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Reports on parts of the Ghilzi country ...

James Sutherland Broadfoot

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ROYAL GEOGRAPHICAL SOCIETY.

SUPPLEMENTARY PAPERS.

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II. JOURNEY FROM SHIRAZ TO JANJÁ, VIA BAKHAR-PÖDÖ, AND MINÁR. BY J. B. TAYLOR.

LONDON:
J. MURRAY, ALBEMARLE STREET.
1855.
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2. JOURNEY FROM SHIRAZ TO JAZIR, VIA DARBAS, FORO, AND MINAI. By J. R. Triggs.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
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By Lieut. James Sutherland Broadfoot, Ensign, Engineers, 1850.

Edited by Major William Broadfoot, E.H.
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ON
PARTS OF THE GHILZI COUNTRY,

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ROUTE FROM GHAZNI TO DERAY SMAIL KHAN
BY THE GHULAMAN PASS.

By Lieut. James Sutherland Broadfoot, Bengal Engineers, 1839.
Edited by Major William Broadfoot, B.B.
Map, p. 438.

Introductory Note by the Editor.

These reports having recently come into my possession, I was struck on reading them with their interest, geographical; no description of those parts of the country, except a somewhat short account of the parts described in Report II, by Mr. G. T. Vigor, having been published.

As Lieut. Broadfoot’s reports had always been considered confidential, I applied for sanction to present them to the Royal Geographical Society, which was accorded by the Secretary of State.

As I had Lieut. Broadfoot’s original journal, I have in places added to, cut corrected or eliminated parts of the reports as printed in Calcutta in 1870.

With respect to the spelling of the names of people and places, I have generally followed the mode adopted in Sir Charles Markham’s compilation or Survey of Central Asia, except where I have had reason to think that the transliteration was incorrect, or not intelligible to ordinary English readers. I make no pretension in the matter of spelling Afghan names, and will be more than satisfied if I can make them generally intelligible.

Lieut. Broadfoot accompanied the army from Tirah to the Indus at Sulaiman, to Gedik Mula and Ghazni. He was engaged with the other Engineer officers in blowing in the gates, and took his part in the storm and capture. He was then left in Ghazni to repair and strengthen the place, and this he describes as six weeks’ hard work.

From Ghazni he was sent to join Captain Outram’s force against the Ghilzis and other adventary Afghans in the neighbourhood. He remained with the force whilst it was in the field, and marched 240 miles in a month, surveying the country, visiting the occasional fights, and collecting information regarding the tribes of that unknown country. This information is given in Report I.

When this expedition was over, Lieut. Broadfoot was allowed to explore the route described in Report II. From his journal I extract the following:—"The proposal to explore this pass had been started, I learnt at Kabul, by Outram, whom the Commander-in-chief would not allow to go. Outram assisted me by asking Sir
W. Monsonah’s permission; and Major Macfarren allowed me to go in anticipation of success. In a letter home, written just after the journey was accomplished, he says, “The eastern Afghanistan and Jolla, tvse the great Salmaik range of mountains from O to K. Kurnali, whence the army started, is D; the army had marched round by the line D E F to Ghazi at A, nearly 800 miles out of the straight line: it

reached by A B C D, 300 miles round about. The straight line A D from Ghazi to Jolda Pass through an unexplored country, of which the mountains were stated to be so high, and the people as wild, that nothing was known of the route. It was much desired that the road should be surveyed, but the attempt was considered dangerous. I made arrangements with natives, put on their dress, and went among a set of murderers, named, because a guest, along with 100 of the men of my party were killed one night.”

Lieut. Broadfoot was travelling with a caravan of merchants, he goes on to say “the head and dress quite led them to think me a good Mohammedan, and no Englishman. For twenty days I passed through a range of stupendous mountains without a house, a dog, a cow, or any sign of life, but the nightly plunderers who waited to surprise the caravan. At last I came into the plains of the Punjab, and crossed them as an Afghan flying before the English. The people of the Punjab, lately our firm allies, now hate Englishmen; and as an Englishman I should have been insulted, if not stripped and killed. Though there are no mountains, yet I passed five rivers, larger than the Thames six or sevenfold, and 300 miles of desert. At last I reached Lahore, a magnificent looking town, and in three days was in Penzoor on the Syed, exactly one year (25th November, 1839) from the day when I entered it proceeding with the army, and whom I saw the interview with Ranji.
Singh, now dead. That I was all expectation and hope, near a score both many with dolges, after seeing the most curious race of robbers and mountebanks, and perhaps the wildest countries in Asia. I went into the first house I found, and met an old friend of William's, and had my beard cut off, and was with a knife and fork, and sat on a chair in an English dress.

Licut. Brodfoot then went to Kurnul, where he wrote the report and drew out the plan. They were submitted to Lord Auckland, who was pleased to express great satisfaction with them, and was permitted Licut. Brodfoot, at his special request, to return to Afghanistan. He was killed at Panjshir on the 3rd November, 1840, when the Native Cavalry refused to charge, and allowed their officers, accompanied by Dr. Leete and Licut. Brodfoot, to charge the Afghan cavalry alone. Of the five officers who charged there were killed, and the other two dangerously wounded.

With this introduction I beg to present Reports I. and II. to the President and Members of the Royal Geographical Society.

WILLIAM BRODROP, Major.

3rd, Geographical Times, Hyde Park, W., 3rd May, 1844.

REPORT I.

On Parts of the Ghilzai† Country, and on some of the Tribes in the Neighbourhood of Ghazni.

This report was made under the following circumstances:—

Accompanying the army of the India from its formation at Kurnul to its march from Ghazni, I had seized every opportunity of examining the people and country. In command of the pioneers, among whom were men of all tribes, I had many facilities for doing so; as Garrison Engineer of Ghazni, I employed every spare moment in surveying the surrounding country, in visiting the Haunra Passes, and in procuring data for the statistics of the district. In two months I was withdrawn to act as field engineer to the expedition against the Ghilzais; as far as my field duties allowed I surveyed the marches; as the breaking up of the force I got permission to cross the Saltian Mountains, and surveyed the country from Ghazni to the Indus.

My only instrument was a prismatic compass, with which I took the angles. Three steady men counted their paces, which, compared with the rates of horses and camels, gave the distances pretty accurately. While with Captain Outram I used his pendulum from Kotalgai to Killa-i-Shahabad. With the route thus laid down as a base, frequent bearings were taken to the peaks and extremities of hills, and by these the ranges were fixed. Forts near the road were determined in the usual manner, but when seen from a distance of several miles, by only one angle, and the distance estimated by the eye; it being impossible

† His brother, Lieut. William Brodfoot of the Bengal European Regiment.—Op. 1 Or 469. —70.
to recognize them after going a sufficient distance to allow a different bearing. Even then, it is hoped, will afford much satisfactory information. Such a rapid survey must have some errors, and be vague in details; for this I can only apologize, that it was made at my own expense, without any assistance, endeavoring to supply by labor the place of instruments, funds, and surveying establishment. But the errors are not considerable, as is shown by the manner in which my surveyed place of Bura Kinnai Khan agrees with that determined astronomically. During the Ghilzai campaign, I lost by frost and pneumonia the whole of my camels, and with them my Ghazi field-books, on which much labour had been bestowed. The remains of my papers are embodied in the plan and reports. I shall treat of:—1st. Hazara and Warlik. 2nd. Table.-land of Ghazni and the Ghilzais. 3rd. The Ghawali Pass.

The triangular space between Herat, Kandahar, and Ghazni is closely filled with mountains, inhabited on the west by Amirs, and on the east by Hazaras.

From Ghazni three distinct ranges are perceived, running north-east in one unbroken chain. The highest peak is Qulakot, in the clefts of which snow lies the whole year. Within 3 miles of the city are six passes, all leading into the valley of the Kuli-Ghazni; their names are Kulkot, Tangan, Gulbati, Rola, Barchot, and Markul. Being alike in character and appearance, a description of Gulbari will serve for all. It is a ravine, at first 800 yards wide, enclosed by rugged hills. The bottom of good soil scattered with fallen rocks; little rivulets run through its whole length and water the land of nine forts. After 6 miles of gentle ascent, it narrows to 20 yards, water and cultivation cease, and a steep slope leads to the top of the first range. The view now embraces large barren rocks, with a few green specks in the narrow ravines, and the high mountains of Kerman* beyond the view. I never saw anything wilder or more desolate. A steep footpath now descends the face of the hill, and ends in the valley of Jarmalat, a ravine between barren hills with a few yards of soil at the bottom; rivulets are frequent, and the scanty soil is cut into terraces like those of the Himalayan valleys. Buckey and wheat, a little tobacco, clover, and turnips, are cultivated. The corn north in autumn is reaped next August. The winter is most severe; frost continuing in the middle from September to April, and snow from December to the middle of March. The Hazaras are of middle size, but slightly made; small grey eyes, high cheek-bones, and want of a beard, show a Tartar origin. Their clothes made by themselves, are of coarse haircloth; their boots rough goat-skin, and their girdle a rope. They live in little towers containing five or six families, supported by scanty cultivation and flocks of sheep. In autumn, at Ghazni, they exchange furs and hair-cloth for grain and flour; sometimes Shelsh orbhris baths the boys to

* Probably the continuation of Karran Turn; see 4. 353-70.
read the Koran, but their language is much corrupted from the Persian. Their ignorance corresponds with their poverty. My Hazara labourers were a light-hearted, careless set. They worked well, but were so fickle that, as soon as they got a vape, they stopped work till the pressure of hunger brought them back.

The women are not always veiled; they have often blue eyes; a few, amber hair and red cheeks. They are generally ugly, but not very chase. However, the custom called “Koruhistan,” by which the Hazaras are said to load their wives to a guest, in the parts I visited, is certainly a fabrication. They all denied it with indignation, as an invasion of the Afghans; yet it is related on good authority. Across Jarnan is another valley of similar character, and then the precipitous barren ridge of Haza Yusuf (Joseph’s rock), which runs from Sir-i-ab to the Warbak country, and is passable for horsesmen at each extremity. Beyond is the hilly region of Ahabaaz, and to the west the district of Nawar.* This is a plain inhabited by the Mohammad Khairzai, and said to be 20 miles in extent, without area, but well cultivated. Water being found within a foot or two of the surface, it is perhaps the bed of an ancient mountain lake. The names are so abundant, that it has always been a favourite place for the royal stud.

Still more to the north is Besi, or Besi, the capital of a Polishk Sultan; the chief is said to possess a town of a few hundred houses, and to keep up 300 horses, though he could raise many more. The want of artisans induces some to travel from Ghazni. They speak well of the Sultan, praising his justice and liberality. These wondering artisans might give valuable information, but it is rendered worthless by the desire, so natural in a traveller, to excel the country he alone has seen. They spoke of shawls, gold, and silver in Besi, where I could find no traces of weights and measures.

The chief has retained his independence, though sometimes attacked by the Afghans, who possess the district extending from Ghilgh to Nawar, and from thence to the Bank-e-Dollar. In Kandahar the Hazaras and Afghans are mixed, in Nawar and Sir-i-ab is the tribe of Muhammad Khairzai, in Jolga and Jarnan are tribes of Jaghirs. In the valleys of Sakhta they are mixed with the Wakhlas. The cultivated passes of the first range are given to a few families of Persian Bukhtiyar, known by the name of Kuzhilbash. Nadir Shah settled them in Kabul, and the Afghans employ but distrust them. The young chiefs treated me very hospitably, and seemed to be liked by their ryots. The chief of the whole Hazara district is Gelistan Khan of Kandahar, who is answerable for the tribute. He bears a good character, and joined the King near Ghazni. The rule of the Afghans is merely nominal. The Kuzhilbash and Hazaras used to fight without inter-

* Be poet to front President’s MS. Should possibly be Newka, which means a plain, or level—En.
A revenue of a few thousand sheep and a little money is claimed by the Governor of Ghani, and generally paid by Zambags and the nearest valleys. The Hazara into the Afghans, who oppose them, and who are Sassies. Now and then Rev. four years ago, refused the tribute, and collected a formidable body of men.

A son of Dost Mohammed at the head of some horse, contrived to drive a light gun through the pass. The very sight of this dissolved the conspiracy, and the tribute was paid. In spite of this example, I consider the country west of the first range to be quite impassable for artillery; and even were they dragged along by ropes, in such a country they would be immovable and useless. If a force is required, it should consist of infantry, and a few cavalry, with scaling ladders and bags of powder for the fort. All baggage must be left behind, and grain and ammunition carried on mules or pack-riders. Providing with a month's supply, 3000 men could then prosecute where they pleased and find no serious opposition. In the valleys, guns, water, and a few sheep could be obtained; in Naur some grain might be got, nothing more could be nourished.

The Wardaks inhabit the valley of Sukhtin, that of the Ghani river, and that west of the Logar. They are neither fossil nor Durianis, but scarcer in descents to the latter. I have heard these called Sheikas. I found them quiet and hospitable; the country well cultivated; always melons, and sometimes grapes. Sukhtin, so called from its burnishing look, gives them several fine veins of lead, the ore being evidently very pure from the same with which it is worked. Small quantities of iron have been found; a slith on the hills in appearance like a fern, bears a medicinal gum resembling terebenthine; the specimen I had were lost with my canoes. The Wardaks seldom travel or interfere with the Governor of Ghani, unless he sends them pack-riders, or exacts a considerable sum to pay his troops. From Ghani, along the river to the Band-i-Sultan, and thence through the Wardak valleys, a road goes two days to Kafir; it is sometimes travelled, as it avoids the Tang-i-Sher divide, but would be difficult for guns.

In the maps the Ghani river is represented as a branch of the Logar running to the north. This is not correct; the Logar rises somewhere near Bostal, but the river of Ghani was made by Mahmand, as follows:

In a little valley 12 miles from the city, three rivulets meet; amusingly they formed through different channels, fertilized a few fields, and went on; Mahmand dammed up all but one outlet and made the present river. It issues from here a stream in the dry season 20 feet wide, 3 feet deep, with a velocity of 5 feet per second. In spring it is much larger; the Band-i-Sultan, by which this is effected, is a wall of masonry closing a rocky valley; the dam when complete must have been 300 yards long, its height varying from 20 feet to 8 feet, and its thickness

* This dam is described by Mr. Vigor, but not in so great detail as here.—Ru.
or feet. In autumn, when the ploughing is over and water no longer wanted, the outlet is shut (and a lake fills the valley 50 yards wide with a greatest depth of about 20 feet). In spring when cultivation begins, the outlet (a mere hole in a rock, scaled with brownwood and earth) is opened, and the stream rushes out in several cascades, thus giving the whole water of the year in the season it is required. The lasting benefits of this work extend in part for Muharram's religious cruelties. The principal of the rivulets which feed it rises on the northern slope of sirdah, and running to the north for 20 miles through a narrow valley, turns to the right by sibaha in the direction of the plain. In its course to Ghazni, for the first four miles the river is confined by limestone rocks, opening occasionally enough for a fort and a patch of corn; after this it wells off numerous irrigation canals to a line of villages on each of its banks. On the west are the bare spurs of the Hazara Mountains, and to the east a still lower tract thinly sprinkled with causal shrubs, and sloping up to the defile of Tangi-Sher.

GHAZNI AND THE GILZAI COUNTRY.

The country from Mikkah to Ghazni may be considered a sort of table-land, bounded on the north-west by the Hazara Mountains and on the east by the Jeldrin range. Six miles north of Ghazni the plain attains its greatest elevation and declines towards Kabul. South of Mikkah it sinks rapidly into the valley of the Turak. Between the two great ranges a low chain of hills conducts the drainage from both sides into the Abel-Istakh Lake. Elevated from 7000 to 8000 feet above the sea, the climate is severe. It freezes every evening in October, and the ice lasts till midnight; in November it never thaw; in December the country is covered with dense feet of snow, which settles in the middle of March. The people then issue from their long confinement, and find the fields green with corn, and the plain covered with flowers which last only a few days. The climate in July is genial, but even in July the night is not oppressive. Except the periodical snow, rain seldom falls. This has retarded the decomposition of the rocks and the formation of soil, but the time may confidently be predicted, when much of the limestone, shale, and trap, shall have crumbled to powder, and the barren plains turned into forest or meadows.

These ideas are confirmed by the fact that the Jeldrin range, whose height and situation intercept much of the moisture destined for the plain, thus contributing to the dryness of their climate, is well covered with soil and sprinkled with trees; while hills of the same formation, but placed in the east, have scarcely soil enough for shrubs a foot high. The rocks here splinter by frost, not crumble by rain; their general appearance is a precipitous crest, with a base of angular debris, at first waving in hillocks, and then sinking in a long gentle slope to the plain.
These slopes are scattered with a thin, low, nameless kind called "Tirkis," and have many subterranean springs. By some strange method the Afghans discovered where the springs were situated, and digging down to these formed wells; but wells are emptied by mechanical labour, and the Afghans by great labour have dug subterranean galleries from the springs to the valley town down; these galleries having a small slope, the water pours through them, and the wells thus emptying themselves are called Kaws. Where the water issues from the ground is a fort with a few acres of corn and beavers. The general landscape is a brown stone ground bounded by distant hills, whose black rocky tops and shelving sides I have already noticed; sometimes a diminutive fort and its patch of cultivation look like green spots in the large waste; sometimes forty or fifty are in view at once, but they never hide the naked plain, and the general aspect is one of desolation. At Ghumri I observed that the wind during the day was constantly from the sou'west. It may perhaps be accounted for by the fact that the trade winds tending to accumulate at the equator all the air of the globe, an upper current towards the poles is absolutely necessary. The altitude of Ghumri may bring it into these currents. At Minnour there is a great preponderance of the south or Durr breeze; but the theory requires more confirmation.

The Jutroo ranges west N.N.W. It is the chief of the Sulimani chain. I saw it in the distance overhanging Gardz and joining the Muhange hills, the last spurs of the Safed Koh. It is named after the wild Jadoon, who occupy its western slopes. To the south it is penetrated by the difficult Pass of Dulla, and confined under various names to Kozak and Suraj; from there passing the lake it goes south, skirting the Yutuli and Hotaiki country, and apparently ends near Quetta. All the streams of its eastern slopes form their way to the Indus, showing that no intermediate range is so high or continuous; indeed, standing on ground 3000 feet above the sea, it may fairly be presumed as higher than the Yutuli-Sulimans; a rough method made it 4000 feet above the plain. It throws out branches which shelter the Turis, Jajis, and other hill tribes, and direct the streams of Khas, Kuhur, and Gomul. I am at present uncertain whether the Waziri hills are a range running between the Throns of Soloman and the Jutroo Mountains, or are the spurs and offsets of the latter; another journey would settle the point. From Gardz to where I passed it in Suraj, this range is tolerably wooded; its peak and western face are covered with pines, and its lower parts with trees, whose woods make it give, but not a botanical description. The "Shne" has an outside berry; the "Zelig" an excellent gum, sometimes exported to Malana; the "Kuyro" is much praised as a remedy for wounds; the "Khang" furnishes wood.
for hours; the "Adraras" gives out a pungent oil; but the "mannah" plan, whose fruit is the chilgoa, is the most important, as whole tribes live on the net, which is like an abandoned tasselled web. The principal rock is clay slate, dipping 45° to the east. Parallel to this great mountain is the Hazarow or Charkha, a ridge about 500 feet above the plain, bare and rugged in its aspect.

Ahl-koh is the peak of a mountain similar to the Hazarow, on which it abuts to the east, running westward to Ghazni and crossed by the Rohat road at the dells of Pangi-Shahr. On a low spur of it, the Koh-i-Tahiti, some thousand Chilians were put to flight the day before we took Ghazni.

Between the last two ranges is Kharwar, an elevated barren district, thinly inhabited by Anderes and Sobaks. To the north Kharwar opens on the fertile valley of Logar; to the west it commands the Rohat road; to the east it is crossed from the Drung Pass from Zirmai; and on the south by the Rohat Pass from Shilgar. The Khatig Pass is between the two. Of these I understand the Drung is the best, being passable for camels. The central situation of Kharwar makes it a favorite haunt of robbers, as they have on all sides a sure retreat.

The country is dry and poor, game could not easily cross it, and troops would find little forage. Takri is a rocky ridge about 1000 feet above the plain; it is 28 miles long, steep in the centre, but easily passed at either end. The range continues with intervals through Spinak and Jumah-khan, the hills being of precisely the same character, and they may be traced in the rocky isolated peaks of Nami Ghilzai, Zibghal, Khwaja Hilal, and De Kei. On the western base of Jumah-khan is a lower ridge, evidently of contemporary origin; and on its eastern side a chain of rounded hillocks formed of its debris, and called in the north Kharbin, in the south Ghurman. This is continued on a larger scale in Zhom, a rocky peak, surrounded by miles of hillocks and finally sinking into the Ab-i-Hishtal Lake. Ghurman is the last of a range running from near Bakhshahr along the south-east bank of the Panjak; it has, as usual, a rocky top and base of hillocks, with a pass every five or six miles. Before it is hid by the high land of Ghazni, its continuance may be traced in the disjoined ridge of Sharghan, which has a few peaks of rock rising above a long ascent of moorland.

The river of Ghazni has been traced to the city. It passes between Shilgar and Man, sending off many irrigation cuts, till the water, after ten or twelve miles, becomes much less, and its banks too steep. It next runs west of Panzak and Khwaja Hilal between De Kei and Ab-lah; in this desolate tract it is strongly impregnated with salt, and falls into the Ab-i-Hishtal Lake. A curious circumstance occurs; the fish, brought by the stream from the upper parts, on entering the salt part sink and die; they may be taken by the hand in all stages of illness.

The next barrier of the lake is the Ulga or Surkhrud, which, rising
in Gardez and Michelpur, flows through the whole of Zirmili, and passing through Saraid joins the Ghauri river opposite Mashki. At Saraid it has perpendicular banks 10 feet deep, cut into hard clay; the stream was 1 foot deep and 20 feet wide; in spring it is barely fordable. In the lower part of its course it is not much for irrigation. A third stream is the Tolun, which rises in the pass of that name, and flows through Kattawar to the lake; in its course it becomes slightly brackish; its banks are never above 4 feet high, its dimensions those of the Jilga. A very small stream runs into the lake from the Turkai Range, a few miles of which it drains.

The Afghans insisted that the water runs out of the lake through this stream; they must have been trying to deceive me, as the stream would run further to the south, as I saw from a new lake, and also such a stream would prevent the lake rising in its level during spring, the proofs of which are very evident in the newly dried banks of clay all round its channel. As we passed the greatest part of the Arab-fatalah by night, I cannot answer for its exact figure, but I am not far wrong in estimating it at 17 miles broad and 13 long; its depth, I understand, is very varying, probably not above 12 feet in the centre; it is bordered by a gently sloping margin of solid clay; not a tree is in sight, or a blade of grass, and lonely a fort; the blue hills in the distance make it look more lonely still. There were several large flights of wildfowl and wild pigeons, but we looked in vain for the myriads of water-fowl which the Emperor Babur describes give its blue waters a red appearance; the only instance I have detected of oriental exaggeration in his book. Its water is as salt as mine; I drink, with soda, but had no tests.

Shilgur is included between the Ah-i-Koh and Yakri ranges and the river of Ghauri. The population are Ardeshs, with the exception of the Tajik villages, Radimuk and Rabat, each of about 150 houses. It contains about 240 square miles, and I estimate its population at 20,000. The western part, well cultivated with wheat, barley, lenties, and clover, partly supplies Ghauri; the country is flat and easily passed in all directions; water is abundant, and troops would be well supplied. These estimates of population were made from lists of the number of the forts and water-wells as given by the Afghans, and are to be looked on as mere approximations. Zirmili is a valley 40 miles long and 20 broad; in its northern part is the Tajik village of Gardez, numbering perhaps 250 houses. Between that place and Kohlug the inhabitants are Ahundakhs and Ali Khels. The mountains on each side furnish many herds, and occasionally a line of forts parallel to their bases; a third line follows for some miles the course of the river, by which its fields are watered; Shahyot is a Tajik village of 200 houses. From thence the western line of forts as far as Saraid belongs to the Andurs, and the eastern, which is much smoother, to the Seliman Khels. The routes or spurs of the Jabadia Mountains shelter a few hambled families of wandering
shepherds and robbers; the population is about 40,000. From Garm a good and easy way is by Lopur to Kalal and a more difficult one by Melechiga to Jalalabad; the valley is passable for artillery in all directions; water, forage, and grain abundant. The road from Garm to Kalal is very easy as far as Eille Darsil Khan, from there it passes two low hills and winds among some small ravines caused by the water from the east of Shilgar falling into Zerauli. These would give a little work to the pioneers, but I think they might be avoided by keeping to the north of my route. The wide space marked Durn is a plain inhabited by Schiks, and the entrance to the past of the Kuran river and to the country of the Japs. The Pass of the Pish is said to be difficult, and holds among craggy mountains to the Kharoti country and the source of the Duro.

Gomul at Sharchwa; the country is impregnated with salt. Shurhe is a narrow strip between the lower end of the Takri and the hill Spisnuk. It has seven or eight forts of Anders comprising about 1000 souls. The ground is covered with tombs and bushes, and cut up by ravines running into the Jilga. Here are the remains of a dam erected by Mahmud, but now commonly ascribed to the prophet Ali. Its object was to irrigate the land by means of the Jilga. Opposite Mirand there is an easy pass into Shilgar over the low end of Takri; there are others lower down; a guide can show several easy passages through the ravines.

Mohan and Japs are in the district of forts of Anders included in the Shilgar district. The roads from them to Panish are over an easy plain. Panish and Mahabolgh are little districts of Anders, together containing about 1000 souls. The road here winds among hillocks, but has no serious difficulty. Supplies for a small force could be obtained at Panish. Among the hillocks are camps of shepherds and Lahani merchants who emigrate in winter. Killa Khel, Melsteg Khel, and Zhaghai, are inhabited by Anders and Tarakki mixed. The country is now even harder than before, and is a series of low swells and hollows; water is found near the forts, but supplies are scarce. At Shachana there is a spring of water issuing from a hillock; and at Ashlan there are two forts with twenty families. The ground is now completely void of brushwood, and cattle supplies could be obtained; the road is easy, and parallel to the Ghalmi stream now flowing sluggishly between steep banks. Dila is a fort of Khasiwia with a few families, a strip of cultivation, and a well of good water; another fort of the same tribe is near the lake. During the night march to Massur Kers, the shepherds' fires were all we saw. They installed us greatly as for 15 miles—they seemed always close to hand. At that place we saw the last of the Tarakki five or six forts of the Ulbe Khel. From thence we marched among hillocks to Persanli, the boundary

* The Shit Gomul of Mr. Vigne. The other branch is called Revan; Shit meaning right, and Revan left.—Po.
of the Tolkhis; no supplies except water and cassia fowage could be procured.

(From this place to Barik Khel I was constantly occupied by my field duties, and could only take occasional observations; this part must be taken with less confidence, but the Bombay army, having passed leisurely along, can correct me where I am wrong.)

For nine miles the road lies among difficult hillocks as far as a spring of water, from thence we got into the Turkhil Nawal; ("Nawal" is a plain), an open plain, well cultivated by the Tolkhis and Hotaks in the south, and the Taralhis in the north-east.

After passing five forts, we arrived at Killa Abdurahman, the fort of the Khan of the Tolkhis; this was a square of 329 yards with a mud wall 6 feet thick and 24 feet high, with large towers at each angle, and in the centre of each face a ditch had been dug and partially filled. Some years before, this fort had successfully resisted all the troops of the king. After blowing up the place we marched 20 miles through a tolerably well-cultivated part of the nawal, or "plain," and passing near the fort of the Khan of the Taralhis, and a village called Lahana of the same tribe, we reached Barik Khel. The nawal has on the west, the Rosani and Sarrins Sohata or "Sohata" hills, dividing it from Shirmagh, inhabited by the Muhammadali Tolkhis, and from the plain of the Taralhis. These hills are about 1000 feet high, but not very steep. In the last the prolongation of Shinkai divides it from Wazilkhwa, a hilly district of the Sullaman Khels, and from Allahgo, a fine valley of the Shmulzai-Tolkhis. To the south is the Maraif and the valley of the Arghana.

From Barik Khel to Mir Ghanzah, the beginning of Wazilkhwa, is about 20 miles; the road lying among barren hills, but, I believe, passable for guns. Mir Ghanzah has four families and a spring of water. The inhabitants are Sullaman Khels. The chief was usually called the "Musa," because he was both father-in-law and uncle to Rohan Bil Khan. He had a fort with good thick walls, large towers, and a ditch, yet he would not stand an assault, but fled at our approach, taking with him two Mushtars of his tribe.

Returning from Manzor Kasa, we passed an open plain to Killa Aribagi. The Aribagi was said to be good and kind, yet everyone knew him to be a notorious robber. Gilan, Sohiker, and Oha are fertile districts, inhabited by Taralhis and a few Duranis. Water was everywhere abundant, and the road a level plain. Between Mahmud and Rasani all the forts are ruined except Laham Piyari Khel and Habibullah. These three miles to the west were many forts, which I pass over, because they have been closely surveyed by Lieutenants Anderson and Durand of the Engineers. From Rosani to Jaunpur are fifteen forts.

* Barik in Jind, Brookes'a notes: Bar Khe in some of the maps.
+ "Nawal" in Mungorogor's Central Asia; in every, I presume, for Nawal, which means a town or district.—Dr.
† Muskur means older, ensign.—Dr.
with excellent cultivation, the road good, and water and supplies abundant. Karahagh has been previously mentioned; Mushaki and Nani are like Kencani and Jamrud; Mushaki is inhabited by Akhars.

Ghazni has 900 inhabited houses, which, at five to each house, will give a population of 4500 persons. To this may be added 1000 for garrison and camp followers. There are generally about 300 Bazaar, who come to get lobors, or to sell their wool and hair cloths; also about 120 Hindu families, the money-lenders and bashars of the place. They are required to wear tight trousers, instead of loose ones, and a black cap for a turban, and to pay a small tax as individual. For these concessions they receive protection and even consideration, and are allowed to practice their idolatries in secret; their strange dress and dirty habits are very unlike the Hindus of India, but they are still the same quiet, money-making people.

The rest of the inhabitants are Tajiks, as are also the people of the tract bounded on the north by the Waradalis and on the south by Nani, and included between the Ghazni river and Musasu Mountains. The origin of the Tajiks is doubtful, because they are derived from several sources. Those of Kandahar and Ghristkh, with flowing beards and large black eyes, are probably of Persian descent. At Ghazni, the small and sometimes gray eyes, and the beard generally scanty, indicate a Tartar race, and when we reflect on the dynasty of Mahomed, and the Turks and Moghuls established here by Babur, we must expect to find the remains of the powerful tribes which once ruled the country. To this day they are often called Mongols; and the proverb of "Turk and Tajik" is common in Asia. Exclusive of these near Ghazni, the villages of Balkash, Zebat, Kohlug, and Gardez, numbering perhaps 1000 souls, have been already mentioned.

Between them and the Afghans exists an enmity, perhaps the effect of ancient wars, and tending much to diminish their numbers. Thirty years ago there were seven forts near Nani surrounded by cultivation and gardens, which were entirely destroyed by the Ghilzis during the troubles ending in the expulsion of Shih Shujah; Nani and Karahagh escaped with the total destruction of their vineyards and orchards which had been raised by the labours of generations, and have never been attempted to be replaced. The old men told me with regret of the days when every man sat under his own vine. This fact has materially influenced their character. Finding that they cannot oppose force to their enemies, they seldom carry arms, and are inhabitants of cities, because they dare not venture out into the country. Seeing also their land circumscribed by constant encroachment, they have made the most of the remainder by skilful cultivation, making irrigation canals and herbaceous lawns. In the bazaar they are active, energetic workmen in all the usual trades of the city. They ellect by fraud or policy what an Afghan would attempt by open force, and having something of the
While I was at Ghazni there were several instances of men killed in their fields within view of their walls. This state of things makes the people of the town ignorant of the very hills they see from their citadel; they always spoke of their immediate neighbors, the Andurs, as a set of murderous villains instead of the quietest Ghileis I ever saw. During daylight they are constantly occupied in their fields and gardens, a succession of good crops and fine fruit is the result. In May and June the people almost live on mulberries; they even dry them and grind them into flour for winter. Then apricots, peaches, plums, grapes, melons, pears and apples, of good quality, come in by turns. I think that a garden at Ghazni is more useful than a farm, so exceedingly cheap is the fruit; and for six months bread and fruit is their principal food. Towards summer every one is busy salting long strips of meat, and in making cheese and harish, or drying fruit; large stacks of harvest are collected for firewood, and of lavender hay for the cattle. These preparations are yearly completed when snow falls and confines every man to his house. They represent this state as miserable, their only amusement sitting in the sun on the top of the house, or crawling to the mosque to hear the news. It may be easily conceived that in a country without glass windows, and where the soil gives out much smoke and but little heat, the time of frost is unpleasant. To them a coal-mine would be more valuable than diamonds. In March the thaw sends them back to their gardens and fields.

Dost Mohammad formerly protected the Tajiks well, till of late years pressed by the Sikhs he kept up an army larger than his revenues could bear; to effect this he exacted to the utmost from the Tajiks, and the tribes who obeyed him. On the news of the approach of our army the men of Ghazni had to work at the fortifications, and without pay; grain and forage for the cavalry were taken wherever they could be found, and the unhappy owners had to carry them to the store-rooms on their backs; the tribute of three years was levied at once; and the fruit-trees too near the walls were cut down. Enlightened people repudiating a national enemy would grumble at such measures; but the Tajiks saw nothing but Dost Mohammad’s ambition to keep the throne at their expense; their constant prayer was, “Oh God! make Dost Mohammad poor, for he has ruined us.” While the Ghileis were arming to oppose us, the Tajiks from Nami to Ghazni wished us God speed. They are somewhat unfortunate, however, in their new friends, as about 200 of them were unavoidably killed in the storming, leaving a blank in many a family: at first they grieved bitterly, for their affection are strong; but in a few days they wiped their eyes, came out of their hiding places, thronged the bazaar, and were as merry as ever.

* Kashi, dried milk or curd, see vol. ii. p. 265.-Wm.
The Ghilzis.*

The Ghilzis are divided into seven great tribes: the Hotakhs and Tekhls living in the district from Marri to the north end of Turkiesti-nawab; the Taraluki from Gilan and Lalezari to Karakhe; the Anderis, inhabiting Shigiz, Dihun, part of Zirnul and Parnah, the Shabaks, in Khorwar, Darra and Paghman, the Ali Khel settled in the north-east of Zirmul and the surrounding pastures, and lastly the Sulaiman Khel possessing half of Zirmul, all Kattawas, Marmani and Washkhow, while their shepherds are found from Kattawas to near Gwahari; this last tribe is not enumerated at even 40,000 families, but the rest may be taken at Mr. Elphinstone's estimate bringing the whole Ghilzi race to about 300,000 houses.

They are first heard of as inhabiting the Sulaiman range, living more by pasture than agriculture. The Durrans are probably from the Hazara Mountains. In the beginning of the eighteenth century the Ghilzis overrun Persia and took the capital; but not enlightened and combined, they could not keep their conquests, and were driven by Nadir, first out of Persia, and then from Kandahar to near their present seats. Ahmed Shah completed what Nadir had begun, and exempting a tumultuous attempt to wrest the crown from Dost Muhammad, they have been pretty quiet though not obedient.

Shahabulla Khan of the Tekhls established twenty-five years ago a kind of rule from Kohat-i-Ghilzi to Kattawas; he levied taxes on travellers and merchants, and plundered the tribes who opposed him. He is represented as a tall, stout man, kind and hospitable at home, but harsh and oppressive abroad. After his death, his son Abdurahman, in connection with Gul Muhammad Khan of the Hotakhs, and head of the Ghilzi monarch, carried on the same system. The Mann of Waskhwar faithfully joined them; the Khan of the Taraluki was the quietest and best of the Ghilzi chiefs. The Sulaiman Khel have no regular head, but Mohar Khan has influence enough to lead formidable parties as a foray. The Anderis and Taraluki generally submitted to Dost Muhammad and seldom plundered.

The Ghilzis neither dwell in cities nor practice any handicraft trade, but procure their living by agriculture or as shepherds. Their country, without the heat and rains of India, requires more for a harvest than scratching the soil and scattering the seed. Necessity has forced them to make irrigation canals from the rivers, and karrahs from every spring. They are rewarded for their toil by good crops and neat farms; unlike the Tajiks, they cultivate no fruit, but occasionally melons; but the wheat for their own food, and barley, inorn, and clove for the cattle, are of excellent quality. These are grown only for home con-

* Or Ghilzis.—Ed.
suinplion; neither is much produced to better for cloth, to the trading tribes.

The fields belong to the head of the family, who with seven or eight houses of relations inhabits a little fort above this cultivation. The fort is an enclosure of 40 or 50 yards square; the mud wall is three feet thick below and one at top; at each angle is a round tower with loopholes. The houses are generally nine feet high and about 12 feet square, the walls of mud, and the roofs of brokenwood bundles covered with clay. The doors are very small, as wood to make them is scarce.

The houses being generally built round the fort, the roofs serve as a rampart from whence a loophole fire is brought to bear on the country; the space in the centre serves for cattle, and the towers for storehouses of forage and grain. These forts are intended to keep off enemies without cannon or scaling ladders, and they answer the purpose simply and well. The chiefs already mentioned had thickened their walls to 8 or 10 feet and dug ditches, among Afghans a sure indication that they meant to rebel.

A large proportion of the Sulaiman Khel and some others are pastoral; they live in rude tents, made of two rough poles supported by hair ropes, on which they hang coarse blankets of their own making. In these the Abcnsauds slowly migrate from near Jalalabad in the winter to Spin and Allahaur in spring and Zeravsh in summer, always enjoying a temperate climate; others go parallel to the course of the Gomal as far as Wana and the Pirah. Each family possesses its own flock and a few camels, the tents already described, and two or three cooking pots and wooden bowls, with a few sacks of flour. When several families move and live in concert, they form a "Khel." While the men watch the flocks with arms by their sides, the women make kisht and cheese for winter, butter-milk and bread for the daily consumption. On the march they help to lead the camels and pack the tents; they are decently dressed in a brown petticoat and veil, but seldom cover their face unless importunely stared at. Their features are regular but somewhat masculine, and their figures tall and good; they marry late and keep their looks a long time. The father of a young man who wants a wife, proposes for his son to the bride's father, previously feeling his way carefully, as a refusal may cause a feud; then ensues a long scene of bargaining, at last ended by an agreement that the haidarmoon shall give a feast, and certain presents of cloth, sheep, and cattle; this is not a bargain for the girl, but to satisfy the neighbours that her friends will not give her to a beggar; the expense of a marriage is about 100 rupees in the poorer classes, house men 150 or 150 and generally 250 or 300 years old before they can afford the money. The obstinacy of the custom prevents the price being lowered, though many fathers

* Kishat a sort of dried milk or curd; described in Yule's 'Horae Poly' 2nd edit., vol. 1, p. 255—59.
would be happy to give their daughters for nothing, were they not ashamed. The desire to get married makes the Afghan sometimes trait and often plunder. When all is arranged, he is admitted to see his fiancée once or twice (alone and at night) before the ceremony; if the young couple forget themselves, it is not inspired after by her friends, but the mother rates the girl soundly and calls her a "bastard." hut should the male relations hear of it, a bloody feud is the result. The fear of death, I believe, makes them chaste in general. This curious custom is not intended to prevent people marrying who did not like each other, as the hargain is fixed before the lover is admitted, but serves a childish experiment on the strength of virtue under temptation. The Afghan, once married, are very happy; the women are rarely beaten and often consulted; they are fond of their husbands, kind to their children, and excellent housewives. Their marital life is the most amiable part of the Afghan character.

On the approach of danger the men hastily gather their flocks, take post on the hills and behind stones, and fight well for their wives and children. The women bring them ammunition, food, and water, and frequently fight by their sides. In charging some Khwajicks up a hill, the women and children throw down incessant showers of stones, at least as formidable as the dropping fire of the men; when broken into different parties they stick by their husbands under a close fire, handing them powder and ball with the greatest coolness; one or two were unfortunately hit. Even when made prisoners, the women exhorted the men to die like Afghans, and made a chief who had promised me to point out Colonel Herring's murderer, ashamed to keep his word.

These Khwajicks were chiefly Abadanis, men of ruined fortunes and broken clans, without lands or flocks: want made them plunderers, and rendered them so active and enterprising, that they were the post of the country. If the first blow be followed up, they will never retreat.

The pastoral Ghilzis are all robbers when stimulate by larceny or hunger. They rally on foot and carry off the cattle of some weak tribes, or look out for a traveller on a road. There is no calculating on half barbarians; sometimes they spill his blood like water, at others they only rob him. If he is well dressed, they exchange his fine clothes for their filthy rags, and send him away in the dress of a beggar; this is thought nothing of. Occasionally they give him a blanket when they find him naked. Unless stimulated by despair or to defend their families, the pastoral Ghilzis seldom show much courage, but fight at long shots and against weaker parties. If they return laden with spoil, their wives receive them with new affection, and the children are decked with the plunder. In the Sullivan range I saw several Ghilzis with their children and their houses decked out with necklaces of the new Company's rupees, which as well as the "Butksi" of Bokhara are admired for the image: * End.-No. 2 c 2
there was no mysterious how they had got them. They seldom cultivate crops, but procure flour by bartering their surplus wool and ghee; they have no weights or measures; are shepherdesses with another how many of his hands full equal a Kaba, nor, or how many of some peculiar wooden bowl.

If questioned as to the internal government of his tribe, a Ghilzi would perhaps state that each family should obey its own natural head. All the families of a Kho should obey a malik, and all be subject to a khan, who leads the Uilai troops and is answerable for the revenues, but should not act on important business without the sanction of a "jiriga," or convention of the elders of a tribe. This has been generally considered the counterpart of our own feudal institutions, and Mr. Elphinstone has sketched a pleasing vision by which the Afghans might be civilised by a process like the formation of our own constitution. Looking on this opinion as erroneous and liable to produce bad effects if acted on, I will briefly state what seems the difference. The north of Europe was anciently covered with forests, supporting a set of hunters who must have been thinly scattered and without civil institutions. Osier and Thirion describe them when the forests had been partially cleared and unruly societies established; but the interchange of lands every ten years and the frequent migration show how recently they had ceased to be hunters, and how they still cling to the roving life. While Rome remained strong, the barbarians were unable to extend southwards. At last, taught to be soldiers by many defeats, they overwhelmed the Empire as soon as it was internally corrupted, but not without many struggles, which obliged the horde to submit to a khan, and to inferior leaders armed with considerable power.

When success was complete, whole kingdoms were parted among the men who had conquered them, the ancient inhabitants became slaves attached to the soil, and gradually from these, and from the poorer barbarians, the classes of serfs and inferior vassals were formed. The rewards of lands were given with the condition of military service, and were frequently altered in their distribution, but they gradually became hereditary, and strong ties were naturally formed between the nobles and their vassals, but an enormous distance still separated them. The barons were looked on as superior beings, and sometimes as entitled to the power of life and death: the king had lost much power, but generally was able to control the state.

In Central Asia it has been different. The earliest accounts speak of shepherds, sometimes predatory, wandering over wide plains in search of pasture, and obeying no fixed government. The Arabs and Tartars are to this day scarcely altered, and the Afghans not much so. Like all nomadic tribes, they have long genealogies. They say themselves that they were originally descended from one man; at all events there is little doubt that they were once two families, not very large, called
The increase of population obliged them to subdivide, the former into Hotakis and Tukhirs, the latter into Ali Khel, Andurs, Turkas, Schuhis, and Sullimah Khel. This latter tribe is now so large that it has split into several other tribes, of which the Ahmahnai is the principal. The names of Tarun and Barhan are now scarcely heard. The Hotakis are the oldest branch of the Ghilzis, and the chief of the eldest family of Hotakis is considered the king of the whole. His name is Gul Muhammad; he is outlawed by the king and a price is set on his head. Each of the tribes is now divided into numerous Khels and each Khel into a few families; the natural head of each family is implicitly obeyed; the eldest by descent of these heads of families is usually, not always, the malik of the Khel, with a power but little obeyed. It is understood that the head of the senior “Khel” is chief of the tribe, and the king often grants him the title of khan. He does not collect any income from his tribe, but lives on the produce of his own lands; and by appropriating by fraud part of the duties on inhabs and merchandize, and in the obedient tribes part of the royal taxes. Among the eastern tribes (who are always in rebellion or rather in a state of independence) he uses his influence to lead plundering expeditions and procure a good share in the spoil. His seniority in birth makes the Afghans pay him the respect of an elder brother, but nothing more. If his character is disliked, he has not even that; the lowest of his tribe act, drink, and smoke with him. In urgent danger the khan is often sent ashore, and a “Fowlwanah” or leader is chosen, and while the danger lasts is pretty well obeyed. The senior family of the Andurs is the Marjan Khel; there are adults in it, yet there is no khan to the tribe. All this is very different from a feudal baron followed implicitly by his vassals, and with despotic powers. The institutions of the Afghans are in fact patriarchal. Under feudalism, legislation was only for the good of the gentry (Magna Charta, for instance to give the barons safety); among Afghans the king and khan have little influence, and measures will be good or bad as they act on the people at large.

To the king an adherent of the court ascribes unlimited power over the life and property of his subjects. A country Afghan only approves of a king provided he never raises taxes or interferes with funds. The whole people look on resistance to taxes not as a crime but as a virtue, to be admired and imitated if possible. Like the sympathy the lower orders in England have with poachers and highwaymen. Indeed, I suspect that kings are an innovation among Afghans. The Saliowai is the senior tribe of Poralzni, and therefore of the Abilalis, themselves are the elder branch of the offspring of Shabk, the eldest son of Kais Abdul Rashid, descended from Saul, Abrahim, and Adam. This genealogy, however absurd, has preserved the head of the Sindians great respect, which Ahmad Shah turned into a title to the throne. His fortunes and abilities brought him yellowstone; his victories abroad en-
riched them, and enabled him to consolidate his influence at home by giving many jaghirs. The Durani, thriving under the new system and never feuding the weight of the taxes, because rigidly converted to it; the Ghilzis and other Afghans never liked it.

Had he remained at home levying taxes, he would have failed. The influence of his name and the habits formed by a long reign upheld the system through the time of his son Taimur; the thirty years of anarchy are well known which destroyed his institutions, foreign to the patriarchal government of the Afghans and to the genius of the people. They were also viciss in themselves, because resting on foreign plunder. At the first conquest of the Punjab and Kashmir, the Afghans, like the Englishmen in India under Clive, acquired great wealth. When the provinces were put under Afghan rulers, they might be grouping themselves, but would not allow the people whom they governed to be approved at the pleasure of their countrymen. They seemed often to lose the love of their soil and finally settle in their provinces, refusing to pay the king tributes, defeating his troops, and killing his tax-gatherers in the most approved Afghan method.

The Ghilzis had kings also when they were conquering Persia, and were not taxed for their support. They say they had them before; if so, I suspect they were merely nominal ones. The Afghans then appear to be a nation of families or a little federation of men connected by blood, more or less subject to their natural heads, and having the patriarchal institutions nearly complete. The only bond of union among these societies is their common language, and descent from one stock; they are in transition from pastoral to agricultural life, and are in the scale of civilization. They have not yet assembled in cities, they practice no trades, and the ties binding them to the soil are still slight. Last year was a dry one, and the Shikahs of Khaswar, disgruntled with scanty crops, in great numbers deserted their fields and returned to a pastoral life; even a settled Afghan puts his whole idea of wealth in flocks and herds. Those remarks apply chiefly to the Ghilzis, but with slight alterations to all the Afghans. The Durans, nearly one-third of the whole, are a little more advanced; their constitution, as given by Mr. Elphinstone, is what was established by Ahmad Shah, and is called "Ahmad Shahi"; it never took root among the other tribes, and not completely among the Durans, who, even when they do not practice it, are bent in its praises, looking on "Ahmad Shahi" as a panacea for all evils. I may mention here that, though I have sometimes obliged to differ from Mr. Elphinstone, the course of my inquiries has led me to a thousand proofs of the great judgment in combining evidence and simple assertions, search for truth, which characterizes that writer.

The only genuine institution of the Afghans in Peshawur, the code of the traditional customs of their ancestors. The grand precepts
are hospitality to strangers, obedience to parents and elders and revenge for the injuries of kindred. No attention is paid to paying tithes and following kings. Their injunctions clearly point back to a nomad state of society, when a man depended on his immediate relations, not on laws, for protection, and when to refuse hospitality was equivalent to murder. These precepts are most closely followed by the more barbarous tribes. Among the Durrans I have heard of a khan destroying his guests at a feast; this was looked on with horror. Among the Waziris a little child would be sufficient escort through the lands of the tribe, and they are said to protect men who have killed their brothers, if they come as guests. The method of ensuring safety is to sit by a man's fire-side and neither eat nor drink till he promises to convey you safely to any place you wish to reach; by the Afghan custom he must comply, and either go himself or send a near relation to prevent danger. If this ceremony be neglected, food and a pipe will be freely given, but it will depend on the character of the host whether he does not rob and murder his guest the moment he leaves the threshold. When they wish to rob a stranger, they either try to civilly hinder his entering the house, or make him eat and drink; if he seeks protection, the Achikana are said to consider themselves as relieved from all obligation to hospitality when a guest has eaten his fill, and to have a right to rob him or murder him when they please. I, however, only know one instance of that feeling; uncivilised men are very apt to obey the letter and evade the spirit of a precept, but the natural kindness of the Afghans generally unhocks their hospitality sooner, and this rude virago alone allows any travelling in the country; it is, however, a bad system, and should be replaced by laws and an armed force.

On a visit of importance a sheep is killed, made into "rababs" on a spit, and served on mats of leavened bread. The guest and his followers sit on the best carpets, and eat according to their station out of shahs—pewter or wooden bowls. The host stands behind, pressing the cloth to his mouth. After washing the hands and smoking the chillum, a horse or camel is brought for the guest's reception. The horses of the stranger are all amply fed. In this manner I have been entertained several times (of course not taking any present, which is usually waived); the common people confine their attentions to a hearty welcome and a profusion of their own coarse food.

The revenging wrongs is the worst part of Pamian, and encourages feuds more than it punishes aggressions. Two men quarrel in a field, and one strikes or wounds the other; the relations take it up. They meet on some occasion, fight and kill a man; from that moment the quarrel is deadly; if of different tribes and the quarrel important, the whole tribes go to feud. Semi-barbarians constantly quarrelling, have always feuds on their hands.

At Panjshir there are two sorts of relations who are at loggerheads.
The distance between them is only 200 yards, and on that space no one ventures. They go out at opposite gates and walk straight from their own fort, in a line protected by its walls from the fire of the other, till getting out of musket-shot they turn round to their fields. In Kurnul I saw a fort shot by rolling a stone against the door instead of the usual heavy chain; on inquiry as to the cause of such carelessness, the mahill, a fine old man, with a plump, good-humoured face, stretched his arm out towards the line of distant forts and said, "I have not an enemy." It was a pleasing exception to the rule: feuds are a system of petty warfare carried on by long shots, stealing cattle, and burning crops. Samson burning his neighbours' corn acted just like an Afghan. When the harvest is nearly ripe, neither party dare sleep. When the enemies are distant, the feud often lasts for generations; but when they are neighbours it becomes an intolerable nuisance. Pushtunwalli devises a remedy, which the Afghans call as the name of their civil code. This is to let both parties fight till the same number are killed on each side, then their neighbours step in and effect a reconciliation called "Manawatt." The party who first draws blood is looked on as the aggressor; whatever may have been his provocation; he pays the expense of a feast and gives some sheep and cloth as an atonement to the others. But in case this does ideal of equal justice cannot be procured by one party having more killed than the others, the price of the reconciliation is much higher, but it never exceeds a feast and a few virgins. These girls are not given as compensation (which the country Afghans seldom or never more), but are married and well treated. The expense of marriage being so heavy, to get so many of their young men well married without expense is a great object, and a real money compensation. The other party do not like it however, as to give Afghan virgins without presents is thought to show want of spirit.

A fertile source of disputes is the right to water. In Kattawua is a spot called Khali Karez, or the bloody spring. It has been claimed and stoutly contested by two tribes. One party would screech it and bring crops nearly to perfection. Then a constant skirmishing began, on one side to destroy the grain, on the other to preserve it; but the first is more easily done than the latter, and the cultivation was always laid waste. In times of peace the water was often stained with blood, hence its name. It now has not a trace of cultivation, and the water runs to waste in the plain.

The respect for elders is easily accounted for. Among civilised people, young men have the advantages the experience of ages has given in books; and better still, they are early obliged to act for themselves and form their own character. Before the body falls with age, they acquire perhaps all they will ever learn. To young Afghans, on the contrary, are as ignorant as beasts, they know nothing but their genealogies and the confession of faith. Without any means of education
but their individual experience, they for many years plough the earth, and then commune the crimes and crosses I have described. By degrees their wild, untutored life makes them rely on their own judgment, and gives them an acquaintance with human nature, at least in its Afghan form. As they get old they are constantly employed about overseeing flocks or arranging marriages, in which they have to reason with some, flatter others, and browbeat a third; their fine climate and temperate habits preserve their faculties for a long time. They are much superior to the young or middle-aged men, and are respected respectfully. In all half-tutored countries the same respect for the old man is observed. Sports, which was about the Afghan standard, preserved the feeling much longer than Athens, where education, assemblies, and debates made the initial be quicker formed. Pashtunwali, a code good enough for wandering shepherds, when land and water were abundant for all, tended to foster the best virtues of barbarians, and probably produced a simple, hospitable, and spirited race, it has not kept pace with the increase of population, and the change from a pastoral to a settled life; having conducted the Afghans to a certain pitch, it should now be thrown aside for a better system. Its present influence on the Afghan character is bad. These feuds cannot be carried on without falsehood, treachery, and meanness, and their skulking guerrilla warfare is not favourable to courage. The hospitality daily tends to a more worthless form. All this is very observable in the Ghilzi country.

Zirnasul and Kittawaz, beyond the power of Dost Mohammed, pay taxes neither to him nor to any one else. They gave Dost Mohammed a few camels, but no taxes like the Anders. Sometimes they killed the people who came for the camels. The whole province of their land was turned to their own support, and it was miraculous that, in the intervals of cultivation, they scoured the neighbouring country, living for nothing, and bringing back horses, camels, bullocks, and cloth, to increase their stock; their very implements of husbandry were a tribute in some cases from the Kharotis. The soil is fertile and water plenty. According to the most approved Pashtunwali, every man defended himself and defied his neighbours. A country exempted from the taxes which impede the increase of capital, and getting so much new stock for nothing, might be expected to be flourishing. But I found forts in ruins, karezes drying up, land ceasing to be cultivated, and tribes returning to pastoral. Every man distrusted his neighbour, or was at open feud with him. It is the custom of the country to throw a heap of stones over a murdered traveller. In the ravine leading from Shiligur to Zirnasul the frequency of these heaps was striking. In many cases they were at the closed end of the ravine, showing how the poor travellers had run as far as possible and then been thrown down. Such was Zirnasul and Kittawaz. The Anders and Turakkis have not so fine a country. They complained bitterly that Dost Mohammed had raised the
price from 10 to 22 rupees on every kherwar of rasad (300 lbs.) (rasad is supplies for troops often commuted for money), and that he took cloth at only 10 yards for a rupee, tho marlrot price. Yet their Gelds were more thriving, and themselves more comfortable, than the Selmans Khel. They accounted for this every way but the right one—that is return for this tribute they had been partly protected, and feels much diminished; these complaints of theirs must be taken in part, as Afghans will cry out when they pay taxes. Nothing but the dread of an armed force ever makes them submit.

In Kattawaw, Akhtar Muhammad, chief of the Jadalzais, told me he was afraid to ride across the valley alone. His story illustrates the subject. His father Taj Khan headed the whole tribes, and partly by his own hand, partly by plunder, made himself a man of great importance. When he died, his son, who is a good-looking young man with rather a good character, attempted to carry on the system, but his younger brothers claimed their share in the patrimonial estate, and with the land took many of the Ulises. Akhtar Muhammad could not then withstand his enemies, and is in great poverty. Though respected by his tribe, he scarcely gets 300 rupees a year.

The people of Kattawaw, with all their discord, have united more than once. Some years ago, a son of Dost Muhammad, Atal Khan, tried to reduce Zirand; his troops penetrated by Koldgo along the western line of forts of the Andars. Some he destroyed, others he passed; but at Nashid he was met by nearly all Kattawas, and was defeated. Again, when our army approached Ghazni the Selmans Khel, altered by reports of our wealth and efficiency (they said we were Hindustani sheep coming for slaughter) and excited by Dost Muhammad speaking of the Xang-das, Pehlusch (Afghan hussars) and the ministers promising heaven to those killed by infidels, they came in a tremendous rush from all quarters; but the head of the Ulises being promptly charged, the whole dispersed. Again, when the force with Captain Outram arrived at Nashid, many of the tribes turned their guns and forges to prevent us entering Kattawaw, and we had to go round by Pozniah and Ashhan.

As an instance of a foray, I extract from my journal an account of Militar Muns's chapter.

Militar Muns is the son of Yaba Khan and head of the Sultan Khel (of Selmans Khel). He is a slow-witted, plausible man, and has acquired more influence than any other man of the tribe, as he has an Ulia of his own, he is a formidable enemy. In want of some live stock, a few years ago, he despatched his family domestic to every Khel in Kattawaw, to announce that on the third day he would lead a chapter, The rendezvous was Surulak; several thousands assembled with every sort of weapon from a rifle to a club, and some horse, some foot, poured in a disorderly torrent over the pass of Sarge and fell upon the lands of
the Waziris, surprising their flocks and camels in great numbers. The Waziris occupied the gorges and crests of their mountains, and saw their country ravaged. But at night signal fires were lighted on the hills, and the whole tribe came, tolerably armed and eager for vengeance.

The Suliman Khel had attained their object; many carried their plunder home, and I believe part, under Akhtar Muns, passed into Dustin to collect a little more. The Waziris formed a bold resolution. They crossed the hills by paths known only to themselves, and passed on Kastava while their enemies were absent, guided by the flames and leads by one of the Suliman Khel, and then returned home richer than before. The Suliman Khel was greatly vexed at being so outwitted, and had no resource but negotiation, as entraping the Waziris twice was hopeless. After much swearing on Korans and giving to each other some unfortunate sums as pledges of their faith, all the cattle were restored on both sides, except those lost afterwards or even driven on the march. The Suliman Khel made up for lost time by plundering a weaker tribe, and the Waziris by attacking the Lohanis. These anecdotes have been introduced to illustrate the subject; they are characteristic, and have been confirmed by more than one person, but I do not pledge myself to their exactness except where I personally saw the facts related.

In general, thefts are on a smaller scale, sometimes they are mere thefts. They seldom plunder near their own homes, and have an understanding with other predatory tribes, by which the cattle taken are passed along by secret paths. When Afghans are robbed and cannot help themselves by force, they negotiate. Ten or fifteen rupees will generally redeem a camel worth 40 or 50. I have been amused by seeing a thief, who had stolen some Lohan camels, come (with a safe conduct) quietly into the camp, and after a great many compliments, sit down to write the redemption of the camels; he wanted 12 rupees for each, saying they were fine animals (as the owner well knew), and when they offered 10, he asked indignantly if they meant to cheat him. Even the Waziri chief, Jangi Khan, between whom and the Lohanis a war of extermination had for a hundred years been going on, came into their camp about some camels he had stolen. Had the chief conduct been infirmal, they would have spilled his blood like water.

The Afghans are generally praised among Asians for love of truth. This must be received with some limitation. They have no abstract love for the moral beauty of truth, but their scattered simple life, where everything about a man is known to all, and where there is little buying or selling, taken away many of the inconveniences to deceit, which inhabitants of towns possess; but to a stranger, or where anything may be put by in, I must confess the Afghans make no scruple at falsehood. I heard a similar account of some hill tribes in India when first seen by Europeans.

An Afghan swore by all that was holy he had never hired a young man
as his servant must swell his a year's wages; but no sooner did he find that the case was fairly going against him, than he brought a mass of evidence to prove he had paid him.

The courage of the Afghans must not be compared with our own, the result of organisation in one of the finest people of the globe. Judging them by a fairer standard, that of their neighbours, they appear to advantage. They beat off the Persians at Herat, and once conquered their country; they kept a province across the Oxus South taken from the Uzbeks; they frequently invaded India and there founded dynasties. The Rohilla Afghans are notoriously the best soldiers in Hindustan, and the general opinion of Asiatics allows bravery to the nation. I am afraid the general opinion of our army in the contrary; and it contains so many men of judgment and experience, that I cannot help stating the grounds of my singular opinion. Our army always objected, was, I think, the result of other causes; an army comparing a country always thinks lightly of the people. We expected to find the feudalism of Europe in an Aristocratic state, and in a vigorous state, and every one anxiously hanged for the day when the Afghans would once charging to the bayonet's point. The fruit and climate had been always praised; grain scarcely heard of. Unfortunately (for the day, i.e. for its chance of fighting), we lost the king with us. The Durans, disgusted by thirty years of success, and by seeing their frontier recede from Behawalpur to the Khyter, and by no longer enjoying the best places in the country conquered, were anxiously looking to the king's restoration as the first step to regaining what they had lost. Mohar Khan was busy in out-witting himself, and Kuhand Khan was vainly trying to make the Mulkhis declare it a "Ghazi" or war against infidels. This he could not effect, because his bad government had disgusted the people, and his joining the Persians against Herat had roused the indignation of every Sunni. Under these circumstances it was not likely that we should be seriously opposed. The opponents to this view of this case always asked: If these brave Afghans are partial to us, why do they not join us? The question is a difficult one, but people after long convulsions seem to sink into apathy. Thus the simple proclamation of the Duke of Clarence raised all France to arms and made her mistress of the Continent, till, worn out by her over-exertions, she tamely saw her capital twice entered by foreigners, and her bravest shot like a dog. The Afghans just so would not oppose us, although they would not join us. Another point to help was the strict discipline of the army. They were with astonishment our cavalry horses die of hunger and the men stand untouched in rear of the column; this was often mentioned with wonder by the Afghans.

The Ghilzis, on the contrary, detest kings, and especially Durani ones. They see a prospect of paying taxes, and curse "Shujawal" for *

* Ghizis is the war and Ghizat the winter against infidels—Km.
without agriculture, because the shepherds can easily procure grain cheap in Bannu, and have no need to buy from the settled tribes, and thus be taxed indirectly. Again, there is scarcely any money in the country; the eastern tribes traffic entirely by barter. If payment were required in specie, the people would bring their produce all into the market at once, and sell them to Government when the market was glutted, and consequently to their own loss. I think it might be introduced gradually, at first twenty miles round each town, and the circle extending no money because more plentiful and the traffic of barter less. The rotten sheep and toothless camel system is hopeless, and taking it in grain, even were it advisable, is impracticable from many tribes.

A better taxation and a strong government would, I am convinced, alter the country in a generation. The land is not rich, but capable of good crops where water is procured, and the supply might be increased. The people, I think, have the seeds of many virtues, which are only obstructed by a wretched system. This is the great crisis in Afghan history. Brought for the first time into contact with a civilized nation, they already feel their inferiority in the sterling qualities. Their barbarous virtues of respect for elders, their rude hospitality, and their frank independent manner, will probably disappear, and should their barbarous vice of revenge, treachery, and murder be merely changed in form, but not really altered, then the consequences of our advance will be deplorable, indeed. But the course of events in placing our troops so suddenly in Kandahar, and our influence at Herat, have already made all prophesying the future absolutely hollow; and I hope we have seen the first step to raising the Afghans high among the people of Asia.

These opinions are given with diffidence, as I am aware how hard it is to come to right conclusions about the feelings of a whole people, especially where those feelings were undergoing a constant change under astonishing events. But even if found to be erroneous, they may serve a useful purpose, by showing the impression produced by considerable intercourse with the people during a stormy period. My opinions were slowly and carefully formed, and have been candidly stated.

J. S. BROUGHT, 3rd Lieutenant, Engineer.
REPORT II.

On the Route from Ghazni to Herat Kaim Khan by the Ghundar Pass.

First, my own route.

The country from Ghazni to Panjshir has been already described; the distance are (by the road)—

1. Ghazni to Nani 18 miles.
2. 18th October, 1829, Joga 105
3. Panjshir. 105

All this day, the 19th October, I was an object of curiosity: women came and lifted up the panels of the tent and looked at me, some smiling, others looking with horror, but none seeming to imagine the possibility of libelatory. Whilst dressing, it was all the same; the children sometimes stole in, calling me "Paliagi," with lots of bread for me to eat; there was a crowd the whole day.

30th.—To Dand, 12 miles. The road at first crosses a few easy hillocks, then a plain; at the eighth mile, turning round the end of Chakkan, a road, saving a few hundred yards, goes over the ridge, which is here a few black rocks at the top of a gentle slope. From this point we went between some few hillocks. Near Dand a dry wadiscome is crossed, with banks four feet high; the whole road is very easy for guns. Near Panjshir the villages and forts shown in the plan would supply a brigade with grain and forage, and water is abundant at all of them.

At Dand there is no other water nearer than Dhalan or Nanauli; the first a large village of Andors with perhaps 100 houses, the latter a group of four or five forts of Andors and Sulimân Khels. Dand is a post with thirty houses of Shukhi Sulimân Khels, with about 150 acres of cultivation. Near Nanauli is Schakhteh, two forts of a tribe of Sulimân Khels. At Dand the only supplies are water and macaroni forage.

The people have shown the most unrelenting hatred of the Feringhis, and of the Lehantis for introducing them. They give false answers to every question, and say that they will never consent to have their country written down.

For the first time in Khorasan, I judge it necessary never to leave the camp alone, even if well armed; my life now being certainly in danger if not alone. At Dand the caravan halted for a day in order to allow the Miss Khel Lehantis to join for safety's sake. The strength now was three convoys of about 250 men each with women and children in proportion, and comes out of all proportion. A crowd of men and boys intended me whenever I move out, which is but seldom. This and the white tent let out what the native dress would have concealed. The dress is
a lungi turban, a lungi kamlum, a chaplan or very loose, long, camellia
hair gown, trousers stuffed into boots which come above the knees.
When I ride, these are put into a pair of green shoes, which keep the
boots and feet warm. A pincel and dagger in the belt and my sword by
my side. In riding, over all a pashmeen.
21st, a halt.
22nd—Sixteen miles to Killa-Langan. The first four miles are
over a plain, succeeded easily to Kattuwar, and the next three through
Gandarwa. This is a pass evidently formed by water flowing into
Kattuwar, through the hills back formed by the spurs of these and the end
of Kattuwar. At first it is 30 feet wide, with a level bottom, bounded on
either side by hills evenly ascended. In the middle of the pass is a
space of half a mile, where the width at bottom is only 20 feet, with
the hills at the side, 200 feet high, and the windings frequent and some-
times sharp. After this it widens gradually into the plain. A few
small springs issue from the crumbling rock, but are soon lost. Guns
could be dragged through the pass in its present state, and a few hours'
labour would make it a good road. There is another and similar pass
a mile or two to the north, it is called the "Little Gandarwa." (Gandarena
Khurd).

From here we emerge to the open plain of Kattuwar and pass Zorgun
Shahr (green city), a fort, about fifty houses of Balle Khel—a branch
of the Salima Khan Khel, and about 500 acres of cultivation; of this, much is
fellows. From these we gradually descended to Langar in the centre of
the valley, passing the stream near the fort. It was 20 feet wide, one
foot deep, and the current two feet per second; the water is slightly
brackish. The banks four feet high, but easily passable in many places.
In spring this is heavily fordable. Langar has two forts containing
about eighty houses. The larger fort is a square of 100 yards; the usual
walls, 30 feet high, are flanked by eight towers. The walls are not
above six foot thick, there is no ditch, and the gate is uncovered; yet
this is one of the strongest forts in Kattuwar.

At the bottom of the Kattuwar hills are Mast and Shaigaun, a few forts
of the Salima Khan Khel, and the only watering-places between Daud and
Mish Khel. Kattuwar, as viewed from near Daud, appears a mass of
undulating hills and as bare as a desert; it is a resort in summer for
some pastoral families of Salima Khel.

On entering Kattuwar, from every man there was a burst of abuse
against me, though the dress prevented them from recognizing me till
fall by the Lomals which was the Ferungli they had come to see. At
the halt they crowded round the tent and threw stones. I struck the
biggest and foremost a blow under the ear. He grasped his sword. I
did the same to mine, and they went away. Nothing but the presence
of the Kalas prevented my murder. I could not go out all day, but
was stowing in a close tent with the door tied up.
Several chiefs came at last, afraid to venture to Kohak and afraid of the consequences of not going. Among others, the brother of Mehtar Mena Khan. I found out a plot to catch Sarwar Khan and me as a hostage or perhaps from revenge. The chiefs I could in a few days bring in. The people are different. Except the Mian Koh who trade a little, they are all thieves and good cultivators. The people have never paid tribute, and hate us for making them do so. They hate the Shah as a Durrani.

23rd.—Shintma, pronounced Shintma, 133 miles.—The first 2½ miles are through the cultivation and fellows of Langar, and the deserted fields of Khani Karr, which give a good supply of water; then the ground gently rises towards the hills, which are seen near the pass in several parallel ridges sprinkled with trees. At 11 miles are two ruined forts, whose waters have now dried up, one of these was called the “Ghil kella” (thieves’ fort): their feuds destroyed each other. From this point we enter the Sargo Pass. It is a ravine cut by water through the Kohak range, and winds in easy curves. Its width, never less than 30 yards, is often 100. The ascent is scarcely visible, and the hills on either side easily ascended; the bottoms is sometimes rough and heavy, but two hours’ work could make it an excellent road. At 13 miles is the cultivation of Shintma; there are no houses, the cultivators being migratory; but a little watch-tower commands the field, and shows by its melancholy defence and its gate, scarcely to be reached, how little certain the owner was of reaping what he sowed. This seems an example of the method by which the Afghans change from pasture to agriculture. The small Koh had eked out the livelihood gained by their flocks by a little cultivation, irrigated by the water of the spring which runs along the valley. The necessity of levelling the ground for irrigation, and of erecting the watch-tower, have given them some ties and a claim to the soil; but they still leave it at the approach of snow, to come back in spring, and have not yet reforested their tents for homes. The coldness of the climate obliged the settled Ghilzis to live in houses; the Durrans, whose country is warmer, live mostly in tents, of which Afghans are passionately fond. Under a government, these families, with increased means of support, might increase in numbers, dig barrows, and extend into the plains, becoming firmly attached to the soil; the chance at present is, that some feud will drive them from their little fields and make them again return to their wandering life; I have seen instances of this retrogression. The hills are sprinkled with thorny bushes and low trees, giving fuel in abundance; the spring is plentiful, but grass scanty. High up the mountains of Kohak is the fort of Durrum, in which robbers, when pursued, constantly find refuge.

On the road, having little to survey, I entered into conversation with a Sikh, whose Musalmans were formenting about the never-dying subject of religion. I asked him why he did not change; at which he got vol. i. 2 ½
...into a rage and said, "Feringis change their religion for a pretty girl, the Musalmans were no better, while he was of a perfect religion that he would die sooner than give up." This he stated with much violence, and to my surprise the Musalmans only laughed, especially when he accused them of filling their bodies with earth by burying their dead, while his people burned them in a clean fire. On being appealed to, I said I hoped good men of all religions would go to heaven. At this there was a general "Shahbash," or expression of approval.

The Hindis said we had yet the gate of Ghazni opened by money, but that if we find the Punjab we should be beaten. I smiled, and said it was written in the heavens that from China to Damascus must be ours. He was silent, this being the general belief in all these countries.

24th.—Surghqupi, Red rocks, 13 miles. The Khola started at daybreak, the cold being less and delay expected on the road. The road for three miles ascended gradually; melancholy, snake, possible for gun. There was an ascent of 20 yards, the angle about 11 degrees, with a few stones requiring breaking; next, for two miles, a level; next miles 20 or 40 yards wide, winding among hills, steep on the north side and rounded on the south. From this point we descended at a slope of about 3 degrees. The hills covered with brush, and a little rivulet accompanying us to the halt, where the space is wide enough to encamp in; the road requiring a few hours' labor. Pool, water, and camel forage are abundant. From the Kotal-i-Surnwandi commences a descent continuing without interruption to the Indus. This, and the fact that from Keshnak the track is often visible, first decided my opinion that the Jadran was the principal range of the Salimpur Mountains. I estimate the height of the Kotal-i-Surnwandi (Kotal is "Kotl" = means a pass over a ridge, as "Dharm" implies a passage between mountains) at 7500 feet, by referring it to that of Mirkiar as determined by Lieutenant Durand and Dr. Griffith.

25th.—13 miles to near Othman. The first six miles are down the pass, now a slight reach 400 yards wide, and very straight. The rocks bounding it gradually slake to the Killa-i-Rahgah. This is inhabited by Kharaqui, who have shown great skill and perseverance in conducting water to every little spot of soil within miles of their fort. The fort has a little garden and is in good repair. Being the only place of supply for caravans within several marches, there is always a quantity of choppé straw for sale. A tower of refuge has been built on a rock commanding the fort; to this they fly on any danger, and prevent by their fire any injury being done to the crops or garden below them. The main stream of the Gomal rises from several springs join near the fort, and flow over a few small hillocks, the stream rapidly increasing till the halt, where it was 12 feet wide, six inches deep, and running four feet per second. The banks, three feet high, and the bed 200 yards...
wide show that the river is considerable in March. This channel winds in tortuous curves all down the valley. Near the fort is a place called "Kwan Rats" ("Rats" or "Each" in Punjits means a place, and especially a wider space, in a narrow place, where the rocks are 1000 yards apart, and where caravans frequently halt). We breakfasted in a spot of similar character. The road presents no difficulty; water and camel forage plenty.

26th.—Sirangkha, 13 miles. The valley at first was formed as before, of the level winding channel cut by the Gomal through high cliffs. After a few miles the bases of the Waziri and Mahrana ranges approach each other, and confine the river into a narrower space and higher rocks, the curves are also much more frequent. At eight miles the Duma Gomal ("second Gomal") makes its appearance, from a ravine similar to that just described. This stream rises near Sizam, and flows through the Khaneri country, draining the Waziri and Kohan ranges; the Kohi-Waziri, cut into a thousand channels by rain, looks very different from the smooth hills of Kohistan, from which they partly intercept the monsoon. They are about 2500 feet above the Gomal, and sprinkled with trees. Wherever I asked their name, the answer was "Wazir da Ghansha." They are the hills of the Waziris; but at different points they have different names, as Saimaki, Warnak, Chizi, and Kohani Margho. Othman is a widening of the valley to a space large enough for a camp. The Duma Gomal is of the same size as the other. From this point a really grass in frequent patches would give a supply of bad forage for horses. In the reverse, of some distance, is a supply of a better grass, called "Washa." Water and camel forage of course abundant.

27th.—Ahmadzai Kala, 11½ miles. At one mile we passed Sirangkha, a halting place 200 yards wide and a few feet above the river. At 2½ miles, the salt rivulet of Ab-i-Talik enters the stream; from thence the channel is narrow, and winds to every point of the compass in bends at every 300 yards, yet I never saw it less than 50 yards wide. At seven miles is Manjastala, "Messara's tomb," a great white rock in the centre of the pass, where it again widens and comes straighter. The little stream winds so frequently, that it is crossed sometimes seven times in a mile. This is so annoying to the men on foot, that they often climb the hills the whole march rather than be constantly pulling off their shoes. The shingle here is composed of larger stones, some of them a foot in diameter; but there is no serious obstacle to guns.

28th.—Stillah, 10½ miles. For the first five miles the Gomal wound so much that the horsemen and bakers went across the hills, rejoining it three miles lower down. The canal, of course, continued by the river. The crossing was very frequent. The breadth of water here is 20 feet.

* Lieutenant Stobart in his journal remarks, "Today I was very careful, having a report current that the chiefs had hired men to take or kill me." — E.D.
and the depth one foot. At 7½ miles we left the river, and proceeded up a level ravine 40 yards wide, and bordered by low rocks or hillocks, often passable for cavalry. Our camp was in a dry plain 300 yards wide. Water was brought from the spring nearly a mile distant up a ravine on the north. The jinns would have some work in clearing away the stones of the Gomal, but there is no real difficulty for guns. The Washa grass was now abundant.

The Sultan Khels of Prink plundered many servants to-day, taking good clothes for old ones, and sometimes giving none at all in exchange. They say openly I shall be shot one of these days, and that only my disguise has saved me hitherto; I believed this to be humbug for some days, but now so many people of all tribes have told me, that I mean to be very careful. In this country generally, and on this road particularly, all emotions are absorbed in a constant dread of murder. Many men have refused the most tempting offers to come a march with me, saying that whatever I may give them will be taken away by robbers in the 10 miles going back. They never leave their houses without putting on raggs, in hope no Afghans who meet them may have worse. It is a singular state of society.

29th.—Betusal, 1¼ miles. The first mile and a half was over the same easy ravine to the hotel of Stighai. This is a low ridge crossed by three paths, all equally good. The ascent is about 120 yards of a level road not at all steep. From this an easy ravine leads gently down to Toula Chiah ("warm spring"), a fine spring eight miles from the halt. At the sixth mile is a smaller spring with scarcely water for a regiment; at 11 miles the road runs along the side of a hill, and crosses it in a place called Gathai, where there are some troublesome large stones. From this we descended the bed of a rivulet which drains part of the Waziri country, and must be large in the rains, as it has cut a wide bed, 30 feet deep, into hard slate. The ravine is crossed by canal tracks, but I saw some fit for guns. Afterwards a stony plain continued to Betusal, which is a collection of graves of Loharis who had died in the past. Alia Khan Mijani had procured from Kabul some fine marble slabs for the tomb of a favourite son. The rest are heaps of stones; water, grass, and forage are abundant. This march is one of the most difficult; and a road could not be made under a day's hard work, the last three miles about Gathai being so difficult. If necessary, this obstacle could be avoided by keeping down the bed of the Gomal. A woman was robbed, on the roadside, of a gun and some clothes, and the thief escaped.

30th.—(Hill of Treasures) Khazina Ghundai, 1½ miles. At first we crossed the desolate plain of Sambulbar Lughle ("we have reached the black plain"), the boundary, as it is called, of Khurasan and India. At 6½ miles we turned the hill of Stighai and entered the channel of the river by a descent (not difficult) of about 80 feet. The bottom is stony as usual; a wretched but given the name of Khair-o-dangar to this place.
At eight miles is Janakata; this place is famed from a great Waziri robber, who at last fell into the hands of the Lobani merchants and was then hewn to pieces. At Janakata are three acres of cultivation and the entrance to the stream Zarwawan, said to come from near Bimul. At 10 miles is the isolated rock with a flat top called Khiasna (Jumna), which the Lobani believe to be full of the treasures of Nisir Shah. The channel of the river was wider, and not so stone this much. Grass and fence as before.

31st.—Gulistan, 14 miles. The camels followed the whole way the stony bed of the river. At four miles is an encamping ground called Toppe Una; from thence I mounted on the high bank by a steep, rocky passage, and entered a small plain under the hill of Uneek; this is a steep, congy ridge, about 800 feet high. Advancing further, we entered the wide, stony plain of Zarmerdik, and saw the Talibed-Sultum towering in a mist above the inferior mountains, its base extending to the south past Wohra, and the north beyond Ghvarkhi. At the tenth mile we descended into the valley of the river, here three miles wide, and being covered with grassy and low shrubs, it looks at a distance like a field of corn, and is so pleasing to the eye that it has been called the "plant of flowers." The march as usual is stony, water, fence, and grass abundant. We are now rid of the wandering Sultam Khans, and I am not troubled with people opening the tent and stirring at me like a wild beast. Six camels were carried off in the evening.

1st November,—95 miles near Kasawarwalli. After six miles of easy plain is Khattar-Kheriga-asa, a large mound of clay which splits only in vertical or horizontal directions, and takes something of an architectural look; a very lively fancy might see a distance Egyptian temple and five columns, but no European imagination could conceive it anything but clay on a nearer approach; nevertheless, the Afghans maintain stoutly that there was once an ancient flourishing city, but a man committed incest with his sister, and the Deity turned the whole city upside down to punish the guilty pair. From thence the marshy soil of the plain continues to the halt. There was no water at the place, but every man and beast drank before leaving the Gomul. A supply was carried in skins, and the horses were hidden in the evening to be watered at the river. There was no necessity for this. The road by the Gomul is even easier than before, but it is a marshy fender, and the Afghans were tired of the bed of the river.

2nd.—To Dhabar, "Blacketone." The hills of Zarmerdik send out a spur to the east, which reaches the Gomul; we crossed this in the Tootul of Kasawarwalli. The first mile is an easy ascent, the next half mile is steep and the path either at the bottom of the ravine or along the south slope of rocks; the rock was a hard, spiny slate in vertical strata. There was then a longer descent, but of the same character. Guns could not go by this road without a day's hard labour from the
pioneers; but of nearly 2000 camels who passed with me, I did not see one throw his load. After passing a plain nearly a mile broad, we again entered the valley of the river; this ran in wide, straight reaches of easy shallows. At eight miles is an insalubrious rock, with two trees and beautiful red grass. This place is "Kotli," and a little to the north are Spin and Top of the Dardana, and Wiga about two marches distant; this marsh has abundance of water, grass, and usual fowage.

5rd.-12 miles to Gathi.* After two miles we reached Shahiban, a number of grass of merchants slaughtered by the Waziris, and called by the Zohris the "martyrs," to throw oilum on their enemies. After this the hills on each side branch off, leaving an undulating plain, in which the Gomul is met by the Zohob. This stream, 30 yards wide and one foot deep, is larger than the Gomul; its valley could be seen for at least 40 miles in a straight line parallel to the Zohob-Suliman; its waters are reckoned purely sweet; I thought them just like those of the Gomal. At 11 miles is a small date-tree standing in a spot called Fantakata, where large caravans usually halt, that they may drink the Zohob water before crossing Ghwalari. From this we enter the pass, an easy ravine lined by a few windings to Gathi*; it is sometimes only 25 yards wide with a level bottom, the sides being high perpendicular cliffs of pudding-stone. The rain has cut these into deep, vertical cliffs which have a somewhat architectural appearance; when the conglomerate ends, clay begins, and Gathi* is a place where the ravine is only 20 feet wide with a fine level bottom, but yearly blocked up by two rocks about eight feet cube, which have fallen from above. At present it is only possible by one camel at a time. Water is procured here in plenty, but it is brackish.

6th.-Mishkin, 12 miles. The road for 150 yards gradually ascending in sharp bends, is only 10 feet wide, and shows by its level bottom that it had been cut by water. A few loose boulders were scattered about. The slate was disposed in parallel strata. The right-hand side of the ravine, being the surface of a natural layer, was smooth and hard; while the other side, being the ends cut out by water, had crumbled into soft clay; for a few hundred yards this ravine is sometimes wide, sometimes only four feet at bottom, but always like that just described. The ravine at last ends in a rough channel only two or three feet wide, and cut deep into soft earth. This might be easily made into a road, but it is not necessary, as a path, much better, gradually ascends to the space marked A; just above it; this is called the little Ghwalari, and is just beneath the real pass. The slope, which had been very gentle, now becomes so steep that loaded camels went up with some difficulty (yet they never throw their loads). The road was a zigzag, going up a spur of the hill and gaining an elevation of about 300 feet; the top for 400 yards is a rough plateau, descending slightly to the east, then we go

* Gathi in Eng. ** See next page.
down a steep ravine for 600 yards, the slope from 10 to 20 degrees, but always wide enough for a road. Some large stones would have to be removed, and then the guns might go down by drag-rope. Below this the pudding-stone cliffs and fine wide road begin again and continue with increasing width to Mishkinai. At Beannah a spring of water is usually found, it is always brackish and sometimes dry. Near the halt there is a little stony plain, the eastern entrance to Ghirzara. The water at Mishkinai is brackish; plenty of forage is found at a little distance.

5th.—Chingankram, 9 miles. The first two miles led along the north side of the Tsirai rock; this ridge is laid in parallel strata of limestone mixed with clay; the ends of the strata are broken and decomposed, but the west side is the surface of a natural layer of rock, and extends for miles as smooth as hewn stone. As the ridge is 700 or 800 feet high, this has a most strange appearance. We then turn to the right, round the end of one hill, and enter a narrow but smooth ravine, which after a few hundred yards, is entirely blocked up by a large perpendicular rock 60 foot high; this place would be of course utterly impracticable had not a road been cut, gradually ascending the side of the ravine till it
reached the top of this cleft; a little labour would make it a good
road. As the Afghan who cut this has shown more public spirit than I
have seen in any other man of his nation, I am sorry his name has
escaped my memory. This pass of Taisai may be avoided by a longer
route which goes direct from Makkanis to the Gomal.

The Afghans loving no regular artisans, must help each other on
many occasions. A person who wishes to build a fort, sends to his own
tribe, and others friendly to him, a notice that he will entertain any one
who will help him in his design; a great many people attend; they eat
mutton and kurra, and drink buttermilk, at the host's expenses. In
return, some work with spirit, but others are active only at the feast.

In the evening they return to eat more mutton, and sing songs, and
dance the Attas; this is called Ulush building, and, though pleasant
eough, is rather expensive. In this way "Taisai" was rendered
passable.

From this the mainstay moves with a few scattered Palas
trees or tufts of coarse "Sirnagha" grows leads on to Chinganrurn, a
pebbly valley three-quarters of a mile wide. Forbes is plentiful, but
the water still brackish. This march would require a few hours' labour
on the road.

6th.—Zirat, 12 miles. The first mile and a half brought me to
Ziratiri, where the water is said to be sweet. The evergreen stony
ravine widened after turning a ridge, its hills sank into mere hillocks,
the boulders turned to pebbles, and it came fairly to an end. Mounting
a small knoll, we saw Bunns stretched out before us; to a person fresh
from more fertile scenes it would seem a flat plain of clay and sand
covered with a monotonous jungle of thin tamarisk; but to us, who had
passed 189 miles of brown rocks, it seemed a picture of beauty. The
delights brought from the hills covers the plain for four miles past the
hill, but we soon entered the weedy grass jungle on the banks of the
Gomal, where it penetrates the hillocks of Zizhi, under which we
suspended. Mansuras, of 100 houses, could afford a little supply of
grain. Water, wood, and usual forage are abundant.

7th.—Dana Lameul Khan, 49 miles. This march occupied 23 hours
During the day I kept up my route survey, but soon after passing
Kulchi darkness and fatigue rendered it impossible. The distance,
however, I still continued to note, and the directions are judged from the
stars. In four miles we passed the hillocks of Zizhi and re-entered the
thin tamarisk jungle. We saw several villages in the distance on either
hand, an old bed of the Gomal; we reached Lami; this is a
large village of 400 houses, with a well in the bazaar; but most of the
water seemed to be got by digging holes five or six feet in the bed of the
river. At 17 miles was Kalushi, with about 700 houses and an
excellent bazaar. It is surrounded by a weak mud wall of three or four
miles in extent. Supplies to a large extent might be got here and
from the surrounding country. The road lay through an open plain.
Proceeding from this in the dark I could only see that we passed much vegetation and several villages, and that the tree jungle grew less as we approached them. One mile west of the town the Sikhs are building a fort with double gates and a good ditch; but the walls are exposed from without, the ditches imperfectly flanked by small towers, and the ramparts narrow except in the bastions. It would when finished withstand anything but a regular siege. Dura Ismail Khan is well known, so I do not describe it.

To clear these passes, 500 pioneers would be sufficient, a proportion of these (20) should be armed with crowbars and sledge-hammers, a few (5) sets of blasting tools should be always at hand. The rest might be armed as usual with pickaxes, shovels, and a few hatchets. With these means and a little energy the army might march by this route with only the usual halts. The Pass of Tanam, four miles beyond Dadl towards Kildangan, is no obstacle. That of Sagor, through the Kolak range near Shista, would not oblige the troops to halt, and the bed of the Gonal as far as Ahmadkali Kote requires little clearing; from thence to Gulkate the stones are large and troublesome, but they could be cleared away by 300 pioneers at the rate of 10 miles a day—this would be severe work; or if the road of Stighai is followed, the army might arrange one of its halts so as to allow a day for making a road in Guf. The Sannurwall Pass, between Gulkate and Torigabar, would require two days' work, and as it involves a march of 18 miles to get water, it should never be travelled by guns, for which the Gonal road is the only good one.

The first pudding-stone rocks of Ghwalari would resist any instruments, but luckily they always have a fine road between them. The clay slate which succeeds is very rotten on the outside, but such rocks are sometimes hard beneath. The "Kotila" itself is a slate crushed into earth and apparently easy to cut. To blast the two fallen rocks of Ghatlal, four parties of three men each would be necessary; by heavy hammers and large charges these rocks would be shattered in a day. While this was going on, a party of the line, directed by pioneers, could gather every one of the loose stones above in a heap at Ghatlal, and when a passage was cleared, roll them down the wide pass out of the way of the road; at the same time, 200 men could either prepare the zigzag ascent for guns, or make a steeper and straighter path. The remaining pioneers and parties from the line, could form the descent and clear the first mile on the eastern slope. With every allowance for delays, I think the road should be passable for guns on the second day. A track a few yards to the north could be easily widened to a fine sand road; and, if necessary, a different column with all its baggage could go over the Kotila Kotal, which is within three miles of Ghwalari to the north.

The Ghwalari Pass I conceive to be easier to make practicable than
the Kohjak, and not nearly so difficult for guns when completed, as the horses here may be kept in nearly to the bottom of the steep slopes, and there they had to be replaced by drag-rope the whole way. The baggage also may pass in three columns, instead of being, as at the Kohjak, jamed for days on one narrow camel track. The water of Ghursani, though brackish, is abundant on both sides; that of the Kohjak was sweet, but on the west wholly deficient, even in the month when there is usually most. As the caravans are large bodies of men, horses, and camels, their method of supplies is like that of an army; grain or flour, from Kattawaz to Luni, should not be expected. The Dastanis of Wana and the people of Zhoh bring rice and flour, and the Kharror bring goats for sale, but in an army those small supplies would be scarcely felt. A month's supplies would enable troops to reach Kattawaz, or, if in small bodies, Ghazili; but it would be most advisable that supplies for two months should start from Kulachi along with the army. Forage for camels is always abundant. In Khorsassan the usual "Tirchah" covers the ground. In the pass it is mixed with tamarisk and other shrubs; in Daman it is entirely tamarisk, which requires to be noticed. Camels coming from Khorsassan immediately eat the tamarisk of Daman get losses of the bowels, and they are usually penned over the Indus quickly to obviate this. This I saw. The people, however, constantly declared that the camels coming from India find no ill effects from the food. The caravans were able to buy chopped straw for the horses every day till we arrived at Shintna; but for a large army supplies would have to be brought and laid in beforehand. In this country, however, the grass-cutter could procure some grass in the usual manner. From Langa to Killa Kharror the Kefals carried chopped straw for the horses, and again from Killa Kharror to Stighal. This tract might have a very little wild grass in it, but it is absolutely necessary that for these marches forage be previously collected. I speak of what I saw in the end of October. After the rain of spring, I believe that the country as far west as Killa Kharror is covered with the "Salah" or "Washa," similar to the long-bladed grass which is given to horses at Simla and Mussoorie, but I think richer, sweeter, and better. Below Ahmedkot in all seasons this is abundant. The constant march in spring of large flocks of sheep, camels, and cattle, destroy all that is near the road, and have made brown marks as far as are seen; but even in autumn, by proceeding up the ravine attendance will be found. To assure myself of this fact, I sometimes went among the hills alone, and would have gone every day had any one agreed to accompany me. Every brigade should have five or six Dastani or Lohari guides, who would show the grass-cutter where to find it; and of course an escort of fifty or sixty soldiers should accompany the foragers of each regiment. These
guides could easily be procured either in Daman or Khorassan, were they well paid and neither struck nor abused.

In spring I am convinced that (after April begins) there would be no scarcity of grass on any part of the route.

Water at the lowest season is always abundant, and sweet in every place but Ghwasul, where for two marches the springs are brackish. Out of all the Kattal, I could only hear of one man on whose stomach it had any bad effect.

Fuel in Khorassan is the usual brushwood which covers the ground; in the pass there is a slight addition of shrubs and stunted trees; in Daman there is jungle. An army going from Dera Islam Khan to Ghazni might form the magazines at Marajiga or Luni, and have Ghwasul prepared by well-scouted pioneers sent in advance; from that point they may choose their own marches.

COMPARISON OF THE GHYBARI WITH THE BOLAN ROUTE.

As I have not seen the Khyber Pass, I will compare this route with that of the Bolan, and it will serve to allow others to form their own judgment on points where my opinion may have been biased.

The route from Shikarpur to Kandhar is very difficult. After two marches of jungle the Malik-i-Kachi is entered. This is a plain of hard clay, as level as a billiard table, with scarcely a blade of grass or a shrub as far as the eye can reach. The water is also most precarious; one march of 26 miles is a total desert, and generally there are only a few hamlets at wide intervals, the mud huts of which are scarcely to be distinguished from the plain. The poor inhabitants dig holes in the earth, and watch for hours till a little moisture collects, and the scanty supply in eagerly hoarded and sold for me. Sometimes they send a mile for a little water, and I saw it sold in camp for a rupee a gallon. The camels, in poor countries the life of an army, began to fail through starvation, and laid the foundation of our subsequent losses. Bhag and Dukar, of 500 and 300 houses respectively, allowed us to halt and gave us water. The Bolan Pass was a level shingly ravine, bounded by hills, and very similar to the channel of the Gomul, but is totally deficient incanvas forage and fuel, and water at times is scarce. Except when rains fill a pond in the Dukar-i-Shahdoh ("hopeless or poverty-stricken plain"), a march of 26 miles is necessary for water; even then canvas forage and water are the only supplies. Usutla, the fertile valley of Pishin, can support a small body of troops; but in advance is the same dry, stony plain, which is also cut up by ravines. The hills then have to be crossed. There are three passes,—the Kohigil, which was crossed by us; the Kohistan, 10 miles to the north, is difficult for camels; and the Ghirigh, easy in itself, is rendered useless by there
being three long marches with scarcely water for a regiment. After forcing the guns over the made road, and the camels over one narrow path, we found on the western slope a scarcity of water, and three long marches had to be made under the pains of thirst. At last, when we reached the cultivation of Kandahar, our horses were starved, our camels were falling, the men had dysentery, and the road before us was strewed with the bodies of camels and horses, and of men who had been wounded when they lagged from exhaustion. Much of this might, no doubt, have been avoided by better information; but yet which we consider that in Katch Ghudwai filling up about 100 wells would leave 98 miles of road without water, and that the Bolan (easy as its road is) is exposed to floods in winter, and to the fatal scroes in summer, I think it will be allowed that that route is impracticable against well-directed opposition.

The Ghuzni ridge is nearly as bad as that of the Khyber, and the constant drag over howling winds would batter the feet of the artillery horses. Windsturred camels soon get sore-footed in any heavy past; they sometimes place themselves on the hills by fadelessly eating the wrong shrubs, which no Khorasan man will ever do; and the horses generally, when they in the Afghan fashion by glides covering all but the frog, would go loose in great numbers. Yet in spite of these disadvantages, I look on this route as superior in all essential qualities—in those of climate, water, food, and forage. It opens also in the best part of the country, and threatens alike Kandahar, Ghazni, and Kafir. Out of the thousands of camels who pass this road twice a year, I only saw two sickles, while the mass of our army was covered by these; and during my whole journey I never saw a camel throw a load; these facts show that the difficulties are more apparent than real. This pass has the advantages of many roads leaving and again rejoining it, allowing columns to be divided, or opposition to be turned.

**Different Roads on the Route**

From Purand to Killa Khattar are three routes; one has been described; the second has six marches.

1. From Purand to Xarai Ghundai. Near a fort of Shahid Khaled, water and canal forage can be had.
2. Khichak, a ruined fort of Shahid Shilman Khaled. There is a breast. The road crosses Zhora, but is easy.
3. Yambuk of the Shahid Jahan. Water and a little supplies (for a small force) can be procured. Road an easy plain.
The third is the route of Aulin Kiel, and is held to be the best of them all. The marches are easy, but long.
1. Panjik to Dokhi or fort of Schnakhi. Already mentioned.
2. Aulin Kiel in Kattawa. The road turns the southern end of Zhera; small supplies to be had. The Aulin Kiel who are Kaisers fight the Jalalzais who are Shamiuls.
3. Manus Kiel, a migratory Kiel with only one fort. Road easy.

Besides these three easy roads, another, fit only for infantry, goes under Ruknum to the north of my route. From Killa Khankot a camel road goes to Washkhwah and then to Rambhaw. Caravans of Nassirs travel this way.

The next road to be noticed is that of Maranna. It leaves the river by a ravine half-way between the Dera Gomal and Obbasan, gradually ascends over the crest of the Koh Kalagai by a road, camels easily pass; from thence it descends among ravines, crosses the Ab-i-talik, and passing Ghasammanda rejoins the Gomal opposite to the place where the Stighai road leaves it.

The Stighai road, turning part of the Gomal, I have described. A path goes from Stighai to Khsai and thence by Sest and short-steam, to Killa Mana in Washkhwah. A similar path also goes from Khas-o-dangar to Wana. In spring these roads are rendered of more importance than they would otherwise possess, by the Gomal, swollen with rain and melted snow, frequently filling its whole channel and rendering the great road useless. The tribes who come up in March or very early in April do not follow the Gomal, but proceed from Ghwari to Kachani, where there is a spring; thence to Spin, which is a mile or two north of Karhai. This march is long, but easy to be pretty level. Thence to Suberwalli and Khass-ibhargoam. From thence they again diverge from the river to Karsemadi and to Roksi, or they go from Kharo-wasa across the lower end of Ummi, and so by Suberoona to Stighai, where the Maranna road is followed to near the source of the Gomal. These roads are story and long; they would never be taken by caravans but for fear of a rise in the river.

As an instance of these sudden floods, I relate what happened to the Engineer camp in the Bolma Pass. We pitched in the dry channel of the rivulet at Abigrum; the channels had been gathering sound the peaks to the west; at three o'clock in the morning a loud roaring noise in the glens was followed by a rush of water through the tents, washing away everything loose and washing us in our beds; every one started out, and the tents were struck by the torrent in a few minutes; the camp was included on all sides by much deeper water rushing past with great noise. It was pitch dark, and there was no escape; marks ploughed in the soil showed the waters sometimes rising, sometimes falling; at last
they subsided, and the day broke; but had they risen a little more, the whole camp would have been drowned.

In the Gomal Pass, after the beginning of April, there is no danger of such accidents as these. The river getting low and less in summer is a mere rivulet till December, after which it fills with melted snow and rain.

The eastern part of Afghanistan is a plateau from 5000 to 7000 feet above the plains of the Indus, and supported by the vast bulwarks—the Sulivan range. The drainage of large mountains and wide plains flowing down from such a height to the Indus, has in the course of ages cut deep channels in the hills, all apparently made by water, with the bartons and bounded by high rocks, but differing in size and convenience for travelling, according to the quantity of water which formed them and the nature of their rocks.

North of the Khyber and Mensal passes, the first of importance is Kurman. The road commences near Ghizer, and generally follows the channel of the river to the Indus; at first it passes through the valleys of the barometer Jufa and Turis, and then through the lands of the Bangah and Bannootar. I have no good information about the marches, but the general impression of all travellers is, that the Kurman river is the best cutaneous in Thomsen, whether for supplies or comfort of road. The tribes are very wild, and having the protection of one will not serve caravans in the lands of the others. This is perhaps the reason (otherwise unaccountable) that this pass, of the best, is so little travelled.

The next pass is that of Tank; one road goes from that place direct to Khairpur, and another road marches Kothri on the Gomal in five marches; they are—
1. From Tank to Sir-i-ab, entering the hills.
2. Shabur Nargi; Nargi means a "kotir," or pass, over a mountain; an easy kotal near Shabur.
3. Durgel Nargi, another ascent.
4. Syna, already mentioned.
5. Kothri on the Gomal.

The next pass is that of the Gomal at Ghilzai. This has more than one exit. The river has forced its way through the end of the Takht-i-Gilman range, dividing Ghilzai from the Khurkman hill. Its channel, called Allahzai, is said to be narrow, with the Gomal falling over large rocks, and to be scarcely passable for camels and baggage; three miles south of Ghilzai is the village of Namai; crossing the main ridge in a higher place, this road diverges from the great one at Postakot:—
1st. Postakot to China, a brackish spring sometimes called "Muttan-qunna;", the road very marshy and very revive.

As I do not recognize this word, I praise it as well by Lieutenant Brodie.—Ed.
2nd. Gati, a spring of brackish water; the road crosses the ridge by an ascent, said to be a little steeper than that of Ghwaliari.

3rd. Easy ravine to Mandivah. Caravans frequently go this way, but Ghwaliari is the favourite and of course the best route.

Next, the road of the Vaziris goes from Ghokalpur to Kurrum, opening by one route upon Ghokalpur, by another at Bilu. It avoids the Ghomani entirely, and is described by many people of different tribes who had seen it, as much superior to the Ghomani road; as grass is very abundant, the hills covered with wood, and supplies for a caravan (of 1000 persons) to be had from the villages on the way, all this I believe; but when they declared (even independently of each other) that there was no ascent worse than the trifling one at Stigliai, from what I had seen of those mountains, and from the careless way travellers without wheel carriages speak of difficulties in a road, I could not help feeling great doubt. Probably this road would be found a good one for cavalry or infantry, but a very bad one for guns; caravans would always choose it were they not afraid of passing the heart of the Waziri country. The following marches must be very short, probably not averaging seven miles:—

1. Ghwaliari to Kurrumai, a small plain of good soil irrigated by the water of Spin. When Sarmar Khan of Tank attacked the Lohanis, part of them fled to this valley and cultivated it with success; when the danger was over, they returned to their wandering life.

2. Spin, a few miles north of Ton Dahbar; the road an easy ravine.

3. Minara Ghobadi, a small hill over which carts could go; the man who said this had seen buckaries in India. The water is still the Abi Spin. The road seems to go to the north.

4. Wani. This valley is cultivated by the Daotanis; supplies and water to be procured.

5. Isani Gwajal. A space in the bed of a stream, said to flow to the Lungja country. On leaving Wani is the hotel of Mehal, said to be very easy.

6. Washkhow, a wide space in the same valley; there three wells are said to have been made by Nadir Shah; Nadir, I believe, was never in this pass.

7. Malan, a pass over the Khwenda Ghur ranges, which seems to be parallel to the Koh-i-Waziri.


9. Tamum Kot. These forts seem to be on a narrow valley between the Khwenda Ghur and Podahl ranges.

10. Kausa Kot. This is a fort, and an evidence of cultivation and water.


14. Spedar Narm, a pass over the Dasht-i-Markh range which seems to rise from the Jadriin range, and is partly inhabited by the Jadriin tribe.
15. Bandolai of the Khwarist.
16. Ughaui of the Permail Tajik.
18. Nallan, entrance to Zirmai and Kattawab.
19. Pakarasi in Herat, inhabited by Minais (who lately were notorious robbers).

This road is sometimes varied by going through Spin, Too, Wana, Birmai, and Sarafan.

Opposite Dasht-i-Kabul is the pass of Zawa which leads to Kandahar. As Lieutenant March of the cavalry has visited this route, I shall merely mention these connecting it with my own route of Ghwadar. It passes the Tal'bi-Sullay, the Zhob 30 miles above Postakasa, and is connected with the Gomal by the road of Kandahar.

From the place where the Kandahar joins the Gomal to—

1. Hosainika, a steep river in the ravine of the Kandahar; from this place a camel road goes to Zirmai.

2. Khabbal, the tomb of a murdered man of that name.
3. "Nawed stan," Nama Kowai, a stone thought to reduce hernia of the novel; the road is still by the stream of Kowai, which flows through an easy ravine.
4. Kowai, the source of the stream. There is usually here a little cultivation of the Zhawm, a small tribe said to be Syads, and in summer there are some Nadir sheep.

5. Orak, a spring in the mountains which seen a continuation of the Jahran range. Generally there are few tents of the Lili Kurdish.
6. Meshkeri, a fort in the valley of Yazikhowrah. The road crosses the hills by the pass of Indei.

7. Killa Mana in Yazikhowrah, and from thence to Kandahar.

This road has water and forage for camels; the road is said to be possible for guns, but I doubt it much.

The road going from Kandahar to Zawad is—

1. Hosainika, mentioned above.
2. Gwelah, a small spring.
3. Sita, a fine spring. The road then descends to—
4. Mandai Khele de kot, a fort in the valley of the Zhob, after crossing the river.
5. Darban, mouth of Darban Khashar, from whence the water of the Darban flows.
6. Zawa, the pass.

These marches are camel marches, varying from 10 to 14 miles. The last road especially is dry and rough; the other is probably possible for an army, but with difficulty.
A few miles south is the Balaka Pass, which has a larger stream than that of Zawa flowing from it, and being much blocked up with stones, it is a resort of robbers with stolen camels. It joins the Zawa route by a different pass.

Still further to the south and beyond the Takhl-i-Sulimau is the road of Wihora, passing through the Kâhâr country to the Afghanan river, and thence to Kundahar. The road is said to be easy, but I know nothing about it.

In the event of the invasion of India, so much talked of, our natural frontier is not the Indus, but the Sulimân range. History, which shows that even great rivers have never obstructed the passage of an army superior in the field, gives very few instances of the storming of mountain passes.

This long chain of hills is only passable in five places—Khyber, Kurnum, Ghwalari, Zawa, and Wihora or Wihora. I put the Balaka out of the question, as the water is easily cut off 60 miles at the Kâhâr Gandawa. Of these the Khyber, Kurnum, and Ghwalari are the most important. They lead equally to Kâbul, Ghazni, and Kundahar; without the possession of all which places the attempt could not be made. A fort near Ghwalari would secure the entire command of the three roads leading from it, and forts might be probably equally well situated in the other passes. The whole length of the passes affords numerous positions where field works, and a body of determined men, would delay the most powerful army for days; and among mountains, where the supplies laboriously collected cannot be replaced, and where every hour's delay is fraught with danger.

Were an army of 60,000 men distributed in three divisions opposite Kurnum, Khyber, and Ghwalari, their magazines and means of crossing the Indus well secured, they would receive decisive information of the march of the army in time to concentrate at the threatened pass long before it arrived; and were the 20,000 men already ascending it driven to the plain, the scattered columns of the enemy, slowly emerging from the mountains, would be opposed one by one to a powerful army well supplied and fresh with the whole resources of India at its back; as this is independent of the opposition which might be so easily afforded by Ghazni. Supplies for an army can be only permanently procured at Kundahar, Ghazni, and Kâbul. Were these places occupied, and the little surplus grain and grasses in the country round bought up and stored in the cities, which had been put into a state of defence, the hostile army would be without means for extended siege operations. It would be nearly starving, and if it plundered it would be lost.

The Afghans, eminently a movable people, would all go to the hills. In no country has the people at first joined even a popular invader; it waits to see his success; and the first serious check is the signal of

* This is the Wihora of the map of Afghanistan dated Simla, 1873.—Ed.

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his ruin. Indeed, the more I saw of the country and reflected on the subject, the newer grew my conviction that, while the British in India continue true to themselves and just to the people, their position and resources may defy all attempts from without."

The country from Gharmi to Daud has been described in the first report. Kathavoz merits a separate notice.

Its length is about 48 and its breadth 24 miles.

The plain is level and open, bounded on the east by the Kohat Mountains and on the west by the lower hills of Katrasang and Zhera. To the north it reaches Zermai, and to the north is ended by Lohani and the 15-Lalash Lake: the valley is entered on the east by the three passes which lead up hills Kathari, and on the west by the passes of Ghaznai and Kharbin. This last road goes from Mith Khel between Spinass and Jankannah. It is a winding pass, generally 30 yards wide, between low hills, which cavalry might often cross, and lands by a gentle ascent through the lower range, and then with a gentle a descent to Lohani. Guns could pass it in its present state, and a very little work would make it a beautiful road; a small circuit called Kharbin shows down part of its length, and some three or four miles before it reaches Kathavoz.

This district entirely belongs to the Sulaiman Khel; the settled tribes living in the centre of the valley, and the pastoral ones wandering about the lower spurs of the mountains. The tribes have two great divisions, the Shammals (or Soulimans) and the Khans; these often fight with each other. The Khels are generally groups of five or six forts, each containing from ten to sixty houses. I mention the Kols as they occupy the valley from north to south. Mith Khel, Sulaim Khel (a large one), Thubur Khel, Mitha Khel (who sometimes tramples), Mahamm Shaddik Khel, Shah Khel, Kallon Khel, and the Abb and Naun Khel. Beyond these is Lohani of the Taraliaks; the fends have been described before; sometimes the Mohajns effected a truce to last a stated time, when this ended the fends began again. This ruin of barbarism—

Lieutenant Brindoff here proposes two ways of invading an invasion from the north-west. The first, namely, to make the Sulaiman range our frontier and to hold the passes in that which corresponds itself to our judgment. Holding that frontier, we are to maintain a retirement to work with cavalry any attempt at invasion. Every day that we delayed the invaders would gain a head for themselves against our resistance. The anti-climactic factor of the situation was that this would lead to collision with the Afghans. With this frontier held fast, we have little to fear from any military point of view; so long as the Afghan army and people may be held on. I would therefore expect an enemy's tactics to be, by every means at his disposal, to stir up and instigate dissension; and to delay active measures till well assured of cooperation in India.

The second mode of meeting Invaders, namely, to occupy Kandahar, Ghaur, and Kabul, is not, I think, new to be recomended. We should be surrounded by a hostile people, and have long and uncertain lines of communication. This position, I venture to think, would be a bit out from a military point of view.—En.
existed till lately in Europe. When the caravans passing through Kattawaa are too strong, or are only required to pay a small tribute to the tribe whose lands they pass.

When they are weaker, the impost is a little higher, and if only a few individuals, they are usually plundered. The general tax is one rupee, or rather 12 yards of coarse cloth for every eight loaded camels.

Indeed pay more. The traders always choose their road through Kattawaa with reference to their friendly relations with the tribe. I may mention here that from Kattawaa to Dacca money has no fixed value, being nearly unknown. The method of exchange is more barter, or by valuing everything in yards of “khoras,” a coarse cotton cloth made at Multan. This represents small sums of money; large ones are only known as so many sheep or camels.

The Drowna Gomul rises at a hill called Dusdev, very near Paltin. Its course is then between the Kohnac and the Wariri ranges; this last I believe, from the shortness of the Drowna Gomul and other circumstances, to originate in the peaks of Paltin. It diminishes and ends near Ukrek.

The Prutok and Nizwana, range of the Killa Kbara gives, I believe, to the Shikarui hill. It is the resort of a set of wandering shepherds, the Khwaid Kiel, Khalai of the Suliman Kiel. It suddenly breaks up and ends at the Kinar river.

The hills to the west of the Zhob appear little less than the Takht-i-Sulimun. The Zhob rises in the Kikar country, and then flows through a long straight valley inhabited by the Mandu Kiel; this is a large tribe extending from the Kichal to near the Kikar country. They live generally in tents, but have also a few houses, probably built from fear of the Waziris, who occasionally come from their own hills, and sweep the valley of the Zhob. A year or two ago they surprised a fort when there were only two or three people in it; those were put to death, and the cattle, grain, flour, and clothes carried off. The Mandu Kehs cultivates rice in considerable quantities, as well as jowar, wheat, and Indian corn. They all have sheep and camels, and some tribes are entirely pastoral. The women are fond of ornaments, but can afford no better than a brass pin in the nose, and large earrings or necklaces of seashells. The men wear, when it is cold, the “khalai,” a cloak made of white felt, and in the hot weather have nothing but a pair of trousers and shoes. This exposure of the naked breast, and the costume of the women, which is petitionate without trousers, is thought very indecent by the other Afghans. The reason perhaps is, that their climate is hot in summer, and snow rarely falls in winter. They are a quiet people, who carry arms only in their own defense; they have no order of course. Being allied to the Kikars, and having the same habits and customs, I have described them at this length; as of the large tribe of Kikars I know little. Here at their northern limit they are said to be a quiet people, expelling attacks.
The hill tribes are so much alike in every respect, that a description of the Khawatis and noting a few minor differences in the others may serve for all.

The Khawatis inhabit the valley of Duwa Gomal, the peaks east of Palan; the sketch below will illustrate the positions of their forts; of course there is no pretension to a scale in the sketch. Sirafan, a few miles from the source of the Duwa Gomal, is a fort containing twenty houses, and affording protection to the families around. Sarabys is a ruined fort with a few houses. Chanikkavah has been the constant source of quarrel with the Waziris, who have destroyed it twice, but have never been able to hold it. Their method of attack was to come suddenly in great numbers, and before the Khawati could gather, bring heaps of wood to the gate and burn it down; once in, they murdered and plundered. The Khawatis have now built a large fort, and tilted the ground again. Durba is a fort of twenty houses, similar to the Habaki Killa described in my route; these places are cut out of the hills, or are on little knolls, and all level soil has been carefully cultivated. Yet these cultivators are not the fifth part of the tribe; the mountains being covered with trees must have soil, and water is not deficient, so
that the hill, if cut into terraces as in the Himalayas, might be much better cultivated. But the hill tribes, less civilized even than the other Afghans, seemed to prefer the wandering life. They have seen sheep, cows, asses, and milch, but horses are unknown. Their whole wealth consists of large flocks of goats, which feed on bare peaks or in ravines covered with pines. They live in tents of a few blankets, and sticks, or in rude huts cut out of the hill. In spring the people live entirely on milk, which is abundant, as the kids are then born. Goats, kurr, and cheese are made in large quantities, and sold in Kattawaz or Zirmul for flour. In the winter they eat out their milk diet by a small portion of bread; their clothes are a shirt made of black blankets, made by their wives, and sandals (called kushapli) (chabih) of goats-skins nearly raw; sometimes they have a bit of blanket for a cap, or if lucky, exchange some wool for a coarse turban. Their houses have nothing in them but a rug and an iron pot, yet with all this poverty they have fine matchlocks and good swords. Their greatest delight is stalking the doe. The pine on the hills forms a scrubbed chilgo, which is a principal part of their winter food, added to cheese, kurr, and occasionally some bread. Yet with all these hardships and their severe climate, they are a healthy, robust race. Even for Afghans they are very dirty. They have no weights, measures, nor means of estimating time and distance. Right to soil is only thought of in cultivated spots; a piece of grazing land, however long occupied by a family, is intruded on by a man even of a different tribe without ceremony; this shows how thin the population is. The pine seeds, however, are considered to be property, and a stranger must not gather them. The Kharotis are divided into two tribes; the Zelkhe Khel, of which the Mullah of Sinaba, son of Gul Shoro, son of Shadi Khan, is the principal person; and the Ali Khel, whose head is Saimad, an old man. These chiefs have not the slightest power, but a certain respect is paid to their birth; when two men have a dispute, they sometimes fight it out, but the neighbours and Mullahs generally interfere and attempt reconciliation; should one party refuse to abide by the decision, the neighbours give up speaking to him; and feeding goats on a hill, without any one to talk to, or a pipe to smoke, is an unpleasant, that he soon given in. This rude kind of justice is called a "marrika." When they are threatened with attack, a jirga or marrika is called, and all the armed men obey its orders. The Kharotis sometimes buy, but generally make, their own powder.

The Yia Khel is that which trades with India; they soon acquire some wealth, and with it a taste for fine clothes and good food: when they go to see their hill friends, they cannot help showing humble to a milk diet and pine seeds, after eating bread and grapes; indeed, they complain that in a few days it gives them epistaxis in the stomach; this makes them be thought extravagant spenders. The Kharotis are hospitable and kind, they seldom attack tribes unprompted, and have
fought more successfully with the Waziris than any of their neighbours. A traveller is safe in their country, and as far as milk diet will go he need never want food.

The Jadrins inhabit the east slope of the Jaldran range; their country is small, and they are seldom heard of, so that they must be few in numbers; their food, dress, and livelihood are those of the Khwarotis, except that they are great robbers, and protect all thieves. The Khwajpans, a tribe of robbers, talked of a certain Killa Nokh of the Jadrin, where they would have held us. The Jadrins sell their wool and cheese at Gujab; though I entered their country once, I never saw them.

The Waziris possess the whole hill country (with a few exceptions, noticed hereafter) bounded by Gunoi on the south, by the Jaldins and Khwarotis on the east, and the Kunram on the north. A branch of the tribe extends along the Koh-i-Sufil; they are more peaceable and settled than the rest; their numbers are less than so extensive a country would seem to indicate, as many of them emigrate every cold season to the hills overlooking Daman, and in the hot weather return near the Khwarotis. This country is stated to have wood, water, and grass in plenty; some valleys are partially cultivated with rice, millet, wheat, and barley. The rice crops prove there is plenty of water in some parts. Their successful forays have given them a great stock of camels, sheep, and cows, which enables them to make meat and bread to their food. In spring they live principally on milk. Their dress is that of the Khwarotis. The Waziris are at war with all their neighbours, and on every side they have made conquests. From the Khwarotis they have taken Diran. The Jadrins are confined to one ridge; and the whole country of Zhobi, and the Ghavalari Pass lie at their very mouth. The secret of this is, that without internal government of any sort they agree well with each other. They are declared by their enemies, the Lohanis, to be Shias—this is a calumny; as also that they are descended from some (a few) Hindus who fled before Nadir Shah, and have increased in these mountains. This is universally believed, but they speak Pashto, and I have seen so many tribes retain their language for generations, that I cannot imagine these have lost theirs in one hundred years. The Tajiks still speak Persian, even when living in Afghan villages. The Fernulis, who live between the Waziris and Khwarotis, are still unable to speak Pashto. The Waziris go on foot, and are most active in the mountains; a few great men of the tribe have horses, but of course are bad riders. They generally attack caravans by night, but sometimes by day. While lying from rocks, they eat sometimes a little raw flour, and from this small story is raised that they never cool their meals. To get wonderful stories about them is very easy, but real information very difficult, as no sooner is one of them caught by another tribe
than he is slaughtered. The Waziris are much under the influence of
the Syads of "Urmur" (?), and one of the stories is, that a Waziri,
tired of going several miles on a pilgrimage to a place where a Syad had
been murdered, invited a Syad to his house, and killed him a few yards
off, that he might have a "sipyawar," or place of pilgrimage, without going
so far for it. Their ordinary warfare is by long shots, but if really
provoked they sometimes make desperate attacks. While passing
their country in a caravan, some of the merchants rode to a village of Waziris
from which they heard the men were absent; they returned with a few
camels, and boasted they had spared some little boys in their mothers'
arms. The Waziri village sent some Basharis to redeem the caravan;
the Lohanis agreed, provided some camels they had formerly lost were
given up; no sooner was this done by the Waziris, than the merchants
told them "their wives were bad, and they should get no camels." So
the the Waziris armed and fell on part of the caravan, and totally
destroyed the males of every age, carried away the camels and property,
leaving the women untouched but disseminated in the pass. I was in
Damun then with the head of the caravan, but heard it from some men
from the rear; the breach of faith about the camels was only because
the Lohanis and Waziris have so many blood feuds that no fresh injury
can increase their ill-will, and no good faith could reconcile them. The
Waziris never injure females nor take their jewels, but all males they
invariably kill. This is not a rule common to all Afghans, but made by
the Waziris; and their enemies are so fearful of driving them to ex-
tremities, that this rule is observed on both sides. Even by their
enemies, the Waziris are allowed to be very hospitable; a man who has
killed the brother of another, need only go to his house to be treated as
an honoured guest, and a little girl would serve for escort through their
whole country. They stick closely to each other, and their neighbors
constantly allow that they are famous for speaking truth and for their
strength; with all this they are habitually robbers and murderers.

The daily observation that the Afghan virtues flourished chiefly in
the most barbarous tribes, and are compatible with atrocious crimes, first
convinced me that Pashtunwali was mediociously bad, and that the Afghans
are in a very low state of civilization. This is difficult at first to
conceive; so many instances constantly occur of individual intelligence
and good feeling. These give hopes of their condition for the future,
but should not prevent a candid statement of what they are now.

The Waziris are divided into three tribes—the Alinzi, whose head is
Jangi Khan; the Bashalis of Nurg Khan; and the Ahmadzais (those
must not be confounded with the Ahmadzais, Sultam Khan, who are also
pastoral robbers) of Khan Muhammad; the principal are the Bashalis,
who cultivate the valley north-west of Kangigum. Jung Khan and

* "Urmaw" or "Urmur." The name is written thus in two MS. copies of the report.
I omit the name Sir C. Montague's book on Central Asia.—Ed.
his tribe are sometimes praised for their moderation; the Lehmanis are the great robbers, and all migratory. An idea of their boldness may be formed by the fact that last year they plundered the fields of Tank within view of the Sikh prison.

The Damanis, pronounced "Daotani," are a tribe of about 600 families, who inhabit the valley of Wana (a marsh north of Zarandian), and grow rice, wheat, and barley. They are a quiet tribe; their small numbers oblige them to court both the Waziris and their enemies; they are a useful means of communication between both parties. The Waziris gave them tea and Spin, because the Lehmanis were always plundering them. Their agriculture makes them a little richer than the Khuratis, but their habits are similar. The Pirmalis are a Tajik tribe, who live in a village at Ujhum, cultivate their land, and have flocks. They speak Turvan. Their employment is chiefly smelting the iron of their hills, and sometimes carrying it to Kabul or Kunduz; but the Khuratis are the principal carriers of this iron by Waziristan to Kunduz, and to Ghani and Kabul. They do not buy the iron, but simply lend their camels for hire.

Trading Tribes.

All the trading tribes are generally called Lehmanis, but more properly those of Daman only. The Lehmanis are in fourteen camps or "kilis"; they average 100 men each, with women, children, and camels in proportion. In summer they live in fine large "ghishlas" tents of felt, near Daman and Karabagh; the men are partly away in Dukhsar and Sumerkand trading, or buying and selling at Kabul; the women and children, with a sufficient guard, live in the tents. In autumn the tents are moved away in a friendly port, and men, women and children, and animals go down the Gomal pass to Daman, woeaking all the way; they then pitch their second set of tents, kept always in Daman. The men go to Lahore and Bannu by long marches, hoping to be back before April; some men stay of course to guard the families and the camels. In April they go up through the same pass to their old places in Parni and Karabagh.

The Nassirs are a much larger body, probably 5000 families. They trade little, but possess large flocks and herds, the produce of which gives them grain and clothing. They very seldom plunder; they leave Daman in March when the Gomal is flooded; their reason is that their sheep are with young, and lambs born in Daman too smaller and weaker than those born in Khuraisan; the flocks go by the Zawa pass, and join the Gomal at Barshar; the herds go by the Gomal, either waiting till floods run off, or avoiding them by taking the routes I have mentioned.

The six camps of Khuratis follow the Nassirs in April, but before the
Lohonis; their time of marching is the best of all, the river is not in flood, and the heat is less.

The Lohonis make part of their march, in very hot weather; the river is then low. Grass is found as high as the hills Khosar, green and sweet; when I saw it, it was dry but still good. The Lohonis are wealthy, and constantly attacked by the Waziris; these skirmishes are generally at long shots, by which one or two men are killed, but sometimes the attacks are more serious, though in a small society of relations, the loss of even one or two is serious.

In the evening sounds are often carried off from the hills where they are grazing. The drummer (an important person, and called a "waziri") holds a peculiar sharp rod, and all young men are expected to go. The thieves drive the camels up the river, tricking the beasts on with their swords; the merchants follow after. The robber is seldom caught even if the body is recovered. If caught, and a Waziri, he would be strangled. If a Lohani Kehl, they would not kill him for fear of another blood feud with a powerful tribe; but his heart is washed with gin and set fire to in the middle of the camp, its cracking and blasting call forth shouts of laughter (hair burned off in this manner is said never to grow); his eyebrows are then shaved off, and he is let go; sometimes a rough elixir is administered by setting the robber on his feet and pouring water into his body till his stomach is enormously distended. This punishment is held so disgraceful, that a man seldom goes home to be laughed at by the women, but banishes himself for life to Holkham or India.

The Lohonis, who boasted of killing Waziris when at a distance, now enter the dangerous country than they showed a most ridiculous terror. Watchmen were shouting all the night that they were very determined, and were not to be trifled with, exhorting enemies to keep away, and every man fired his gun (loaded with ball) in any direction, to show he was awake. We saw little of the Waziris, however, as they had already moved to the lower valleys, and had they not been foolishly provoked, no part of the caravan could have suffered.

The camels of the caravans are not in strings, but each is separately driven; good camels (even with heavy loads) go three miles an hour by this method. The men fun after the camels with heavy sticks, driving them by blows, and giving deep deep whose or "ha! ha! ha!" The women and children join their shrill voices in the cry.

The Lohonis show their wealth by braiding the hair of their children with gold coins, and ornamenting their women with massive earrings, and covering their horses with expensive trappings. Young brides are carried on cushions of silk on the backs of camels most gorgeously hung with tassels, coins, and bells. The older married women (though frequently greater favorites) were balanced against each other in balance, on arriving at the ground they helped to unload the camels;
the girls drew water, and the men grazed the camels; the women sold meal, and the men often, though they sometimes quarrelled and fought.

The horses (or rather mares) are peculiarly fine, generally 15 hands high or upwards. Their arched crest, deep chests, and broad quarters were like those of English horses. Their heads are small and well set on, but the legs looked slight for the weight, though by all accounts they seldom fall; the mares are kept for breeding, but the horses are sold for high prices to Hindus in Bajisa. Order in these camps there is none. Sometimes we intended to make a long march, when half the men changed their minds and halted half way, but when near the Wazirs they all agreed very well; the baggage kept in a tolerably close body, some horses were in front and some in rear; the young men, well armed, scour the hills in search of hares and deer, swelling also for flanking parties, yet a few robberies happened most unaccountably.

The trade of Khorasan is but little, about 4000 camel loads of the kurkuz or coarse Multan cloth and India chintz or Bahawalpura heights, with a little sugar and spices, are all that come through the Goimal Pass, and I suspect this is about half the trade of the whole country. These imports are not all used in Khorasan; part is carried to Bokhara, the return being principally coin; and as the exports to India are nearly fruit and a few horses, which do not equal the imports in value, the coin from Bokhara enables the balance to be paid in money. This is what I heard from the merchants, but I must confess they had a wish to deceive me if possible, as they suspected that inquiries would be followed by a tax. The productions of the country are few. The pastoral tribes merely make ghee, and sell wool, to procure grain for their own eating; and the settled Afghans only grow a surplus quantity of grain to barter for ghee, etc. The Tajiks are the most enlightened and civilized.

In Bokhara and Kangnunum, iron is worked very well. The ore is broken to pieces and burned in a charcoal furnace which is kept heated by bellows made of whole goatskins. The iron as it runs out is rough pigs. These are heated again and slowly cooled, when they are worked into horse-shoes, gun-barrels, and swords, with which all the eastern part of the country is supplied. Iron is abundant enough, but without coal, or much more wood than they have even in the Buflana range, they cannot export it. Lead is found in the Hanaa hills near Band-i-Bullun. Antimony in small quantities is procured at Turi near Ghwalari. On a plant, called by the Afghans red "tirkh," something very like the cochineal insect is found, and saltpetre, or good as the Persian, is spread all over the hills near Kilis-i-Rahali. This small list includes, I think, all the principal produce of the country.

The late changes are, I believe, favourable to Afghan trade. The country will perhaps be quieter, and the passes improved. The large * Szechin inset, the root of a kind of orchis used as a medicine.—Ed.
China and Tartary trade, which goes through Tartary to the Volga and Nijal Nogrook (if the passes were rendered easier and safer), and a good understanding kept up at Bokhara and Kashgar, might easily be diverted to Kabul. The route being shorter, and our character for justice at least as high on that of the Russians, Kabul would then become the centre of the inland trade of Asia, for Indian goods could be easily sent through the passes.

Thus the Afghans, possessed of a fine breed of camels and themselves fond of a wandering life, might become the chief carriers of this large trade. But of any extensive traffic with the Afghans themselves I see no prospect for a long period. People to buy must have something to sell, and the Afghans have almost nothing. It will require many years of order and good government, and a total relinquishment of their pastoral habits, before they can enter this field. In a report made by me to the Military Board in April 1838, on a road in the Himalayas near Missoree, I was led to remark the possibility of our securing this trade with Central Asia, by a good road, like that of the Shuplan, made over one of the passes to Thibet; at that time there seemed no prospect of our commanding so finely situated a market as Kabul, and I took the opportunity to renew the subject, when our circumstances are so much more favourable.

Daman.

Daman is inhabited by Afghans and Jats; the latter are generally called Deobotis, tradition stating that they fled from Deobatia a few hundred years ago; but their language, manner, and appearance are those of the Jats. I see no reason to give them a different name. Compared with the Afghans, they struck me as a slimmer race, with limbs more rounded and voices not so deep. They cultivate the land belonging to the Afghans, who often furnish the seed and everything but the labour. They seldom carry arms, and if not positively oppressed are treated as an inferior race. Compared with the Afghans, they struck me as a slimmer race, with limbs more rounded and voices not so deep. They cultivate the land belonging to the Afghans, who often furnish the seed and everything but the labour. They seldom carry arms, and if not positively oppressed are treated as an inferior race. With the climate of India they have most of its customs. They reside in villages and towns round which are wide spaces of cultivation; near the hills many streams are used in irrigating the land. When these are expended, their only trust is in rain cultivation. The climate of Daman is very hot in summer, even more so than Missoree; but it is colder in winter; snow indeed never falls, but ice is sometimes seen in the morning. Both the rains of India and the winter monsoon of Khurasan fall in Daman, and there are occasional showers during the year; yet the total rainfall is less than that of India, and very precarious. The rain cultivation, therefore, sometimes makes a man rich, at other times poor. Consequently the Afghans keep large flocks and herds, making themselves independent of the rains. Like Kutch Gandava, the full streams overflow in spring and cover the country with a thin sheet of water, which slowly running...
off; leaves a flat surface of clay; this is soon covered with a thin tropical jungle, and naked shrubs. The soil, a few feet under the surface, has generally a moist structure, by digging in which, a small quantity of water comes out; but if this is dug through, dry clay mixed with sand extends to a great depth. In some parts of India it seems probable that water in horizontal sheets extended a long way beneath the surface.

In Daman the few wells are of different depths, as if the water was not continuous, but in caverns; but whatever the cause be, wells are not used for irrigation, and no useless dug.

The Dowlat Khel are a large tribe, of which the chief place is Tank; they and the Gardeshpurs use the whole soil in irrigation. The senior family is the Khut Khel, the head of which, Servaz Khan, established the power related by Mr. Elphinstone; but it was not without many skirmishes and many serious attacks, that he succeeded in levying a tax on the caravans passing Ghawari. He died about six years ago, and his son Allahzul ruled in his stead; but the son seems to have had neither abilities nor courage. In two years the Sikhs approached the walls of Tank, and though he had troops and even guns, he died without a blow. The tribute had made him the enemy of the peaceful tribes, and his only resource was the Manziris. He lives, I think, at Urgaham, and possesses some influence in the hills, while Tank is garrisoned by a few thousand Sikhs.

The Gardeshpurs are a large tribe settled from near Manigara to 10 miles east of Baluchit. The chief place is Kuthi and Landi; the first contains about 700 houses, with a good bazaar, and is surrounded by a low mud wall nearly a mile each way; the houses are very scattered, they are made with timber roofs covered with clay; the walls of mud. Landi is also a struggling place of about 400 houses and a good bazaar. The Gardeshpurs have never made a figure in Daman, though always strong enough to defend themselves. Their chief, Ali Khan, is an enormously fat man, and very ignorant; his tribe represent him as harsh and oppressive.

The Miyan Khel inhabit the country for about 10 miles round Durban; they use the Zirhni stream, which issues from Zara, and is considerable in spring; this tribe has many Manziris, among whom the Miyanis and the Bhitarians, the richest merchants of the country. The Miyan Khel is about equally divided into settled and migratory families.

The Sturias to the south of the Miyan Khel, formerly went by the route of Wohwa (Yillawa), but from some quarrel with the Khuras of the road, they now go round by Ghawari and Kundar or by Zara. They are similar to the Miyan Khel.

Exclusive of these tribes, partly migratory, the Naasir are wholly so; and the Sapreka Salimza Khel, a trading tribe, spend the

* Manziras were neighbors. - El.
winter in Daman. Near the hills there are always numbers of camps of the tribes driven by the snow to seek a warmer climate. Indeed, when it is recollected that the settled Ghilzis have every year to lay in four months’ supplies for their cattle, or in some instances to send their sheep to the home of a friendly tribe in a warmer district, for which they pay a tax on their flocks, it may be easily conceived that many cannot afford to spend so much of the year in idleness, or have too many flocks to trust their sheep out of their sight. This shifting population has a prejudicial effect on Daman, as they are not reached by the law, and contribute nothing to the general support. When it was so easy under the Durrani kings to evade the demands made on them in one country, till the claususes allowed them to go to another, it is not easier still to do so, when they are subjects of Lahore and Kabul alternately every six months, and the difference of faith precludes all concert between the Governors of Daman and Khorassan.

The rule of the Sikhs is firm at Dur Ismail Khan; and around Tank, where there are garrisons; at a distance from the Indus it is nominal, and near the hills openly defective. The Sikhs have allowed idolatry, have forbidden the call to prayers, and have endeavoured to prevent the Afghans eating their own beef. The Subsidiary Nawab of Dur is almost a prisoner. These measures, and the difference in religion, have rendered the Sikh rule odious to the tribes. When our army marched to Kandahar and Kabul, the Afghans held the Punjab to be virtually subdued, and refused to pay the taxes demanded. Now their eyes are opened to the consequences of their error, and they eagerly long for our mode. Every man whom I met acceded eagerly when the province would be occupied. Several Mynati chiefs and the head of the Gunderpatni assumed as they wished for it; and so general was the impression, that even Lal Shali, Governor of Dur Ismail Khan, gave more than hints that he was our friend. To all this I steadily replied that I knew of no wish to take the country from the Sikhs, who were our firm allies. Yet these disclaimers only made them give me credit for caution, without changing their opinion. Old prophecies (probably very lately made) declared that the British shall rule from China to Bimcanor, and the strange events of last year might easily mislead them. The Hindus are the shop-keepers and money-lenders of Daman, and among Mussulmans there are always one characteristic—quiet, respectable, and a money-making race.

In my account of the hill tribes I see no mention is made of taxes. The reason is “they never paid any.” Tanweer Shih, when he had a strong force to back him, sent to the Khorassis to claim a tax; they showed a handful of pease mete (chilgoza), and said that that was their food; and they could only give a tax of what they had; on this the subject was dropped; at present they are too poor to pay even for their own protection.

In my nurse to I had very little opportunity to examine stones or
collect specimens; but I may simply state that the principal rock I saw in the Hazara hills was carbonate of lime and other limestones. In the hills near Pannish, clay slate shading into quartz sandstone. In the Dafirin range, clay slate seemed dipping 45° to the east. Down the (small) Pass clay slate predominated at the bottom of Gilwahat; on each side was conglomerate and clay slate at the top. From thence to the plains was an impure limestone with many specimens of nummulite, and of a bivalve whose name I do not know.

J. S. HASSAN,
2nd Lieutenant, Engineers.

KANDA: 25th January, 1869.
Map of the
SOUTHERN PART OF
AFGHANISTAN
Illustrating
LIEUT. BROADFOOT'S JOURNEY
from Chazni to Dera Ismail Khan
Compiled from his Original Survey
and adapted to the Corrections of the New Geographical Survey of India.
Scale 1 inch = 14 miles.

N. S. W. E.

Hazaras
Besud
Aludami
Country
Hawar

Supplementary Paper, Royal Geographical Society, 1855.
THE GRESHAM
LIFE ASSURANCE SOCIETY.
CHIEF OFFICE:
ST. MILDRED'S HOUSE, POULTRY, LONDON, E.C.

BRANCH OFFICES:

ENGLAND.

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Manchester
Newcastle
Norwich
Sunderland
Stockton-on-Tees

WALES.

Cardiff

SCOTLAND.

Glasgow
Aberdeen
Edinburgh
Dundee

IRELAND.

Dublin

Funds

Assets (1884) £3,491,377
Life Assurance and Annuity Funds 3,391,789
Annual Income 685,590