhand; whilst its
eastern portion, from the vicinity of Bakhshish to Jalalabad, is
still occupied by the Ghilzis.

Next to the Pamianai come the Pasaini of Honoeurus. The
name may stand for Hindi Peshki—"of the Pesh." They
are the same people evidently as the Pasaini (the Persian plural
form of the Indian name and meaning "Pesh kindred") mentioned by
Strabo as one of those Skythian tribes who deprived the
Greeks of Bactria. Speaking of the Skythians, Strabo says
(Geog. xi. 8). "The best known tribes are those who deprived the
Greeks of Bactria, the Arioi, Pasaini, Tolbaroi and Sakainabu,
who came from the country beyond the Jaxartes, opposite the
Sakai and Sogdianai, and which country was also occupied by
the Sakai."

The Arioi would be the people of ancient Aria (modern Herat)
to the west and south-west of Bactria (modern Balkh), and were
already in that country prior to the arrival of the Greeks. The
Tolbaroi would be the people of the medieval Tolbaristan to the
north and north-east of Bactria, a province which included the
eastern portion of Bactria and adjoining portion of Sogdiana, and
comprised the whole of the hilly country at the head waters of
the Oxus. This people spread all down the Indus valley under the
name of Toghëna Türk; the proper name appears to have been
Toghi in the singular, and Toghi and Tolbaroi are plural for-
mations, the one Pasaini, the other Baloch; the plural termina-
tion, -ori, often occurring in the names of Baloch tribes instead of
the -ds of the Persian. The Sakainabu are by some supposed to
be represented by the modern Sarabi, but a preferable identifi-
cation is obtained by reading Sakizna instead of Sakainabi; we
should then have on the east of Bactria the great and power-
ful Katar or Kator nation, which established contemporary
branch dynasties at Kabul and in Kashmir, and which is at this
day represented in Afghanistan by the Shah-Kator princes of
Chitrak and Kashgar.

Lastly, the Pasaini would be the modern Pashto to the south
of Bactria, in the hilly tract from Bamian through Kafiristan to
the Kunar Valley. The proper name of this people in the
singular is Pas, or Pash; the name occurs in this form in the "Ra-
jatangini," in the appellation of a military chief styled "Pasha
Thakur, "Chieftain of the Pas" (Bk. viii., Sl. 1481); the Pukhto

Pak or Pas is a Persian word for Pashto.

Kafiristan is a district in Afghanistan.

Khan is a term used for a chief or leader.

Pash has been used by some to refer to a race of Baloch tribes.

The Pashto people are known for their martial history and
ancestry.

The Pashto language is one of the major languages of
Afghanistan.
The Pashhe are still found by that name in the Bannu and Langhun districts and in the southern valleys of Kafirsan. Though now professing Islam, the Pashhe are reckoned of the same race as their unconverted neighbours in the independent country on the southern slopes of Hindu Kush, who are collectively styled "Infidels," or "Infidel," and their country styled "Christians," by the Brahminic nations around. These opprobrious terms are said, incorrectly I believe, to have become adopted by the people to whom they are still applied, as the national designation of themselves and their country, though they are neither appropriate nor stable, since they formerly had a much more extended application and affected a greater variety of races than the people of the Punjab, so that all the people and country between the whole of Bakhshish and Kafirsan, to the present day, are neither Pashhi nor Kafirsan, but Pashhe and Kafirsan, and the terms Kafirs and Kafirsan are restricted to the people and country on the main range and southern slopes of Hindu Kush between the valleys of the Panjshir and Kabul affluents of the Kabul river only. The Pashhe of those parts speak a dialect of the language of the Kafir tribes, and they are all, so far as known, of distinctly Sanskrit origin. Anciently the Pashhe, it appears, were a much more numerous, widely extended, and influential people than the obscure tribe by which they are now represented, but a similar move of exerted exploitation and enforced greater purity have made them a people, as the ancient inhabitants of the world, to receive the new proselyte, Muhammad, into their fold; without any respect to
Inquire why or how, in this case, these descendants of such illustrious Arab progenitors have lapsed from so honourable a connection to the despised and degraded condition of Kirat. It is clear that the Qurash descent claimed by the Kirat is merely a bit of Mahometan vanity, to hide their real descent from the Rajput Kurch, a very ancient tribe in these parts, and widely distributed throughout the Indus valley, as we have seen in the Gorchani, or Garaishani, of Derav Ghazi and the Korish of Derav Ismail and Bann districts. Anciently the Kirat was probably a very important tribe of Afghanistan; and the Kurush tribe, to which Cyrus, King of Persia, belonged (and of which the Arabian Qurash may have been a branch), may have been the same as the Kurush prior to its adoption, under the latter name, into the Rajput nationality; which was established in Afghanistan in consequence of the cession of the country, up to the Panjshir inclusive, to Shapur Parthian (Shahriyar Muzafar; the title is suggestive) by Soghdian \\

Besides the Kirat tribes amongst the Kirat, there are several other Rajput and Indian tribes amongst those of their clans, of which we have the names. Some of the largest and most important divisions of the Kirat communicate with the Chitral or Khashkhar valley are the tribes called Kho, and Kalasha, and Araya; all three names of well-known Rajput tribes without any alteration at all. The Kho is a clan of the Kachwahas, a great tribe, which formerly appears to have extended throughout Eastern Afghanistan, as far as the mountains, and to have given its name to the countries at opposite extremities of its occupancy—to Kachi Gandava and Kachi Mahmud of modern Baluchistan in one direction, and to Hindu Kush and Khaskhar in the other. The Kalasha, or Khash, is a Chaluk or Solicahi Rajput clan; and the Araya, or Arua, are also Rajput (Ratoor or Kachwahas), and may represent the effect of the Byzantines of Nosum, where (as Tukuy observes in his "Rajataltingini," vol. ii. pp. 907-9) they are coupled with the Khorai (Khozi Pathan, or Khatooh of Navagah), the Zorri (Zari of Ghur), the Jerti (Jerna Rahit, and Zard Patan), and the Kaspari (Kashwar or Kashmiri). The Aruras are also mentioned in the Barakani of Dera of Bann along with the Kaspari and the Konshi (Kashwar and Khozi), who were the original people of Kashmir (Kashwar, or Kashmiri), as the same author observes. Another Kirat tribe of Rajput name is the N布尔, or Durr Nurb, which stands for the Nor, or North, a tribe very widely distributed in Western Afghanistan, chiefly in Sistan and about Herat. The Indian affinities of the Kirat are shown in one view in the following list of their tribes and sections:
The terminations -al, -tal, -tal of some of the above names correspond to the Hindi भाषा and Puntho भाषा, and is also unmodified in some of the Balochistan tribes; it means "clan," or "tribe," or "family," or "association." Some of the above sections have adopted Islam, and are subject of the Kafir Government on the sides of the Jalalabad and Kunar valleys, and of the independent, or now tributary, chiefs of Kashgar on the sides of the Chitral valley. But the greater part remain free and retain their ancient religions, customs, and languages. Properly the Kafir occupied the whole of the Ishkosh and Kunar valleys, and extended into the adjoining districts of Shom and Paujkar, towards the East; that is, into the Durma country, with the natives of which they appear to be of common descent. But now they—the inhabitants of Kunar and Kashgar—all profess Islam; the ruling classes being of the Sunni sect, and the subordinate and servile of the Shia; besides these two orthodox Mahomedan sects, there is a heretic sect called Mazal, a word which, according to Du Gueslin, is the Chinese rendering of the Arabic مزحله = "Heretics"; the latter being the name given to the "Jannali," known in Europe as the sect of the "Assassins." The Mazalis are very numerous in the Upper Oxus States north of the Hindu Kush, but in the Ishkosh valley they are confined mostly to the Lodiho valley, which is inhabited by the Amruza and Khushin Kafir, who are together styled Kha, and their language Khovar, or Khajina (Khushia).

In the above list of Kafir clans and sections, a large proportion bear pure Rajput names. "Amishi" stands probably for Amish, Kayani, clan. Askir for Kasheh (ancient Assal), or Yash, of Yasil, and Gilgit. Bari is the name of a Brahman tribe of Northern India; but here the Bari constitute a servile class, and are held in no estimation by the Kafir; it is said, indeed, that the Bari are a different race from the other Kafir, who in consequence have enslaved them, and frequently sell them to...
Musalman slave-dealers. Bashgali is partly converted to Islam. Their women wear the horned head-dress which was peculiar to the ancient Joes of Kafkshah. The proper name of this tribe is Bash or Bashir, which represents the Passikoi of Hemondove, and Pashanic of Srbn, and the Pashak of the Afghan. Bashgali stands for the Bara Khatri. Chanbali, Chznbali, and Chzmya may stand for Chzmen and Chghaz, Indian herdsmen clans. Chznil or Chznil for Chemna Gzjra. Dungarik is an Indian herdsmen tribe. Dhub is Purnam Rajput. Demish, for Dama Brahman? Gzilo for Gzili Khatri, or for Gzili herdsman. Ghzml for Gzmla, or Gzmla, Rajput. Jarnaj or Jamkai for Jarnai, the Musliman substitute for Shiina Jamya Rajput. Kzhrain, or Kzhrain, for Kzhrain Purnam, or for Kzhrain Brahman. Kzml, Kzml, or Kzml, Kmpar and Knto are all clans of the Bashgali. Kzml and Knto are Upper and Lower Kami respectively. The Kami district is, or was, the chief seat of the Pashak of Lahmzna; prior to whom it was probably the seat of the ancient Kzml, after which it was called Kzml. Kzkar, or Kzter, is the same people as the Kztnmen or Kaztrnana, who established a Turk dynasty which ruled contemporaneously in two branches at Kzml and Pashawar respectively, from the beginning of the fifth to the latter part of the ninth century, when, after losing much of their power and territory to the Tebr Rajpht kings of Delhi, they were finally overthrown by them and the Ghaznaees. Under the rule of the Kzter Yzuchi (Gzeti or Jat) Buddhism was the religion of the country, but during the century or so of Tebr Rajpht sovereignty, Brahminism was the dominant religion, till the Hindu was finally disposed by Sambazr, who founded the Ghznaee Turk dynasty. The Sarm Kztn of Kzml and Kzml, who, as above suggested, represent the Sakawati of Srbn, are the same people as the Kztnmen of Kztn, the name of which country was formerly Kztn, at least in the time of Tmzznr, the beginning of the fifteenth century. Kzymak stands for Kzymak, scribe or clerk tribe of Rajput. Kzml for Kzml, Gzlot Rajput. Kzmilgal and Mzmlgal for Mzmlg Gzml, Pashagai, or Pashtagal, for Pashaka, before noticed. Parniz or Partiz for Parniz, Gzlot. Pzntiz for Pzntiz, Brahman. Bzub, or Bzun, for the Bzub Bzun, or, being called also (says Bzunzr) Bzunzr, for Bzunzr Brahman. Kzml is a Khana tribe. Sonnmak for Sonnmak Chohan. Tori is a Brahmin tribe. Wadin appears again amongst tribes of Balochistan, and probably represents the Vzdr of the Maluhbarrz, etc. Wz, Wazgai, and Wz Wz are for Bz, before assigned to the Bz Bz, and adopted as a tribeless clan by the Rajput. Wznil for Bz Bz Brahman.
At the present day the ruling family in Kashtar is of the Katoe tribe; the senior branch of the family being designated Shah Kator, and the junior Kashtarwari. The Kator are spread all over Kashtar as a privileged class, their principal clan being the Senurdi and Haralay; they are scattered over Kashtar and Taxi, and fill most of the government offices, and furnish the rulers with their ministers. Zandro is probably meant for Chasmit, Brahman tribe. The rest of the population of the Kashtar valley is composed of agricultural tribes and the various artisan classes, who are designated fakir, or "vassals." Most of them are of Rajput and Hindu origin; one of the most numerous of these tribes is the Kalaras, (Kalasa Rajput), another the Asnya, or Kino (Kashghi). The Dargahs of Akhsut and Kallatik districts are Indian Jal; the Shadki, Jalu, and Kahi are also Indian. The Kashtars probably represent the original Kashtahs (the Kashwi of Balsolistan) or Kashi, after whom are named Kashtar and Hindu Kush.

In the Birkot and Naurat districts of Chitral is a tribe called Garbar, or Nasrati; formerly they were very numerous in Swat, which was called Garbal: after them up to the middle of the thirteenth century. The Garbar, Gbark, Garwre, Nasrat, or Nasrud-dinkhel, as they are sometimes called, are now widely dispersed through Buner and across the Indus in Path. The Bambala Kadr inhabit the country west of the Wasiq, the valleys running south-east from Hindu Kush, to the Kunhr river at Birkot, and represent a tribe of different stock from the Rajput and Indian races. BUNERI says, the Kadir are separable into three main tribes, viz.: the Bangali or Lamgali (Langhara), who inhabit the upper valleys running south-west from Hindu Kush; the Wasiq, who inhabit the valleys running south-east from Hindu Kush to Kunhr Valley at Chaghan Saran; and the Bangali who inhabit the upper valleys further north, running south-east to Kunhr Valley at Birkot. These divisions may mean, Bhangali (Bhongt, or Bhandara, Bhalor), Rajput tribes; Bangali (Bashq, or Bashik, or Pashtik), Skhtahan Jata tribes; and Wasiq (Othik, or Basiq), Greek tribes.

The last of the nations mentioned by HIEROCLitus as comprising the eleventh satrapy of the empire of DARUS Hystapes, is the DARITAI. They are the Daruks of Manu and the Pucuus, the Daruks of Bussus, the Daruks of Buxus, the Daruks of Dac, and the Daruks of the natives of our day; a people regarding whom the researches of Professor W. G. LAWRENCE have furnished us with much interesting and instructive information.
Tho country of the ancient Dastak may be described as comprising all that cluster of lofty mountains lying directly to the south of the junction of the Tsanglung portion of the Himalayas and the Hindukush in the great Tshoglmitsl (Tshoglmisch) or "Head of the Mountains," glacier region; and extending as far south as the watershed range of the Panjura and Swat rivers, and of the Kalam-Ghorband valleys north of Dosen, on the west of the Indus, and to the Pahki district and watershed range of the Kihanganga river on its east bank. On the west it includes the Mastroch Valley in the highest part of Kaskar; and on the east it is bounded by Baltistan, or Little Tibet, that if it did not formerly include this tract also. The Dacel country, or Dardistan, thus curves round the northern borders of the region we have previously assigned to the Dambiri of the seventh satrapy, and, crossing the Indus, borders upon Kashmir and Baltistan on the south and north banks respectively of the western course of the Indus, before its head to the south near Bundi. The country thus defined contains, in its northern half, the districts of Mastroch, Yasin, Paryal, and Giihil, together with the Kanjil country of Hunza and Nigar, all which, along with Baltistan further to the eastward, constitute the Bolor country. In its southern half, it contains the subordinate valleys of Gnr, Darel, Tangir, Kundya, etc., on the west bank of the Indus south of Gilgit, and the Chilas, Astor, Kaghza, and Shinkari district of Pahk on the opposite east bank; all which tract constitutes the Kohistan, or Shinkari territory of the Dacel, part of which, on the west bank of the Indus, still retains its independence as a free country. Formerly the whole of the Pahk country seems to have been included in Dardistan; its southern frontier corresponds to the Darvulbsmoo of the Rajputana, that is to the Pahk and Abhiras districts. From this Abhishri (the country of the Abissars mentioned by Arrian) is derived the modern Baksis, which includes Chilas and Pahk.

In all this country of the modern Darel, or Dacel, the predominant tribe is called Shin, and their language Shinn. Major J. Bodenham, in his "Tales of Hindoo Kooch," has supplemented the discoveries and researches of Dr. Littre in this previously unknown region—to the European world at least—with much interesting and valuable information about the various castes now found in the country. From his account it appears that Gilgit, anciently called Sargin, and still spoken of as Sargin Gilj by its inhabitants, is supposed to be the Gahtala of ancient Sanskrit literature; that its former rulers, the last of whom, named Surat Beneer, was dispossessed and slain at the commencement of the fourteenth century by a Muhammadan invader whose dynasty was a

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mas called afterwards Tralithe, had the title of Xi, and ruled over the whole of the country above defined as Daradistan; and that the predecessors of Sultan BUDDUTT in the rule of his country were called Shahreis. All this seems to mean that formerly Gilgit, Gilgit, or Gilgit, was the seat of the rule of a Rajput prince of the great Orakzai or Gilgit tribe (afterwards successively called Ashraya and Sisodia), whose kingdom comprised the whole of the Dard country above defined. Too, in his "Annals of Rajasthan," mentions, in regard to this Rajput tribe, that it changed its ancient name of Orakzai, or Oshki, to that of Ashraya, and that later again this last was superseded by Sisodia, which is the name by which the Gilgit is now known. The Sisodia we have met with before, as traced in the Yusafzai and other Pathan clans under the forms Sisoda, Seda, and Sada; and we shall meet the name again among the Darzi clans.

The Muhammadan Trakhiane conqueror was probably a Turk, or a Moghal Turki of the court of CHANGIZ KHAN or one of his successors; Trakhian being the title of a privileged class of princes and nobles amongst the Moghal, and many families of Moghal and Turk chieftains bearing this title, having risen to posts of power and rule in the times of the Moghal ascendancy in Central Asia from the days of Chosrto to those of BAHAM; whilst the Sultan BUDDUTT, who was dispossessed and slain by the Muhammadan invader, was probably a chief, or prince, of the Bahlol clan of the Ydih Rajputs of the Lunar race and Buddha- faith. As Too has observed ("Annals of Rajasthan"), at the period of, and for centuries before, the invasions of MAZHAR GhAZNAV, there were four great kingdoms in Hindustan, viz. - Delhi, under the Thar and Chohan; Kanauj, under the Rajput; Mewar, under the Ghizki; and Ahmadnagar under the Chatran and Solanki. They all fell in turn to the Sultans of Ghur, the Suldin Shihabuddin, who made a permanent conquest of India. The Sultan BUDDUTT above mentioned may have held his principality of Gilgit as a dependency of the Mewar kingdom. The Shahreis, mentioned as the predecessors of Sultan BUDDUTT in the rule of the country, may have been a branch of the family of the Raja Sahris, who, as Too states on the authority of ASHFAQALI and PASHUN, anciently reigned in Sind, his capital being Ahar, and his dominions extending to Kashmir in the north. The Sahri dynasty endured, it appears, for a long series of many generations till it was finally destroyed in 717 A.D., when MUHAMAD CASE, the pioneer of Islam in the direction of India, conquered Sind and slew the Raja Dinar; from whose family, later on, when converted to Islam, very probably sprang the Tshirdi dynasty of Khurman, established in 869 A.D., in the Khilafah of Al MAHMOUD, by TUSR of
the family of MAHAD, who was surnamed AL KHUZAI ("native of Khura"), and nicknamed DREV YAMMAD, or Ambhador, and was general of MAIMON'S forces when he was governor of Khurram, before TAHIR himself raised him to the Khalifat. The Tahirid dynasty (observes D'HERDELOT, from whom the above details are derived) was the first which was established among Musalmans under the empire of the Khalifs. It lasted for a period of fifty-six years under a succession of five kings, and was succeeded by that of the Saffari, established by YACUB BEN LUIS of Sistan. I mention these particulars because in Sistan, as we shall see later on, there is a tribe called Shahrak, or Shahbeki ("of the Shahrib"), who may represent the descendants of another branch of the family of RAJA SAHR, after the death of CAUS, SIRAD was ruled by the Aharsi Arab, but they were soon deprived of power by the native Sarmara dynasty (the Umu Sarmara Pramesa Sahpet), which in turn was subverted by another native dynasty called SKUN, or Shikan (the patronymic of the Jareja), YUHIB, or Sistnian (modern Sibi), the princes of which, after conversion to Islam, pretended a Persian descent, and adopted the title of Jum, which is still borne by the Jareja chiefains of the petty Lus Bela State in Baluchistan. We have seen the wide and plentiful distribution of these Rajpht tribes in the Cunar and Shams sections of the Pathan tribes all along the Indus valley and Sulenlan range. The SINS of Gilgit and Darclistan represent the China named by MAHI amongst the tribes of the Kshatrya class, or Rajpht, who by their neglect of Brahmanism, gradually sunk to the Shuna class, they being in the four classes of Hindu. The China thus leaped from the Kshatrya to the Shuna class are named by MAHI along with the Parada, Pahlava, Kirata, Darada, and Khuna; all which races inhabited the mountainous country between Kulu and Kashmir in which Bokhara long held its strongest sway. The Parada and Pahlava probably occupied the Par- pumozis and Baluch, Bamiyan countries; the Kirata and Khuna inhabited Kashmir (where the body class is still called Khunas, a distinct people from the Khush or Kashmiri) and the China and Darada (both in the Pakti and Bolur countries, the Darclistan above defined. The words Kirata and Darada are both said to be of Sanskrit origin and to signify "mountaineer"; in which case the name Darclistan is synonymous with Kohistan, which is the common modern name of this mountainous region. Other nations mentioned by MAHI in the same category are the Khambojia, Yawana, and Sika; some may be the Kersbek or Kasi tribes of the modern Kafristan, the Yuna, or Musamman Yuna, the Iume Greeks of Persia or Bokhara, and the Suki of
Sagistan or Sistan. The other three races named in the same list as those above enumerated are the Odm, Pundralra, and Dravira; these apparently dwelt in Southern India; they are not traceable by those names along the Indus border of Afghanistan.

The Shin country is called Shinhari and comprises a tract of that name on both sides the Indus; that on the east bank being a part of Pahli, and inhabited now by Afghan tribes, Swatis and others; whilst that on the opposite west bank, between Gor and Ghorband, is inhabited by the independent Shin. A notable peculiarity of the Shin is their aversion to the cow and its productions, and to the domestic fowl also, both of which they consider unclean and will not touch, though they have for several generations past professed Islam. The Shin are described as of inferior caste to the Roro; but they consider themselves of a superior race, despise labour and handicrafts, and look upon hunting and agriculture as the only honourable pursuits. In Baltistan, where they are subordinate to the Tatar occupants, the Shin are called "Bards", "Highlanders," by the Bals Tatar; but they call themselves "Shin," and are in four divisions, namely:

1. Sharsing
2. Gabhr
3. Dero
4. Yilay

The Roro, it is said, do not intermarry with the Yashshin, who in Kharmang and Himbas are also called Brabah (Byarsha Rajput). Of the above names, Roro may stand for Raman, the great ancestor of the Solar race of Rajput; Gabhr for Gabhr; Dero for Dero Rajput; and Yilay or Yish for Yish Rajput of Lunar race and Buddhist religion. The Yashshin being called Byarsha— which is the same as Burish or Burisha, to be described presently—indicates their recognition as a portion of the Burish tribe, but whether by blood descent or by tribal adoption is not clear.

Next to the Shin in importance are the Yashshin. According to Biddulph, the Yashshin form the entire population of Hunza, Nagar, Panyal, nearly all that of Yasin, and more than half that of Gilgit, Saï, Darel, and Astor. In Hunza and Nagar they call themselves Burish, and in Yasin, which is still known in its old name of Wurshighm, they call themselves Wurshish and Burisha. Their language is called Burushski, Burishaksi, and Wurushshski—the Khajima of Dr. Lhwy—; but Biddulph says that the term Khajima is applied by the Gilgit people to the Burishsh of Nagar, though, he says, it is never used in that country. The association here of the Yashshin or Yaskin (Aeakains of the Greeks) with the Wurish or Burish (Byarsha Rajput) of Yasin or Burishshgar is very curious, and offers an interesting subject for investigation, particularly in connection with the Warnaşshin, or Ashshpin, and Khasshin, of the Batani tribe of Ghor,
which we have previously described. It is certainly curious that the language of the Buriash of Yasin should be called Khajuna, although there is a clan of the Sito Kafir called Kachin, and Kachin is a common proper name amongst the Kafir (I have met two Kafir men of that name, one Kiarf, from Soial, and another Kienf, from Dobah); and still more so that it should differ so materially from all the other dialects spoken by the neighbouring peoples. Major Biddulph says that the Buriash (Kajuna of Dr. Lorren) is believed to be of the Turanian family; in this connection it would be worth while to compare it with the language spoken by the Kachin of Manipur and the Assam frontiers, who are supposed to descend from the Pundu through Arjuna, though it is more likely that they are—untogether with our Kachin or Khasi and Kachin of Afghanistan—really Nga. The aboriginal inhabitants of Kashmir and the mountainous country to its north were of the Nga race, and the name may survive in the above modern Ngar district. There seems to be some confusion between the Yashkin and Buriash of Yasin, etc.; in the Kunji country of Hunza and Ngar the people call themselves Buriash, but are called Yashkin by the Shins. They are settled agriculturists, and are ruled by families of different descent from themselves. The designation of these ruling families is Thon, which is said to be a Chinese term equal to "Governor"; and, says Biddulph, they descend from twin brothers named Moghlot and Gauris, who lived about the end of the fifteenth century, the Ngar ruling family being called Moghlot and that of Hunza Ayasin, and both bearing the title of Shur, their wives being called Gauris, and sons Gauris, all three words of Sanskrit derivation. The names Moghlot and Gauris suggest Moghal and Kirghiz origin, and Ayasin relation to the Chandrabhand or Lunar race of Rupjit (Buddhists), for the Turki Ayas, "of the moon, lunar." The Chinese title, Thon, indicates the auspices under which these foreigners were established in their present positions. The Indian titles of Suri, etc., may have been at first applied to them by their subjects, and become afterwards adopted by the rulers. In Pospul and Harman- bash the inhabitants are Yashkin, and speak Shina, so that the Buriash or Khajuna, it would seem, is the dialect peculiar to the Buriash or Wasiash, rather than that of the Yashkin.

Besides the above-mentioned principal tribes of Daristan, there is a numerous servile population, found mostly amongst the Yashkin, comprising the Krama (State of Chitral and Kashmir), or "artisan" classes, together with the Diam or minstrel class. In Gilgit there is also a colony of Kachinsh, who have been settled there since about the middle of last century. There is also a very numerous population of Gujar, who occupy the mountainous tracts to the eastward, and are styled "Moghol" and "Gauris," and hold their power from the Gujar, of the Uzbale.
to the south of Gilgit, and extend into Swat and Buner, etc.; they are entirely employed as graziers, shepherds, and cattle breeders, and do not mix with the people of the country in any way. Like their kindred in Swat, Buner, and the Kohistan generally, the Gujar speak a dialect of the Punjabi.

This completes our sketch of the tribes inhabiting the region assigned to the nations composing the eleventh satrapy, exclusive of the Kaspies. The twelfth satrapy, says Haseeb Yar, comprised the Baktis as far as the Aigali. The name Baktri is a comprehensive term applied to the inhabitants of the country of Baktri proper, as distinguished from Baktrians, which had a wider signification. Baktri proper we may consider, for the purpose of our inquiry at all events, to comprise the modern Balkh and Bokhahm countries, extending from the basin drained by the Aigali river on the west to the Sarizk district on the east, and bounded on the north by the Oxus and Wakhsh rivers, and on the south by the Hindu Kush and Kohi Bahn ranges. In all this tract there is no tribe now termed by the name of Baktri; their place appears to have been taken by the Ali tribe (Asiatic Greek), now more commonly called Sheikh Ali Hanun. It is a remarkable circumstance that in all this Balkh country the traditions of the people refer to Hammay Ali, the son-in-law of Muhammad, a multitude of heroical exploits, commemorated by sacred shrines and the ruins of former habitations scattered all over the country, notwithstanding the fact that he was never anywhere near this region of Asia. The similarity of names seems to have offered the Musulman converts a too tempting opportunity to disguise their real descent by transferring to the head of their religious sect traditions relating to their Greek ancestors; as is indeed indicated by the appellation of the tribe—"Sheikh Ali"—which means the "converted Ali," for Shekh was the honorific title often bestowed upon early converts to Islam, and here was evidently coupled with Ali the presumed tribal ancestor, and adopted as the patronymic of the tribe. The Sheikh Ali are now reckoned amongst the Hazarbas, but a large division of them, called Ali Bashi (or those who believe in the Divinity of Hazrat Ali), are reckoned amongst the Turkman and Uzbek intruders of a later date. The Greeks of Baktiria, as before related, were displaced by certain Skythian tribes, amongst whom the Tokhara occupied a very prominent place; but, though they gave their name to the western half of the country, and more particularly to a province on the northern bank of the Oxus, they are now not found as a distinct tribe of that name in any part of the Balkh country, where their place is now taken by various tribes of Turkman and Uzbek Tatar.
The Tolkhari appear to be the same people as the Tashkar or Tashkh or Tashkhn mentioned in the Ramayana, Mahabharat, and Harivamsa (C. T. Coser 'Rajatarangini,' vol. ii, p. 302), and are reckoned an Indo-Skythian race of very ancient date, and allied to the Nagas, who, it seems, were the earliest invaders of India from the north. The Tolkhari at an early date spread all through the Indus valley, where their posterity were formerly known as Toghyani Turk; at the present day they are not found in Afghanistan as a distinct tribe of that name, though doubtless many of their tribes are represented in the yet unrecongnised clans and sections of the Pathan tribes all along the Indus border of Afghanistan, and more particularly perhaps in the Turkluri division of the Afghan genealogies, of which we shall speak presently.

The eastern half of Baktaria proper, comprising the mountainous districts of Badakhshan, Wakhan, and Shignan, has from a remote antiquity been inhabited by a population of Persian descent and language. This population is now distinguished by the general term Tajik, indicative of Persian nationality, amongst the Turk nations of Central Asia; but amongst themselves the people are distinguished as Badalchi, Wakhi, Shughni, or after their native districts. In appearance and character they differ little from their neighbours on the south side of Hindu Kush, except in the more open districts where they have mixed with the Usbak invaders. Some of the people on the northern slopes of Hindu Kush are said to be of the same race as the inhabitants of Kafiristan, with whom also they are generally on friendly terms and intimate trade relations. The Vardeji, or people of the Vardeji district, seem to have planted a colony, at some former period, in the vicinity of Ghanzi, where their posterity are now represented by the Wardak tribe, not only from the similarity of names, but also from other corroborative circumstances, such as similarity of appearance, character, and habits. The Wardak are not Afghan nor Pathan by descent, nor Ghilai, nor Hazara, nor Turk, nor Mongol; by some they are reckoned Tajik, by others they are called Sheki, whilst themselves pretend descent from the Arab Guresh. They speak the Pulktto, but in a corrupt dialect mixed with many foreign words, which may perhaps come from the Vardeji language. Though, as above stated, there are now no clans found in the Baluchi country bearing the name of Baluchi, that ancient people may have their modern representatives in the Bakhtyary, who are now largely distributed in Persia, and are found scattered about the Sulema range in small clusters here and there. In Persia, the Bakhtyary were formerly a very numerous tribe and celebrated for their superior soldierly qualities; they distinguished themselves in Afghanistan by the capture of the middle of the Kandahar camp on the 10th of May. 1929. At this time the town of Kandahar was in the hands of the Afghans, and the British garrison was almost surrounded. The British forces were reduced to a few hundred men, under the command of Major-General Sir Henry Rawlinson. The Afghans were led by their king, Zaman Shah, and his brother, Mirza Mirza, who had been recently appointed governor of Kandahar. The battle was fought on a hot summer day, with intense heat and dust, and the British forces were at a disadvantage from their inferior numbers. Despite this, the British were able to hold out until reinforcements arrived from India. The victory was a significant blow to Afghan hopes of expansion and a boost to British prestige in the region.
Ethnography of Afghanistan.

The hill fortress of Kandahar under Nadir Shah in the middle of last century; but the tribe had settlements in the Kandahar country long prior to that event. The Baktiyar comprise numerous sections; those best known in Afghanistan are:—


Of these, the three last represent Parthis, Tohri, and Jobya Rajpi. The three preceding them are all Persian tribes, of which the two first are named after their settlements at Margha and Malik, south of Ghassan. Karai is a Turk tribe.

Hemondus says that the Baktria extended as far as the Alphi, without indicating the situation of the latter. Perhaps they may be represented by the Alphi or Bakhshai of Pushtun. As above stated, the Tokhari are now represented in Afghanistan by the Turkshari or Karwati, or Karkhari, which is an over-name merely. The Tokhar are in two divisions—Koh and Koh. Among the Kohi are included the Daluzak, Amuks, Mangal, Tori, Mus, Hani, Wardak, and Warg. All of which we have described in preceding pages. The coupling of these tribes together in this way may have some bearing on the political relations of the Tokhari with the people of this part of Afghanistan. The Daluzak was one of their principal tribes, and held Peshawar for a long time, as before stated.

The Daluzak sections are:—


Among the Kohi are included the Afridi, Khatak, Jochris, Khonglan, Shitak, Suleman, etc., all of which we have before described. The enumeration of some Pathan tribes under the over-names of Turkshari or Karkhari may indicate the extent of the country over which the Tokhari were dominant. The Karwa, or kindred tribe with the Tokhari, was the most powerful and important of the Jota, Guc, or Yucchi, who overthrew the Greeks of Baktria. The Katar established an independent kingdom, which extended over the whole of the Indo valley from the Hindu to Bokhristan and Sind, and from Kabul and Ghazni to the borders of the Indian desert and Jodhor. Their kings were all Buddhists, and their rule lasted from the second century before to the ninth century after Christ, when they were depopulated at Kabul by a Brahmin dynasty. The Katar are now found by that name in Afghanistan only in the Chitral valley and the adjoining districts of Kafiristan, to the edge of the hill fortress of Kandahar under Nadir Shah in the middle of last century; but the tribe had settlements in the Kandahar country long prior to that event. The Bakhtiyari comprise numerous sections; those best known in Afghanistan are:—


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east of the Indus they are found in several parts of the Rawal-
pindi and Jhelum districts. The greater part of the ancient
Baktria is now occupied, as before stated, by Turkmans and
Uzbak tribes from beyond the Oxus. They differ entirely in
physique, language, and manners from the earlier occupants of
the country, whether Indian, Persian, or Greek.

The chasms and sections of the Turkmans and Uzbak tribes have
not yet been completed. A complete list will be added hereafter.

The next satrapy of Herodorus—the thirteenth—comprised
Paktiyha, and the Armenian, and the neighbouring peoples as
far as the Oxus Sea, and lay altogether beyond the region to
which our inquiry is limited. It is worth noting, however, in
this place that the identity of names between this western
Paktiyha and the Paktiyha on the Indus—both so called by
Herodorus—and the similarity in physical aspects of the two
distant countries to which the name is applied, together with
the facts that the Armenian claim affinity with the Afghans,
and that the Afghans themselves claim descent from the Ima-
monia of the captivityителей reported into Media and the borders of Armenia,
all afford curious and interesting subjects for investigation. We
shall recur to this subject in a later passage, when tracing the
origin of the name Afghan as now applied to the people of the
country we call Afghanistan.

Next in order comes the fourteenth satrapy, which, Herodorus
states, comprised the Sugarooi, Sarangei, Yamman, Utei, Mykhi,
and those who inhabit the islands on the Red Sea, in which the
king settles transported convicts. This satrapy appears to have
occupied the south-western portion of Afghanistan—that is the
modern Sistan (Sajistan or Sagistan of the Arabs). Its boundaries
may be roughly defined as follows:—On the north the watershed
of the Siahkoh range, or Sibband, which separates the drainage
of the Herat river in the Oxus country from that running south-
wards into the Sistan lake, and that portion of the Paropamisus
formed by the basins of the Upper Helmand and Upper Afghan-
dab rivers, both inclusive; on the south the sandy desert separat-
ing Kandahar from Khuran and Sistan from Mahran; on the west
the Kohistan separating Sistan from Kirmian and Yazd; and on
the east the elevated plateau, south of Ghuzni, from which issues
the Tarnak river, and its Aghanian and Kandhan tributaries, down
to the Khojak Amran range separating Kandahar from Balochis-
tan. In other words, this satrapy may be considered as repre-
sented geographically by the modern Kandahar and Sistan. Of
the above tribes enumerated by Herodorus, the Srangani are not
now found in Afghanistan by that name. To the north of Panj-
In Makran, there is a range of hills and a district called Sagarzai on the southern confines of Sistan, which may indicate former occupancy by the Sagartoi; and, perhaps, the modern representatives of that tribe may exist amongst the Persians, or nomads of this region; for, as Hecataeus says, the Sagartoi were a Persian tribe of pastoral habits. The Sarangai are the same as the Zerangai and Droagai, who gave their name to the ancient Drangian, and more extensive Drangians of Strabo, Pliny, and Ptolemy, and whose name has been revived in modern times by the Durand appellation of the Afghan kingdom established in the middle of the last century by Ahmad Shah, Amzali, as before related. The Thamanai have been long ago identified by Sir H. Rawlinson with the modern Tymanai of the Ghor country, and of whom we have already spoken in describing the Char Ayana. They (the Tymanai) occupy the south-western part of the Ghor mountains between Kundahar, Parah, and Herat; which is much the same position as the Thamanai of Hecataeus held. Their capital is the town of Tylamak, or Taimaun, on the Khiah river, not far from Zarray, or Ghur, the ancient capital of the Ghor kingdom, and the seat of the Suri princes and natives, who formerly possessed the whole of the western Ghor country or Paropamisus, both names of similar import, and meaning "mountainous country." The modern Tymanai claim to be of the same stock as the Kâkar of the Subain range, and indeed have large numbers of the Kâlar sharing the soil with them. The Tymanai are in two great divisions—Darnai and Kchebak—as before described. The Uroz are represented by the modern Uz and Uitam, before described; their ancient seat was probably along the course of the Holmand about Bost (ancient Aoste of Ptolemy), Girshak and Zamindawar. Perhaps the Oush, or Hotaki (Häâ, Hâ, Uû) of Kohati Ghelini may be offshoots from the ancient Uz. The modern Uto-Khel (whose migration to the Indus along with the Mandana and Yench has been described in a previous passage) also, like the Tymani, claim affinity with the Kâkar, though now they are quite separated from that tribe. The Yuzko, as before stated, may be now represented by the Hâk durâni of Kandahar. The greater portion of the Makhi, it is said, emigrated to Hindustan to escape the horrors of the Moghal invasion under Chahzâb Khan. There are some flourishing, though small, colonies of the Makhi in Multan and the Derajat of the Indus valley. The Makhi are generally associated with the Khwâz, a branch of the Khwâz, before described, and with them reckoned as of the Makh, or Makhi, race, which I have supposed to be the Makhiwhar of the Rajput genealogy.

The Afghan genealogies commence with the tribes inhabiting
the country of which we are now speaking, viz.—The modern Kandahar province, and they are all classed under the Sarabani (or Sharifddin) division of the Afghan nationality. The Sarabani are in two great branches—Sharikhun, or Sharifddin, and Kharshbin, or Khansard, and both are also indifferently styled Farsbin. The Sharikhun comprise the five tribes—Tarin, Shah, Miyhna, Bahuch, and Aowm. The Kharshbin comprise the three named—Kaud, Zammud, and Khans.

The Tarin tribe is in three clans—Abdul, Spin Tarin, and Tor Tarin. The name Tarin may stand for Tori Brahman tribe of Northern India, whose ancient seat may have been in the Tarin valley. The name Abdul or Awdhil is supposed to represent the Abdhil Hua (Hwata, pl. Hayatat), the Ephihalis and Nephalites of Byzantine writers; but it is just as likely to derive from a Rajput source (perhaps from Awll or Udil); since the Abdhil are classed in two divisions—Rajur, or Razar, and Kotti, or Kaka, both purely Rajput names, borne by tribes of the Indian desert and Indo-Persian border.

The Kaud, Kaut, or Kattar clans are—Jai, Makd, Ali, and Aow, or Ud.

The above names are largely Rajput and Indian, and many have been before noticed. Ayub may be the Mulsman disguise of Jobab or Jobur. Bahdur or Bahlur stands for Bahar (or Bahr) or Bater Rajput. Bilcal is the same as Puzial lower down in the list, and stands for Bidgil or Bidgul. Basama is Hindj Jat; and Bub merchantile Rajput. Gurj is either for a native of Gurjestan district of Oor country, or of Gardish in the Caucasus. Jab may stand for Jobul, or for Jaima, mercantile Rajput. Kanu for Kanu Rajput. Malia for Malley, Indian herdsmen tribe. Mundan is a Brahman tribe. Pos is Godhul Rajput. Ya'cib may stand for Abdul Sikh Turk. Of the above sections those marked * are reckoned Abdhil, the others not so, though classed with the Abdhil.
modern Sarabani Sarabani, in, and y styled -Tarih, an com-
and Tor tribe of Torak sent the thalities from a r Kala, a desert
Ali, and

Bedil. Firoz. Sikhi, and others of modern Muhamma-
dan nomenclature.

All sections are:—


Of these, Gyori may stand for Gohar, Gholat Bajgh. Khyr is Pramara. Masbo stands for Mashani, the ancient Mashi before noticed. Aud, or Ud, is not now found in Afghanistan by that name. The tribal ancestor of that name is said to have become a religious devotee; which may mean that the tribe, on embracing Islam, changed its name for a Muslim one.

The KXI clans are Suleman (Sibah), and Khwadin. The former is incorporated with the Ghilzai, and the latter is a branch of the Khwadai; both of which have been already described.

SIBIN TARIN sections are:—


Of these, Adhami and Adwani are apparently the same, and stand for Adam, a clan of the Kide Turk. Marpani is perhaps the same as Sarpani, before noticed. Laghjan and Laurian will appear again as Baloch tribes. The others have been before described.

TOS TARIH sections are:—


Of these, Bado may stand for Bato Bakhshn. Bab for Bakhsh Khatri. Bab for Batiansor, Gakhr, or Batiansor, mercantile Rajpht. Gondari for Ganda, Indian herdman tribe. Hadya for Hodi Jat. Hykal I have before suggested as representative of the Afghan of Hormuz, and in the same, and may stand for Masal, mercantile Rajpht. Mangal is a Khatri tribe. Sikhi is apparently a modern importation from the Sikh of Punjab. The Nakbakhshn.—Fortunate.—I have before taken to represent the Euboea ("Benefactors"), the Greek rendering of the name given by Cineus to the ancient Agriaspoi or Ariespoi, in recognition of their services to his army in his expedition against the Scythians. They are mentioned by Arrian in his account of Alexander's campaign in this country, who adds to the above particulars that Alexander, "hearing that
they lived not after the manner of the Barbarians, their neigh-
bours, but administered justice like the best ordered State of
Greec, declared them free, and gave them as much land out of
the neighbouring country as they requested, because their re-
quests were moderate. 7 There are the ruins still traceable of a
city called Zoril Apa on the banks of the Durani, about ten miles
from Kalkai Ghulki, which probably mark the site of the ancient
Ariaspai capital; and in the neighbouring hills towards the
Arghanah valley northwards is a small tribe called Nekbi-
khel (or Nebka-khel), "the Benevolent tribe." The Nebki-khel
have a large settlement in the Swat valley, where they are
associated with the Sykiunia clan. This last name is composed
of the conjunction of the two Rajpi tribes Sipat and Jumna.
The Nebki-khel are found also among the sections of several of
the Pathan tribes all along the Indus border, sometimes as the
Nebki-khel, and sometimes as the Neknak-khel, and sometimes
as the Nekukhshian. ALEXANDER came to the Euphrates from the
country of Zarangia or Drangia; that is, from the country on
the west or right bank of the river Helmand, or the modern Distan
country. It is from these Drangia, or their posterity, that
the Durani of our day derive their name. AHMAD SHAH, AHMAD,
when he raised the Afghan people into an independent nationality
under a monarch of their own race, about the middle of the last
century, or less than a hundred and fifty years ago, was the first
to adopt this name as the distinctive national designation of his
native subjects. For, as I stated some years ago, in the paper
previously mentioned, "AHMAD SHAH was crowned at Kandahar,
not as sovereign of the Afghan nations, but as sovereign of the Durani
people. Thus the new monarch resuscitated and raised into an
independent kingdom the ancient province of Drangiana, and re-
vived the apparently obsolete annals of the ancient Drangai in
that of the modern Durani." Thus the people of the ancient
Drangiana—the modern Kandahar province (with Sistan)—were
now distinguished as the Durani, "whilst the rest of the popula-
tion of Afghanistan incorporated in the home kingdoms, established
by AHMAD SHAH DURANI, came to be styled Bar Durani, that is,
'Outside or Extra Durani.' But the name of the Government,
as well as the royal title, was simply Durani—the modern form
of the ancient Drangai; and in later years, when the British
Government reasserted the fugitive and lackless SHAIK SIKAN, 'on
the throne of his ancestors,' the new kingdom was for a brief
interval misrepresented under the imposing title of the Durani
Empire."

The Durani are in two great divisions—Zirak and Panjjez. Zirak may be for Jiraka, mercantile Rajput, and Panjjez for Panji-
Of these, Ayyub stands for Jobs, Aliko for Zorawar, and Ashak. The Pasuana division comprises the clans—Nur, Ali, Ihsik (or Shik or Skik), Khugwina, and Makh. The overarching Zirak (abbreviation of Zirando, or Zirando Rajput), and Pasuana (abbreviation of Pasuana Rajput) may indicate former Rajput divisions of the modern Durani or Kandahar country, named after Indian tribes in occupancy. Each of the clans above named under these two great divisions has greatly increased in numbers and power since their incorporation together into the Durani commonwealth. The Zirak clans—Papal, Aliko, and Birkat I take to stand for the Greek Paphlkos, Habia, and Barkos before mentioned; the Ashak, a tribe held to be distinct from the others by the Durani themselves, I take to represent the Indian Ach or Achkadalas. "The turbulent Achi," of the Rajputaringir, a brand of the Dusana (Dharme Kikar before noticed) tribe, which figures in the history of Kashmir as a powerful and turbulent people about Lehore and the northern Punjab in the reigns of Anangvatika, 857 to 885 A.D., and of Haruna, 1090 to 1102 A.D., both kings of Kashmir; they may represent tribes of the Tochari or Tochian Turk, or of the Kator. The Pasuana clans Nur and Makh I have before explained as representing the Nir or North Rajput, and the Medooskana Rajput; Ali as representing the Greek Aidas; Ihsik, the Menshan dialect of Sika or Skik, represents the Persian Selos and Greek Sahan, the Skythian compounds who gave their name to Sistan, the Sogdiana of Arab writers, and Sistshtan of Indians. Another branch of Sika Skythians is found in the Sogdiana and Sogine Harana clans, before noticed. Khugwina is the same as Khugian already identified with the Repress of Hellenes. Let us now look at the composition of each of these Durani clans.

**Papal sections are:**

Ali, Ayyub, Bode, Bhalod, Bami, Bibt.
Bacleen, G及以上, Habb, Harn, Ismail, Kast.
Magot, Nasrat, Sade, Sadih, Umar, Zinak.

Of these, Ayyub stands for Joseph Baktor (Apis in a common proper name among the Pathans), Bode for Buidya Turk, Bhalod for Bhada Shalaki, Bami for Bimal Khansan, Bami for Bashefar Rajput. Nasrat is the name of a tribe in Xanar and Swat, and may be a branch of the Kator Turk. Zinak, or Zinab, is also Turk. The others have been previously noticed. Papal may stand for Dyepor (Bhalde Rajput) or for Pasuana Greek, as above suggested. As before stated, Hellenes most likely the Pasuana as having been transported by order of Darius

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from the river Strymon along with various tribes of the Palaeoi, or Paramei, and settled in a district of Phrygia. The tribes named as thus transported were the Palaeoi, Sireptiomeni, Patapii, and Doberci. These tribes seem to have moved outward and settled in the ancient Idrigiana (modern Hamadan) for we now find in this very country certain tribes bearing the same or very similar names. Thus the Palaeoi, or Paramei, are represented by the existing Pancei Afghans, who have mostly emigrated to Hindostan, but have left remnants of the tribe in Sibi and the country about Shih. The Sireptiomeni by the Sireptapaidi, or Margiomeni, now found amongst the Sipa Turhi of Peshin. The Patapii by the Popabi, or Pampi, of Kavushar, and the Doberci by the Danceri ofzamudawar on the Helmand, and the Danceri of Dawar, or Daru, on the Indus border. On the other hand, Pajal may stand for Pajari Ghakhat, the clan being largely composed of Rajpoot sections. Besides these above explained, Ismail, Karli, Sado, and Usar stand for Sinutu and Xusai Rajput, Simdisi Ghakhat, and Xawar Paimara. Sado is the tribe whence came Ahmad Shah Ahmad, the Durrani monarch; on becoming the royal tribe, the Sadoool increased greatly in numbers, wealth, and influence, and soon branched off into a number of subdivisions bearing modern Musalman surnames, for the most part. Some of the more characteristic of these names, especially in reference to Rajpoot affinity, are...

Ali, Harun, Ismail, Kamar, Khiidar, Maghdiid, Maz, Roseam, Sarmast, Shajal, Yakh, Zakharia, etc.

Of these, Ali may stand for Aioloi Greek; Harun for Arainya (Kishwah); Ismail for Simdis Rajput. Kamar and Kamari are Turk names. Khiidar or Keethar may stand for Kejhar Prumara, or for Kethur, marraviu Rajpoot. Maghdiid is the same as Makh, and may stand for Makwahara. Maz may represent Ismaelites of the Moslem religion, or the ancient Mysia of Lydia, or the Musul the high Indus valley and Sind, and before mentioned. Roseam is the name of an indigenous bore of fabulous times, and may mean simply “mountaineer.” Sarmast is perhaps the Musalman disguise of Sri Mas Rajpoot; Shajal of Sajat, marraviu Rajpoot; Yarid of Yarid; and Zuwar (pt. of Zuwar) of Yow Rajput. The above section, Khiidar, or Khamia Khiidar, is the family clan of Ahmad Shah Abdali. The country of the Sadoool is about Shahri Safa in the Tarnak valley, and that of the Popabi generally about Kandakar and on the Helmand up to the Khilzaran district. The Popabi are reckoned as about thirteen thousand families, partly agricultural and partly pastoral, and enjoy the...
reputation of being the most civilized, or least savage, of all the Afghan tribes.

The Aliko, or Alikzai, occupy the districts of Jalalabad, Afghanistan, Panjwai, etc., on the east, north, and west of Kandahar itself, and number about fifteen thousand families, mostly agricultural. The name Aliko is the same as "Ali," of the Ali.

The Ali (Alikzai and Alik) is a very widely distributed tribe in Afghanistan, and represents, I believe, the Greek Aioloi. In and about Kandahar, besides the districts above mentioned, they have settlements in Khilzai and the hills to the north of Mywand, and in Zumulidawar on the west bank of the Helmand, and extend as far west as Herat. In the Hazarah country they appear as the Shait Ali, and among the Turkoman of Balkh province as Ali Haibi. The Ali are also found amongst the Pathan tribes in the Kabul and Ghazni countries, and in British territory in Dhuba of Peshawar and Cheek of Zawulpindi districts, and also in some parts of the Baluchistan (southern India). The principal subdivisions of the Alikzai are Naso, Sarkani, and Ziyara. The mother of Aman Shah Abdali, was of the Alikzai tribe; as also was the celebrated Wazir Yar Mohammad, of Herat, who belonged to the Naso section.

The Barak, or Barchak, are more than twice as numerous as the Poppali, whom they dispossessed of the government in 1818-19 A.D. Since that date the Barchak have held the rule in Afghanistan by favour of the British. The Barchak are partly agricultural and commercial, and largely pastoral and military. They occupy a large tract of country drained by the Arghandab river, and extending from the Toba and Mesgra plateaux of the Khojotli Amda range in the east to the borders of Qosimil in the west, all along the south of Kandahar to the borders of Sirdawk and the sand desert of Baluchistan. In the south-eastern portion of this tract the Barchak were formerly associated with the Achkai, but Ahmad Shah on establishing his Durani kingdom severed the connection, and the Achkai are now recognised as an entirely distinct tribe, and are held in light esteem as the most ignorant and savage of all the Durani clans. The Barchak are now the dominant tribe in Afghanistan, and have acquired a high reputation for their military qualities in consequence of their prowess in the wars with the British. They appear to be the same people as the Barak, or Barchak of Logar and the Barchai clan of the Kh Diet tribe, though long separated, and not now themselves cognizant, at least confessively, of any such affinity. The Barchak are reckoned at upwards of thirty thousand families in Afghanistan, where their original seat is not far from the Barchak settlements of our day, as before described. The Barchai, it is said,
formerly held very much more extensive territory than that represented by the few castles and villages they now possess. Though recognized as a distinct people from all the other tribes of Afghanistan by the natives of that country themselves, the Barakhi are nevertheless considered a superior race, and are held in esteem for their bravery and solitudes and qualities. The Barakhi are in high favour with the Bārakāi rulers of the country, and are enfeoffed by them as trusted bodyguards, and for services about the royal palaces. At least such was the case up to the time of the late Ahmad Ali Khan.

The Alchi, or Achakhi, are entirely pastoral and predatory, and inhabit the Kālān valley and north slopes of the Kajjak Amrān range to the Yola tablelands. But they wander far to the west, and are found scattered all over the country to Bārāt and Baigūsh, and parts of the Ghīr country. They are reckoned at five thousand tenats, and are in two divisions, viz., Bāshāū and Biqān.

Bāshāū (Boster, a tribeless clan of Baj̄āū) sections are:

Gajān (Kachch tribe of Baj̄āū) sections are:

Of the above sections Ashdīn and Ashf appear to be the same; and are different forms of Ad̄h and Achi. Some of the other sections are not recognized, such as Fām Ghabī, Ad̄h, and Ashf. The other names are all Indian, and have been before explained; though Shānī is a Turk name also, Bālī and Kāmī are also Turk, and Hārūn is Masulīmān.

The Nūr, or Nūsāt, of the Panjḍal Dāranī inhabit the western parts of the Kālān country, and are mostly pastoral and predatory. They are reckoned at thirty thousand families, scattered about the Helmand in Dārnī, in Farāh, Deh Rezwān or Dāhī Rezwān; Rezwān is a Baj̄āū tribe of herdsmen and graingrowers, the Sāhband hills of Ghīr, in Istāf, called also Istāfāgīr, Sūfī, and Sīrīwāsī, and the Khadavāi valley to the borders of Sīstān. The name Nūr, or Nūsāt, is evidently the same as the Baj̄āū Nūr, or Nozh, and as originally Skythian, probably a branch or clan of the Skyth outside the borders of Sīstān. The divisions of the Nūsāt, the Nūs̄ section is Turān, and the Ghīrāb (Ghīrāb or Sīstāni) Baj̄āū. Little is known of this tribe.

The Alam, or Alamī, are reckoned at sixteen thousand families, and occupy much the same districts as their kinfolk, the Alīkho, above mentioned, their chief seat being on the plain of Zamīndāwar, to the west of the Helmand, between Bost and Shāhrah-

star. With them are the hands of Bost and Kālān.

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With the Alizi are joined the Ud, or Udzi, reckoned at five thousand families; they have settlements in Darâvā, Nidâli, Garânsâli, Marâfî, etc. The name Ud may stand for Râjput Udi, or for the Udi of Hormuz.

The Isâk, Saqâ, Bâk, or Bivãk, are partly pastoral and partly agricultural, and inhabit the lower course of the Arghandab river between Kundâhâr and Hest, and along the Helmand to the Sistan basin; their principal seats are at Khan Niushahr and in the Okît of Lash-Juwân and Farah. They are reckoned at twelve thousand families, of which about a thousand are settled in the Helth country. The Isâk represent the ancient Sâk conquerors of Sistan, or Sîkštàn, so called after them; previously the country was called by Orientalis Nimroz (the country of Nimroz, king of Bâbylûn), and by the Greeks Drauntâ.

The Kiskaiwâr and Mâni are joined together, and are very few in number, and have no territory of their own except at Ghanáu, where they have a few villages in the suburbs of the city.

This completes our review of the tribes classed under the head of Tanû, in the Afghan genealogies. The next tribe of the Shahrshân branch of the Sârbâni Afghân is the Sânshâh, called also Châr (Châsâra or Châshra Râjput). The Châshra, according to Colonel Ton (Annals of Rhjsthâna"), was once a renowned tribe in the history of India, though its name, he says, is now scarcely known, and its origin is veiled in obscurity. It belongs neither to the Solar nor the Lunar race, and is probably of Skythic descent. The name is unknown in Hindustan, and is confined, with many others originating beyond the Indus, to the peninsula of Saurashtrâ. If foreign to India proper, continues Ton, its establishment must have been at a remote period, as individuals of the tribe intermarried with the Sâmânî ancestry of the present princes of Mewâr, when this family were the lords of Balâbhi. The capital of the Châshra was the insular Deobând, on the coast of Saurashtrâ, and the temple of Sûmshâth, with many others on this coast, dedicated to Sûmshâth, is attributed to this tribe of the Saur or worshippers of the sun. It was Vasâ RâSha or Râshâ, prince of Deo, who, 746, a.d., laid the foundation of Ahalwâra, which his dynasty ruled for one hundred and eighty-four years, when Buvânâs, the second from the founder and the last of the Châshra, was deposed, 281 a.d., by his own daughter's son, Mûlânâ of the Solankî tribe. Mûlânâ ruled Ahalwâra for fifty-eight years. During the reign of his son and successor, Châward or Cîlêso, Râs, called Jamâr by Muhammadan historians, Mârûnâ of Ghirânî invaded the kingdom of Ahalwâra, and drained it of its immense riches, for Ahalwâra was at that time the capital of the productions of the eastern and the western hemispheres.
Anhalwara recovered fully from the devastations of Makhad, and we find Sin Rax Tay Saje, the seventh from the founder, and who ruled from 1094 to 1145 A.D., at the head of the richest if not the most warlike kingdom of India. Twenty-two principalities at one time owed his power, from the Karnatic to the base of the Himalaya. His successor was displaced by the Chobhan, Patwa-wirala, who set on the throne Komandar, who then, quitting his own Chobhan tribe, entered that of the Soluhali. Both Sin Rax and Komandar were patrons of Buddhism. The end of Komandar's reign was disturbed by the Sestantes of Sambhishvann; and his successor, Balto Makim, closed his dynasty in 1228 A.D., when the Bhagela dynasty, descendants of Sin Rax, succumbed.

Under the Bhagela rule dilapidations from religious persecution were repaired, Somnath rose from its ruins, and the kingdom of the Bahlila Rax was attaining its pristine magnificence, when, under Gamha Karam, the fourth prince, Alamkhor invaded and annihilated the kingdom of Anhalwara, sacked and plundered the rich cities and fertile plains of Guezarat and Somnath. The statues of Buddha were everywhere cast down and mutilated, the books of his religion everywhere burned and destroyed. The city of Anhalwara was raised to the ground and its very foundations dug up. The remnant of the Solani dynasty were scattered over the land, and this portion of India remained for upwards of a century without any paramount head, when its splendour was renovated, and its foundations rebuilt by Samran, Tar, a convert to Islam, under the name of Zafar Khan, who, with the title of Murad, ascended the throne of Gujarat, which he left to his son, Amro who founded Ahmadabad.

I have made this lengthy extract from Ton's "Annals of Rajasthnn," because it throws much light upon the affinities of several of the modern Pathan tribes of the Sulomin range and Indus frontiers. The Chawant Rax, called Jamr, by Mahammanian writers, is evidently the source of the Zamand division of the Khurasab branch of the Sambani Afghan; and Komandar's quitting his own Chobhan tribe and entering that of Soluhash, is clearly the origin of the Afghan account of the Sambani's quitting the Sarabani and entering the Ghurkushthi branch of the Afghan nation. The Bhagelas are now represented in Afghanistan by the Pargal, Behragul, and Hikal sections of several of the Sambani race.

During the long centuries of the rule of theChahara and succeeding dynasties the whole of the eastern portion of Afghanistan was mainly peopled by Rajput and Indian tribes of Sarythic descent, who came into the country at different periods and probably from different directions also; the earlier migrations being direct from the countries north of the Oxus, and the later from the direction of Hindustan.
SIIIRAN, or CHAR, is in three divisions, viz., Diimar, Jnhlih, and Hnrhli. The Dharm, DOJIUR, or Dumn are the same, I take it, as the Hilliea of the Rajataringini before noticed, as figuring prominently in the history of Kashmir between the ninth and twelfth centuries, during which period, it appears, they occupied the country about Lehmer and on several occasions caused trouble by their turbulence. They are mentioned sometimes along with the Lenma and Achhola tribes of equally restless character but who for us have a peculiar interest on account of the identity of their names with those borne by some of the existing neighbours of the Afghan or Puslian, Domar of Peshin and Shil Riz (Qazmi), namely, the Loni Pathan and Achaazi Durani. The Achaazi, as before stated, of all the Afghan tribes are noted for their turbulence and barbarity; and the Sanskrit name Achhi-loha, or Achhi-lohaka, of the Rajataringini expresses this character for it means "the turbulent Achi." Too, in his enumeration of the Hindu tribes of the Indian desert, mentions the Achiyp, a name which may stand for the Sanskrit Achi, and is evidently the source of the Afghan Acha, whom we have noticed above among the Durani clans. The Loni of Shil and the borders of Shil and Peshin are clearly the same as the Lenma of the Rajataringini, and derive originally from the banks of the Loni river of Rajwara. The Lenma, Lenman, and Lobab of the Suleman range are also probably from the same source.

Diimar, or Doman, sections are:

Ahmad, Anjir, Bikan, Boyia, Daula, Hamlin, Haril, Horem, Jahlia, Kupia, Nalhunar, Niyzi, Niakia, Panbanan, Sayul, Sanjar, Shikmir, Umar, etc.

Of these, Bikan is a Gujar clan. Boya may be another form of Boya, and stand for the tribe whence sprang the Bowi princes of the Dilmun dynasty of Persia, the founder of which, Bova, is described as a son of Karab Khushlu; Kabba being a clan of the Prames Rajput. Hani may stand for Hana Brahman, Harlin may perhaps stand for Harlin, a Rajput tribe of Sind; and John for Chobhaia. Niakia is the same as Niyzi before noticed. Panbanan, "cotton carrier," is evidently a Muslim disguise. The Bikan, or Bheer, are now the most numerous section of the Domar, and are reckoned as a distinct tribe, and generally associated with their neighbours, the Kakar. The Anjir may have some connection with Anjirra district of Kalat Balochistan. Sanjar, is Turk, of the dynasty of that name which reigned at Kandahar.

The Jahlia division of Shirnai is apparently derived from the Rajput Jahlia (Makwahana), which probably gave its name to the Jahlakher division of Kalat Balochistan.
JALWAN sections are:

Kongari, Marwat, Mayar, Ndeshakbol. Sibar. Sipand.

Of these, Kongari stands for Khanger, aboriginal Indian; Marwat for Moro of the Indian desert; Mayar for Mabor, Rajput (mercantile). Ndeshakbol has been before described. Sibar is Rajput and Turk; Sipand for Sipan, Rajput.

The Harikul is a small tribe, inhabiting the hills between Bori and Zhob valleys, where they are associated with a neighbouring nomadic tribe called Isit, or Sud, another Rohor clan.

Harigul, a purely Hindu name, sections are:

Yosuf. Nasiri. Tor, or Tawari.

The next division of the Sharkhiarem Semiani Afghan is the Miyana tribe, which I have supposed to represent the ancient Moenani of Lydia. The Miyani are widely distributed all along the Indo border, from the Rhyak to the Bohri, but are principally settled in the Dorajit, or Daman, of the Saloman range.

Miyani sections are:


Of these, Ahur is Indian nomadic tribe; Aka a Naga clan; Holi stands for Bosnia, Greek; Jol for Jot, or Jat; Koli, a Scythian tribe, has given its name in Katwak district of Ghazni; the great Indian branch of the tribe has given its name to Kathawar in the Punjab peninsula; Kekh, or Kekh, is a form of the name Kehar; Lacs is a tribe of Balochistan to be noticed later on. Lawani and Lohani have been noticed above; Mahali stands for Maholi, Rohbor; Pianni is the same as Benenri, Indian herdsman tribe; Pianni, or Pahi (7); Toghi is for Toghayshi, or Tokehri Turk; Zhakri, or Zakhri, for Zhakar, and Zamari for Miyani, Hindu tribes; Zora for Jora, Rohbor. Many of the Miyani are engaged as Povindali, or caravan traders, the best known being the Lohani, Sid, Sib, Wriki, Pianni, Rishani, Koli, etc.

Besides these Miyani there is a tribe called Miyik, of Indian origin, in Hatchangar of Peshawar, etc., who are engaged in the caravan trade with the hill districts to the north as far as Chitral and Bajakshah. They are associated with the Kikkh-khal Khasht, and like that clan also enjoy a religious esteem amongst the mountaineers with whom they trade; they are also accorded certain privileges in the tenure of land by their own people, the Pathans.

The n Barmen clan of t where it They in the sand river for Gnazi living in tamarisk camels of for their have on colonies; Bahriic

Bodi Malai

Of the for Bodi, chapin, Chopan, Chopan, represent Moholi, I Marolo, t Shadki (Farvihar). This is in the O been the place of the name Pramana 1680-90. frontier is the Koda celebrant of Bahmin tamption an acce Monoic doctrines and are re in Europe
The next division of the Sharabiun Sutulani Afghan is the Balmor tribe, which I recognize as the Bherbecha clan of the Cholhni Agniwala Rajput (well-known in Hindustan, where it has given its name to a considerable district of Oudh). They inhabit the Bherwai district of Kandahar, bordering on the sandy desert of Baluchistan, and extend along the Helmand river from Bost (formerly the winter residence of Mahmud of Ghazni) to Sistan, and are partly agricultural and partly pastoral, living in movable huts, called kachra, made of wicker frames of tamarisk twigs plastered with clay; they keep large numbers of camels of a superior quality, and among Afghans are distinguished for their devotion to the breeding of that animal. The Balmor have emigrated largely to Hindustan, where they have several colonies in the Delhi country, at Jinajar, Gohiana, etc.

Balmor sections are:-

Badal, B_fore, Basr, Chopan, Dadu, Huzur.
Malab, Mandi, Mardin, Shakur, Shabir, Zabo, etc.

Of these, Badal may stand for Bhaadul, Rahster; Basr, or Basr, for Bost, Indian serf, or hereditary slave, tribe; Chopin for Doi chopin, Hakirah, at Khok i Chopin, "the dust or grave of Chopin," or Kuk i Chopin, "the reservoir or cistern of the Chopin," before mentioned; Dadu for Dadi, before noticed as representing the ancient Daddeli of Hindoostan; Malab for Mirabul, Rahster; Mandi for Mandi, Nushaba; Mardin for Dusti, the ancient Mardi of Afghan and Sirdar; Shakur for Sh zdah Badshah; Shabir, or Shabir, for Sayet, Rajput (Parcha?); Zabo for Jope, Indian minister tribe.

The next and last division of the Sharabiun Sutulani Afghan is the Ornur tribe, before described. Ornur is said to have been the son of Amaurin, and to have been named after the place of his birth. Probably, Ornur stands for Ummu, Dzhurma, the name being applied to a part of the Umm Serima clan of Dzurma Rajput, who in the reign of the Emperor Akbar—1580-90 A.D.—created considerable disturbances on the Persia frontier by their activity in spreading the heretical doctrines of the Rodshuya sect—"the Enlightened." Amede Darwen, the celebrated divine of Swat, a contemporary and active opponent of Buzir, the founder of this sect in those parts, whom he contemptuously calls For Thoof, "Guide to Darkness," has written an account of this sect and their doings in this Rodshya or "Memoirs." The Rusibins, or "Illuminated," adopted the doctrines of metempsychosis, free love, and community of goods, and are reckoned a branch of the Ismaili Malabhd, better known in Europe as "the Assassins." They are called Ornur by the
Pathum (in Prakrit, or "fire" and suev = "extinguished"), just as a similar sect amongst the Persians was called Chircap-bash = "Lights out," an account of their nocturnal assemblies, when the extinguishing of the lights was the signal for their deeds of darkness to commence. The original sect of the "Ormur" is said to have been at Kiniguran, where the sect occupied all that district of the Soelenan range which is now inhabited by the Mahbuls Vaziri. On the suppression of the sect by A yazid's lieutenant at Babul, the Ormur became dispersed, and for the most part disappeared; but the name is still borne by scattered communities of their descendants. Sardar Hyat Khan, C.S.I., of Wah in Punjab, in his *Hajati Affghani*, says there are three or four hundred families of Ormur in their old homes at Kiniguran, of the sections Khishan, Bakhsh, Kurum Jans, Mullasani, and Jirani. Of these the last named is a well-known tribe of mercantile Rajputs, and the first is a corrupt form of Kishah for Kishaya or Kishor. There are also some Ormur amongst the Ikri in Logar and Kandahar, and a small colony of them in the Ormur village of the Peshawar district. They are an inoffensive, industrious people, mostly engaged in agriculture and trade.

This completes our review of the tribes composing the Durani Afghans. We have now to notice the peoples inhabiting the ancient Drangia (modern Sistan), the country whence the Durani derive their name. Sistan was formerly called Ninour (after Nimoria, king of Babylon), and was the residence of Jamshid and other Persian kings of the fabulous or traditional Peshdadi dynasty; it is celebrated also as the centre from which the Persian power rose, and as being the home of the heroic Rusuril. The principal inhabitants of Sistan are the Sistanis, a very mixed people, who have no possession in the soil, and occupy a servile position amongst the dominant tribes of the country. With reference to those last, the divisions of Sistan may be said to be the Oik (pl. of Okh or Awak, a derivative perhaps from the Urdu or, suev = "house-habitation") of Loish-Jwana and Farah, inhabited by the Ishak, or Dakh; Durani; Chankaste, inhabited by the Sarabani Baloch; Sorka, by the Khyani (now mostly at Ghaip in Persev Khorasan); Garsin, inhabited by the Baloch, Bakrech, Nuz, and other Durani; and Kambilan by the Shahrizik and Karri. Of these, the Baloch, commonly called Sarbandi (Sarbandi), and the Shahrizik ("of the Shahriz") are the predominant tribes in numbers and in influence; but the Khyani are the most ancient, and are said to descend from the Khi dynasty of Persia founded by Cyrus (Korash). Besides these are some Tjiki, supposed to be descendants of the ancient Persians, and some obscure wild tribes of hunters and cattle-grazers who dwell on the plains of which Sistan is said to have been.

The Ismaili Afghans.
The Bazoors in the Afghan kindred are feuding Afghans and Balochi (who resemble other Afghans, not the Musulms) and the Musulms differ also amongst themselves, and the Musulms of the Bazoors are different in speech. The Aguiris of the Balochhs, for instance, investigate under no name a tribe which are established are all golden, and we shall investigate the name of the size of the tribes of the Bazoors. Shah Din of Pirkh for his own uot converted any under the name of the Bazoors, and the Balochhs, are apparently step to divide.

The Balochhs are a nomadic and pastoral people as a man, and the other Kairis, or Kashi of Kandahar
dwell on the shores of the Hamin, or Sisian Lake, in the centre of which is an isolated rock called Kohi Zar or Sur, which is said to have been the seat of Rostam's castle. The Ispah, Shah, or Sultan Durani we have already noticed. The Baloch require particular attention. They are not included in the Afghan genealogies, and yet they are recognised as of kindred stock by the Afghans. The reason of their exclusion from the Afghan genealogies is because they do not conform to the Pukhtushwall, nor speak the Pukhto language. The Baloch are feudal in their government, and not republican, as are the Afghan and Pathan; and they speak a distinct language called Balochi ("of the Baloch"), which is a Persianised Indian dialect, resembling the Sind language more than any other. The Baloch differ also from the Afghan in physical appearance, dress, manners, and customs; but not more so than does the Sikh Jat from the Musalmans of Punjab, nor than is explainable by the different political conditions of their existence for long centuries past. The Baloch were originally the Khulacha of the Chohinh Rajpoot, and occupied the Nishani district to the south of the Bahrbch above mentioned. It would be interesting to investigate the history of this tribe, which has evidently come under more direct, complete, and prolonged Persian influence than any other of the tribes of Afghanistan. They seem to have greatly increased in numbers and power, and have given their name to a distinct nationality, and to a large tract of country, in which are found many different tribes, some of a remote antiquity, all included together under the general name of Baloch. These we shall speak of presently, when we come to investigate the tribes of Balochist'an. But it is very curious to mark the differences between the two neighbouring clans of the former Chohinh Rajpoot—Bhnarcha and Baloch; the Bahrbch Afghan of Pukhto speech and republican constitution, and the Baloch of his own national speech and feudal government, both long since converted to Islam of the orthodox Sunni creed; but the one under influence from the side of India, the other under influence from the side of Persia. The differences now marking the Baloch and the Afghan, and separating them into distinct nationalities, are apparently the result of political causes, but we cannot now stop to discuss this subject.

The Baloch, like the Balochi, are distinguished for their nomadic and predatory habits, and their devotion to the camel as a means of livelihood and wealth; but the one speaks Balochi, the other Pukhto. The Balochi claims descent from the Ismaili Khans, or Kars, Arabians, or Pathans (probably representing Kas or Kars, the son of Raw, the great ancestor of the Solar...
race of Bajpur, founder of the Kashwah or Cashwah tribe); and the Baloch from Arab masters, whose home was at Aleppo (probably from the ancient Aphrodis of the river Ambas of Anaxim., the modern Hobi, or "Arabic" Hodi); in either case a mere Musulman conceit on their conversion to Islam. The Bahorah, with the rest of the Afghan, prides himself on being Bani Israel; whilst the Baloch scorns the idea of a common descent with the Afghans.

With the Baloch in Sistan are associated several different clans and tribes, such as Sarbandi, Nahroli, Sanjani, Taoki, Mammosani, Kureddi, and others who wandered over the desert tracts to the north, and extend far into the neighboring Persian districts of Kirman, Yazd, Bakhsh, and all along the Khorasan hills to Mashuhi and Khoz. The Sarbandi were formerly an important tribe here, till their power was destroyed by Tamerlane, who, it is said, transplanted the bulk of the tribe to Hamadan, whence some of them were brought back to Sistan by Nadir Shah. The Nahroli are recent arrivals from Balochistan. The Sanjari, a Turk tribe, are mostly nomadic, dwelling in huts or sheds made of mats and wicker; and during the rule of the Sanjar dynasty at Kandahar were the dominant tribe in these parts. The Taoki is a servile tribe of mixed races, variously styled of the Sanjarahni. The Mammosani probably represent the Memmosani mentioned by Pliny (Hist. Nat. v. 19) as inhabiting the territory of Maximines in Galile (Koile) Syria; they are numerous in Mahrim and Kirman, and at the time of Alexander's conquest dwelt about the Jaxartes. The Mammosani, Taoki, and Sanjari are collectively styled Nebshih, or Nahshy; they are all Turk, and more or less nomadic.

The Kureddi, certainly enough, here retain the double name by which Pliny mentions their ancestors in describing the nations of this region; viz. "the Gaedi, by the Greek writers called Kuereddi." The Kure of Persia have long been recognised as the same people as the ancient Kedzai; and here, in Sistan, we have the two names of Gaedi and Kedzai combined in the modern Kureddi. This whole description of Pliny (Hist. Nat. vi. 19) is worth examination. He says that from the mountain heights of Margiana, along the range of Caspia, the savage race of the Mard (whom we have before recognised in the Dabbi Mardah Hamzeh), a free people, extends as far as the Baloch; that below the district of the Mard we find the nations of the Orxanai (Arpa-

handi of the Arghanib valley), the Comori (Kamori and Kambari of the Aftabi and Baluch), the Herdige (Berdiname, modern Bar-
darzai?), the Harwoutapi (or "chariot horse breeders," perhaps the Balor Bajzih, verwethin=\(^{10}\) chariot driver?), the Chahmarin (not recognised), the Osmani (Trek Koman, Turkoman), the

Marmar island, (S.E. of Hellanstances, and

Kharda or Kharana, Turbini, or Marzian, Greek with

Hrombino, or Turbini, as the Hare before me,

which also are there. The Arman over the river Ozer.

The Aman was a great province of the Chorasmians, they are in the Uit Hrombino, or Turbini, settled in the

together connection the for the.

The Sistan tradition states that the Shabersar was a tyrant of the country, and he called the Dara, they move in populous and own to the founders of Skadrokk, Gales of the south of the Khorasan, the

10
Marwat (Mar-ri-kct) is a mere mere of the Muzafar, the Jajjat tribe, and the Mandarani (previously identified with the modern Maudan of the Holmum valley and Yawindi of Peshawar). The rivers, as Pictor, are the Mandreb (Holmum) and the Chindus (Arg-
handuk); and beyond the nations already mentioned are the Khorosan (Khorassan), the Kandahari (Kandahar), the Attun, the Durang, the Duranghi (Zanjan or Durang, modern Durani), the Marooini (Marwati, before noticed), the Amzi, the Guiz, by the
Greek writers called Cadzaisi (one KardGall, above mentioned), the city of Heraclea founded by Alexander, afterwards destroyed, and rebuilt by Atracoos, and by him called Arhaia (the site marked by the modern Koza i Koh); the Derbici (Dhekkh), Jajjat
pistinest tribe also, through the middle of whose territory
the river Oxus runs, after rising in Lake Oxus; the Syrmata
(Sirj Mati, before noticed), the Oxyrhinos (Wakhan and Durani),
the Semnani (former Venetian colonists), the Butani (Sistan,
before noticed), the Sarapam (Sarpam of Baluchistan, to appear
later on), and the Bakti, whose chief city is Zariasp (Zariasp),
which afterwards received the name of Baktia from the river
there. The last nation lies at the back of Mount Pharparism,
nor against the sources of the river Indus, and is bounded by the
river Oxus.

The Asutu above mentioned, according to Strabo (Geog. xi. 3),
was a great trading tribe which dwelt to the north and north-east
of the Caspian Sea, and may have had a colony in these parts;
they are not now traceable by that name in Afghanistan, except
in the Uru or Uruz section of the Dili Zangi Khairt. The
Henischki appear to have been a colony of Venet, or Venetians,
settled in Baktia for the purposes of trade; these, however,
together with the Jews, seem to have disappeared with the
cessation of the overland trade between Europe (Hyrcania) and
the far East.

The Shahrk or is an ancient tribe in Sistan, according to local
tradition. I have suggested their connection with the Sabris
dynasty of Sind; but they may be of Persian origin (from
Shahriyars, or Hamadan, as they are said to be widely scattered
over Persia, in Ghay, Kirman, Lot, etc. The Shahrk, also
called Dhekk, represent the original inhabitants of the country;
they now occupy a very subordinate position amongst the general
population, and are much mixed with foreign elements; they
own no land, but are employed in the various industrial arts
and handicrafts, and are the vassals of the Baloch Sarbani and
Shahrkis, much as the Tis of are of the Sanjari; the Kand-
Gazi of Sistan have a branch of the Kand (Karshana and Karbikhi
of the ancients) of Kandistan, who established a dynasty in
Luristan (between Kirman and Khuzistan) about the beginning of the twelfth century, and maintained their authority there till Shah Arnaus annexed their province. The Malik Kurd dynasty of Ghor was established by Shaivismun Kurk, governor of Khurasan, for Sultan Ghaushun Ghor, about 1245 A.D. He was confirmed in his authority by the Mughal Emperor Holagu, of whom he was a vassal, and greatly increased his power and authority in the reign of his successor, Aruna Khan. Shaivismun was succeeded by Herat, his capital, by his son Rukhundun, who took Kandahar city, and died in the reign of the Sultan Amune Khan, 1290 A.D. His brother, Ghioulkundun Malik Kurd, then succeeded, and was confirmed by the Mughal Emperor Alalurur Kurd in his command of Ghor to the confines of the provinces on the Indus. The Malik Kurd dynasty was after this reduced to vassalage by the Amir Oar of Khiva, and was finally extinguished in 1383 A.D., when the Amir Timur (Tunescham) took Herat and slew its last prince, another Ghioulkundun, and his son. This completes our review of the tribes inhabiting the territory assigned to the fourteenth satrapy.

The fifteenth satrapy, Hormozn says, comprised the Sakai and Khaspul; its position and area are now represented by Khiva and Bukhara, a region beyond the limits of our inquiry.

The sixteenth satrapy comprised the Parthioi, Khurasanoi, Sugri, and Arab; it covered a wide area on both the south and north of the Oxus, and lay abhur to the western borders of Panjakent and Bahar, cutting round from Sistan in the south-west to Khonar in the north-east. In the east, the limit of the Oxus drew the Parthioi and the Arab. The Parthioi appear to have been composed mainly of the Xuma Tarkhi, or Turexkan of our time, a very numerous and powerful horde of nomads, extending round the east, north, and west sides of the Oxus Sea, and later along its northward shores also. The only portion of the nation coming within the area of our inquiry is the Turxkan of the Masihid and Marv districts. These we have already visited along with the Oiar Aymak tribes, and have mentioned their Harmag section as forming a part of the ancient Amurak, founder of the Parthian empire.

"Parthia," says Strabo (Geog. xi. 90), "is a small country, thickly wooded, mountainous, and produces nothing; for this reason, under the Persian dominion, it was united with the Hyrcania for the purpose of paying tribute, and afterwards during a long period, when the Macedonians were masters of the country. At present (Strabo died 24 B.C.) it is augmented in extent, Xomenians and Khoresas are parts of Parthia, and perhaps also the country as far as the Caspian Gates, Rhages, and the Tagiroi, which formerly belonged to the Bactrian, or are the same as those countries of the same name.

The Ariois, who have inhabited this province for centuries, are said to live in the Beloosh or Belouch country to the east of the Oxus or Panj, but this people, perhaps, to the western side of the Hormuzan or the Oxus. The Ariois, says Hormozn, by the side of the Oxus, is another part of the Oxus, the middle part, and the vast region of soil, by means of the Giar, lies beyond the limits of our inquiry. The seventeen satrapy comprehends the Parthioi, the Khurasante, the Parthian and Sistan races, and the southern portion of the Oxus Sea, the Parthian mountains of the region of Bampur (part of Baluchistan), and all the country being the same as the province commonly considered by the Persians as the Parthian.
formerly belonged to Media." The Komises here mentioned is
the Kom, or Komis, district of Persia; Khorassan seems to be the
same as the Khorassan mentioned by Strabo (Geog. xv. 2), and
the same as the modern Khirun of Balochistan. The Arioi were the people of Aria, the modern Hormuz province,
and are represented by the Haraoi, or Harat. In the early
centuries of our era the province of Hormuz, and chiefly the hilly
country to its west, was occupied by the Abhal (Hagha-Mas); but
these people appear to have migrated, about the ninth century
perhaps, to the eastward and settled on the elevated plateaux on
the western base of the Sulaiman range, and their former seats in
the Hormuz country are now occupied by the Karat or Garay Turk.
The Arioi, according to Strabo (Geog. xv. 2), were on the west
by the side of the Paropamisadai, and extended both north and
west of the Drangai so as nearly to encompass them; and the
Drangai were by the side of the Arachosia and Godrosia. In
another passage (Geog. ii. 10), Strabo says: "Beyond India on the
west, and leaving the mountains on the right, or north, is a
vast region, miserably inhabited, on account of the sterility of the
soil, by men of different races, who are absolutely in a savage
state. These are named Arioi, and extend from the mountains to
Godrosia and Karmania." The vast region here referred to in-
cludes the modern Sistan and Balochistan Makran, and the
different savage races are represented by the various tribes of
nomad and predatory Baloch. In another passage (xi. 10) Strabo
says: "Aria and Margiana, which are the best districts in this
part of Asia, are watered by the river Arias and by the Margia.
Drangiana as far as Karmania, furnished jointly with Aria pay-
ment of tribute."

The seventeenth satrapy comprised the Parthian and Asiatic
Ethiopians. It corresponds with the modern Balochistan—the
Godrosia or Godrosia of Strabo, Ptole, Ammian, etc., and com-
prioses all that mountainous, arid, sterile, and for the most part
deserted and sparsely inhabited region which extends from the Indus
to the Persian province of Mirmar, east and west; and is bounded
on the north by the sandy desert separating it from Kshishur
and Sistan, and on the south by the Arabistan. The western
portion of this region belongs to Persia, and is distinguished as
Persian Balochistan; it is for the most part covered by the Sarhad
mountain ranges and plateaux, and contains the districts of Sarhad,
Bamianjir (the town of that name being the capital of this division
of Balochistan), Dizak, Bah, etc. The eastern portion belongs to
India, and is called Ralhl Balochistan (the town of that name
being the capital of this division of Balochistan), and contains
the provinces of Shirwan, Jhabwan, Rash Gahwa, Las Bela,
Anciently the name of the whole of this region, now called Balochistan, was, it would seem, Kash, Kesh, or Kaj (or Kish or Kij), as the Persians pronounced it, that name appearing both in its eastern and western divisions as Kech Gundava and Kesh or Kaj Makran respectively; and it was inhabited by the Kash or Kesh race (Cush of the Bible—"Cush begat Nimrod"). The term Asiatic Ethiopians of Homerus, from these Kesh or Kesh derives the great Kashwaha or Kashwaha (Kishwaha or Kishwaha) of the Persian genealogies.

The term "mountaineer." The term "mountaineer," mentioned by Herodotus along with the Asiatic Ethiopians, is now represented by the Brench, Breksh, or Beresh, an indigenous word of the same significatio, "mountaineer." The term Asiatic Ethiopians of Herodotus, here mentioned, refers to that branch of the ancient Cushites which at a very early period settled in the Tigris valley, and thence extended along the sea-coast to the Indus. From these parts they spread outward to the heart of Rajputana or Rajwar as the Kashwaha and to the north as far as Hindo Kish, where we have seen Kashwaha tribes among the people of the Khatriana and Kinar or Kashshah. The tradition current among the Baloch, of their ancestors having come from Aleppo in Syria evidently refers to the Cushite origin of the ancient inhabitants of the country.

Strabo, describing this part of ancient Ariana—our Afghanistan—says (Geog. xvi. 2) that the tribes on the sea-coast from the Indus to Karamiana (Persian Kirmun), are the Arbis, a tribe on the coast bank of the river Arbis, which separated them from the Ortsa, then the Ortsa; next to them the Sickhologrghi, and then the Karmanoj, and that above the Sickholograe is situated Gibrumu. Pliny also mentions the Oriti (Hist. Nat., vi. 25) as the Sickhologrghi Oriti, who speak a language peculiar to themselves, and not of the Indiau dialect, and as being neighbours of the Gibrumu and Pusgo, and being divided from the Indians by the river Arabis. Arrian, describing Alexander's march through this region, says that, after starting Nearchus to conduct the fleet by sea, Alexander himself marched along the coast to the river Arabis, a nation of India dwelling near that river; that on his approach the Oriti fled to the deserts, and Alexander, invading their territories, came to the village called Rambakia, which served them as a capital city. Curtius, in his account of this same march, says that Alexander built a city at this place, and peopled it with Arabkhoti. Beyond the Oriti, continues Arrian, Alexander, keeping near the coast, entered through a narrow pass into the territories of the Gibrumu, the onward march through which lay at a distance from the sea, by
a very dangerous road, destitute of all the necessary of life, till he reached Pura (Bamyan), the capital of the Gedrosi, on the sixtieth day after leaving the territory of the Orirai. After a rest at Pura he marched into Karman. The only people mentioned by Arrian as inhabiting this part of Ariana are the Orirai and Gedrosi. The name Orirai is probably a Greek word ("Mountaineers"), and corresponds to the native name Perikhan used by Hucumurus, and both are represented by the modern colloquial name Breshi. On the other hand, there is the Hari range of mountains, separating Las Bela—the country of the Orirai—from Makran, which may be the original source of the name Orirai. Be this as it may, both these peoples, the Gedrosi and Orirai, came under the denomination Ḥakīkphūsi, the Greek equivalent of the Persian Mahabharas, "Fish-eaters," still surviving in the modern Makran.

Pura (Bamyan) was, according to Arrian, the capital of the Gedrosi, after whom the whole of this region was named Gedrosia. They were probably at that time the dominant and most numerous tribe; their name still survives in that of their modern representatives, the Gadar of Las Bela, where they are chiefly employed in merchantile pursuits. The Gidari sections of some of the Pathian tribes of the Suleman range are perhaps from this source, or more directly, from the Lasari, a name of the same signification; and, as before suggested, the Jandhi of the Suleman range near Ghazni represent the same people. But the ancient Gedrosi are probably now most largely represented in Balochistan by the Lasari, which is only another Indian form for Gidari, both words meaning "jacket," or "fox." On the other hand, the Pathian Gidar may stand for the Sanskrit Vidor, and may represent the tribe of the wise and far-seeing Videra of the Mahabharas, whilst the Gadar represent the swift Gidera, enemy of the Naga.

The place of the ancient Gedrosi is now taken by the Baloch, by far the most numerous tribe in the country, and after whom this region was, it is said, named Balochistan by 'Abd al-Samad, only about a hundred and fifty years ago, when he annexed the Afghanistan of our inquiry to the Persian dominions. I have in a previous passage recognised the Baloch as the Baluchcha Rajput. Formerly they must have been a powerful tribe, and have given their name as the national designation to a heterogeneous mixture of tribes and races which are now incorporated as clans of the Baloch. The Baloch are not now, however, the dominant tribe in the country which bears their name. That position is occupied by the Baluchi. Let us now examine the composition of these two great tribes of the ancient Gedrosi, the modern Balochistan, viz., the Braiwi, representing the ancient Perikhan, or Orirai; a very dangerous road, destitute of all the necessary of life, till he reached Pura (Bamyan), the capital of the Gedrosi, on the sixtieth day after leaving the territory of the Orirai. After a rest at Pura he marched into Karman. The only people mentioned by Arrian as inhabiting this part of Ariana are the Orirai and Gedrosi. The name Orirai is probably a Greek word ("Mountaineers"), and corresponds to the native name Perikhan used by Hucumurus, and both are represented by the modern colloquial name Breshi. On the other hand, there is the Hari range of mountains, separating Las Bela—the country of the Orirai—from Makran, which may be the original source of the name Orirai. Be this as it may, both these peoples, the Gedrosi and Orirai, came under the denomination Ḥakīkphūsi, the Greek equivalent of the Persian Mahabharas, "Fish-eaters," still surviving in the modern Makran.

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and the Baloch, representing the ancient Aesopian, or Gauls. We take the Brahwi first.

The Brahwi,—the name is said to be a corruption of Bro-roi, of the hills; or "Highlanders," and distinguishes this people from the Baloch, whom they designate as No-roi (Nachwi), "not of the hills," or "Lowlanders,"—inhabit the Sarwan and Jahlawan provinces of Kalat Balochistan, and the Brahwi, or Brahwi, range of mountains extending southwards through these districts and Laos Bele, from Shal Kot (Questa) in the north to the sea coast in the south, and bounded eastward by Kich Gandava and westward by Nushki and Khilzai. This wide area of mountains and elevated plateaux is the central home of the mountaineers called Brahwi, and is the country in which their language, called Brahwi, prevails. The name Brahwi, thus explained, corresponds to the term Kohistan, applied to the "mountaineers" of the Swat and Buner easternly of the Indus frontier, and is not the proper ethnic name of the people to whom it is, in one sense, properly enough applied. The proper ethnic name of the Brahwi and his language is Drehvik, an aboriginal tribe of mixed race with the Jumri; but the names Brahwi and Brahwi, Brahwi and Brahwi, are really the same, and the people so called are of the same stock as the Kurd or Kurd-Gali. Though mostly centred in the area above defined, the Brahwi is found all over Balochistan, and, as we have seen, in Sultan also; and though in his native home he is more commonly called Brahwi, outside it he is most commonly called Kurd, or Kurdfull; whilst both names, Brahwi and Kurd, are common to him everywhere. The Brahwi or Kurd is in reality a descendant of the ancient Assyrian Kholdati. During the thirteenth and fourteenth centuries the Kord were an important people in Afghanistan; and under the Malik Kurd dynasty (previously noticed), the princes of which were treated as favoured vassals by Chagris Khan and his successors, they held the government of Herat, Ghur, and Kandahar to the confines of the provinces on the Indus. The Malik Kurd dynasty in Afghanistan was extinguished, as before stated, by Tamerlane; but was revived in Balochistan by the ancestor of the present Khan of Kalat, a chief son of the Kandar clan of Kurd. I have mentioned these historical details, because they help to explain in some degree the mixture of Turk (subjects of the Kurd) elements in the composition of the tribes of Balochistan, whether clans of the Brahwi or of the Baloch. Most of the names of the clans and sections of these great tribes end in the Persian plural form (possessive) -ki (which is sometimes changed to -ari or -ari), corresponding to the Persian -khi or -ki, and the Afghan -khiel and -ki.
The principal Brahwi clans are the following; and they are all subdivided into more or less numerous sections, some of which contain only a few families. The principal clans are:

1. Arnal.
2. Jintali.
4. Lhti.
5. Noshirwani.
7. Snrara.
8. Tambar.
10. Ghajgi.
12. Lligdr.
15. Shahi.
17. Zigar.

Of these names, Ghajgi stands for Gboghi, native of Kaj of the Mathr. Jintali is Jtdown, probably Baloch. Lhti for native of the Lhti, or desert of Kandahar. Lligaro stands for Lligdr, Chaliar or Solaulam Rajpht. Lhti for native of Lhti, or desert of Yezd and Kirman. Noshirwani or Noshirwan, probably the posterity of colonists settled here by Mansur Oshar. Lghti for native of the Lghi, or desert of Yezd and Kirman. The others are all Kand or Brahwi clans; in general the names of many of which appear indifferently as Brahwi and Baloch.

The Baloch (Hudhche Oshabg Agnilal Rajpht) appear to have been separated from the other Rajpht tribes of Afghanistan from an early period, and to have remained for ages under more direct and complete Persian influence. Perhaps their country was not included in the territories ceded by Sardar to Sardar Ali, previously mentioned. The Baloch know nothing of their remote ancestry, but as Musalmans pretend Arab descent from ancestors settled at Aleppo; the claim may arise from a
tradition in the country of its first inhabitants having come from that quarter. In Raj Mahran and Kach Gandiva the Baloch are called Dharwi (Marwari) by the Bihari; it is said, by way of distinction from themselves (Jatovi); but this name has no connection with their tribal divisions or race designations. In Kalât the Brahwi are commonly reckoned as a division of the Baloch, and the whole tribe of Baloch is said to consist of three great branches; namely, the Brahwi, the Rind, and the Nimri, or Lurnri. These, in fact, represent the three main ethnic elements constituting the modern Baloch nationality; the Brahwi representing the aboriginal Buncas and Kuri; the Rind, the Rajput and Indian; and the Lurnri, the Athoipsi and Khushi. The Lurnri, or Nimri, are a very ancient people, and perhaps represent the Narsari, or people of Babylon, subjects of Nimrod "the mighty hunter," son of Cush the Hamite, after whom it is supposed, Sinjar was called Nimroz; they would thus be a branch of the ancient Assyrians, the Acha of the Mahabharat perhaps, the Kadaha being the Balasha of Kach, or Arabkios. The Rind are originally from the Rian, or Rian, of Rash, the great salt marsh formed by the Luni ("salt") river of Rajwara; a name, according to Toc ("Annals of Rajâstan," vol. ii., p. 280) derived from the Sanskrit urnya ("the waste"), and preserved by the Greek writers in the form of Eunus. We have before met with the name Aruwa amongst the tribes of Kafiristan, viz., in that of the Aruwa, or Arwa, neighbours of the Kalasha, whom I have recognised as the Kalasha Sanchi Rajputs (Agrikhâns). The name Rind is a territorial designation applied to the Baloch, or Balakhi, and other Cholâ Brajput tribes, whose original seats were in the Cholâ country, on the banks of the Luni; and instead of being a branch of the Baloch as now reckoned, is the tribe of which the Baloch proper (Balochi) is a branch. For the purpose of description, however, it is convenient to adhere to the above threefold division of the Baloch. We have described the Brahwi, and have now to examine the composition of the Nimri and the Rind.

Nimri, are in three main divisions, viz., Nimri of Las Iola, Balut, or Barut, and Jâyâni, each of which is subdivided into numerous sections. These all speak Jatgali or Jatgali, a dialect varying amongst the different clans—of the Jatki, or Jat languages, of India.

The Nimri, or Lurnri, sections are:—

Achar, Angarya, Bahia, Baroda, Borâ, Chotâ. Dodo, Gadarây, Gangu, Jambhâ, Mangya, Manduri. Mâni, Malâ, Rouge, Shâhkhâ, Shhâb, Sûr. Sinham, Sûr, Sûh, etc.

Of these names, Achar may stand, like the Achar Durâki, for the
Achi before noticed. Angarya is the name of a celebrated tribe of pirates along the shores of the Persian Gulf and Arabian Sea, and may stand for Angara Brahman, or for Anger, mercantile Rajput. Bahura, or Valera, may stand for Baki Khatri. Bandiya, and Bori for Buvarya, and Bor, mercantile Rajput. Chota for Chota Brahman. Dhol is Hajpat. Gadiya, or Gular, represents the ancient Gdevans of the Greeks. Jambli is the same as Jareja, and was the name taken on conversion of the tribe to Islam, as before related. Jambot means the Jam family or clan. Mada, or Maslara, is for Mysuru tribe of Indian desert. Balsa and Rangli are the same, but not recognised. Shilhika is for Childik, or Scolland Rajput. Srinath for Shakade Khatri. Singh for Singu Rajput. Suthe may be for Surtaya Pramanar. 

Bapst, or Buxray, is a corruption of Abulpoth, a Muhammadan surname taken on conversion to that religion by the ancestors of this tribe, and means "Father of Victory," or, "Pre-eminently Victorious." The Buxtas are in two divisions—Bappal, or Bapplhani, and Amal, or Amalani. The Bappal, or Bappahan, descend from the family of the celebrated Gahlot Rajput sovereign of Chitor, who was styled Bapra, and whose history is given in Tod’s "Annals of Rajasthan." Bapra founded the Gahlot dynasty in Mewar in 728 A.D. He left a very numerous progeny, and had reached the age of one hundred years when he died. At the close of his career, Bapra, says Tod, "abandoned his children and his country, carried his arms west to Khosar, and there established himself, and married new wives from among the barbarians, by whom he had a numerous offspring." Tod adds, that Bapra "became a heretic at the foot of Meru, where he was buried alive after having overcome all the princes of the west, as in Isphahan, Kandahar, Cashmire, Iran, Tooran, and Czchistan, all of whose daughters he married, and by whom he had one hundred and thirty sons, called the Nosheyra Pathanis. Each of these founded a tribe bearing the name of the mother. His Hindu children were ninety-eight in number, and were called Aqan soonce Sogoosmee, or "sun-born five-word-sappers," "The Amal, or Amalan, are apparently the same as the Aqan, or Aqmal, which we have frequently met in the sections of several of the Pathan tribes of the Indus valley all the way up to Pushwara, where is a village of that name near the Kohil Pass. The "Nosheyn Pathans" of Tod may now be represented by the Nosheyni and Shirwani Balochi; and their original seat by the district of Noshej, "of the Kush," an abbreviation of Nosheyni, or Nosheya. Buxray sections are—Not yet ascertained. 

Jahjai sections are—

Bazal, Bardaleja, Bazajju, Ghad, Gidir, Hamirkah.
Of the above names, Jokh may stand for Joga, and Band for Bandi, both Rajput tribes of the bard or minister class, similar to the celebrated and once-powerful Chitras of the same clan. Barjega for Barjega, merchant Rajput. Gidhar is the same as Gadar, and stands for the Sanskrit Gadar (of the Mahabarata), whence the Gadarini, or Gadarines, of the Greeks. Hamliah stands for the descendants of Hamla, a famous Ghalib chieftain who opposed the Arabs in Sind. Harr Putra, "son of Hari," a branch of the Jareja Yad, or tribe of Hari. Harr is perhaps the original form of the Hartra Gujar. Hingara may be connected with the Hingula shahs. Jagdala, or Jagdal, is a Jat; it is curious to note the use of the suffix -gal and -gal here in the southern extreme of eastern Afghanistan, just as amongst the Kafir tribes in the extreme north of this frontier, in the Wasegal, Beragal, Bashgal, etc., before noticed; the Jagdal are also called Jagdia by a transposition of syllables and confusion or corruption of consonants, not at all uncommon in Bashkistan; and it is probable that the places in Afghanistan called Jagdak in Jalalabad district of Kabul, and Jindak in Kuki Ghalayi of Kandahar, may indicate former tenancy by the Jat, a race widely spread over northern India, where it constitutes the main ethnic element of the population, as in the Punjab especially. Kalmati stands for Kalmati Prummari, Kalmati, Mohmat, Mohmatt, as we have before met as a clan of the Yarj; it may stand for Mahi Med, or Med Miit, "the great Man or Med," the same people as those of the next section, Medul, which stands for Medul Medul, a very ancient tribe in these parts, and an offshoot of the Medul or "Medul" of Persia; here the Med are a coast tribe, employed chiefly as sailors, fisherman, and formerly as pirates; they represent the Hlabilopian of the Greeks, and are the modern Makrani, after whom the country is called Makrai. Miit, or Med (commonly called Miutah) is the same as Mestak, the Makrai of Alexander's historians. Pagh is apparently the same as Pagh and Phog of other Baloch tribes, and as the Pha and Phak (Bashgal) of the Kafir, and may stand for Paghul, before noticed, or it may stand for Phagula, also for Phutia, which again may stand for Puthi. Ponda for Pondi Buhaiman, and Pumwar for Piler, another form of Prasanna Rajput. Raid, or Raisini, for Zezadi, Chabdi, or Seelaki. Shabir for Shabir or Suberdal Khatri, Shiklara for Shiklar, before noticed. Tabira for Tiphin, merchant Rajput. Wardili seems to be the same as Ward, a tribe of the Kafir.
The Rind comprise a great number of clans, more commonly known by the general term Baloch; of which later tribe the Rind is now reckoned a branch. All these clans or tribes are subdivided into numerous sections, some of which contain only a few families. The principal Baloch tribes are the following, most of the subdivisions and sections of which have the possessive plural suffix of -hi, or -hi, as before explained.

Baloch tribes.

Biri.
Bolda.
Boudar.
Burgi.
Buri.
Bshish.

Dor.
Dharki.
Gichki.
Gorish.
Hamar.
Hât.

Jalak.
Jalol.
Jatoi.
Kâddâ.
Kasar.
Katâr.

Khotân.
Khona.
Korwâ.
Laghiri.
Landi.
Lashiri.

Lori.
Lûdî.
Majodi.
Mîhi.
Manmâhâi.

Marwâri.
Mavî.
Masâri.
Mîdû.
Nabhâ.
Nobâh.

Noshârâni.
Rikh.
Rind.
Sajodî.
Sagurâi.
Utani, etc.

Of the above names, Baloch is for Baloutsâ Châhan Rajput; Biri is for Bâri or Bârî Behramâ; Boluda (mentioned by Procure) is the same as the Pûldâ or Pûldâni of the Kandîb, before noticed, and was formerly an important tribe in these parts, and has given its name to a considerable district of Makrân; the original name seems to have been Bûl, Bola, or Pûla (whence the Bol temple of Moulân, Baba Faiz, and Pûlîsâ shrine not far from it), for Bûlâ Behramâ, and the form Bûldek is the Sindi correlative of the Hindi Bûlîkâ—aof the Bûla, Pûla, or Pûlâ." Bûldek (Persian Bûldek, "goat-herd") may be the Persian form of the next section, Burgi, which stands for Bûhiga, Indian herdman tribe. Bâredi is for Boudari, Sâhâni Râjpût. Bshish is for Bshish, or Bshish, and represents the Dûshars before noticed. Gichki is the same as Kaski, and stands for Kaskh or Kîikh, whence the Kicchâwâ, previously noticed. Gorish is for Gourisâ Râjpût before described. Hamar or Hamadri, represent descendents of Hamad above mentioned. Hât is apparently the same as Utân, at the end of the list, and both stand for the Utâ or Hammuk, the Ut and Ummân previously noticed amongst the Yemân. Jalak is for Jaâkh, Hindu tribe of the Indian desert, reckoned among the Jat. Jabali is for Jaâlây Râjpût. Jatoi is a form of the ancient Koi (whence Kûâyân), through the Sindî form Kûâî, "of the Koi," and the Persian Köchâl, "of the Köchâ;" the same Koi appears as Kû in Kafîstân. Katâr is for Katâr Râjpût. Khâtân for Khâtân, plural form of Khât, mercantile Râjpût. Kicca is a Hindu tribe of the Indian desert and Jezalmar. Korwâ stands for Korwâ Jat. Laghiri and Lashiri are different pronunciations of Lesâr, and represent the natives of Lusâr, sometimes called Losi, especially by moderns; the transitional stages...
are Las, Lash, Lachi, Lachi, and the last form occurs in Lakhjan along with Lachi, the first form among the Singh Turin before described; Laghjan is a compound of the Lachi and Lachi, and Lachi is the plural form of Lachi; and Lachi and Lachi appear as sections of the Gorichani and Kauci (plural form of the Kasar, a branch of the Rind, in the above list of Baloch tribes) respectively, and before described. Landi and Land are the same, and stand for Landi, the Sanskrit Lachya, as previously stated. Lachi is perhaps means for Lachi. Lori is for Lichi, native of Lachiistan, and representative of the ancient Assyrians. Magi may stand for Magiastan Ghialli, Malu for Holoki, or Holoki Habbir. Man- tishtani has been before noticed. Marvi for native of Marwar. Meri for Mori Pranata, or for Meri aboriginal Indian tribe. Maniki for Myri or Hindi tribe of India desert. Mal has been noticed above. Natki, or Natkani, is for Nat, Indian tribe of gypsies, conjurors, rope-dancers, etc. Nohir for Lakhani, Land, Landia, above mentioned. Nudirani for the Nudys above mentioned, or for descendants of Nndrisian, the celebrated king of Persia, whose capital was Makhyst or Kestphon on the Tigris, and who died 54 A.D., after a reign of forty-eight years, during which he settled this part of the country as far as the Indus. Raksh stands for Raksh, and represents the Aridkhol of the Greeks, as above explained. Rind has been noticed above. Sagdi may stand for Sejghi, mercurial Rappit. Sangarya for Sajgor, Rappit.

The chief of the above tribes are subdivided as follows:—

**Marvi sections are:—**

All, Bijnor, Chalgari, Ghazni, Guzara, Jangi, Kalamar, Kandar, Kably, Kangara, Laxja, Lohar.

Of these, Bijor is for Bijnora Rappit (Rind). Chalgari (Chalgar) is for Chalgar or Salaki Rappit; it is also called Sangari, and given the same to the Sangar district of Guzara. Guzara is for Guzara, mercurial Rappit. Kangara for Kangar or Kangur, aboriginal Indian tribe of gypsies. Laxja for Laxja Khatri. Lohar for Lohar Brahman. Pakodi for Pakodi or Sajgor, minister tribe. Sahij for Sujhiji Khatri. Surwar for Surwar Sajgor, Sonura for Surwar Pranata.

**Baloch sections are:—**

Baloch, Bangi, Bati, Bithmar, Chagghi, Dhoro.

Chol, Har, Jat, Jut, Jut, Kasur.

Lot, Machi, Mat, Mat, Mir, Morw.

Mingal, Morha, Mist, Pand, Polur, Rastam.

Sado, Sahija, Samala, Sanata, Sanjar, Shih.
Torkh. Umr. Vao. Zamki, etc.

Of these, Bakti is for Ratha Rajput (Kashwaha). Bhimbhar is for Bhimbat, mercantile Rajput. Gohl is a tribe of hereditary slaves of the Hindu and Rajput. Haro for Haro Shokhan, Jarn, or Isakini, is not recognised; it may correspond to the Jarn section so frequently met in the sections of the Pathan tribes. Lito or Lito for Lito tribe of the Lito desert of Kirman. Mör and Mürvi are the same, and stand for Mör, aboriginal tribe of Mewar. Morkh for Mohar, Hindu tribe of Indian desert. Pelhur for Bolhur, above explained. Sanata for Sanadyn Brahman. Sibh, or Shlety, for Sheltp, Indian herdman tribe. Takar for Thakur Sat.

Lord sections are:—

Sorba. Sumra. Wān. Zan, etc.

Of these, Barta is for Barma Solanki. Chihō is Brahman. Gašni is the name both of a Khotri and Indian herdman tribe. Gaž is for Key, or Kach. Jano for Jamot of Las Bāda. Kambar is a Kord clan, before noticed. Lōd and Lōh are the same, and stand for Lōth Sīka, mercantile Rajput (a Sarythian tribe). Sīd and Sīka are the same, and for Sīk Khātel. Sīka, usually associated with the Lōth, represents the Sīkhi (Sani) of the Persians and Greeks, after whom Sistiin was named Sistīn, as before related. Sorba is for Sibh, mercantile Rajput, Yāro for Jano Baltoor.

Dīsepān sections are:—


Of these names, Gane is for Gami, Rajput. Gonha may be meant for Gāmpūr, before noticed. Pogil is for Pogil, and stands for Bhagela Solanki.

Gonsham, or Gomlīn sections are:—

Many of these we have met and explained above. Balab is for Dabhar, Gujjar. Bangal is Jat. Chachi is for Chitto Brahman. Dodi and Dukra are the same, and for Doo Rajput. Gabli is for Gogol, mercantile Rajput. Hoi is Jat. Korka is in a compound name of Kor and Thotan, Indian herdman tribes, together. Khalil may be Khelani, Indian herdman tribe. Mee, native of Mewat, Rajput. Sundil is Brahman, or may stand for Sindhi, Pathan, Rajput. The above examples suffice to show the composition of the tribes and clans comprised under the name Baloch, and classified together under the title, Hii, or Ran, Rajput branch of the Baloch.

JAV Baloch sections are:

Able, Ashamya, Bangal, Bangi, Dodi, Dodi, Dodi, Gabli, Jat, Jat. Korka is for Chitto Brahman."

Of these, Gabli is met with as Gti, Ashamya as Islingo, Jat as Jodero, Jatkar as Jemgg and Ziggg, Korka as Korka, Meej as Mung, Nan Naga as Navg, Pachha-da as Pah, Pich, Pich, and Phow, Thakkar as Takkar, Thakar, Thakwu as Tomg, Wadon as Warda, and Wardi.

Besides the tribes of Balochistan above mentioned, there are some scattered Afghans and Arabs. The latter are found chiefly in the western coast districts, where they are engaged in commercial and agricultural pursuits; they constitute the bulk of a religious sect in these parts of Balochistan, which is called Zoroastrians, and appears to be an offshoot of the Zoroastrianism, and perhaps of the Manichaean. The former have a small colony, settled at Kallat, chiefly, of the Bibi Afghan tribe, almost entirely engaged in mercantile pursuits; they derive probably from the Bibi Faramar Rajput. In the same district of Kallat is also found a settled community of Persian origin, called Jauher, or "villagers"; they correspond to the Dihans of Sistan, speak Persian, and are wholly engaged in agriculture. By some they are reckoned as Tajik, a term which, in Afghanistan and Central Asia generally, is applied to all the usual or servile Persian-speaking population who are settled in villages and towns, and engaged in domestic and civil industries, as distinct from the dominant classes, military, nomadic, and predatory. This completes our review of the tribes inhabiting Balochistan, the ancient Gudresia, the country covered by the seventeenth satrapy of Hermopolis.

The eighteenth satrapy comprised the Matus, Saeapori, and Alarodj; it occupied the northern portion of modern Persia, and lies on the part of the country which we have called Herat, "the region of the east."
and lies beyond the limits of our present inquiry. It included part of Media, adjoining the ancient Aria district of our Afghanistan, which was inhabited by the Matienoi, or Horse, a tribe which we have seen largely represented amongst the modern Afghan.

The sixteenth satrapy comprised the Makronoi, Makronoi, Maysomaki, and Masis; it lay further away than the preceding satrapy towards the west, about the shores of the Euxine Sea. It is interesting to us only from the mention of the Makronoi and the Maysomaki. In Makronoi we seem to have the same name as the Makriani of Balochistan, already explained as meaning "fish-eaters"—the Hetherugonoi of the Greeks; the name may have been given to the coast tribes of the southern shores of the Euxine for the same reason that it has been given to those of the ancient Godronia, modern Balochistan. The Maysomaki of Homerus is the name applied to a people apparently different from his Makronoi. But Strabo, speaking of the inhabitants of some mountains in Pontus, says (Geog. xiii. 3) that they are all quite savage, including, among others, the Soutoi, formerly called Makronoi; and that some of them live among trees, or in small towers, whences the ancients called them Maysomaki, "dwellers in towers," because the towers were called maysomoi.

In regard to this, I may here note that in various parts of the Indus valley, where the land is marshy and periodically flooded, the pastoral inhabitants erect platforms or towers upon upright posts, in which they live during the period of the inundations, to escape the torments of mosquitoes and insects; these structures they call maysomoi, which may be the word represented by the Greek name above mentioned. In regard to the Svaneti (modern Mingrelia), formerly called Makronoi, I may here note that there is a district, in the Makriani division of Balochistan, called Syoma-koh; and at the junction of the Khaj, Amran, and Saliman ranges, on the north-eastern borders of Balochistan (Syoma-koh being within its north-western border), is another district called Syona-dag. The Pukhto word dag must not be confused with the Turkish dagh or dagh, which has the same meaning as the Persian koh, viz. "mountain." The Pukhto word dagh means a bare, flat plain, generally hard, and strewed with pebbles, and is here applied as the name of the elevated plateaus of hard, pebbly, and mostly bare soil, which constitute a characteristic feature of the Tobeh highlands. There is also, as we have seen, a section of the Pathan tribes of this region of the Saliman range, called Syomai.

The twentieth, and last, satrapy included the Icimsus, says Homerus. The term is comprehensive, and indefinite enough; but, happily for us, this satrapy lies beyond the area of our inquiry.
We have now run over,—with more haste than I wished,—the twenty satrapies of the Persian Empire of Darius Hyrcanus enumerated by Herodotus; and have very briefly noticed those which lay within the limits of the ancient Ariana—our Afghanistan—as defined at the outset of our inquiry. We have recognised amongst the existing inhabitants of this region the modern representatives, in name, at least, of most of the nations mentioned by Herodotus as its occupants in his day,—say, the middle of the fifth century before Christ; and I have examined and analysed the present composition of the several Afghan tribes bearing the names of those ancient nations, or occupying their territories. In the long list and multiplicity of tribes and their subdivisions, amongst the great variety of names and races, the fact which comes out with most remarkable clearness is the entire absence of the name which the people of the country now bear as their national designation. We have met with no tribe, nor clan, nor section named Afghan, or bearing a name anything like it.

Next to this disclosure, and a fact no less remarkable, is the great preponderance of Rajput and Indian races—long since lost to sight in the all-absorbing brotherhood of Islam—throughout the whole area of the region to its farthest western limits, although naturally they predominated in its eastern quarters. The Indian element in the population of ancient Ariana is well represented in modern Afghanistan by the survival to our day of the same tribal names, with little or no orthographic change, which history has recorded as being borne by the nations inhabiting that region during the centuries immediately preceding and following the overthrow of the Persian Empire of another Darius (Codomannus) by Alexander the Great, in 330 B.C.

The Macedonian conquest was that of one pagan—or idolatrous—nation over another; the religious worship of both the Greek and the Indian, though separated by the intervening Persian of an entirely different creed, had many points in common, and their mythologies were so alike, as to have been recognised by each as of one and the same origin (Egyptian, Hamitic); the great difference between them, apart from language, lay in the superior civilization of the Greek, his advance in letters, arts, and military organisation. It was this superior civilization of the Greek that enabled the successors of Alexander to establish the Greek dominion over the countries he had conquered; apparently with the willing co-operation of the natives, with whom the Greeks freely intermarried, and with whom they fairly shared the government, whilst retaining the supreme authority in their own hands. During the Greek supremacy and course of Hellenising the emigrants of the they c...
The rapid advances and wonderful successes of the Arabs as a conquering people soon filled Western Asia with Mahommedans; and Afghanistan, under a succession of native dynasties springing up from amongst converts to the new faith in Khorasan and the countries about the Oxus,—deriving, some from a recent Rajput, and some from a remote Greek ancestry,—was soon confirmed in its early conversion to Islam; and thence during the eleventh century carried the faith into Hindustan, where finally it was established as the State religion by the Afghan conqueror, Shah Shujah.
Gnosticism, in the beginning of the thirteenth century. Meanwhile Christianity, notwithstanding the unsuccessful issue of the Crusades in the West, was fairly tolerated in Afghanistan as a religion of "the book" which was held sacred by Jew, Christian, and Muslim alike, and at the outset of the Mughal conquests enjoyed an interval of especial favour in Persia and Afghanistan; but the later successors of Chabahar Kiz an in the empire of the Mughal embracing Islam in preference to Christianity, the Muslims soon recovered their former ascendancy, and from that period onwards the people of Afghanistan have been distinguished for their devotion to the religion of Mohammad.

According to their own traditions, the Afghans—whoever they were—were amongst the earliest of the voluntary converts to the doctrine enunciated by the Arabian Prophet. This doctrine asserted the unity of God and the mission of Mohammed as the apostle of God, and denounced idolatry. In these respects Islam agreed with Judaism. The Jews had their one God the Almighty, and Moses the lawgiver of God, by whom idolatry had been denounced even more vehemently than by Mohammed. As the Afghans in their claim to Jewish, or rather Israelitish descent, styling themselves with pride Bani Israel, "Children of Israel," there is probably a vein of truth in the matter of their early conversion to Islam, a religion in its fundamentals so similar to their own; for their accounts state explicitly, that previous to and up to the time of the appearance of Mohammed, the Afghans were Thurah-khanin, "Readers of the Pentateuch," and observed the Mosaic laws. But if this was the case they must have been Jews, for the Israelites had lapsed into idolatry previous even to the captivity, and we have no record of their return to Judaism subsequent to the dispersion. Yet the Afghans indignantly repel the idea of a Jewish descent, and claim to be Israelites, tracing back their pedigree to David, Saul, and the royal line of Solomon; the descent of Kian (Khan); the descent of Kian they trace from Yakub, Israel Allah (Jacob, "Israel of God"). The whole history of the Afghans as current amongst themselves traditionally, together with a genealogy of the Afghan tribes, is contained in a book entitled Nishkan Afgan, "Afghan Magazine," which was compiled in the reign of the Mughal Emperor Jamshid, by the patronage of Chabahar Kizan, about 1620 A.D. This work (translated into English in 1829 by Professor Desor) is the principal authentic source of all our information regarding what the Afghans themselves say of their origin. It appears to be the first instance of the Afghan historical traditions being recorded in writing; and, although it quotes incidental notices of the Afghans from the works of other Muhammadan writers subsequent to the intro-
dispersion of J:\ian into India, is in the main an independent con-
ception, the result of inquiries made in the country at that time.
The Afghan accounts of Joshu and Saul, of Moses and the
Exodnus, of the wars of the Israelites with the Amalekites and
conquest of Palestine, of the Ark of the Covenant, and election of
Saul to the kingdom, etc., etc., are clearly founded on the Bible
record, and indicate a knowledge of the Old Testament, which, if
it does not prove the presence of Christians as a considerable
section of the population, at least corroborates the assertion that
the Afghans were readers of the Pentateuch up to the time of the
appearance of Muhammad. They call Moses Moos, Nadir Shah,
"Moses the Word of God," and speak of the religion he revealed
as Islam, which is the same also of the religion taught by Mu-
hammad. Saul they call Sarfel Mahal Thalim, "Saul the prince
of lofty stature." They say that Saul, who was killed with his ten
sons fighting against the infidels, left two pious-minded sons, born
on the same day and hour by different mothers. These sons,
named Baraksh (Barakish) and Deenas (Jeruska), were adopted
and brought up as his own sons by David, Saul's successor in
the kingdom; and when they attained manhood he appointed the
former to be his Prime Minister, and the latter his Generalissimo.
Baraksha had a son named Asaf, and Deenas a son named
Afarana. In the reign of Shekeem (Solomon), who succeeded
David (David) on the throne, Asaf and Afarana filled the posts
previously held by their respective fathers, and in addition
Shekeem appointed Afarana to superintend the building of the
Temple at Jerusalem, commanded by David, and at this time
approaching completion. Asaf had eighteen sons, and Afarana
forty; and their posterity exceeded in numbers that of any other
tribe of the Israelites.

When Beemakegan (Nebuchadnezzar) took and destroyed
Jerusalem, and vanquished the Israelites, he reduced the whole
of Shaim (Syrion) to his subjection, and carried away the Jews,
amongst whom were Asaf and Davle (Daniel), whom he settled
in the mountainous districts of Ghoz and Kohi Firozah, where the
descendants of Asaf and Afarana, warring with the infidels
around, conquered the country for themselves, and held the
dominion until the time of Sutan Maukri Shakhvay and Sul-
tan Shiahmunsh Gohori. At the time that Bcermakegan ex-
pelled the Jewellers from Shaim, part of them took refuge in
Arabia and settled in the vicinity of Malka (Mecca), where the
Arabs called them Bani Jerul and Bani Afghana until—after
fifteen hundred years from the time of Solomon—the Prophet
Muhammad appeared. At about this time died Wazz, son of
Utra, son of Afarana, of the tribe of Afghana. He is generally

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reputed to be a Korish, because Amcos Shams of that tribe was his maternal grandfather; but he was really an Israelite. Walid left two sons, Khald and Wadi, who both became converts to Islam and staunch adherents of Muhammad. Khald fought valiantly in his cause, and received from the Prophet the title of Aqib, "Sword of God," and afterwards, under the succeeding Khalfes, acquired renown as a successful soldier of the Faith.

This Khald of Wadi, of the tribe of Afghan—Korish according to some—embraced Islam sent a letter to the Afghans, his fellow-Israelites, who had been settled in the mountains of Ghur ever since the time of the expulsion of the Israelites from Shiam by Buktannasax, informing them of the appearance of the "Last Prophet of the Time," and inviting them to embrace his religion. Consequently several of the Afghan chiefs, with Kas, the greatest of them, at their head, set out for Medina, and on arrival there, under the guidance of Khald, embraced the new Faith, and, joining with the Israelites there, soon distinguished themselves in the cause of Muhammad against the Korish at Mecca. In the battle fought at this place, Kas is said to have slain seventy of the Korish by his own hand. For their services on this occasion, the Prophet bestowed many favours upon them, and inquiring the name of each individual, observed that they were Hebrew names, and as a mark of his favour changed them for Arabic ones. To their leader, Kas, a name which the Prophet observed was a Hebrew name, he gave the Arabic name of Abdur Rashid, "Servant of the Guide," together with the title of Malik, the same as was borne by their great ancestor, Malik Talut, who was mentioned by that title in the Curhan (Koran), and declared that this title should never depart from their chiefs, but that they should be always called by it to the last day; at the same time, on dismissing these Afghans to their homes, the Prophet, exhorting Abbah Rashid to spread the Faith amongst his own people, gave him the surname of Pathan, said to be a Syrian word meaning "rubber," since he was expected to be the guide of his people in the way they should go. Kas, after his return to Ghur, expounded the new doctrine with such success that his people immediately embraced Islam, and he lived many years highly respected by them. [Nevertheless, by the way, the Afghans have no shrine dedicated to his memory, though those of comparatively modern Muhammadan saints crop up all over the country in embarrassing profusion.] Kas died in the year 41 of the Muhammadan era, which commences 6th May, 607. It is from this Kas, Abahin Rashid, that the modern Afghans derive their descent, as the ancestor of their nationality. It is this Kas who is made the starting-point of all their genealogies, and great names of these Afghans are derived from his name. The Prophet, in according this Kas the Prophetic descent, said, "Abahin Rashid is the head of the Afghan nation of Ghur and the head of all the nation of Ghur."

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Sultan Mahmud was succeeded by that of
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Sultan Shahinshah Ghazi continuing to favour
the Afghan people as his predecessors had done, removed the
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the capital; and that it was with this generous and magnificent prince that an infinity of people of all classes sought refuge at the time that Chojran Khan invaded Persia. He treated them all so well as to appease their rage at being chased out of their own country. Towards the close of his days Nusratun had to sustain a disastrous war against Namshandar Alatahim (Turk by descent), another freed slave of Shah-Rah, who had previously made himself master of the kingdom of Delhi. His army being destroyed by Alateme, Kaha fled to Bokar for safety; but being pursued, embarked on a Jarm, which being wrecked, he was drowned in the Indus.

The fact of the Afghans assigning the destruction of Jerusalem and expulsion of the Israelites to Nebuchadnezzar, and mentioning Daniel among the captives, clearly refers to the Jewish captivity of 604 B.C., when Nebuchadnezzar first took Jerusalem, and carried Phoenicians, Copts, Syrians, and Jews captive to Babylon, and amongst the last-named people Daniel and his companions. Nebuchadnezzar's final capture and destruction of Jerusalem took place about 586 B.C., when the remnant of the Jews were carried to Babylon on flight to Egypt. The captivity of the Israelites, commenced by Nabateus Ptolom and completed nine years later by his successor Nabonidas in 582 B.C., carried to Upper Mesopotamia, Armenia, and Media. Thus we have whole nations of both Jews and Israelites settled as captives of war, and subject races, in countries not far from the Ghor in which the Afghans declare that their Israelite ancestors dwelt from the time of the Captivity by Nebuchadnezzar, say 600 B.C., to the time of the dynasty founded by Salampars at Ghazni, of which the Sultans Miskin was the most celebrated sovereign, and the most energetic champion of Islam, say 1000 A.D. During this period of fifteen hundred years, the Afghans are nowhere heard of in history until in the reign of the Kafir Abdul Manik bin Marakim when, say the Afghans, in the year 86 Hijri (commenced 1st January, 705 A.D.) the Pachis's commander-in-chief, Hulal bin Yanzar Salam, and his own nephew, Ibrahim, were appointed jointly to the invasion and subjugation of the country of Sivistan and its dependencies (modern Sib and Upper Sind). On the arrival of this Arab army on the borders of Ghor, the invaders were joined by many of the Afghans, who being favourably received, served the Arab commander as soldiers during the eight years of this campaign, in which Nushtan was captured and its Baig slain, after which the Afghans were granted leave to return to their homes. This is, it appears, the first mention of the Afghans as a people, and by Arabs who had come from their previous conquests in Persia and Armenia, and met them on the
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Persia, and doubtless the Hebrew race was well represented amongst the mixed multitude of his camp followers. The Arabs, when they invaded Persia, carried with the Carin in one hand and the sword in the other, so doubt found willing converts and condu-
jutes in the povertv of the captive Israelites and Jews, who formed no insignificant element in the general population of the country, and to whom the new doctrine would be but as a refor-
mation of their own degraded Judaism. And these, on entering the brotherhood of Islam, themselves not having any national constitution or independent tribal organization with territorial possessions, would quickly willingly forget and ignore their origin and servitude, and identifying themselves with their conquering protectors and co-religionists, would soon become lost to sight in the general mass of Mahommedans. Now and again, here and there, in the course of political revolutions, the wheel of fortune would run up individuals of the race to positions of distinction and power, sometimes as professed Jews, more commonly as Mahommedans, whose origin and descent being unknown were referred, when they had acquired a place in history as successful conquerors and independent sovereigns, to one or other of the dominant races or tribes amongst whom they had dwelt. In Mahommedan history instances are recorded, not unfrequently, of professed Jews occupying positions of high dignity, and even the office of Vazir, or Prime Minister, under the rule of Mussulman princes and kings of this part of Asia; whilst more than one of the Mahommedan dynasties originating in and about the Afghanistan area may be referred, with some show of reason, to a founder deriving descent from Israelite, Greek, or Rajput ancestors. Such are the Suhaini, the Talibi, Talibi, Sohail, Bowi, etc., the founders of which, by embracing Islam, as champions of the faith at once overcome the greatest obstacle to advancement by the exercise of their natural talents and energies.

We have seen in the course of this inquiry that during the time of the Greek dominion in Afghanistan, the mountainous country of Oxr was inhabited by a tribe called Sir, which may be either of Syrian or of Indian derivation. In the first case, it would perhaps have comprised the Israelites said to have been settled in these parts by the Afghan traditions, and thus account for their claim to be Bani Israel. In the other case it would represent the Surya, or Surykhani, the Solar race of the Rajput of Hindustan, which, it appears probable, came into these parts in consequence of the cession of the Indus provinces and Puppan-
mis by Seleucus Nicator to Sandalamanus, as has been related. But be all this as it may, the point which now claims our attention is the origin of the name Afghan. The Afghan tradi-
tions present the son of Jaa, the priest of Israel, by the temple, as a fabrication of people who were known in the Mahommedan annals of the eighth century as the Bani Saqr, and who were referred to as the exiles in the country of the north, not speaking the same language as the Mahommedans, in order to distinguish them from the main body of the Mahommedan population. In this case, they would have been the ancestors of the Afghan people. But this is not the only explanation of the name. It may be derived from the word "pcf," which is the name of a tribe in the region of Cabul, which is also the name of a district in Afghanistan. It is possible that the name Afghan is a corruption of the word "pcf," and that the Afghan people are descended from the tribe or district of the same name.
tions speak of an ancestor named AFGHAN, who is described as the son of JERUSALEM the son of SHEM, King of Israel; and who held the post of Commander-in-Chief of the army of Solomon, King of Israel, by whom he was appointed to superintend the building of the temple at Jerusalem. All this we may confidently dismiss as a fabrication to account for the name Afghan, by which these people were called by their neighbours; which name first became known in history towards the latter part of the first century of the Mahomedan era, corresponding with the commencement of the eighth century after Christ; and which appears to have become subsequently adopted by a portion of the inhabitants of Afghanistan (namely, by the Durani tribes), as their national designation, to the exclusion of the rest of the population of the country—to the exclusion, not only of the Tajik and Hazara peoples (who do not speak Pukhto and are not reckoned as belonging to the Afghan nation at all), being indeed of different race and language altogether; but to the exclusion also of many of the tribes included in their genealogies as descended along with themselves from their common modern ancestor KAS, who lived in Ghur at the commencement of the Mahomedan era, and, ibid in 981 a.n.; though, by common usage, and especially by strangers, the term Afghan is applied in a comprehensive sense to all the inhabitants of Afghanistan indiscriminately, and irrespective of race and language.

By the Durani Afghan, the name "Afghan" is denoted to the Pukhto-speaking tribes of the Salaman range, that is, to the Pukhtuks or Pathan proper, and also to the Gish, who indeed themselves reject the name as their national designation; they deny it also to many of the smaller unclassified tribes, such as the Baraki, Wartak, Kures, etc., whilst the Turkhani tribes they acknowledge only as adopted Aghans, since they speak the Pukhto and observe the Pukhtu timwall; but the Tajik and Hazara, (which are both clearly distinct and different races) together with the Baloch (who are of the same Rajput stock as themselves), they reject altogether as strangers, and not included in their genealogies. As we have seen in the preceding stages of this inquiry, the majority of the Baloch tribes, though they speak the Persian and not the Pukhto language and know nothing of the Pukhtu timwall, are nevertheless of the very same Rajput stock as several of the formerly most important and numerous of the tribes included in the Afghan genealogies. This exclusive claim to the title of Afghan by the Pukhto-speaking tribes of the western portion of Afghanistan is not without significance, as will presently be explained.

The history of the Afghans recorded in the Bakhsh Afghan,
the work before mentioned, was compiled in India (hardly more than 200 years ago) at a time when the eastern portion of Afghanistan, to Kandahar inclusive, belonged to the Indian Empire, whilst the western portion of the country, including Baluchistan, and occasionally parts of Kandahar also, belonged to Persia. Hence the Afghan genealogies deal only with that portion of the population which inhabited the territory belonging to India. This political division of the region included in the Afghanistan defined at the outset of this inquiry has obtained from an early period since the overthrow of the Greek dominion. Persian supremacy and influence have dominated throughout the western portion of this region, from the sea coast of Makran in the south to the drainage basin of the Oxus as far as its sources on the north; its eastern limit being defined by the river Helmand throughout its course to the junction of the Tarnak at Rust, and thence across the Sistan desert by Kharana and Maliki, both inclusive. In all this southern, western, and northern portion of our Afghanistan, Persian, in various dialects, is the language of the people, together with Turki on its northern borders. Indian supremacy and influence have predominated in all the eastern portion of Afghanistan, from the Hindu Kush in the north to the Indian Ocean on the south; and from the Helmand and the Brahui country inclusive, on the west to the Indus on the east. In all this region, containing the mountainous districts of Kafiristan and Kandahar (or Kater), Kabul and Ghazni, the Helmand range and Tarnak valley, together with Peshin and Shul, and their dependencies towards the desert, the language of the people is the Pakhto and other dialects of Sindhi domination; the Brahui in the south, and the Baluchi in the north, which derives from the Turanian stock, being accepted. Bearing this distribution of languages in mind, we may now proceed to an inquiry as to the origin of the word Afghan.

Homerová speaks of the Indian border, or eastern portion of our Afghanistan, by the name of Paktiya, or Paktiya; the country so called formed the eastern frontier province of the ancient Persian Empire, and constituted the seventh satrapy of the twenty into which Darius Hystaspes divided his empire for the payment of tribute. This name, like the names (as we have seen) of the nations enumerated by Homer as inhabiting this Paktiya country, has survived to our day. By its inhabitants, this eastern portion of Afghanistan is called Pakti, Pakht, Pakhto, Pakht, and Pakti-then, as pronounced by different tribes; the last form means "Pakhtun country," and may have originally been the Indian form Pakti-then of the Pakti, and whence the Pakti of Homerová. The inhabitants call themselves Persians. The current country of the Persians, it is said to extend north to the upper Ghor in India, in a region named Roh. Both are "native" rulers of the country:

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selves. From this, or from Pathan, another form of Pukhtun, comes the current Hindustani form Pukhtun. By its Indian neighbours this country of Pukhtun is called Koh, a Hindi word which corresponds to the Persian Koh, and means "mountain"; and the Koh country is said to extend from the highlands of Swat and Bajaur in the north to the Arabian Sea in the south, and from Kandahar and Ghor in the west to the Indus and Hanun Koh in the east; but in a restricted sense the name is applied only to the Solomon range itself, from the Khyber to the Bolan. The inhabitants of Koh are called Pukhtun, an abbreviation of Koh-wala, which means "native of Koh" (mountaineer). The word Koh is the mountain's hard pronunciation of the Persian Pukhtun, which means "mountain," "hill range," though the use of the word in this sense is now more or less obsolete in both the Pukhto and Persian colloguines; the words Koh and Kohistan—"mountain" and "mountainous country," and Kohistani, "mountaineer," being used instead, especially in designating the mountainous districts in the northern portion of this eastern frontier of Afghanistan; as the Kohistan of Kabul, Kohistan of Swat, etc., and in the case of Dardistan as Kohistan simply; the latter term being in fact the Persian equivalent of the Sanskrit Daradistana, or "country of the Darada"; the meaning of the word Darada itself being "mountaineer," or "of the sky," which last word means "mountain." Another Sanskrit name for "mountaineer," used indirectly to designate the hill people on the Indus borders of Kashmir (if not indeed another name for the Darada), was Krita, for Krita "of the Kir," that is "of the mountain" (Kir or Pir—mountain). This last name is not often heard in these parts now, but that of the Darada still survived in the modern Dard of Dardistan.

We thus see that from a remote period the whole of the eastern portion of our Afghanistan, in various languages and dialects, has been designated as "The Mountains," or "The Highlands," and its inhabitants as "The Mountainers," or "The Highlanders." The Pathun of Homunculus is clearly the Pathan Pukhtun, the harsh mountaineer's pronunciation of the soft Persian Pukhtu, the term applied to this mountainous region when it formed part of the Persian Empire. The Roh of the Rohi probably originated after the transfer of these provinces to SasanianorPersian Sassanians filled the country with Hindus. The Sanskrit Daradhas and Krita lay beyond the Pathi province to the north, and were more ancient names, which perhaps included Palkhun before it got its Persian name of Pukhtun. The southern extremity of the Roh country, to the south of the Bolan Pass, though called Kohistan Baloch also, is locally styled Brahvihi, "of the Brahvi," or
“Bolwri country,” and explained as meaning harashi, “of the people of the mountains.” Thus far we see that the several national names in this eastern portion of Afghanistan—Pukhton or Pukht, Balas, Kohistani, Kheri or Bhulawi, and Dard or Dard, all alike mean “Mountainer.”

Let us now turn to the western portion of our Afghanistan. Here we find the frontier marching with Persia of the present day, and extending in an unbroken chain of hills from Gurgan (ancient Hyrcania) in the north to Kirman (ancient Merv) in the south, called by the Persian word Kohistan, “Highlands.” The portion of it to the west of Herat, now occupied by the Karai Turk, is said to have been the former seat of the modern Afghan Afghans; and the whole range was one of the strongholds of the east of the Assamites, the followers of Babar, the Shah of Jabal, “Prince of the Jabal” (the name given to the highlands of Persia by the Arabs), and the “Old Man of the Mountains,” as known in Europe; who call themselves Ismaili, but were called Mahdis, or “The Emperors,” by orthodox Musulmans. It is probable that many of the subdivisions of the Afghan tribes which bear the name Ismail may derive from this sect, after its destruction by Holara Khan, and perhaps the entire Bangash tribe. The rest of western Afghanistan is occupied in its southern half by the sandy desert of Sistan and the low hills of Makran, a tract which, inclusive of modern Sistan, was called Nahrain by the Mahommedan writers from a tradition, it is supposed, as having anciently belonged to the empire of Nusran, king of Babylon. In its northern half the greater portion of western Afghanistan is occupied by the mountainous country of Ghor, the Paropamisus of Alexander’s historians, a word supposed to be derived from the Hidai paropamis, “flat-topped mountain,” and the modern Harash. By Mahommedan writers the country is usually mentioned by the anthropological term Khubistan Ghor, that is, “the mountainous country of the mountains”; for Ghor is a form of the Pukhto ghir—Sanskrit giri, “mountain,” and is found in this form in Gharistan (Guristan of our maps), the name of one of its districts. The name dates apparently from a period subsequent to the Macedonian conquest, and was given to the country probably by the Indus, who then took possession of the country. The modern name Harash dates only from the period of the Mughal invasion of Charkho Kirman in the first half of the thirteenth century, and is explained as being of Persian origin, from the word hari, “a division a thousand strong,” being used to designate the military divisions, or banners, into which the country was parcelled out under the Mughal rule. But there is another country, or district, on the east bank of the Indus, now called

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called by the same name Hanighah, to which this explanation does not apply; for the Indus Hanighah is evidently the modern form of the Sanskrit Abhisara (the country of the Sharmas of Alex-
andria's historians) mentioned in the Rajatarangini as a depen-
dency of Kashmir under the name of Darshnbihara, "the Dor valley Abhisara." There is, however, apart from any historical record, a decisive point in favour of the accuracy of the above explanation
of the name of the Hanighah of Ghir, and that is its common use in the plural form of Hanighah, which indicates the former division of the country into military districts, each of which was distinguished as the hanighah, or division of troops nominally a thousand strong, of a particular district under its own proper banner; and at the present day each of the four Ayunik tribes previously described, and several of the Darzi also, is called an hanighah, both as regards the tribe itself and the district belonging to it; as Tyumani hanighah, Tyumati hanighah, Dai Zangi hanighah, Dai Chopan hanighah, etc. At the present the name Hanighah or Hanunji supersedes any other for the entire Ghir country. It is only the hill districts to the east and west of Herat that are now sometimes spoken of as Kohistan; but their inhabitants are not called Kohi-langhe, being too well known by their proper names. The Ayunik and Hanighah inhabitants of Ghir are never called Afghan by the people of the country in the heart of which they dwell; they are indeed entirely different races, as we have seen, and have nothing in common with the Afghans so called.

North of the Ghir country is the Turkistan province of modern Afghanistan. It is the country of Tur and Uzbek tribes, and contains no territorial tribes of Afghans. We need not therefore tarry in this part of the country. The northern part of Afghan Turkistan is inhabited by the Baluchis, Wikali, Shugalis, who are classed as Tajik along with the other ancient Persian-speaking population now found in the lowlands and open parts of the country, and in the large towns and cities. In Afghanistan the term Tajik is comprehensively applied to all the Persian-speaking peasantry in the lowlands, and to the artisans, professional, mercantile, and servile classes in the cities and towns whose language is the Persian. The Dehwar colony of Persian-speaking agri-
culturists in Kâbul Balochi is also reckoned as Tajik, and there are similar village communities of Tajik in different parts of the country, as in Logur, the suburbs of Kâbul, Ghazni, Kandahar, etc., and especially in the Kohistan of Kâbul, where the bulk of the population is Tajik, and largely consists of converted Afgh. The word Tajik or Tanik, as used in Afghanistan, is a diminutive form of the Persian Tan, which means "servile, mean, low-born, subject," and in this sense appears to have originated during the
Arab supremacy in Persia and Central Asia, where the vulgar
language of the civil population was Persian, to distinguish the
servile and trading classes from the ruling and military classes;
as in the phrase Tadj or Tiai, distinguishing the warlike and
military Turk from the peaceable and servile Persian; and in
Tadj-Moisk or Tadj Migh, used in a contemptuous sense, to
denote the servile and ruinous classes of the Persian-speaking
population and such like. The term Tadj does not signify race descent
in Afghanistan, for under that designation are included a variety
of tribeless but servile races, Parsis, Indian, Raphis, Naga, etc.
Those of recognised Persian descent in Afghanistan are called
Parsivans. By the Persians the name Tiai is given to the de-
cendants of Arabs in Persia, and is also applied by them to the
Arabs themselves who settled in Persia, and anything of Arab
origin or descent in Persia they called Tiai, "Arabian," as sayi
Tiai, "Arab horse," sayi Tiai, "Arab dog"; but both these
classes have also the independent meanings of "race-horse"
and "racing dog, grey-hound," from the Persian verb tikhia,
tny, "to run," "drive," etc., and this may be the source of the
Tiai applied by the Persians to Arabs.

Of the various divisions of the country mentioned by the ancient
Greek and Roman writers, and by the later Mohammedan
authors, we have already noticed the names in the beginning
of our inquiry, and need not repeat them again now. In our review
we have gone over the whole area of the region previously defined
as the Afghanistan of our inquiry, and nowhere have we found
any portion of it called Afghanistan, either by ancient or
moderns, or even by its existing inhabitants; for, though the
name is not unknown to them, it is not used by them as the
designation of their country, except by that division of the
inhabitants calling themselves Durani Afghans, and by them since
the middle of the last century only. The name by which this
region is known to and spoken of by its inhabitants is Khurasan.

The name Afghanistan, it appears, originated with the Persians,
and no earlier than the conquest of NAME SHAK, Turkozaman, who
on re-annecling this region to the Persian empire of his creation,
less than a hundred and fifty years age, called the southern
portion of it Bulauchistan, after the predominant tribe there, and
the northern Afghanistan, after the principal people in that
quarter with whom he had to deal. But in the middle of the
last century, Ahmad Shah, Ahmad, on making himself master of
NAME’s conquests in this region, extended the name of Afghanistan
to the whole country, as we have defined it after the ancient
Arian. Although the name Afghanistan is of very modern date
as a territorial designation, the Afghans themselves appear in
history
where the vulgar distinguish the military classes; the warliks and Persians; and in the Sanscrit sense, to speak properly race descent, a variety of races, etc. are called both by them and by the ancients the name of Afgan, and Afgan in the plural. From this time forward during the next two centuries of warlike and predatory instincts, and endow with military and administrative capabilities of no mean order; till at length they attained the climax of their glory and renown in the Ghori dynasty of Ghazni, when the celebrated Shahzaman Ghori conquered Hindustan, and not only confirmed the Islam introduced there by Sultan Mahmood of the preceding Turk dynasty at Ghazni, but along with it planted the Afghan arms with such effect, that after the downfall of the Ghori dynasty they raised the Afgan to the sovereignty of India, as represented by the Pathan kings of Delhi. We are not concerned to trace the Afghan career in India to its displacement by the Mughals, but may conveniently turn from this point to inquire who these Afghans were. The dynasty established at Ghazni by Sarakhan is reported to have been Turk, though Sarakhan himself may have been a native of the Ghani country, and perhaps a Rajput to boot, at all events he married a lady of one of the tribes dwelling about Ghazni, who bore him his son and successor the famous Shahzaman, the first Muslim prince who ever adopted the title of Sultan. This Shahzaman treated the Afghans with especial favour, and very largely employed them, not only in his army, but also in various other State offices, by which means they acquired so great power and influence as to supplant his dynasty on the throne of Ghazni, which they passed to the Afghan of Ghor.

The Ghori afghan of the Ghani dynasty belonged to the Suri tribe of Ghori; they were Suri Afghans. The Suri we have already described among the tribes of Ghor, and left it uncertain whether these Suri were of Syrian or of Indian derivation. The Pathan kings of Delhi, who rose upon the ruins of the Ghori dynasty of Ghazni, were of the Lodii tribe; they were Lodii Afghans, and apparently neighbours of the Suri, but their exact location as a territorial tribe is not well ascertained, though probably it was somewhere in the vicinity of Ghani, towards the Arghundab valley. From the time of Shorkh Maruf, the Lodii figure prominently as military commanders and provincial governors under successive Sultanis, until their own elevation to the sovereignty. There is none of the tribe now traceable in
Afghanistan, nor have they left any perceptible mark of their former possession in the soil there; though they are said to have been a very important tribe in all the country between Bost on the Helmand, the winter residence of the court of Mannar, and Ghazni, the summer residence; and are said to have materially contributed to the success of Mannar's repeated invasions of Hindostan, and especially at Segniath. In India, the Lodi, or Lodhi, as they are there called, have established many flourishing colonies, especially in Sindhi district, where the town of Lodhia marks one of their chief settlements, and is now, under British rule, the asylum for broken-down and exiled Afghan princes. The name Lodi, Lodhi, Lodhi, or Lodi does not appear among the Rajput tribes and clans; but among the Brahman of Northern India there is a clan named Lodhi. This Lodhi Brahman clan may be the source of the modern Lodi, or they may derive from the ancient Lodh of Lydia, together with the Lodhi Brahman themselves. But however this may be, neither of these names Sireh and Lodhi help us to the origin of the name Afghan, under which as a national appellation both are clasped. Thus far we have failed to see the source of the name Afghan amongst the people by whom it is borne as a national appellation, certainly since the commencement of the eighth century after Christ. Let us now look for it elsewhere within the ancient Persian Empire, of which this region formed an integral part.

Himnacors, in his enumeration of the twenty satrapies before referred to, says, "The thirteenth comprehended Pakthika, the Armenians with the contiguous nations as far as the Euxine," and a little farther on, after the last satrapy, speaking of the Indians, he says, "There are other Indians bordering on the city of Kaspigarra and the country of Pakthika, settled northward of the other Indians, whose mode of life resembles that of the Baktrians." Thus we have two countries called Pakthika, one on the western borders, the other on the eastern frontiers of the ancient Persia. The Pakthika on the India we have before spoken of as the Pakhtan-shahr (Hindi Pakhta to), Pakha, or Roh country of the Pakhtanah, Pakhti, or Rohita, and explained the words as equivalent to the modern Persian Kohistan or Koh, and Kohistami, and meaning respectively "Mountainous country," or "Mountain," and "Mountainers." The Armenian Pakthika on the Euxine, being of the same mountainous character as the Indian Pakthika on the Indus, evidently bore the same Persian name of Pakhtan-khwâ or Pakhta (probably the highlanders' pronunciation of the old Persian Pakhta) meaning "mountainous country." In Afghanistan the old names Pakht and Roh have given way in the colloquial to the modern Persian Kohistan, of
the same signification. Whether the old name represented by the Greek Paktyika still survives in Armenia and contiguous countries in the form of Pukhtum-khâ and Pulkhu, as it does on the Indian frontier, I do not know; but it is probable that there also the old name has been displaced in the colloquial by the modern Daghistan, which is the Turki equivalent of Kohistan. The Turki words Dagh and Daghistan, "mountains" and "mountainous country," and Daghistan, "mountaineers," though used commonly throughout Asia Minor to designate mountainous districts and their inhabitants, are applied more particularly to a separate district and its inhabitants in that portion of the Armenian mountains which lies between the Caucassian and Euxine seas and is bounded northwards by the range of Caucausses. The eastern portion of this region is occupied by the province of Shirvan, the Albania of Strabo and Putev, and it is this country which is now more particularly designated Daghistan, and its inhabitants Daghistani; perhaps because they are the exact equivalents of an obsolete native Pukhtum-khâ and Pukhtun in the latter predominant language of the country.

The name Albania, it seems clear, was given to the country by the Romans. Albania means "mountainous country," and its inhabitants were called Albani, "mountaineers," Albanians. The name is not found in Hesiodus, and may be taken as the Latin equivalent of the Persian name represented by his Paktyika, which was probably Pushta or Pukhtumkhâ. The original Latin name was probably Alba, corresponding to the Persian Pushta; and from it came Albânia as the equivalent of Pakthiakhâ. The stages may be thus expressed: Alba = Pushta = "mountain"; Alban = Pushtan = "mountaineer"; Albania = Pushtiakhâ = "country of the mountaineer"; Albani = Pushtun = "inhabitant of the country of the mountaineers," or Albanian. The Latin Albânia is apparently the source of the Armenian Alwân, which is their name for these Albañi. The Armenian Alwán, Alván, is Albañ, though ordinarily so pronounced indifferently, is written in the Armenian character with letters which, being transcribed, read as Agishtân or Agishtan; and this word, pronounced in-îvan, etc., in Armenia, in the colloquial dialect of their eastern neighbours is changed to Asghân, Asghan, and Afghan; which, with its Arabic plural Asghânâs, is the form commonly used by the Arab and other Muhammadan writers. In signification this word is the same as the current Persian Kohistân and Turki Daghistan, and means "Mountaineer." Thus we find that the eastern highlands of the ancient Persian empires and their inhabitants have been called, at different periods and in different portions of the region, by names which all alike
mean "the mountains" and "the mountaineers." The old Persian Pahlava and its inhabitants the Pahlav (Hindustani Pahle), whose language is the Pahkto, or "Hill language" (pronounced by the western Afghans Pushta, Pushtin, and Pukhto), the circle forms Pukhtiana and Pakhtyan, the Persians Derukhtian and Durud (colloquial Darui), and the current Persian Rohistan and Kohistan, all alike mean "the mountains" and "the mountaineers" respectively. Similarly, in the western highlands of the empire the old Persian Pushta and Pashian, the assumed source of the Pukhtiana and Pakhtyan, the Persian Rohistan, and the current Persian Rohistan and Kohistan, all alike mean "the mountains" and "the mountaineers."

Having found the source of our Afghans in the Armenian Afghian, it seems clear from what above explains that the name Afghan properly means "mountaineer," and is the Armenian form of the Roman Alban, the name as the modern Albanian, and that properly it is not an ethnic form of distinct race, nation, or social affinities. It is in this last sense that the name is applied to the inhabitants of Afghanistan, for the Afghans, as we know them, certainly comprise several distinct race-nationalities. But, the Afghans themselves, though they reckon no tribe as Afghan, that does not speak the Pukhto as its mother tongue, take a implied distinction in the application of the name. As before explained, the other Pukhto-speaking tribes, the Suleiman, and its offshoots, are called Pukhto, or Rohistan. In other words, Western Afghanistan is Pukhto, and Eastern Afghanistan is Pahle.

How the Armenian name Afghan, derived originally as the Latin, came to be applied, with the limitations above indicated, to the people of a portion of Western Afghanistan, is a question that requires investigation. The name itself, I take it, dates from the period of the Roman domination in Asia Minor, a fact that have been applied to the people now owning it only as some time subsequent to the Roman rule; perhaps during the period of the Parthian Empire, of which Armenia formed an important division. In the long succession of Arsakian kings, who for more than four and a half centuries ruled this part of Asia, some of them were of Armenian birth and descent, and others were closely allied by marriage with the Armenian princes and nobles. The whole of
Western Afghanistan, which forms the native seat of the Arabs, had formed a province of the Persian Empire, and most of the period was in free communication with its western provinces. It is probable then that the various tribes bearing the name of Arab, generally dwelling in Persia, and Arabia, were found in Afghanistan, and which I have supposed first came into the country during the period of the Greek dominion, during the long period of the Arabi sovereignty, received fresh colonies of their ancient enemies together with others now for the first time coming into their power. For anciently there undoubtedly took place many exclusive emigrations of whole nations and tribes out of Asia into Lydia, whence they drifted further eastwards during the period of the Roman empire in Asia Minor and of the Parthian sovereignty, their successors. It may have been during this period that the Louhi again came into Afghanistan from Lydia, from the eastern limits of the Parthian kingdom, and found the Arians or the Arians, of a different kind, in Afghanistan.

Besides stated, the Arians have traditions locating their ancestors in Lydia in the mountainous tract lying between the mountainous tract lying between the mountains and the river Tigris, and called Kohlu and Chor, where the Are in their agree with the Mahommedans, by whom they are not agreed with the Mahommedans. The Arab general Hājir against the Persians in 700.

early, be that the Arabia, which would have been made by the name Arab, as applied to the mountain-dwellers, were first given this name to the mountain-dwellers, and the term "Arab" found to be a barbarous and predatory people of nomadic habits, and without national connection or bond, but consisting of different tribes and states of distinct origin and on ethnic appellation. Or it may be, as some think, that they found the name already applied to these Afghan tribes and their neighbours, in which case we may conclude that they were a colony of the Aghyas of Armenia, and consisted of Jews, and at the same time, with the native tribes. The Jews, who at this time were a far more populous people in these parts than they were in Persia, perhaps got them the name of Bashlur, and are themselves now represented by the Bashful section of these Afghan tribes. The Armenians were probably Christians, and included descendants of the early Israeleite captivities; their posterity amongst these Afghans may be represented by the Bashful section of the various tribes. Among these emigrants from Armenia probably came the Syriacs—a section of the Khazars.
The Armenians, who of old were always closely connected with the Hebrew people, consider the Afghans as of kindred origin with themselves; and they have a tradition that the Arabs, during the time of Alexander, settled a number of Armenians from the country of the Arsacids, and settled them in the country of Kandahar, where they have changed their religion: that is, they forsake Christianity and Islam. Further Osborn, from whose "History of Armenia", translated into English by J. Ardar, of Calcutta (vol. ii, p. 217), the above passage is quoted, adds this: "Part of Kandahar is called after them Almog or Afghans; who assert, in contradistinction to the above tradition, that the inhabitants of that part of Kandahar make a sign of the cross on their bread." There are many traces besides the above mentioned, of Christianity having formed the religion of a considerable portion of the popular tribes of Afghanistan. But this is a subject with which we are not now concerned.

It is enough for our purpose that we have found the Afghans, among the Armenians, and there as representatives of the Albanians of Asia Minor. And we may now conclude with the assertion that the Afghans of our Afghanistan are (II) the Albanians of our Indian Albania, and belong to the Oghuz empire of the British Almns.

H. W. Bellin

19th July, 1891.