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AND THE PANJAB.
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NARRATIVE
OF VARIOUS JOURNEYS
IN
BALOCHISTAN, AFGHANISTAN,
The Panjab, & Kalât,
During a Residence in those Countries.

TO WHICH IS ADDED,
AN ACCOUNT OF THE INSURRECTION AT KALÂT, AND A MEMOIR ON
EASTERN BALOCHISTAN.

BY CHARLES MASSON, Esq.

ILLUSTRATED WITH A LARGE MAP AND NUMEROUS ENGRAVINGS.

IN FOUR VOLUMES.

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From Karáchí I crossed the sea in a dúnghi to Maskát, and thence, in an Arab bagala, sailed
for Kishm, in the Persian Gulf, when, crossing the island, I reached Bassador, then an English station, where I was cordially welcomed by the few of my countrymen residing there. A cruiser of the Honourable Company some time after touching, the politeness of her officers gave me the opportunity of proceeding to Búshír, where I continued for three or four months, under the hospitable roof of the late lamented Major David Wilson, at that time the resident; and a gentleman of a mind so superior, that to have possessed his friendship and esteem is a circumstance of which I shall never cease to be proud. I there drew up, from materials in my possession, and from recollection, a series of papers relating to my journeys, and the countries through which I had passed, which were forwarded to the Government of Bombay, or to Sir John Malcolm, then the governor. I was not aware that such use would be made of them, nor am I quite sure I should have wished it; and I doubt whether it has not proved more hurtful than beneficial to me. I may justly lament that these documents should have been artfully brought forward in support of unsound views and ambitious projects. I may also be dissatisfied, in a less degree, that the information they contained has served the purposes of men wanting the generosity to acknowledge it.

From Búshír, a two months' journey led me to Tabrész, the capital of the late Abbás Mírza, but
MEET MAJOR DAVID WILSON.

then desolated by the plague. Before setting out
the sad intelligence of the decease of the envoy,
Sir John Macdonald, had reached Būshīr, and I
found Major, now Sir John Campbell, in charge
of the mission. My obligations to this gentleman
are more than mere words can express, and far
greater than might be seemly to relate in these
pages—yet, I may be permitted to record, that
if my subsequent labours have proved advantage­
ous to science, it was owing to his generosity that
I was placed in the position to prosecute them.
With Sir John Campbell were Mr. now Sir John
M‘Neil, and Captain Macdonald, nephew of the
much regretted envoy. Nearly, or quite two
months I enjoyed the society of the friendly
circle, at Tabrēz, at the hazard of acquiring a
distaste for the rough pleasures of a rude and
rambling life. I then accompanied Captain Mac­
donald to Bagdād, where for some days we pro­
fited by intercourse with Colonel Taylor, the resi­
dent, and passed down the Tigris to Bassorah,
having been joined by the late Captain Frank
Gore Willock. From Bassorah we gained Kārak,
which has since become remarkable from its oc­
cupation by a force from Bombay, and thence
crossed over to Būshīr, where I had again the
satisfaction to meet Major David Wilson, who
was preparing to proceed overland to England.
Captain Macdonald arranged to return with him;
and Captain Willock and myself took our pas­
sages, in a merchant vessel of Bombay, for Maskát, and a pleasant course of eleven days brought us to anchor in its haven. We took up our abode at the house of Reuben ben Aslan, agent of the Bombay government; and a few days were agreeably passed in visits to the Imam, and in intercourse with the inhabitants.

Captain Willock hired a vessel to convey him to Mándaví, and I took my passage in an Arab bagala, destined to Karáchí. I sailed the day preceding that fixed for the departure of Captain Willock, in April 1831, and that excellent and kind-hearted gentleman accompanied me to my vessel, and remained with me until it was put under weigh. We parted, never to meet again.

The shúmál, or north-westerly winds, raged with considerable violence,—a circumstance in our favour,—and the seventh day after leaving Maskát we came in sight of the castle of Manároh, on the height commanding the entrance of the harbour of Karáchí. It being night when we neared it, we anchored off the land.

During this trip I suffered from lock-jaw, and my teeth were so nearly closed that I could with difficulty introduce between them small portions of halúâh, a sweetmeat of Maskát, so called, of which I luckily had a few baskets, part of a present from the Imam to Captain Willock; and which for four or five days was my only sustenance. As the trismus arose from cold, its symp-
toms gradually decreased, without the aid of medicine, and on approaching Karáchí the rigidity of my jaws had somewhat diminished, although it was a long time before I could extend them to their full and natural extent; and I have since found that I am liable to a recurrence of this malady. The passage otherwise had been a brisk and pleasant one.

The Arab nâqúdâh, or commander of the dúnghí, was an intelligent and civil young man. Willing to impress me with high opinions of his nautical proficiency, he daily took up the skeleton of a quadrant, without glasses, and affected to gaze intently upon the sun; after which, with a pair of compasses, he would measure distances upon his map. On one occasion some of the crew attempting to adjust the rudder, which was in a very crazy condition, wholly unshipped it. Availing themselves of their dexterity as swimmers, after much trouble, they succeeded in replacing it. The dúnghí, it may be observed, is the common trading vessel of the ports of Arabia, the Persian Gulf, Mekrán, Sind, and Málabár. The proper Arabic appellation is, however, bagala, or the coaster, from bagal, the side, or shore. It is of low tonnage, and is impelled by a cumbersome látín sail; in changing the position of which it is also necessary to shift part of the cargo from one side to the other, to cause a counter-balance, or the vessel runs the chance of being capsized. From
six to twelve hands, make up the crew of a dúnghú, which is probably the form of vessels employed in these seas from remote antiquity.

On the morrow we weighed anchor, and stood in for the harbour. On gaining its entrance, the height of Manároh being immediately to our left, we were assailed by the shouts of the garrison located in the castle on its summit. The náqúdâh, not understanding the meaning of these shouts, and continuing his course, the soldiers, or armed men, descended the rocks, and fired a few musket-shots over us *in terrorem*. Being sufficiently near to be perfectly audible, they peremptorily commanded that we should anchor, and lower down our boat. The náqúdâh did so, and sent his boat to the shore. It returned with a party of soldiers. It appeared that I was the cause of these movements; but how these people should know I was on board could only be accounted for by supposing that some vessel must have sailed from Maskát, during the few days of my stay there, and have brought intelligence that a Feringhí, or European, was at that port, intending to embark for Karáchí.

The grand cause of alarm I afterwards discovered, when informed that two European gentlemen were at one of the mouths of the Indus, anxious to proceed to Lahore by the river route, but that the amírs of Sind had hitherto not decided to allow them to pass. These gentlemen, I
subsequently learned, were Captain Burnes and his party.

The principal of the soldiers who came recognized me. He embraced my feet, and told me that he would go to Hássan Khán, the governor of the town, and acquaint him that an ancient guest had arrived. He added, there was little doubt but that I should be permitted to land. He went, and without delay returned, bringing a message from the governor that the orders of the amírs were positive, not to allow any European to land at Karáchí, or even to enter the harbour, but that I should be duly supplied with wood, water, and other necessaries. I explained, that the amírs' orders had reference to ships of war, not to individuals; but this view of them was not admitted. I then requested, that notice of my arrival, with a letter from myself, might be sent to Amír Nassír Khán at Haidarábád. This was objected to.

Finally, the soldiers departed, three of them remaining on board as a guard over me, so far that I was not to be suffered to quit the vessel. The náqúdáh repaired to the town, and on his return at mid-day, with the sanction of the governor, ran his dúnghí into the harbour, and so close to the shore on the right hand that at low water it was left on the sand.

Two of the three soldiers with me were so little inclined to be civil, and were so much impressed
with a sense of their own consequence, that I ordered the crew to give them nothing to eat; therefore, after enduring hunger for two days, they were constrained to hail a fishing-boat, into which they stepped, and regained the garrison at Manároh, one soldier only remaining. As he was tolerably respectful his wants were duly provided for. In the course of two or three days, however, observing my medicine-chest, he would not be satisfied unless I gave him medicine, without having need of it. Judging the opportunity a good one to rid myself of him, I administered a smart dose of jalap, which producing very sensible effects, he was also glad to hail a fishing-boat and to rejoin his companions. We remained two or three days more in the harbour, but I was no longer honoured with a guard.

This adventure at Karáchí, unexpected on my part, somewhat disconcerted me. I saw no alternative but to return to Maskáṭ; and thence, if possible, to reach Bandar Abbáś, and from that point via Kermán and Yezd, to gain Sístán, Kándahár, and the Afghán countries. The shúmál winds were, moreover, exactly contrary, and we had to calculate upon a tedious and even dangerous return voyage to Maskáṭ. I learned at Súnmiání, some months afterwards, that the governor of Karáchí had despatched tidings of my arrival there to his masters at Haidarabád, who had sent him orders (received after my departure) to expedite me with
all honour to Haidarabád, and to allow me to incur no expense on the road. They also severely re­buked him for not permitting, in the first instance, a defenceless and unassuming stranger to land, who had, by his own account, neither servants, arms, nor boxes. In justice to the amírs of Sind, it must be averred, that however politically jealous of the Eu­ropean, they are not so deficient in common sense or humanity as to offer any interruption to the un­protected stranger, whom chance or necessity may conduct to their territories. Of this I had before experience. I passed freely through their country, and resided in perfect liberty and security at their capital. Their political jealousy of the European is owing to their fears of his power; and these fears are artfully kept alive by a few interested persons about them. It must be conceded, that the igno­rance and credulity of the amírs render them easy dupes. It would surprise many to know that these rulers of a kingdom believe that a regiment of soldiers may be lodged in an ordinary box: whence there is no article in the possession of an European that they view with so much distrust. Such idle notions, it is obvious, would be dispelled by in­creased intercourse and better acquaintance.

Our nâqúdâh did not wait for a cargo, and we weighed anchor and put to sea, with the wind fairly in our teeth. We made, however, little way, pass­ing, while it was yet daylight, the small rocky islet noted as Chilney’s Isle on our maps, which the
INTRODUCTION TO THE GOVERNOR.

Sindians call Charna, and at sun-set, on looking behind us, we could faintly descry the white walls of the castle Manároh. Towards night we made for the land and came to anchor.

The shúmál incessantly raged; so that after many days passage, working on a little by day, and edging in to the shore and anchoring by night, we arrived off the port of Ormára, into which we sailed to procure water.

The náquúdáh went on shore, and, it would seem, told the tale of my repulse at Karáchí; for presently a boat put off, bringing one Chúlí, on part of the governor, Fatí Khán, who had sent me as present a basket of eggs, also an invitation to land. The country, it was told me, was independent of Sind, and that I should be expedited in safety to Kalát, or to any other place I might prefer.

I accompanied Chúlí, and was introduced to the governor, whom I found sitting under an old wall, with a circle of the inhabitants around him. Among these was the náquúdáh. The governor appeared about forty years of age, spare, and dark-featured, with anything but a prepossessing countenance, in no wise improved by his long lank black hair. He renewed the offers of service conveyed to me by Chúlí, and desired me to consider the country as my own, and himself as my slave,—an ordinary but hyperbolical mode of expressing welcome, and of imparting confidence. I determined at once to remain at Ormára, hoping thence to be able to
FATI KHAN'S AFFLICTIONS.

reach Kalât; and although I foresaw the probability of an adventure, confided in my good fortune to get over it.

Seeing the miserable state of the huts composing the town, I inquired concerning my lodgings; and an old tower of a dilapidated fort was pointed out to me; the other tower (there being but two) was occupied by Fatî Khân himself, while within the area of the enclosure was a hut, the residence of Baloch Khân, who, I afterwards found to be joint governor with Fatî Khân. My apartment was very crazy, and was reached by a ladder, yet, such as it was, it appeared to be the most eligible that presented; besides, it had the advantage of forming part of the government house, therefore I accepted it. My effects were sent for from the dûnghî; and the young Arab nâqûdâh took his leave, recommending me strongly to Fatî Khân's care, telling him that I was a particular friend of the Imâm of Maskât, and that he would come the next mosam (season) to inquire how I had been treated. I found myself alone at Ormâra, among new acquaintance.

I soon discovered that Fatî Khân's principal object in making me his guest was, to be relieved from a complaint, which afflicted him occasionally, viz. an inflation of the abdomen, which happened whenever he indulged in dates, halûâh, or other improper food. I desired him to abstain from such food, but this he said was impossible. I therefore
administered drugs to him; but these he found unpalatable, and discontinued. My presence, therefore, did not much benefit him, he persisting in the indulgence of his Apician appetites, and retaining their consequence in his pot-belly.

Being considered a tábíb (physician), I had numerous patients, some of whom I contrived to cure. At length my reputation began to decline, having recommended to a person, who applied for a júláb (purge), (my drastics being exhausted,) to drink a tumbler of sea-water. At night, when seated in my tower, and Baloch Khán, with a party, were sitting in the area below, I found the circumstance was a topic of conversation with them. “Ap deríáh bor,” (drink sea-water,) said one. “Ap deríáh bor,” said another, and all burst into laughter, in which I could not refrain from joining, although at the chance of being overheard by them. Baloch Khán suggested, and all agreed with him, that I was no tábíb, but that my object was to examine the country.

I remained above a month at Ormára, occupying myself as well as I could, to beguile the weary days. Baloch Khán had two sons, the younger of whom, a youth of about seventeen years of age, was my companion in the tower, and in mystrolls. He was of good disposition, and could read and write Persian; while, by his assistance, I framed a small vocabulary of the Baloch dialect. With the inhabitants of the small community I was on the best terms, and
they omitted no occasion to show me civility and attention. I had, moreover, made friends with two or three Baloch families, who resided in tents near the wells without the town. They kept goats; and whenever I visited them, I could depend upon being treated with a bowl of milk or buttermilk. Occasional visitors would come from the jangal, and I made inquiries of them as to their localities, their tribes, and their neighbours. Twice I made the ascent of the high hill Mount Araba, which terminates the peninsula on which Ormára is situated; but at other times was compelled to confine my excursions to the sandy beaches on either side of the peninsula.

When the shúmál raged, and it generally did with extraordinary violence, I had no resource but to keep my tower and amuse myself as well as I could with my papers and the conversation of my friends. I carefully refrained, while at Ormára, from exhibiting money, asserting, that I depended upon medicinal practice for the supply of my necessities, although I took care to make more than an equivalent return for any kindness shown to me, and to suffer no service to pass unrequited. I was enabled to acquit myself on these points, having in my possession a few knives, and a variety of trifles, which also were prized beyond money. The two governors were of the Mírwârí tribe of Baloches, the most respectable of that community, and which in one of its branches, the Kambarárí, gives a khán
to Kalât. They were both natives of Kolwa, in the province of Jhow, to the west of Béla; and although Fátí Khán stood in relation of son-in-law to Baloch Khán, there was ill-will between them, perhaps owing to the jealousy and rivalry of power. The family of Baloch Khán resided with him at Ormára, and consisted of his wife, a respectable woman, two sons, and a daughter; the last, a personable young maid, named Gabí, was affianced to a young man at Passanní, a neighbouring small port to the west. The family of Fátí Khán resided at his native place of Kolwa. It chanced one day, that intelligence arrived of a son being born to him, on which two or three old ship guns, lying in front of the gateway of the fort, were loaded. On the first discharge down tumbled the greater part of the gateway, and my old tower so tottered over my head that I leaped into the area without making use of the ladder. Seeing the disaster of the gateway, the other guns were dragged to a considerable distance, and then discharged. I was thinking in what manner I should depart from Ormára, when Baloch Khán informed me that he was about to proceed to Jhow, and if I chose to accompany him, he would expedite me thence to Béla in Las. I had a wish to visit Jhow, having heard from my young friend, his son, that the ruins of an ancient city existed there, among which coins, &c. were found, also the remains of an extraordinary fortress. It occurred to me, as just possible,
that they might indicate the site of the city founded by Alexander among the Oritæ, and which he peopled with Arachosians. I expressed to Baloch Khân the satisfaction I should have to accompany him to Jhow, and requested him to hire a camel for me.

When my intended departure became known, many inhabitants of the town conjured me not to trust myself in the power of Baloch Khân. Chúlí also represented to me that I was about to take a fatal step; that he was convinced the intentions of Baloch Khân were evil, particularly as the camel he pretended to have hired for me was actually his own, and its conductor his slave. Finally, Fatí Khân sent for me, and urged, that as I was especially his guest he felt himself responsible for my safety, and that he did not like the thought of my proceeding with Baloch Khân. He added, that if I would wait another month or two, he should be going to Jhow himself. I yielded to such representations, and the old sinner, Baloch Khân,—for his hairs were silvered by age,—departed on his journey. When it was known that I remained, congratulations were made me by all, and it seemed universally agreed that I had escaped destruction. The sons of Baloch Khân, I had observed, were not so pleased at the idea of my accompanying their party, as, from the friendly feelings subsisting between us, I might have expected; and when I was apprised there was danger I construed
the reserve of the young men into a dislike that any evil should befall me, while their duty, and regard for their father, prevented them from informing me that I had reasons to distrust.

Some days after, a Súnmíání dúnglí arrived from Maskát, and I resolved to sail in her to her destination. I accordingly took leave of Fáti Khán and my Ormára friends; the former requested me to oblige him with a lancet, which I gave him with pleasure. We weighed anchor about nine in the forenoon, the shúmál blowing strongly, but in our favour, and we had a brisk passage along the coast. By ten or eleven o'clock the next day we had neared the harbour of Súnmíání, the entrance being impeded by sand-banks, over which is a constant surge. Our náqúdáh had a little erred in his course, and brought his dúnglí directly upon the sand-banks; he saw his danger, but crying "Takowal Khodá," (By the favour of God,) manfully dashed the vessel amid the surge. A momentary struggle followed, and the next moment we found ourselves floating in the calm waters of the harbour, the náqúdáh elate, and congratulating himself on his successful experiment, for he said there was not a gaz (yard) of water on the bank. The passage had been as pleasant as quick, and was to me a gratuitous one, for being reputed a tábíb, I was held a privileged person, and was not so much as asked for a passage fee. I took up my abode at Sún-
miání, at the house of Jamál, a companion in the dúngí, and as the tidings of the arrival of a Feringhí tábíb soon spread, I began rather vigorously to enter upon the practice of physic. I made some unexpected and extraordinary cures, for if I felt myself safe, and knew the disorder I had to treat, I did not neglect the opportunity to do good, and my fame so much increased that I was visited by patients from the distant hills. I had a singular case from the hills, of a personable female, the wife of a wealthy Lúmri, part of whose face had become white. The husband proffered two camels, if I could by my skill induce the return of the original tint. I remarked, that the lady would look better if she became white altogether. They both smiled, but were not to be persuaded that black was not a preferable hue. This case of course exceeded my ability. I removed from the house of Jamál to a hired apartment in the bazar. The door was latticed, so that I lived rather in a cage than a house. I had made numerous acquaintance, and many of the Hindús were very obliging, particularly two, Táh Mal and Kimjí. I resided in perfect security and freedom.

During my stay the reigning Jám, or chief of Las, the province of which Súnmiání is the port, arrived, in charge of his mother, from the capital, Béla. I visited him, and found an intelligent child of six or seven years of age. As instructed, he
saluted me with a "Khúsh Amáíd," or "You are come welcome," and I sent him a few pictures, which much pleased him.

This accession of the court contributed to extend the circle of my acquaintance, and I found among the officers of the government many simple and rude, but yet good and worthy men. Arab Vákíl, one of the principal men of the little state, was of this description, and Jám Dínár, a relative of the Jám, joined to his other good qualities considerable suavity of manners.

Having one day taken the likeness of a young Hindú, the son of my friend Táh Mal, by the assistance of a camera lucida, the fact was reported to a lady, the dhai, or nurse of the young Jám; and she could not rest until she had her likeness taken. How this was to be effected was a difficulty. It is not the custom for a lady of the standing of this fair dhai to admit a male stranger to her presence, and she, moreover, was held in singular repute for propriety and delicacy of conduct, upon which she much prided herself. It was farther, as I discovered, necessary, that I was to be fully impressed with the conviction of her purity of mind and elevated feelings, and in no wise to suspect that so common a failing as vanity made her desirous of seeing her fine features on paper. I readily promised everything; and the ingenuity of a Júkía Mírza, a platonic admirer, as he represented him-
self, of the lady's beauty and accomplishments, and who officiated as the entremise in this affair, brought about the desired end. She was to believe that she had weak eyes, and that they could be cured only by my placing the camera lucida at a certain distance from them, and I was to believe, that on consideration only of my being a tábíb the lady had been induced to infringe etiquette and admit a male to her presence. I was farther to believe, that she was not aware that her picture was to be taken, but that, as the Júkía had explained to her, by means of the camera lucida her sight was to be benefited. When all was arranged, and a convenient opportunity presented, the Júkía introduced me to this lady; and I found a female of very respectable appearance, if not so handsome as his flattering reports had led me to expect. She was very courteous and dignified, but, like myself, preserved her countenance with some trouble. She spoke fluently in Persian, and was, for such a country, a superior woman. I contrived to get over the business tolerably well, and produced a picture, which I perfected at my lodging, and which, I was told by the Júkía, answered the purpose of pleasing her. I had to correct a certain prominence in the nasal feature, which, however, was not owing to an error of myself or my lucida, for it existed in nature.

The season of the year was not the most favourable, yet did I not find the heat inconvenient at
Súnmíání; I was, nevertheless, somewhat suffering in health, and gradually weakened in strength, although without positive or definite ailment.

I was, therefore, thinking of quitting Súnmíání, and was about engaging an armed party of Lúmrís, for the consideration of one hundred rupees, to escort me to Shikárpúr. These men, while willing to have undertaken the task, frankly confessed that they were at enmity with some of the tribes through whose limits they must pass; and that there was the possibility of collision. They assured me, in such an event, I should be the last to suffer, which I could believe, and was on the point of ratifying a bargain with them, and committing myself to chance, when some Patán merchants of Kalát arrived at Súnmíání, from Karáchí. This was a fortunate occurrence, as it gave me an opportunity of visiting Kalát, and I indulged the hope of renewing my health and strength in its fine climate, when I could proceed to Kándahár, Kábal, or elsewhere, as occasion or inclination might prompt.
CHAPTER II.

Facility of forming acquaintance.—Merchant's surprise.—My metamorphosis.—Exchange of salutations.—Conversation.—Resolution.—Assurance of protection.—Kalikdád.—Hindú civility.—Composition of party.—Leave Sunmíáni.—Liári.—Country.—Pattí.—Usmán dí Got:—Neighbourhood of Béla.—Appearance of Béla.—Jam's residence.—Tombs.—Advance of party.—Good-will of Kalikdád.—His anxiety.—Departure from Béla.—Mishap on road.—Return of Kalikdád.—Arrival at Walipat.—Kalikdád rejoins.—Walipat.—Puráli.—Remarkable burial-place.—Hills.—Scenery.—Koharn Wat.—Ping.—Halt in the hills.—Trees.—Samshir Khán.—Baloches.—Kalikdad's greetings.—Meeting with our party.—Troublesome night march.—Ornatch river.—Túrkábúr.—Hills, &c.—Water.—Visitors.—Storm.—Barán Lak.—Burial-places.—Wad.—Kairát.—Population of Wad.—Sirdárs.—Plain of Wad.—Nâll.—Its reputed antiquity.

The mode in which my acquaintance commenced with the Patán merchants may illustrate the ease, as well as security, which, in most instances, obtains, of making acquaintances, if not friends, amongst the trafficking classes of Afghâns.

I was sitting alone in my hired apartment in the bazar of Sunmíáni, when one of the merchants, a stout well-dressed person, came in front of my abode, evidently with the intent to address me, but after a short gaze, he turned about and went
CONVERSATION.

his way. The fact was, I was sitting cross-legged on my cháhárpáhí, or cot, and, according to the fashion here, without a shirt; and not being in the best humour with myself and the world, my appearance was not very prepossessing. I guessed the cause of the merchant's abrupt departure; and to be prepared, in case of another visit, clad myself in clean white linen, and, preparing coffee, seated myself a little more gracefully. The beverage I drank from a sparkling tumbler, in default of china, and before me I had two or three books. In a short time the Patán reappeared, probably without any notion of accosting me, whom he had rejected as beneath his notice, but chancing to direct a glance towards me, he seemed astonished at my metamorphosis; and before he could recover from his surprise, I addressed him with a courteous and sonorous Salám Alíkam. He, of course, gave the responding salutation, Alíkam Salám, and advanced to me. I invited him to sit down, and a short conversation followed, in which I expressed my desire to leave Súnmíání, and he said, "Why not accompany me to Kalát?" I asked when he would start, and he said, "This evening," and left me. My resolution was instantly fixed, and I set about packing my effects. Soon after, I was visited by four other Afgháns of the party, and they testified their pleasure that I was about to be their companion. I next went into the bazar, arranged some money matters, and hired a camel for two rupees,
to carry me to Béla. I was anew seated in my apartment, when the merchant whom I had first seen again passed, and observing my effects arranged for motion, asked me, "In God's name, are you going with me?" I replied, "In God's name, I am," when he took my hands, and placing them with his own upon his eyes, assured me that he would do my "kistmat" on the road, and would from Kalát provide me with trustworthy companions for Kândahár, Kâbal, or elsewhere, as I might think proper.

The name of my new friend was Abdúl Kálik, and he proved to be the principal person of the party. Another native of Kalát, named Iddaitúla, also paid me a visit; and I had never reason to change the favourable opinions of his character I then formed.

Towards evening, having been previously regaled with a parting feast by my worthy Hindu friend Tâh Mal, who had during my stay been invariably attentive, I mounted my camel and joined the Kalát party, who occupied an old daramsâla near the wells behind the town. My other Hindu friend, Kimjí, accompanied me thither, and on the road inquired of me whether he should speak in my favour to the Patáns. I said, I was so satisfied with them that it was unnecessary. On arrival the good man could not restrain himself, and made a few remarks, which elicited a renewal of protestations of service and attention from Abdúl
Kâlik and Kalîfa Iddaitúla, the latter asserting that he never saw a Balaití but his heart rejoiced.

The party which I had now joined was composed of inhabitants of Kalât, excepting one Yûsaf, a native of Kândahâr. The first was Kâlikdâd. He was portly and good-natured, and was temporarily mounted on a camel, a mare belonging to him being at Béla, where it had been left for the sake of pasture. I afterwards found that he was one of four brothers, who in partnership with a wealthy cousin, Faiz Ahmed, were engaged in trade, and that they had sarâís at Karâchí and Kândahâr.

The next was Kalîfa Iddaitúla, a very respectable young man; he was mounted on an excellent márî, or running camel, which carried also his companion, Pîr Baksh, who was returning from a pilgrimage to Mecca. He had seen Bombay, and was full of the wonders there. Under the protection of Kalîfa Iddaitúla was a young lad of Kalât, Nasîrûlah, who had resided for some time at Karâchí.

We had also one Máhoméd Rafîk, who rode singly on a good márî, and was a good young man; he was apparelled rather coarsely on our journey, but I found, at Kalât, that he had a handsome competence; and expressing surprise at the favourable change in his costume, was told that he had lately married.

The above were all Afghâns of the Bábí zai, or tribe, and with them I was in company, as was also Yûsaf, the Afghân of Kândahâr. This lat-
ter person was corpulent and good-humoured, and seemed to act as cook to the party. We ate in common, and considered ourselves especially companions.

There was besides, one Faiz Máhomed, a respectable merchant of Kalát, mounted on a good horse, who had with him two or three servants, mounted on as many camels. Attached to him was one Nawáb, who rode, or drove before him, an ass. Faiz Máhomed was of lonely habits, or being of another zai, did not mix much with the Bábís. He only kept as near to us during the journey as was requisite for his safety.

We left Súnmíání, and, clearing the low sand-hills which encircle it, entered upon the level plain of Las. It was overspread, more or less, with the magnificent dédár, a large bush of dark green hue, called lární, and the gaz, or tamarisk—here a bush. After three or four cosses, the dédár was replaced by the karít, or caper-tree, and still farther on the vegetation became more luxuriant as we neared Liárí, where we halted in a grove of mimosas, east of the village.

We had marched ten cosses, or fifteen miles. In this distance we found water only in one spot, a slough, and there unpalatable. Liárí is a small village, containing about twenty mud-houses, inhabited by Hindús, and eighty huts, the abodes of Máhome-dáns. It has a manufacture of salt.

Beyond Liárí the jangal is formed of gaz-bushes,
mixed with high grass. After three or four cosses it diminishes, and the plain becomes speckled with the caper-tree. Parroquets, doves, mainas, and other birds, are seen. In two or three spaces we passed land which had been once cultivated, but at this time there were no crops, or indications of them. Occasionally a few Lúmrí huts occurred, and excepting a few bábúrs, or mimosas, and mounds of earth in certain spots, which might denote the sites of former villages, there were no more positive proofs that the country had ever been better populated. We at length reached the Púrálí river, and crossed its scantly stream, flowing in a wide bed, confined by high banks, and halted under the shade of some large gaz-trees. This spot was called Páttí, and was considered ten cosses distant from Liárí. About two miles to our right was the small town of Utal.

Passing the jangal on the river bank, Utal became clearly discernible. A short course brought us again near the river to our left, but we did not cross it. The country bore the same features of level surface and jangal; the latter perhaps a little more wooded. We halted, finally, at Usmân dí Got, having marched fourteen cosses. Here were some sixty huts, of sorry appearance.

The road to Béla led through a lane, formed either by pérú trees naturally, or artificially of thorny bushes. Cultivation on either side of the road was pretty general, but the ground was now mostly fal-
low. A few fields of júár and cotton only displayed productive vegetation. The jangal-trees were of finer growth, bespeaking an improved soil; and among them the pérú predominated, and was conspicuous from its dark and close verdure. A few huts are passed on the road, constructed of straw and matting, in a conical form. About a mile from Bélá the jangal first permits a glimpse of it, which is rather attractive, the residence of the Jám towering pre-eminently above the other houses of the town. The large dome of the Jám's masjít has also a fair appearance. The jangal again closes it from the view, until we reach the ancient course of the Púralí, on the opposite bank of which it stands. From the near bank it has still an interesting aspect. We crossed the deep and wide bed of the old stream, which is now the seat of much cultivation, and took up our quarters in a masjít on its bank, and west of the town, which it overlooked, being built on a mound. The residence of the Jám is of mud, and surrounded by lofty castellated walls, flanked with circular towers at the angles. The houses of the town are also of mud, and have but the ground-floor. They are all provided with chimneys for the admission of air, as is usual in the pakka villages of Las, also at Karáchí in Sind. These convenient appendages face the south, and are either the rude originals or awkward imitations of the more elegant structures, called bâdghîr (wind-
gatherers), at Bandar Abbás, Búshír, Shíráz, and other towns in Persia.

Béla contains about three hundred houses, one-third occupied by Hindús. Supplies of common necessaries are procurable, but articles of luxury are scarce, and consequently high-priced. There are in its vicinity some old Máhomedan sepulchres. One, west of the town, covers the remains of Músa Naiání, and has a handsome cupola. The town derives its water from wells, some on a level with it, and others in the old bed of the Púralí, where are fields of vegetables and tobacco, with a large cultivation of rice. To the west of the town are a few date-trees, bearing indifferent fruit, but producing an excellent effect in the scenery of the place. The Púralí flows a little to the west of Béla, and its waters are seen from it. About a mile north of the
GOODNESS OF KALIKDAD.

town is the garden of the Jám, stocked, principally, with mango, plantain, orange, citron, and olive trees.

From Béla the party proceeded in advance about a coss, for the convenience of forage; Kálikdád, Máchomed Rafík, and myself, who stayed behind, were to join the following day. It was on my account this separation took place, the camel hired to carry me to Khozdár not being forthcoming, as promised. Kálikdád, who took great interest in my affairs, particularly, as he often said, from the prompt and unhesitating manner in which I had placed myself under his protection, would not listen to my being disappointed in my journey to Kalát, although I protested against his incurring any inconvenience. Three days passed, and the fellow who had engaged his camel, and received a portion of the hire, did not appear. It so happened, we could not procure another. The journey from Béla to Khozdár is dangerous, and no one without connexions, or personal acquaintance with the hill tribes, will undertake it. Kálikdád was in considerable anxiety lest his companions, from their limited stock of provisions, should have been forced to proceed; still he could not think of abandoning me, alleging, that the passage through the hills might be difficult to me, unless in good and responsible company.

At length the man brought his camel. We secured the animal, and its owner on some pretence returned to his village, vowing to be ready to start
with us in the evening. He was not punctual. In possession of the camel, we left Béla; I seated thereon, while Kálikdád had his mare, and Máhomed Rafík, *pro tempore*, was on foot. I was but indifferently accommodated on my new beast, his saddle being an awkward one, and had not proceeded very far ere, twisting round, it precipitated myself and luggage to the ground. Kálikdád, as soon as laughter at my comical situation had ceased, said it would be really better that he should return to the town, and purchase a camel, for which we had before been in treaty. The chance was, that on the hired beast I should daily be served in the same manner, while, being a bárdár (camel of burthen), it was doubtful whether it would keep pace with the rest of the party, it being intended to gain Kalát by long and hasty marches. I assented, and the good-natured merchant trudged back on foot, giving me his mare, while Máhomed Rafík arranged himself on the camel. We two went on for Walípat, about three cosses distant, where we hoped, but hardly expected, to find our companions. Kálikdád, with his purchase, was to join us in all speed. About a mile from Béla we passed a small village of a few mud-huts to our right, and at length, it being fairly night, crossing the dry bed of a mountain-torrent, halted on its opposite bank. Máhomed Rafík took cognizance of the mare, and, with the camel's rope fastened to my arm, I wrapped myself up in my Arab cloak and went to sleep. During
the night we were awakened by shouts, which proved to be from Kâlikdâd, who was hailing us. We returned them, and he joined us with an excellent márí, accompanied by the vender, a young saiyan of Béla. The latter received the price of his camel, sixty rupees, and left us. At daybreak we repaired to some houses adjacent, where Kâlikdâd was courteously received, but we learned with regret that our party had proceeded on their journey. Walipat, with the cultivated land around it, was the property of Jâm Dînár, before noticed as a relation of the Jâm of Las. He was absent, but being a friend of Kâlikdâd, his orders had anticipated our arrival, and we were plentifully regaled. Here were a few mango-trees, also mimosas, and two or three pípals, here called doghúrí. There was a good cultivation of rice, the land being watered by a canal derived from the Púralí, which was sufficiently copious and powerful to turn a flour-mill.

In the afternoon we left Walipat, Kâlikdâd on his mare, and I and Máhoméd Rafîk on my recent purchase; the hired camel being left with Jâm Dînár’s people until reclaimed by its owner. We soon approached the low hills in front, under which were a few huts, and a little cultivation. Hence we traced for some distance the bed of the Púralí, overspread with the trunks and branches of trees, victims of its fury when swollen by rains. In many parts were clumps of living tamarisk-trees and
bushes, forming islands when the stream is full. At this season it was trifling, not exceeding twelve to fifteen yards in breadth, and not above knee-deep. Leaving the river, the road led for some distance through a place of burial, remarkable for its extent and the multitude of its graves; these were constructed in all forms, square, circular, and oblong. Their limits were defined by fragments of grey limestone, while the interior surfaces were laid out in divers patterns, composed of the small black and white pebbles found in the bed of the Púralí. These are not recent monuments, but from the frequent admixture among them of spots described by larger stones, and clearly intended for masjíts, they are of Máhomedan origin; and to account for the great number of graves, we may suppose some serious conflict has taken place here.

Beyond this silent city of the dead, we entered the jumble of low earthy hills, bounding to the north the plain of Las, and through which the Púralí works its destructive course. Towering over them, on either side, were superior ranges. The one to the east, some six or seven miles distant, forms the boundary between Sind and Balochistán. In front we had two detached eminences of singular appearance, one having a perpendicular fissure breaking from its perfectly square summit, and the other closely resembling a tower. On approaching them they proved masses of earth in the bed of the stream. This we again follow-
ed, repeatedly crossing the river in its devious windings. The crumbling hills displayed many fantastic shapes, but the scenery afforded by the spacious bed of the river, its small islets, and its banks, shaded by thick tamarisk bushes, if interesting, was not particularly impressive. Finally, we bade adieu to the Púralí, and entered the hills on our left by the defile of Koharn Wat. This was a strong position. Marching the greater part of the night, we halted in a dara, or spacious water-course, called Bohér. Resuming our journey at daylight, we proceeded up the same water-course for a long distance. We passed in it a spot called Ping, where were a few bértrees and abundance of spring-water; here we saw parroquets, and the variety of kingfisher called mítu. The dara closing, we crossed a low hill, into another, up which we proceeded until the sun was very high, when filling our massaks, or skins, with water, which was plentiful and of excellent quality, we stole from the road, and rested in a retired spot during the heat of the day, and prepared our food. Our retreat was among large quantities of the fish-plant, a variety of aloe; and, for the first time, I saw the flowers of the plant. Snugly as we were secreted, some camels straying by us, reminded us that we had neighbours, but we did not see them. The trees prevalent among the hills were, the tamarisk, péru, dédár, nim, the black and white bábúr, and other
mimosas, with the useful físh. The kénattí, or palma-christi, also sometimes fringed the rivulets. We occasionally started a wild hog; and partridges, or tittars, abounded. During our progress this day we met a man walking without shoes, who, I was told, was Samshír Khán, son of Alím Khán, a chief of the hill tribes, and one who could assemble a large force. He was acquainted with Kâlikdád, and joked with him on meeting him in so convenient a place. We afterwards fell in with two small parties of Baloches, armed and mounted on márís. Nothing occurred beyond the usual routine of salutations and inquiries. Kâlikdád always prefaced his intercourse with these people by holding up his hands, and repeating fatíah. In these renconcours we could learn nothing of our friends.

In the forenoon we again started; and leaving the dara, passed through a remarkably narrow defile, not that the enclosing hills were high, but that the road was so contracted. Clearing it, to our great satisfaction we joined our party, who had on our account travelled slowly. We halted awhile, rice being prepared for us. I was civilly received by all, although the delay in the journey might have been imputed to me; and my purchase of the camel was applauded.

We left this spot, called Khánají, and marched the whole night. This was the most troublesome part of our journey hitherto. We passed a suc-
cession of ascents and descents, and on one occasion we were compelled to dismount. The night, however, did not permit us to select our road, and occasionally we may have deviated from it. For a considerable part of the march we did not meet with water on the road: the first we reached was the river Ornátc, running at the foot of hills of some elevation, which separate the Mínghal and Bízúnjú tribes. The Ornátc, with little breadth, has a fair volume of water, and a rapid course. We passed nothing in the shape of a habitation; but on one occasion the barking of a dog induced our party to keep silence. At daybreak we halted at a spot called Túrkábúr. Here we had a small stream flowing in a deep and spacious bed to our right, an arm from which ran in front of us. To our left was a broken plain, but we were on all sides surrounded by hills, some of them of magnitude. These hills, and generally the hills between Las and the Ka-lát territory, are of limestone formation. Trees were not very plentiful, yet one or two accessions marked our progress northward. To the tamarisk, the bábúr, bér, and físh, were joined hish-warg, a plant prized by the Baloches for its medicinal qualities, and gíshtar, a favourite food of camels. In the beds of the torrents and water-courses, if water be not actually visible, it may be readily procured by making small cavities or pits, when the latent fluid oozes forth, and
fills them, while, undergoing at the same time the process of filtration, it is beautifully clear.

At Türkábúr we were visited, at various times, by a few individuals, all of them Minghals. They were not numerous enough to make exactions, under pretence of duty, or sang, as they term it, and therefore were contented with small presents of tobacco, and other trifles, which Kâlikdád and others thought fit to make. In return, they entertained us with the melodies of their pipes of reed, with which all were provided. A party passed us, dragging after them a sheep, which it seemed was destined to be a kairát, or offering at some shrine, to which they were conveying it.

Towards evening much rain fell, and, being unprovided against such an accident, we were miserably drenched: thunder and lightning accompanied it. The streams beneath us were promptly augmented; their torrents rolled with impetuous rapidity. On the cessation of the storm the body of water also decreased, but, by filling the hollows in the bed, our progress became somewhat embarrassed in our next march, which, for some distance, led up it.

We kindled fires, and dried our apparel, &c. as well as we could, when, night drawing nigh, we put ourselves in motion. Tracing the bed of the torrent, we at length left it, and commenced the ascent of a kotal, or pass, called Bárân Lak.
Surmounting it, we came upon an excellent road in a fine level valley, four or five miles in breadth, parallel ranges of low hills enclosing it; its length was more considerable. We perceived no habitations; but the soil was dotted by small trees, the olive, bábúr, and perpúk, the latter rich in its lovely orange blossoms. Occasionally, we passed large burial places, with masjíts amongst them, defined by stones, as we had formerly seen; and hinting that these sequestered seats had been, at times, disturbed by the din of war, and defiled by the slaughter of contending hosts. The sun was above the horizon ere we had reached the end of the valley, where low eminences, abounding with the fish-plant, separate it from the plain of Wad. We soon traversed these, and passing, first a detached rock, and then a small rivulet, arrived at the dry bed of a water-course, on whose farther bank stands the town, if it must be so called, of Wad. This we gained, and took up our quarters in some unoccupied tenements.

We halted at Wad; and—as we had now cleared the Minghal hills, and had arrived at a place where, if the Khán of Kalát's authority is not much respected, the chances of danger on the road had much abated, and the road onward to Kalát is considered comparatively safe—my companions, to testify their gratitude, killed a sheep by way of kairát, or offering, and consumed it themselves. Wad is a small town, comprising two parcels of
mud-houses, distant about one hundred yards from each other. The western portion contains about forty houses, principally inhabited by Hindu traders; the eastern portion contains some twenty-five or thirty houses, tenanted by Māhomeds. Among these are the residences of the sirdārs, or chiefs, of the great Minghal tribe, Isā Khān and Wālī Māhomed Khān; for the town, such as it is, is the capital of one of the most numerous tribes of Balochistān. The house of Isā Khān is distinguished from the others by a single tree within the walls, and none of the houses have a second story.

From north to south, the plain of Wad has an extent of five to six miles; from east to west it is more considerable; indeed, to the west the country is open, and no hills are visible. Contiguous to the town were no signs of cultivation; but under the hills, to the east, much wheat and jūár are grown. About fifteen miles west, a little south of Wad, is Nāll, the little capital of the Bīzūnjū tribe, and generally, as at this time, at enmity with the Minghals. The former had now for allies two other tribes, the Samalárīs and the Māmasanīs. Nāll is said to resemble Wad in size, but has a castle, or defensive structure; and by the Bīzūnjūs themselves is reputed a site of great antiquity. It is probable that, being seated more immediately than Wad on the skirt of the plateau gained by the passage of the Bārān Lak range, the high road from the coast to Khozdār
and Kalât anciently led by it. That it should be disused now, is explained by the bad reputation of the Bîzûnjûs, who, in ferocity and proneness to rapine, are said to exceed the Minghals; and they are, if possible, less under the control of the government of Kalât.
CHAPTER III.


Resuming our journey from Wad, we passed a garden belonging to Isâ Khán, well stocked with apricot-trees, and watered by a fine canal. Beyond it we crossed the wide bed of a mountain stream, but dry, and a little after entered a dara, or valley, called Samân. To our left the rocks were of a dark reddish brown hue, those to the right were agreeably tinged with light pink and purple shades, as they reflected the rays of the setting-sun. We marched the entire night, crossing at intervals the beds of many torrents and rivulets: in some of them water was found in cavities, and in two or three were continued streams. Samân dara was of great length, and widened towards its northern extremity.
Here the soil had obviously been cultivated, but no huts were seen. A spot occurred, called Mián Dara, a usual halting-place for kâfilas. Where the dara closed, low hills commenced, when the morn overtook us, and most of our party were so exhausted, that they halted, but Kalikdäd, Mahomed Rafik, Yusaf, and myself, pushed on, and from a high table space we at length descried the plain of Khozdár. About us were small patches of cultivation; and still proceeding, we neared the town, which, after the dreary country we had traversed, in despite of its actual insignificance, was sufficiently attractive.

Its environs were embellished with date-trees, and adjacent to it were two or three gardens. The greatest extent of the plain was from north to south. It had much cultivated land, and a verdant chaman, or pasture, through which meandered the
slender rivulets, supplied from many springs. Over the surface, besides the town and ruined fort, seated on and about a small mound, were sprinkled several hamlets, of two and three houses each, water-mills, groves of mulberry-trees, with the búnghís, or matted huts, of the pastoral Baloch families. Such features, with the grazing flocks of sheep and goats, and herds of camels, formed the scenery of the plain of Khozdár; but it derived its chief interest at the time of the morning I first gazed upon it from being under the shadow of the very high hills of abrupt and singular outlines, which bound it to the east and south-east, and which effectually exclude the sun’s rays from it, while the rest of the country around is illumined by them. It was not less interesting to view the gradual diminution of the shade thrown over the valley from the hills, and to observe the contrast of its gloomy and sunny parts. Descending into the plain, we crossed the dry bed of a nalla, or rud-khâna, whose waters, when filled by rains, flow into the Hab river, and halt under some trees a little east of the town.

Our friends joined late next day, and complained of the long march we had made from Wad. The town contained about sixty houses, among them only three inhabited by Hindú traders. Formerly, as many as thirty dwelt here, when the place was esteemed flourishing. There is a small artificial tappa, or mound, on which are the ruinous walls of a modern structure. Its gardens yield grapes,
apricots, melons, mulberries, and pomegranates; the latter are said to be good. Of vegetables there are, métí, kolfah, bād-rang, and bādinjān. Wheat is raised in large quantities, and is exported, procuring a good price, from its superior quality. The rivulets are fringed with mint, star-flowers, and two or three varieties of iris. In the hills near Khozdár lead is found, which, being easy of fusion, is smelted by the Brāhūí tribes to make bullets, but no advantage beyond this is taken or derived from the presence of the metal. Antimony is also said to occur.

West by a little north of Khozdár, and distant about ten miles, is the small town of Khappar, capital of the district inhabited by the Kaidrání tribe. About fifteen miles north-east is the small town of Zídí, held by the Sáholí tribe. The site of Khozdár would seem to be an eligible one, as to it converge many roads; and with its facilities of communications with the neighbouring regions, it is difficult to account for its complete desertion. Besides the roads which lead to it from the coast, the western provinces, and Kalát, one exists from Gandáva; another leads from Júí in Sind.

Khozdár, figuring in Persian romances, and having been formerly, beyond doubt, a place of note, I cast my eye over the plain to ascertain if there was any object which might be referrible to a remote epoch. My attention was directed to a considerable tappa, or mound, north of the town, and towards it I bent
my steps. On the way, I found the soil strewed with fragments of burnt brick and pottery over a very large space; indeed I could not define its full extent. I strolled for some time over it, in the hope of picking up a relique, perhaps a coin. In this I was disappointed, but met with numerous lumps of slag iron, and fragments of dark-coloured glass, or some other vitrified substance. The tappa itself had the remains of mud-walls, comparatively modern, on its crest, and at its base were sprinkled a few mulberry-trees.

In the evening rain fell in torrents. The rúd khâna was instantly filled by a stream, of surpassing violence and rapidity, which diminished and disappeared as speedily. In the morning its bed was again dry.

From Khozdár we followed the bank of the rúd khâna. The soil in this direction was alike strewed with fragments of burnt brick and pottery. We reached a rude obelisk of mud, twenty to twenty-five feet in height; the base of cemented stones. This might be a boundary mark, or probably a sepulchral monument, the form being observable in some burial places near Kalât. It stands on the edge of the rúd khâna, into which, at this point, the road leads. In front was an old building, which, on reaching, I conjectured to have been a masjít, and it stands in an old place of burial. It is the only erection in the plain of Khozdár built of kiln-burnt bricks. Beyond it we crossed a fine chishma, inter-
secting our road. The course from Khozdár to Bâghwân lies through a spacious dara, not of uniform level surface, but of undulating character. On entering the plain of Bâghwân we passed among its several small villages, mingled with which are the ruins of an old fort, of substantial construction, with some zârâts, and tombs of singular appearance. We halted at the northern extremity of the plain, near a mill-stream. Bâghwân has a cluster of small villages, interspersed with gardens and trees. The fruits are figs, apricots, grapes, pomegranates, apples, plums, and melons. There is a cultivation of the grasses, and an extensive one of wheat. On entering the plain we were delighted with the fragrance of the plant (now first occurring) called terk, in Pashto, and bûntí in Kûr Gâlû, so general over the regions of Khorasan and Afghanistan. Bâghwân is enjoyed by four brothers, of the Eltârz Zai branch of the Kambarârí tribe, the principal of whom are Kamâl Khân, and Chapar Khân. They are related to the khân of Kalât. About five miles west of Bâghwân a line of trees under the hills denoted the locality of Sheher Mîr, a small village, where the khân of Kalât resides when he visits this part of the country.

We halted at Bâghwân during the heat of the day, and at evening resumed our journey, entering low hills, which are here considered the limits between Hindústân and Khorasan. The climate and vegetable productions of Bâghwân, indeed, assimilate to
those of the latter region; and during this night's march we experienced a sensible depression of temperature. I had no means of verifying the latitude of Bâghwân, or of any other place, which I regretted, as precisely the same change in climate and productions distinguished it as marks so strongly Gandamak and Jigdillak on the road between Pesháwer and Kâbal, and both are the limits of the fragrant terk. Our journey was over a bleak sterile country, intersected by ravines and water-courses. Patches of cultivated land now and then were met with, and we crossed an occasional chishma. By daybreak we had reached the level valley of Lákoríán, where were some curious remains of walls, parapets, and bands, constructed with care, of stones, which appeared to have been fashioned. My opportunity for observation was too slight to enable me to form any decided opinion as to the object of these works of labour, but it was apparent they were vestiges of other days. On leaving the plain of Lákoríán, which is considerably elevated, a short defile connects it with the more extensive plain of Anjíra. Over this defile nature had interposed in part a wall of rock, and the deficiency has been supplied by works of similar materials and workmanship. The dreary plain of Anjíra has at the skirts of the hills surrounding it near Lákoríán the same kind of walls, parapets, &c. Tradition has no surmise to offer concerning these memorials of the past. The natives call them Góhar Basta, or the works of in-
fidels. I have since learned that analogous structures are found in the dara of the Múlloho river, along the line of road from Sohráb to Panjghúr, and in the vicinity of Kalât, particularly in the daras of Kirta and of Rodbár, between Kalât and Kirta. The plain of Anjíra has a descent from Lákoríán. We halted at a chishma, where was a little ploughed land, but over the plain was neither village nor hut.

Having reposed and refreshed ourselves at Anjíra, we started in the afternoon for Sohráb. We crossed the dry bed of a water-course, in which were numerous bushes of the gandérí, or oleander, now charged with their splendid tufts of red blossoms. These plants, I remembered, embellish the rivulets of the hills between Khist and Kamarej in Persia. Their leaves are said to be poisonous to cattle, and the Bráhúís have a saying, "Am chí tálen ka jor," or, As bitter as jor, the latter word being their name for it. The road to Sohráb was pretty good; to our right, or north, we had the range Koh Márán, extending from Anjíra. On reaching Sohráb we saw, some distance to the west, a line of trees, the site of the village of Nigghár, by which leads the road to Panjghúr and Kej. Passing the village of Dan, amid some well-cultivated land, and with a good canal of irrigation, we struck off the road for the village of Sohráb, where we halted. Faiz Máhomed and his party proceeded a little farther on to Rodaní, a small village embosomed in mulberry-groves.
Sohráb were two or three Hindú residents, but they are not to be found at any other of the six or seven villages clustered in this plain. The night air here was very cold, as was the water.

From Sohráb the ascending and spacious valley was bounded on either side by parallel ranges of hills. Those to the east, of sharp and fantastic outlines, but of moderate height; those to the west, of more elevation, and a continuation of Kóh Márán. Under them we first observed the little village of Hâjíka, and beyond it that of Dilwar-sheher. Still farther, some red hills at their base, were pointed out as the site of the village of Kisandún, where parties from Kalát are wont to repair to enjoy the pastime of the chase. In our progress we had crossed the dry bed of a rúd khâna, which afterwards attended us on our right hand. We passed some rocky elevations immediately left of the road, called Súrma Sing, where, it is said, after rain antimony may be collected — whence their name. The rocks have, in truth, a dark blue, or purplish hue. Beyond, at a spot called Damb, where water is found in a hole, or well, in the bed of the rúd khâna, we rested awhile; after which we continued our course to Rodinjoh, a village of twenty-five houses; and here we halted for the night.

At this place were two or three neglected gardens, as many sanjít and willow trees on the borders of a canal of irrigation, and a little cultivated land. On the plain west of the village was a tappa,
on the summit of which were a few ruins of mud walls, and again, under the nearer hills east of it, were vestiges, as asserted, of a city, by tradition famous, called Sheher Kúkí. On the same authority, it was destroyed by Jinghiz Khán, who has, also, the credit of having dammed up a variety of springs, from which water, it is believed, once issued and fertilized the plain. Certain it is, that both here and at Kalât the springs have the appearance of having been wilfully closed. As the next march would conduct us to the capital, and my companions to their friends and families, recourse was had to the assistance of the toilette. Razors were put in requisition, heads were duly shaved, and beards and mustachios appropriately trimmed, while linen, which had been unchanged during the journey, was replaced by cleanly supplies in store. Kālikdád alone made no change in his apparel or appearance, and entered Kalât the following day as dirty and good-natured as he had been throughout the journey.

Our course to Kalât led through a wide, even dara. The hills to the west, called Kálaghân; those to the east, Koh Kúkí and Saiyad Ali; the latter being succeeded near Kalât by Kóh Zoár. The dara itself is named Régh, and produces some wheat in rainy seasons. About midway low eminences close the dara, and among them is a spot called Takht Bâdshâh, or the King's Throne. Approaching Kalât, we were met by Abdúl Wáhad, a brother
of Kâlikdád, and afterwards by several other persons, who came to welcome their relatives and friends, notice of their arrival having been given by Faiz Mâhomed, who had pushed on before us from Rodinjoh. Nearing a hill, called Koh Mirdân, to the west, Koh Zoár being immediately to the east, we had the first view of the gardens of Kalât, and after rounding Koh Mirdân we had a fine view of the town, which, with its lofty Mírí, or fortified palace, had a striking appearance; nor did the eye less delighted dwell upon the verdure of the gardens which studded the plain. The expanse of plain and hills in front, over which the peak of Chehel Tan was distinctly visible, suggested many ideas of novel scenes and future gratification. These contributed to increase the satisfaction with which I first viewed Kalât. We moved on to the house of Kâlikdád, a little south of the town, in the suburb occupied by the Bábí Afgân tribe. His first care was to provide me with a distinct and comfortable lodging.

On arrival at Kalât one of my first visitors was Faiz Ahmed, the most wealthy and respectable of the Bábí merchants, and cousin of Kâlikdád. He highly approved of the latter’s attentions to me during the journey. Kâlikdád was one of four brothers; Háji Abdúlah being the eldest, after whom was my friend; to him succeeded Abdúl Hab and Abdúl Wáhad. The four were in a kind of commercial partnership, to which was joined Faiz Ahmed; and so intimate was the union of these five persons that
they had a common table. I had now become their mutual guest. Faiz Ahmed was held in universal respect, and deserved to be. He had conceived the notion that I was an agent of the British government, and although he did not press his ideas upon me, after I had told him they were incorrect, he would frequently seek to entrap me, sometimes offering large sums of money, taking in return drafts on Bombay; and at others, urging me to accept a valuable horse, which, he observed, might answer my purpose as a present to the hákam, or governor of Bombay. Faiz Ahmed was well thought of by the Khán of Kalât, who had more than once the wish to have deputed him on a mission to Bombay. The honour was declined, principally because the merchant had a dread of the sea, which he had determined only to encounter when his religious duty should lead him across it, in pilgrimage to Mecca. To give an idea of his political tact I may note, his once asking me, in talking of the party proceeding to Lahore via Sind, (which I afterwards learned to be that of Captain Burnes,) whether the doctor attached was not sent to examine Ranjit Singh's pulse, and to ascertain the length of his life.

Hâjí Abdúláh, the elder brother of Kâlikdád, was a singular character; a fanatic, little short of a madman. He pretended to a dash of búzúrghí, or inspiration, and acted at times very tyrannically, setting on fire the huts of Hindú fáquírs, and pro-
cribing the use of tobacco. He was wont to ride on a white ass, which he had taken to Mecca with him. A present of coffee I made him much pleased him, as its decoctions, by dispelling sleep, enabled him to sit up the greater part of the night and read the Korân. The Hájí was, from eccentricity, accustomed to clad himself strangely, and was sakht, or stingy, to a degree. Kâlikdád, as will have been already known, was a portly, good-humoured personage, who seemed to have no desires beyond sustaining his corpulence, passing quietly through life, and making one rupee two in the ordinary routine of commerce. Abdúl Hab was a very sober, staid, and good person. He was better educated than his brothers, and was the learned clerk of the family. He sometimes journeyed to Sind and Kândahár, on the commercial business of the firm.

Abdúl Wáhad, the younger of the brothers, although receiving a small share in the profits of the trade, concerned himself in no mode with it. He led what may be called the life of a gentleman; that is, was always idle. He soon attached himself to me, and having nothing better to do, generally spent the greater part of his time in my company. With Látíf, a younger brother to Faiz Ahmed, he became the most constant of my companions.

On reaching Kalát, its chief, Mehrab Khán, was said to be at Gandává, in Kachí, but a day or two after we learned that he had arrived at Sohráb,
where he intended to assemble an army, either to
be prepared against any movement of the Sirdárs
of Kândahár upon the northern province of Jhálawañ, or to reduce the rebellious tribes to the west,
and to put the province of Kej in order. The city
was in charge of the khán’s young brother, Mír
Azem Khán, but the actual authority was vested
in the Dárogah Gúl Máhomed, a man much re­
spected. My appearance was reported to the Dá­
rogah, and it was suggested that I was a jásús, or
spy. He replied, it was very probable, but my
object could not be with his country of hills and
rocks. I soon found that I was likely to be detained
for some time at Kalát, waiting for companions
to prosecute my journey northward. I could have
passed my time very agreeably in a place so quiet,
and where the inhabitants of all classes were so
civil and obliging, had my health not, unhappily,
failed me. Its bad state prevented me from making
many excursions I had contemplated, and I was com­
pelled to limit my endeavours to ascertaining facts,
and collecting information, illustrative of the por­
tion of country into which my fortune, or, to use a
Máhomedan term, my nasíb, had led me.

It chanced that Gúl Máhomed, a respectable
native of Khának, a village at the foot of Chehel
Tan, who had been for some time a guest of Faiz
Ahmed at Kalát, was about to return to his home.
I conceived the desire to accompany him, as well
anxious, if possible, to reach the summit of Chehel
Tan, whose taper peak continually tantalized my sight whenever I moved abroad, as hopeful to benefit my health by change of air and exercise. I mentioned my wishes to Faiz Ahmed, who approved of the trip, recommended me to the attentions of Gúl Máhoméd, and charged him to conduct me to the house of Shádí Khán at Mastúng.
CHAPTER IV.

Departure from Kalât.—Tomb.—Bába Walí.—Villages.—Mal-
 gozár.—Zíárat.—Ghiddárán.—Káréz Garání.—Baloch family.
—Repast.—Shepherd’s bounty.—Baloch — His intentions —
Abandons them.—Ghwen-trees.—Mangarchar.—Baloch hospi-
tality.—Plain of Mangarchar. — Ambár. — Kúr. — Tomán.—
Civil welcome.—Fatí Máhomed.—Wounded man.—Brahúú gra-
titude.—Dhai Bíbú’s garden.—Hindú dwelling.—Zard.—Hin-
dú’s hospitality—His rivalry in generosity. — Kénítí.—Gúl
Máhomed’s pious offices.—Contorted hills.—Flowering plants.—
Fine view. — Ab-Chotoh. — Yellow ochre. — Hills of Khad. —
Disagreeable night. — Sir-i-âb.—Illayyár Khán.—Reception.
—Shádí Khán.—His wounded relative.—Fray.—Baloch obliga-
tions.—Gardens.—Tombs.—Mastúng.—Chammarí. — Farewell
to Shádí Khán.—Mir-Ghar.—Mahomed Khán.—Tirí.—Shékh
Lánghow.—Gúl Máhomed’s relatives.—Shamé Zai.—Gúl Má-
homed’s residence.—Kairát. — Sultry weather.—Tomán.—So-
ciety.—Preparatory measures.—Apprehensions.—Start for Che-
hel Tan.—Ascent.—Difficulties.—Surmount them. — Halting
place.—Baloch repast.—Its excellence.—Bonfires.—Farther pro-
gress.—Ascent of peak.—Zíárat.—Discontent of party.—Ex-
tensive view. — Dasht-tí-dowlat.—Hill ranges.—Koh Dóbjí.—
Peak in Khárán.—Bráhúú panic.—Return.—Memorials of visit.
—Descent.—Fossil shells.—Their varieties.—Separation of party.
—Water. — Gúl Máhomed’s vigilance. — Quick perception.—
Discharge of pieces.—The object.—Defile.—Pálléz.—Animals
and plants of Chehel Tan.—Variations of temperature.—Zones.
—Enthusiasm of Bráhúú.—Altitude of Chehel Tan.—Snow.
—Peaks. — View. — Facilities for survey.—Zíárat of Chehel
Tan.—Legend.—Házrat Ghous. — His benediction. — Bráhúú
credulity.—Juvenile commemoration.—Announced return to
Kalât.
In company with Gúl Máhomed, I departed by daybreak, having taken temporary leave of my Kalát friends the preceding evening. Skirting the walls of the town at a little distance, we passed the tomb of the son of the Vákíl Fátí Máhomed, slain by his relative, Khodâbaksh, the former sirdár of Jhálawan. It is one of the usual octangular monuments surmounted with a cupola, and although constructed but fifteen or sixteen years since, and still one of the most conspicuous objects of the kind near Kalát, it is, from the perishable nature of its materials, and from the little skill of its architects, fast falling into decay. About a mile beyond it, we had to our left, under a detached hill, the zíárat and gardens of Bábá Walí. Here is a fine spring of water, and holiday parties from the town frequently visit the spot, particularly the Hindús. In a line with Bábá Walí to our right, was the village of Kóhing, consisting of dispersed groups of agriculturalists’ houses, with three or four adjacent gardens. Our road neared the northern extremity of the hill of Bábá Walí, under which is a watercourse, which we traversed until we came upon the villages of Malgozár and Malarkí, the road leading between them. They comprised respectively numerous scattered houses, a large proportion of which were in ruins, and had many small gardens, with an extensive cultivation of gàll, gàllarchí, aspúst, and tobacco. The plain was open and well irrigated. Passing the last habitation of Malgozár, prettily
situated in its garden around a huge mass of rock, we had a range of low hills immediately to our right. The plain ascended, and was covered with the usual wild and fragrant plants of the country. About three cosses from Kalât we came in line with the village of Zíárat, seated under low hills, to our left, about a mile distant. A coss farther, brought us on a line with Garúk, also to our left and on the opposite face of the hills, but visible through an aperture in them. The rivulet of Ghiddarán issued from the hills on our right: this stream, turning five or six mills, flows westerly across the plain to Zíárat, whence it winds through the hills into the plain of Chappar. It has a good volume of water, and is crown property. A mill occurred at the spot where we crossed it, where we sat a moment or two under some magnificent weeping-willows. The banks of the rivulet were plentifully fringed with odorous púdïna, or mint, in great luxuriance of growth. About half a mile from this spot we came upon a collection of scattered houses, called Káréz Gárâní. Here was some cultivation, and many groups of mulberry and apricot-trees, but nothing that could be termed a garden; neither could the houses be termed a village, as they were generally in ruins, and untenanted. Here were many detached búnghís, or black-tented abodes, and north of the cultivation a pretty large tomân—a term applied to an assemblage of búnghís. Water was abundant. We rested awhile under the shade of some noble
mulberry-trees, near some ruined houses, where we found a Baloch family. The females were pretty and civil, and readily consented to prepare bread for us, Gúl Máhomed thoughtfully having brought flour from Kalât. A question arose as to what was to be eaten with the bread, Gúl Máhomed taking care to represent that I was too important a personage to put up with bread alone. The males of the family denied having any gallús, or melons; but the females made signs to us, that they would bring some when the surly fellows went away. The bread, excellently cooked, was brought us, with roghan, or clarified butter; but the men sitting with us during our repast, our fair hostesses had not the opportunity of testifying their complaisance by the production of melons. After we had finished our meal the men left us to repose, and alike to take their accustomed mid-day nap.

We took our leave, and proceeded over a bleak ascending plain, until we entered some low hills, among which our road was to lead until we reached the plain of Mangarchar. We found no water on our road, but on one occasion a foot-path to our left conducted, as Gúl Máhomed informed me, to a spring of water. We were not, however, left to suffer from thirst. A shepherd, crossing our track with his flock, liberally supplied us with buttermilk. Gúl Máhomed, who was in years, did not always move so quickly as I did, and was frequently some distance behind. This was the case when in
progress this day I had gained the summit of a small eminence, from which observing a Baloch coming towards me, I halted. The good man arrived, and at once saw that I was a stranger. He rudely put two or three questions; one of which was whether I was alone; my answers were unintelligible to him, and he was evidently considering the possibility of taking the liberty with me, that nearly every barbarian of these countries thinks justifiable with the unprotected stranger,—to appropriate his property. He had only a stout stick, and I had a similar weapon—a present from Captain Willock—and a sprig from a tree at Waterloo. I was therefore at ease, in event of attack, for if I had even the worst of it I had only to direct the fellow's attention to Gúl Máhomed, slowly creeping along in the rear, and he must have desisted or decamped. I believe he had brought his courage to the determination of assault, when catching a glance of my companion, he instantly seated himself on the ground, being uncertain whether I had a friend, or he a partner in the spoil. I also seated myself. Gúl Máhomed joined; and leaving him to reply to his countryman's queries, I again sauntered on my way. These hills were generally low, and covered with soil. A few stunted trees were sometimes seen on the higher ones, which were probably ghwens, a variety of mastich, common on the Balochistán hills, also on the Persian hills, between Persepolis and Yezdíkhášt, where it is called baní.
Fine porcelain earth was abundant at one spot. At sunset we cleared them, and entered the plain of Mangarchar. Here we fell into the high road from Kalât to Mastûng and Šâll, which, during the entire day we had to our right, separated from us by hills. Gûl Mâhomed represented it as perfectly level, leading up a valley marked by parallel hill ranges, but deficient in water. We made for the nearest tomân; before reaching which we came to a pool of rain-water. As soon as the Baloches saw strangers approaching they spread carpets without their tents. We were civilly received, and towards night furnished with a supper of good bread and roghan. I was very weary, having left Kalât purposely on foot, that I might benefit fully from exercise. Our hosts were of the Langhow tribe, and are poor, subsisting chiefly on the profit derived from the hire of their camels, which they let out to the merchants. The plain of Mangarchar had a very bleak desolate appearance. A few houses and trees were, indeed, seen in solitary spots, but it was everywhere intersected by bands, or mounds, intended to detain rain-water for the purposes of irrigation. The tomâns of the Baloch tribes who inhabit it were everywhere dispersed over it. Many of these were on the skirts and acclivities of the surrounding hills, and from their black forbidding aspect rather increased than dispelled the gloom of the sterile landscape.

We thence proceeded to a spot called Ambâr,
where we found two or three mud houses, and some mulberry-trees. Here also was abundance of water in canals, and a large cultivation of aspúst. This was decidedly the most fertile part of Mangarchar. Hence we struck across the plain north, towards a prominent tappa, or mound, passing in progress thereto, through the division called Mandé Hájí, having to our left, or west, that called Kúr. From Kúr leads a road to Núshkí. Bounding Mangarchar to the east was a high hill, named Khá Marán. On reaching the tappa we found it, as well as its environs, strewed with fragments of pottery. We thence made for a tomân a little to the east of it, where resided some relations of Guĺ Máhomèd. As soon as we were near enough to descry the actions of the inmates of the búnghís, we observed them busy in sweeping and arranging their carpets, they having noticed strangers approaching, and having, probably, recognised my companion. We were most civilly welcomed, and a cake was produced that we might break our fast. We had brought rice with us from Kalát, which was here prepared for our repast.

On taking leave towards evening our host, Fatí Máhomèd, a respectable aged man, kissed my hands and craved my blessing, remarking, that visitors of my importance were rare. He also entreated me to pay a visit to a tomân on our road, where a young man was lying, who had been wounded in the hand some days before by a musket ball,
and who was in danger from a hemorrhage. We accordingly went to the tomân; and I was so fortunate as to stay the hemorrhage by the application of cold water, cobwebs, and pressure. I was not aware to whom these tents belonged, but subsequently discovered, at a time, and in a manner so remarkable, as to merit notice, if but to do justice to Bráhúí gratitude. After the surrender of Kalât to the insurgents, in 1840, when Lieutenant Loveday and myself were made prisoners and taken to the Mírí, on being led through the apartments preceding the Deriáh Khána, some forty or fifty swords were drawn upon us, a man threw himself between me and the assailants, and, had matters been pushed to extremity, would probably have preserved me. I found it was Máha Singh, the Langhow chief, and that it was at his tent that I was successful, as here noted; a circumstance which he reminded me of, and said, that he recognized me;—I did not recollect him. Between these two tomâns we passed a good garden, the only one on the plain, belonging to Dhai Bíbú, the dhai, or nurse of the Khán of Kalât in his infancy, an ancient lady, now famed for wealth and liberality, and formerly as much so for personal beauty and political influence. This garden stands in the division called Zard, the most northern portion of the plain of Mangarchar. At some distance beyond it we passed another ancient tappa, and around it was much cultivation. We finally reached the
dwelling of a Hindú, an acquaintance of my companion, where we halted for the night. East of us were the ruins of the village called Zard, which was represented as having been flourishing but two years since, when Mehab Khan, with an army, encamped at it. The presence of a protecting or invading force is equally noxious to the unfortunate inhabitants of these countries. The Hindú, our host, was the only remaining evidence of the population of Zard. This poor fellow supplied us with clothing for the night, and with a supper of bread and milk. Gúl Máhomed here learned that two of his sons had brought their camels to Mangarchar this day for the sake of grazing, and he sent to them, desiring that one of them would join him with a camel. The elder came, and after saluting his father, returned, it being fixed that the younger one was to attend in the morning with a camel.

Being about to take leave of our Hindú, I directed Gúl Máhomed to make him a trifling acknowledgment for the night’s entertainment, when it proved that he had intended his hospitable offices to have been gratuitous. He now, as if determined not to be surpassed in generosity, immediately ordered his wife to heat the oven, and would not allow us to depart until we had breakfasted, setting promptly before us cakes of bread, buttermilk, apples, and dried mulberries. Gúl Máhomed’s younger son had arrived with a camel; and a seat
on the animal's back was arranged for me. We traversed the plain northward for about six miles, when we reached Kénittí, a village now of only fifteen inhabited houses, but with many more un­tenanted ones. Its ruin, as that of Zard, was attrib­uted to the presence of the khân's army. Between it and Zard are no habitations; water is found in two or three places, and there is a water-course in the centre of the valley, supplied with running, but brackish water, the soil being charged with nitre, and covered with dwarf tamarisk-bushes in some places. At Kénittí were some mulberry and apricot trees; and it is the southern division, in this direction, of the district of Mastúng. A little after passing Zard, Gúl Mâhomed abruptly left the path. I asked where he was going, and he replied, to the graves of his forefathers. On reaching the burial place, he stood at the heads of many of the graves, and with his hands upraised to heaven, repeated short prayers, afterwards re­placing very carefully any stones which might have rolled from their original position. We did not halt at Kénittí, but kept on our course up the plain, having on our left the water-course just men­tioned, whose bed widened, and became overspread with tamarisk-bushes. We at length entered the hills on our right, by an opening formed by the dry and stony bed of a hill torrent, up which we proceeded for a long distance, or until we reached the core of the hills. They displayed every variety
of contorted stratification, and were composed of thin layers, connected by intervening lines of cement. The plain we left was open to the front, or north, and would have conducted us to Khânak, but our object being first to gain Mastúng, the route we now followed was the more direct one. In the dara the common fragrant plants of the country abounded, and the contrast of their red and blue blossoms gave a most pleasing effect, as they occurred in masses or beds. The only trees were ghwens. As our progress up the dara had been continually on a gradual ascent, our transit to the crest of the hill was speedily, and without much toil, accomplished; indeed, I had not been obliged to dismount the camel, though I did so on seeing the very long and steep descent before me; and I sat for some time to enjoy the prospect around. The view was very fine of the surrounding hills; beyond which little else could be seen. Mid-way down the pass, we arrived at a spring of water, where there is a table-space sufficient for a large encampment. It is called Ab Chotoh, as the hills themselves are called Koh Chotoh. On reaching the bottom of the pass, the lower hills were formed of excellent yellow ochre, and small square smooth clinkers thereof were spread about in all directions, and for some distance over the swelling plain at their foot, as if on the elevation of the hills above the surface their superior strata had burst, and been dispersed in fragments. We were now
in the northern extremity of the plain of Khad, which stretches from Mangarchar to Mastúng, and lies on the high road from Kalât. It is a long narrow valley, without village or houses, and the hills to the east are remarkable for the smooth and sloping surface they present towards the plain. In front we observed two or three trees, indicative of our approach to Mastúng, but neither it or its gardens were visible. We had contemplated to have spent the evening at the town, but towards sunset the sky became obscured with clouds, and much rain fell. My companions sought shelter in a ravine, which in reality afforded none; nor could I induce them to proceed. Thus we passed the night here, exposed freely to the rain, which at intervals fell smartly. Gúl Máhomed and his son kindled a fire, which engrossed all their attention to keep alive. Its flame occasioned the arrival of two men, natives of Khárân, and they also remained with us the night. I seated myself under a canopy, formed by my Arab cloak, the threads of which swelling, when fully saturated, admirably resisted the rain; yet I was cold and comfortless.

In the morning I found that Mastúng was not above two miles distant; also that there were dwellings about half a mile in advance of the ravine. I could not forbear secretly deprecating the bad taste of my companions. We presently arrived at a rivulet, flowing amid high banks, and called Sir-í-âb, which we twice crossed in a short space.
Hence we had an indistinct view of Mastung, in our progress to which we passed the village of Khwoja Khel, and a large burial-ground. My friends at Kalât had directed Gûl Mâhômed to conduct me to the house of Shâdî Khân Mîrwârî, one of the most respectable men of the place. We were met accidentally by his son, Illaiyár Khân, who took the string of the camel, and acted as guide to his father's residence. We were well accommodated in a small garden-house; excellent musk and water-melons were instantly set before us, and, shortly after, a more substantial repast of bread and krút. Our host, Shâdî Khân, a plain elderly man, made his appearance. He was suffering from fever, but kindly welcomed us. Here was a relative of Shâdî Khân, who had been wounded in the foot by a musket-ball, in the same fray which had caused a similar accident to my patient at Mangarchar. The quarrel arose on the subject of a quantity of aspûst. When I expressed surprise that blood should have been shed on so trivial a matter, and that the governor of the town had not interfered to prevent it, I was told that it was the Baloch mode of adjusting controversy, and that the governor had headed one of the belligerent parties, both being people of the town. The poor fellow at Mangarchar was a stranger, of another tribe, and in nowise concerned in the issue of the contest. Chance made him a mímân, or guest, at Mastung, at the time of dis-
pute; and the same barbarous custom which dictated an appeal to arms, as imperiously compelled him to espouse the cause of his host. In the afternoon I visited the gardens of the town, many of which are sunk two or three feet beneath the surface, the abstracted soil having probably been used in the construction of the town buildings.

I also inspected two ancient Mahomedan sepulchres, eastward of the town. These were built of kiln-burnt bricks; and although injured by time, had still a picturesque appearance. The larger and more perfect is said to be the tomb of Khwoja Ibráhím, and the interior of its walls is covered with scrawls, in Persian and Hindú characters, mementos of those whose curiosity or
piety may have led them within the hallowed precincts.

The next morning I repaired to an eminence south of the town, and made a sketch of it and of the mountain Chehel Tan. Afterwards I moved to an old tower on another eminence, from which I took bearings, and made my observations on the plain, and on the objects in sight. Returning to our quarters, we breakfasted on bread and cham-mari, a dish made by boiling dried apricots to a consistence with roghan, seasoned with spices; it is at once grateful and sanative. Afterwards we prepared for departure to Khânak, where resided the family of Gúl Máhomed, he being anxious to join them, and I equally so to accelerate my visit to Chehel Tan. On inquiry for Shádí Khân, that farewell might be taken of him, we were told that he was sitting at the town gate. This was on our road; and, on reaching it, the good man started as if surprised. He took my stick from me, saying, "Where are you going? I supposed you would have remained with me some days; you have not become troublesome. I was going to kill a sheep on your account in the evening." Gúl Máhomed, whose desire to see his family pre-dominated, replied negatively to all Shádí Khân's entreaties, and we were reluctantly permitted to proceed.

From Mastúng the plain gently slopes, and we passed the village of Mírghar, a few hundred yards
east of which is an enclosed mud house, with dependent garden, where resides Máhomed Khán, chief of the Shirwâñí tribe of Bráhúís. This man, by the murder of Lieutenant Loveday's múnshí, and a party of twenty-five or thirty sipáhís, struck the first blow in the Bráhúí rebellion of 1840, and near this very spot. The political agent at Quetta told me, that he considered there were extenuating circumstances in the conduct of Máhomed Khán, as, having been appointed Naib of His Majesty, Shâh Sújah-al-Múlkh, the múnshí should have treated him with more respect.

Beyond is crossed a deep ravine, with running water, but brackish, from which the plain again ascends towards Tîrî. The soil now becomes sandy. Beyond Tîrî, to the north and east, is a good deal of pure sand, as there is towards Feringabád, a village north of Mastúng; also on the skirts of the hills east of Mastúng. Tîrî is a walled town with two gates, and although inferior in importance to Mastúng, stands on nearly as much ground. Its gardens are numerous, and its fruits plentiful. From Tîrî we passed on to Shékh Langhow, a small village, so called from a zíárat of that name contiguous; it is pleasantly situated in a ravine, with numerous gardens and poplar-trees. Adjacent to this village was a small tomán, where resided a daughter of Gúl Máhomed, the wife of one Sáhib Khán; thither we repaired, and became guests for the day.
We should have started early this morning for Khânak, about three miles distant, but Sáhib Khân was urgent that we should remain until evening, when we proceeded; and the plain descending, we arrived, about mid-way, at the small enclosed hamlet of Shamé Zai, at the entrance of the plain of Khânak. Thence we made for the tomân, where dwelt my companion. We were most courteously received by his wife, Máhí Bíbí. About two miles south was the village of Khânak, seated on and around a large mound. About half a mile to our north was the isolated residence of Assad Khân, the Sirdár of Sahárawán, at this time absent, having joined the Khán of Kalát’s camp, at Sohraáb. I purchased a sheep, as a kairát, or offering, on our prosperous arrival; on which we regaled ourselves, besides making a distribution to our neighbours. I was now at the base of Chehel Tan, which I longed to ascend, anticipating a splendid view of the surrounding regions. However, for some days the heat of the weather was intense, and the atmosphere was so obscured by clouds of dust and a kind of haze that neither the mountain nor surrounding villages were visible. I suffered extremely from the heat. The journey from Kalát had been favourable to my health, which again failed me when obliged to be inactive. The tomân in which I resided was a large one of some fifty búnhís, or black tents, and the people were generally in easy cir-
cumstances. There were few búnghís before which were not picketed one, two, or three horses. The flocks belonging to the tomân had been sent, about a month before, to Kachi, whither they would be followed by the tomân in the course of another month; the winter being spent in that province. I soon became on familiar terms with most of the good folks here, and had I been well, and the weather less warm, could have passed my time very agreeably. A wedding took place, and I was invited to the marriage feast. The men, as generally with the Bráhúís, were not remarkable for personal appearance, but many of the females were very pretty. The weather having at length cleared up, I grew impatient to ascend the hill. The peril of the journey was set forth, unless in good company. We therefore purchased a sheep, and with the view of procuring companions, circulated intelligence of our being about to undertake a pilgrimage to the zíárat on the crest of Chehel Tan. Gúl Máhomed had three of his sons, who with himself, were well-armed. The apprehension was said to be from Khákás, who frequently visit the hill on fowling and hunting parties, as well as to wreak their vengeance on the Bráhúís, with whom they are at deadly enmity.

The morning appointed for starting we were joined by five young men, leading a goat as an offering to the Chehel Tan saints. Passing the residence
of Máhomed Khán, we made for the hill, and came to a small brook of clear water, running across our path, with a little chaman, or grassland, on its borders. The spot is the usual halting-place for laden kâfilas going from Shâll to Mastúng, and the rivulet itself divides the district of Khânak from that called Dolái. The usual road which parties follow going to Chehel Tan leads for some distance along the skirts of the hill and up the open valley of Dolái. We had not proceeded far from the brook, when one of the party proposed to ascend the hill at once, by a very direct and easy path, with which he was acquainted. Some debate followed, which ended in the proposer carrying his point, and we followed his footsteps as our guide. We soon found the passage more difficult than he had represented, and Gúl Máhomed, an aged man, expressed much dissatisfaction. We were mostly obliged to creep along, while the ascent was so nearly perpendicular that we were frequently compelled to halt and recover breath. We had toiled on in this manner a good part of the day, amid a series of imprecations, our guide only in temper, and assuring us at every step that the worst of our road was over, when a most appalling perpendicular escarpment of rock presented itself. The impulse of necessity enabled us to surmount it, and we found ourselves on a large table-space. The guide now took credit to him-
self; and, joyful to have got over our difficulties, we forgot them, and did not dispute his claims. Some distance brought us to a spot where was a large apúrz, or juniper cedar-tree, and a well of ill-coloured but palatable water. This was the usual halting-place for parties proceeding to the summit, and we arranged to pass the night at it. The tree was covered with rags and tatters, and around its trunk stones were placed, defining a masjit. The well was a hole, or recess, at the extremity of a sloping kind of dell, the margins of which were covered with wild white rose-trees; some few of these were in blossom, but the greater part sparkled with their scarlet hips. Here was also an abundance of fragrant mint. Fires were speedily kindled, the apúrz, now plentiful on the upper hills, affording excellent fuel. Two enormous heaps were put in blaze; the sheep we had brought was sacrificed, and the entire joints, through which ramrods were inserted and served for spits, were placed between the two masses of living embers. It was delightful to witness how promptly and how perfectly the meat was roasted. Each person received his share, determined, according to Bráhúí fashion, by lot. Bread was cooked by rolling an oval stone, previously heated, in a piece of dough, which was also placed between the embers until ready. The repast, to my taste, was admirable, and I understood how justly the Baloches were proverbially famed for their kabâbs,
or roast meat; besides, the fatigue of the day’s journey had given me an appetite to which I had been long a stranger. At the fall of night some of our party repaired to a pinnacle in our front, where they kindled a prodigious fire, for the purpose of letting their friends at Khanak know that they had travelled thus far on their pilgrimage.

At daybreak next day we moved on, to gain the summit of the principal peak, on which stands the ziaurat; and the goat was led with us as a sacrifice on the spot. Our route was very difficult, chiefly over smooth surfaces of rock. I could not remark on the awkwardness of the path, as I was informed, that last year the mother of Assad Khan had ascended by it. On arrival at a certain spot our party disencumbered themselves of their upper garments and their shoes, which, with their weapons, they deposited in a heap. I, of course, foreboded a terrific passage in front. In fact, a little farther commenced the ascent of the peak: it was nearly perpendicular, and over a limestone rock, frequently as smooth as if the surface had been artificially polished; but it was overhung on the left by another rock of more uneven nature, of which availing ourselves we were able to arrange our feet, creeping cautiously under it. On attaining the summit we found a small table-space, in a corner of which was the ziaurat, marked by a rude enclosure of stones, and a few slender poles, with rags hanging loosely on them. On one of these, higher than the rest, a bell
was affixed, which tinkled when agitated by the wind. On taking out my compass, I discovered that my companions were averse to give information; even Gúl Máhomed, who was otherwise willing, was diffident, seeing the discontent of the rest. The day was not a happy one for survey, the sky being somewhat hazy, particularly to the east. I could not discern the plain of Kachi, if it is to be seen at all from this point, and but dimly beheld the summits of Nágow and Bohár, conspicuous crests in the hills to the west of Kachi. Koh Toba, with its huge rounded summit was eminent in front, but closed the prospect to the north. South of it were two ranges, running east and west, and intervening between it and the valley of Shâll, which lay in miniature below us. To the east we had a fine view of the Dasht-bí-Dowlat, extending from the base of Chehel Tan, and beyond it of the jumble of hills stretching to Dádar. In a line with us was a range lying east and west, denoting, I presumed, the course of the Bolan river, and remarkable, as all the other ranges to the east, north, and south of it run from north to south. Indeed, I observed that the mass of hills dividing Kachi from Kalát was formed of three distinct parallel ranges. The more elevated and distant range north of the course of the Bolan, I was told, was called Koh Dohjí, and that it was in the Khâka country. South of us were the districts of Mastúng; but the state of the atmosphere did not allow us to recognize Kalát.
To the west the prospect was more extensive, and the horizon clearer. We had in view the plains of Khânak, Dolái, and Sher-rúd, with the hill range of Khwoja Amrán dividing the spacious valley of Peshing from Shoráwak and Búldak. South-west was a high peak, which was conjectured to be that of a hill in Khárân, which boasts, like Chehel Tan, its zíárat; and my companions said, that had the day been propitious, I might have seen a confused dark mass in the north-west, which they inferred must designate Kândahár. I took a few bearings, when my friends proposed to return; nor could I induce them to remain: apprehension of Khákas was alleged, but I saw clearly that a panic had seized them on sight of my instruments. They conceived that they had been accessory to high treason against the khán, that my looking over his country was equivalent to the putting it into my pocket. Gúl Máhomèd, noting their murmurs, said it was “Húkam níst,” or contrary to orders, to remain long upon the summit of the hill. The goat had been brought under the notion of making a repast here; it was indeed killed, but it was decided that it should be cooked at the halting-place below. The men descending, I had no alternative but to follow them. Moreover, Gúl Máhomèd had become very careless in his replies to my queries, and I ceased to make any lest he might mislead me. Each person had raised a small pyramid of stones in commemoration of his visit; and I being otherwise engaged, Gúl Máhomèd
had erected one for me. They were frail mementos, as it was necessary to appropriate the piles formed by former visitors, and succeeding ones would take the same liberty with ours. On the very summit of the hill was the wild rose. In descending we were forced to be as cautious as in our ascent, and I found the better plan was to lie on my back, and, as it were, slide down. On regaining the halting-place a repast was hastily prepared; and it was determined, against the pleasure of Gúl Máhoméd and myself, to reach Khának that evening. The former, however, persisted in following what may be called the high road, much to the discontent of the younger Bráhúís, who were willing to have returned by the road they came. Our course led north, over an uneven table-space with a constant but gradual descent. The rock was generally bare, and we came upon a spot, where I found shells and corals embedded in it. The rock was grey limestone, of polished surface, and so transparent as nearly to approach to marble. The shells were marine, of four varieties, and at once recognizable as identical with those now to be picked up on the sea-coast of Mekrán. The coral was as clearly the white coral, whose fragments strew the same coast, and which occurs so abundantly in beds on the opposite, or Arabian coast. The outlines of the petrifactions were beautifully defined by minute crystallizations. After traversing a long distance we made an abrupt descent of some length; but labour had been bestowed
on the road. Here our five friends quitted us, resolved to take a shorter road, as well as to fall in with fig-trees, said to occur in number. I had now with me Gúl Máhomed and his three sons. From the foot of the pass we had to pace along another unequal space, more cut by ravines and water-courses in the rock. In one mountain glen were immense fragments of rock; in it we discovered two or three fig-trees, and gathered the fruits, which were very palatable. Water, in cavities, presented itself in two or three spots, but was unavailable, from the masses of putrescent vegetable substances fallen into it. The tract we were tracing led into a broad gravelly water-course, on the opposite side of which was a steep earthy hill.

We had nearly gained the water-course when Gúl Máhomed heard a stone roll down the high hill, and as his imagination was full of Khâkas, he apprehended it might be a nishân, or signal. He accordingly, with his sons, adjusted their weapons, and moved on quickly. I for the time felt troubled with the thought that it might happen that the good old man and his three sons should be cut off in contributing to my gratification. However, I made no remark, as it was useless, and we reached the edge of the water-course, which was very deep and wide beneath us. My companions descried something on the opposite hill, and two of Gúl Máhomed’s sons kneeling; levelled their pieces, and asked their father if they should fire.
He replied in the affirmative, and they discharged their pieces. Immediately after they all dropped on the ground, expecting, as I thought, a volley in return, for I supposed they had been firing at some unfortunate Khâkas. They then proceeded a little way with their bodies bent and their arms trailed, when, observing they did not reload, I asked why they did not do so, and discovered that the object of their attention was a mountain ram. We now descended into the bed of the water-course, which we traced westerly until it narrowed and led through perpendicular walls of rock of great height. There were many small orifices, the green slimy stains from which seemed to show that water had oozed and trickled from them. This sombre defile was of some length, and from it we emerged, to our joy, upon the plain of Doláí. It had now become dark. Our road led southerly to Khânak. The plain which we trod lightly was overspread with terk, as evident by the perfumed night-air. We passed a pâlléz, or melon-ground. The fruits were not ripe, but we found numbers of them gathered and placed in heaps, as we afterwards learned by our friends who had preceded us, and who had arrived here by daylight. This they had done for our benefit, concluding that we should not reach before night, and that we should be thirsty. We finally arrived at Khânak, in a state that made repose desirable.

Chehel Tan abounds with objects interesting to the naturalist. Among the animals that range its
sides are the wild sheep and peshkoza. Among its plants are three or four varieties of ferula: the largest, called ashúk, yields a gum-resin, possibly the opoponax, or, as called in Persian, joáshír. The mashmúk is a large thorny bush with minute leaves, and produces a very pure gum, which might be collected in quantity, but is neglected. The siáh-chob is alike a good-sized bush, and in the hills north of Kâbal yields shírkhist, or manna. The ghwen is a variety of the mastich-tree; it produces a waxy resinous gum, and has berries, which besides being eaten, furnish, by expression, a bland oil. The apúrs, or juniper cedar-tree, is abundant, and valuable, being used both as timber and fuel. Its berries are also esteemed as medicines, and are sent to Hindústán. The gradations in the altitude and temperature of this mountain, are well marked by the zones of its various vegetable products. In the lower region we observe the pink, the tulip, several varieties of thistle,—one of them what we style in England the American globe-thistle,—and the several varieties of ferula. Above this the ferulas and thistles continue, but we find the ghwen and fig-tree. In a still higher altitude the ghwen disappears, and we meet with the mashmúk, siáh-chob, and apúrs. When the mashmúk and siáh-chob fail, the apúrs and wild-rose continue, to the very summit of the mountain. The ferula ashúk also prevails to a high elevation. We did not visit the hill at the best season to behold its natural
beauties. They would, of course, be better displayed in the vernal months. The Bráhúís, enthusiastic in their admiration of Chehel Tan, and its botanical treasures, imagine that the clove-tree, and the mysterious kímía-plant, are natives of its sides, while they relate a thousand tales, which their credulity induces them to credit.

The highest hill in this neighbourhood, Chehel Tan, possesses a very considerable elevation above the plain, as that must be four or five thousand feet above the level of the sea. Yet I dare not conjecture on its height. It takes a long July’s day to ascend it. Snow does not remain on its summit beyond June, or the beginning of July, but is always to be found near it in the secluded cavities of the ravines, which break its eastern side. Opposite to the principal peak is another, of somewhat lower altitude, whose southern side displays every variety of coloured soil or rock. The view from Chehel Tan is vast and magnificent; and it stands preëminent as a station for ascertaining the disposition of the country around to the extent of one hundred miles. This part of the world offers many facilities for its survey on a grand scale, in the convenient sites of its principal hills, and of their peaks. North Koh Toba must command the major part of the country between it and the valley of the Tarnak. From any of the peaks conspicuous in the range bounding Kachí to the west, as Naghow, Bohar, or Tirkárí, a complete view of the great plain of
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Kachí, extending southward to Shikárpúr, would be gained; also of the Sülmán range, dividing it from Hárand, Dájil, and the valley of the Indus. In the province of Khárán, a little west by south of Kalát, is a very high hill, terminating in a peak, which is plainly descried from Chehel Tan, from which an extensive view would be obtained of the countries between Jhálawán and Panjghúr. From the high hills of Sohráb south of Kalát, good notions could be gained of the province of Jhálawán. Due west of the peak of Chehel Tan is a prominent crest, in the range Khwoja Amrán, which would give an admirable view of the plain of Shoráwak, Núshkí, and the great desert spreading to Sístán. From the peak of Kótal Kózhák, of the same range, the features of the country about Kándahár could be correctly ascertained. I had fondly hoped from Chehel Tan to have caught a glimpse of the crest of Takht Sülmán, a mountain west of the Indus, in the parallel of Déra Ismael Khán, but besides that the view in that quarter was obstructed by clouds, it is probable that Koh Dohjí would intercept it.

The zíárat on the crest of Chehel Tan is one of great veneration among the Bráhúí tribes, and I may be excused, perhaps, for preserving what they relate as to its history. In doing so I need not caution my readers that it is unnecessary to yield the same implicit belief to the legend as these rude people do, who indeed never question its
truth. A frugal pair, who had been many years united in wedlock, had to regret that their union was unblessed by offspring. The afflicted wife repaired to a neighbouring holy man, and besought him to confer his benediction, that she might become fruitful. The sage rebuked her, affirming, that he had not the power to grant what heaven had denied. His son, afterwards the famed Hazrat Ghous, exclaimed, that he felt convinced that he could satisfy the wife; and casting forty pebbles into her lap, breathed a prayer over her and dismissed her. In process of time she was delivered of forty babes, rather more than she wished, or knew how to provide for. In despair at the overflowing bounty of superior powers, the husband exposed all the babes but one, on the heights of Chehel Tan. Afterwards, touched by remorse, he sped his way to the hill, with the idea of collecting their bones and of interring them. To his surprise, he beheld them all living, and gamboling amongst the trees and rocks. He returned, and told his wife the wondrous tale, who now anxious to reclaim them, suggested, that in the morning he should carry the babe they had preserved with him, and by showing him induce the return of his brethren. He did so, and placed the child on the ground to allure them. They came, but carried it off to the inaccessible haunts of the hill. The Bráhúsíis believe that the forty babes, yet in their infantile state, rove about the mysterious hill. Hazrat Ghous has left behind
him a great fame, and is particularly revered as the patron saint of children. Many are the holidays observed by them to his honour, both in Balochistán and Sind. In the latter country the eleventh day of every month is especially devoted as a juvenile festival, in commemoration of Hazrat Ghous. There are many zíárats called Chehel Tan in various parts. Kábal has one near Argandí. I made a farther stay of many days at Khának, in deference to the wishes of Gúl Máhomed, who had arrangements to make in his family, about to proceed to Kachí. My abode was unpleasant from the heat of the weather, and I heard the announcement of my friend that he was prepared to return to Kalât with much pleasure.
CHAPTER V.

Departure from Khânak.—Spin Bolendi.—Kénittí.—Bráhúí custom.— Mangarchar.—Kárez.—Tomân.—Credulity.—Ancient dams.—Chappar.—Zíárat.—Arrival at Kalât.—Dín Máhomed Khán—his pursuits—his amusing anger—his request.—Sháhzáda Háji Fíroz-dín—his boasting.—Reception at Kândahár.—His fate.—Khán of Kalât's conversations—his judgment of me.—Of Feringhí power.—Abdul Rahmán's story.—Fatality at Kalât.—Dhai Bibú.—Entertainment.—Visit to Dhai Bibú.—Her wishes.—Indulgence in opium.—Laudanum.—Arrival of Mehráb Khán.—Approach of winter.—Prepare to leave Kalât.—Kalât.—Mírí.—Bazar.—Suburbs.—Neighbourhood.—Royal sepulchres.—Inhabitants.—Eastern Balochistán.—Parallel.—Nassír Khán—his prosperous rule.—Taimúr Sháh.—Máhmúd Khán.—Zemán Sháh.—Mehráb Khán.—Dáoud Máhomed.—Disgust of tribes.—Confusion in the country.—Rebellious tribes.—Observance of treaties.—Forbearance of the Kalât Khán.—Their delicate policy.—Enmity of Kândahár Sirdars.—Disliked by Mehráb Khán.—Their expedition to Balochistán.—Seize Quetta.—Besiege Mastúng.—Negotiate a treaty.—Terms.—Harand and Dájil.—Saiyad Máhomed Shéríf.—Replaced by Khodâdád.—Flies to Baháwalpúr.—Khodádád calls in the Sikhs.—They occupy Harand and Dájil.—Extent of Mehráb Khán's rule—his revenue.—Military force.—Khanázádas.—Levies.—Artillery.—Subjects.—Bráhúí tribes.—Produce of country.—Of Kachi.—Trade and merchants.—Base coinage.—Mehráb Khán—his character.—Mír Azem Khán.—Sháh Nawáz and Fatí Khán.—Their treatment.—Mehráb Khán's lenity.

At daybreak we departed, carrying with us the prayers and good wishes of Gúl Máhomed's family.
We were accompanied as before, by Attár, and were provided with a camel. Our course led southerly, leaving Tírí on our left, and having Dinghar, a small village, on our right. We passed a mound, Spín Bolendi, whose formation is attributed to the joint exertions of the army of Nádir. Beyond it we reached a few scattered houses, with a little cultivation, and a good canal of water. Farther on we crossed the high road leading between Mastúng and Núshkí. It was well defined; and at this point was a ruinous ancient tomb, constructed of kiln-burnt bricks. At some distance from it we arrived at a fair chishma, or brook, intersecting the road, and now had entered the division of Kénittí; the hill Chotoh being on our left hand. On our right was the low range bounding Kénittí and Zard, and stretching on to Mangarchar. Our march to-day was long and tedious. At sunset we reached Kénittí, where we passed the night. No supplies were procurable. Gúl Máhomed, being much fatigued, oil was brought him to anoint his weary limbs; which is agreeable to Bráhúí custom.

The next day, on reaching Zard, we struck off to the house of the Hindú who had so civilly entertained us on our first visit. He was not at home. We then proceeded to the mound farther on, at the base of which, we were told, resided two or three Hindús. These had no supplies to give or to sell; and therefore passing the garden of Dhai Bíbú, we entered the plain of Mangarchar. We
here found Gul Mahomed's eldest son, in charge of a mare he had brought to graze on aspúst, which is here cultivated in quantity. There was also a káréz of admirable water. The káréz is a subterranean aqueduct, a mode of conveying water common over Persia, Khorasán, and Afghánistán; as far as Kândahár. In Kábal it prevails in a less degree, and ceases with the hills at Khaibar. In this direction it is not adopted beyond Kalát, and there partially. We had no shelter, but passed the day on the plain, shaded by cloths thrown over long sticks. A meal of bread and curds was provided for us. Towards evening we moved on to the toman, where we were guests on coming. We were again courteously welcomed by the good Fáti Máhoméd, and a supper was prepared for us of cakes and chammarí.

About to start in the morning, a horse was brought from another toman, that I might write a tavíz, or charm, to hang around its neck, that it might be preserved from disease and sudden death. Its owner said, that he had lost two animals during the last few months. As on coming from Kalát we had traced the eastern divisions of Mangarchar, so now we traversed its western ones. Passing the more northern of these, named Kúr, which has a good chishma, we entered that of Bárétchí Nav. To our right and left were occasionally dambs, or artificial mounds; which, if they represent the sepulchral places of ancient villages,
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denote that the plain was, at some former period, covered with more substantial seats than the bûnghîs of the rude and migratory tribes that now inhabit it. Leaving Mangarchar, our dreary route brought us on the extensive plain of Chappar. No habitation occurred on the road, as a solitary deserted mud dwelling may scarcely be reckoned one. Gûl Mâhomed was, however, willing to have passed the night at it, as it was already dusk, but I objected. We therefore moved on to the small village of Zíârat, which we reached when it was fairly night. There was but one Hindú, and he declined to sell at unseasonable hours. We were, consequently, supperless, but found a snug place to repose in, under the branches of a large tree, with a canal of good water running close by us.

Gentle eminences divide Zíârat from Malarkî; and by a road winding around the low elevations to our right, formed of variously coloured earth, we came in sight of the town, at which we arrived before noon. Without the Mastúng gate I was met by one of my friends, Sâleh Mâhomed, who asked Gûl Mâhomed why he had brought me back so lâghar, or thin. I was cordially welcomed by my old companion Abdûl Wáhad, and learned that my friends Faiz Ahmed and Kâlikdád had gone to Sohráb, to remonstrate with the Khán against a proposed additional tax upon kâfilas.

While I was yet at Kalát our society was increased by the arrival of Dîn Mâhomed Khán,
an Alekho Zai Dúrání. He had formerly been in the service of Sháhzâda Kámrán, but a disagreement with the vazír, Yár Máhomed, had obliged him to retire to Sístân, where he had for some time resided; thence he had reached Kalât. He gave me much of his time, and was a fair specimen of the Dúrání gentleman, combining a somewhat refined manner and good-natured sense, with a good deal of simplicity and credulity. He was a desperate kímiághar, or alchemist; and I was amused to observe how courteously he would address every fáquír, or jogí, he met with. The more unseemly the garb and appearance of the mendicant the greater he thought the chance of his being in possession of the grand secret. He had particular veneration for Hindú jogís. I apprehend his attentions to me were, in part, owing to his idea that, being a Feringhí, I was also an adept in the occult sciences. It grieved me, aware that he was needy, to see him dissipating his scanty funds in silly and unmeaning experiments. On his arrival at Kalât a messenger had been despatched to Kotrú, in Kachí, to bring all the limes that could be procured; some bright idea had flashed across his mind that a decisive result could be obtained from lime-juice. At other times he was seeking for seven-years'-old vinegar. The acrid milky juices of the plants in the neighbourhood were all submitted to trial. Mehráb Khán had sanctioned a trifling daily allowance to him, but
could not afford to give sufficient salary to detain the Khân at Kalât. One morning I met him on his return from an audience at the Mirí. Remark ing that he was excited, I asked him what was the matter. He replied by vociferating, in no very delicate terms, how he should be pleased to treat Mehráb Khân, and his wives, and his sons, and his daughters, and hoped that the devil would take Kalât, and the men and the women of Kalât. In a day or two he proceeded towards Haidarábád, in Sind, where he would meet an old friend in Samandar Khân, Popal Zai. Dín Mâhomed made two moderate demands of me,—to provide him with a son, and to instruct him in the art of making gold.

A more important visitor this year at Kalât was Shâhzâda Hájí Fîrzîdîn, a brother of Shâh Máhmûd, and who had governed at Herât, until displaced by the management and address of the Vazîr Fatî Khân. He had now arrived from Sind, and was attended merely by a few domestics; some twenty mules carried his baggage. He had not lost the arrogant tone which distinguishes too many of his family, and talked largely to the Khân of Kalât—wanting men—boasting that he would provide money, although, when here, he was obliged to sell a few of his mules. He remained but a few days, and took the road to Kândahâr, the chiefs there having a feeling of sympathy towards him, as he rendered one of the brothers a good
92 KHAN OF KALAT'S CONVERSATIONS.

turn, when the Vazír Fátí Khán was seized by Kámrán. They met him without the city, civilly entertained him during his stay, and on his departure westward presented him with a horse, richly caparisoned. We afterwards heard that the ill-fated Sháhzáda was slain in the neighbourhood of Meshed; it was said, through some mistake.

In course of time, Faiz Ahmed and Kâlikdád arrived from Sohráb, where they had been successful in persuading the khán to relinquish the proposed additional tax on kâfilas. The chief had much conversation with Faiz Ahmed on the impoverished state of the country, who imputed the evil to the increase of vice; instancing, that the masjíts were unfrequented, while wine-drinking and obscene vices, formerly unknown at Kalát, had been introduced. The chief asked how the evil was to be remedied; Faiz Ahmed replied, by appointing múllas to the masjíts, and by a vigilant watch over the morals of the community. The khán promised, on his return to Kalát to attend to these matters. He also made many inquiries concerning myself, and said I was a jásús, or spy. Faiz Ahmed assured him that I was not, and told him that I had formerly been at Kândahár and Kâbal, where I had been received with attention. The khán remarked, that every one would pay attention to Feringhís, because they were zurâbar, or all-powerful, but that, nevertheless, I was a jásús. He also inquired whether I was not a
KALAT UNHEALTHY.

Kalât this year was very unhealthy, and an intermittent raged, which daily carried off in the town seven or eight persons. It at length reached the Bâbî suburb, and we lost two or three persons daily. The disease was so violent that it proved fatal the second or third day, or, failing to do so, entailed a long and lingering disorder. I had a small supply of quinine, which I administered to those who applied for it, and always with success. I did not escape the malady, though I was enabled speedily to overcome it.

As I made it a point never to deceive any one, or to attempt what I knew to be impossible, I had constantly refrained from visiting Dhai Bíbú, an ancient lady of the first consideration at Kalât, who wished to be restored to sight. One morning, however, her son, called the Nawâb, having at some period held the government of Hárand and Dájjil, waited on me, followed by many slaves, bringing the component parts of a sumptuous entertainment,
comprising every delicacy procurable at Kalát, and I was informed Dhai Bíbú had made me her guest. I sent for Faiz Ahmed, and entreated him to explain to the nawâb, that his mother's attentions pained me, as I felt it was expected I should do, in return, what exceeded my ability. Faiz Ahmed reasoned with the nawâb, and he urged the duty of a son. I was obliged to visit the old lady, whose house was close to the Mírí. She must have once been a very fine woman, and was now nearly seventy years of age. She wished me to accomplish one of two things, to restore her sight, or to free her from the habit of opium eating. She proffered all kind of remuneration, horses, gold, land, &c., and much wished me to come and take up my abode with her. To be collected for my reception, she had refrained from her morning dose of opium, and was very uneasy. She at length became so much so that she called a slave-girl and swallowed a most immoderate complement. Her conversation soon betrayed the effects of it, and I took leave. I sent a little laudanum as a wash for her eyes, for I was obliged to send something, and in two or three days I heard that she fancied she could see a little. I supplied more laudanum, praying her son to continue its application, if the least benefit was derivable from it. This lady's eyes were affected by what is called gûl, or gobár, a thick opaque film obscuring or coating the cornea.

Dhai Bíbú was living when the British forces
captured Kalât in 1839. Her daughter, married to Shâhghâssí Nûr Mâhomed, was put by him to the sword, with his other wives and female relatives, when the town was entered. So much disaster, with the fate of Mehrâb Khân, upset the little reason she had left, and she sank into the grave.

In course of time Mehrâb Khân arrived at Kalât from Sohrâb, where he had assembled an army; and conceiving himself secure from any attempt the current year upon Sahârawân by the Afghâns, he decided to despatch it towards Kej, to reduce the rebellious chieftains in that quarter, particularly Rûştam Khân Mamasani, and Mohîm Khân, Nûshîrwâni. The army marched under the orders of Dâoud Mâhomed, the vazîr, and was accompanied by Mîr Azem Khân, the khân’s young brother.

I did not visit the khân, as a fatality seemed to attend my health, and I had become reduced to extremity by a dysentery. The fall of the leaf had taken place, and winter, with all its rigours, was about to set in. I saw no chance of being able to reach Kândahâr the present year, and my disorder had become so serious that I even began to reflect on the event of it. I was glad to hear that Kâlikdád was ready to start on his annual commercial journey to Sind, and I resolved to accompany him, and to regain Sûnmíání. Kâlikdád had a large quantity of madder, the produce of Mastûng, and raisins of Kândahâr, for sale in Sind and Las. The kâfîla, it was decided, should take the route
through the valley of the Múlloh river to Jell, whence tracing the western frontier of Sind, it would reach Karáchtí. Kâlikdád did not start with the káfila, whose route to Jell was tedious and circuitous. He proposed to join it at that place, which he would do in three days from Kalát, by crossing the hills. He wished me to have remained, and to have accompanied him, but I had grown anxious to leave a place where I had been so unlucky as to health, and I decided to proceed with the camels and merchandize, expecting benefit from the exercise and change of air, as well as being desirous of seeing the Múlloh route.

Kalát, the capital of Balochistán, and the residence of the khán, is but a small town, seated on the eastern acclivity of a spur from the hill called Sháh Mirdân. It is in form oblong, and surrounded by a crenated wall of mud, chiefly of moderate height, and strengthened by towers. The western side of the wall traces the summit of the ridge, and is carried under the mírá, or palace of the khán. The last is an edifice of some antiquity, being referred to the period when Kalát was governed by Hindu princes. The town has three gates, one facing the east, and the two others the north and south respectively. It may contain about eight hundred houses, a large proportion inhabited by Hindús. The bazar is equal to the size of the town, and is fairly supplied. Kalát has two suburbs one to the south, inhabited solely by the Bábí tribe of
Afghāns, who fled, or were expelled from the seats of their ancestors, near Kândahār, in the time of Ahmed Shāh, the first Dūrānī king. The other is to the north-west, inhabited also by Afghān families, but of various tribes, and generally recent emigrations from Kândahār. These two suburbs may contain together three hundred houses. West of the town stretch ravines, and low barren hills, for a considerable distance. To the east is a cultivated plain, not exceeding a mile in breadth, through which stretches the bed of a mountain stream, without water, unless at certain times when filled by rains. It is bounded by hills of some altitude, called Harbúi, which intervene between it and the great plain of Kachí. Kalât is nearly useless as a place of
defence, being commanded by the hill of Shâh Mirdán, on which Ahmed Shâh, when he besieged it, stationed his artillery, and was only prevented from its capture by the intervention of his officers. Under the hills east of Kalât is the royal place of sepulture; and there are the tombs of Nassir Khan and Máhmúd Khân, with the cenotaph of Abdúlah Khân, their progenitor. Near this spot is a celebrated spring of water, which principally provides for the irrigation of the plain. The aboriginal inhabitants of Kalât would appear to be the Déhwârs, equivalent to the Tâjiks of Afghânistân and Túrkistân; and as with them their vernacular language is Persian, the Brâhúí pastoral tribes, belonging to whom is the reigning family, speak a dialect called Brâhúí, or Kúr Gâllí.

The extensive country of Eastern Balochistân, of which Kalât is the capital, is now subject to Meh-râb Khân, the son of Máhmúd Khân, and grandson of the celebrated Nassír Khân.

There is observable a singular parity of fortune between the Baloch kingdom and the Dúrání empire, to which it acknowledged an easy dependence. Contemporary with Ahmed Shâh, who created the latter, and raised it to prosperity, was Nassír Khân at Kalât, who was indebted, in great measure, to the Dúrání monarch for his elevation to the Khânât, in detriment of his elder brother, Mohábat Khân, who was deposed. Nassír Khân was, beyond comparison, the most able chieftain who had governed
Balochistân; and the country under his vigorous rule prospered as it never did before, nor is likely to do again. He extended his arms in every part of Balochistân, and was always successful; and his kingdom grew from a very humble one to be exceedingly extensive. Aware of the turbulent disposition of his tribes, he kept them continually in the field, thus making use of those qualities in them which would have given him annoyance at home, to the increase of his power abroad. The fertile province of Kachi had been recently acquired from the Kalorah rulers of Sind, by a treaty which Nádir Shâh had imposed. Nassír Khân was not without apprehension that its recovery might be attempted; and in order to give his tribes an interest in its occupation, he made a division of the lands, by which all the Bráhúí tribes became proprietors.

To Ahmed Shâh succeeded his son, Taimúr Shâh, who, as is too often the case in these countries, lived on the reputation of his father, and passed his reign in pleasure, or the gratification of his sensual appetites. Coeval with him, at Kalât, was Máhmúd Khân, son of Nassír Khân, precisely under the same circumstances, neglecting his government, and immersed in hâsh, or enjoyment. He lost the province of Kej, and his kingdom might have been farther mutilated but for the energies of his half-brothers, Mastapha Khân and Máhomed Réhim Khân.

To Taimúr Shâh at Kâbal succeeded his son;
Zemân Shâh, whose brief reign was terminated by those convulsions which have wrecked the Dûránî empire. The present Mehrâb Khân succeeded his father, Máhmuîd Khân, and for the first three years of his reign displayed considerable decision. He recovered Kej, and seemed inclined to maintain the integrity of his kingdom; but a series of internal conspiracies and revolts disgusted him, and led to the execution both of some of his own imprisoned relatives, and of the principals of many of the tribes. At length he lost all confidence in the hereditary officers of state, and selected for minister one Dáoud Máhomed, a Ghiljî of the lowest extraction, and from that time his affairs have gone wholly wrong; while, by putting himself in opposition, as it were, to the constitution and acknowledged laws of his country, he has provoked a never-ending contest with the tribes, who conceit themselves not bound to obey the dictates of an upstart and alien minister. It hence happens, that some of them are generally in arms; and the history of the country since the accession of the Ghiljî adviser to power, offers little else but a train of rebellions and murders. It is remarkable, that a similar infraction of the laws of the Dûránîs by Zemân Shâh, viz. the elevation of an unqualified person to the vakâlat, was the primary cause of the misfortunes which befel that king.

Mehrâb Khân seems to have given up the idea of coercing his disaffected clans, and is content
by promoting discord amongst them, to disable them from turning against himself. The country is, therefore, in a sad state of confusion. A few years since, the Marrís, a formidable tribe in the hills east of Kachí, having descended upon the plains, and sacked Mítarí, the Kalát Khán deemed that it behoved him to resent so gross an outrage, and accordingly he marched with an army, said to be of twelve thousand men, against the marauders. They amused him first with one offer, and then with another, until the season for action was passed, when, aware that the khán could not keep his bands together, they defied him, and he was compelled to retire, with the disgrace of having been outwitted. In the reign of Máhmúd Khán the gallant Mastapha Khán, as lord of Kach Gandáva, kept these predatory tribes in due order, as he did their neighbours, the Khadjaks, Khákas, and others. Since his death they have not ceased in their depredations.

While the Dúrání empire preserved a semblance of authority, there was, agreeably to the original treaty concluded between Ahmed Sháh and Nassír Khán, a Baloch force of one thousand men stationed in Káshmír, and the kháns of Kalát had ever been attentive to the observance of their engagements. On the dislocation of the empire, and after Káshmír had been lost, there was, of course, an end to the treaty, and virtually, to dependence. Yet the kháns of Kalát never sought to benefit by the
fall of the paramount government; thus Síví, which was in their power, was always respected. So long even as there was a nominal Shâh in the country, as in the case of Shâh Ayúb, they professed a certain allegiance, but when by the final settlement, or partition of the remnants of the Dúrání empire, it became parcelled into small and separate chiefships, they no longer felt the necessity of acknowledging the supremacy of either. The chiefs of Kândahâr the nearest to Kalât, were the only ones who pressed, and Mehrâb Khân, since the death of Mâhomed Azem Khân, has had a delicate and difficult part to play with them. It was no principal of his policy to provoke them unnecessarily, and he alike felt repugnance to comply with their demands or to acquiesce in their pretensions. They, on their side, gave him much trouble, by accepting the submission of his rebellious chieftains, as Mohím Khân, Rakshâní of Khârân, Rústam Khân, Mamassâní, and others, as well as by granting asylum to traitors, and by fomenting conspiracies within his kingdom. This line of conduct is so irritating to Mehrâb Khân, that he has frequently invited Kámrân of Herât to assume the offensive, and promised that if he would send his son, Jehânghîr, he would place the Baloch levies under the prince's orders.

The Kalât khân justly looks upon the Kândahâr sirdârs as his enemies, and they are by no means favourably disposed towards him, it being very un-
suitable to their views that an untractable and unfriendly chief should hold the country between them and Shikárpúr, so much an object of their ambition. I have noted, that the sirdárs had invaded the Baloch country subsequently to my visit to Kândahár. The motives of the expedition were, perhaps, manifold, but a principal one was, no doubt, to effect some understanding with the khán, and to prepare the way for a march farther south. The Dúrání force, on this occasion, reached Quetta, of which they took possession by a kind of stratagem, avowing friendship, and introducing their soldiers into the town. They next marched to Mas­túng, which they besieged, after a manner. The Dúránís could scarcely take the place, and the garrison, trifling as to numbers, could scarcely hold it; whence it followed that an accommodation was easily made, and the proposals of the sirdárs that the place should be evacuated on honourable terms were accepted. The sirdárs maintained, that they had no hostile intentions towards the khán or his subjects, but that they desired friendship with him and them. Mehráb Khán by this time had collected, it is said, twelve thousand men,—which number seems to be the maximum of armaments during his sway,—and encamped at Kénittí, not very distant from the Dúrání camp, and quite close enough that a battle might have been fought, had either party been inclined to have tested the justice of their cause by an appeal to the sword.
Negotiations, as a matter of course, were resorted to, and some kind of treaty was patched up, by which the Dúránís retired without the disgrace of being absolutely foiled. Mehráb Khán paid, or consented to pay, one lákh of rupees, Kalát base money; and professed obedience to the authority of the sirdárs, and willingness to assist in their views upon Sind. It was supposed that the sirdárs would not have ventured to march hostilely into the Baloch territory had they not had in their camp Assad Khán, the sirdár of Sahárawán, and others, who had fled from the vengeance of Mehráb Khán. These traitors returned with them to Kándahár.

Besides these sirdárs of Kándahár, and his own rebel subjects, the unfortunate chief of Kalát has a new and more potential enemy to contend with in Máhárájá Ranjit Singh. The more easternly of the khán’s provinces are those of Hárand and Dájil, bordering on, and west of the Indus, between Déra Ghází Khán and the territory of the Mazáráí tribes. They constitute a government which confers the title of Nawáb on the holder. The appointment is arbitrary, and emanates from Kalát. Saiyad Máhom ed Sheríf, of Tírí near Mastúng, it is said, by a largess to Dáoud Máhom ed Khán, the Ghiljí minister, had procured the government, with an understanding that he was to hold it for some time, or until he had reimbursed himself, and accumulated a little besides. The saiyyad had
scarcely assumed authority, than Dáoud Máhomed Khán despatched Khodâdád, an Afghán, to supersede him. The enraged saiyad crossed the river, and proceeded to Bahâwalpúr, where he induced the khán to put forward a force and invade the country.

Khodâdád fled in turn, and repaired to the Súbahdár of Múltân, who, on reporting the matter to Lahore, received instructions to reinstate the Khán of Kalât's officers in Hárand and Dâjil. Accordingly, the saiyad was again expelled, as were the Bahâwalpúr troops, and Khodâdád was told that he was governor for Mehráb Khán, but the Sikh troops retained all the posts in the province.

Although Mehráb Khán holds nominal sway over a country of vast extent, and embracing great varieties of climate, he has little real power but in his capital and its vicinity. The immense proportion of the country is held by tribes nearly independent of him, and in subjection only to their own contumacious chiefs, who owe the khán, at the best, but military service. It is true, that in most of the provinces he has zamín sirkári, or crown lands, the revenue of which may be said to belong to him, but it is generally consumed by the agents who collect it. The larger quantum of his resources is drawn from Kach Gandáva, the most productive of his provinces, where he holds the principal towns. I have heard his gross revenue estimated at three lákhs of rupees
per annum, a small sum indeed, but it must be borne in mind that none of the Bráhúí or Baloch tribes contribute to it.

The khán can scarcely be said to retain a military force, but has a great number of khánazâdas, household slaves. These, the only people he can trust, are elevated to high offices, and appointed governors of his towns and provinces. They are, of course, authorized to keep up followers, and their bands form the élite of the khán's armies, which are otherwise composed of the levies from the tribes. The general obligation of military service falls alike upon the villagers and upon the déhwârs, or agriculturalists in the neighbourhood of Kalât, who, in case of need, furnish their quotas of men. The khán's artillery comprises some half dozen unserviceable pieces of small ordnance at Kalât, and two or three others at Gandáva, Bâgh, and Quetta,—it may be presumed in no better condition.

The khán's Mâhomedan subjects include the Bráhúí tribes of Sahárawân and Jhálawân, the Baloch tribes of the western provinces, the Rind and Magghazzi tribes of Kachi, Hárand, Dâjil, &c., the Kâssí Afghâns of Shâll, the Déhwârs (equivalent to Tâjiks) of Kalât and its villages; to which may be added, the Lúmrí, or Jadghâl tribes of the maritime province of Las. It may be noted also, that there are still some few families of the Séwa tribe at Kalât, who, agreeably to tradition, ruled the country before the Bráhúís.
The Bráhúí tribes are pastoral: in the summer grazing their flocks on the table-lands, and in the hills of Sahárawán and Jhálawán, and in winter descending upon the plains of Kach Gandáva.

The country of the Bráhúís produces excellent wheat; but as by far the more considerable part of it can only be cultivated when rain has been abundant, there is no certainty in the supply. The irrigated lands alone probably yield as much as suffices for the population, but at high prices. In seasons after copious rains at the proper period, when the returns become very bountiful, there is a large surplus, and prices are extremely low. A camel-load of wheat has been known to be sold for one rupee.

The low flat province of Kachi has produce of a different kind, wheat being but of partial growth, while juári and bájara are most extensively cultivated. The cotton-plant and sugar-cane are raised near Bâgh and Dádar; and at the latter place indigo is produced and manufactured.

The Baloch provinces have, comparatively, but a trifling trade with the neighbouring states, and society is not in that advanced state amongst the inhabitants as to render them greatly dependent on foreign markets for articles of taste and luxury. There are a large number of Afghán merchants domiciled at Kalât, who drive a considerable transit trade between Sind, Bombay, and Kândahár. The financial necessities of the Kalât rulers have
introduced a base coinage into circulation at the capital—an expedient fatal to the trade and prosperity of the country. The same evil existed at Kândahâr when I was there, originating, I was told, with the late Shîr Dil Khân, but Fûr Dil Khân was wisely taking measures to remedy it.

Mehrâb Khân is a little beyond forty years of age. Boasting an ancestry which has given twenty-two or twenty-three khâns to Kalât and the Brâhûís, he is so illiterate that he can neither read nor write; and it seems his father, Máhmûd Khân, was no better accomplished. Politically severe, distrustful, and incapable, he is not esteemed personally cruel or tyrannical; hence, although he cannot be respected by his subjects, he is not thoroughly detested by them; and in lieu of deprecating his vices they rather lament that he has not more virtues and energy. Neither is he harsh or exacting upon the merchant, whether foreign or domestic. He has four wives, and a son, named Máhomed Hassan—now a child. He has an only brother, Adam Khân, generally styled Mîr Azem Khân, a young man entrusted with delegated command, but exceedingly prone to dissipation. The khân retains as prisoners, or nazzer bands, Shâh Nawâz Khân and Fatî Khân, sons of the late Ahmed Yâr Khân, whom he judged necessary to put to death at the commencement of his reign, or a little after, but not until he had fomented four rebellions, and had been thrice forgiven. These youths are under easy restraint, and the khân
takes one of them with him on his journeys, while the other remains at Kalát, in charge of the Dáro­gah Gúl Máhomed. The khán, moreover, seats them on his right hand in the darbár, his own son, Máhomed Hassan, being placed on his left. He has also provided them with wives, or at least the elder, Sháh Nawâz Khán, who has married a daughter of a Khadjak chief. These two young men are the only remaining descendants of Mohábat Khán, the elder brother of Nassír Khán; on which account, while treated kindly, they are vigilantly guarded. The Ghiljí minister, Dáoud Máhomed Khán, wished to have involved them in the same destruction with their father, Ahmed Yár Khán, and to have thereby exterminated the line, but Mehráb Khán would not consent.
CHAPTER VI.

Departure from Kalát.—Takht Bádsháh.—Múlla Izzat.—Rodin-joh.—Gandarghen.—Rudeness of camel-drivers.—Sohráb.—The Khán’s uncle.—Burial-places.—Anjíra.—Bopoh.—Sources of the Múlloh river.—Singular stratification.—Goram Bawát.—Shak-argaz, or sweet tamarisk.—Péshtar Khán.—Lichens.—Do Dan-dán.—Janghí Kúshta.—Pír Lákka.—Ghuznaví Hájí.—Kíl.—No Lang.—River fords.—Ancient fort.—The Múlloh river.—Pír Chátta.—The Múlloh pass.—Security.—Risk from swollen torrents.—Inhabitants.—Produce.—Considered in military point of view.—Extent.—Jell.—Arrival of Kálíkkád.—Kándahár káfila.—Duties.—Collectors.—Amount.—Frauds of the merchants.—Entertainment.—Polite request.—Town of Jell.—Groves.—Tombs.—Soil and produce.—The Magghassís.—Divisions.—Feud with the Rinds.—Ahmed Khán—his character.—Dissipation.—Jet cultivators.—Túnía.—Sannatar.—Hóbárás.—Káh Shútár.—Sulphurous spring.—Kíchí.—Shádías.—Pat.—Apprehensions.—Rinds.—Their excursions.—Composure regained.—Obelisks.—Máchúlik.—Déra Ghaibí.—Wálí Máhomed.—The Chándí tribe.—Services to the Tálpúríís.—Hájí Bíjár.—Unreasonable expectations.—Parsimony of the Tálpúríís.—Poverty of the Chándís.—Wálí Máhomed’s victories.—His aid implored by Ahmed Khán.—His hostility to the Rinds.—Reprimanded by the Nawáb vazír.—Canal.—Absence of Wálí Máhomed.

The káfila being ready to start, Kálíkkád accompanied me to it, a little without the town. He recommended me generally to the good offices of the camel-drivers, and particularly to the attentions of Yákút, a confidential negro khánazáda, who
TAKHT BADSHAH was sent in charge of the merchandize. This consisted entirely of madder and raisins. A seat on a camel had been prepared for me, so that I might sit or repose, as I found convenient. The merchandize was the property of Kālikdād and his partners; and the camels were hired ones. Besides their drivers we had no other company. We proceeded this evening to Takht Bādshāh, a small open spot, amphitheatrically surrounded by hills. On many of the near eminences were conical monuments of stones, possibly sepulchral, as they seemed too laboured to be supposed piles erected by shepherds to occupy and béguile their idle hours. Water was procured from a spring at Koh Chākar, about three furlongs distant, which is not good, being impregnated with some mineral substance. Immediately on our west we had Koh Zoar. Takht Bādshāh implies the king’s throne: I could not learn on what account; whether there is any tradition referring to it, or whether any ceremony is performed there on the inauguration of the khāns of Kalât.

We thence proceeded to Rodinjoh, belonging to the sons of Mūlla Izzat, a man in his lifetime of some notoriety. He was wont to walk naked about Kalât; and what in some countries would have been deemed a proof of insanity, was here judged undeniable evidence of sanctity and wisdom. From what I was told of his experiments in gold-making, and of his Sūfi principles, I apprehend he was
merely a successful impostor. The village of Rodinjoh was given in grant to him, and he built a house and formed a garden; both are now in ruins, and his sons are not distinguishable from the zamindars, or cultivators of the village, in appearance or manners.

We next marched to Gandarghen, said to be seven cosses from Rodinjoh, beyond which the plain widens. The road skirting the dry bed of a rud-khana, passes Damb, so called from a large mound, and Súrma Sing. About a coss beyond we halted on the bank of the rud-khana, in whose bed there is water, but of bad quality. In this march the conductor of my camel drew his sword on me, which I parried with my stick. Kâlikdâd, I found, the better to give me a claim on the respect and civility of the camel drivers, had represented me as a Hâji. I did not take the trouble to undeceive them, for I was so unwell that I was indifferent to good or bad treatment. On reaching the halting-place I remarked to my quondam assailant as he assisted me to dismount, that he was a Rústam of a fellow, and he seemed ashamed. Afterwards, although I had to complain of his comrades, I had no reason but to be satisfied with himself. When I spoke to Yákút, Kâlikdâd's man, I found he was afraid, for he was one among many.

Our next march was to Sohráb; and we halted at the village of Nigghár, towards the south-eastern
extremity of the plain. To our west were the villages of Dan and Rodani. The prospect the plain affords, when clothed with its crops, is very agreeable, the several little villages, or hamlets, having their contiguous gardens, while the contrast of the green or ripe wheat with the intense hues of the lucern plots, is striking. In the plain are several dambs, or ancient artificial mounds: some extensive ones occur east of Nigghár. The summits of these are crowned with stone parapets, which, although substantial, are modern, and may have been raised as sangars, or breastworks. Here we had to pay a transit-fee of one sennár, or the sixth of a rupee, on each camel-load of goods to Khaira, the máma, or uncle of the khán. He did not take money, averring it would be of no use to him, but received its value in cloth.

The plain ascends a little from Sohráb, and turning a point of the hills on our left, we followed a more easterly course. The road became stony, and was frequently crossed by the dry beds of torrents. At some distance from Sohráb were several graves, or what seemed as such; they might not have been worthy of attention had not their length been from east to west, instead of from north to south, as Máhomedan graves are prescribed to be disposed. The curve, moreover, which in a Máhomedan structure, and on the western side, would denote the kabla, was here found on the eastern side.
Passing amid arid undulating rises, and tracing for some distance the bed of the rúd-khána, where we occasionally found water in cavities, with many oleander bushes, now laden with their long and dark-coloured seed-vessels, we reached Anjíra, halting on the bank of a small rivulet.

The following day, in progress to Bopoh, we followed the course of the rivulet on which we had halted, our direction north-east. A little before reaching Bopoh the rivulet disappeared, winding to the right. On entering a small plain, the small village of Bopoh was to our left, with a few trees at the foot of the hills. In front, about three miles distant, on the same level, we saw the larger village of Gazân, the hills behind which concealed from our view the villages of the superior plain of Zehrí, on which Bopoh and Gazân are dependent. Ghat, the principal village, and abode of Rashíd Khán, sirdár of Jhalawan, was said to be four or five cosses distant. About half a mile from Bopoh we rounded a hill, remarkable for its echo. We then halted, and had to bring our water from some distance from a rivulet which ran into the Múlloh river. This inconvenience arose from our people having selected an injudicious place for halting in.

In the succeeding march we came upon several springs on our right hand, the water gushing copiously from the rock. These may be, perhaps, considered the true sources of the Múlloh river, as they never fail, and from them the stream is always a
continued one. Other rivulets, as those of Sohráb and Anjíra, lead into it, but they are only partially supplied with water. Beyond these first springs others occurred on our left hand, of more or less volume, increasing the original current. The dara, or valley, we traversed, was more properly a defile, formed by the bed of the stream, and enclosing rocks. Occasionally it opened out, and we afterwards found that the entire route through the hills was of the same nature. The rocks this day were singular, from their stratification, having a mural formation, and the appearance, conferred by their regular lines of dislocation, of being composed of masonry and brickwork. At one spot was a most curious instance of the rock exhibiting a succession of rimmed cylinders, decreasing in size from the lower, or inferior one.

As the dara opened we had a wider bed for the stream, which separated into two or more channels. Its borders were overspread with tall grass, in clumps, bearing large tufts of white silky flowers. The plants panír-band and híshwarg were abundant. The next stage was to Goram-bawát. The dara was less confined, and we marched less interrupted by the course of the stream. Towards the close of our journey we passed an open space of some extent, where was a damb of large size, and on an adjacent eminence a conical pyramid of stones. Here was a solitary mud house, and some cultivated land. On our road we had been delighted by the
notes of the búlbúl, the oriental nightingale, and we observed two or three species of trees, indicating our approach to a warmer climate. The oleander was plentiful, and hence continued so. Here was the variety of tamarisk producing the saccharine gum called shakar gaz. This nearly resembles the common variety, except that its flowers are white, in lieu of being red, and its verdure more vivid, although of a paler green. From this tree is also procured quantities of small galls, called sákór. Their properties are astringent, and they are used as mordants in dyeing. It is said, that the sweet gum and the galls are alternately produced.

We had in the next march to cross the stream repeatedly, which implies that the dara was contracted, and compelled us to trace the river bed. At Péshtar Khán, an extensive open spot, there were numerous ghidâns, or matted abodes of the Bráhúís; also some cultivated lands. Wheat, rice, and múng are grown here. The flocks of sheep and goats were numerous. The karíl, or caper-tree, was seen here, with mimosas and bér-trees.

There was a very large burial-place at this spot, too considerable, I fear, to be attributed to the residence of a few Bráhúís, and rather marking the consequences of the sanguinary propensities of man. In the crevices of the rocks abounded a variety of lichen, called mármút. It is used medicinally by the Bráhúís, in diseases of languor
PIR LAKHA.

and oppression of the *vis vita*. The plant, replete with juice, and extremely bitter and nauseous, is dried, and a quantity of the powder swallowed, after which water is directed to be drank. The same, or an analogous plant, abounds in the Khai-bar hills, and is carried to Pesháwer, where it is largely used as an article of food by Hindús. I found the Bráhúí name for the bér, or jujuba *zizyphus*, was pissí, the designation of one of our previous halting places, although I did not there observe the tree.

Our next march brought us to Do Dándán, or the two teeth, a term derived from the two peaks of a neighbouring hill. On our road we passed some spots in which the cotton-plant was cultivated. At Do Dándán were many Bráhúí residents.

Next day we moved on to Janghí Kúsha, or the place where a famous robber, named Janghí, is said to have been slain. About a mile before reaching our destination we passed the zíárat of Par Lákhi, in the neighbourhood of which were many inhabitants, if we may infer from the numerous flocks which everywhere grazed upon the hills. The zíárat stands on an elevated site, and adjacent to it is an ample burial-place. The building is embosomed in a grove of bér-trees, and is further graced by the presence of a few date-trees. It is square, with many niches on its respective sides, and is crowned with a cupola. The
whole is covered with cement, and the spot altogether is sufficiently picturesque. I may here observe, that we had been joined by another of Kâlikdâd's confidential khânazâdas from Kalât, bringing under his charge a real Hájî, but old, and perfectly deaf, from Ghãznî, who intended to proceed to Mecca, which he had previously several times visited. At Kalât he had been the guest of the Dârogah Gûl Mâhomed, who made him over to the charge of Kâlikdâd. The old Hájî had a most sonorous voice, and sang the songs of Hâfîz, and others, with resounding effect. He was literate; and I found a companion at tea-time, for the old gentleman believed that tea cleared and improved his voice.

Our intercourse was singular, as he could not hear; but I found in a short time that we could very well understand each other, and that he could comprehend my signs and gestures. My Bráhúi companions still believed me a Hájî, but could not divine from what country I came. I also was daily improving in health; and becoming stronger, was better able to keep them in order. We then marched to Kîl, where the valley was considerably more spacious than we had hitherto found it. About a mile before it we passed the village of Attárchí, which had many trees and much cultivated land.

From Kîl the dara continued open, and we again passed much land cultivated with the cot-
ton-plant and júár; also beyond it, on a stony barren expanse, large burial-grounds. Our direction was constantly north, and throughout our journey the valley was more or less peopled. We halted at Noh Lang, or the nine fords. Next day our route commenced through a narrow defile, where the channel of the river being confined, it was somewhat impetuous and troublesome, but not deep. It was crossed nine times—whence the name applied to the place we started from. As we proceeded we entered upon a more open country, and our road led for some time over a bed of pure sand. A little before passing the last lang, or ford, we had to our right a small hill, called Koh Towár, whence stones are procured, employed in the baking of bread. On our left at this spot was a decomposed hill, universally of a green colour. We had here a view of the great plain of Kachi, which we hailed with pleasure, as our passage along the course of the Múlloh had been sufficiently tedious. We again passed a large burial-ground, the graves enclosed in low stone walls, and their surfaces neatly arranged with pebbles. On our left also were the remains of an old fort, the walls of which were extensive, although rudely constructed of stones. This was probably erected by some vigorous government for the protection of the route, and, as probably, it has also afforded shelter to brigands, who have in later times infested it. The Múl-
loh on our leaving it was perhaps fifty or sixty yards in breadth, but in no part deeper than the knees of our camels; nor had it been so during our progress. It hence flows northerly to Gandává, and I understand is spent in the irrigation of the lands in that vicinity. At certain seasons its stream may, possibly, find its way to the Nárí. We halted immediately after crossing the ninth lang. About a mile north of us was a conspicuous gúmbaz, or domed building, the zíárat of Pir Cháta, which is the usual halting-place for parties crossing the high range of Tírkári, between Kalát and Kachí.

The Múlloh route, if there existed any important commercial communication, which there does not, between Kalát and the countries to the east, would be one of much value. It is not only easy and safe, but may be travelled at all seasons, and is the only camel-route through the hills intermediate between Sahárawán and Jhálawán, and Kachí, from the latitude of Sháll, where the line of intercourse is by the route of the Bolan river, to Khozdar, from which a road leads into middle Sind. It will have been ascertained from my narrative, that danger from predatory bands is not even apprehended; and this is always the case, unless the tribes are at war with each other, or disaffected towards the khán of Kalát. The petty rivulets, affluents to the Múlloh, as well as the primary stream, are liable to be swollen by rains; and instances of káfílas having suffered loss
from the sudden increase of the water are cited; although it may be presumed they are rare; nor is it easy to imagine how such accidents could occur, excepting in some few spots. The inhabitants, as rude and simple as they are secluded, appeared very docile; and in exchange for coarse cotton fabrics, or karpás, turmeric, &c., supply kâfilas or passengers with sheep, fowls, roghan, curds, and rice. The last is grown in comparatively large quantities, as is mûng, and it has been seen, that besides the common grain, as júár, the cotton-plant is also an object of attention. In a military point of view, the route, presenting a succession of open spaces, connected by narrow passages, or defiles, is very defensible; at the same time affording convenient spots for encampment, abundance of excellent water, fuel, and more or less forage. It is level throughout the road, either tracing the bed of the stream, or leading near to its left bank. Our marches were always short ones, not averaging above eight miles each. From Bopoh to Sún we made eight, which would give sixty-four miles for the length of the passage.

The following day we reached Jell, and halted in a grove of mimosas south of it, having passed on the road the village of Sirângârî. After three or four days' halt there, Kâtâkìdâd joined us from Kalât, bringing with him Abbâs, a young man of that place. We farther awaited the arrival of a kâfila from Kândahár, which, previously to the departure
of Kālikdād, had proceeded by the Můlloh route. It at length reached us, in charge of my old friend Gúl Māhomed. Accompanying it were two or three Kândahār merchants, and Attá Māhomed, the son of a wealthy merchant residing in Shorāwak, to avoid the rapacity of the Kândahār sirdārs. Besides these were a few hâjís, and other itinerants. Kālikdād tasked the camel-drivers for their rude behaviour to me on the road, but the error had been chiefly his own, in having announced me as a hâjí. Now that we better understood each other, they were perfectly civil, and I had only to intimate a wish to have it gratified. Their assent would often bring forth the whimsical assertion that they would oblige me, even if they cuckolded the khān and the kāzí.

At Jell a transit-fee of one sennár, or the sixth of a rupee, on each load of merchandize, is collected by Ahmed Khān, Sirdār of the Magghassís, who resides here. Its levy brought the sirdār’s brother to the kāfila. He was an acquaintance of Kālikdād, who therefore, besides the amount of duty, made him presents of raisins and worsted socks. This man never appeared altogether sober; otherwise he was free and courteous. Here is also stationed an officer of the khān of Kalāt, to collect duties from such kāfilas that have not already paid them at Kalāt, and who may not be provided with a pat, or voucher. The khān of Kalāt levies three rupees, Kerim-khânī, on every load of merchandize leaving
his states, but it is indifferent whether the amount be collected at the capital or at the frontiers. The officer at Jell is certain of his individual fee, whether a pat is forthcoming or not—for no kâfîla leaves Kalât without having evaded the duties in some mode. Kâlikdád, who would be esteemed a fair-dealing man, and who pretended to be a very loyal subject, had smuggled away several loads of raisins, besides ingeniously packing three loads upon two camels, and other expedients. At length, all the little arrangements of the kâfîla being concluded, the brother of Ahmed Khân gave Kâlikdád a farewell mimâní, or entertainment, and he sent to know what I was accustomed to eat, and was somewhat surprised to hear that I ate what he did himself. This feast brought him, for the last time, to the kâfîla, but exhilarated as usual. Some trifling presents were again made to him. On this occasion Kâlikdád called me aside, and premising a hope that I would not feel offended, told me that the khân’s brother coveted the worsted socks I had on my feet. I asked if he would not be ashamed to wear old socks? “Oh! no,” said Kâlikdád. Then let him have them, I rejoined, and gave them to him.

Jell is the principal town of the Magghassís, and the residence of their sîrdâr, Ahmed Khân. It is small, comprising within the walls about three hundred houses. Without may be one hundred huddled residences. There is an indifferent bazar. The
walls are mud, of some fifteen feet in height, and crenated, with towers at intervals in their faces. Much of the walls, and also some of the towers, have crumbled away, and have not been repaired. There are three gates, if the entrances may be so called, one to the east and two to the south. There are many groves near the town, chiefly mimosa, and on the east is an extensive burial-ground, among which, distinguished by their cupolas, the mausoleums of Kaisar Khan, and Jaffar Khan, former sirdars of the Magghassís, are conspicuous. There is no garden. Cultivation in the neighbourhood is extensive, principally of júár and the cotton-plant. The country occupied by the Magghassís is abundantly supplied with water. I believe above thirty canals of irrigation are reckoned, supplied by the springs in the neighbouring hills; some of them large. The soil is fertile, and capable of producing sugar, or any other superior growth of warm climates; yet, apathetic, and fettered by old custom, the agriculturalist here attempts nothing beyond júár. The Magghassís are one of the Baloch tribes, who have been located for a long time in Kachi, where they occupy the corner in the south-west quarter of the province. They are divided into four principal families or clans, of which the Bútâní is the more illustrious, and furnishes the sirdár of the whole. Their chief towns are Jell and Shádías.

They boast of being able to muster two thousand fighting men, and are engaged in endless hostility
with their neighbours, the Rinds. An inextinguishable blood-feud exists between the two tribes. At present, notwithstanding the superior numbers of the Rinds, fortune is entirely on the side of the Magghassís. They have gained signal victories, with a loss so trifling as to be nearly incredible; but a day or two before I wrote this note, a conflict took place on the Shikárpúr Pat, and the Rinds were, as usual, defeated. Ahmed Khán, their sirdár, is a young man, and his successes in the field have made him rather elated. He is too fond of the pleasures of wine; and perpetual intoxication, combined with vulgarity and coarse manners, prevents him from being considered amiable: yet he has a reckless kind of frankness and generosity, and if great sense cannot be conceded to him, his personal valour is undisputed. The Magghassís, and, indeed, their enemies the Rinds also, are a dissolute race; all who cannot afford the wretched ardent spirits of the country, stupify themselves with infusions of bang, or with opium. The zamíndárs, or cultivators of the soil, here, as throughout Kachí, are Jets. These people seldom move abroad but on bullocks, and never unless armed. A laughable tendency is excited by the sight of a Jet half naked—for shirts or upper garments are generally dispensed with—seated on a lean bullock, and formidably armed with matchlock, sword, and shield.

From Jell we marched to Sannatar; the com-
puted distance, eight cosses. About a mile from Jell the village of Ajám was under the hills to our right. We crossed numerous canals of irrigation in our road. The cultivation in the vicinity of Jell was succeeded by an open barren space, after which some close jangal occurred. At two cosses from Jell the bazar village of Túnía, composed chiefly of huts, was on our right; it had a tomb, surmounted with a cupola. Jangal continued, more or less, until we reached Sannatar, on the bank of a water-course; in which there is always a small stream. We here saw large numbers of hobáras, or bustards, with speckled bodies and black bellies. Their meat was said to be excellent.

On starting from Sannatar the jangal was slight for some distance, and then became more close. Finally, the country was covered with a juicy but bitter plant, called here kâh shútar, but improperly, as it has no thorns, and can hardly be said to have leaves: it is, however, eagerly eaten by camels. About mid-way was a small chishma, or brook, supplied from a hot spring in the adjacent hills, called the spring of Lákha; it had a strong sulphureous taste. It is held in repute for alleviating disorders of the intestines, but its composition would more obviously indicate its efficacy in cutaneous affections. Inapplicable as a beverage, at least, to persons in health, it is made available to the irrigation of the neighbouring lands;
and cultivation again commenced at this point. Many huts were scattered on either side, as we followed on the road, particularly on our right, and numerous canals of irrigation intersected our course. At length, passing on our right the village of Kichi, we halted about half a mile beyond it. In front was a long line of large bér and mimosas. The town of Shādīa, represented as surrounded by walls, and having two gates, with a bazar nearly as large as that of Jell, was visible about four miles distant, bearing north-east.

Next day, clearing the grove of bérs and mimosas before noted, we traversed occasionally much stony ground, broken by ravines and the beds of hill-torrents. We were now crossing the western extremity of the level desert track, known as the Shikārpūr Pat, and of notoriety for the numberless depredations and murders committed on it by the predatory bands of Baloches. Our kāfila moved under some apprehension, as it was known that the exiled Rinds on the frontiers of Sind had collected a large body of horse for a foray in Kachi; but its destination was kept a secret. The latter part of our march led under low eminences beneath the superior range; and on one of these was the tomb of Hājī Marrī. Our situation here was pleasant; but during the day the minds of our party were ill at ease, it being a spot likely to be visited by the Rinds, in case they moved in this direction. The Pat being destitute of water and forage, the
preatory bands in their excursions are compelled to make sudden dashes at the usual places where kâfilas halt, and not finding them, they as precipitately shift their quarters. In like manner, in their inroads into Kachi, they move swiftly on the place selected for plunder, and, successful or otherwise, retire with equal celerity. As evening drew near, my friend Kâlikdád, who throughout the day had sought many fâlls in his Háfíz, recovered his serenity of mind. He observed, that the danger was now past, the object of the Rinds in attacking kâfilas being to carry off the cattle, which they drive away when feeding in the jangal. Moreover, he felt secure, that if they arrived here on the morrow, it would not be until many hours after he had left the ground, as these robbers always march by day. Water was at some distance, from springs among the low hills to the west. About a mile to the north-east of our position was a large heap of stones, said to be the boundary-mark between the territories of Kalât and Sind; near it were two obelisks, said to be also limitary monuments. Deer abounded in these parts, and the wild ass is reported to be sometimes seen on the Pat. A plant, called machúlik, bearing yellow flowers, and having a succulent root, was common under the low jangal bushes. The same is found in the neighbourhood of Liya and Bakkar, west of the Indus, and the root employed as a horse-medicine.
Our next march led over a level naked surface until within three miles of the town of Déra Ghaibí, when commenced a vigorous cultivation of júár, to the east occasionally intermixed with patches of dense jangal. To the west the country was open to the foot of the inferior hills, distant perhaps three miles. The superior range was not nearer than eight to ten miles. Déra Ghaibí comprises a few mud houses, chiefly the dwellings of Hindús, and a large number of huts, and is the frontier town of Upper Sind, in this direction. Here resides Wali Máhomed, the chief of the Chándí tribe of Baloches, who can raise, as is given out, twelve thousand men. The district, of which this town is the capital, is called Chándía, and is held in jāghir by this leader and his followers. It is to this tribe that the present Tâlpúrí chiefs, or amírs of Sind, are principally indebted for the authority they now possess. Hájí Bíjár, the father of the four brothers, Fatí Alí, Ghúlám Alí, Mír Kerim Alí, and Morád Alí, who first shook the power of the Kalorah rulers, after a pilgrimage to Mecca, repaired to Nassír Khán of Kalát, and strove to engage him in his designs of overthrowing the Kalorahs. The Baloch chieftain at first inclined favourably to Hájí Bíjár’s views, but on the offer by the Kalorah chief of a large sum of money for the delivery into his hands of the factious Hájí, he was about sacrificing his honour to his profit. Hájí Bíjár, informed thereof, fled to Ghaibí, father of the present Wali
Máhomed, and then chief of the Chándí tribe. Ghaibí took up his cause, and by his assistance Hâjí Bíjár became master of Sind, with the nominal title of Vazír, much in the same manner as Fâtí Khán placed himself over the indolent Shâh Máhmúd in Afghânistân. The present chiefs of Sind have always shown a great mistrust of the Chándí tribe, and lose no occasion to weaken and to divide it. It is an old and true saying, that a fool kicks away the ladder by which he rises, and the Chándí chiefs, with unpardonable simplicity, expected from the prince in power the condescension shown by the fugitive Hâjí. During the early part of the Tâlpúr sway, when there was dread of the Afghâns, necessity dictated liberality, and the Chándí chiefs, as those of other tribes, were in receipt of large sums of money from the government. When the Sindí rulers ceased to fear from the Afghâns, owing to their intestine commotions, and from the Baloches, owing to the feeble sway of the successors of Nassír Khán, they discontinued their largesses. The Chándí resources were now limited to the scanty returns from a sterile tract on the north-western frontier, and their chief was embarrassed to meet his expenses. Latterly, however, the inundations of the Indus have increased westernly, or a greater portion of its waters have been directed into the canals and branches from it, from which Déra Ghaibí has derived benefit. Still, the chief is sorely dissatisfied, and would, possibly,
join any invader of Sind that might appear, excepting, perhaps, Ranjit Singh. Wali Máhomed is personally brave, and in the several military expeditions he has made has been uniformly successful. He has defeated the Magghassís of Jell, the father of whose present chief, Ahmed Khán, was slain in a battle with the Chándís; he has been victorious over the Marrís, whom he pursued into their hills; and over the Kaidránís, whom he sig- nally discomfited in their own country. He is now hostile to the Rinds, and in alliance with the Magghassís. Ahmed Khán, their chief, when a youth, and some years ago, after a severe defeat by the former tribe, took horse and rode to the house of Wali Máhomed at Déra Ghaibí. He told him, that he came personally to absolve him from his father's blood, and to crave his assistance, that the tribe of Magghassís might not be exterminated. Wali Máhomed hastened with his troops, and checked the Rinds in their career of devastation. We afterwards learned, that the Rinds had made a dash at Shádía; that they had made some booty, and had killed three or four individuals. Wali Máhomed sent to Wali Máhomed Lígarí of Lárkhâna, who is called the Vázír of Sind, and has charge of the state interests on the northern frontier, for permission to march, as an ally of the Magghassís, and to intercept the Rinds on their return. The vázír withheld his sanction, and bestowed many opprobrious epithets on the Chándí
chief. He declared, that if he marched he should never set his foot again in Sind.

Near Déra Ghaibí is a branch, or rather canal from the Indus, which flows southerly to Júí, and falls into the Nárió, an arm of the great river, a little before its junction with lake Manchúr. Walí Máhoméd is partial to Afghâns, and never exacts duty from their káfílas, while rigidly enforcing it from Bráhúís and Hindús. He was not at Déra while we halted there, but Kâlíkdád sent a due offering of raisins to his family. The chief is now aged, and is represented to be zálim, which may mean tyrannical or oppressive, or merely that he governs his tribe with a strong hand.
CHAPTER VII.


We had now gained the borders of Sind, an orderly, and well-regulated country in comparison to that we had left; and we had no longer doubts
as to the safety of the road, or apprehensions from bands of Rinds, or other marauders. Our route led along the western frontier, where well-defined hill ranges confine the valley of the Indus. A little beyond Déra Gháibí were, on our right hand, several gumbazzes, or tombs with cupolas. About a mile before reaching Amil fields of júár commenced, and extended to the town. The road was continually divided by bands. Amil contains about one hundred and fifty houses, a few built of mud, the dwellings of the Hindús, and the remainder huts. It has a small bazar. Here resides a relative of Walí Máhoméed, who visited Kálikdád, and presented a sheep. We found the Hindús in great consternation, as an order had just arrived from Haidarabád to levy twelve hundred rupees from the town. They were preparing for nocturnal flight.

About a coss from Amil we passed, on our left, a small walled village, called Got Ghái, and about a mile beyond it two or three buildings, said to be a daramsála, and Hindú zíárat. To the west, the plain, as usual, was clear to the hills. Extensive fields of júár preceded our arrival at Ferídábád. This is a small town, with a few mud houses, and many huts. The bazar is considered larger than that of Amil. The superior range of hills, distant four or five miles.

In our progress next day we passed several tombs with cupolas, on the right hand. Cultivation was general, and besides júár, some múng was seen. A
species of wild melon was abundant over the fertile soil. It is called mihâl; attains the size of a turnip, and is used, dressed with ghee, or clarified butter, as a condiment, by the people. Several villages were observed to the east. Got Hûssên Khân, where we halted, had a trifling bazar. In our route from Got Hûssên Khân we passed the village of Bûgh, with a bazar. Cultivation on the road was more or less general. A very fragrant plant was common on this march, which deliciously perfumed the night breeze. As it was dark I was unable to observe it. By daylight we beheld, to the east, in the distance, a large building with three cupolas, called Gûmbaz Borah. It is, in fact, an ancient masjît, and as we came parallel to it we observed around it ruins for a great extent. We were told it was the site of Vrij, a town often mentioned in the annals of Sind. It is represented as entirely deserted. A few múllas and faquirs dwell at the masjît, where a nagâra, or drum, is beaten morning and evening. At our halting-place was a large burial-ground, where many of the Kalorah family were interred, when Khodâbád, said to be twenty cosses to the east, was their capital. One of these, Mîr Nassîr Mâhomed, has become a saint with the Jet tribes; and his tomb is a place of pilgrimage to multitudes, who are taught to believe that their wishes are to be realized through the favour of the saint. His tomb is crowned with a cupola, and is enclosed
within square turreted walls, painted on the exterior with rude representations of flowers. A nagára is beaten here; and the revenue of the contiguous land is appropriated to the support of the edifice and of its little establishment. In the burial-ground are about twenty-five other cupolas, all of them fantastically decorated, and painted with coarse glaring colours. There are a vast number of graves, more or less conspicuous. To the south is a large pond of water, with high banks: the fluid is palatable, but muddy and offensive to the sight. It supplies three small agricultural hamlets contiguous. Within a mile east of the tombs is a considerable damb, or artificial mound, at whose base, near some remains of walls, is a zíárat, also of repute, and which has its nagára. In the evening the deep and solemn intonations of these rival nagáras, with those of the neighbouring Borah masjít, produced an impressive effect. One could have imagined he had been transported back to the old times of Buddhism.

The next day's march brought us to the southern bank of the Gâj, rúd khâna, or rivulet. Distance from Zíárat Mír Nassír Máhomed, said to be seven cosses. Our route led over a well-cultivated tract, without any fixed village on the line of road, but there were many discernible to the east. There were, nevertheless, numerous collections of Baloch huts. The course of the Gâj was visible some time before we reached it, its banks being fringed with
tall tamarisk-trees. We found a tolerable stream of water in its bed, which was esteemed an unusual occurrence. We crossed it and halted. Near us were a few huts of the Jamâlí tribe, who inhabit the country from the Gâj towards Séhwan; and a little lower down, on the stream, was a village called Bâbûr-dî-Gôt. The bazar village of Tallí was distant about three miles east; and another, named Pûlji, about four miles south-east. The point where the Gâj issues from the hills, marks also that where the road leads through them from this part of the country to Khozdâr, and from our position bore due west. Here Kâlikdâd made some sales of raisins to Hindús of the neighbouring villages, and gave one parcel to a man he had never seen before, taking in payment a draft, or order, on a brother Hindú at Júí. I asked him if he might not be deceived. He thought it unlikely.

Proceeded to Júí, distant, by computation, eight cosses from the bank of the Gâj. After clearing the cultivation near the stream, we crossed a level tract much intersected by bands and water-channels. We did not follow the actual path, as Kâlikdâd had taken the precaution to hire a guide for this march. This fellow, on being told he was a bad guide, replied, that he was a good singer of songs; and in truth, apparently careless as to what route he led the kâfila, he never ceased singing from the outset of his journey until we arrived at Júí. The object in hiring this man, was to pass wide of some marshy
land, said to lie on the direct road. As we started at midnight, by daybreak we were in sight of Júí, the country to our east abounding in villages. In the vicinity of the town the surface of the soil was in many places covered with water. A few deep and broad trenches much incommoded the passage of the laden camels. Fields of júár extended eastward. To the west a slight jangal stretched to the superior hills, distant a good march, or eight to ten cosses. We halted under the walls of the town, which comprises about two hundred houses, with comparatively a flourishing bazar. Ordinary supplies are readily procurable. It is surrounded by a mud crenated, but dilapidated wall of fifteen feet in height. The only prominent building of the place was a new maṣjít, built by Bahawál Khán, chief of the Jamáli tribe, which, like the houses, is erected of no more costly material than mud. At the south-west angle are the remains of a small mound, of more solid structure, originally formed with kiln-burnt bricks. This town is the little capital of a small district, held in jághúr by the Jamáli tribe of Baloches, whose chief, Baháwal Khán, resides near the hills, for the convenience of grazing his flocks and herds, in which he is wealthy. This district commences northerly at the Gáj rivulet, and southerly it extends about three cosses beyond Júí. West it is bounded by the high frontier hills, and east its limits reach to the Náří branch of the Indus, where there is a thriving village,
called Bahâwalpûr, seated on its banks. The Jamâlí boast of being able to raise seven hundred fighting-men. They have the singular custom of never selling milk, averring they retain it for their guests. The Marrís, another Baloch tribe, for the same alleged reason, will on no account sell roghan. The Lârkâna canal, or branch of the Indus, was said to be distant about a coss to the east of Jûí, and supplies the bazar with fish. The main stream,—by which I hardly know whether the Nârí or the Indus itself was meant,—was affirmed to be eight cosses distant. It would appear, that during late years a far greater supply of water enters the canal than formerly, and even causes it, like the parent stream, to inundate. Jûí heretofore experienced distress from having no water immediately near; now, its numerous canals are overflowing.

Kâlikdâd made sales here of madder and raisins. The order given by the Hindu at the Gâj river proved worthless on presentation. I was inclined to joke with my friend on his simplicity, but he was not willing to allow that I had reason. There was no Hindu, he said, in Sind, who would venture so egregiously to defraud a Mûssulmân; for the penalty would involve the forfeiture of his property to ten times the amount of the fraud, and his being forcibly made a Mâhomedan. This penal regulation seemed ingeniously framed to protect the Mûssulmân against the sharper witted Hindu, as well as to increase the number of proselytes to Islám. Kâlik-
dád, however, was right in his estimation, for the Hindu came toiling to Júí with the money. He declared he knew that the order was useless, but feared that had he not given it the raisins might have been refused to him.

From Júí, four computed courses led us to Chinní, a town adjacent to the low hills, dependent on the superior range. Many of the eminences were crowned with gúmbazzes, or tombs, marked by cupolas. Some of them were handsomely carved, and their material was yellow stone. Sind is a great country for tombs and zíárats. The abundance of the latter, if a proof of the state of civilization in a country, is a certain one of the credulity of the inhabitants. It is also evidence, although it may seem, at first view, a paradoxical assertion, of the low state of religion, for the people, who are prone to pay homage to zíárats, will not be found frequenters of the ordinary places of worship. Thus, in Sind the masjíts are neglected, while the zíárats, or shrines, are flourishing. The natives, calling themselves Máhomedans, have abandoned essentially the religion of Islám, and have become votaries to a new worship, that of shrines. Among the Baloch tribes of the hills this is wholly the case; indeed a maṣjít is rarely or ever to be seen among them. There is much cultivation around Chinní, and a good deal of pasture. Its bazar has about sixty shops.

The road from Chinní led pleasantly along a fine
TRACT OF PASTURE, (LOW HILLS, OR EMINENCES, TO OUR RIGHT, AND A PLAIN STRETCHING EASTWARD TO THE NÁRÍ, AND LAKE MANCHÚR,) TO TRENÍ, A SMALL VILLAGE WITH ITS COMPLEMENT OF GÚMBAZZES. BÚBAK, ON THE BORDERS OF THE LAKE, WAS A CONSPICUOUS OBJECT FROM THIS PLACE, EITHER THAT ITS HOUSES WERE ELEVATED, OR THAT IT WAS SEATED ON A MOUND. ITS CLIMATE IS VAunted, AND BOTH TRENÍ AND CHINNÍ WERE MUCH FAVOURED IN THIS RESPECT, AND ALSO IN THEIR SITUATION AND GRASS-LAND. BÚBAK IS SAID TO CONTAIN NEARLY A THOUSAND HOUSES. CONTIGUOUS THERETO WERE THE VILLAGES OF RÁZÍ AND BÁRÁNÍ. SÉHWNAN WAS POINTED OUT EAST. TRENÍ HAS A SINGULAR AND IGNOBLE REPUTE, THAT OF DOG-STEALING. THE DOGS OF KÁFILAS, IT IS SAID, ARE SURE TO DISAPPEAR AT TRENÍ. KÁLKDÁD HAD PICKED UP ON THE ROAD A VERY LARGE DOG, THAT HAD BECOME HABITUATED, AND HAD TRAVELLED WITH US FOR SOME DAYS. HE HAD ALWAYS EXPRESSED HIS FEAR THAT HE SHOULD LOSE HIM AT TRENÍ. WE TOOK ALL PRECAUTIONS, DOUBLED OUR WATCH, BUT IN THE MORNING THERE WAS NO DOG.

OUR ROUTE FROM TRENÍ LED THROUGH SLIGHT JANGAL, AND ITS LATTER PART WAS THROUGH SAND TO BALOCH GÓT, A SMALL VILLAGE ON RISING GROUND, WITH THREE OR FOUR SHOPS. HERE IT IS CUSTOMARY FOR KÁFILAS TO HALT, UNTIL THE DUTIES PAYABLE AT THE TOWN OF SÉHWNAN ARE ADJUSTED. A MISERABLE FELLOW, CALLED MÚSA, A RIND, CAME FROM THE VILLAGE, AND STATIONED HIMSELF WITH THE KÁFILA. HIS TASK WAS TO WATCH THAT NO LOADS WERE CLANDESTINELY FORWARDED OR SECRETED.
Kālikdād repairing to Sēhwān, I accompanied him, being desirous to see the remains of the ancient fort there. Our route from Baloch Got was through a well-cultivated country, villages occurring at short intervals. These had always a better and ancient appearance, from being chiefly built of kiln-burnt bricks, and from having one or more upper stories. They were generally raised on capacious mounds. Towards Sēhwān large mimosa-trees are abundant, and the road was pleasant, passing through a grove. Low sand-hills occur just before reaching the town, and the soil becomes affected by them. We traversed the bazar, and took up quarters at a fāquīr’s takīā, overlooking the Aral branch of the Indus, and immediately under the ancient fort. Sēhwān was computed at six cosses from Baloch Got. Kālikdād noted his arrival to the officers of Diwān Sangat, the farmer of the revenues, and they came to ascertain the number of individuals in company, that provision for their fare might be furnished, as is the custom with the Diwān. We received a due allowance of rice, flour, roghan, and sugar. In conformity to the routine of business here, a Saiyad and a Hindú, the one to check the fidelity of the other, were appointed to return with our party, and to ascertain if the particulars rendered by the merchants were correct.

I inspected the old fort, which I found constructed of kiln-burnt bricks around the sides of a huge oblong mound. It was much dilapidated, but the
entrances were still well marked. There was nothing, however, in its exterior appearance which would justify an opinion of its great antiquity. It might be one thousand years old, it might be five hundred. The mound is artificial, or rather chiefly artificial, for an eminence was originally here, as proved by the masses of rock on the northern face; and this has been made the nucleus of an immense collection of earth. The mound may, or may not have been formed considerably prior to the walls, which face its exterior sides, and contain it. The chance is that it had a prior existence. From the gates, cut through the mound, were streets, which, although much choked up, and converted by the action of centuries into water-courses, retain the signs of their former destination in the masses of brickwork, and similar indications, which yet in some parts adhere to the sides. Quantities of burnt grain, as wheat and gram, are discovered in some spots. On examination of these, I found they were intermixed with fragments of bone and of cocoa-nut shells, ample proofs that they denoted spots of cremation. This fact also explains why coins, trinkets, and other trifles should be met with so frequently, they being merely deposits with the dead, as far as coins are concerned, and the trinkets were attached to the corpse when consumed. I did not see any of the coins found, but understand that they are invariably Māhomedan, especially coins of the caliphs. This circumstance would go far to
prove that in their time the mound was a Hindú place of cremation. At the same time, it may not affect the antiquity of the walls, for it is as easy to suppose that the Hindús converted a neglected fortress into a receptacle for the ashes of their dead as it is to suppose the converse, or that the Mähomedans converted a Hindú cemetery into a citadel. In the latter case, however, and it is not impossible, the walls themselves have not an antiquity beyond that of the Caliphs. Like every other person who roams about these ruins, I found a relique, but an insignificant one, a copper ornament, which my companions pronounced an ear-ring.

There are the remains of buildings on the mound sufficient to point out that it has been occupied at a comparatively recent date; and part of the outer wall of a tower above the western gateway, rising, indeed, above the level of the mound, exhibits interiorly a few niches, seeming to show that the apartment was an inhabited one. The town of Séhwan itself is seated on a mound or mounds, a little inferior in height only to that of the castle, and the base of these towards the east has been secured by being faced with masonry. At the present day, it is far less famed on account of its antiquity, or of its reputed founder, Seth, than as being honoured with the shrine of the illustrious Mähomedan saint, Lâll Shâh Bâz. Who he was is not decisively known; whether, as the attendants at his shrine pretend, a saint of some
distant region, or, as some aver, a successful pur-loiner of his neighbours' cattle. However this may be, if he be even a fabulous saint, created on the wreck of a Hindú one, the repute of his shrine is well established, and Lâll Shâh Bâz has become venerated with the emphatic title of the Pîr of the Kohîstân. The favours of the saint are, of course, granted in proportion to the value of the offerings of pilgrims; and it may be presumed that the treasury of his temple is rich. The amîrs of Sind have testified their piety by many costly donations, and are wont, at times, to repair to Sêhwan to implore the good offices of Lâll Shâh Bâz. The profligate vazîr, Fatí Khân, at some risk, clandestinely visited this shrine, and no doubt went away satisfied that he had left his sins behind him. The buildings attached are very numerous, and some of them sufficiently splendid; the principal is crowned with a large cupola. The establishment of attendant müllas and fâquírs is also ample, and food is distributed to indigent pilgrims and mendicants. Much ceremony is observed in the approach of pilgrims to the shrine, and the rolling murmurs of the nagâra accompany the steps of the awe-stricken men. Amongst the wonders of the place are two tigers, enclosed in cages. Sêhwan being one of the more eminent towns of Sind west of its river, is held by one of the amîrs, and was now enjoyed by Mîr Morád Alî. The revenues of the town are annually exposed to sale, and the
purchaser this year was the Díwán Sangat, who, in like manner, had acquired the revenues of Tátta. The district dependent on Séhwan extends to the lake Manchúr, and is very fertile in grain. Between Séhwan and Baloch Got the district is held in jághír by a branch of the Után Zai, the principal Rind tribe, who have dwelt there for three generations, and have conferred on it the name of Rindistán. From this branch Mír Morád Alí has taken a wife, who is the mother of Mír Nassír Khán. In our journey to Séhwan we met on the road, returning from a visit to the zíárat of Lâll Sháh Bâz, Mírú Khán, the present young sirdár, or chief, of these Rinds. He was attended by some fifteen mounted followers, on horses and camels; two or three of them carried hawks. He was corpulent, and appeared thoughtless; and his reputation for sense I found accorded with the mediocrity of his appearance.

The saiyad, and his colleague the Hindú, being ready to start, we returned with them to Baloch Got by the same road we had come to Séhwan. On passing through the bazar of the town I was recognized as a Feringhí by several people, but the recognition was immaterial.

A day was passed at Baloch Got in satisfying the cravings of the saiyad, the Hindú, and of Músa the Rind. The Hindú was most easily contented, and went his way; Músa made more difficulty, but suffered his conscience to be soothed. The
saiyad, however, remained, and it was difficult to divine the extent of his expectations. It is fair to observe that, if the inferior officers in Sind are venal, and the collections of duty are vexatiously made, the merchants of kâfilas lay themselves open to annoyance and exaction. They invariably exercise their ingenuity to defraud the revenue, and therefore place themselves at the mercy of the collectors. Our saiyad, a remarkably sedate opium-eating gentleman, exhibited the most inflexible composure; and he had completely the advantage over his victims, for they could not march until he uttered the word "mokal," or "permission to depart." It was clear that he was quite indifferent as to the length of time he might detain the kâfila, as he must be well entertained so long as it stayed. He made no demands; but on Kâlikdâd and the others tendering him what they judged due, he received it, and sat with the same imperturbable gravity as before, evincing no inclination to move; from which it was inferred he was not satisfied. This farce was carried on during the day; and it was evening when, having received from Kâlikdâd twelve rupees and a quantity of raisins and jîra (carraways), and sixteen rupees from Attá Máhomed and the Kândahár kâfila, he pronounced the word so desired, "mokal," and took his leave.

We then marched to Garm-âb, distant from Ba-loch Got four cosses. The jangal was considerable;
and some marshy ground impeded our progress. Beyond, a dry open country again presented itself. We passed a circular enclosure of masonry, clearly, from its style and neatness, a remnant of other days. At length we crossed the brook Garm-āb, flowing through a grove of mimosas, and halted immediately beyond it. I proceeded to its sources, about three hundred yards from our position. They issue from the foot of a low rock, made up of fossilized shells. A deep basin is formed, shaded by small bushes and plants; the water delightfully lucid, glides easterly for about two hundred and fifty yards, when it expands into a small pond, thence anew flowing easterly, it descends upon the plain, providing for the irrigation of the neighbouring lands. I bathed about eighty yards from the sources, and was surprised at the warmth of the water, as well as much gratified with immersion. The water is drunk, and has no perceptible taste. Numerous little fishes play in its transparent stream. There are many springs in these countries whose waters, warm in the morning, become cold during the day; but this of Garm-āb is really a hot spring, preserving its temperature at all times and seasons. I was told that its temperature increased in winter, but it is possible it only then becomes more palpable from the lower state of the atmosphere. I have before noted the sulphureous spring of Lákha, some twenty miles south of Jell; there is another a little below Séhwan, on the hills west of the
Indus, and again other very hot springs near Karáchí. These several springs are found in the same line of hills, and those the inferior ones at the base of the superior range dividing Sind and Kachí from Balochistan. They extend from the Bolan pass to the ocean. The springs are found also under the same condition, or accompanied with fossilized shells, as if on their original creation, the fossilized mass had been gurgled up from beneath the surface, through the vents afforded to them, and had been subsequently condensed. These springs may afford data for an opinion as to the epoch when these hills were called into existence, which again must have been after the deposit of the shells. Under the same hills north of Jell, and west of Súrán and Sanní, are sulphur mines, showing that the same character of formation distinguishes them throughout their course. Immediately north of the spring, and of the isolated hill from whose base it gushes forth, is an artificial mound, strewed with fragments of pottery, as was the surface of the soil around. That this spot was anciently an object of adoration, when natural phenomena were deemed worthy of veneration, may be believed: at present we have its grove and its charmed circle, but we miss the temple. We were now about to enter a region replete with rustic, yet sometimes massy, monuments of the former superstitions of a barbarous people. They bear a great analogy to the ponderous Celtic vestiges of ancient Europe, and,
like them, were constructed in the same primitive state of society. It is not impossible that they owe their origin even to the same races and superstitions. The name given to the spring of Garmāb is expressive of its warmth. The plain below us to the east was spacious and well cultivated, and plentifully sprinkled with hamlets. A superior dwelling was pointed out as the Tanda Māhī, the residence of a respectable chief.

The first part of our next journey traced the base of the low hills on our right. Afterwards we crossed a rūd-khāna, its bed wide, and furnished with a stream of water. It accompanied us on our right during the remainder of our course. Turning the base of a low hill, the waste was overspread with perpūk-trees, a few in blossom. In one or two places the soil was of a dark red colour, friable, and unctuous to the touch. Passing a burial-place on our right, in which were some prominent tombs of carved yellow stone, a little beyond it we halted at the remains of an old building called Got Hindū. This was supposed by my companions to have been a fortress, its form being square, while circular towers described the angles. There were, however, peculiarities in the mode of architecture, which made me suspect it to be rather an ancient religious edifice. The walls were only two feet in height, and I inferred they had never been higher. Their breadth was about eight feet. The inner and exterior surfaces were arranged with much neatness.
The natives here call any old place, prior to their time or conception, Hindú. We were now in the country held by the Búlfút tribe of Lúmrís, who extend in the direction of Karáchí until, parallel to Táttá, they are met by the Júkíás, another Baloch tribe. Our water was procured from the rúd-khána just noted. We had scarcely unladen our camels when, to the horror of Kálikdád and his brother merchants, the inexorable saiyyad of Séhwán, with three attendants, on camels, made their appearance. Sad evasion had been practised. He affirmed, merchandize had been sold clandestinely on the road, and the káfíla must return to Séhwán. With much ado he was induced to dismount, and to consent to remain until the morning’s meal—in preparation—was ready. This delay gave opportunity for debate, and Kálikdád talked much of his respectability and honesty, which the wary saiyyad never affected to doubt. The same farce was enacted as at Séhwán; additional fees were given before the unwelcome guest would depart, and a fresh “mokal” was pronounced. I asked Kálikdád if he had not exercised his ingenuity in evading duty. He owned he had, but the Kándahár merchants had overdone the matter.

Throughout the next march the road, always level, led through a jumble of low hills, interspersed with waste, speckled with low trees and shrubs. We crossed the bed of a rúd-khána, and winding through a variety of small eminences, so exactly
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conical that I hardly knew whether they were na­
tural objects or artifical mounds, we halted at a
spot called Malgarí. Water was found in the bed
of the rúdk-khána.

Our road, the following day, led generally along
an open valley, low parallel hills on either side.
Towards the end of our journey, we crossed the
bed of a rúdk-khána, with water in it. Beyond it
we had on our right one of those ancient structures
to which the natives apply the name of Gohar
Basta. It was oblong; and by the disposition of
its walls, which in structure resembled those of
the building at Gót Hindú, described four apart-
ments, which faced the east. This antique vestige
was distinguished by the presence of some fine
dédárs, the first we had met with, although they
abounded in the following marches. We halted
at a spot called Pokar, which was clear and open.
Fragments of pottery strewed about the surface
here, proved that anciently it was honoured by
the presence of man. Now it is a solitude. There
were, also, a series of conical heaps of stones, of
large dimensions, and worthy of remark, as being
situated on the plain. Heretofore we had noticed
isolated ones, but seated on eminences. The summit
of a hill to the south-west was crowned with so
many of these cones that they gave it the appear-
ance of being turreted. I was left to conjecture
whether they were recent tombs or more ancient
monuments. That they were the latter, their oc-
currence in such a spot, marked by its gohar basta, and other evidences, might tend to substantiate. The hills in the neighbourhood yield a red powder, which the natives are willing to believe sindúr, or the red oxide of lead. Water was procured from a rúd-khâna.

We thence traversed a fine level plain, neglected, indeed, but with good soil, and free from stones. On gaining a low detached hill, we skirted its base, having to our left a rúd-khâna. This we crossed, and halted immediately on its bank. About half a mile east of our ground was a small village, called Wad Déra, where resided Mír Khán, a Búlfút chief, who collects a transit-fee of a quarter rupee on each camel-load of merchandize. I followed the path, which led among the jangal to the village, and was recognized by the Hindús, of whom there are some, to be a Feringhí. The men of the kâsila inquired for honey here. Mír Khán paid Kâlikdád a visit, and brought him a fine dúmba, or fat-tailed sheep. The merchant, nevertheless, did not scruple to deceive him most egregiously in the amount of duty paid.

From Wad Déra our march was over a fine level surface, slightly wooded with bér-trees, and those called kúber, pélú, ghwânghí, &c., with the plant hîshwîrg. A variety of mimosa predominated. The tittar, or partridge, was plentiful. This march, called of eight cosses, I suspect was nearer twelve, for it was one of the longest we
had made. We finally halted near some small eminences occupying the face of the valley, and having higher hills on either side of us. These were, as usual, marked by conical heaps of stones. From Do Râh (the two roads literally) led a road to Jirikí and Haidarabád, and the other we were following, to Karácí. The rud-khâna we crossed at Wad Déra was on our left throughout the march; we again came upon it at Do Râh, and derived from it our water. Our next march, a long one of twelve cosses, was made over a country extensively open, and free from large hills. The waste was overspread, as usual, with slight jangal. A village occurred on our right, with a burial-ground and zíárat, amid a grove of trees. Hence the soil became somewhat sandy, and our road traced the base of a low hill on our left, until it terminated. From this point our course inclined westerly to Got Arab, or, as sometimes called, Tánah, where we halted. This is a large village of huts, where sometimes resides Ahmed Khân, the chief of the Búlfúts. There are many Hindús at it. Here a transit-fee of a quarter rupee per load is again collected on the merchandize. The chief was not present, and the amount was paid to his mother. The Búlfúts boast of comprising twelve thousand khânas, or families, and as many fighting-men; which any one would be inclined to doubt who had traversed their country, and, excepting the two or three small villages, had not seen a house
or hut in it, and scarcely a human being. They are a tribe of the great Lúmrí community, and are denominated Lúmrí Bárânís, in contradistinction to the Lúmrí tribes of Las, called Lassís. In the public records of Sind they are called Namadí, by which designation they are mentioned in the treaty between Nádir Shâh and Máhomed Shâh of Delhí. There are two important divisions, the Bâppahâní, whose chief is Bûla Khán, and the Amalâní, whose chief is Ahmed Khán. These are again numerously subdivided. Ahmed Khán holds in jâghâr the bazar village of Kotlí, on the western bank of the Indus, opposite to Haidarabád. It is about five years since duty was first allowed to be collected by the Lúmrís. Before, kâfilas strong in number would sometimes pass through their limits, but their camels, when grazing, would be carried off, and occasionally a load or two would be stealthily abstracted on the march. Faiz Ahmed, the Babí merchant of Kalât, and cousin of Kâlikdád, who possessed some consideration with the amírs of Haidarabád, preferred a petition to them, that the Lúmrí chiefs should receive a small transit-fee from passing kâfilas, and be held responsible for any loss that befel them. The amírs approved the suggestion, and the Lúmrí chiefs consented to the terms. Since that time no instance of robbery has been known, and even animals straying are always secured and delivered up. If one be irrecoverably lost, it is presumed stolen, and its value
paid. These Lúmrís, or Bulfúts, as they generally call themselves, lead a life entirely pastoral. The little land cultivated is stocked with júárí. The extensive tract of country they spread over has many tracts of good soil, and nothing is required but the construction of bands to secure the rain-water, and bring much of it under culture. That it was once more peopled than at present is evidenced by the sites of former villages pointed out.

From Tánah an open level country spread for about four or five cosses. We then neared some small eminences to our right, and upon the bank of a water-course stretching from them we came upon the most complete and singular gohár basta I had yet seen. There was exactly the same kind of structure we had met with near Pokar; an oblong, divided by walls of masonry into four apartments; but connected therewith, and north of it, was another square erection, with projecting entrances. This was composed of huge stones; the length of one was equal to fourteen of my spans, the breadth five spans, the thickness only one span. The extent of the oblong I found seventy-two of my paces. At the head of the water-course, I learned, were some works of masonry, and that they had been penetrated by the Lúmrís, who conjectured that a spring of water had been, at some unknown period, wilfully closed by them. They probably opened a place of sepulchre, and failing to discover what they sought for, they found some trifling arti-
icles, one amongst which they supposed to be a chillam, or apparatus for smoking tobacco.

At some distance from these monuments we crossed another rúd-khâna, without water, and I was told, that to the right were other conspicuous gohár basta. We made towards a detached hill, visible in our front, under which we finally halted. I was not satisfied with the cursory view I had taken in passing of the structures I had seen, therefore walked back with one of the camel-drivers, and inspected them more at leisure; also took a sketch of the square building. On our return we met two Lúmrís, one of them armed, who asked my companion to let him examine his sword. The Bráhúí declined, alleging, that good
men did not part with their weapons. The Lúmrí said he was a staunch sipáhi, or soldier, and, after some jokes, we parted. Close to this halting-place was a village of huts, called Dágghar dí Gót; amongst the population were a few Hindús. On the hills were some of the conical stone monuments.

There fell a smart shower of rain here, from which we sheltered ourselves under the projecting ledges of the rock. I made an agreement with a Bülfút to conduct me to Súnmíání, as I did not know how I might be received at Karáchí, and I did not wish Kálikdád to incur trouble on my account. This man provided a running-camel, and engaged to conduct me to Súnmíání in three days, receiving four rupees in remuneration. He had no idea that I was a Feringhí; and I made over to Kálikdád my compass, and other things which were as well not to be seen, and stuffed them into my pillow, keeping with me my kúrzín, or saddle-bags, filled with clothes and books. Kálikdád was to bring the pillow, as he would visit Súnmíání in a few days. The káfila started by night, and, I afterwards learned, reached Karáchí in four marches, halting respectively at Tírk, Manároh, Malaroh, and Karáchí. Two of Ahmed Khán's men accompanied it; from which I inferred the country was more peopled, and that more precaution was necessary. At sunset one of these, mounting on the loads, gave notice, as loud as he was able, that the country was God's, and its Bádsháh Mír Mórád
Ali, and that any one committing theft should refund in the proportion of one rupee to one pais, and of one hundred rupees to one rupee. Without this observance and caution, I was told, the simple value of effects stolen could only be recovered. Kâlikdád and Attá Máhomed, although the kâfila had started, to do me honour, remained with me the night at the Búlfút’s house in the village, and in the morning departed, recommending me to his care.

The Búlfút, as soon as he had breakfasted, went in search of his camel, and did not return until noon. The beast was not secured, and again strayed into the jangal, and could not be found. My companion told me to keep a “vadda dil,” or, my spirits high; but I could have wished there had been no delay. The Lúmrís are certainly not a very delicate race, and below even many of their neighbours in the little arts and conveniences of life. The family I had mixed with comprised only the Búlfút and a young woman, about his own age, I could not tell whether his wife or his sister. My companion, in proof of his civility, would make me partake of his wat, or boiled rice, and would only allow me to sip from that part of the wooden bowl which had been already moistened by his lips. I was heartily glad when the alternate meal was over.

Two or three hours before daylight next morning a loud chanting commenced in the village, which, I learned from the Búlfút when he awoke, was from the Hindús reading their granths, or, as
he expressed it, worshipping God in their own way. He then went in search of the camel, and brought it back with him a little after noon. He prepared to start, telling me he would keep his word, although his female companion wished him to delay until the morning. We took our leave of the village, and making good way, the road always good, with low hills around us, we reached a place called Pérarú, where we passed the night with a Baloch family.

My conductor was, like all the Lúmrís, an opium eater, and not only took a dose himself on starting but administered one to his camel. The animal became in consequence very wild for a time, and ran here and there, little troubling itself about the path, until the exhilaration of the opium had past. My friend as the animal capered about did not fail to encourage me, by telling me to keep a vadda dil, and, what was as necessary, to lay tight hold of his kamarband, or waist-shawl. We travelled nearly the whole of the day. Huts were sometimes passed, and the soil was sandy. The hills bore a very different aspect, being now earthy ones, with abrupt scarped sides, and tabular summits. We halted for the night at a Baloch hut; the inmates civil, and if the men were unseemly, the females were very pretty. My Búlfút ate opium with every man he met. The ceremony observed on such occasions may be noted. The opium, formed into pills, is placed by the fingers of the one into the mouth
of the other, so that no man, unless alone, employs his own fingers.

The next day we crossed the valley, through which flows the Hab river. It presented a wild scene of natural confusion, from the enormous masses of rock scattered about it. Towards evening we passed through some hills, and by night reached a spot where there were many dwellings, and some Hindús. Here, had I arrived by daylight, I might have had an adventure; as it was, the people were suspicious, and came in small parties of two and three to reconnoitre, and went away. At length the Búlfút found out a friend, and this put an end to interruption. This man, I observed, always knew some one individual at each place he halted at.

We started betimes in the morning, and traversed a country rather of undulating heights and depressions, than of hills. It was also better wooded. At noon we reached a collection of Baloch huts, where my conductor telling our hosts that I had so many books, that if I lived among them I should be revered as a holía, or saint, I was asked to ascertain whether much rain would fall. I, in turn, inquired the reason of their solicitude about rain. They replied, that too much rain originated disease amongst their flocks, and that they lost numbers of them. Thus provided with information, I gravely turned over the pages of Duncan's Edinburgh Dispensatory, and, of course, predicted that only a reasonable quantity of rain might be
expected. I was then asked to tell if some missing goats had merely strayed, or had been stolen. An examination of the Dispensatory naturally elicited that they had only strayed. Another question was put as to the direction in which they should be looked for. The Dispensatory answered, in the north, or the quarter in which they had been lost. These simple folks were well satisfied, and prepared for us cakes of bread; and after our repast we proceeded for no very great distance, when we came upon a large collection of huts, superior in construction to any we had before met with. There was even much cultivated land. Here my Búlfút had an acquaintance, who pressed us to stay, which we did, although we might have travelled farther.

We did not start until noon next day; two or three young men intending to accompany us to Súnmíání, which I found was close at hand. We passed along a pleasant track, and rounding some wooded knolls, entered upon the level plain of Las. A short transit brought us to Súnmíání, where I was welcomed by my Hindú friends. As my conductor had behaved very properly on the road, I asked him what I should give him as a present, in addition to his camel hire. He selected my lúnhí, that he might make a display with it on his return to his village. It was an old and indifferent one, but I had no other covering to my head, therefore I took a ducat, far beyond the lúnhí's value, and told him he might take which he pleased. He was
for some time undecided, looking at the lúnghí and then at the gold; finally, summoning resolution, he said, he would have the Patán's lúnghí. I gave it to him; and making his little purchases, he left, to pass the night at the place we had started from in the morning.
CHAPTER VIII.

Residence at Súnmíání.—Departure.—Theft at Shékha-raj.—Utal.—Osrán-di-Got.—Béla.—Murder of Mogal merchant.—Conference.—Slaughter of Minghal and Bizúnjú chiefs.—Permission to levy duties.—Lawless state.—Prohibition to kaftás.—Hájí Gúl Máhomed’s disregard of prohibition.—Kaftá.—Mírza Isák.—Saiyads.—Merchants.—Badragars.—Deception.—Incident.—Compromise.—Departure from Béla.—Robbers.—Bárán Lak.—Wálí Máhomed.—His remonstrances—His high feeling—His good offices—His liberality—His fate.—Is á Khán.—Bizúnjú chief.—Fortune of kaftá.—Kálá Dara.—Plain of Wad.—Benefit of badragars.—Hill people.—Khózdár.—Attempt at imposture.—Sohráb.—Rodinjoh.—Kalát.—Reject invitation to stay.—Mangarchar.—Shéhidán.—Baloche.—Trick played them.—Their anger.—Khwoja Amrán hills.—Plants.—Wild tulips.—Shoráwak.—Killa Mír Alam Khán.—Passes.—Tribes.—Villages.—Borders.—Arrival of Baloche.—Their mission.—Reply of the Afghans.—Canals.—Hissárghú.—Atechk Zai.—Harír.—Chajar.—Káréz Illaiyár.—Atechk Zai travellers.—Application for duty.—Robbery in mistake.—Simplicity of Mána’s servants.—Takht Púl.—Saline marsh.—Arghasán.—Khúsh-áb.—Tomb of Páhindár Khán.—Kándahár.—Recognition.—Consequences.—Expedition to Daráwat.—Escape of Mír Alam Khán’s son.—Fears of Sírdárs.—Results of the expedition.—Arrange to leave Kándahár.—Climate.—Death of Fúr Dil Khán.—Abbás Mírza’s envoy.—Insolent letter.—Envoy’s presumption.—His treatment.—Reports and rumours.—Unpopularity and dissensions of the sirdars.—Mehu Dil Khán’s hypocrisy.

Kalíkddad in two or three days joined me at Súnmíání, made some sales, and returned to Karáchí.
I resided, as in my former visit, on the best terms with the people, but fearful that a long abode might impair my health, improved by the journey from Kalât, I was anxiously awaiting an opportunity again to proceed to the north. In process of time, many merchants, and others, arrived from Bombay and Sind, and it was arranged to form a kâfila to pass through the Minghal and Bîzûnjû hills. I resolved to accompany it, and bargained with an owner of camels, named Soh, to carry me in a kajâwa (a kind of pannier) to Kâbal. The bulk of the kâfila was destined to Kalât and Kândahâr, but there were three or four Níâzí Afghâns, who dwelt near Kâbal, and purposed to reach it by the route of Shâll and Toba. I agreed to take my chance with them. We moved on to Châghài, three cosses from Sûnmíâmî, and thence to Shékh-ka-râj, a village of sixty houses, with a few Hindû shops.

A camel was here stolen from our kâfila during the night; nor was the animal recovered. On representation to the principal of the village, he avowed his inability to procure restitution, and alleged, that under the present lax government of Las, robbers had become so daring as to carry off cattle from his villagers.

Although we started from Shékh-ka-râj about an hour before sunset, we reached Utal, ten cosses distant, only after midnight. This is a small town of about three hundred houses, with a great proportion of Hindûs. It is pleasantly enough situated
amid groves of kikars; and the country around is well cultivated with júáří, sircham (rape), and the cotton-plant. Water supplied from wells. Provisions, in moderate quantities, are procurable here, and honey is reasonable and abundant. Utal contributes four thousand rupees annually to the revenue of Béla.

We next proceeded to a spot, without name, on the bank of a dry ravine. We marched before sunset, and did not halt until after sunrise next morning, but our passage had been much obstructed by trenches and embankments across the road. Water was found, of bad quality, in a well.

At this place many of the camels strayed, but were recovered. We again marched before sunset, and did not reach Osman-dí-Got, our destination, until considerably after sunrise the next morning. Water from a pond.

Thence, a short march took us to Béla, and we fixed ourselves immediately north of the town.

A delay was occasioned here by the necessity of engaging badragars, or safe-guards, to conduct the káfila through the Bráhúí tribes of the hills. In the time of Máhmúd Khán, the father of the present Méhráb Khán of Kalât, a Mogal merchant, passing from Kalât to Béla, was plundered and slain. On intelligence being carried to the Afghán government, a vakíl was despatched to Kalât, demanding satisfaction for the outrage; which was promised. Máhmúd Khán repaired to Khozdár,
and encamped, summoning to his presence the several Minghal and Bızúnjú chiefs of the hills. At an audience, the khân, with the Afgân vakîl sitting by his side, required restitution of the stolen property, and the surrender of the murderers. In course of debate, one of the leaders observing to Máhmúd Khân that he did not comport himself as an íl, or brother of the Baloch race, the Afgân vakîl rose on his knees, and grasping his sword, which was lying before him, asked how a subject could dare address such language to his sovereign? The Bráhúí leaders, crying out that they were betrayed, instantly retired from the tent to an adjacent tappa, or eminence. Máhmúd Khân ordered the nagāras to beat to arms, and the tappa to be surrounded. The Bráhúí leaders were slain, to a man; and popular report has associated with their slaughter the manifestation of a miracle. A shower of rain fell, but only over the tappa, which extinguished the matches of the devoted men, and left them a helpless sacrifice to their assailants. Some time after this signal display of justice, Máhmúd Khân, excited by compassion, granted to the sons, or representatives of those slain on the occasion, permission to levy small transit-fees on kâfilas, on their guarantee to respect property themselves, and to be responsible for robberies committed within their respective limits. The aggregate of these transit-fees did not exceed four rupees. Latterly, owing to the embarrassment of the Khân of Kalât,
the Bráhúís of the hills levy at discretion, and a camel-load of merchandize is not cleared from Bëla to Khozdár under a less amount than twenty-three or twenty-four rupees. Moreover, the assumption of independence, and disregard of authority, has produced a licentiousness of conduct to the individuals of káfílas, especially to Afgháns and others, not Baloches; and badragars are indispensable, both to ensure safety and to prevent interminable disputes and wrangling. The growing insolence of the tribes was brought to notice in the conferences at Sohráb last year. The amount they benefited by the passage of káfílas throughout the year, was ascertained, and found, I think, to be so high as ninety thousand rupees. To diminish this serious burthen on the trade of the country, as well as to punish the tribes for their contempt of authority, and refusal to furnish the prescribed military contingents, it was decided to prohibit káfílas from passing through their hills. Accordingly, Mehráb Khán interdicted the road, under penalty of confiscation of property, to those who followed it in defiance of orders. In the early part of this year Hâjí Gúl Máhomed, Andarí, one of the most considerable of the merchants at Kândahár, either ignorant of the khán's order, or, more likely, regardless of it, presuming on his influence at Kândahár, being connected with Khodâ Nazzar, the múkhtahár of the sirdárs, engaged badragars, and proceeded to Kalát. The káfíla with which I was now in company conceived
they were privileged to infringe the khán’s mandate, as Háji Gúl Máhomed had done so with impunity before them. It consisted of a great number of Peshing saiyads, some merchants of Kândahár, and a few other Afgháns, with numerous Baloches, natives of Kalât and the vicinity, men who were returning to their homes after three or four years’ service in the Dekkan, or other parts of India, or who had carried horses and dogs for sale to Bombay. The Afghán and Kândahár people only had merchandize, consisting of fine calicoes, muslins, shawls, chintzes, &c. Among the Kândaháris was one Mírza Isâk, in the employ of Abdúlah Khán, the Atchak Zai sirdár, who, from his superior address, officiated as secretary, treasurer, and diplomatic agent to the káfila. He was a Pârsíván and Shíá, but on the road repeated prayers in company with the Súnís, as did two or three other Pârsíváns of Kândahár. The saiyads of Peshing, a rude boisterous class of men, but imperious from their acknowledged lineage, were entrusted with the direction of the káfila as regarded its motion. The order to prepare for marching was given by the most eminent of them, in a loud voice, and was followed by his benediction. Amongst the merchants of Kândahár, the more respectable were, Martezza Khán, Báarak Zai, residing at Chaplání, a village south of Kândahár, and Yár Máhomed Tâjik, a dweller at Kárézak, a village east of the same city. There were also three Níázáí Af-
ghâns of Kâbal, who had a load of muslins, and another of glass bangles; and these last were especially my companions. Four badragars, Minghal and Bízúnjú, were engaged, one of them, Réhimbád, a younger brother of Isâ Khân, the superior chief of the Minghals at Wad. One hundred and twenty rupees were paid for their attentions, and their entertainment on the road was to be provided at the charge of the kâfîla. The number of loads liable to payment was fixed at thirty-five, although there were above forty. The proprietors made a deposit in the hands of Mîrza Isâk, to meet the demands throughout the journey. The load of bangles, consisting of two long packages, secured by bámbús, was represented as containing tábútis, or corpses, the veracity of which was not suspected.

Near the spot at which we halted at Bêla was a well. One evening a masdur, or servant of the Peshing saiyyads, going to fill his massak, or skin, with water, met a female, of agreeable countenance, returning from the well with a jar of water on her head. He profited by the fair one’s situation, and kissed her. The jar was precipitated to the ground and broken to pieces. The girl ran screaming into the fort; and proved to be a kaníz, or slave girl of the infant Jám’s mother. Application was made to the kâfîla for delivery of the offender, who was traced to the party of the saiyyads. They refused to give up the man, as he, like themselves, was a descendant of the Prophet. Indeed,
every camel-driver belonging to them claimed the same honour. In the evening a party of armed men from the fort forcibly carried off five camels. The affair was ultimately compromised; the officers of Las observing sarcastically, yet truly, "That although the Peshinghís might be saiyads, they were uncouth, and saiyads of the hills.”

In my former journey to Kalât from Béla we had travelled rapidly, being unencumbered with merchandize; in the present one the Peshing saiyads, anxious to reach their homes, pushed on much more speedily than was agreeable to the Baloch part of the káfíla, who, although dissatisfied, only ventured gently to murmur, fearing the maledictions of the holy men.

From Béla we marched to the Púrálí river, near the hills; then passing Koharn Wát, we encamped within them; and the third march brought us to a spot called Selloh—from which we made Márjit Illaibakhsh. On the road, and we travelled by night, some robbers darted on the hindmost pedestrians of the káfíla, not to plunder on a grand scale, but to snatch anything that fell in their way, and make off. One of them seized the lúnghí on the head of one Khairú, walking behind the string of camels. Khairú had hold of one end, and the robber of the other. They both pulled, and Khairú roared out “Thieves! thieves!” The camel-drivers in advance hastened to his assistance, with horrible imprecations, but they could not save the lúnghí,
which the Bráhúí made off with. Our halting-place was on a small open space, with a large burial-ground and rud-khâna, from which we got water, to our right.

We then proceeded to the base of the Pass Bâ-rân Lak, and found water in the rocky bed of a hill-torrent. The next day we ascended the Pass, not particularly extensive or precipitous, yet sufficiently so to impede the progress of heavily-laden camels. The detentions and accidents happening gave occasion to the camel-drivers to wish that the Feringhís would come and take the country, that the roads might be improved. While at the halting-place, Walí Máhomed, one of the principal Mínghal chiefs resident at Wad, with Tâj Máhomed, another chief of consequence, and a few attendants, the whole mounted, by pairs, on running camels, passed the kâfila. Walí Máhomed was a venerable aged gentleman, with a white beard. On the merchants advancing to salute him, he rebuked them for coming by this road, in opposition to the khán’s orders. He observed, that had they only abandoned the route one year, the insolent men of the hills would have been reduced to have supplicated them to resume it; that the khán had prohibited the route for their benefit, and they were so inconsiderate as to thwart the khán’s good intentions. Réhimdad Khán, his relative, with the other badragars, appearing to pay their respects, his anger was inflamed at the sight of them, and
he asked the merchants if those kúramsâks, or scoundrels, had intruded themselves or had been engaged with good will. On being answered, with good-will, he rejoined, that such unprincipled persons as these, for the sake of their badragars’ fees, were accessory to the present unsettled state of the roads, as they acted in concert with the Bráhúís, and instigated them to acts of violence and rapine. The merchants much pressed the old chief to alight, and take his noon’s repast with them, but he declined, asserting that the bread of strangers was to him arám, or unlawful. This excellent character was proceeding to Béla, to arrange an affair of bloodshed.

A few years since, a kâfila, in progress to Ka-lât, was detained at Wad, the tribes intermediate between it and Khozdár having taken up arms. Wálí Máhomed, lamenting the detention of the merchants, voluntarily escorted them to Khozdár. On arrival there, they debated upon the manner of expressing their gratitude for his unsolicited kindness, and collected two hundred rupees, which they placed in a silk handkerchief and tendered to their benefactor. He refused the present; nor could any entreaty induce him to accept it. It was still urged upon him, when he remarked, that if any amongst them had bandar nás, or Bombay snuff, he would receive a small quantity, not as a gift to which he was entitled, but as a mark of their favour. The money he could not think
DEATH OF WALI MAHOMED.

of. The snuff, it need hardly be noted, was collected, placed in ballaghúns, and presented to the chief, who received it with many thanks. Wali Máhoméd is the uncle of Isá Khán, the present head of the Minghals; and his exertions to repress disorder and keep his nephew in a right course, have not the success they merit. Isá Khán has a large number of retainers, and has all the restless spirits of the tribe in his party, and is thereby enabled to counteract the honest views of Wali Máhoméd and the better disposed of the tribe. Had the káfíla met Isá Khán, it would have been superfluous to have asked him to become a guest. Ten years of increased age and honour had grown upon the loyal and upright Wali Máhoméd, when, at the capture of Kalát, he fell, sword in hand, by the side of his prince, Mehráb Khán. His honourable death was worthy of his unblemished life. But we may regret the policy which numbered so estimable a chief amongst its victims.

At this place we expected a visit from a Bizúnjú chief, residing near Náll, who is, or considers himself to be, entitled to levy transit-fees. He is represented as a man of extreme brutality, and infamous for his outrages on káfílas and insolence to Afgháns, of whom, it would seem, he has a horror. To suffer mere abuse at his hands is esteemed peculiarly fortunate; and there were two or three persons, one amongst them a saiýad, who
had been, on former occasions, wounded by this man and his followers. The ogre of the Bizúnjús, did not, however, make his appearance; and we understood afterwards, that the tribe were in arms, and at variance amongst themselves, so that one party did not dare move abroad, or it would be attacked by another. This state of affairs probably benefited the káfíla, with regard to the fees payable to the Bizúnjús of Nâll, and which are at the heavy rate of two rupees per load. No one applied for them.

In the succeeding march to the garden of Isá Khân, north of Wad, we passed up the fine valley of Kála Dara, noticed in my prior narrative. It was gay with its olive and beautiful perpúk-trees. I observed also, that there were several gohar bastas in it. Although we started before sunset, and were in motion all night, it was not until some time after sunrise next morning that having left behind the little town of Wad, we reached the garden, chiefly stocked with apricot-trees, with some mulberry, plum, and peach trees. At this early period of the year all bore unripe fruit, the mulberries and apricots of considerable size. The plain of Wad exhibited a very different appearance from the dreary one under which I had formerly seen it. The cultivation of grain had clad it in verdure, and I was no less delighted than surprised to behold the sterile surface covered with a profusion of thorny plants, either identical with, or closely allied to,
the English furze. There was another, but thornless bush, which was alike charged with yellow blossoms, and the gratified vision extended over an expanse of vegetable gold. We here parted with our badragars. These men were certainly useful, as the numerous and clamorous Bráhúís applying for fees were referred to them. If the number of loads was suspected as being underrated, they were told, "We (the badragars) are, like you, leviers of transit-fees. We are satisfied, why should you not be?" In no one instance was the kâfila put to inconvenience, nor did any one of the applicants for fees insist upon having the loads counted. Men of little conscience, they showed that they had some, and were satisfied with the badragars' statement. Throughout this journey we had much intercourse with the natives of the hills. I must say that, however rude, they appeared honest. At all our halting-places traffic by barter was carried on, the individuals of the party supplying themselves with sheep, roghan, and lacteal preparations, giving in exchange párcha, or coarse cotton cloth, spices, and turmeric. The latter article is much in request, being used to dye wool, as well as a condiment, and cloth is prized because none is manufactured amongst them. From Wad, halting intermediately at the head of Miân Dara, we moved on to Khozdár. Here fees were received by an officer of Méhráb Khân, called the Náib. A person was willing to have imposed himself on
the merchants as an agent of the Bizúnjús of Náll. He consequentially came, with a scroll of paper in his hand, and seemed busy in counting the loads, and scribbling down the results. In this no one interrupted him. He then inquired as to the contents of the loads, when he was told, the trouble he was giving himself was useless, and he had better return to his colleague in dexterity, the náib. The fellow, ashamed, went his way. Khozdár had a beautiful appearance in the vernal season.

In our next march we passed Bâghwân, and again halted at a spot between it and Sohráb. The hills were now covered with the flowers of early bulbous plants, which relieved their otherwise bleak appearance. The valley of Sohráb was alike interesting from the luxuriant verdure of its lucern fields.

From Sohráb we marched to Damb, and experienced a severe storm of wind and rain. The next stage was Rodinjoh, where we found the plains smiling with the varied and gaudy blossoms of the lâla, or wild tulip. The following day we reached Kalât before daybreak, and making the circuit of its walls, halted in the rear of the mírí, or palace of the khân. I visited my old friends, and they dissuaded me from attempting the route through the Khâka country to Kâbal, as the Khâkas were engaged in internal hostilities.

Kalât now presented a dreary aspect. The willow and sanjit-trees were alone leafed. Mulberry and other trees only bore indications of nascent
foliage. Mehráb Khán heard of my arrival, and wished to see my bhúts, or pictures. I regretted that I could not oblige him, having left them with my luggage at Súnmíání. Faiz Ahmed much pressed me to stay some time at Kalát, but I would not listen to his proposal, and thought it better to accompany the portion of the present káfíla going on to Kándahár, particularly as I found it would take the route of Shoráwak, a part of the country I was desirous to see.

We parted from our companions, the saiyáds and Bráhúís; and the Kándahár party made a long journey from Kalát to the foot of the hills confining on the west the plain of Mangarchar. There were no habitations, but the bed of a rúd-khána furnished us with water. In our next march we crossed the hills by a rather long and difficult pass. The descent brought us into a tanghí, or defile, of some extent; clearing which, we passed over an uneven surface amongst low hills, or eminences, until we halted on the bank of a rúd-khána, with a small stream in it. This journey occupied us from before sunset to sunrise of the next morning.

Our course now led over a low range of hills, by a pass, long but easy. On its summit was a shéhi-dán, or grave, of two men, slain the former year by robbers. The men of the káfíla strewed mountain-flowers over them, and craved that a similar fate might not await themselves. I understood there was danger in this march; and the merchants showed
they felt it. From the pass the road became better, and we passed a rúd-khâna with a stream in it. At a more advanced season it was said to have none. We were still in motion when we were joined by three or four Baloches, who claimed a transit-fee, the due of a petty Baloch chief residing at Chahárdéh, to our west. With the insolence of men in authority, they commanded the kâfîla to halt, and called for the chillam and tobacco. The Afghâns waggishly filled the chillam with chirs, and the Baloches, unaccustomed thereto, as if by enchantment, fell asleep, and the kâfîla left them snoring in happy oblivion on the ground. We halted a little after midnight at Lagai, near a káréz. Near us was a small rectangular walled residence, and a square tower, with a newly-planted garden. Here during the day arrived the Baloches, furious on account of having been outwitted, and of having been put to the trouble of following the kâfîla. They were not much pitied, and receiving their fees, went their way.

We commenced our next journey very early—the reason I soon discovered, as we had to cross the great range of Khwojá Amrán. A short distance brought us to its base; and it was yet daylight when we reached the summit, from which was a fine view of the regions around. I observed here the ferula asafoetida, and the various other ferulas to be found on the hills of Balochistán. A round-leafed variety of rhubarb was also abundant; and this plant had
been common amongst the hills since our leaving Mangarchar. The descent of the pass was at first very precipitous, but led into a dara, with a continual but very gradual inclination. In some parts of it were vast numbers of wild tulips, or lâlas, red and yellow; and many varieties of the orchis, from which the former are distinguished by black spots on their petals. As we proceeded down the dara we passed a large mountain-willow; hence, I presume, the trivial name conferred upon this pass, of Kotal Béd, or the Willow Pass. Night commenced as we entered this dara, but it was daybreak before we cleared it and found ourselves on the plain of Shorâwak. We made for a substantial castle, called Killa Mîr Alam Khân, having been built by that nobleman, a Nûr Zai sirdâr, who was slain by the Vazîr Fatî Khân, his brother-in-law. We halted in front of it. The castle was large, and neatly constructed of mud. It had eight towers, each face having an intermediate one between the angular ones. We had in view five or six other castles, and were told, that, altogether, there were twenty castles and villages in Shorâwak. We had close to us a canal, derived from the Lora river, which flows from the plain of Pe­shing, through the range we had crossed into Shorâwak, and fertilizes its fields. Without it Shorâwak would be a part of the desert, which surrounds it to the south and west. The pass which we had surmounted is one of four, leading over the Khwojá Amrán range. Beyond it is the Kotal
Shútar, or the Camel Pass, which some of the people with our kâfila had crossed, and represented as tolerable. Above it is the Kotal Roghânní; and beyond it is the one most frequented, called Kotal Kozhak, being in the direct road from Kândahâr to Shâll. Shorâwak is inhabited by the Bârê-chí tribe of Afghâns, dependent on Kândahâr, and is generally under the control of the governor of Peshing. It has six principal villages, called Mandú Zai, Abú Zai, Bahâdâr Zai, Alí Zai, Badal Zai, and Sherrâri. It is probable, although I am not certain of it, that these villages bear the names of the divisions of the tribe. On the west its boundary is well defined by the Khwojâ Amrán hill. On the north it has low unconnected hills, separating it from sterile sandy tracts, inhabited by Atchak Zais, and other Afghâns; to the south the sand desert separates it from Núshkí; and to the west again extends the same ocean of sand. In this direction the horizon is uninterrupted by hills, the only hill visible being a low isolated black peak, bearing north-west. The Bârêchís are at deadly enmity with the Balochi tribes. The day we passed here six or seven Baloches arrived, wishing to procure the restitution of some camels, recently stolen by the Bârêchís, and to enter into an arrangement for future friendship. As soon as the Baloches drew near, a party of the Bârêchís assembled, and, kneeling, presented their matchlocks, threatening to fire. Two of the most elderly of the Baloches, laying down their fire-arms,
advanced to parley. This was ineffectual. The Báréchís refused the restitution of the stolen animals, and alleged, that between themselves and the Baloches differences existed which could only be settled by a pitched battle between the two úlúses. That they were willing to attend at any time and place the Baloches might appoint. If these terms were not approved, matters must remain as they were, each party, as opportunity offered, resorting to aggression. We here learned the degradation of Abdúlah Khán, the Atchak Zai sirdár, by the chiefs of Kândahár. Various reasons were alleged, but there was a sufficient one in his reputed wealth. The inhabitants here were civil to the members of the káfíla, and exchanged their necessaries for spices, cloth, and turmeric.

Before we left the plain of Shoráwak we crossed perhaps as many as fifteen or twenty canals, all derived from the Lora river, also the stream itself. It had but a small body of water, but the bed was very wide, and not sunken, as in the plain of Peshing. Winding amongst the hills, the road always level, we traversed a sandy tract, diversified with small hillocks, until midnight, when we halted at a spot named Hissárghú. We saw no habitations here, but were visited by many Afgáns, miserable indeed, if their raiments truly denoted their condition. They bartered their young lambs and roghan with the káfíla, cheerfully receiving in exchange tobacco and turmeric. They were Atchak Zais. Our water
was procured from a pool. About a mile to our west were some black rocks, and beyond them was a waste of pure sand. The track between Shoráwak and this place seemed, indeed, in dispute between the desert and the main land.

Our next march was over a country analogous to the preceding, but we crossed the dry beds of several ravines and water-courses. We again halted at midnight in a small plain named Harír, encircled by low sand-hills. These were sprinkled with bushes, whose dark verdure afforded a strong contrast to the pale colour of the ungrateful soil in which they grew. Water was again in pools, and muddy, being merely a deposit from rains. No habitations were visible.

We left Harír before sunset, and proceeding the entire night over a level surface, found ourselves at daybreak on the banks of immense ravines, full of water. This spot was called Chajar. We had to cross it, which was no easy matter. Having effected our passage, we marched, still in a ravine, through a morass studded with tamarisk-bushes. At length we entered, lengthways, upon a spacious level plain between low parallel hills; those to the west being of pure sand, or covered therewith, those to the east of bare black rock. The plain at its commencement was stony. We passed a deserted mud castle on our right, and soon after halted near some forty black tents of the Atchak Zai Afghâns. There were two or three detached mud dwellings lower
down on the plain, which was extensively cultivated. Water was excellent, and procured from a káréz, which, with its projector, gave a name to the place of Káréz Illaiyar. The Atchak Zais were remark­ably civil, and amongst them were some respectable men. Necessaries were, as usual, exchanged, and we regaled ourselves with young lambs. Some of our companions in the káfila were Atchak Zais, who had been absent some years, seeking their fortunes in India. The joy of these men was great on returning to their homes; and I smiled as I heard them assure their friends that wherever they had been, and they had seen the Dekkan and Bombay, they had met no people to be compared with the Atchak Zais, and none who could boast of such khorák (food), or such poshák (raiment). In the course of the day a herd of camels belonging to Khodâ Nazzar, or Máma, as he is generally called, arrived here to graze. It also chanced, that two men, on the part of Hássan Khán, an Atchak Zai chief, came and demanded a fee of one sennár per load. To this, by prior regulations, he was entitled; but the individuals of the káfila, aware of Abdúlah Khán’s seizure, and that the orders had been rescinded, refused to pay it. The messengers, intent on retaliation, drove off a camel belonging to Khodâ Nazzar’s herd, supposing it to belong to the káfila.

We moved from Káréz Illaiyar before sunset; at the extremity of the plain was an old tower,
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a chokí, or guard-station. Here the servants of Khodâ Nazzar had awaited us, and issuing forth, wished to detain the kâfîla until a camel was given, whimsically, but truly, asserting that the Atchak Zais had driven off their master’s animal in error. The merchants did not seem to care for them or the vazír, and we left them in very bad humour to rectify the mistake of Hássan Khân’s úlús. Rounding a small hill, we entered another spacious but barren plain, and at sunset had reached Takht Púl, a spot where kâfîlas frequently halt. Here we fell into the high road, at the point where it leads by Robát to Peshing and Shâll. By daybreak we had reached the village of Káréz Hâjí, the houses all covered with domes. Here was abundance of water in canals, and much cultivation. We then deviated from the high road and struck across a swampy plain, unfruitful and unfit for tillage from its saline impregnations, but at this time of the year of charming appearance, its surface being covered with the beautiful blossoms of the fish, a bulbous-rooted plant, from whose roots the paste called shîrîsh is made. Its flowers are both white and yellow, and hang on a taper stalk like those of the hyacinth. We crossed the Arghasân, and halted on its bank. The river’s bed was wide, but the stream was inconsiderable, though rapid and impetuous. Mar-tezza Khân here left us for Chaplání, his village on the edge of the desert, a little south of us, as did Tâj Mâhomed the Tâjik merchant.
At midday my companions, eager to conclude the journey and rejoin their friends, continued their course over the plain, crossing many canals of irrigation, some of them large, to the village of Khúsháb, containing several houses, but chiefly ruinous, and thence we gained the summit of a slight ascent over a low hill, called Kotal Zákkar, from which we had a noble view of the city, with its environs. At the foot of the pass was the large and straggling village of Zákkar, with gardens interspersed amongst the houses. Close to it is the tomb of Páhíndáh Khán, slain by Sháh Zemán, and the father of the actual chiefs of Kândahár, Kâbal, and Pesháwer. From Zákkar, came to the village of Karij, where some of our party again left us. Thence the road led over the cultivated fields; and we had much ado to thread our way amid them, and over the numerous canals of irrigation. Detached residences, gardens, tombs, and takías we passed on our route, and it was after sunset that we reached the Shikárpúr derwáza, or gate. Here the custom-house officers of Máma were on the alert; and as I had nothing but an ill-filled kúrzín, or saddle-bags, I might have passed unnoticed, and indeed had so passed. One of the camel-drivers, in assisting me to alight, inadvertently stated that I was a Feringhí, on which my kúrzín, camel, and myself, were forthwith conducted to the chabútra, in the centre of the city. I could not induce an immediate examination, as I clearly saw that curi-
osity was to be gratified by a leisurely inspection of a Feringhi's kurzin. I therefore returned with Soh, the camel-owner, to his house, where I passed the night. The exactions on the score of duty on merchandize coming to Kândahâr are infamous. It was useful to see how rapacity and tyranny defeat their own ends. None of the merchants, except two or three Pârsivâns actually residing at the city, entered within its walls. They all dispersed with their goods to their several villages.

It was not until the third day after my arrival that Soh brought my kurzin from the chabûtra. A few sheets of writing-paper and a little tea had been subtracted. I found the sirdârs busy in preparing an expedition against Darâwat, the country of the Nûr Zais, towards the Helmand. Their darbârs were crowded with the military, and the city was full of Dûrânî cavalry. The occasion of this activity was, the escape of the son of Mîr Alam Khân, Nûr Zai, from captivity. He had long been confined in the Bâlla Hissâr, and was so dreaded that his feet were secured by fetters. He, however, contrived to elude the vigilance of his keepers, much to their surprise and consternation. He repaired to his native country, and his clan instantly took up arms in his cause. To suppress these movements so near home required the promptest measures, not merely on their own account, but from the apprehensions that the Nûr Zais might be acting in concert with Kâmrân, the prince of Herât,
and the disaffected Hazáras. The sirdárs had not a moment to lose, and therefore Kândahár exhibited a scene of extraordinary activity and warlike bustle. My stay here did not allow me to learn the result of this expedition, but I became informed of it at Kâbal afterwards. It was anything but fortunate to the sirdárs. On arrival in the Darâwat country, the Núr Zais placed by night lighted matches on the bushes opposite to the Dúrání camp on one side, and attacked it from the other. A panic followed, and the sirdárs, with their troops, fled, abandoning their tents and the four guns they had brought with them. One of the sirdárs, Rahám Dil, was for some days wandering alone amongst the hills, after exchanging clothes with a shepherd, and with difficulty found his way back to Kândahár. I removed my quarters from the house of Soh to that of my old acquaintance Sirafráž Khán. I had arranged to have made the journey to Kâbal in the company of a highly-religious character, the pír, or spiritual guide of Kohan Dil Khán, and this holy man had expressed his pleasure that I should do so; but his departure was postponed to an indefinite time, and I judged better to avail myself of a kâfila about to start, amongst whose members were some well known to Sirafráž Khán. I therefore settled with one Ráhmat for one side of a kajâwa, and I had for companion in the other, Súfí, a Parsívân merchant of Kândahár.

It was now the early part of May, and heavy
showers of rain fell, with occasionally a smart hailstorm. In the bazar lettuces were sold in profusion, with unripe plums and apricots. The winter had been unusually severe and protracted, therefore, mulberries, which in ordinary seasons would have been ripe, were yet hanging immature on the trees. Kândahâr is esteemed felicitous in its winter climate, and snow, which remains on all the lands around, rarely falls on its favoured plains, or falls only to melt.

In the interval between my first and present visit, Fûr Dil Khân had been taken away by a fever of short continuance. He was speechless some little time before resigning his vital breath, and no information could be gained from him as to his concealed wealth. His corpse was interred with indecent haste by his surviving brothers, who seized upon all his property in effects and horses, to the detriment of his sons. During his lifetime his brothers had been generally confederated against him, from jealousy of his power; and Kândahâr had two darbârs, one of Fûr Dil Khân, and one of his three brothers. Sometimes they would be reconciled by the influence of their mother, or of Khodâ Nazzar, but the periods of harmony and union would be short. Still, while thus at variance on points of individual interest, they would act in concert on the more important objects of foreign policy, as regarded their brother, Dost Mâhomed Khân of Kâbal, or the prince Kâmrân of Herât. About the
time of Fúr Dil Khán’s decease, Abbás Mírza, the crown prince of Persia, had arrived in Khorasán, and had despatched a messenger, or envoy, to the elder of the three brothers, Kohan Dil Khán. This envoy was a notorious character, one Hâjí Hússén Alí Khán, Morád Khání, a native of Kábal, from whence he had fled, in the time of Máhoméed Azem Khán, to Ranjít Singh. He for some time thrived under the auspices of the Máhárájá, but at length presuming to kill a cow, the fact was reported, and he was dismissed from Lahore. He then repaired to Sind, where he profitably turned his ingenuity to account, by imposing himself as an elchí upon the Amírs, and again, on a mission from them, proceeded to Persia. He now re-appeared on the theatre of diplomacy, and brought a letter from Abbás Mírza to Kohan Dil Khán. The sirdár was highly incensed, as he was addressed with no more dignified appellation and title than “Kohan Dil Khán Abdálí,” and the extent of the Persian prince’s courtesy had led him to restrict his complimentary introduction to “Háfiyát bashed,” or, “May he be well.” The letter, moreover, was to the purport, that if the sirdár’s conduct was fitting, and such that should merit approbation, he should be made mír of the Afgháns. Kohan Dil Khán thought he was already mír of the Afgháns. Hâjí Hússén Alí Khán, forgetful that he had been a dependent on the family of the sirdár’s, and presuming too much on his quality of envoy, gave him-
self many airs, and indulged in undue freedom of speech. One night, however, his house was entered by robbers, and all his property, even to his wearing-apparel, and horses from his stable, were carried off. Kohan Dil Khân was wonderfully surprised in the morning, at the audacity of the robbers, but every one was free to surmise who had sent them. The unfortunate envoy was glad to return to his master on hired cattle. His adventures were now the subject of jocular conversation and merriment at Kândahâr. The sirdârs had given out, in conformity to a favoured system with them of raising false reports, that an elchí from the Feringhís of Hind was on the road to them. It was entirely credited by the people, and before reaching the city, I had often been asked about the expected envoy; and now at it, I was repeatedly questioned as to how far behind was the elchí, with his hundred boxes. The sirdârs, led by their imagined interests to combine in opposition to their deceased brother, Fûr Dil Khân, now that he was no more, were on sad terms with each other. Kohan Dil Khân affected a superiority, which the others did not acknowledge, and all classes of their dependents were disgusted, and harassed at their incessant and unmeaning disensions. Every now and then Rahám Dil Khân would leave the city, threatening to retire from the country, and his brothers would be induced to wait upon him, and entreat him to remain. Meher Dil Khân, in turn, would declare his in-
tention of renouncing power and of proceeding on a pilgrimage to Mecca, and now he was in one of his pious fits much to the enjoyment of his brothers. The man who visited the sirdar on business, and the soldier who attended for his stipend, in reply to their Salam Alíkam, would receive the devout ejaculation of “Yár rasúl Khodá;” by which they would understand, that the sirdar was too much absorbed in abstract reveries to be able to occupy himself with worldly affairs. It was always remarked, that Meher Dil Khán, whenever he had the demands of his retainers to satisfy, began to think of a pilgrimage to Mecca.
CHAPTER IX.

Cordial reception. — Ghulám Máhomed’s temerity. — Shír Dil Khán’s daughters.—Leave Kándahár.—Tarnak river.—Sheher Safar.—Tirandáz.—Jeldak.—Ghiljís in revolt.—Quarrelsome visitors.—Hostile indications.—Explanation.—March of káfíla. —Killa Rámazán Ohtak.—Visit from Fáti Khán.—Ghowar.—Fáti Khán.—His exactions.—Halt.—Design of Killa Rámazán Khán.—Message from Shahábadín Khán.—Lodín.—Old fortress. —Ghiljí újárí.—Shahábadín Khán.—His appearance and costume.—His abode at Kháká.—Duties.—Their rigid exaction.—Ghiljí tribes.—Ohtaks.—Thokís.—Ábúbekr Khél.—Terekís.—Cultivation of the Thokís.—Aspect of country.—Character of tribes.—Their justification.—Turkí origin.—Ferishta’s notice.—Ghiljí conquests.—Opposition to Nádir Sháh.—Hússeń Khán. —Ábdúl Rehmán.—Religious tradition.—Shahábadín Khán’s fame.—His recent moderation.—His sons.—Aversion to Dúránís.—His pious remarks.—Kháká.—Military force.—Numbers.—Arms.—Shahábadín Khán’s policy.—Murder of his son.—Absolution of the murderers.—Súlimán Khél.—Dost Máhomed Khán’s scruples.—Precautions.—Preparations to march.—Curious scene.—Fruitless expostulation.—Infant robber.—Valley of Tarnak.—Osmán Ganní.—False alarm.—Quarrel.—Territory of Ghazní.—Shéhidán.—Mokar.—Baffled robbers.—Sir Chishma.—Rivulet.—Obo.—Kárábágh.—Hazáras.—Gúlistán Khán.—Naní.—Ghazní.—Town and bazar.—Citadel.—Traditions.—Rozah and shrine of Súltán Máhomed.—Columns.—Walls.—Gates.—Situation of town.—Artillery.—Fruits.—Revenue.—Wilford’s conjectures.—Gardéz and Patan.—Topes.—Sheher Kúrghán.—Ghár Samá Núka.—Lora.—Wardak.—Takía.—River of Loghar.—Shékhabád.—Maidán.—River of Kábal.
My reception by Sirafráz Khan was very cordial, and being in better trim than when we first made acquaintance, he entertained me sumptuously, and I reposed at night under costly coverlets of silk and satin, which I could not prevent being brought forth. With a young man, Ghulam Máhomed, his adopted son, I visited the gardens of the neighbourhood, and amongst them a private flower-garden of the sirdár’s. Ghulám Máhomed knew it was forbidden ground, but finding no one there, ventured to enter it. Immediately after, the daughters of the late Sirdár Shír Dil Khan came, with their female attendants. The latter severely scolded my companion for his impertinent intrusion and insolence, and, sadly disconcerted, he went away. I was following him, but was told I might remain, the females observing, that they knew I should not have come had not Ghulám Máhomed brought me, and telling the sirdár’s daughters, charming young girls, that I was a yár, or friend, of Máhomed Sídik Khan.

As my stay was so short, I did not call upon the son of Kohan Dil Khan, who was, besides, busy in his preparations for the expedition against the Núr Zais; and for the same reason I did not see the son of Taimúr Kúlí Khan, but was pleased to hear that his affairs were more prosperous, inas-
much as the sirdárs had conferred a little notice upon him, which would soothe his pride and flatter his vanity.

In company with Ráhmat, I left Kándahár, and passing Déh Khwoja and Koh Zákka, reached Déh Mandísár, where he resided. I there found my future companion, Súfí, and Ghowár, an Ohtak Ghiljí, also proceeding to Kábal. The káfila had preceded us; and the next day, following it, we halted on the banks of the Tarnak river. We thence made a long night-march, parallel to the course of the stream, and again rested on its bank, the high road being on the opposite side.

Before sunset we moved on our journey, and soon passed, to the right, a huge artificial platform of earth, which supported another of inferior dimensions. A similar vestige, but smaller, occurs a little east of Kábal. It would appear, on a cursory view, to have been a fortress, with the walls erected on the two stages formed, but may as probably have been a temple, and sepulchral locality of the olden inhabitants. A little beyond, we crossed the river and gained the high road. In our farther progress, we passed the village and zíárat of Khél Akhúnd, and beyond it, an eminence right of the road, denoting the site of Sheher Safar, about half a mile beyond which we halted. By this time the day had dawned. There are at present no inhabited houses near Sheher Safar,
but a few ruinous mud walls are seen to the right of the road. The modern village was destroyed by the Vazír Fatí Khán, and has not been re-edified. Sheher Safar has been supposed to represent the ancient city of Zupha, noted in the Peutingerian tables, but merely from a doubtful affinity in name.

Our next march was along the bank of the Tarnak. A little beyond Sheher Safar was a small garden and some ruinous walls left of the road. The hills on the right of the valley are generally detached, and of broken rugged outlines. The soil on either side of the river was under cultivation. We finally halted near the column, or obelisk, called Tirandáz, between the road and the Tarnak, which has been already noticed in the first volume.

The following day we reached Jeldak, where we found the káfila, this being the frontier village of the Kándahár territory. Our entire course had been along the bank of the river.

We here received intelligence that Badradín, one of the sons of Shahábadín Khán, the chief of the Thokí Ghiljís, was in rebellion, and marching about the country with his followers. This news much perplexed us, and made it doubtful whether it was prudent to advance. Early one morning a party of Ghiljí horsemen came, on the part of Fatí Khán, Abúbekr Khíl, a Ghiljí chief, who claims a transit-fee from káfílas. These men, on dismounting, quar-
relled among themselves, and swords were drawn in a trice. By interposition, bloodshed was prevented. The káfila, uncertain whether they would proceed, would not pay the required fees, which were unnecessary if the frontier was not passed. The Ghiljís were very anxious to receive them in any case; but, although refused, an entertainment was provided for them. While they were yet with the káfila, parties of armed men, from the neighbouring villages behind the hills on our left, came and seated themselves on their summits with their matchlocks. The Ghiljís, who are at enmity with all their neighbours, first suspected that these hostile indications were on their account; but it proved that the villagers had assembled to avenge on the káfila an outrage, committed by one of its members on a villager, who had been beaten at a flour-mill. Explanation was made that the offender was a saiýad, which led to an understanding; and the villagers, who had assumed a warlike attitude, ran laughing down the hills to the káfila, and blew away their enmity with whiffs of tobacco.

The káfila loaded about an hour before sunset, as was supposed, for the purpose of returning to Kándahár; and many had proceeded a little way on the road thither; when the káfila báší, observing that the Ghiljís, bad as they were, were not ádamkhors, or cannibals, took the string of his front camel, and followed the Kábal road. He was imitated by Ráhmat, and eventually by all
the others. We marched the whole night along
the bank of the river, which, at daybreak, leaving
the high road, we crossed, and passing a small
village, and then a rūd-khâna, gained Killa Râma­
zân Khân, Ohtak, where we halted. This castle
belongs to a Ghiljî, in the service of the Kân­
dahâr chiefs. During the day we were visited
by the Abûbekr Khêl chief, Fatî Khan himself,
with about twenty horsemen. His fees were some­
what high,—three rupees for a camel, two rupees
for a horse, and one rupee for an ass; twenty
rupees in addition were presented as mîmânî, to
avoid the trouble of preparing food for the party,
as the Ghiljîs are not easily-satisfied guests. The
money matters were arranged with comparative
facility, considering the character of the collectors.
Two or three Pârsîvân camel-drivers, indeed, re­
ceived a horse-whipping. My companion, Ghowar,
the Ohtak, proved of great service, as he was well
known; and the Ohtak is the superior tribe of
the Ghiljîs, and held in respect by the others.
He instructed me to remain quiet in my quarters;
and, in reply to one of the horsemen, who asked
who I was, replied that I was a fâqûr from Rûm
Shâm. This elicited the remark of “dhrâ pardês
dî,” or “he is a great stranger.” Fatî Khan resides
near Kalât Ghiljî, which was here distant from
three to four miles to the north. He was an
elderly man, of smart respectable appearance. He
has a sister, married to Shâh Sûjah, the ex-king,
the mother of his eldest son, prince Taimúr. It was originally the custom that transit-fees on kâofilas coming from Kândahár were received by him, and fees on those coming from Kâbal by Shahábadín Khán. Latterly, profiting by the distracted state of affairs in these countries, he levies from all kâofilas, coming or going, as does his brother-chief, and enemy. Fátí Khán is considered inimical by the sirdárs of Kândahár, particularly, perhaps, on account of his connexion with Shâh Sújah, and his exaction of transit-fees is not made with their consent or sanction: kâofilas think it better to pay them than to incur the risk of being plundered altogether. Fátí Khán also is obliged to be on the alert; as, if a kafila pass beyond Killa Rámazân Khán, he would not dare to follow it, and would lose his fees. A kásid was hence despatched to Shahábadín Khán to learn the true state of affairs in the Ghiljí district, and whether he would protect the kafila’s advance.

Awaiting the reply of Shahábadín Khán, our stay here was sufficiently agreeable. We had a kârez of excellent water flowing near us, and we procured our little supplies from a collection of tents contiguous. There were also two or three Hindús within the castle. To our left, beyond a rúd-khâna, were low hills, from whose summit a fine view was obtained of Kalát Ghiljí, and the valley of the Tarnak, also of the village of Lodín. On our right, in like manner, on ascending the rises, we beheld
some villages and castles, with their gardens. Killa Rámažán Khán, was built by its proprietor, at the suggestion of the Kándahár sirdárs, with the view of yielding protection to káfílas, and thereby to induce them to adopt the route by it, instead of following the high one along the course of the Tarnak. This was hoped would prevent the collection of transit-fees by the Abúbekr Khél Ghiljís. How the scheme had answered we were witnesses, as the Ghiljís had first come to the village within the Kándahár boundary, and had now collected their supposed droits from under the walls of the castle. At length, by night, a horseman arrived stealthily from Shahábádín Khán, announcing his approach in person, and that he would place himself between the káfíla and his son, who must first defeat him ere he had it in his power to interfere with them. He wished the káfíla to march the following day.

In the evening we therefore started, and soon entered the bed of a rúd-khána which we traced for some distance, and arrived in a line with the village of Lodín, about three miles distant to our left, where, we understood, the refractory son of Shahábádín Khán had taken position. Traversing a small extent of plain, we fell into another rúd-khána, with hills on either side, up whose bed we continued our journey for a long time. On the hills to our right were the remains of an ancient fortress of considerable magnitude. We at length passed the úlús.
infantry of Shahābadīn Khān. They were lying, or rather resting on the ground, on their knees and hands, covered with their uncouth kozahs, or white felt cloaks. They made many demands for tobacco, with which it was necessary to comply. From their language it might be understood that they would have been better pleased to have plundered than to have protected the kāfila. Some of their expressions were so reckless and violent that the men of the kāfila blessed themselves in horror. They were, indeed, crouching on the earth like so many tigers, and are probably not a whit more humane in disposition. They are, however, as men, a sturdy and superior race. Soon after getting rid of them we passed the spot where Shahābadīn Khān was passing the night. Here we did not stay, but proceeding some distance beyond, at daybreak halted on an open space, whence we could discern no habitation, or sign of it.

In the morning we were joined by Shahābadīn Khān and his cavalry, about one hundred and fifty in number. They halted, and cooked their provisions. Everything that they required was taken from the men of the kāfila with the greatest effrontery. The khān sat on an eminence, and received the salutations of the kāfila bāší, and others. With the view of preventing delay at his castle, it was wished to have paid at this place the amount of transit-fees due; but the khān would not consent to receive it. A little after noon the kāfila was in
motion, Shahábadín Khán covering the march. I had now a favourable opportunity of seeing this celebrated Ghiljí chief. He was, apparently, about sixty years of age, very robust, but active, and of stern, sanguine, manly countenance. His attire was plain. A lúngí was bound around his head, and a fargal, or upper robe of white linen, only distinguished him from his attendants. On his right hand was riding his younger son (for he has many sons), and it may be presumed his more favoured one, and he was apparelled more gaily, as was becoming the taste of youth and his father’s regard.

Our road was throughout level, but over a barren sandy tract, with slight hills and rises on either side, but we passed no house or cultivation until towards evening. In one spot the khán directed the káfila to pass watchfully on, as there was apprehension. Soon after this we came in sight of castles and villages, called Khâka, at which we arrived at the close of day. Passing them about an hour after sunset, we reached the khán’s residence, in front of which we halted. We found the khán indifferently lodged. This was not surprising, if the terms on which he lives with his neighbours, the Dúránís of Kábal and Kândahár, be considered. It would be unwise for a khán of the Ghiljís to construct an edifice which it would grieve him to see destroyed whenever their armies might march through his country. As it is, his humble abode is purposely fixed distant from the high road. It
is built merely of mud, and is seated on a mound, at the foot of which are a few houses, and in the vicinity are some black tents. This day duty was paid at the rate of four rupees per camel, two rupees per horse, and one rupee per jackass. The collection was made in a summary way, by counting the animals, as the Ghiljís, to avoid discussion and the frauds of the merchants, levy on the beasts of burthen, not on the merchandize; and to incur no chance of being duped as to them, levy on all indiscriminately, whether laden or not. Any attempt to impose upon them brought a free application of the horsewhip; and some few poor fellows, who had secreted their asses, were most severely belaboured. With the Afghán portion of the kâfila they were less rancorous, but equally strict as to enforcing their rights. Towards the Pársíván portion they were oppressively harsh and insulting, even while attributing to themselves the merit of moderation. I sat during the scene, which lasted throughout the day, in perfect ease, Ghowar the Ohtak being at hand to look after his bales, and ready to answer if any one noticed me. I was, indeed, honoured by one of the collectors with the charge of his chain-armour, and in the evening received his thanks for having carefully watched it. Besides the amount of transit-fees, forty rupees were paid as mímání, or an entertainment fee. A blind Hâjí, returning from pilgrimage, and who rode on a camel, with a lame fáquir mounted on an ass,
were excused by the khán, whose inexorable nature relented at the exhibition of the infirmities of human kind.

The Ghiljí tribes occupy the principal portion of the country between Kândahár and Ghazní. They are, moreover, the most numerous of the Afghán tribes, and if united under a capable chief, might, especially in the present state of the country, become the most powerful.

These people are also found between Farra and Herát, and again between Kâbal and Jelálabád, but in either position, being under due control, they are little heard of. The Ghiljís between Kândahár and Ghazní comprise the great families of the Ohtaks, the Thokís, the Terekís, and the Andarís, with their sub-divisions. Of these the three first are independent, and the last, residing at Mokar, are subject to the government of Ghazní. The Ohtaks are acknowledged the principal of the Ghiljí families, and furnished the chief, or pádshâh, in the period of their supremacy. They have accordingly a kind of reputation to maintain, and their character is more respectable than that of the other tribes. They dwell in the tract of country north of the Thokís, and of the high road from Kândahár to Ghazní, on which account travellers seldom pass through it. The Thokís, more numerous than the Ohtaks, occupy the line of road, and the tracts immediately north and south of it, from the confines of Kândahár to Mokar. Nearest to Kândahár re-
CULTIVATION OF THE THOKIS.

side the Abúbekr Khél, one of the subdivisions under their chief, Fatí Khán. The Terekís also border on the frontiers of Kândahár, and are east of the Thokís. They are less numerous than the Thokís, and have for chief Khán Terek,—who, if not dependent upon, cultivates an understanding with the sirdárs of Kândahár. Very many of the Terekí tribe also reside in the districts of Mokar and Kárabágh: there they are, of course, subjects to the Ghazní government.

The Ghiljís are both an agricultural and pastoral people, dwelling in villages and castles as well as in tents. The Thokís, possessing the greater length of the course of the Tarnak river, are enabled through its means to cultivate most extensively the tract of country bordering on it, and they raise large quantities of grain and lucern. In certain spots, where the extent of plain is ample, it is wonderful to behold the number of castles scattered over it, and equally so to look upon the luxuriant crops which cover it in the vernal season. When the latter are removed the scene is as singular; having a peculiarly dreary appearance, derived from the dull naked walls of the isolated castles, enlivened by no surrounding trees, or only by stunted and solitary ones, as if in mockery, or to point out the poverty of the landscape. The Thokís have, however, a few villages, or hamlets, with orchards, in favourable situations; and the Ohtaks, whose country is more hilly, and with much less plain, have nupe-
rous small fertile valleys, well irrigated by rivulets, and they constantly reside in fixed villages. The Terekís have alike villages, and few castles, excepting that of their chief. The Ghiljís generally are wealthy in flocks, but have no manufactures, except of coarse carpets and felts, sacking, and other rough articles for domestic use, prepared from wool and camel-hair.

They are a remarkably fine race of men, the Ohtak and Thoki peasantry being probably unsurpassed, in the mass, by any other Afghán tribe for commanding stature and strength. They are brave and warlike, but have a sternness of disposition amounting to ferocity in the generality of them, and their brutal manners are, unfortunately, encouraged by the hostility existing between them and their neighbours, while they are not discountenanced by their chiefs. Some of the inferior Ghiljís are so violent in their intercourse with strangers that they can scarcely be considered in the light of human beings, while no language can describe the terrors of a transit through their country, or the indignities which are to be endured. Yet it must be conceded, that they do not excurse on marauding expeditions, and seem to think themselves justifiable in doing as they please in their own country. In this spirit, a person remonstrating against ill-treatment, would be asked why he came amongst them, as he could not be ignorant of their habits.
The Ghiljis, although considered, and calling themselves, Afghâns, and, moreover, employing the Pashto, or Afghân dialect, are undoubtedly a mixed race.

The name is evidently a modification or corruption of Khaljí, or Khilají, that of a great Túrkí tribe, mentioned by Sherífâdín in his history of Taimúr, who describes a portion of it as being at that time fixed about Sávah and Khúm, in Persia, and where they are still to be found. It is probable that the Ohtak and Thokí families particularly are of Túrkí descent, as may be the Terekí and Andarí tribes; and that they were located in this part of the country at a very early period is evident from the testimony of Ferishta, who, describing the progress of the Mâhomêdan arms, calls them the Ghilji and Khilijí; and notes that, in conjunction with the tribes of Ghor and of Kâbal, they united, a.h. 143, with the Afghâns of Kirmân (Bangash) and Peshâwer to repel the attacks of the Hindú princes of Lahore. Subsequently, they eminently distinguished themselves by their conquests in India and in Persia. In the latter country, they even defeated the Ottoman armies, and endured sieges unsurpassed in history, ancient and modern, for gallantry and length of defence. Nâdîr Shâh found them the most obstinate of his enemies; and, when he marched towards India, Kândahâr was in the hands of
Hüssein Khân, a Ghiljí, who defended the city for eighteen months, and, being reduced to extremity, made a sortie, in which he and his sons, after evincing most signal bravery, and losing the greater part of his men, were made prisoners. I am ignorant of the fate of this gallant man, but with him expired Ghiljí ascendancy in these parts; and which the tribes, although they have made strenuous efforts, have never since been able to recover. Their last attempt was during the sway at Kâbal of the weak Shâh Máhmûd; and Abdúl Rehmân Khân, Ohtak, the principal in that affair, is yet alive; but, as he is never heard of, may be presumed, with increase of years to have declined in influence, and to have moderated his views of ambition.

The testimony of Ferishta, while clearly distinguishing the Ghiljí tribes from the Afghâns, also establishes the fact of their early conversion to Islâm; still there is a tradition that they were, at some time, Christians of the Armenian and Georgian churches. It is asserted that they relapsed, or became converts to Mâhomedanism from not having been permitted by their pastors to drink buttermilk on fast-days. A whimsical cause, truly, for secession from a faith; yet not so whimsical but that, if the story be correct, it might have influenced a whimsical people. This tradition is known to the Armenians of Kâbal; and they instance, as corroborating it, the practice observed
by the Ghiljís of embroidering the front parts of the
gowns, or robes, of their females and children with
figures of the cross; and the custom of their house-
wives, who, previous to forming their dough into
cakes, cross their arms over their breasts, and make
the sign of the cross on their foreheads after their
own manner.

The most powerful and the best known of the
present Ghiljí chiefs, is Shahábadín Khán, Thokí,
who is what is termed "nâmdár," or famous, both
on account of his ability as the head of a turbu-
lent tribe, and for his oppressive conduct to kâfílas
and to travellers. Latterly, indeed, he has some-
what remitted in his arbitrary proceedings, and,
acknowledging his former rapacity, professes to com-
port himself as a Mússulmán, and to exact only
regulated transit-fees from the traders; yet, if more
scrupulous himself, he does not, and, it may be,
is unable to restrain effectually the extortions and
annoyances of his people. He has a numerous
progeny; and some of his sons occasion him much
trouble, leaguing themselves with the disaffected
of the tribe, and putting themselves into open
revolt.

Shahábadín Khán, in common with all the Ghil-
jís, execrates the Dúránís, whom he regards as
usurpers, and pays no kind of obedience to the
actual sirdárs of Kândahár and Kâbal; neither does
he hold any direct or constant communication with
them. They, on their part, do not require any
mark of submission from him, it being their policy to allow an independent chief to be between their respective frontiers, or that they distrust their power of supporting such a demand. As it is, the Ghiljí chief sets them at defiance; and, boasting that his ancestors never acknowledged the authority of Ahmed Shâh, asks, why should he respect that of traitors and Ahmed Shâh's slaves? If it be inquired of him why, with his numerous tribes, he does not attempt to wrest the country from them, he conceals his weakness by the pious remark, that to enjoy or to be deprived of power depends upon the will of God, which it is not right to anticipate; but that, if the Síkhs should march into Khorasán, he will then range all the Ghiljís under the banners of Islám. He has no stronghold or fortified place; his residence at Khâka, retired from the high road, being so little costly, and therefore so easily renewed if destroyed, would not tempt an enemy to deviate from the road for no better object than its destruction. In the event, however, of the march of armies, he abandons it, and sends his háram to the hills and wastes, his best fastnesses.

Shahábadín Khán retains in regular pay some two or three hundred horsemen, but his great strength, and that of every Ghiljí chief, is in the levy of the tribe. On occasions when the strength of the Ghiljí community has been put forth, the united force has been very considerable as to num-
bers; thirty-five, forty, and fifty thousand men are talked of. Such large bodies, hastily assembled, of course as precipitately disperse if their object be not immediately gained, and, fortunately, the chiefs have not resources enabling them to wield effectively the formidable elements of power otherwise at their command. Every Ghiljí capable of bearing arms is a soldier, or becomes one in case of need, and he is tolerably well armed with a matchlock or musket, besides his sword and shield. The matchlock has frequently a kind of bayonet attached to it, and such a weapon is as much used by the horseman as by the man on foot.

The disposition of Shahábadín Khán has sometimes led him to attempt a greater control over his tribe than was considered by the community consistent with ancient custom, but he has always been prudent enough to concede when a show of resistance was made to his measures. He had a son, of whom fame speaks highly, and who fully entered into his father's views as to increasing his authority by curtailing popular influence. The young man, in furtherance of the project, made himself obnoxious; and was at length slain. Shahábadín Khán, as soon as informed thereof, rode to the residence of the assassin, and absolved him of the murder, remarking, that if his son desired to infringe the established laws of the Ghiljís his death was merited. Yet there is much distrust of the severe Khán entertained by many of the tribe,
of which his factious sons profit to create themselves parties. Such a state of things manifestly operates to diminish the power of all; and it is well, for the zillam, or tyranny, of Ghiljís in authority is proverbially excessive. It is also said, that when duly coerced, they become excellent subjects.

East of Ghazní, in the province of Zúrmat, are the Súlímánn Khél Ghiljís, exceedingly numerous, and notorious for their habits of violence and rapine. These have no positive connexion with the Thokís or other tribes, neither have they one acknowledged head, but are governed by their respective maleks, who are independent of each other. Dost Máho­med Khán has just reduced them to the condition of tributaries, after having destroyed a multitude of their castles.

He was rather averse to attack them, seeming to think it "dangerous to disturb a hornet's nest," but his misgivings were overcome by the counsels of Hájí Khán. From the Súlímánn Khél tribe branch off all the various Ghiljí families in the neighbourhood of Kábal, and again east of that place to Jelálabád. Indeed, the Ghiljís may, with propriety, be classed into two great divisions, the western and eastern, the latter being all Súlímánn Khéls, the former being the Ohtaks, Thokís, Terekís, and Andarís; to which families, I doubt not, belong the Ghiljís between Farra and Heráát.

Transit-fees having been collected by the officers of Shahábadín Khán, it was arranged that the
kâfîla should continue its journey in the morning. Ghowar the Ohtak, and Râhmat, buckled on their swords and shields, and at dusk left us, and did not return until near the dawn of day. They had gone privily to some place to ascertain whether the kâfîla was likely to be attacked on the road in the morning. Their report was favourable.

By daybreak the men of the kâfîla were about to load their animals, but a fresh inspection of their numbers was set on foot by the Ghiljîs. A little more horsewhipping was the consequence. About nine o’clock the collectors expressed themselves satisfied, and, so far as they were concerned, absolved the kâfîla from farther interruption. Now occurred an extraordinary scene; a host of fellows from the houses about Shahâbadîn Khân’s abode rushed in, and with knives ripping open the heads of bales and packages, helped themselves to handfuls of tobacco, raisins, and pepper, all in the best humour possible. This, it seemed, was their share of the profit derived from passing kâfîlas, and the purloining by handfuls continued until the packages were fairly on the camels’ backs; and the rising of the animals was the signal for them to desist. It was amusing to witness the haste of the camel-drivers to load, and the avidity of the Ghiljîs in profiting by their delay. Those who fell upon the goods of the Afghâns were ingeniously directed to supply their wants at the expense of the Pârsivâns. The officers of Shahâbadîn, unable to prevent these
nefarious practices, sanctioned by custom, were content to expostulate with the riotous multitude, and remind them that the fees were paid. The kâfila, however, was at last in motion, and happy were its members at having escaped from the tiger's den. We soon passed a few collections of black tents, and afterwards two small villages, one on either side of the road. Beyond these again were a few black tents, and we had a laughable instance of the furtive instinct of our Ghiljí friends afforded by a child of some seven or eight years of age, who had detached a camel from the line, and was leading it off before our faces. He was detected, but what could be done to so juvenile an urchin? We now crossed a small range of hills, and beheld an extensive plain in front as far as our sight could reach. On either hand were a few castles, and at some distance on the left a multitude of scattered castles, denoting the course of the Tarnak, and the high road. We had now to traverse a spacious waste, or plain, intervening between the Ghiljí districts and those of Mokar. It is much dreaded by kâfilas, who are not only liable to attacks from the Thokís, but are under apprehension from one Osman Ganní, a chief of the Sulímân Khél Ghiljís, who, without fixed abode, maintains himself and a party of horse by marauding. This man I found was much more dreaded than Shahábadín Khán, and has rendered himself of infamous celebrity from his brutal behaviour as well as his robberies. We
were well advanced on the plain, when a cloud of dust in front made our camel-drivers condense their files, and trepidation was spread over many a heart. All was given up in imagination as already lost, and the unblessed men of the kâfila selected the moment for a battle with each other. Some mistake was made, or some discussion arose, and clubs were in play on all sides. Two or three better people with difficulty separated the combatants. A shepherd, more sagacious than we were, assured us the dust was raised by a whirlwind, and not by Osmán Ganní. We however marched in close order, until we had passed the deserted walls of a castle on the bank of the Tarnak, about half a mile from the road, which is said to be the usual rendezvous of robbers. Beyond this the kâfila extended its files, and in joy at having escaped the perils of the road, crossed the Tarnak, of inconsiderable breadth, flowing in a deep bed, and entered the territory of Ghaznî. A ruinous castle was near, and a spot, called Shéhidán, or the place of martyrs, was pointed out, where one thousand Afghâns, who had intrenched themselves, were slain by the victorious army of Nádir. Their bleached bones, it is said, are strewed plentifully over the soil. We passed a castle called Gharí Killa, but it was moonlight before we halted at another castle, with a Lohání village of tents contiguous.

We halted at Mokar two days, clouds gathering in the afternoon over the Hazára hills to the
north, and much rain fell, accompanied by thun-
der. Mokar is a large, populous, and well-culti-
vated district, yet its appearance is not attractive, there being a deficiency of trees; the inhabitants dwell in castles, which are very numerous, and have a naked aspect. Wheat and barley are principally cultivated. The natives are of the Andari, Ali Khél, and Tereki tribes of Ghiljís.

From Mokar our course led for some time from castle to castle, until we neared the hills on our left, the road being over a barren stony tract. Here some robbers rushed from their ambuscade in a ravine, and attempted to detach some camels. They were detected, and the men of the káfila swaggered about, clanging their swords and shields, and uttering terrible words of defiance and menace, but the rogues had come to plunder not to fight, and being foiled, went off. The night had but little advanced when we halted near a village called Sir Chishma, or the fountain-head. Behind us were, in fact, the springs, or sources of the river Tarnak, near which is a tappa, or artificial mound. This spot was very agreeable from the plot of pas-
ture, through which meandered the slender rivulets formed by the springs. That the locality, as the head of a river, had been held sacred in former times, might be inferred from the presence of the mound, which was, doubtless, crowned or accompanied by a temple, or some structure dedi-
cated to the presiding deities.
Next day we crossed the nascent Tarnak, close to its head. The road led over a bleak, barren tract, which, although tolerably good, was occasionally dotted with hollows and pools, now filled with rain-water. A little before sunset we passed a rivulet about twenty feet wide, running between high banks, with a fair supply of water. Its excess falls into the Lake Ab-istáda. A few villages were seen now and then under the skirts of the hills, and on the plain were grouped some collections of Lohání tents. Four or five tappas, or artificial mounds, occurred on or near the line of road, and finally reaching the district of Obo, we halted near a tappa of superior size, near which gushed a spring of water. Villages and castles were slightly sprinkled in our rear, and the hills to the north were yet covered with snow.

Leaving Obo, at sunset we crossed two spacious ravines, after which the line of road was frequently cut by canals of irrigation. Towards the close of our progress we traversed a small stream flowing in the bed of a broad and deep ravine, and halted, the moon being pretty high, in the district of Kárabâgh. Numerous castles were seen under the snowy hills to our left, or north, and fewer were dispersed over the wide plain to the right. Here we found the inhabitants, principally Hazáras, easily distinguished from their Afghán neighbours by their Tátar physiognomy, their diminished stature, and their habiliments, especially
their close-fitting skull-cap. They are of the Būbak tribe, and their chief, Gúlistân Khán, resides at Kárabâgh. He was formerly of some consequence, but has been materially depressed by Amír Máhoméd Khán, the present Sirdár of Ghaznî, whose policy has caused him to reduce to insignificance the various aspiring heads of tribes under his government. He still attends the darbár, and is a man of some ability, and of good address. Notwithstanding various exactions which have been made from him, he is considered wealthy. His tribe is also found at Náwar and Sir-í-âb.

From Kárabâgh we marched early, and passed a large tappa on our left hand, and afterwards an extensive burial-ground, with zíárat. A barren stony tract intervened between us and Náni, where we arrived and halted. Here are many castles, the inhabitants are both Tájiks and Hazáras. The latter are of the Jaghattú tribe.

In the fore part of the day we were visited by a heavy hail-storm. About an hour and a half before sunset we started for Ghaznî. Castles and small villages chequered either side of the road. It was daylight when we distinguished in the distance the walls and castle of the once famed capital of Máhmúd, but it was night before we reached it, having crossed near it the river, over which is an ancient and ruinous bridge. We skirted the walls on the southern face, and halted in front of the Kâbal Gate.
The káfíla had here to pay duties, which were collected in a courteous manner by a Hindú farmer of the revenue. No person is allowed to enter the town unless he deposits his weapons with the guards at the gates. The bázár is neither very large nor well supplied, and the town itself probably does not contain above one thousand houses. It is built on the projecting spur from a small mass of rounded hills, and the citadel, or residence of Amír Máhoméd Khán, is perched on the higher portion of the spur. Its appearance is sufficiently picturesque, and it enjoys an extensive view over the country to the south, but there are no objects to render the landscape interesting. We look in vain over the city for any traces of the splendour which once marked the capital of the great Súltán Máhmúd, and almost question the possibility that we are wandering about its representative. There are traditions that the ancient city was destroyed by a fall of snow overwhelming it at an unusually late period of the season, or nine and a half days after No Roz, but its destruction may be equally imputed to the desolating armies of Húlájkú and other barbarian conquerors. The low hills, which close upon and command the city on the side of the Kábal gate, are covered with old Máhomédan cemeteries, and under them, about a mile distant from the town, is the village of Rozah; contiguous to which is the sepulchre and shrine of the mighty Máhmúd. This has been suffered to
dwindle away into ruin, and broken figures of marble lions, with other fragments, alone attest the former beauty of its courts and fountains. In the present gates, fragments, which have escaped the avidity of the pious collectors of relics, are said to be portions of the celebrated Sandal gates of Samnâth, and the interior of the apartment covering the tomb of the once-powerful monarch is decorated with flags and suspended ostrich eggs. The tomb itself is enveloped in carpets and palls of silk. There are numerous gardens belonging to Rozah, and the houses of the village have an antique appearance. Between this village and the town are two brick columns, which are the most ancient vestiges of the place, and may be held undoubted testimonies to the ancient capital. They are usually ascribed to Súltân Máhmud, but I am not aware on what authority. They are, however, due to the period when Cufic characters were in use, for the bricks of which they are constructed are so disposed as to represent Cufic inscriptions and sentences. They are hollow, and may be ascended by flights of steps, which are, in truth, somewhat out of order, but may be surmounted. Ghaznî is surrounded by walls, formed of mixed masonry and brick-work, carried along the scarp the entire length of the spur of hill on which it stands. The walls are strengthened with numerous bastions, and a trench surrounds the whole. The citadel is built on an eminence overlooking the town, and owes
its present appearance to Amír Máhomed Khán, who since its capture by Dost Máhomed Khán has made it his residence. I saw but two gates, one leading towards Nání, the other towards Kâbal, but conclude there are also gates on the opposite side. Ghazní commands a most extensive plain, which is but indifferently furnished with villages and castles, although not absolutely without them, and the river of Náwar runs beneath the town walls on the northern side. The town is seated in the midst of a rich grain-country, and in the adjacent plains of Náwar it has immense fields of pasture. In a military point of view it is happily situated, if we consider the period at which it was selected as a capital, for in the present day it would be scarcely tenable for a long siege, as it is commanded by the hills with which it is connected. Then, however, the case was very different, and it covered the roads leading to Loghár, Kâbal, and Bámíán. Unless the sirdár be himself residing at Ghazní, there are few troops there, and some four or five pieces of artillery, amongst which is a famous one called Zabar Zang. Ghazní in its prosperity was frequently taken and sacked,—memorably, by the great Húlákú and by Allahádín, the Afghán prince of Ghor. In its fallen state it has afforded a triumph to British arms, which, in whatever other light regarded, answered the temporary purposes of a political clique, and signalized the commencement of a new reign. It therefore produced abundant
exultation, and no sparing distribution of rewards and honours. I could wish to exult with those who exulted, and to rejoice with those who were rewarded and honoured, but the ghosts of Palmer and his companions in arms, admonish to be silent and discreet.

The country being more elevated than Kabal, the temperature of the atmosphere is generally lower, and the winters are more severe. The apples and prunes of Ghazni are much famed, and exceed in goodness those of Kabal. The revenue enjoyed by Amir Mahomed Khan, and derived from Ghazni and its districts, somewhat exceeds four lakhs of rupees, and is collected as follows—

- From the duties of the town, and transit-fees on kafilas: 65,000 rupees.
- From agricultural taxes on lands held by Tajiks: 70,000 rupees.
- From agricultural taxes on lands held by Andari, and other Afghan tribes: 90,000 rupees.
- From the district of Wardak between Ghazni and Kabal, being chiefly agricultural taxes: 90,000 rupees.
- From the Hazaras of Karabagh, Naní, &c.: 75,000 rupees.
- From the tributary Hazaras of Jághúrí and Mâllistán: 14,000 rupees.

Total rupees: 404,000

Ghazní has the repute of being a very ancient site. Wilford tells us, of course following his Sanscrit authorities, that the kings of the Yavanas and Deucalion resided at it. He farther tells us, that its proper ancient name was Sabal, Zabal, or Saul, as written by Chrysococcas; whence he infers it to be the Ozola of Ptolemy. He also conjectures
it to be the Oscanidati of the Peutingerian tables, noted as twenty-two fersangs from Asbana, which he considers Kâbal, and thirty-five fersangs from Zupha, which I believe he would identify with Sheher Safar. In the neighbouring province of Zûrmat are sites which may have preceded that of Ghazni as capitals of this part of the country, viz. Gardêz and Patan. There are also in the district of Wardak several of the ancient monuments called topes, which have been examined by me, and, from the coins found in them, would appear to have been erected during the period of monarchs of the Indo-Scythic race, but not of the earlier ones. They may probably be due to the fourth or fifth century of our era. An inscription, dotted on a brass vessel found in one of them, in Bactro-Pâlî characters, may, it is hoped, instruct us as to their origin and nature. In the hills west of Ghazni are other considerable remains of antiquity, at a spot supposed to be the site of a city, and called Sheher Kûrghân. Numerous relics, coins, &c., are found there; but this only proves that it is an ancient place of sepulture; still, being found in more than usual numbers, we are justified to infer that a city of importance flourished near it, or that it was a locality of eminent sanctity. There is also a remarkable cave at this place, called Ghâr Sâmanúka. Sheher Kûrghân is behind, and separated by hills from Nâwar, so famed for its pastures, and the band, or dam, thrown
across the river of Ghazní by the former sove-
reigns of the country. It is in the district of
Azeristán.

Skirting the low hills of Ghazní, we entered the
valley leading to Kâbal. The night was far ad-
vanced when we reached Lora, where we halted.
Here were some half-dozen castles, inhabited by
Hazáras and Afgâns. We learned from the Ha-
záras that the sirdár collected, as revenue, half
the produce of the lands. Confessing he was severe
and uncompromising, they admitted that he had
promoted peace amongst them, and extinguished
feuds. We were now in the district of Wardak,
which extends to Shékhabád, and yields a revenue
of ninety thousand rupees. It was anciently pos-
sessed by the Hazáras, who, about one hundred
years since, were expelled by the Afgâns. The
Hazáras would also seem to have held the country
from Kárábâgh to Ghazní, but have been in like
manner partially expelled. Indeed, the encroach-
ments of the Afgân tribes are still in progress.

From Lora, followed a road, generally even, but
occasionally broken by water-courses and ravines.
Halted at Takíá, a place with few people or houses,
but a common halting-spot for kâfilas.

In our progress next day we passed the village
of Saiyadabád, and afterwards the fertile valley of
Shékhabád, through which winds the river, rising
from springs at Ashdá, in the Hazára country
of Bísút. It was night as we passed amongst the
villages, castles, and poplar-groves of Shékhabád, but it was easy to imagine that the locality was a favoured one. The river gurgled over a stony bed, and we crossed it by a temporary bridge. We halted at the Kâbal head of the valley.

From Shékhabád, we passed the castles called Top, and entered upon a spacious plain, on which was a choki, or guard-station. We at length halted in the beautiful vale of Maidán, covered with castles, gardens, groves of poplar and plane-trees, with a redundant cultivation watered by numerous canals. Maidán is inhabited chiefly by the Omar Khél Ghiljís, and through it flows the river of Kâbal.

In our following march we reached the village of Arghandí, since distinguished as the spot selected by Dost Máhomed Khán to cover Kâbal and encounter his British adversaries, and where the defection of his army took place, which compelled him at once to fly and abandon the country. Beyond it we passed a choki, or guard-station, on the road-side, and, crossing a small rivulet, entered upon the magnificent plain of Cháhárdeh (the four villages). Here we had on our right hand, at a small distance from the road, the enclosed village of Killa Kázi, with its orchards; to our left, a dreary expanse, bounded by lofty hills crowned with snow, at whose skirts were dense lines of dark verdure, denoting the orchards of Békh Tút and Paghmân. As we proceeded we
had to our left, at some distance, a low detached hill, called Chehel Tan, from its ziaarat. Here is a cave, accessible only by a narrow aperture. It is believed, that if a person enter it he will be unable to squeeze himself out, unless pure and free from sin. The cave is, therefore, not much visited, but the spot is occasionally the resort of holiday-parties from Kabal. There is also a tradition, that near to it was the ancient city of Zabal. About mid-distance across the plain, we halted near the ruinous castle of Topchi Bashi, still possessing some fine plane-trees, and an excellent spring of water. On our right hand was the handsome castle of a Jûânjshîr merchant.

At an early hour we resumed our journey, and with light hearts, as it was the last. At Killa Topchi Bashi many of the members of our kafila had been visited by their relatives and friends from the city, decked in their holiday garments, and bringing offerings of rawâsh and lettuce. I had no relatives or friends to welcome my approach, but, as a companion, or rafik, I was admitted to a share of the delicacies: and my feelings permitted me to participate in the joy of those around me. Traversing the remainder of the fair plain, we reached Dêh Mazzang, and approached the defile between the hills Assa Mâhi and Takht Shah, through which the road leads into the city. To our right were the venerable gardens, and chanár, or plane-tree
groves, overshadowing the grave of the Emperor Baber, and just beyond it, perched on an eminence, a decayed structure, called Takht Jân Nissár Kháán, erected in the time of Shâh Zemán by one of his favourites, that the monarch might, in the luxuriant scenery of the plain, gratify that sight, of which, alas! he was to be so speedily deprived. To our left, at some distance, were the scattered castles of the Afshárs. On entering the defile, the fortified bridge of Nássir Kháán, who defended Kâbal against Nádir Shâh, extends nearly across its breadth, leaving roads on either side. From the bridge lead up the hills lines of parapet and bastions, but in decay, which are ascribed to Sîrdâr Jehân Kháán, a veteran chief of Ahmed Shâh. Through this defile flows the river from Chahárdéh, and runs through the city. Hence, tracing a road skirting on orchards, and the dilapidated tomb of Taimúr Shâh, the view amplifies, and the city, Bálla Hissár, and neighbourhood, lie before us. Passing through the suburbs, we crossed the river by the Púl Kishtú, a brick structure, and a little beyond halted at the seráí Zirdád, near the Chokh, where, also, during his stay at Kâbal, Mr. Forster lodged.

In the morning I walked through the city to the Bálla Hissár, and procured a comfortable abode in the Armenian quarter. There I resided, in quiet and satisfaction, until the autumn, when the desire to see Bámíân and its antiquities, led me to ac-
company Hâjî Khân Khâká, then governor of the place, on a military progress, which first took me into the Hazâra country of Bísút. As it was now the early part of the month of June, I had ample leisure to become acquainted with the city and its inhabitants.