CHAPTER X.

European visitors.—Dr. Wolf's prediction.—Jang Shía and Súní.—Dost Máhomed Khán's fears.—Prophesy and delusion.—Delicacies of Kábal.—Rawásh.—Chúkri.—Cherries.—Mulberries.—Grapes.—Peaches.—Melons.—Their cultivation.—Profusion of fruits.—Ice.—Snow.—Takht Sháh.—Kháná Sanghí.—Glens.—Antiquities.—Ziárats.—Sang Nawishta.—Topes.—Sanjítak.—Sháh Máhmúd's revels and adventure.—Sháhzáda Ismael's fate.—Baber's tomb.—Masjít.—Grove.—Distribution.—Tank.—Trees and flowers.—Rána Zéba.—Hawthorns.—Weekly fair.—Seráí.—Reflections.—Takht Ján Nissár Khán.—Hospitality.—Accidental interruption.—Liberality of sentiment.—Anecdote of Fatí Khán.—Religious laxity.—Restriction at Bokhára.—Equality of Armenians.—Their intercourse with Máhomedans.—Liberal remark.—Indulgences.—Jews.—Charge of Blasphemy.—Punishment.—Reflections.

Some few days before my reaching Kábal it had been honoured by the presence of three English gentlemen, Lieutenant Burnes, Doctor Gerard, and the Reverend Joseph Wolf. The latter had predicted many singular events, to be preceded by earthquakes, civil dissensions, foreign wars, and divers other calamities. An alarming earthquake did occur, and established his prophetical character, which considerably rose in estimation, when, about three hours after, a conflict took place between the Atchak Zai Afgháns of the city and the Júânshírs,
who were celebrating the Mohoram, and wailing and beating their breasts in commemorative grief of the slaughter of the sons of Alí. Several lives were lost; the Súní population were about to arm in the cause of the Atchak Zais, Chándol was on the alert, and its ramparts were manned, while desultory firing was carried on. Dost Máhomed Khán, who had calmly sat during the earthquake, could not endure with the same fortitude the intelligence of an event, which, if it ripened into a crisis, would involve the loss of that authority which was so dear to him, and had cost him so many cares and crimes to obtain. He became sick of a fever. Hâjí Khán Khâka, who had been previously unwell, but now sent a Korán as a pledge to the Júánsúrs, in the expectation that the affair would bring on a general struggle, was appointed agent by Dost Máhomed Khán for the Shías of the city, and the Nawâb Jabár Khán agent for the Súnís. These two compromised matters, or rather, suffered them to subside, for no arrangement was made. The season was fruitful in forebodings and prophecies, for now another earthquake was foretold by one of the holy men, which was to complete the destruction menaced by the preceding one. On the appointed day half of the inhabitants of Kábal repaired to tents without the city, and when it had passed serenely over, returned in ridicule to their deserted abodes.

Rawâsh, or the blanched stalks of the rhubarb-plant, was one of the delicacies of the bazars when
I arrived in Kâbal, and the lambs of the Lôhânî and Ghiljî flocks formed another. Lettuces also abounded. Râwâsh lasts for three months, from the middle of April to that of July. It is much eaten in its natural state, simply with the addition of salt, and is largely employed in cookery with meat. It affords a grateful, acidulated relish, and is held to be particularly sanative. It serves a variety of uses, and dried, is preserved for any length of time. It also makes an excellent preserve, by being first saturated in a solution of lime and then boiled with shîrâr, or the inspissated juice of grapes, losing, however, in this case, its characteristic flavour. Râwâsh is more or less plentiful in all the hills from Kalât of Bâlochistân to Kândahâr, and again from that place to Kâbal. Attention is only paid to its growth by the inhabitants of Paghmân, who supply the bazars of the city. They surround the choicer plants with conical coverings of stones, so as to exclude light and air, and thereby produce that whiteness of stem so much prized. The unblanched plant is called chûkârî, and is also exposed to sale. More reasonable in price, it is nearly as well adapted for ordinary uses. Rîwand Chînî, or Chinese rhubarb, is a common drug at Kâbal, and much employed by the physicians, who never suspect it to be the same plant which yields their rawâsh.

The day of my arrival was distinguished by the presence in the bazar of cherries, the first-fruits of
the year; a day or two after apricots were seen, and in four or five days they were succeeded by mulberries. Cherries, I observed, were of three varieties; and to the Emperor Baber is ascribed the merit of their introduction into Kábal, and to which he lays claim in his memoirs. Apricots are of very numerous varieties, as are the mulberries; and all exist in profusion. Parties visit the gardens about the city, and each paying a pais, or the sixtieth part of a rupee, have liberty to shake the trees, and regale themselves at discretion during the day. Some of the varieties of mulberries are of excellent flavour, and to enhance its zest, rose-water is by some sprinkled over the mass, with fragments of ice or pounded snow. The first grapes which ripen are called Kândahári, from having, perhaps, been originally brought from that place; they are black, and of large clustered bunches, the grapes much varying in size. They appear about the end of June, and continue until the end of July, when they are replaced by the many varieties for which Kábal is famous, until the close of autumn, following each other in due succession. In June, also, apples are first brought to the bazars, and in July they become plentiful, with pears. In the beginning of August peaches ripen in Koh Dáman; they are very large, but I think not well flavoured; indeed, I question whether any of the fruits of Kábal equal in flavour the analogous varieties of England. Quinces, with musk, and, water-melons, usher in the autumn; and
the latter are certainly fine fruits; while their enormous consumption is such, that to raise them is the task of the agriculturist. The Sadú Zai princes did not disdain to derive profits from their royal melon-fields, nor is Dost Máhomed Kháń ashamed to imitate the precedent. He has his páléz, or melon-fields, prepared and tended by forced labour, and the inhabitants of the contiguous villages are taxed to furnish, from the neighbouring wastes, their respective proportions of the plant asl-sús, or liquorice, which is employed in the formation of the beds and trenches, and which abounds. Besides all these fruits, there are walnuts, almonds, pistas, figs, and pomegranates, although the two latter kinds are not so esteemed as those of warmer countries. It is scarcely possible that Kábal can be surpassed for the abundance and variety of its fruits, and, perhaps, no city can present, in its season, so beautiful a display of the delicious treasures supplied by nature for her children. Of the many luxuries of Kábal, ice must not be forgotten; like fruit, it is abundant, and so cheap as to be within the reach of the poorest citizen. It is used to cool water, sherbets, and fruits; and even a cup of buttermilk is scarcely thought fit to drink unless a fragment of ice be floating in it. During winter large blocks of ice are deposited in deep pits, lined with chaff; matting, for a depth of some feet, is placed over them, and the whole is covered with earth. Another method of obtaining ice is by
directing water into a prepared cavity, and allowing it to freeze. The process is renewed until a sufficient quantity of the congelated mass is accumulated, when it is overspread with matting and soil. Snow is alike preserved, and its square crystalized heaps sparkle during the warm months in the shops of the fruiterers and confectioners.

I made many excursions in the environs, and examined the various interesting objects they present. On one occasion I ascended the hill Koh Takht Shâh, to inspect the building on its summit, mindful that Baber had described it as the palace of an ancient king. I found a substantial erection of about thirty-five feet in length, and eighteen feet in breadth, with a height of about eleven feet. On the western front is a small arched entrance, leading into an apartment of about eleven feet square, crowned with a dome. Four niches were inserted at the angles of the walls, and three others in the respective sides. A little below, on the face of the hill, there is believed to be a cave, which has its opposite outlet at Fatíabád, at the head of the Jelálabád valley, and by which Zâkom Shâh, an infidel king who resided here, escaped from the vengeance of Házrat Alí. Baber appears to have related the tradition of the country connected with the spot, but there can be little question, from the existence of the domed chamber, that the Takht Shâh, or King's Throne, as it is called, is a sepulchral monument of the middle ages. It is rudely
composed of unfashioned stones, and the chamber has been lined with cement. Connected with it, and extending along the summits of the range, and of its ramifications, are parapet walls of masonry. We ascended the hill by the Kotal, or pass of Kedar, leading from the zíárat of that name into Chahár Déh, on the descent of which is another object of curiosity. It is called the Khána Sanghí, or the stone house, and consists of two apartments hewn in the rock, with the doors also of stone. A terrace, of a few feet in breadth, extends before it, and two or three large hewn stones are lying by the sides of the entrances. It may have been the retreat in former times of some religious recluse. In our descent from the Takht Shâh we came direct down its eastern face, and fell upon the glens, or khols Shams, and Magamast, where are sepulchral vestiges of the old inhabitants. In these we subsequently made excavations, and found a variety of idols, also some Nágarí manuscripts on leaves, which, however, it is feared, were too mutilated to be very serviceable, although the characters on what had been spared were very distinct. At the same spot Dr. Gerard, when at Kábal, procured the image of Buddha, so called, which figures in the September number of the Journal of the Asiatic Society in Bengal for 1834.

From the khols to the Bálla Hissár the distance is a little above half a mile, and is occupied by a burial-place of the present city; in former times it
was appropriated to a similar use. On the skirts of the hill overlooking it are the zíárats, or shrines of Jehân Báz, Panja Shâh Merdân, and Kedar, all favourite places of festive resort to the people of the city. I had heard of an inscribed stone, called Sang Nawishta, near the hill Shâkh Baranta, about five miles south of Kâbal, and such an object demanded attention. I therefore walked to it, and found a large square block lying on the right of the road on the bank of the Loghar river, over which, close by, a bridge has been thrown. It required no dexterity to see that it was Persian, but whether the characters had been mutilated, or were of too ancient a style, I could find no person able fully and satisfactorily to read it. Copies preserved may tend to its explanation, but I question if it relates to any important event or topic. It had been lying for years neglected, when Abbâs Kúlí Khân, the proprietor of a castle on the opposite side of the river, set it up in its present position. The Loghar river at this point enters the plain east of Kâbal, and has a breadth of nearly sixty yards. In another and more extended excursion, I skirted the hill-range from Shâkh Baranta to Bhút Khâkh, in whose recesses are the Topes, subsequently examined by M. Honigberger. I was unable at this time to benefit by the knowledge of their existence.

Amongst the glens, or khols of these hills, is one called Sanjitak, a favourite spot for the pleasure-
seeking parties of Kâbal, who are, however, obliged to come in numbers and armed, as it is a little retired. It is a place of ancient sepulture, and there are mounds and caves at it;—from the former funeral jars have been extracted. The attractions for holiday-makers are, the water of a fine spring, which a little from its source is collected in a deep and spacious tank, cut in the living rock, a work of other days, and the shade afforded by some umbrageous trees, themselves venerable from their age. These are chanars, or oriental planes, but there are likewise walnut-trees and vineyards. The dissolute and eccentric Shâh Mâhmûd loved the secluded and picturesque glen of Sanjitak, so convenient, and adapted to the indulgence and concealment of his licentiousness. At the head of the spring he built a pleasure-house, now in ruins; and many tales are told of his adventures here, for he was pleased to ramble about, slightly attended. Once, it is said, the horses of the monarch and of his few attendants were carried off by robbers. The same spot is memorable in the annals of Kâbal, as having been visited, on pretence of diversion, by Shâhzâda Ismael, son of Shâh Ayûb, who intended to have retired to Peshâwer, having failed to convince his infatuated father of the propriety of seizing the property of the deceased Sirdâr Mâhomed Azem Khân, as well as of his own immediate danger from the violence of the sirdâr's brother, Fûr Dil Khân. The nominal Shâh, conjecturing his
son's purpose, sent after him to Sanjitak. The prince was induced to return, and on the morrow was shot in a rash attempt to resist the deposition of his father. This event led to many reflections, and is still held as an undeniable evidence of the impossibility of avoiding the destiny which, fixed and unerring, awaits every mortal.

Numerous were the walks I made, and the days I spent amongst the several zíárats, or shrines of the city, as well as amid its delightful gardens and orchards. Of the zíárats, that of the Emperor Báber best repays a visit. It is attractive from the recollections we carry with us, and the reveries to which they give rise. It is equally so from the romantic situation of the spot, its pic-
turesque aspect, and from the extensive and beautiful view it commands. The tomb of the great monarch is accompanied by many monuments of similar nature, commemorative of his relatives, and they are surrounded by an enclosure of white marble, curiously and elegantly carved. A few arghawān-trees, in the early spring putting forth their splendid red blossoms, flourish, as it were, negligently, about the structure. The tombs, for the truth must be told, are the objects of least attention in these degenerate days. No person superintends them, and great liberty has been taken with the stones employed in the enclosing walls. Behind, or west of the tombs, is a handsome masjīt, also of marble, over which is a long Persian inscription, recording the cause and date of its erection. The latter was subsequent to the decease of Baber. Again, behind the masjīt, is the large and venerable grove, which constitutes the glory of the locality. The shade of the illustrious prince might not be displeased to know that the precincts of his sepulchre are devoted to the recreations of the inhabitants of his beloved Kâbal; and the indignation it might feel that the present chief does not hesitate to picket his horses under the shade of the groves, might be soothed by the deprecatory enunciations the act of desecration calls forth. The groves are no longer kept in order, and sad havoc has been perpetrated amongst the trees. Probably a diffidence too se-
riously to outrage public sentiment, has saved them from total destruction. The ground is laid out in a succession of terraces, elevated the one above the other, and connected in the centre by flights of ascending steps. At each flight of steps is a plot of chanár, or plane-trees, and to the left of the superior flight is a very magnificent group of the same trees, surrounding as they overshadow, a tank, or reservoir of water. The principal road leads from west to east, up the steps, and had formerly on either side lines of sabr, or cypress-trees, a few of which only remain. Canals of water, derived from the upper tank, were conducted parallel to the course of the road, the water falling in cascades over the descents of the several terraces. This tank is filled by a canal, noted by Baber himself. It is that which he tells us was formed in the time of his paternal uncle, Mírza Ulugh Beg, by Wais Atkeh. The descendants of the Wais still flourish, and are considered the principal family of Kâbal. The rather notorious Mír Wais, put to death by Shâh Sújah, when in power, was a member of it. Below the tomb of the emperor, on the plain, is the hereditary castle and estate, with the village Waisala-bád, due to the same family.

Baber Bádshâh, so the interesting spot is called, is distinguished by the abundance, variety, and beauty of its trees and shrubs. Besides the imposing masses of plane-trees, its lines of tall, ta-
pering, and sombre cypresses, and its multitudes of mulberry-trees, there are wildernesses of white and yellow rose-bushes, of jasmines, and other fragrant shrubs. The râna zéba, a remarkable variety of the rose (*rosa prostolistaia*), the exterior of whose petals is yellow, while the interior is vermilion red, also is common. The Englishman is not a little charmed to behold amongst the arborescent ornaments of the place the hawthorn of his native country, with its fragrant clustered flowers and its scarlet hips. Attaining the size of a tree, it is here a curiosity. Its native region is amongst the secondary hills of the Hindú Kosh, in Panjshír, &c.

On Júma, or Friday, the sabbatical day of Mâhomedans, in the vernal season, a mélâ, or fair, is regularly instituted here. Shops are arranged, where provisions and delicacies may be procured, and crowds flock to Baber Bâdshâh to greet the welcome return of spring. On Shamba, the day following Júma, the females of the city resort to the umbrageous groves, and divert themselves by dancing to the soft tones of the lyre and tambourine, and by swinging. They amply enjoy their liberty after six days' confinement in the solitude of the háram. On other days, it is no uncommon circumstance for families to make festive excursions to Baber Bâdshâh. The place is peculiarly fitted for social enjoyment, and nothing can surpass the beauty of the landscape and the pu-
rity of atmosphere. Its situation is likewise admirably apposite, being without the city, yet conveniently near. Parties from the western parts of the city pass through the opening leading into Chahár Déh. From the eastern parts and the Bálla Hissár, it may be more speedily reached by crossing the ridge Koh Takht Shāh, by the pass of Kheddar, which descends nearly upon it.

The establishment connected with the sepulchre of the illustrious Baber was once very complete. At the entrance of the grove to the west are the substantial walls of a káravánserái, for the accommodation of merchants; and over the river, which flows contiguously, a massive bridge of masonry, evidently of the same period, has been thrown.

It is instructive, while wandering about the shaded walks of Baber Bádshâh, to reflect on the probable origin of shrines, temples, fairs, &c. The causes being well exemplified in the scenes before us. The tomb of a beneficent and beloved monarch has given rise to a temple, to a sacred grove, to a fair, to a káravánserái, and to a bridge. The age of hero worship is past, but the state of religion in these countries, while preventing an apotheosis, has still permitted that gratitude should enrol the gay and generous Baber in the calendar of saints.

Adjacent to Baber Bádshâh, on an eminence, is a ruinous building, erected by Jān Nissár Khán in the reign of Shâh Zemân, that the monarch
might thence survey the luxuriant prospect around. Certainly, when the sober shades of evening have invested the landscape with a chaste solemnity, it is unrivalled, and indifferent must be the bosom which is not influenced and enraptured by its calm and serene beauties.

There are few places where a stranger so soon feels himself at home, and becomes familiar with all classes, as at Kâbal. There can be none where all classes so much respect his claims to civility, and so much exert themselves to promote his satisfaction and amusement. He must not be unhappy. To avow himself so, would be, he is told, a reproach upon the hospitality of his hosts and entertainers. I had not been a month in Kâbal before I had become acquainted with I know not how many people; had become a visitor at their houses, a member of their social parties. No holiday occurred that did not bring me a summons to attend some family circle, in some one of the many gardens of the city. The stranger guest will not fail to be astonished at the attentions paid to him on such occasions. It seems as if the entertainment had been expressly designed for him, and that the company had no other object than to contribute to his gratification. The most rigid mind must admire such politeness, and the feelings which prompt its exhibition.

I was accustomed to stroll freely about the city and its immediate neighbourhood, and was never
interrupted, or noticed offensively, but on one day, when a cap I wore, rather than myself, elicited some ill feeling. I had, by chance, left my house with a Persian cap on my head, in lieu of the usual lúnghi. I have seen many changes in Kábal, and do not know what may yet come to pass there, but I cannot forget that the sight of a Persian cap would, in 1832, have brought insult upon the wearer.

It is matter of agreeable surprise to any one acquainted with the Máhomedans of India, Persia, and Turkey, and with their religious prejudices and antipathies, to find that the people of Kábal are entirely free from them. In most countries, few Máhomedans will eat with a Christian; to salute him, even in error, is deemed unfortunate, and he is looked upon as unclean. Here none of these difficulties or feelings exist. The Christian is respectfully called a “kitábí,” or “one of the book.” The dissolute Vazír Fatí Khán, when, occasionally, an Armenian Christian presented himself, desiring to become a convert to Islám, was wont to inquire what he had found deficient in his own religion that he wished to change it? And would remark, that those persons who possessed a book, and would adopt a new faith, were scoundrels, actuated by love of gain, or other interested motive. To the Hindú, anxious to enter the pale of the Máhomedan Church, he made no objection; on the contrary, he applauded him who, having no religion,
embraced one. I at first imputed the indifference of the Kâbal people to their own laxity, for I soon observed that there was very little religion amongst them. Those called Shíás were very generally of the Súfí mazzab, which, whatever its mystical pretensions, I fear, implies no religion at all. The same system largely prevails amongst the Súní professors. But when the same liberality was found to extend over the country, and amongst all races, whether Afghâns, Tâjiks, or others who could not be chargeable with Súfí doctrines, I was sensible that there must be some other reason; however I could not discern it for the fact that the people of Kâbal and the country around, only of all Máhomedans, should be careless or generous, as the case may be, in matters held by others of so much moment. I believe that the invidious distinction of dress, enforced generally on Christians at Bokhâra, is according to an edict of no very remote date, nor is it impossible that previously the same liberality of deportment distinguished Türkistân. The political ascendancy of Christians may have an effect; and it is at least consolatory to the pride of the Mússulmân to fancy he possesses an advantage in spiritual matters, when his rival, by superior address and talent, has established his pre-eminence in temporal affairs. It is highly creditable, however, to those of a declining faith, whose higher tone of sentiment can withstand the admission into their bosoms of ungenerous feelings to-
wards those whose superiority they acknowledge. Living with the Armenians of the city, I witnessed every day the terms of equality on which they dwelt amongst their Mahomedan neighbours. The Armenian followed the Mahomedan corpse to its place of burial; the Mahomedan showed the same mark of respect to the deceased of the Armenian community. They mutually attended each others' weddings, and participated in the little matters which spring up in society. The Armenian presented gifts on Id Noh Roz, or the Mahomedan new year's day; he received them on his own Christmas-day. If it had happened that a Mahomedan had married an Armenian female who was lost to the Church of the Cross, I found that the Armenians had retaliated, and brought Mahomedan females into their families, and inducted them into their faith. An Armenian, in conversation with the present head of the Wais family said, that some person had called him a kâfr or infidel. The reply was, "He that calls you a kâfr is a kâfr himself." It is something for a Christian to reside with Mahomedans so tolerant and unprejudiced. Wine, prohibited to be made or sold in the city, is permitted to be made and used by Armenians, who are simply restricted to indulge in their own houses. They have not, unadroitly, induced the Mahomedans to believe that to drink wine is part of their religion, and to interfere on that head is impossible. There are a few families of Jews at Kâbal, but while per-
fectly tolerated as to matters of faith, they by no means command the respect which is shown to Armenians. Like them, they are permitted to make vinous and spirituous liquors; and they depend chiefly for their livelihood upon the clandestine sale of them. Some years since, a Jew was heard to speak disrespectfully of Jesus Christ; he was arraigned, and convicted before the Mâhomedan tribunals on a charge of blasphemy; the sentence was sang sár, or, to be stoned to death. The unhappy culprit was brought to the Armenians that they, as particularly interested, might carry into effect the punishment of the law. They declined, when the Mâhomedans led the poor wretch without the city, and his life became the forfeit of his indiscretion. It was singular that an attack upon the divinity of our Saviour should have been held cognizable in a Mâhomedan ecclesiastical court, and that it should have been resented by those who in their theological disputes with Christians never fail to cavil on that very point. The Jew, in averring that Jesus Christ was the son of the carpenter Joseph, had differed from their own belief on that subject; but had not the assertion been made by a Jew, who would have noticed it? How true is it, that the Jews are everywhere the despised, the rejected race.
CHAPTER XI.


The city of Kabal is seated at the western extremity of a spacious plain, in an angle formed by
the approach of two inferior hill ridges. That to
the south is indifferently called Koh Takht Shâh
(hill of the king's palace), and Koh Khwoja Safar
from a zîárat of that name, on its acclivity, over­
looking the city. It has also the less used and
mythological appellation of Bandar Déo. The ridge
to the north, of inferior altitude, is known by the
name of the Koh Assa Mâhí, or the hill of the
great mother, which is Nature. A temple, dedi­
cated to the goddess, is at the foot of the hill. A
huge stone is the object of adoration.

The interval between these two hills allows space
for the entrance, from the plain of Chahâr Déh, of
the stream called the river of Kâbal, which winds
through the city. Over it has been thrown a sub­
stantial and fortified bridge of masonry. From it
connecting lines of ramparts and towers are carried
up the sides and over the summits of the ridges.
Useless for purposes of defence, they contribute to
diversify the aspect of the city, as seen from the
east. The lines of fortifications cresting the Koh
Takht Shâh are brought down the eastern face of
the hill, and made to close upon the Bálla Hissâr
Bálla, or citadel, built upon a spur of the same hill,
at the south-east extremity of the city. At this
point was formerly one of the gates of the old city,
(the Derwâza Jabár,) and as it connected the hill
defences with those of the Bálla Hissâr Bálla, the
enceinte of the place was completed according to
the notions of the projector, Sirdâr Jahân Khân,
Popal Zai, a veteran chief, of the age of Ahmed Shâh. The Bálla Hissár was originally strongly built, and its walls were accommodated to the form of the rising ground of its site. Their lower portions are composed of masonry, facing the rock, to a depth of fifteen to twenty feet. Their upper portions, six or seven feet in height, are of burnt brick, and form a parapet, which is crenated and provided with embrasures and loop-holes for large and small arms, also with a regular succession of kangaras. Formerly, a shírází, or fausse-braye of mud, was carried between the walls and the trench. The latter is spacious, but of variable depth, and being neglected, has become overgrown with rank grass, amongst which, towards the close of autumn, when the water decreases, cattle graze. At the south-west end of the fortification, where the minor hill of the Bálla Hissár Bálla connects with the parent one, and where the Derwâza Jabár once stood, the nature of the swelling rock has not permitted the extension of the trench; or the obstacles it opposed were deemed too formidable to be encountered, for the advantages to be derived. Still, this point seems to have been thought the weak one of the place; and to strengthen it, on the superior hill commanding it, is a massive tower, called Búrj Húlákú, from some tradition respecting that barbarous conqueror. To this point, we have already noted, that the lines of Sirdár Jahân Khán were extended, and within them he has included
the Búrj Húláxú. This work, intended for the
defence of the place, has, invariably, in the nu­me­rous intestine contests happening during the last few years for its possession, fallen into the power of the assailing party on the outbreak of hostilities.

As a fortress, from being commanded on the south-west, and west by the hill overshadowing it, and to the east by eminences, on which Nádîr Shâh raised his batteries, the Bálla Hissár of Kâbal can scarcely be deemed competent to resist for any length of time, a scientific attack. In native warfare, it must be considered a strong place, or one capable of being made so. In earlier times, we can give the judicious Baber credit for the importance he attached to its fortifications. At a later period, the siege it withstood against Nádîr did not impair its reputation for strength.

The Bálla Hissár of Kâbal comprises two por­tions, the Bálla Hissár Pâhún, and the Bálla Hissár Bálla. Hissár implies a fortress, and Bálla Hissár the upper or superior fortress, the citadel. Hence, Pesháwer, Kâbal, Ghazní, Kândahár, and Herât, have all their Bálla Hissârs, equivalents to the Args of Persia. Bálla Hissár Bálla, and Bálla Hissár Pâhún, therefore, signify the upper and lower cita­dels. In some places, as at Hérât, Kandahár, and Ghazní, the citadel may be enclosed within the walls of the city. In others, as at Kâbal and Pesh­áwer, they may be without, and independent. In the latter reigns of the Sadu Zai princes the Bálla
Hissár Bálla served as a state prison. It is now a solitude, and in ruins. The summit of the eminence on which it is raised is surmounted by a dilapidated square, turretted building, called the Kúla Feringhí (European hat). It is of very recent date, being due to Sirdár Súltán Máhomed Khán, and arose under the superintendence of a rude architect, Hájí Álí, Kohistání, one of his military dependents. It was intended for no more important purpose than to enable the chief and his friends to enjoy the beauties of the landscape around, and was in consequence slightly constructed. As a spectator from it completely overlooks the palace of the chief below, orders, little regarded, have been issued, to forbid the people of the city to visit it, and the Bálla Híssár Bálla generally, on the plea of preserving intact the "pardah," or privacy of the haram.

Under the northern wall of the Kúla Feringhí, however, are two objects deserving inspection, in two masses of hewn white marble, describing what are here called takhts, or thrones; flights of three steps being formed in each. One of them is distinguished by a flagon carved on one of its sides; and this symbol of good cheer and festivity, while it may explain the purpose to which the thrones may have been at some time devoted, forcibly recalls to recollection, that this was the very spot where the social Baber frequently held his convivial meetings, and which probably he had in mind when he
exultingly declared that Kábal was the very best place in the world to drink wine in. Connected with the thrones is a miniature hous, or reservoir for water, inadequate for purposes of general ablutions, but appropriate for the lavement of fingers and piálas (cups), and the trivial detergent offices consequent upon an oriental regale.

It is certain that the Bálla Hissár Bálla has been at one time a cemetery, for I have been assured by too many people to doubt the fact, that when children they were accustomed in their rambles over it constantly to pick up old coins, &c.; even now they are occasionally found. Discoveries of another nature have been frequently made, of stone cannon-balls, arrow-heads, caltrops, &c.; of course, portions of the munitions once laid in store for the defence of the place. It is not improbable that very much of the hill is honey-combed with vaults and passages, some of which have been casually discovered. The soil spread over the hill is continually carried away for the manufacture of salt-petre. Much of this may be formed of the débris of the unsubstantial erections of unburnt bricks, which have been from time to time erected within the limits of the fortifications. Yet, no small part of it may be considered as the soil which, in former ages, has been carried up from the plain beneath, and deposited upon the rocky surface, to form the required basis for the reception of the jars and ashes of the dead.
Within the precincts of the upper citadel are two wells, lined with masonry. One of these, called the Siáh Cháh (black well), was used as a dungeon, up to the time of Sháh Máhmúd. The Vázír Fatí Khán once confined many of his brothers, Dost Máhomed Khán amongst the rest, in this Siáh Cháh. After executions, the corpses of the slain were sometimes thrown into it. The other well is now neglected, but once yielded excellent water. The outer line of the Bálla Hissár Bálla has three gates. One, the principal, leading into the Bálla Hissár Pâhín, a little south of the palace. This gate was mined by Dost Máhomed Khán, when he besieged Prince Jehângír, the son of Kámrán. The second, called Derwâza Kâshí (contraction of Nâkâshí, or painted), from having been covered with glazed enamelled tiles, looks upon the plain eastward. By this gate Prince Jehângír escaped. The third gate, smaller than the others, leads towards the hill Khwoja Safar, near the site of the Derwâza Jabár. It is called the gate of blood, as through it were carried privily by night, for interment, the corpses of those of the royal family who fell victims to the resentment, or fears of the reigning prince. This detestable gate, with the others, is closed.

The Bálla Hissár Pâhín, or lower citadel, under the Sadú Zai princes, besides the space occupied by their palaces and appurtenances, chiefly accommodated their servants and select retainers, as cer-
tain portions of the ghūlām khāna, or household troops. Now it is more indiscriminately tenanted.

On the understood fact that it is the property of the crown, or of the ruling power, no house can be erected in it without permission; neither does any house erected become the absolute property of its occupant or founder. In sales, or transfers of possession, the houses are not so much sold as the wood employed in their construction, the value of which regulates the price. It is in the power of the authorities at any time to eject the inhabitants. Of course, such an act is only thought of in cases of emergency. An instance of ejectment occurred when Habīb Ulah Khān held the Bálla Hissār. His mother appealed to him in favour of the Armenian residents; and the not very rational youth admitted that to displace those who had no connexions in the country to receive them would be harsh. They were allowed to remain.

The Bálla Hissār Pāhīn may contain nearly one thousand houses, and is provided with a good bazar. It is divided into many quarters, or mallas, called after the classes inhabiting them; as the Malla Arāba (Arab), Malla Hābāshī (descendants of negroes), Malla Armanī (Armenian), &c. It has a police, under the direction of a katwāl, and a court under the jurisdiction of a Kāzī, for the judgment and adjudication of disputes and causes. All serious matters are referred to Dost Māhomed Khān,
and, indeed, in Kâbal all offices are nominal, the chief attending personally to all matters, however trivial.

In the exterior circumference of the Báalla Hissár Pâhín there are two gates, one on the eastern front called the Derwâza Shâh Shéhid, from a ziârat contiguous; the other, on the western front, called the Derwâza Nagâra Khâna, on account of the nagâras, or drums, beaten daily at certain times, being stationed there. There is an internal and intermediate gate on the road between these two now standing, and there was formerly another, both belonging to a court south of the palace, in which was the Dafta Khâna, or record office. This building, a very gay one, was in being when I first visited Kâbal; Dost Mâhoméd Khân has pulled it down, intending with its materials to construct a garden-house, under the hill of the upper citadel. However effectually he may conduct the business of the state, he has no need of public offices, and his ministers write at their own houses, and carry their records and papers about with them in their pockets. From the court of the Dafta Khâna the Tope Khâna, or artillery-ground, is entered, and beyond it the bazar of the Araba leads to the Derwâza Nagâra Khâna. This bazar is spacious, and had lines of trees extending along its centre; some of them remain. The artillery-ground and Dafta Khâna were similarly ornamented; and it is easy to imagine, notwithstanding the destruction which has
occurred, and the neglect which prevails, that the interior of the lower citadel was once regularly and agreeably laid out, as was becoming in the vicinity of the palace of the sovereign.

The royal abode built by Taimūr Shāh (Ahmed Shāh was wont to reside in the city) occupies much of the northern front of the lower citadel, and is made to rest upon its walls. It has a sombre external appearance, but commands beautiful views over the surrounding country, particularly towards the north, where the distant snowy masses of the Hindū Kosh terminate the prospect. It is most substantially constructed, and the interior is distributed into a variety of handsome and capacious areas, surrounded
by suites of apartments on a commodious and magnificent scale. These are embellished with ornamental carvings, and highly coloured paintings of flowers, fruits, and other devices. Formerly there were many appendages without the high walls enclosing the palace, in gardens, díwán khânas, masjíts, &c.; but these have been suffered to disappear, or have been purposely destroyed by the present chiefs, to obliterate, if possible, any recollections of the Sadú Zai dynasty. The masjít Pádishâh, or royal mosque, which it would have been profane to pull down, has been allowed to fall silently into ruin. Near it, is pointed out a withered tree, become so, it is said, from the numberless perjuries which have been uttered beneath it. It is believed to be an evidence of the crimes and perfidies of the times.

When Taimúr Shâh, in his last visit to Kâbal, in progress to the eastward, beheld the palace then unfinished, he complained that the sitúns, or pillars, were too slight. It was submitted, that they were made of the largest timbers procurable. The prince remarked, they might last well enough for fifty years, when he would build a new palace. He never again beheld it, being carried into it a corpse. His palace is now the dwelling-place of usurpers; and who shall venture to predict its possessor at the close of the monarch’s fifty years.

The original city of Kâbal was surrounded by walls, constructed partly of burnt bricks, and partly
of mud. Their indications may be traced in many places, more abundantly in the eastern quarter. The space enclosed by them being largely filled, even now, with gardens, does not contain above five thousand houses; anciently it may be presumed to have comprised a lower number. When we consider that the large suburbs, or additions, to the old city, have been made since the Sadú Zai dynasty had established itself in power, and are owing to the foreign tribes domiciled subsequently to the demise of Nádir, we may question whether the original city could ever have boasted of twenty thousand inhabitants, or have been of one half the size of the present.

Seven gates allowed ingress and egress to and from the old city; the Derwâzas Lahorí, Sirdár, Pét, Déh Afghânán, Déh Mazzang, Gúzar Gâh, and Jabár. Of these, Derwâzas Lahorí and Sirdár are the only ones standing, built of deeply coloured kiln-burnt bricks. That of Jabár was removed only four or five years since. The sites of those no longer existing, besides being well known, are the stations of officers appointed to collect the town duties on the necessaries of life brought in from the country. Some of the names by which the gates are now known, or remembered, would seem to have replaced more ancient ones. The derwâza Lahorí is certainly the currier's gate of Baber, and adjacent thereto still reside the charm-gars, or leather-dressers of Kâbal.
Without the limits of the ancient city, to the west, is the quarter of Chándol; once a village, its name preserved by Baber, now a large town, surrounded by lofty walls. It is inhabited solely by the various tribes of Persian and Túrkí descent, that have become located at Kābal since the death of Nádir. It contains about fifteen hundred or two thousand houses, and is provided with its independent bazaars, baths, masjíts, and other appurtenances of a city. It has, also, its separate police, and courts of law and justice. Its walls were raised under the sanction of the Vazír Fatí Khán. An expression regarding them, made by Attá Máhommed Khán, reported to the Bárak Zái chiefs, the vazír’s brothers, led to his being deprived of sight.

Besides the fortified suburb of Chándol, there may be about fifteen hundred other houses, dispersed without the ancient limits of the city. Inclusive of the Bálíla Hissár, the number of houses in Kābal, will be about nine thousand, of which nearly one half are occupied by Shíá families. The population may therefore be computed at something between fifty and sixty thousand. In the summer season, from the influx of merchants, and people from all parts of the country, the city is very densely inhabited; and this pressure of strangers explains the crowds and bustle to be witnessed in the bazaars; with the great proportion of itinerant traders in cooked provisions, and the necessaries of life, who may be said to infest the streets.
The appearance of Kâbal as a city, has little to recommend it beyond the interest conferred by the surrounding scenery. It is best, and indeed can only be seen from the east. In that direction it is first descried by the traveller from the lower countries, at the crest, of the kotal, or pass of Lataband, (the place of shreds). Formerly, a canopied apartment of the palace at Kâbal was cased in copper, gilt, and besides being very ornamental, it had a conspicuous effect in the obscure and indistinct mass presented by the city when divulged from the kotal. It endured up to the brief government of Habîb Ulah Khán, who, inheritor to the vast treasures of his father, in a freak rather than from cupidity—for he was thoughtless and profuse—ordered the copper-gilt casing to be removed, and the gold to be extracted. A paltry sum did not pay the cost of labour incurred to procure it, and the inconsiderate chief repented that he had exposed himself to ridicule, and to the reproaches of his people, for having destroyed one of the principal ornaments of the city.

The houses of Kâbal are but slightly and indifferently built, generally of mud and unburnt bricks. The few of burnt bricks are those of old standing. Their general want of substantiality does not militate against their being conveniently arranged within, as many of them are; particularly those built by the Shíás in Chándol, and other quarters. These people lay claim, and perhaps justly, to a greater
share of taste and refinement than falls to the lot of their fellow-townsfolk.

The city is divided into mallas, or quarters, and these again are separated into kúchas, or sections. The latter are enclosed and entered by small gates. In occasions of war or tumult the entrance gates are built up, and the city contains as many different fortresses as there are kúchas in it. This means of defence is called kúcha-bandi (closing up the kúchas). It must be obvious, that an insecure state of society has induced this precautionary mode of arrangement in the building of the city. The necessity to adopt it has occasioned the narrow and inconvenient passages of communication, or streets, if they must be so called, which intersect the several kúchas. No predilection for dark alleys, or wish to exclude the pure air of heaven has operated. The principal bazars of the city are independent of the kúchas, and extend generally in straight lines; the chief objects of attention, they are when tracing out the plan of a city, defined with accuracy, and the mallas and kúchas are formed arbitrarily upon them.

In winter the inhabitants clear the flat roofs of their houses of the snow by shelving it into the passages below, whence they become at length choked up. Gradually melted on the advent of spring, the paths are filled with mixed snow, water, and mud, and for a long time continue in a miserable condition. After severe winters, or when
much snow has been accumulated, it is surprising to how late a period it will remain unmelted in many of the kúchas, nearly excluded from, or but for a short hour visited by the genial rays of the sun.

There are no public buildings of any moment in the city. The masjís, or places of worship, are far from being splendid edifices, although many are spacious and commodious; convenience and utility, other than specious external appearance, being sought for in their construction. There is but one madressa, or college,—without endowment or scholars.

There are some fourteen or fifteen seráís, or ká-rávanseráís, for the accommodation of foreign merchants and traders, named sometimes after their founders, as the Seráí Zirdád, the Seráí Máho-med Kúmi, &c.; sometimes after the place whose traders in preference frequent it, as the Seráí Kandahári, &c. These structures will bear no comparison with the elegant and commodious buildings of the same kind, so numerous in the cities and country of Persia. Hamáms, or public baths, being indispensable appendages to a Máhomedan city, are in some number, but they are deficient on the score of cleanliness. The approach to many of them is announced by an unwelcome odour, arising from the offensive fuel employed to heat them. Across the river which flows through Kâ-bal, so far as the actual city is concerned, there can be said to be only one bridge, viz. the Púl Kishtí (the brick bridge). It is, in fact, a sub-
substantial structure, however ill kept in repair, of mixed brick-work and masonry. It leads directly into the busy parts of the city, where the chabhutra, or custom-house, mandéh, or corn-market, the chahár chatta, or the covered arcades, and the principal bazárs are found. At a little distance east of it is what is called Púl Noé, or the canoe bridge: it is composed of the hollowed trunks of trees joined to each other. It yields a tremulous passage to pedestrians who choose to venture over it, and connects the quarters Bâgh Alí Mirdán Khán and Morád Khání. To the west, at the gorge between the two hills, through which the river enters upon the city, is the fortified bridge of Sirdár Jehân Khán. This is sometimes called the bridge of Nássir Khán, and is probably due to the governor so named, who flourished at the epoch of Nádir's invasion, and, it is believed, was one of the dignitaries who invited the Persian. Sirdár Jehân Khán connected with this bridge the lines of fortifications, which he threw over the hills; and most likely built the parapet wall which fringes the western, or exterior face of the bridge. Between this structure and the Púl Kishtí was anciently a bridge connecting Chándol on the southern side of the stream, with the Anderábí quarter on the opposite side. It has disappeared, but the Nawâb Jabár Khán contemplates its replacement. Beyond the Púl Noé, and altogether without the city, is another once substantial bridge,
thrown across the stream, said to owe its origin to Baber. It became injured through age and neglect; but being on the road from the palace of the Bálla Hissár to the royal gardens, it was necessary to repair it; and at length, in the reign of Zemân Shâh it was re-edified by the governor of the city, Sirdár Jehân Nissár Khân, whose name it yet bears. It has, however, again become dilapidated. Immediately north of this bridge are the two castles of Máhomed Khán Baiyát, since become memorable from one of them having been selected as the commissariat depot for the English troops at Kâbal, by the capture of which so much and fatal disaster was occasioned, if not wholly, in great measure. The castles are north, and opposite to the palace in the Bálla Hissár, from which a meadow extends to the river, on whose opposite side they are seated. The distance from them to the palace is two thousand yards. It is astonishing that an attack upon this position should have been allowed by the troops in the Bálla Hissár, under whose immediate observation it must have occurred. It is equally singular, that the first attack having been repulsed, the little garrison was not reinforced. Close to the castles is a dam damma, or large mound, on which, in the struggles for the possession of Kâbal, a gun was placed by Dost Máhomed Khán, to play upon the Bálla Hissár. The proprietor, Máhomed Khán, was intimately con-
ected with Dost Mähomëd Khân, and generally
his companion at meals and in his rides. He
greatly favoured an intercourse with Persia, and
was, perhaps, one of the few who might have be-
enefited by it. He therefore used his influence
to prevent Dost Mähomëd Khân from forming
any connexion with the Indian Government, and
was suspected of having forwarded letters to the
Persian camp before Herât. Sir Alexander Burnes,
it would seem from his letters, printed, and pri-
vately circulated, was willing to have wreaked his
vengeance on the old offender, but Sir William
Macnaghten more generously preserved him from
the effects of pitiful resentment, and in the attack
on the commissariat his family and retainers as-
sisted the garrison in the defence, for which his
son paid the forfeit of his ears to the chiefs of
the insurrection.

It was by the destruction of this bridge, or of
another, one hundred yards beyond it, over the
canal Morád Khâni, that the communications be-
tween the camp and Bálla Hissár were cut off.
The river has yet another bridge, traversing it
west of the fortified bridge at the gorge of the
two hills, and parallel to the tomb of the cele-
brated Baber. It is alike a substantial erection,
and its date is probably that of the tomb and its
appendages, of which it may be considered one.
The river has therefore in Kâbal and the imme-
diate vicinity, four substantial bridges crossing it,
with the probability of having another, the fifth constructed. The canoe-bridge is not entitled to be considered a bridge, being little more important than a plank placed across a rivulet, deserves to be thought. Besides these bridges, the river has no other, either to the east or west of them, in the upper part of its course being easily fordable, and soon terminating its lower by joining with the river of Loghar.

Of the several bazars of the city, the two principal, running irregularly parallel to each other, are the Shor Bazár and the Bazár of the Derwâza Lahorí. The former to the south, extends east and west from the Bálla Hisír Páhín to the Zíárat Bábá Khodí, a distance of little more than three quarters of a mile. The latter, stretching from the Derwâza Lahorí, terminates at the Chabútra, at which point a street to the south, called Chob Frosh, or the wood-market, communicates with the western extremity of the Shor Bazár. To the north, another street leads from the Chabútra to the Púl Kishtí. The western portion of the bazár Derwâza Lahorí is occupied by the Chahúr Chatta, or four covered arcades: the more magnificent of the Kábal bazars, and of which the inhabitants are justly proud. The structure is ascribed to Ali Mirdân Khán, whose name is immortal in these countries, from the many visible testimonies to his public spirit extant in various forms. It was handsomely constructed
and highly embellished with paintings. The four covered arcades, of equal length and dimensions, are separated from each other by square open areas, originally provided with wells and fountains. These were judicious improvements on the plan in vogue throughout Persia, where the covered bazars, extending in some of the larger cities for above two miles, not only exclude the rays of the sun but completely prevent the free circulation of air, producing thereby close and oppressive, and it may be presumed, unhealthy atmospheres. The dokâns, or shops of the Chahar Chatta, are now tenanted by bázâzîs, or retail venders of manufactured goods, whether of wool, cotton, or silk. Before the shops are what may be called counters, on which sit, with their wares displayed, alláka-bands, or silk-men, makers of caps, shoes, &c. with sarâfs, or money-changers, with their heaps of pais, or copper monies, before them. Beneath the counters are stalls; and as they exactly resemble the coblers' stalls of London in situation and appearance, so are they generally occupied by the same class of craftsmen.

In Kâbal, the several descriptions of traders and artisans congregate, as is usual in Eastern cities, and together are found the shops of drapers, saddlers, braziers, ironmongers, armourers, book-binders, venders of shoes, postîns, &c. The cattle-market, called Nákâsh, is seated north of the river, and west of the Pûl Kîshṭî, in the Anderábî quar-
ter. It is held daily, and sales of all animals are effectuated, whether for slaughter as food, or for purposes of pleasure, use, or burden. There are two mandés, or grain-markets; one near the Chahár Chatta, called Mandé Kalân, the other Mandé Shâhzâda, in the quarter Tandúr Sâzí, or earthenware manufactory, between the Shor Bazâr and the Derwâza Lahorí. The quarter called Shikárpúrí, adjoining the Púl Kishti, on the right bank of the river, may be considered the fruit-market of Kâbal. To it the various fruits are brought from the neighbouring country, and thence are dispersed among the retail vendors of the city, to form those rich, copious, and beautiful displays, in their due seasons, which fail not to extort the admiration of strangers. Melons, an important branch of the fruit-trade, and of which the consumption is immense, are sold principally at Mandé Kalân. There are, in like manner, markets for wood and charcoal, while every malla, or quarter, is provided with its depôts of these articles of fuel for the winter demand. In Kâbal, as in other places, all traffic is transacted through the medium of the broker, or dalâl.

Besides the shopkeepers, or fixed tradesmen, a vast number of itinerant traders parade the bazars, and it is probable that the cries of Kâbal equal in variety those of London. Many of them are identical, and the old clothesman of the British metropolis is perfectly represented by the Moghat
of Kâbal, who, although not a Jew, follows his profession, and announces it by the cry of "Zir-i-khona? rakht-i-khona?"—"old bullion? old clothes?"

While the quality of the provisions brought into the Kâbal markets is excellent, prices are liable to much fluctuation, especially in the various kinds of grain; and the reason is, obviously, that the country at large scarcely yields a sufficient quantity for the supply of its inhabitants, and wheat becomes an article of import. It follows hence, that not only are prices subject to variation from extraordinary accidents, as partial or general failure of the crops, the ravages of locusts, &c., but that they are affected by the ordinary and constantly occurring changes of the season. Winter in Kâbal is always distinguished by high prices, and the advance immediately follows the stoppage of its communications by snow. In the famines which, from time to time, have afflicted Kâbal, the misery has naturally been most intense within the city during the winter; and it would appear, that the calamity has been only experienced there, while in the provinces supplies, if not abundantly, might still have been spared to have relieved the distress of the capital; but the roads were closed by snow, and the little energy wanting to overcome the slight impediment was absent, or no one thought of bringing it into action. The last serious famine occurred in the reign of Shâh Mâh-
mud; and since that time so great an evil has been happily averted, notwithstanding occasional years of scarcity have, in the order of things, presented themselves. The present chief is always anxious to relieve the pressure which would attend the residence of a large body of troops in the city throughout the winter; and the collection of the revenues of Bangash and Taghow affords him the opportunity of employing them advantageously during that period. The warmer region of Jelalabad also provides for the reception of a large body of troops, and contributes to lighten the demand upon the winter stores accumulated for the supply of the city, which are never altogether sufficient, both from want of capital and improvidence.

In despite of the evils consequent upon winter, and the severity of the climate, which prohibits exercise abroad, the inhabitant of Kabal seems to consider it as the season of luxurious enjoyment as it is that of supine sloth. The enjoyment vaunted of is not, however, of an enviable nature, and consists merely in regaling upon the fresh fruits of the past autumn, while the individual is seated, with his legs under the cover of a sandali, drawn up to his chin. The sandali, it must be explained, is the ordinary mode of exhibiting fire for the purposes of warmth in most countries of Western Asia. It consists merely of a takht, or table, placed over a cavity in the ground, or some other receptacle to contain fire, and covered with a number
of capacious cloths and quilts. A little fuel suf­fices to raise heat, which is retained by the quilts, and as little is necessary to sustain it. Around this sit, during the day, the various members of a family. Upon the surface of the takht they arrange their repasts; and at night, when inclined to repose, have only to fall backwards, and draw the cover of the sandali over them. Could the imagination, so fertile and powerful, unroof during a winter's night the houses of Kâbal, upon what a singular scene would it look down. Dis­missing the revelations which might interest an Asmodeus, and a bachelor of Salamanca, how curious the spectacle of a countless number of sandalis, appearing as the centres of an endless succession of circles, their radii formed by extended human beings! There are some inconveniences attending the use of sandalis, and the bursting of an imper­fectly made piece of charcoal, the description of fuel generally employed, frequently occasions danger. There would also seem danger in the use of char­coal itself, but I never heard of any accident occurring on that account, which may be perhaps accounted for in the fact that there is not, even amongst the houses of the opulent, an apartment perfectly air-tight in Kâbal: moreover, the quan­tity of charcoal used is small. The confinement during so many months, the postures in which it has been passed, and the fumes of the charcoal, occasion the legs of many individuals to be par-
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tially benumbed on the advent of spring, and it needs the elastic energies of the season, and exercise, to enable them to recover their tone and action. The sandali is simple and economical, yet could only be in fashion or employed in countries where the mass of the people can afford to sit idle during the winter, as it is incompatible with labour. The wealthy, while not rejecting sandalis, also use mangals, or open iron vessels, in which they burn wood, that of the balút, or holly, being preferred. There are few chimneys, or bokháris, as called, although not absolutely unknown. They are considered a Persian invention; and the centre of the room is still held the proper place for the fire intended to warm it; while the smoke, although admitted to be an inconvenience, is yet supposed to have its effect in heating the atmosphere of the chamber; and, again, its inconvenience is said less to be felt, as it is the custom to sit on the ground, not on chairs; and smoke, as every one knows, ascends. Some of the higher classes have especial winter apartments, heated by flues to a regulated degree, after the manner of baths, or of hot-houses in England.

Attached to the city are several places of burial, the different sects having their distinct ones, and even the different classes of the same sect. In general, they resemble European localities of similar character. The larger burial-places, which are always without the city, are those of the Zíaárat
Khedar, and Panjah Shâh Mirdân, the Derwâza Shâh Shéhid, and of Ashak Arîfân, under the hill Koh Khwoja Safar, with that east of the Derwâza Lahori, belonging to the Sûnîs. The Shías of Chándol have a burial-place on the part of the hill Khwoja Safar which overlooks their quarter; a large one, is that of the Afshârs, so called from being near them, but where the dead of many of the Shíá tribes are deposited; this lies on the brow of the hill Assa Mâhí. The Morád Khânîs have a distinct place of sepulture, as have the Cûrds, and other tribes. The skirts, indeed, of all the superior hills, and of the minor eminences in the environs of the city, are occupied by graves and burial-places. On those of the Tappa Márinjân, east of the city, are the burial-place of the Jews and the Hindu Soz, or spot where Hindu corpses undergo cremation. The Armenians have their peculiar, and walled-in cemetery, amongst the Mâhomadan graveyards of Khwoja Khedarî, south of the Bálîa Hissâr, and directly opposite the takîá, or shrine of Shîr Alî Lapchâk, over the entrance to which is an inscription on a marble slab, recording that Jehânghîr visited Kábal, on an excursion of pleasure, in the year 1002 of the Hejra.

The Mâhomadan tombs vary little, except in position, from ordinary Christian ones. They are placed from north to south. They have the same shaped head-stone, generally of marble, either of
the costly kind imported from more eastern countries, or of the native alabaster, procured in the quarries of Maidân. The head-stone also bears an inscribed epitaph, and is ornamented, if not with faces of angels and cherubs, with sculptured flowers, and other fanciful devices. It is no uncommon circumstance amongst the graves of the Shīa tribes, to see shields, swords, and lances engraved on the tombs, commemorating the profession of the deceased, a practice observed in various parts of Persia, particularly in Kúrdistân, where, if expense deters the sculptured stone, a rudely painted figure of a warrior on the humble monument of wood constitutes the simple memorial.

There are many head-stones in the Kâbal burial-grounds, which have an antiquity of several centuries; many of these may have been removed from their original sites, but they bear inscriptions in antiquated Arabic and Persian characters. I am not aware that stones with Cufic epitaphs exist, which, however, would not have been deemed strange, looking at the long period the Câlîphs dominated in these countries. In the grave-yards of the hill Assa Mâhi a neglected stone, distinguished by a sculptured mitre, denotes the place of rest of a Georgian bishop, who it would seem died at Kâbal three or four centuries since. In the Armenian cemetery likewise a mitre on one of the stones points to the rank of the person deposited beneath it, although tradition is silent as
to him or to his age. But the more curious, and to Englishmen the most interesting grave-stone to be found about Kâbal, is one commemorative of a countryman, and which bears a simple epitaph and record, in large legible Roman characters. The monument is small, and of marble, not of the very frequent description of upright head stone, but of another form, which is also common, and which imitates the form of the raised sod over the grave. It is to be seen close to the ziárat, or shrine of Shâh Shéhid, in the burial-ground east of the gate of the same name, and within some two hundred yards of it. It is rather confusedly engraved around the sides of the stone, but runs as follows:


The date carries us back to the commencement of the reign of Aurangzêb, when Kâbal was held by one of his lieutenants. This monument was one of the first objects of curiosity brought to my notice at Kâbal, and residing immediately within the gate of the Bálla Hissár near to it, I had it in sight whenever I left my house on a stroll. In those days there was a kabar-kan, or grave-digger, well-versed in the histories and traditions of the monuments and graves of the ground in which his practice prevailed. He was communicative, and informed me that he understood from his predecessors, that
the monument commemorated an officer of artillery, who stood so high in the estimation of the governor, that they were buried close to each other on a contiguous mound. This, and the monument raised over the governor, were pointed out to me by the venerable depositary of funeral lore, and he assured me that the monument placed over the Feringhí (European), or of Mr. Hicks, had been removed, before his memory, from its correct locality, and placed over the grave of a Máhomedan; such transfers, however indecorous or indelicate, being sometimes made. On a tappa, or mound, some distance to the south, is another monument of the same form, but of larger dimensions, which is also believed to rest on the grave of a Feringhí. The inference is here drawn from the direction of the stone, which is from east to west, no epitaph being present to render the fact certain.

It is customary for people to sit and weep over the graves of their deceased relatives; and this task principally falls upon the females, who may be presumed to enjoy greater leisure than their lords. It also gives a fair pretence to exchange the confined atmosphere of the háram for the healthy breeze of the external country. Priests, on recent occasions, are also hired to repeat prayers and recite the Korán, sometimes for so long a period as one year. At the revival of spring, annually, a day is appropriated to the visit of the graves of the dead; it is called the Day of the Deceased; and would almost
seem a Mahomedan conservation and transposition of the ancient rites paid in honour of Adonis and Osiris. On such occasions the graves are visited in procession; they are sprinkled with water; garlands are placed on them, and any injuries which may have occurred during the preceding year repaired. These pious offices do not, however, preclude a due manifestation of grief, in lamentations and howlings. It is worthy of note, that the same sanctity does not attach to burial-places amongst Mahomedans as with Christians. At least, they are in nowise offended by persons walking or riding over and trampling upon them. Neither are they consecrated localities.

Many takías are interspersed amongst all burial-places; nor does the admixture of things so profane with objects entitled to reverence appear to be thought improper, indeed, it is never thought of at all. Very many of these places, dignified with the higher appellation of zíárat, or shrine, deserve notice, not merely on account of the holy repute attaching to them, but that they are amongst the chief and usual spots of holiday resort to the inhabitants of the city, owing to the beauty of their picturesque sites. Found generally on the acclivities of hills, in recesses supplied by springs of water, and embellished by groves and gardens, they also command extensive views of the country around. At many of these localities the largest trees in the country are to be seen, usually the chanár, or plane,
ROCK IMPRESSIONS.

and each of them has some peculiar attraction. The more eminent of these are the ziarats Jehân Báz, Panjah Shâh Mirdân, Khwoja Khedarí, Khwoja Safar, and Ashak Arífân, on the eastern skirts of the hill Koh Takht Shâh; and the tomb of Baber and the ziarat Shâh Mallang on the western skirts, overlooking Chahár Déh. At the ziarat Panjah Shâh Mirdân, the object of estimation, indeed of adoration, is an impress on the surface of the rock, in the shape, nearly, of the human hand. This is held to be a token of Házrat Alí. It is clearly, however, no impression of the human hand, but a geological curiosity, being the indenture made by some animal passing over the rock when in a plastic state. Such impressions abound in the countries of Kâbal, and are generally made ziarats, although not always so. A very common variety is the form of a hoof; and this is always accepted as that of Daldal, the charger of Házrat Alí. I have observed, that these vestiges occur in the same kind of black stone. In the instance of Panjah Shâh Mirdân the token is upon a perpendicular rock; in all other cases I have found them on horizontal surfaces. There can be little doubt but that all the ziarats on the acclivities of hills were, in the ages prior to Mâhomedanism, alike places of sacred note with the then inhabitants. The ancient sepulchral mounds visible in the precincts of all of them, with their accompanying caves, attest it; and it is not unusual, as happened at Panjah Shâh Mir-
dán, on digging to prepare the soil for the foundation of a building, to discover quantities of buried idols.

Amongst the other scenes of recreation to which the inhabitants of Kâbal, essentially a holiday people, repair, are the various gardens and orchards. These are numerously interspersed amid the houses under the hill Assa Mâhí, as well as partially throughout the city; while many are found without its limits to the north and north-east. The vast supplies of fruits brought to the markets are produced in the orchards of Chahár Déh, Paghmân, Koh Dáman, and the Kohistân. Gardens are invariably open to the public, even those belonging to private individuals. The principal of these are, the royal gardens of Ahmed Shâh, Taimúr Shâh, and Zemán Shâh, Bâgh Vazír, the Chahár Bâgh, Bâgh Khwoja, with the gardens of Déh Afghân. The garden formed by Ahmed Shâh is called Nemâz Gâh (the place of prayer), and appears to have been the Id Gâh (place of celebrating the festival of Id) of his time. Of the masjít erected in the centre the ruins remain, but the encircling space is still carefully swept, and about it are planted irises and other flowers. The trees of this garden are all mulberries, venerable as to age and proportions. We are told, that the roots of them were originally nourished with milk, in lieu of water. The under soil is now annually sown with shaftal, or trefoil, but numerous kâhkowas, splendid
varieties of the tulip, spontaneously growing in their season, proclaim that it was once under the dominion of Flora. The garden of Taimūr Shāh is on the Kaiabān, or race-course leading from the Derwāza Sirdār, and occupies a space of nine kolbahs. The greater part of the trees has been destroyed by the ruling chiefs, who raise shaftal on the denuded soil. The Bāgh of Zemān Shāh is seated also on the Kaiabān, but lower down, or more easterly, and on the side opposite to that of Taimūr Shāh. It fills a space of seven kolbahs, and agreeably to the plan upon which all these gardens have been laid out and formed, it had a pleasure-house in the centre, from which diverged the four principal roads. Of this erection, as in the case also of the preceding garden, merely the remains exist. Surrounded by walls, the entrance was distinguished
by a handsome building, the remnants of which are still interesting.

This, like all the other royal gardens, is now the property of Dost Máhomed Kháñ, who derives a revenue from the produce of the fruit-trees, and turns the soil to profit by the culture of grasses. To this garden, and that of Taimúr Sháh, the chief makes his ordinary evening rides. A little beyond the garden of Zemán Sháh terminates the Kaiabán, or race-course, which extends in a direct line east from the Derwáza Sírdár, one of the old city gates. It was made by Sírdár Ján Níssár Kháñ, and passes the several royal gardens, and the village of Bímárú. Where it terminates the British cantonment was formed; the village and heights of Bímárú (a contraction of Bíbí Mâh Rúí, of the moon-faced, or beautiful lady, Baber’s appellation,) are a little to the north of the Kaiabán. These spots have derived a mournful celebrity from the late unhappy occurrences.

The Bâgh Vázír is seated on the left bank of the river, west of the Pul Kishti, and near Chándol, and is noted for a conspicuous pleasure-house, built by Fatí Kháñ. It is also memorable as having been the place where Attá Máhomed Kháñ, son of the Múkhtahár-a-dowlah, was deprived of sight by Pír Máhomed Kháñ, the younger of the brothers of the Vázír. The Châhár Bagh is also similarly situated. It is well stocked with standard mulberry trees, and in the centre is the unfinished
TAIMUR SHAH’S TOMB. 283

tomb of Taimúr Sháh, an octagon of kiln-burnt bricks, surmounted by a cupola. The crowning monument is sadly fractured; and we are told that the injury was occasioned by the reckless Habib Ulah Khán, who, during his short sway, was accustomed to amuse himself by witnessing the scene afforded by a man, who, for the consideration of a ducat, would place himself on its summit as a mark, upon which he and his companions might exercise their dexterity as artillerymen. Bâgh Khwoja, so called from its founder, a religious character, is seated between the river and Déh Afghán, a small village without the city on the eastern front of the hill Assa Mâhí. It is furnished with fruit-trees of various descriptions. Dependent upon Déh Afghán are many gardens; one of them, in which is the tomb of a saint of the Shíás, is of repute, as being entirely laid out as a flower-garden. Its visitors are of a disorderly class. In this neighbourhood are also the bulk of the kitchen-gardens, which supply the city with vegetables. They are very creditably tended, and the horticulturists are esteemed the best in the country. Kâbal is abundantly supplied with water, and generally of good quality. The river, on its entrance from the plain of Chahár Déh, is beautifully transparent; but after a course of a few hundred yards its waters are little used by the inhabitants of the city as a beverage, from a belief that its quality is impaired by the large quantities of clothes cleansed
in it preparatory to bleaching upon its banks. Parallel to the river in the first part of its course, is the canal called Júí Shír (the canal of milk), whose water is esteemed excellent. We must discredit tradition, or believe that it was once flowing with milk. The southern parts of the city are supplied with water from a canal called Bálla Júí, (the upper canal,) which is brought from the river at its entrance into the plain of Chahár Déh, and being carried on the western face of the hill Koh Takht Sháh, passes the sepulchre of Baber Pádsháh, and thence winds around the same hill until it reaches the Bálla Hissár Bálla. This is the canal noted by Baber as having been formed in the time of his paternal uncle Ulugh Beg, by Weis Atkeh. Without the Bálla Hissár, to the east, flows a canal, the Júí Púl Mastán, whose water is held in high repute. It is derived from the river of Loghar, as it enters the plain of Shévakí, and has a course of about five miles, a length a little inferior to that of the Bálla Júí. There are very many wells throughout the whole extent of the city, indeed numerous houses are provided with them; the same remarks apply to the Bálla Hissár. The waters of these are more or less esteemed, but are generally considered heavy, and decidedly inferior to river-water undefiled. In Kábal, water, to be good, must be light in weight. The monarchs were accustomed to have the water drank by them brought from Shakr Dara, a distance of nine miles; and
the experiments, testing its superiority over that of the neighbouring valleys of Ferzah, &c. are narrated.

Water is very readily procurable throughout the whole valley of Kabal; which, notwithstanding its superior elevation, is still, with reference to the altitude of the hills surrounding it on various sides, a depressed one. The presence of the rivers of Kabal and Loghar, and the facilities they afford, with the multitude of springs and rivulets issuing from the bases of the hills, render a recourse to wells here, as throughout the country, unnecessary; but in situations where they may be needed, as in gardens, there is no difficulty in finding water at moderate depths.

To the north-west and north of the city, are the chamans, or pastures of Vazirabad and Bimaru. To the east those of Bégrám, and to the south-east and south, those of Shévakí and Bíni Hissár. In seasons when snow has been plentiful, they are covered, on the breaking up of the winter, with large sheets of water, becoming indeed lakes, and are the resorts of immense numbers of aquatic fowl. As the waters are absorbed or evaporated vast quantities of rank but very nourishing grass abound; and the steeds of the sirdár are let loose upon them. As the season advances, the cattle of the inhabitants are also permitted to graze over them, on the payment of regulated fees. These chamans have all their nuclei of bibulous quagmire; and
they can scarcely be looked upon without the suggestion arising to the imagination that the entire valley was once under water, and that these still tremulous bogs, the deeper portions of them, are testimonies to the fact. Their existence, however, is by no means beneficial to the health of the city; for it cannot fail to be remarked, that in those years when the accumulation of water is large dangerous autumnal fevers prevail, and that the contrary happens under converse conditions. In cases of excess, the ordinary causes of diminution, absorption, and evaporation, are not sufficient to carry off, or dissipate the mass, and the superfluous stagnates towards the close of autumn. The effluvia arising from this putrid collection are borne full upon the city by the prevailing winds, particularly by the northerly winds, or Bâd of Perwân, which incessantly rage at that time of the year, and sweep over the more noxious chamans of Vazírabád and Bímárú.

Still Kâbal may not be considered an unhealthy city. Its disadvantages, besides these just noted, are, its situation, wedged in, as it were, between two hills, its confined streets and buildings, with the evils consequent upon them. In compensation, it has the benefits of a fine atmosphere, excellent water, and provisions, with delightful environs. A considerable part of the city, from its locality, is deprived of the benefit of the winds from many quarters, as from the west and south. There are
two spots without the city to the east and west, where it is remarked that amid the calm which pervades the intermediate space strong breezes are always playing; the one towards the junction of the two hills, between Chándol and the Púl Jehân Khán, where a constant current of wind drives through the slender aperture, separating them, as through a funnel; the other, as you quit the Bálla Hissár Páhín to the east, where, immediately without the Derwâza Shâh Shéhid, a northerly breeze incessantly plays.

During the summer and autumnal months, but chiefly during the latter, the city is visited every evening by a khák-bâd, or whirlwind. As this phenomenon is so very constant, and regular, as to its time of occurrence, showing itself about three or four o'clock, its causes may, no doubt, be sought for in the relative situation of the neighbouring plains and hills. It arises in the north-west, apparently in the barren tracts between Paghmân and Chahár Déh, and is impelled with great violence over the city. The complete obscuration of the atmosphere in the direction in which it originates announces its formation; as a furious blast, and sudden decrease of temperature, gave warning of its immediate approach. It is necessary to close windows, but the precaution does not prevent the apartments from being filled with subtile particles of dust. Its duration is short, or so long only as may suffice for its impetuous transit over the city; and it is rarely,
although sometimes attended by a few drops of rain.

The Emperor Baber vaunts the commercial importance of Kâbal, and the consequent resort to it of the merchants of all countries, and the display in its markets of the fabrics and produce of all climes. The eminent advantage possessed by Kâbal is that of locality. It is one which cannot be impaired. It is conferred by nature; and so long as the present conformation and arrangement of hill and plain endure so long will she preserve and enjoy it. There has always been, and there always will be a commercial communication between India and the regions of Türkistân. Kâbal, happily situated at the gorge of the nearest and most practicable passes connecting the two countries, will always profit by the intercourse between them. Whether the tide of commerce roll up the Ganges or up the Indus, its course must be directed upon Kâbal.

It is not our purpose here to expatiate on the external trade of the city, but to consider it merely in the character of a capital to a petty state. In the centre of a considerable population, it dispenses to its dependent districts the products of other countries, and stands to them in the relation of a mart for the reception and sale of their produce and manufactures. Of the latter the city has scarcely any to offer of home fabric. Indeed the
manufactures of the country do not rise to mediocrity, and are suitable only to the consumption of the lower and less wealthy classes. If all ranks were of the one description, and satisfied with the humble products of the industry of their native country, no doubt their necessities would be amply supplied. Such is not the case. If great wealth does not prevail, people in easy circumstances are very numerous. A spirit of fashion predominates, and with it an appetite for the novelties and superior fabrics of foreign countries. From the middle classes upwards it would be difficult to find an individual who is clad in the produce of his native looms. Even amongst the lower many are found little satisfied unless they carry on their heads the lúnghís, and hide their feet in the shoes of Pesháwer.

The presence of the court, and of a comparatively large military force, not a little contributes to the bustle and activity to be observed in the city. It also imparts life and vigour to many professions and crafts engaged in the preparation of warlike instruments and necessaries.

As a class, the artisans, and there are nearly all descriptions, while not inexpert, and perfectly competent to meet the wants of their customers, do not excel. There is not an article made or wrought in Kåbal which is not surpassed by specimens from other countries. It is probable that
many of the trades did not exist before the foundation of the monarchy, and they should perhaps be even now considered in a state of progression. A remark perhaps applicable to the whole country. It is cheering to be able to conceive, that the progression is towards improvement.
CHAPTER XII.

Introduction to Hājī Khān.—His conversation.—His proposal.—
Delay in the Khān’s movements.—His letter from Bīsūt.—Sīr­kerder Kamber.—Bīsūt.—Mīr Yezdānbaksh.—Defeat of Mīr
Abbās.—Decisive authority.—Reputation.—Nādīr’s policy.—
Persian tribes in Kābal.—Their influence.—Religious differences
and contests.—Precautions of the Shīās.—Power in Bīsūt.—
Humbled by Mīr Yezdānbaksh.—Elevation of Dost Mā­
homed Khān.—Mistrust of Dost Māhomed Khān.—His
fears of Mīr Yezdānbaksh.—Plots his destruction.—Invites
him to Kābal.—Counsel of the Mir’s wife.—Seizure of Mīr
Yezdānbaksh.—Ransom offered.—Escape of Mīr Yezdānbaksh.
—Rebuke to Dost Māhomed Khān.—Escape of the Mir’s wife.—
Pursuit.—Perplexity of pursuers.—Mīr Yezdānbaksh increases
his power.—Bīsūt tribute.—Carriage of Mīr Yezdānbaksh.—
Kāzār.—Defences.—Site.—Invasion of Shēkh Ali tribe.—Hājī
Khān.—His jāghīr.—Afghān territories in Turkistān.—Tājik
and Tātār chiefs.—Their policy.—Māhomed Alī Beg.—His
forays.—Hājī Khān’s designs.—Baffled by Māhomed Alī Beg.—
Hājī Khān courts Mīr Yezdānbaksh.—His artful conduct.—
Mīr Yezdānbaksh deceived.—Nāib Rēhimdād.—Gained over by
Māhomed Alī Beg.—Plans of Mīr Yezdānbaksh.—Apprehen­sions of Māhomed Alī Beg.—His overtures to Hājī Khān.—
—Mīr Yezdānbaksh’s measures.—Ivādnes Bāmīā.—His suc­
cesses.—Fear of Dost Māhomed Khān.—Taghow expedition.—
Hājī Khān’s dexterity.—His engagements and oaths.—Hājī
Khān visits Bīsūt.—His liberality.—Movements of Mīr Yez­
dānbaksh.—Hājī Khān farms Bīsūt tribute.—His renewed oaths.
—Earthquake.—Religious strife.—Hājī Khān’s hopes.—Arrange­ments.—Jealousy between Dost Māhomed Khān and Hājī Khān.
—Value of Hājī Khān’s jāghīr.—His troops.—His rude country­men.—Dost Māhomed Khān’s suspicions.—Hājī Khān’s in-
trigues.—Mission from Kúndúz.—Supposed object.—Results.—
Rumours.—Hájí Khán's departure for Bísút.—His progress.—
His interview with Mír Yeždánbáksh.—Auspicious commence­
ment of expedition.—Hájí Khán's ultimate views.—His bro­
thers.—Despatch of troops against Séghán.

I have before mentioned my intention to visit
Bámián, and the proposal of Hájí Khán that I
should accompany him. Soon after my arrival
at Kábal I requested Súlímán, an Armenian, in a
house belonging to whom I resided, to notify to
the khán my desire to see him, and was informed
that he would send for me by night, when few or
no persons were present, that our conversation
might be free and unrestrained. I also received
a gentle rebuke for having been several days in
Kábal without calling on him. After some time
I was summoned; and, accompanied by Súlímán,
repaired to the khán's house. Passing a variety
of dark passages, continually ascending, the build­
ings here being built upon the brow of a hill, I
was finally introduced to the khán, sitting in a
small apartment, to enter which we were obliged
to creep, as the aperture of admission, or door, if
it must be so called, was of very scanty dimensions.
There were some eight or ten persons present of
his own household, and I was saluted with a pro­
fusion of terms of civility and welcome; the khán
styled me raňık, or companion, and rejoiced at seeing
me again. He informed me that he was going
to Bámián, and that he should be happy if I could
accompany him. He then entered into a florid description of the interesting objects there, the immense colossal statues, the samúches, the ruins of Gúlghúleb, and the castle of Zohâk, which he portrayed in a very lively manner. He gave an account of the metals to be found in the hills, asserting there were gold, silver, copper, lead, antimony, &c.&c., adding, that he and his people were khurs, or asses, and did not know how to extract them. The affairs of Turkey, Egypt, and Persia, were also duly discussed; and the khan alluded to Buonaparte, affirming he had been told, that his son was to prove Dadjâl.* I had been told of the detention of Sikandâr, or Lieutenant Burnes, at Kûndûz, and mentioned it to the khan, who had not heard of it, and was surprised. He remarked, that the Afghâns were devils. I replied, it was true, but they were good devils. At which he smiled, and rejoined, that the Uzbeks were devils altogether. After a long desultory conversation, the khan coming to the essential point, acquainted me, that owing to Músúlmání scruples he should not march from Kâbal until after the 13th of the next month, Saffâr, (it being considered unlucky to do so,) but he hoped that I would wait till that time. In the interim he desired me to amuse myself freely in the environs of the city; and telling me his horses were at my command, I received my dismissal.

* Antichrist.
The 13th of Saffar passed, and there was no sign of movement on part of the khân. Month after month followed; and it was not until the month of Rabbî-as-Sânî that he left Kâbal: which he did without signifying his departure to me. I might reasonably have felt surprise, but rather indulged the conjecture that the khân was acting prudently towards me; and so it proved. As soon as he reached Bîsût he forwarded me a letter, through Mûlla Ibrahîm Khân, his náib at Kâbal,—in which, after begging many pardons for his forgetfulness of me, which he imputed to the multiplicity of his affairs, he earnestly entreated me to join his camp, whence he would expedite me, in care of approved men, to visit Bâmîân. He moreover directed Mûlla Ibrahîm Khân to provide attendants to escort me to camp. I now prepared for the journey, hired a yâbú (pony), and engaged a neighbour, named Yusef, to attend it. It chanced that one Kamber, of Abyssinian extraction, who had formerly been sirkerder, or chief of the Hâbbashes under Shâh Máhmûd, and now in the khân’s service, was about to proceed to the camp, and hearing that I was going, came and offered his attendance and services. These were gladly accepted, the sirkerder being a man of trust, and valuable from his experience; and our arrangements being completed, it was decided that we should start from Kâbal on the 4th of the Máhomedan month Jamadí-owal.

I shall here premise such observations as may be
necessary to render intelligible the circumstances interwoven with the subsequent narrative. The Hazára districts between Kabal and Bámíán are collectively called Bísút; and màllia, or tribute, is enforced from them by the authorities of Kábal. This fluctuates in actual receipt, but the registered amount is 40,000 rupees. Some twenty or twenty-five years since the superior chief of Bísút was Mír Walí Beg, of Kárzar. He was treacherously slain by an inferior chief, the Vakíl Sifúlah, at Síáh Sang (black rock), a spot in the valley leading from Kárzar to the vale of the Helmand. Mír Walí Beg had twelve sons, the elder of whom, Mír Máhomed Shah, became Mír of Bísút. The younger of these sons, Mír Yezdânbaksh, assembled troops, defeated and took prisoner the Vakíl Sifúlah, whom he slew at the same spot (Síáh Sang) where his father had been sacrificed. Mír Yezdânbaksh next directed his arms against his eldest brother, Mír Máhomed Shâh, whom he compelled to fly to Kábal. He now assumed the mírship, but his claim was contested by an intermediate brother, Mír Abbás. The fortune of Mír Yezdânbaksh prevailed, and Mír Abbás suffered defeat; but the former, alike unwilling to proceed to extremities with a brother, and anxious to secure to his interests a gallant soldier, tendered a reconciliation, which Mír Abbás accepted, and for some time resided with his brother. He was induced, however, to make a second struggle for supremacy, was again worsted,
and again reconciled; since which his obedience has been constant. Mír Yezdânbaksh, the acknowledged lord of Bísút, turned his attention to the affairs of his province, and by the humiliation of the several petty chiefs, established a more decisive authority than any former mír had enjoyed. Inexorable to the haughty, and such as opposed his plans, he was equally careful of the interests of the subject, and his name was venerated among the Hazáras. The high road between Kábal and Bámián led through his territory, and had hitherto been a theatre for forays and depredations: forays from the independent Hazáras of Shékh Alí, and depredations from the inhabitants of Bísút. By the energetic measures of Mír Yezdânbaksh order was restored; the road became safe; the Hazáras of Shékh Alí dared not make their appearance, and the people of Bísút became as eager to show civility as they had been before to offend, while the single traveller passed as securely as if in company with a host. To káfílas the chief was particularly attentive, and merchants were diligent in spreading his praises and renown. It was evident that a chief of superior ability had arisen among the Hazáras, and he became an object of much attention both to the Shías and government of Kábal; the former congratulating themselves in having a potent ally in case of need, the latter apprehensive of his views, and of the effects of a consolidated authority in the Hazáraját
It may be noted, that one of Nádir Shâh’s features of policy was the colonization of the countries he conquered, and in pursuance thereof he encouraged settlement in Afgânistân by the various tribes of the vast Persian empire. At the time of his death numbers, under such intention, had reached Meshed, and were subsequently invited by Ahmed Shâh Dúrání; while a large Persian force, escorting treasure from India at that critical period, were also induced to enter the employ of the new Afgân sovereign, and renounced their native country. Hence at Kâbal, at this day, are found, Júáňshírs, Kúrds, Rikas, Afshárs, Baktíárís, Shâh Sewâns, Tálishes, Báiyáts, in short, representatives of every Persian tribe. Under Ahmed Shâh, and his successors, they formed the principal portion of the Ghúlám Khâna, or household troops; and the appellation they still preserve. Like their fathers, they are Shías by religion. They have exceedingly multiplied, and become affluent, and, decidedly, are the most powerful and influential body in the city of Kâbal, of which they occupy one half, and exclusively the quarter called Chándol, which is fortified. They occupy also many castles in the vicinity of the city. An unextinguishable rancour is known to exist between the two leading sects of Máhomédanism, the Shíá and the Súní, which, however for a while dormant, or concealed by consent of both, is ever ready to burst forth upon the most trivial occasion; and this circumstance has been taken advantage of by the
intriguers of Kábal, who, when determined upon subverting the existing government, have only to excite a jang Shíá and Súní to effect their object. As soon as the contest is fairly commenced in the city the rude hordes of Paghmán, Koh Dáman, and Kohistán flock to it, animated equally by zeal for what they believe the orthodox faith, and by thirst of plunder. Hostilities and confusion continue until the desired change in authority is produced, when saiyads, and other worthies, interpose, and a temporary calm is restored. The Shíás of Kábal, aware of their constant exposure to conflict, and of the possibility of defeat, have endeavoured to provide for such a calamity by securing for themselves an asylum. They have, therefore, turned their eyes upon Bísút, where the most wealthy of them have purchased castles and lands, and have, in fact, become joint proprietors of the soil with the Hazáras. Prior to the sway of Mír Yezdânbaksh they possessed a paramount superiority in Bísút, arising not from power of force but from that of the influence which they possessed over the mírs, divided in councils and feeble in talents, and who were glad to avail themselves of their mediation and support in their domestic quarrels and transactions with the Afghán authorities. Mír Yezdânbaksh, early made it apparent that he would allow no rival or controlling influence in Bísút, and even confiscated some estates of such Kábal Shíás who had favoured his opponents; and it became manifest to the re-
mainder that to enjoy their properties they must submit to conciliate the favour of the new chief. The general good understanding between the Kábal Shíás and the Hazáras was not disturbed by these occurrences; the former, indeed, found that they could no longer dictate in Bísút; but alliances, as before, were contracted between the principal families of either; and the daily increasing power of the Bísút mír was an universal subject of triumph and exultation.

We now come to the period when, after the elevation and degradation of numerous sháhzádas, after a flagrant series of civil dissensions, cabals, intrigues, treacheries, perjuries, confiscations, and assassinations, the inhabitants of Kábal, disgusted with the tyrannic and oppressive government of Shír Dil Khán, and his minister, Khodâ Nazzar, entered into negotiation with his brother, Dost Máhomed Khán, then a fugitive in the Kohistán; and Shír Dil Khán, unable to contend with the combination against him, abandoned the city and retired to Kândahár. There was a prepossession among the Shíías of Kábal in favour of Dost Máhomed Khán, on account of his mother being a Kazzilbásh. No doubt they principally contributed to his accession to power; and on attaining it he was assiduous in attention to them.

Dost Máhomed Khán was an Afghán. He had gained Kábal; his first cares were to look around him, and discover if there was any one near him
likely or able to disturb him in its possession, and to destroy, by any means, the mistrusted person or persons. The state-prison of the Sadú Zaí princes had long been empty; the descendants of Ahmed Shâh were dispersed in foreign climes; not one of them remained in Kâbal that an enemy could erect into a monarch for the day; his brothers of Kândahár and Pesháwer, although hostile to him, were unable seriously to annoy him, being too much occupied in providing for their own security, the first against Kâmrân of Herât, the last against Ranjit Singh of Lahore,—the Khâns of the Dûrání tribes had perished in the field, or under the hands of the executioner, and their families were in exile, or destitute. But Dost Máhomed Khân was uneasy; he beheld, amid the bleak hills and wilds of the Hazâras, a chieftain, able in council and valiant in the field, extending his power in every direction,—a power not ephemeral, but promising to be durable, being raised by superior genius, and consolidated by good faith. He was aware that the Shíás of Kâbal had been the instruments of his elevation—they might become those of his degradation. Already too powerful, they were irresistible if joined by Mír Yezdânbaksh. He saw his safety only in the destruction of that chief, which he in consequence planned. Profiting by the cordiality subsisting between himself and the Shíás, he represented to them that he held the character of Mír Yezdânbaksh in high
esteem, and desired to establish a personal ac­quaintance with him; and he requested them to employ their influence to induce the chief to visit Kâbal. They made communications to Mîr Yez­dânbaksh; and Dost Máhomed Khân forwarded to him a Korân, with his seal affixed, as a solemn pledge for his safety; for which also the principals of the Shíás, at the Kâbal chief's suggestion, became guarantees. Mîr Yezdânbaksh, who had not hitherto come into collision with the Afghâns, apprehending no hostility from one to whom he had given no cause for enmity, decided to visit Dost Máhomed Khân, calculating on making arrangements relative to Bisúût which might be mutually beneficial. One of his wives (a daughter of a Deh Zanghí chief) alone cautioned him not to repair to Kâbal. This lady, of masculine understanding and habits, was accustomed, arrayed in male attire, well armed and mounted, to accompany her lord in his expeditions; she fought by his side in the field, and out of it assisted him in his councils. It was usual with her, on every occasion, to recommend to the mîr never to place himself in the power of the Afghâns. The Hazára mîr, on this occasion, listened not to her advice; and she, unable to dissuade him from his purpose, evinced her fidelity by accompanying him, although her mind foreboded every disaster. The pair, ar­rived at Kâbal, were courteously received by Dost Máhomed Khân; but, on the first favourable op-
portunity, Mír Yezdânbaksh was seized and confined a prisoner, as was his wife. The Afghan chief would immediately have slain his captive; but the latter, aware of Afghan cupidity, intimated his willingness to pay fifty thousand rupees for his ransom, provided he was released immediately, that he might repair to Kârzár and collect it, the Júánshírs of Kâbal becoming bondsmen for its due payment. Dost Máhoméd Khán, remarkably needy, without any design of sparing the Hazára chief, was nevertheless anxious, by some fraud or other, to obtain his property, and therefore rescinded the orders for immediate execution, that he might concert measures for so doing. While these were in agitation, Mír Yezdânbaksh found means to escape, and reached Bîsút. Exasperated at the escape of his intended victim, Dost Máhoméd Khán, in the first transports of his rage, resolved to immolate his wife, and ordered her to be brought before him, when he reviled her in opprobrious terms. The Hazára Amazon exclaimed, “Oh, son of Pâhínda Khán, art thou not ashamed to array thyself against a female?” It is said, that the Afghan chief was abashed, and hung down his head. There were not wanting men of influence amongst the Afgháns, who, admiring the woman’s magnanimity, deprecated any species of violence being offered to her; and Dost Máhoméd Khán himself, perhaps recovering his reason,
consented that she should be placed in custody of the Kazzilbâshes, who would treat her with more kindness than Afghâns. She was accordingly conveyed to Chândol, whence, in a short time, she also fled, attired as a male, and well armed and mounted, her escape probably favoured or connived at by her gaolers. On her flight becoming known to Dost Mâhomed Khân, he despatched a small party of horse in pursuit of her, and these came up with her in the valley of Honai, immediately before entering the Hazâra territory. Finding herself overtaken, she turned about and presented her matchlock, and, by alternately advancing and halting, keeping her pursuers at bay, she gained the kotal, or pass of Honai, which being Hazâra soil, pursuit was abandoned. The lady's good fortune was principally owing, of course, to the indecision of her pursuers; they had proceeded with sufficient alacrity in chase, but, on reaching the object of it, as men and soldiers, felt perplexed how to secure it, and ashamed to attack a female. The heroine joined her husband at Kârzâr, to his great satisfaction. She has since paid the debt of nature.

Mîr Yezdânbaksh had no sooner regained his liberty than he applied himself with unwearied assiduity to the extension of his power among the Hazâras. Although his sentiments towards the chief of Kâbal could not be doubted, he refrained
from manifesting any ill will towards the Afgháns, and káafilas passed to and fro from Kábal to Túrkistán with the same security as before.

The collection of the Hazára mállía, or tribute, Dost Máhoméed Khán had confided to his brother Amír Máhoméed Khán, the chief of Ghazní, who, for this purpose, made annual incursions into Bísút. Mír Yezdánbaksh did not indeed assist him in the collection, as before wont to do, but while punctually making over the portion immediately due from himself, left him to exercise his discretion, and to do as well as he could with the several petty and refractory chieftains; nor did he join his camp until it was far advanced in the province, and then with so powerful a force as to defy treachery. The principal castle and residence of Mír Wálí Beg, father of Mír Yezdánbaksh, was at Kárzár, a valley watered by a fine rivulet leading from the base of the kotal, or pass Háji-kak, to Girdán Díwál and the valley of the Helmand. Mír Yezdánbaksh erected a new castle adjacent to, but on the opposite side of the rivulet; the walls he intended to raise to the height of twenty-five pakhsas, or about fifty feet, while their breadth was eleven pakhsas, or about twenty-two feet. About fourteen pakhsas, or twenty-eight feet of the height had been effected in 1832. The castle was rectangular, in common with other Hazára castles, but much larger than they generally are, and the entrance was defended by towers, after the mode in vogue
at Kândahâr. The walls and towers were perforated with apertures for the insertion of matchlocks, which, although really weakening them, by their disposition and regularity contributed to embellishment. In this castle the mîr laid in large stores of lead and powder. Untenable against a regular force, and perhaps so even against an Afghân army, it might be considered impregnable in a war of úlús, or of the tribes. Its site was admirable, completely commanding the high road, which led immediately under its wall.

Mîr Yezdânbaksh had united himself by marriage to the Hazâra chiefs of Deh Zanghî and Shîkh Alî; but among the latter tribe, there being some chiefs inimical to him, he marched against them, and chastised them, as well as the several petty tribes in the vicinity of Ghorband.

Among the Afghân khâns who had been serviceable to Dost Mâhomâd Khân in his designs upon Kâbal, was Tâj Mâhomâd Khân, Khâkâ, or Hâjí Khân, as commonly called; on more than one occasion he had preserved him from being blinded, if not put to death, by his brother, Shîr Dil Khân. Dost Mâhomâd Khân, on accession to power, in return for his services, bestowed upon him, in jâghûr, the district of Bâmiân, with its dependencies, for the support of himself and troops, limited to three hundred and fifty cavalry. The Afghân influence, it may be noted, in the time of Shâh Zemân, extended to the Amû, or Oxus; at that period, how-
ever, it was considerably lessened by the wary and able conduct of the celebrated Killich Ali Beg of Balkh, and pending the convulsions in Afghānistān, subsequent to the blinding of Shāh Zemān, was lost altogether. On the death of Killich Ali Beg, Balkh became a dependency on Bokhāra, his sons holding authority at Khūlm and Haibak, as vassals to Mīr Māhomed Morād Beg, the chief of Kūndūz, who seized the opportunity of extending his arms and influence, and became, what he now is, the most powerful Usbek prince south of the Amū; Bāmīān, with its contiguous districts of Gandak, and Ak Robāt to the north; Sūrkhdar and Jūí Folaḏī to the west; Kālū to the south, and Irāk and Shibr to the east, only remained to the Afghāns.

North of Ak Robāt, now become the northern frontier of the Afghāns, and between it and the acknowledged limits of Kūndūz, are many petty chieftains, Tâjīk and Tātār, who for many years have availed themselves of the disinclination of Mīr Māhomed Morād Beg to provoke a war with the Afghāns, and of the inability of the latter to attack the chief of Kūndūz, to maintain a kind of independence, asserting, if pressed by the Afghāns, that they pay tribute to the Usbeks, and if incommoded by the Usbeks, that they are tributaries to the Afghāns; while, by making annually small presents of horses to both parties, they preserve appearances with each, and their little estates from invasion. The principal of these are the Tâjīk
chiefs Mâhomed Alî Beg, of Séghân, Râhmatúlah Beg, of Kâhmerd, and Nasrúlah Beg, of Ajer, with the Tâtar chiefs, Sirdâr Saiyad Máhomed Khân, Shâh Pessand, Ferhâd, &c. resident on the Dasht Saféd.

In order that the events subsequently to be related may be more clearly comprehended, it is necessary to note that the first named of the Tâjik chiefs, Mâhomed Alî Beg, of Séghân, was a man of considerable political dexterity and military enterprise. With no other legitimate resources than a scanty revenue, derived from his small territory, and the bâj, or duty levied from passing kâfilas; he maintained four hundred horse, which he subsisted by forays upon the Hazâra districts to the south and south-west of Séghân, carrying off men, women, and children, whom he sold to the Usbeks. One year he had ventured to proceed to Déh Zanghí, and had exacted the payment of a year's mâllia, or tribute. It was natural that he should become an object of dread and execration to the Hazâras, and he was, in fact, the Nimrod of these regions,

"A mighty hunter, for his prey was man."

So soon as Hâjî Khân obtained the government of Bámíân his attention, for several reasons, was directed to the extension of his influence in the direction of Tûrkistân, and the possession of Séghân and Kâhmerd he deemed essential to his designs; but as he was himself constrained to be present
at Kábal, he was obliged to entrust his affairs in those quarters to his náibs, or deputies, whom Máhomed Alí Beg ever found means to amuse and to outwit, and the khán’s projects towards the close of 1832 had no farther advanced towards maturity than at the period of their conception. He was, or feigned to be, exceedingly incensed against Máhomed Alí Beg.

Bámíán being separated from the districts of Kábal by the whole breadth of Bísút, it is evident that Mír Yezdánbaksh had the power at any time to cut off all communication between the two places, and even to overrun the former, if hostilely inclined. Hájí Khán, therefore, at an early period, sought to cultivate a good understanding with the Hazára chief. The Afghán khán, a profound master in dissimulation, had hitherto contrived in his public career to pass himself off as a man of veracity, and of fidelity to any cause he espoused; and although a few may have had penetration sufficient to question his integrity, it is certain that no public character in Afghánistán stood in so high or universal esteem.

Such favourable impressions of his character availed him in his attempt to attach the Shíás of Kábal to his party, and in his overtures to Mír Yezdánbaksh. He taught the former to believe that in any religious contest they would behold the most able of Dost Máhomed Khán’s sirdárs an ally under their banners, as in his public capa-
city he looked to the equal protection of all classes of subjects, whether Shíás or Súnís, and the preservation of order, without reference to matters of faith. He taught the latter to believe, that he might secure a friend, independently of any considerations as to Dost Máhomed Khán, and pledged himself to frustrate any evil designs of that chief, even at the risk of being reputed in rebellion. The Shíás of Kábal reiterated to Mír Yezdánbaksh the amicable sentiments of the Khán, and he so far consented to a mutual good understanding as to pledge, on his part, that he would hold Bámíán inviolate, and allow two soldiers of the khán to be stationed at certain castles in the line of road from Sir Chishma to Kálú, to provide for the wants and conveniences of the khán’s people, who might pass to and fro.

The khán assigned Mír Yezdánbaksh an annual allowance of one hundred kharwârs of wheat, Mír Báz Alí fifty kharwârs of wheat, and chiefs of inferior note smaller allowances of grain, from the produce of Bámíán, sparing no means in his power to ingratiate himself into the good-will of the Hazára chieftains.

In 1830 Hâjí Khán, nominated as náib in Bámíán Réhimdád Khán, his relative, a man of business, and personally brave. He had instructions to proceed to extremities with Máhomed Alí Beg, and in conformity thereto marched in the direction of Séghán. Just so much skirmishing followed
that one or two men were wounded on either side, when he also was gained over by Máhomed Alí Beg, and returned to Bámíán, reporting to the khán at Kábál, as instructed by the Tâjik chief, that it was necessary to secure Máhomed Alí Beg’s friendship, and to provide against the designs of Mír Yezdân­baksh. Réhimdád Khán had hitherto been friendly to the mír; he now became an avowed enemy.

It had long been a favourite object with Mír Yezdânbaksh, and one universally cherished by the Hazáras, to exterminate the chief of Séghán, infamous from his frequent forays, and for vindicating the sale of captives on plea of their being Shías and infidels. In pursuance of his intended measures, Mír Yezdânbaksh had gained over to his interests the Tátar chiefs of the Dasht Saféd, which, of course, became known to Máhomed Alí Beg, who also in some manner had offended Mír Máhomed Morád Beg, of Kúndúz, and could not look to him for assistance, while he was at variance with his neighbour Ráhmatúlah Beg, of Káhmerd. He saw himself on the eve of a contest with the Hazáras, to whom he had only his own feeble resources to oppose; and to rescue himself from impending de­struction he resolved, if possible, to court the Af­gháns; and now that he had secured Réhimdád Khán in his interests, his offer of services and tender of submission were made with perfect sincerity, his only fear was that they would not be accepted by Hájí Khán.
Mír Yezdánbaksh on receiving intelligence of the arrangements made between Máhomed Alí Beg and Réhímdád Khán, did not doubt but that the latter acted in conformity with instructions from Kábal, and, convinced that any league to which Máhomed Alí Beg was a party must prove injurious to his interests, instantly resolved on decisive measures. He ejected the soldiers of Hâjí Khán stationed in the castles of Bísút, and with a considerable force marched into Kálú, the Hazára chief of which, Mír Zaffar, joined his standard. Thence he proceeded into Irâk, the inhabitants of which he put under heavy contributions. From Irâk he marched into Shibr, and alike exacted large quantities of cattle, grain, and roghan; his ally Mír Zaffar here also obtained two thousand sheep. From Shibr the Hazára chief passed by Irâk into the valley of Bámíán, where the several proprietors of castles either voluntarily repaired to his camp or were intimidated into submission. The most powerful of these was Alladád Khán, Moghal, who occupied an ancient castle, now called Saiyadabád, adjacent to the ruinous citadel of Ghúl-ghúleh. This man had ever set the governors of Bámíán at defiance, and now espoused the cause of Mír Yezdánbaksh with alacrity. The whole of the castles of Bámíán were obedient to the mír, excepting the one in which the governor for Hâjí Khán resided, opposite the celebrated colossal statues. Therein he invested Réhímdád Khán, and imposed jirim, or
fines, at pleasure, on the individuals of the district obnoxious to him.

These events happened in 1830. Bāmiān appeared on the point of being lost to the Afghāns, and the chief of Kābal became more than ever apprehensive of the ultimate designs of a powerful chief, who in attacking one of his provinces made it manifest that he did not shrink from a contest with him. This year the Kābal chief was also engaged in an expedition against Taghow, to the north-east of Kābal, which prevented him from giving immediate attention to the affairs of Bāmiān and Bīsūt. Hājī Khān accompanied him, and had no difficulty in agreeing with his chief that it was necessary in some mode or other to circumvent Mīr Yezdānbaksh, a service which he proffered to perform.

As a remedy was necessary for the emergency of the moment, the dexterity of Hājī Khān, who was particularly interested for the safety of his jāghīr, was exercised—his Shīa friends were put forward; and they induced Mīr Yezdānbaksh to evacuate Bāmiān. By their means he persuaded Mīr Yezdānbaksh that Rēhimdād Khān had acted without orders; to confirm which he appointed in his place another governor for Bāmiān; he also sent a Korān, by which he swore to forget what had past, and that he would not in any manner molest Mīr Zaffar of Kālū, or any other of the Hazāra and Tājīk chieftains, his dependents, who
had sided with Mír Yezdânbaksh; and he farther swore that he would personally exterminate Mâhomed Ali Beg, or compel him to supplicate for mercy at the feet of the Hazâras.

In 1831 Amír Mâhomed Khân, as usual, entered Bísút to collect mâllia, and Hâjí Khân at the same period proceeded there, having obtained an order on Amír Mâhomed Khân for six thousand rupees. This he readily obtained from Dost Mâhomed Khân, urging, in advertence to his promises the preceding year of ensnaring Mír Yezdânbaksh, the propriety of adopting preliminary measures. His principal object was, no doubt, to examine the country; and while in it he comported himself with unsparing liberality and indulgence to the Hazâras; and such manners and conduct so contrasting with the stern severity and even cruelty of Amír Mâhomed, procured for him a very high character in the Hazârajât. Mír Yezdânbaksh refused this season to attend the Afghân camp, and at the head of two thousand horse marched, as he said, on pilgrimage to the zíárat (shrine) of Hâzrat Alî, at Band Amír, or Bând Berber, as generally called, seated a little north of Yek Auleng, and south-east not very distant from Séghân. Thither he went; but having settled his religious affairs, he applied his attention to his political ones, and marched to the valley of Séghân, where on two or three successive days he drew up his forces in order of battle, inviting Mâhomed Alî Beg to a conflict, which the Tâjik
chief declining, he decamped and returned to Kârzâr.

In the early part of 1832 Hâjî Khân stood a candidate for the collection of the Bîsûtâl mallia for the year. From the transactions which had occurred at Bâmiân, it was clear that the province was in a precarious state of allegiance; and the khân might reasonably enough represent that it required no less authority than his own to reduce it to order, and to teach the several Hazâras and Tâjik chiefs that they were raiyats, or subjects of Kâbal, and not allies or partisans of Mîr Yezdân­baksh. The destruction of that chief being also undoubtedly a secret condition, Dost Mâhomed Khân appointed Hâjî Khân to the collection of the Bîsûtâl mallia, which was farmed to him for forty thousand rupees; after the collection of which he was to proceed and settle the affairs of Bâmiân. The Kâbal chief engaged to furnish him with fifteen hundred horse, two guns, and an elephant, in addition to his own quota of troops.

Hâjî Khân’s whole attention was now directed to his preparations for the expedition into Bîsût and Bâmiân. He was assiduous in cultivating friendship with Mîr Yezdânbaksh, and in inspiring him with confidence through the means principally of Khân Sherîn Khân, the principal of the Jûânshîrs at Kâbal; he succeeded, the Mîr promising to act in cordial co-operation with him—the annihilation of Mâhomed Alî Beg being ever a leading topic
in the negotiations. Hâjí Khân despatched no less than seven kalâm-mûllas, or oaths, upon the Korân at various times, as solemn vouchers for the sincerity of his engagements.

In the month of Mohoram (June) an event happened at Kâbal which tended greatly to confirm Mîr Yezdânbaksh and the Shíás of Kâbal in their good opinions of Hâjí Khân. A very smart earthquake occurred, which about an hour after was followed by a conflict between the Shíás and Sûnîs at the city, in consequence of some Atchak Zai Afgâns, neighbours of the Jûânshírs, interrupting the celebration, by the latter, of the commemoration of the death of the sons of Alî. Some lives were lost on the occasion, and on the intelligence reaching Hâjí Khân, who at the time was confined to his couch, he despatched the ever-ready Korân to Khân Sherín Khân, and swore himself prepared to stand by the Shíás. He probably expected that the conflict would become general, and that the rude tribes of the Kohistân would hasten to defend the orthodox faith; but aware that the Shíás, from their superior intelligence and union, were likely ultimately to prevail over their more barbarous opponents, he feigned to espouse their cause, as their triumph, or the convulsion that would follow would involve the subversion of Dost Mâhomed Khân's authority, which was exactly what he wished. It did not, however, happen so. The Shíás, indeed, manned the walls and towers of their for-
tified residences for some days; but the combat was not renewed, and a truce being gained for negotiation, Hâjí Khân, now recovered from his disorder, was appointed vakîl, or agent, on part of the Afghâns, as the Nawab Jabâr Khân was on part of the Juânshîrs. The principal point to accommodate was the compensation for the blood that had been shed, the loss of which was chiefly on the Afghân side; and Hâjí Khân favouring the Juânshîrs, matters were so contrived that the affair, without being arranged, was suffered to die away.

It is time to observe that between Hâjí Khân and the chief of Kâbal a mutual distrust had for some time existed. The latter, a man of great ability, is naturally suspicious; and Hâjí Khân had become very influential and powerful. His jâghîr was originally fixed at 72,000 rupees per annum, Bâmîân being valued at 55,000 rupees per annum, half the sayer, or transit-duties of Chârîkâr in the Kohistân at 10,000 rupees per annum; Robât, near the latter place, with villages at Sir Chishma and Loghar, completing the amount. The Khân derived from Bâmîân, as he assured me, 120,000 rupees per annum; the half of the transit-duties of Chârîkâr also much exceeded the sum fixed, as did the revenues of all his villages. There can be little doubt but that at this time the Khân was in receipt of a lâkh and half of rupees from his jâhdad, valued at less than half the amount. The quota of troops he should entertain was limited
to three hundred and fifty horse; he had in pay above seven hundred, and, with foot soldiers, he had certainly a thousand soldiers in his service. The khân was of the Kháká tribe of Afghâns, whose seats are in the hilly regions on the south-eastern confines of Afghânistán, where they are neighbours of the Baloches. He was entirely a soldier of fortune, and his great fame drew numbers of his rude and destitute countrymen around him. These on their arrival at Kâbal in their ragged felts and uncouth attire were a spectacle to the inhabitants. The khân always sent such men to Bámíân, where they were quartered upon the inhabitants, and progressively as he was able to provide, received clothes, arms, and horses. To many he assigned lands; some formed villages; and, had his plans matured, Bámíân would have been colonized by Kháká Afghâns. Such circumstances may have been sufficient to attract the attention of Dost Máhomed Khân, whose vigilance and penetration they were not likely to escape; but the whole political deportment of Hâjí Khân was calculated to excite the mistrust of a chief, in whose character jealousy is a principal ingredient. He had induced Dost Máhomed Khân to despatch his brother, Dáoud Máhomed Khân, on a mission to Lahore; it was whispered to Dost Máhomed Khân, that the envoy had rather furthered his brother’s objects than those of his mission—and whether he had or not, Dost Máhomed
Khan's suspicions were excited. Haji Khan moreover, maintained a regular correspondence with foreign princes, as those of Balochistán and Sind, while his intrigues and connexions with the various ghunds, or factions in Kâbal were notorious, under whatever colour he might represent them, or seek to excuse them to Dost Máhomed Khân.

In the summer of this year (1832) Díwan Atmar, the Hindú minister, and confidant of Mír Máhomed Morád Beg of Kúndúz, arrived, on a mission at Kâbal. The Uzbek chieftain, sufficiently rude and barbarous, is, nevertheless, the most able and energetic ruler in Túrkistán, and is strongly suspected to regret that no opportunity presents itself to allow his interference in the affairs of Kâbal. As it is, he has no party there; and the Díwân's object was generally supposed to be for the purpose of forming one, and making a political reconnoisance. His avowed purpose was to conclude a treaty, offensive and defensive, with Dost Máhomed Khân, and to unite by a family alliance the rulers of Kâbal and Kúndúz. Dost Máhomed Khân, remarkably shrewd, politely declined any kind of treaty or alliance. Among his nobles who reprobated a connexion with the Uzbeks, no one was so prominent as Hâjí Khân. Yet, from subsequent events, there is every probability that the khan formed an intimate connexion himself with the Díwân; and while in the darbár he contended with so much vehemence against Máhomed Morád Beg, he privately, through
the Díwân, pledged himself to advance his views in another and more effectual way.

Whatever may have passed was probably known to Dost Máhomed Khán, and he possibly repented having appointed Hájí Khán to the collection of the Bísút mällia. To annul the appointment would have been ungracious and irritating, and therefore he contemplated to seize the khán,—in his estimation too powerful for a subject, and become dangerous,—and at once remove all uneasiness and apprehension. But the Kâbal chief could more readily conceive than execute so decisive a measure; and while his irresolution continued, his intentions became known, and that Hájí Khán was selected for a victim became the current chit-chat of the day. The chief's irresolution, the publicity of his design, and the new turn of ideas occasioned by the accounts about this time received of Sháh Sújáh's projects, conduced to the safety of Hájí Khán; and his chief, unwillingly, but without help, allowed him to depart from Kâbal; but to cripple him in his operations as much as possible, instead of fifteen hundred cavalry, originally arranged to have been furnished him, about three hundred were commissioned for the service of Bísút.

Hájí Khán had expended above 12,000 rupees in the purchase of Kashmúrían and British manufactured sháls, lúnghís, and dresses of descriptions to be distributed as khelats. He had originally in-
tended to have left the city in the month of Safar, as before noted, but he did not take his departure until the month of Rabbí-as-Sâní, when he encamped at Aliábád, about a coss distant; here he halted some days, and shifted his quarters to Killa Kázi, where a second halt of some days occurred; thence he finally marched for Bísút by the valley of Jelléz and Sir Chishma. The motive assigned for these delays, was the prudence of allowing time for the Hazáras to collect their harvests, that there might be a certainty of provender for the horses of the army. The real cause was the difficulty the khán found to raise funds to enable him to put his troops in motion. The khán was accompanied in his expedition by two of his wives, the most favoured; a circumstance by his admirers imputed to his fearless spirit.

At Sir'Chishma the khán summoned Mír Yezdánbaksh to meet him on the frontier of Bísút, who returned for answer that he would first deliver over the tribute due immediately from himself, as a proof of his fidelity and good faith, and next wait upon the khán. The khán therefore crossed the kotal Honai, and by short stages passing the plain of Yúrt, arrived at Girdáni Dwál in the valley of the Helmand. By this time Mír Yezdánbaksh had made over the tribute from Bísút dependent upon him, which in former years had given Amír Máho­med Khán so much trouble, and had taken so much time to collect, and advanced to an interview with
the khán. This took place on the crest of a small eminence called the Kotal Girdan Díwál. The Hazára chief halted in line his force of fifteen hundred cavalry, and advanced alone. Hájí Khán did the same, and in presence of the two forces the mîr and khán met and embraced each other. Mîr Yezdânbaksh affirmed, that he should consider the khán’s enemies as his own, whether Hazáras, Uzbeks, or others, and asked only one favour, that in the day of battle he might be placed in front. This meeting was succeeded by a renewal of oaths; and Hájí Khán affianced one of his infant sons to an infant daughter of Mîr Yezdânbaksh. Nothing could be more auspicious than the commencement of this expedition; satisfaction and confidence were general, and the united Afghán and Hazára army moved along the banks of the Helmand; the Hazára chiefs, vieing with each other in delivering their tribute, in emulous imitation of their superior mîr, who attended at once to prevent any evasion and to provide for the entertainment of his guest the khán.

With the knowledge of subsequent events, it is impossible to decide what the real intentions of Hájí Khán were on quitting Kâbal; although it may be conjectured that he had determined, if possible, not to return there. He knew that he had become an object of suspicion to the Amír, and he knew that no Afghán spares even a supposed enemy, if he possess the power to destroy him. He may have considered it possible, with the alli-
ance of Mír Yezdánbaksh, to have maintained him-
self independently at Bámíán, or, if he preferred a
connexion with the Uzbeks, he had paved the way
for it by his intercourse with Díwán Atmar. The
possible appearance of Sháh Sújah in the field, if
other chances failed, would give him an opportu-
nity, in possession of Bámíán and commanding the
resources of Bísút, of rendering the Sháh an im-
portant service, and of enhancing his claims in the
distribution of favour, which would follow his re-
accession to sovereignty. Like every Afghán, how-
ever, he was essentially the child of circumstances:
his grand object was to preserve himself, and, if pos-
sible, at the same time to signalize himself; but his
ability, great as it was, like that of all Afgháns,
while it sufficed to enable him to accommodate him-
self to and profit by circumstances, was not adequate
to enable him to direct and command them.

Hájí Khán at this time had four brothers; one,
Gúl Máhomédd Khán, was resident at Toba, in the
Kháká country; two, Dáoud Máhomédd Khán, and
Khán Máhomédd Khán, were in the service of Amír
Máhomédd Khán, at Ghazní; and the fourth, Dost
Máhomédd Khán, was attached personally to Hájí
Khán, and accompanied him. The two brothers
from Ghazní, it was arranged, should join his camp
in Bísút with their followers; and, as a strong
confirmation that he had little idea of returning
to Kábábal, he had invited Gúl Máhomédd Khán to
repair from Toba to Bámíán, with as large a body
of his countrymen as he might be able to raise. The three first-named were all able and gallant leaders; Dost Máhomed Khán was less assuming.

Having conducted the Khán to the banks of the Helmand, with his Hazára auxiliaries, from whence he wrote to me, the narrative may turn to the detail of our progress to join him, and of the incidents which afterwards fell out; we should note, however, that after the first meeting with Mír Yezdánbaksh at Girdan Díwál, some two thousand Hazára infantry were despatched to act in conjunction with the Khán’s troops at Bámíân, in the reduction of Séghán, the country of Máho­med Alí Beg; and, in justice perhaps to ourselves, it may be premised, that at the time we were perfectly unacquainted with the Khán’s political views and ideas, and proceeded to his camp with no other object than of examining, under favourable circumstances, the antiquities of Bámíân.
CHAPTER XIII.

Departure from Kábal.—Arghandi.—Kotal Khák Saféd.—Jelléz.—Villages and castles.—Scuffle at Hazára castle.—Tírkhana.—Honai.—Message from Sháh Abbáš Khán.—Joined by him.—Hazára party.—Chokídárs.—Kirghú.—Our reception.—Violence of Afghán horsemen.—Hospitality of Hazáras.—Koh Bábá.—River Helmand.—Appearance of Koh Bábá.—Ghowch Khol.—Ab Diláwar.—Kotal Sang Súrákh.—Bád Assíah.—Zíárat.—Altercation with Hazáras.—Conduct of Sháh Abbáš Khán.—Disputes amongst Hazáras.—Results.—Distress of Hazáras.—Their hospitable offices rejected.—Stratagem.—Hazára repast and Afghán delicacy.—Departure.—Eye medicine.—Doubtful roads.—Joined by Sháh Abbáš Khán.—Vákil Shaffi’s castle.—Immense grave.—Fear of women.—Arrival in camp.—Meeting with Hájí Khán.—Quarters.—Companions.—Evening repast.—Fare.—Hájí Khán’s conversation.—His humble pretentions.—His vaunts of liberality.—His avowal of his intentions.—His counsels to Dost Máhomed Khán.—Approval of his auditors.—Diwál Khol.—Mír Álí Khán.—Composition of Hájí Khán’s force.—Hazára force.—Dependents on Hájí Khán.—Camp arrangements.—Notice to march.—Order of march.—Taking up ground.—Foragers.—Evening invocation.—Prayers.—Majlis.—Guests.—Entertainment.—Termination of the majlis.

BEING joined by Sirkerder Kambar and his servant, our party of four persons left the Bálla Hissár by the Derwáza Nagára Khána, and by the road of Chándol passed the defile, called by Baber,
Deveren—an appellation now forgotten—into the plain of Chahárdéh, at this season beautifully sprinkled with fields of maswák, or safflower, the plant being charged with its fine orange-coloured blossoms. We passed Killa Kází, and by night reached Arghandí, where we took up quarters at a masjít contiguous to one of the castles, intending there to have passed the night, when the inhabitants of the castle entreated us to lodge within their walls, asserting, they had enemies, who might assassinate us in the night, for the purpose of throwing the opprobrium and consequences of the crime upon them. As this mode of effecting the disgrace and ruin of enemies is common among Afghâns, we complied, and entered the castle.

In our road from Arghandí we met a numerous cavalcade of men, children, camels, horses, asses, bullocks, and flocks of sheep, which proved to be the Afghân pastoral tribe of Hássan Khél, with their property, in progress from their summer residences in the Hazáraját to the more genial districts of Lúghmân. About a mile from Arghandí we followed a ravine, which led to the base of the pass called Kotal Khâk Saféd (white earth). The pass was neither long nor difficult, and brought us on an extensive table-space, in which we found an abandoned watch-tower, and springs of water in two or three spots. The descent from this table-space was gradual, and brought us into the beautiful valley of Zémaní, Jelléz, and Sir Chishma,
speckled with castles, villages, and gardens, through which flowed a fine stream of water, rising at Sir Chishma. The road we followed traced the eastern side of the valley, and successively passing the zía-rat of Khwoja Isâ, distinguished by a grove of trees, and the villages Zébudâk and Zémaní, left of the stream, we arrived at a splendid grove of chanar, or plane-trees, with the village of Jelléz immediately to the right of the road. Jelléz has an ancient appearance; may contain some eighty houses, and has two or three Hindú dokândárs, or shopkeepers. It is said to be twelve jeríbí cosses from Kâbal, or twenty-seven and a half miles. From Jelléz the valley has the name of Tírkhána; at a castle in which, inhabited by Ha- zâras, we took up quarters for the night. This march was a very agreeable one, from the generally romantic and fine scenery. The villages and castles, usually constructed of stones, had invariably their stock of winter provender piled upon the flat roofs of their houses; the various substances, such as grass, clover, &c., being arranged in distinct layers, recognizable by their various hues of brown, pale, or dark green. Among them were interposed layers of a vivid red colour, which were found, on inquiry, to be composed of the dried leaves of the rhubarb plant, collected by the peasants from the neighbouring hills, and made to contribute to the sustenance of their cattle during winter. The ope- rative cultivators of the soil were invariably Hazâras.
The villages are inhabited by mixed Afghâns and Tâjîks. The district of Zêbudâk is entirely occupied by the Afghân tribe of Rústam Khél. Wheat, grown throughout the valley, is proverbially esteemed, and the lands, watered by the river, yield large quantities of shâli, or rice. At this castle, in the evening, a terrible hubbub ensued, which we found occasioned by my man Yûsef, who was a chillam-kash, or tobacco smoker; he needed the chillam, or apparatus for smoking, and maltreated the Hazâras for not producing what they had not to produce. The Hazâras made common cause, and the Sirkerder and myself had not only difficulty to appease the tumult, but were ourselves very nearly ejected forcibly from the castle. The uncompromising chillam-kash, however, triumphed, for a chillam was brought for him from a neighbouring castle.

In the morning, crossing the stream, we traced the western portion of the valley of Tîrkhâna, which contains several castles and small hamlets. These have always, as indeed is general throughout Afghân-istân, neat maṣjîts without them, serving at once as places for devotion and for the accommodation of the stranger: numerous water mills were seated on the stream. Where Tîrkhâna terminates the stream flows through a narrow defile, or tanghî, and the spot is romantic; on the rocks to the right is perched an ancient tower. The defile passed, we enter the valley called Sir Chishma,
which in its expanse comprises many castles and hamlets. A spring at the north of the vale is considered the source of the river, whence the name applied to the district. In it Hájí Khán holds some lands, and a castle, called Júí Foládí.

At the head of the valley, where is seated a village on an eminence, we inclined to the west, having on our right a rivulet flowing in a deep ravine, and on our left high undulating grounds, among which were interspersed a few castles and some cultivation. The last of these castles, with two contiguous ones, is the property of Ismael Khán, Merví, mírokâr, or master of horse to Dost Máhomé Khán. About half a mile hence the valley winds to the north, and leads into Honai, at the commencement of which is the handsome castle of Mastapha Khán, son of Yúsef Khán Júânsír. A fine rivulet flows down Honai; ascending which, we reach two or three castles with contiguous hamlets, the latter being now called kishlâks, belonging to Zúlfakâr Khán, a considerable land proprietor, also a merchant, trafficking with Déh Zanghí. At this point the stream turns a water-mill. Proceeding up the valley, which widens, the remains of walls and parapets are observed on the adjacent eminences. These might be supposed to represent old castles, but now that we are better acquainted with such ruins, we conjecture them to denote the burial-places of the old inhabitants of the country. Clearing this extended
space, the valley again contracts until we reach the base of the pass, or Kotal of Honai. A little while after leaving Sir Chishma I was overtaken by an Afghân horseman, who informed me that he was sent by Shâh Abbás Khân, mírâkor to Hâjí Khân, to acquaint me that he was behind, with three camels laden with provisions and articles of clothing, which he was escorting to the camp, and he hoped that I would halt for him, that we might join the khân together, who would be pleased with him for having paid me attention. I knew nothing of the mírâkor, but on reaching a small patch of chaman, or pasture, the sirkerder and myself agreed to wait for him, and allowing our horses to graze, we threw ourselves on the ground until he reached us. He did so in due time, when we mounted and pushed on, leaving the camels to follow at their leisure. On reaching the base of the kotal we found a party of Hazáras, endeavouring to procure karij, or duty, from a small ass-kâfila, carrying fruit and coarse calicoes to the camp. The men of the kâfila disputed payment on the plea of being camp-followers and privileged persons; and the Hazáras were about to employ force to obtain what they asserted to be their due. Their party consisted of two very personable youths mounted, who called themselves saiyads, and five or six matchlock-men on foot. The youths observed, that on our account, they would not now use compulsion, but that their claims were just. They were satisfied
with a few bunches of grapes; and Shâh Abbâs cautioned them not to interfere with the khân’s camels in the rear. Commencing the ascent of the kotal, we fell in with Mîr Alî Khân, Hazâra, and nâzîr, or steward to Mîr Yezdânbaksh, proceeding on business to Kâbal. We gave him a few bunches of grapes procured from the kâfila, and he gave us a nishân or token, by employing which we might secure a courteous reception at a castle in Kirghú, where he recommended us to pass the night. The kotal was not difficult, but consisted of alternate ascents and descents; and in the hollows were always small rivulets, fringed with margins of chaman. On the crest of the kotal, where is a large table expanse, were the ruined walls of a small square enclosure, under which were sitting two or three Hazâra chokídârs, or collectors of duty. They claimed duty from the ass-kâfila, and on being refused, threatened to chapow (plunder) it, but were satisfied with a few bunches of grapes and a small quantity of tobacco. We remained here until the camels joined. The road divides into two branches, one to the right, the high road to Bámîân by Yûrt and Kârzár, the other leading to the front, which we followed. We had now entered upon a country indeed dreary and bleak, but abounding with rivulets, and in which every spot on its irregular surface at all capable was appropriated to cultivation; castles were occasionally seen in nooks or sheltered recesses of the hills, at a distance from
the road. We soon reached Kirghú, where we found three castles belonging to Mír Yezdânbaksh and his brother, Mír Máhoméd Sháh. We had intended to have halted at the farthest in situation of the three castles; but the people asserted their inability to provide us and our cattle with supplies. Notwithstanding the outrageous behaviour of Sháh Abbás, they were firm in refusing us accommodation, but advised us to proceed to a castle behind, seated on a rise, belonging to Mír Máhoméd Sháh, where, although the mír was at Kábal, the mírzádâs his sons were present, and we should find every thing we needed. We accordingly went there, and the young mírs accepted the níshán of the názir, and were polite enough to say, that without it they would have entertained our party on my account. A carpet was immediately spread without the castle, and a chillam produced. Here we found four Afghân horsemen, who asserted they had a barât, or written order, for their entertainment that night, but refusing to show it, were denied reception. Much foul language was uttered by the Afghâns, and it growing nearly dark, two, the most violent, drew their swords, vowing they would obtain by force what was refused to civility. The Hazâras took up stones, begging us to remain quietly in our seats, as we had nothing to do with the affair. Matters did not proceed to extremities. The Afghâns, finding their menaces ineffectual, were content to mount their horses, and seek lodging
elsewhere, lavishing terms of abuse, and reviling Mír Yezdânbaksh as a sag, or dog. A large flock of sheep now appeared in sight, which proved to be in charge of these men; on which the young mírs called for their jisâls, or guns, and with four or five armed attendants, hastened to protect their standing crops of wheat from being devoured. In the course of this day's march we had met many large flocks of sheep, on their road to Kâbal, being portions of the tribute of Bísút, made over to awâleh-dârs, or persons holding awâlehs, or orders, from Dost Mâhoméd Khân. To ourselves every attention was paid, and a sheep was set before us as peshkash (a present), which we would fain have declined, but it was pressed upon us, and a huge vessel of a composite metal, called chodân, was provided, in which to cook it, with abundance of chelmer for fuel. Cakes were prepared, of a mixture of múshúng, or pea and barley-flour. I was undoubtedly an object of curiosity, and even the female infants, beautiful in features, were brought to see what they had never seen before, a Feringhí; but the modesty of the mírzâdas prevented them from asking me a single question. The night here was very cold, and in the morning the rivulet was slightly iced over. Kirghú is south of Kârzár.

Bade adieu to our hospitable friends at Kirghú; and crossing a rivulet, made a slight ascent, which brought us to the commencement of a fine level dasht, or plain, of large extent. At this point were
a few castles; and we had a magnificent view of Koh Bábá to the north-west. The road was excellent. At some distance to our right we had the river Helmand, flowing in a deep valley, and between the river and the skirts of Koh Bábá was the district Ferai Kholm, abounding in castles and cultivated land, but without a tree. On either side of the road we were following were also many castles, and the soil was generally under cultivation—several vast heaps of stones occurred on the road side, and occasionally graves and burial-places. We halted awhile at a castle on this plain, that the camels might appear. I asked the old men, if Koh Bábá was accessible, and was told that the summit might be reached in one day by persons who were "níat sáf," or pure in heart, but those who were not might ramble many days, or even be unable to gain it. This mountain is remarkable for its abrupt, needle-shaped pinnacles, and stands a singular spectacle, from its contrast with the surrounding hills. Having traversed the plain, we had low hills to our left, while to our right was the Helmand, flowing beneath us through a space of chaman; its banks fringed with rose-bushes and osiers. In so inviting a spot, we descended from the road, and refreshed ourselves awhile. Although the cold was so severe by night the sun was powerful by day, so much so that while halting here I was glad to sit in the shade of contiguous rocks. Hence a short distance brought us to Ghowch Khol,
(the deep glen). Here were two castles on the opposite bank of the Helmand, over which a rustic bridge was thrown; the castles were also seated on the opposite sides of a ravine, down which from the north a considerable rivulet flowed, and here joined the Helmand. This river also receives at Ghoweh Khol the waters of another rivulet, Ab Diláwer (the high spirited water), so called from its never being ice-bound. Ab Diláwer flows from the south-west. Our road probably led straight on along the banks of the Helmand, but, for the convenience of our camels, we followed the valley, down which flowed Ab Diláwer. It was of considerable length, and although without dwellings, there was much cultivated land in it. The rivulet rises at its upper extremity, and from its source a portion of its water is diverted into a channel, or rural aqueduct, carried along the hills to the left, throughout the whole extent of the valley. The aqueduct is supported by a parapet of stones, sufficiently regular in construction to produce a pleasing and picturesque appearance. At the head of the valley is a kotal, or pass, the descent of which is considerable. Here a large rock, with a cavity therein, occurs, called Sang Súrâkhí (the perforated rock), from which, we believe, this pass is called Kotal Sang Súrâkhí. At the base of this pass we found, as usual, a rivulet, and on the right a castle, where we halted until the camels came up. Hence passing over a succession of irre-
A SKIRMISH.

Regular, but low ascents and descents, we reached a castle, at the opening of the extensive plain Bâd Assiáh, where we resolved to pass the night. Above us to the right, at a trifling distance, was another castle, and to the left on the opposite side of the valley was a small kishlâk; beyond which, in a sheltered recess of the hills, was a cheerful grove of trees, now rare objects, denoting a zíárat of Hâzrat Alí, or, as called, Hâzrat Shâh Mirdân. The Hazâras of the castle at which we had halted were unwilling to furnish us with supplies, alleging that the súrsât they had contributed to the army had exhausted their means. Shâh Abbás would not admit excuses, and was liberal in the discipline of the whip, and but that I deprecated in strong terms, violence, I presume a curious scene of insolence on the one side, and resistance on the other would have followed. I wished to have proceeded to a castle a little lower down in the plain, where, I learned, Mîr Alí Khân Kúrd was fixed, with thirty horsemen, but the Sirkerder did not appear consenting. I, however, insisted that nothing on my account should be taken from the Hazáras forcibly, or even gratuitously, and flour was given to them, which they cheerfully engaged to prepare into bread. These people had now consented to furnish chaff and barley for the cattle, but wished to divide the charge of our entertainment with their neighbours in the castle and kishlâk. These refused, those of the castle telling them to take
charge of their own guests; adding, that if the whole party had originally taken up quarters with them they would willingly have provided everything needful. Contention now arose among the Hazáras themselves; stones were taken up; and Sháh Abbás and his companions were obliged to draw swords to terminate the strife. Night was now drawing on, and neither chaff nor barley was forthcoming. Sháh Abbás told me that the quarrel among the Hazáras had been a feint, to shuffle giving anything, and that I had spoiled all his arrangements by forbidding violence; that with Hazáras it was necessary to employ kicks and cuffs. Chaff was at last brought; but information given that the Rísh Saféd (white bearded old man), who had undertaken to provide barley, had ran away and secreted himself in the upper castle. On this, Sháh Abbás lost patience, and sent his companions, armed, to secure him. They went, and after some scuffling, in which a few stones were thrown by the Hazáras, they succeeded in bringing away the old gentleman, and another fellow, who had been prominent in opposing them. Sháh Abbás ordered them to be bound, and would have flogged both. I was enabled to save the old man from disgrace, but was compelled to abandon the younger one to his fate. The Hazáras now betook themselves to supplication; the old and young women of the castle assailed the Afgháns with cries of sorrow, and entreaties to unbind the men. Barley was pro-
duced, and their prayers were granted. A sheep was also offered, as peshkash, which Shâh Abbâs disdainfully rejected, threatening the people of the castle with all the vengeance of Hâjî Khân and Mîr Yezdânbaksh, for their inhospitality. The bread, prepared with our own flour, was now brought, and with cheese, also our own property, we made our supper.

Shâh Abbâs and his companions had some Kâbal-baked cakes on which they regaled. The Hazâras however prepared for the party cakes of pea and barley-flour, and brought them, with large bowls of boiled milk. Their hospitable offices were indignantly refused by Shâh Abbâs, nor could all their entreaties, their expressions of contrition, and their kissing of hands and feet, induce him to partake of the provided fare. It was ridiculous enough to behold five hungry Afghâns refusing to satisfy their appetites; but the fact was, they were now employing stratagem. A sheep had been exhibited, and although in the first instance scornfully rejected, it was not intended that it should escape slaughter. On this account, therefore, they persisted in not accepting the cakes and milk, and laid themselves down to sleep, execrating the Hazâras as inhospitable infidels.

By times in the morning we made signals of motion, when the Hazâras of the castle besought us to partake of an entertainment first. The stratagem of the Afghâns had succeeded; an entire
sheep had been roasted during the night. Afghân
delicacy was again amusing; it was not until they
had wearied the Hazâras, in supplication, weeping
and kissing their feet, that they consented, as a
matter of especial favour, to sit down to a magni-
ficent breakfast of a fine hot roasted sheep, bowls
of moss, or curds, and warm bread-cakes. I par-
took of the banquet; but on its conclusion inquired
for the master of the sheep that had been slain,
and presented him with its value in money, which
he gratefully accepted; after which, my nag being
saddled, I mounted and departed, receiving the be-
nedictions of the people of the castle. Sirkerder
Kamber remained until Shâh Abbás started, as the
latter wished, and would otherwise have taken the
money from the Hazâras. We crossed the north-
erm extremity of the plain Bâd Assiâh, the soil
of irregular surface, bleak and uncultivated, the
castles with the appropriated soil lying at some
distance to our left. On leaving the dusht we
reached a spot of chaman, where, with Shâh
Abbás, who had previously joined, we halted until
the camels appeared. Shâh Abbás commenced dig-
ging up the roots of a small bulbous plant, which,
he said, yielded arûn tûta. This is a medicine of
high price, and of high repute for diseases of the eye.
Its qualities are decidedly stimulant, and as it is
indiscriminately applied, its use must be in many
cases improper. I afterwards found this medicine
was one of the articles particularly inquired for by
the people of the camp in the Hazáraját. It is sold in small pieces, of a dark brown colour, and would appear to be the inspissated juice of some bulbous plant, if Shâh Abbas was right, of some species of colchicum possibly. From this spot Shâh Abbás and his companion took the lead of us; and when we followed, we came to a point where the road divided into two branches, both passing over ascents; the road to our right was evidently the principal one, but it was as evident that Shâh Abbás had taken the other, the impression of his horses' hoofs being visible; we therefore followed it, although convinced we were in error, and were fearful that our servants and camels might be bewildered. We passed a slight ascent, which brought us into a narrow valley of some length, with a fine rivulet, which, at the mouth of the valley, or just before it opens into another and larger, disappears suddenly. In the larger valley was a still more considerable rivulet, with a variety of springs, excellent chaman, and patches of cultivated soil. Shâh Abbás was not to be found, and we rested here, determined to await the arrival of our servants. These at length arrived. We were in a dilemma, being conscious that we had lost the right road, and there was no castle in sight where we might obtain information. A flock of sheep came down the valley, but the shepherd as soon as he saw us, abandoned his charge and fled over the hills. The Sirkerder mounted and pursued him,
and although he did not overtake the fugitive, he ascertained on gaining the heights that a castle, with a few trees, was at some distance. Shâh Abbâs and his companion had now joined us. They had proceeded far down the valley, but finding no person or habitation, had wandered in doubt. Shâh Abbâs started for the castle discovered by the Sirkerder; on his return, from the information obtained, our party moved down the valley awhile, and then ascending the heights to our left, crossed over an undulating country, and gained a spacious valley, in which were several castles, much cultivated land, and fine plots of chaman, with a fair rivulet flowing through it. Three or four brood mares, and two or three foals were grazing, indications of the prosperity of the inhabitants, and we found that the castles belonged to the Vakîl Shaffî and his úlús. We were now directed into a well-defined road, which led us into an extensive plain, bounded to the right by low hills of a white porcelain clay, of which the few castles dispersed over the surface were constructed, giving them a peculiar appearance. Two or three of these were in ruins, having been destroyed the preceding year by Amîr Mâhomed Khân. Traversing this plain, we passed through a burial-ground, where on the right of the road was an immense grave from twenty to twenty-five yards in length. This, of course, was a zîárat, and, like everything wonderful among the Hâzaras, was ascribed to Hâzrat Shâh Mîrdân. Shâh Abbâs and
his companion had again preceded us, and we came up with them lying before a castle, in which were only women, who through fear had fastened the entrance. We found that the Afghāns had endeavoured to break open the door with stones, under pretence of procuring a chillam and fire. Sirkerder Kamber succeeded by fair language in inducing the women, who stood on the ramparts of one of the towers, to lower down the indispensable chillam and fire. These women, on our inquiries as to the situation of the camp, in their anxiety to get rid of us, or through ignorance, directed us wrongly, and we went on until, passing many successive and considerable elevations, we made a valley with two or three castles, whence, being made sensible of our error, we turned to our right, and at no great distance descried from the heights the Afghān camp on the banks of the Helmand, which we joined, it being still day.

My arrival was notified to the khān, who immediately sent for me and the Sirkerder. He was profuse in expressions of satisfaction at seeing me, and said that when at Kābal, from the pressure of his affairs, he was prevented from showing me the attentions he wished; now we should be constant companions. He added, if I wished to proceed directly to Bāmīān he would provide attendants, but he had rather I should postpone the visit for a few days, until the affairs of Bísūt were arranged, when we should all go together. To this I assented.
After being regaled with grapes and melons, now articles of luxury to us, we took leave. A quarter of a large tent, appropriated to the Sandúk Khâna establishment, was assigned for my quarters, and Sirkerder Kamber, who shared it with me, was directed to attend to me in particular, as were generally all the pêshkidmats, or servants of the household. A second quarter of this tent was occupied by Akhúnd Iddaitúlah and his son, the first tabíb, or physician to the khân, a venerable Rîsh Saféd, or white-bearded old gentleman; the son, a stuttering youth, attâr bâshí, or apothecary. They had two or three enormous boxes, containing a various collection of sanative drugs and simples. The other half of the tent was occupied by the two sandúkdárs, persons in charge of the chests, two khaiyáts, or tailors, and Saiyad Abdúlah and his son, who called themselves the khân’s pîrkhânas, or spiritual guides. The old saiyad was an ignorant and intolerant bigot, who agreed badly with Sirkerder Kamber, who was not perhaps altogether orthodox in his opinions, and had no particular reverence for saiyads in general, and none for Saiyad Abdúlah. The latter, therefore, was wont to fulminate his curses and to revile the Sirkerder as a kâfr, or infidel, who in return charged the holy man with imposture. The young saiyad was a meek inoffensive youth.

In the evening a pêshkidmat announced that the khân invited me to sup with him in the tent of
Máhomed Bâgher Khán, where he was himself a guest. Thither I repaired, and was placed by the khan by his side, which on all occasions after was my seat. Here I found most of the Ghúlám Khána chiefs assembled. Our entertainment was composed of pillau and kórmeh, or stewed meat, with sherbet, or sugar and water. After the repast the khan observed to me, that all the persons present were sons of noblemen; the father of him pointing to Mír Alí Kháń Kúrd, spent crores of rupees under the Sadú Zaí monarchs. “At that time tribute was received from Káshmír, Dérah Múltán, and Sind; now we are all compelled to scour the Hazára hills in search of sheep and goats.” Máhomed Bâgher Kháń remarked, it was a subject of congratulation, that amid the various vicissitudes that had passed, his (the khan’s) gúze-rân (circumstances) were prosperous. The khan exclaimed Shúkr! (thanks!) and added, that he had a sirdár who possessed insáf (equity). He next panegyrized the Hazáras, professing to be delighted with their frank, unsuspecting manners, and love of truth; affirming, that he himself was both a hâjí and hâjíz (unassuming), who had come into Bisút solely for the kidmut (service) of those good people, who had been maltreated by Amír Máhomed Kháń. He expatiated on the large sums he had expended in khelats since his en-trance into the country, observing, that his liberality had already excited umbrage at Kâbal, where
his enemies were numerous; and he had understood that the sirdár should have said, “The Hazáras, incapable of appreciating generous treatment, would the following year refuse the payment of tribute altogether.” He complained that the sirdár had not forwarded him, as promised, supplies of flour from Ghazní; and that, instead of sending one thousand five hundred troops of the Ghúlám Khâna, had only despatched a few above two hundred. He affirmed, that he had written to the sirdár, that any disgrace generated by failure in the present expedition would attach mainly to himself,—that he was aware many persons in Kâbal would exult and chuckle if Hâjí suffered defeat. He then asserted his intention of reducing Séghân and Káhmerd, and vowed, that until he had effected those objects the water of Kâbal was gosht-khúk (swine-flesh) to him, and, if necessitated to pass the winter at Bâmián, he would do so at the risk of being reputed yâghí, or rebellious. He dwelt on his many efforts to prevail upon Dost Máhomed Khân to aggrandize himself at the expense of his brothers at Kánda-hár and Pesháwer, remarking, that any one who had read the histories of Jenghiz Khân, Taimúr Lang, Nádir Shâh, or any other great man who had become Pádshâh, would see the necessity of disregarding family ties; that it was by the slaughter of kinsmen they had reached the summit of power; and he who would be, like them, fortunate
must be, like them, cruel. He said, that the preceding year at Jelálabád he had exhorted Dost Máhomed Khán to advance upon Bájor and the Yuséf Zaí country, or upon the Déraját and Banú. He, moreover, entered into an explanation of his motives in the negotiations between the Shíás and Súnís, which followed the affray in the month of Mohoram, avowing unbounded liberality in religious sentiments, and insisting on the sacred duty of a chief to dispense justice equally to all classes of subjects, whether Shíás, Súnís, or even Guebres and Hindús. In this and similar conversation the Khán, who engrossed all talking, spent the evening; his auditors, indeed, every now and then exclaiming, by way of admiration and approval, "Insábí insábí!" or Just, very just! until, it growing late, he rose, and the company broke up. He accompanied me to my tent, just behind his own; and, although I did not need it, sent me bed-clothing and furniture from his háram.

This day a moderate march of four or five miles, passing two or three bolendís, or rising grounds, brought us to a valley called Díwál Khol, or the wall-glen, a name I could not discover for what reason conferred. In the course of the march I was passed by Mír Alí Khán Kúrd, who remarked to his party, that the preceding evening the Khán intended to have given me a postín, which I missed by telling him I was already provided with one. This was the man whose father,
the khán told me, had spent crores of rupees in his time, and who himself was possessed of much property, and at the head of thirty horse. Still, to him it appeared wonderful why I had told the truth, when by a falsehood I might have gained a postín. The khán, alluding to the cold of Bisút, asked me in Máhomed Bâgher Khân's tent, whether I was provided with a postín, no doubt intending to have given me one had I replied in the negative. I told him the truth, and the matter dropped. In this encampment we had the Helmand some distance to the north, and from it the plain ascended to the skirts of Koh Bábá, and was studded with castles. In the evening supped with the khán in the tent of his brother, Dost Máhomed Khán.

It may not be irrelevant to note here the forces accompanying the khán, as well as other particulars relative to the affairs of the camp. The khán's own troops at this time with him, were about four hundred Kháká cavalry; the chiefs, Râhímddád Khán, the former governor of Bámíán, Náib Sadúdín, Ghûlám Akhûndzáda, Pír Máhomed Khán, Abdúl Rasúl Khán, Mírza Uzúr, the khán's secretary, and the khán's brother, Dost Máhomed Khán. He had also, of his own retainers, about one hundred soldiers, thirty of whom were Hindústánís, who furnished his personal guard. The Ghûlám Khána troops were two hundred and twenty in number; their chiefs, Máhomed Bâgher Khán and Máhomed Jáffér Khán, Morád Khánís, Mír Alí Khán Kûrd,
Hússén Khán, Chaous Báshi, and Ghúlám Réza Khán Rika, Abdúl Azzíz Khán Kálmúk, and Saiyad Máhoméd Khán Paghmaní. Besides these were the following troops furnished by Dost Máhoméd Khán: Shakúr Khán, Terún, with fifty horse-jísálchís, and Juma Khán, Yusef Zai, with twenty foot-jísálchís,—the latter a guard for the guns, of which there were two, one of heavy and one of light calibre, with some twenty or twenty-five gunners. Attached to the guns was an elephant. The whole forming a total of something above eight hundred fighting men. The khán, moreover, had about thirty servants, who officiated as shâhghássís, názírs, pészkidmats, chillam-berdárs, sandúkdárs, &c., most of whom were really effective as soldiers, being all armed and mounted, and many of them were constantly employed on diplomatic and military business. He was also attended by six or seven youths, his nephews, called khânzâdas; each of these had two or three or four attendants, so that the number of effective troops may be calculated at nine hundred; a small number, compared with the force which always accompanied Amír Máhoméd Khán.

The Hazára force consisted of about two thousand cavalry, under the orders of the Mírs Yez-dânbaksh and Báz Alí, and other chieftains of less note.

Dependent on the khán were five or six Hindú múnshís, or secretaries, and two or three Shikár-púris; these formed his commissariat department.
Attending the camp was a bazar, which was tolerably supplied. I have before noted, that the khan's establishment comprised a physician, apothecary, saiyads, tailors, &c.; it had also såzindáhs, or musicians; and accompanying him as friends, or hangers, on, were many other persons, a saiyad from Mástúŋ, in Balochistán, some Hájís of Hindústán, Din Máhoméd, a Júáňshír merchant, who came, hoping to recover some property plundered by the Déh Zánghí Hazáras the preceding year on his route from Herá́t to Kábal. His nephews were under the direction of Múlla Shahábadín, who boasted descent from Shékh Já̄m, and himself officiated as kází, múftí, &c. as occasion required.

Previously to marching the khan communicated his orders to an old toothless jisâłchí, who acted as herald, and moved about the camp, shouting, as well as his disabled organs of speech would allow, “Khaimeh pâhín kon,” or strike tents. Upon this notice, horses were saddled, and the grooms loading their yábús (ponies) with their stable stores, were the first to move; they were followed by the camels, more heavily laden; and when the ground was cleared of these, parties of horse, at discretion, marched. The khan was generally the last to mount, bringing up the rear with a more or less considerable party. His march was announced by the beating of nagáras, which was repeated on his approach to any inhabited spot, as well as on his nearing the new encampment. It
was usual to send in advance during the night the péshkhâna, or a tent with servants, attached to the háram serái, and kárkhâna, or kitchen establishment, that his wives on arrival at the ground might be forthwith accommodated, and that the food for the evening's meal might be in a state of preparation. His wives rode on the march in kajáwas, carried by horses, and, attended by a slight escort, moved with the heavy equipage. On reaching the fixed halting-place the khán's grooms, under the direction of Náíb Gúl Máhomed, Hazára, superintendent of the stables, described by long lines of rope an oblong square, to which the khán's horses as they arrived were picketed. Within the area of this square were put up the tents of the khán and his establishment, while other individuals without it selected spots at pleasure. The Ghúlám Khâna troops always encamped distinctly and together, as did the Hazáras. As soon as the yábúś of the grooms were relieved of their loads they were again mounted by their masters, who, in charge of Náíb Gúl Máhomed, rode to the Hazára castles that might be near, and laid hands on all the chaff and chelmer they met with, for the use of the forces. These men were the foraging party of the army. The camp being arranged, every one was occupied by his own immediate affairs until nimáz shâm (evening prayers), which concluded, general shouts of “Damm bhâwal hâk,” thrice repeated, resounded throughout the Afghân portion of it, imploring
the protection of the holy Bháwal, the Pír, who is most reverenced by the khán, and whose zíárat is in the citadel of Múltán.

At the conclusion of nimáž shám, which the khán usually repeated in the tent of his nephews and Shékh, or Múlla Shahábadín, he was wont to read a portion of the Korán, that, as he expressed it, "kházáneh shúwad," or, that wealth might follow; after which he repaired to the tent, where he received his evening majlis, or party.

The majlis consisted of three descriptions of persons; firstly, those whom the khán invited; secondly, such of his dependents who were privileged to attend, and lastly, of such Afgháns and Hazáras who voluntarily came. The khán sat, of course, at the head of the tent, and his most honoured guests immediately on his right and left hand. Two or three sháhghássís (masters of ceremonies) were in attendance, with their wands of office, to announce arrivals, and to conduct visitors to the seats due to their rank. The company seated, at intervals the khán called for the káliún, which would be passed to others of the party who were smokers. In due time supper would be ordered, which was invariably composed of the same fare. A few covered dishes of pillau, or boiled rice and meat, with two or three búshkábs, or plates of kormeh, or stewed meat for the khán and those adjacent to him, and bowls or basins of áb-gosht, or meat and broth, for the multitude at the lower end of the tent, and
RISING OF MAJLIS.

less entitled to distinction. The repast was followed by conversation, in which the khân seldom left room for others to mingle. Occasionally individuals rose and took their leave, by making an obeisance and exclaiming "Salâm Alíkam!" but the majlis was only finally dissolved by the rising of the khân himself.
CHAPTER XIV.

March to Shaitâna. — Halt and negotiations. — Hazâra custom.—Evening majlis.—Fatîha.—Hindûstân Hajî.—His loquacity.—Darmirdighân.—Sang Nishândeh.—The Khân’s guns. — Treatment of Hazaras. — Their consolation. —Vakîl Shaffî. — The Khân’s delight. —Hazâra Saiyad. —His learning.—Azdhâ.—A natural curiosity.—Hazâra belief. —Composition of rock. — Tepid springs.—Volcanic products.—Azdhâ of Bâmiân.—Ziârat.—Rock impressions. —Sources of Loghar river. —Subterranean passage.—Revelations by the Khân.—Missions from Mâhomed Alî Beg and from Shibrghân.—Transactions at Séghân. — Mîr Wais’s introduction. —Guests. —The Khân’s declamation.—Mîr Wais’s replies.—The Khân’s elevated style. —Humility of Mîr Wais. — The Khân’s interrogation.—Reply of Mîr Wais.—The Khân boasts his liberality. — Mîr Wais implores his protection.—Fatîha.—Mission from Khaïrpûr.—Mûlla Jehân Mâhomed.—The Khân’s vaunts.—Sindian presents.—Death of Khân’s brother.—Fall of snow.—Hazâra prognostications.—Ziârat.—Tâtar Wâli.—Ghîrû Mainî.—Depredations of the troops.—Indisposition of the Khân.—Tribute from Jîrgai and Bûrjîghai.—Khelats.—Expedients.—Site of Ghîrû Mainî.—Retrograde march.—Quagmire.—Wûjâi.—Bâd Assîáh.—Ghowch Khol.—Cold and ice. — Forethought of Mîr Yezdânbaksh. —Results of campaign. — Increase of revenue. —Confidence inspired. —Advantages of expedition. — Benefits to the chief. — Peshkash presents. —Gain to the Khân.—Service rendered. —Pleasing anticipations.—View of the Khân’s projects. — Mîr Yezdânbaksh. —His customs and dress. — Singular appearance. —March towards Bâmiân.—Kotal Siâh Régh. — Splendid view.—Mîr Yezdânbaksh visits Kârzâr.—Kâlû. —Inclement season.—Mîr Zaffâr.—Kotal Haft Pailân. —Magnificent prospect. — Topchi. — Ahînghar.—Caves. — Ghûlghûleh. —Entry of Khân into Bâmiân.—Premature winter. —Arrivals from Séghân. —Mâhomed Hassan. — Mûlla Shahâbadîn’s treaty. —Dismissal of Séghânchîs.
From Dîwâl Khol we marched four or five miles to Shaitâna, over a similar black, undulating surface, and halted in a barren spot, with castles adjacent. The place had a portentous name, as shaitân signifies the devil.

We halted here, owing to the necessity of negotiation with the chiefs of some districts in advance, who had been hitherto accustomed, when asked to pay tribute by the Afghâns, to offer, according to an old Hazâra custom, "sang ya bûz," or a stone or a goat; that is, they held a goat in one hand and a stone in the other, saying, if the Afghâns are willing to accept the goat in place of a sheep we will give tribute, if unwilling, they shall have stones, or that they would resist. Amîr Mâhomed Khân had been obliged to accede to their conditions, from the advanced state of the season when he approached these parts; but now the khân insisted on receiving full tribute, which, owing to his personal reputation, his avowed determination to exterminate Mâhomed Alî Beg of Séghân, and, above all, the powerful influence of Mîr Yezdânbaksh, was delivered to him. As usual, I passed my evenings with the khân, in the majlis tent. There were generally some of the Hazâra chiefs present, as well as many of the Hazâra and Tâjik proprietors of Bâmíân, and its districts. The conversation naturally turned on the affairs of Mâhomed Alî Beg of Séghân, and it always happened that twice or thrice in the course thereof the khân would raise his hands,
in which he would be followed by the company, and repeat Fatihâ, swearing to exterminate the Seghân chief, which he finished by stroking down his beard, and exclaiming "Allah Akber," or By the order of God. He particularly inquired, if Mahommed Alí Beg had any wealth; but all answered, nothing but a few horses and their equipments. Among the constant visitors at the majlis, was a pert hâji, of Hindûstân. This man had visited Persia and Asia Minor, and, being particularly loquacious, would sometimes, uninvited, enter into a narration of the events which had occurred in those countries during his sojourn in them, and detail the circumstances of the wars between Russia, and Turkey, and Persia. He informed the khân that Russia made war upon the sultân because he would not grant her sovereign a "kûlá" or hat, as he had bestowed on other Feringhí potentates, but that the sultân, having been worsted, had now been compelled to give his majesty, the autocrat of all the Russias, permission to wear a hat. Relative to the Persian war, he observed that Abbâs Mîrza throughout the contest connived at the defeat of his own forces, being favourable to the Russians, whom he loved, as was believed in Persia, better than his own father.

At Shaitâna we had the Helmand to the north, and beyond it were the districts from which the khân now received full tribute, in place of being satisfied with half, or sang ya búz. They were
called Darmirdíghân, or the land of heroes, literally, the land of men one of whom is equal to ten; it being usual with the Hazáras, if they wish to convey the impression that a man is valiant, to call him "darmird," or ten men, implying that he is equivalent to ten others of ordinary valour. The castles of Darmirdíghân were visible from Shaitâna, distant some seven or eight miles. The soil of a dark red hue.

From Shaitâna our march was a trifling one of between two and three miles, up the valley of Sang Nishândeh, of which Shaitâna was a portion. There were seven or eight castles, with some cultivated lands and chaman, with the never-failing rivulet, in this valley. The Sang Nishândeh, which gives the name to the locality, was a large black stone, perpendicularly inserted in a heap of small stones, and serves, or did serve, as a boundary mark. I omitted previously to notice, that the two guns attached to the force were dragged through Bísút by the Hazâra peasants, who were collected by the officers of Mír Yezdânbaksh. About eighty of these poor fellows were provided for the smaller, and two hundred for the larger gun. In most of the marches the direct line of road was not practicable in certain spots for artillery, there always occurring tanghís, or narrow defiles, where wheeled carriages could not pass. To avoid these, the guns were dragged by circuitous routes along and over the brows of hills, and the operation was tedious
and toilsome. The Hazáras, who by compulsion were reduced to act the part of beasts of burthen, on arrival in camp were dismissed without receiving even a cake of bread, or the still less costly expression of thanks. It may be, they consoled themselves with the idea that the guns they were dragging would one day be employed in effecting the destruction of Máhomed Alí Beg. The elephant with the force, accompanied the large gun, and was serviceable in preventing it from running back in the passages of the hills, by the powerful resistance he opposed with his trunk.

At our evening’s majlis at this halting place, we had among our Hazára visitors Vakíl Shaffí. He was a fine, straightforward, ingenuous young man, and introduced to the Khán a saiyad, who might be serviceable to him, in his projects upon Búrjehgái and Déh Zanghí. The khán appeared to be much delighted, and spoke in highly flattering terms to the Vakíl Shaffí. He said, that from the first interview he had with him he was much prepossessed in his favour, and vowed that he would make such a man of him that “five men in the hills should stare again.” With the saiyad he was no less charmed, or feigned to be so. This descendant of the Prophet indulged in incessant citations from the Korán. The khán was lost in ecstasy and surprise that so accomplished and learned a personage should be found among the hills of the Hazáras. He promised to advance the saiyad’s temporal
interests, who in return vowed to render obedient to him all the sturdy and turbulent men of the hills. The presence of the saiyad gave occasion to many fātīhas, in all of which the destruction of Māhomed Alī Beg was sworn. When he took his leave with Vakīl Shaffī, the khān observed, that he had now found an “ajaib mirdem,” (admirable man,) and that his mind was completely set at rest. There were Afghāns in the camp who had before seen the saiyad, and they affirmed that his influence had been useful to the chiefs of Kândahār in their transactions with the Hazāras in their vicinity.

From Sang Nishāndeh we made a more considerable march of fourteen or fifteen miles. The route across a bleak, elevated, and irregular country, towards the conclusion a long, and, in spots, precipitous descent brought us into a fair valley, with a few castles to the right and left, and a remarkable spot called the Azdḥā, or Dragon, beyond which we halted, on elevated ground, in the valley of Shesh Būrjeh, or the six towers, and contiguous to us were as many castles.

The Azdḥā of Bīsūt is indeed a natural curiosity, which the creative imagination of the Hazāras supposes to be the petrified remains of a dragon, slain by their champion Hāzrat Alī. Nor are they singular in the belief, for all classes of Māhomedans in these countries coincide with them, and revere the object as an eminent proof of the intrepidity of the son-in-law of Māhomed, and as a standing evidence of
the truth of their faith. It is, geologically speaking, of volcanic formation, and a long projected mass of rock about one hundred and seventy yards in length; the main body is in form the half of a cylinder, of a white honey-combed friable stone; on its summit is an inferior projection, through the centre of which is a fissure of about two feet in depth and five or six inches in breadth, from which exhales a strong sulphurous odour; and a portion of the rock having been set on fire, it proved to contain sulphur. This part of the rock is assumed to have been the mane of the monster. In the superior part of the projection, which is supposed to represent the head of the dragon, there are numerous small springs on the eastern face, which trickle down in small lucid currents, having a remarkable effect from rippling over a surface of variously coloured red, yellow, and white rock, and exhibiting a waxy appearance. The water of these springs is tepid, and of a mixed, saline, and sulphurous flavour. They are supposed to exude from the Azdha's brains. On the back of what is called the head are a number of small cones, from the apices of which tepid springs bubble forth. These cones are of the same description of white friable porous stone, but singular from being as it were scaled over, and this character prevails over the greater portion of the Azdha. On one side of the head large cavities have been made, the powdery white earth there found being carried away by visitors, extraordinary efficacy in various diseases
being imputed to it. The vivid red rock which is found about the head is imagined to be tinged with the blood of the dragon. Beneath the numerous springs on the eastern face occur large quantities of an acrid crystalline substance resembling sal-ammoniac, and I was told it occurs in some of the neighbouring hills in vast quantities; lead is also one of the products of the hills near this place. I afterwards found that an analogous mass of rock, but of much more imposing size, occurs in the vicinity of Bámíán, and is alike supposed to represent a petrified dragon.

Near the north-western extremity of the dragon of Bísút, on high ground, is a small building, a zíárat. Here are shown impressions on a mass of black rock, said to denote the spot where Házrat Alí stood when with his arrows he destroyed the sleeping dragon, the impressions being those of the hoofs of his famed charger Daldal. At the entrance is also a stone, with some other impressions, and over the door is an inscription, on black stone, in Persian, informing us that the building was erected some one hundred and fifty years since. In various parts of Afghanístán are found impressions on rock, certainly resembling the cavity which would be formed by the hoof of an animal, rather than anything else. Most of such impressions have zíárats erected over them, but I have seen them in spots where they have not hitherto been so consecrated, and where they occur, beyond doubt, in the solid rock
of the hill. They may conceal some curious and important geological facts.

The valley in which we were now encamped is, moreover, remarkable for containing the sources of the river of Loghar, and these are also a curiosity of themselves. About a mile above the Azdha the springs issue from a large verdant expanse of bog, not far from which the stream has a subterranean passage for about two hundred yards, when it re-appears in a small lake or cavity of about eighty yards in circumference. Here it turns two water-mills, and again disappears for about five hundred yards, in which distance it passes under the Azdha, and issues east of it. Hence its course is unimpeded, and it flows, a small but clear stream, through a verdant valley, and, traversing the Hazára districts, crosses at Shékhabád the valley leading from Kábal to Ghazní.

At this place the khan sent for me privately by night, and entering into a long account of his early history and adventures, his services to Dost Mámúmed Khán, and the return he met with from him, disclosed to me his views and intentions, of which I had been for some time suspicious.

The khan explained, that he was favoured by visions, and had been instructed in them that he was to become a great man; that the country, whether Afghán or Uzbek, was “bí-sáhib,” or without a master; and he proposed that he and I should benefit by such a state of things, and turn
ourselves into pâdshâh and vazîr. I forget which
of us was to have been the pâdshâh, but in proof
of his sincerity, he offered me the charge of his
signet, which I modestly declined, assuring him it
could be in no better custody than his own. As
I have been recently suspected of being willing to
establish a principality at Kalât, by the aid of Arab
auxiliaries, justly indignant at the imputation of so
paltry a project, I may lament that at this time I
did not lend a hand to the vision-seeing khan, and
that I had not revived the old Bactrian empire.
The khan farther observed that Dost Mâhomed
Khân could not assail him at Bâmíân; that he had,
indeed, left the greater part of his wives with his
family at Kâbal, but that when he fled from Herât
Prince Kamrân did not molest them, and he should
hope Dost Mâhomed Khân would in like manner
respect them, and permit them to join him, if
not, he coolly remarked, that he could get plenty
more.

We halted some days at Shesh Bûrjeh, and were
joined by a party from Bâmíân, composed of Mîr
Wais, Tâjik, and confidential agent of Mâhomed Alî
Beg of Sèghân; two or three Uzbek vakîls of the
chief of Shibrghân, bringing horses as presents to
the khan and sirdâr of Kâbal; Mîr Zaffer, the
Hazâra chief of Kâlú; Mîr Faizî, the Hazâra chief
of Folâdî; these two subjects of the khan, with
Karra Kûlí Khân, and two or three others in the
khan's employ. The last gave an account of the
transactions which had taken place in the vale of Séghân; they reported, that the khán's troops, in conjunction with the Hazára infantry, and a Tátar force from the Dasht Saféd, had possessed themselves of five castles belonging to Máhomed Alí Beg and his adherents, that the Hazáras originally stationed in the new conquests had voluntarily given them over to the Tátars, who now refused admission to the Afghâns, asserting, that they held them on behalf of Mír Morád Beg of Kúndúz. They continued, that the Hazára troops had returned to their homes, and strenuously insisted that they and their chief were acting treacherously toward the khán.

I was present at the evening's majlis, at which Mír Wais had his first interview with the khán. There was in company a large concourse of Hazára chiefs, all the new guests from Bámíân, Dost Máhomed Khán, the khán's brother, a saiyan of Mas-túng, in Balochistán, Réhimdád Khán, the former governor of Bámíân, with many others of less note. The khán descanted on the uncompromising conduct of Máhomed Alí Beg towards himself; affirmed that he had rejected all his overtures of friendship; that he had duped all his náibs of Bámíân; that he had rendered himself infamous by his chapows (forays) for the purpose of carrying off slaves; that he had been audacious enough to kidnap five individuals from Shibr, immediate raiyats of his own, which the Hazáras virtually were, since they paid
him tribute; that on account of Mahomed Ali Beg's contumacy, he had been compelled to defer the execution of his designs upon Deh Zanghi, Yek Auleng, and the Shékh Alí districts; that he had been necessitated to station three hundred troops in Bámíán, when every one of them was needed at Kâbal; that this disposal of his troops had prevented him from giving assistance to that martyr to Islám, Saiyad Ahmed Shâh, who fell waging war with the infidel Síkhs. He contrasted his conduct with that of Mír Yezdánbaksh; enumerated the numerous important services the mír had rendered, and was rendering him; professed himself charmed with Mír Yezdánbaksh, and swore that he would reduce Mahomed Alí Beg to the condition of a raiyat, or annihilate him. Mír Wais observed, that Mahomed Alí Beg was willing to become his raiyat, or had the khán resolved to annihilate him, it was an easy matter. The khán continued; that he had no wish to annihilate, but it was necessary that the Séghân chief should become as truly attached to him as Mír Yezdánbaksh was; all the húshíárí he had hitherto displayed was on the side of falsehood, it now behoved him to veer to the side of truth. "Neither shall I be satisfied," said the khán, assuming the buskin, "with the possession of Séghân; I must have Káhmerd also; until I have reduced both the water of Kábal is ghost-khúk (swine-flesh) to me. Here," pointing to the saiyyad of Mastúng, "is a Saiyad of Baloch;
shall I allow him to circulate in Baloch that I was baffled by Máhomed Alí Beg; and here," taking me by the hand, "is a Feringhí, shall I allow him to tell his countrymen that Hájí Khán marched from Kâbal with a fine force of gallant cavalry, and guns, and elephants, and returned without striking a blow? Forbid it, heaven!" Mír Wais reiterated, that if the khán could forget the past, Máhomed Alí Beg was now actuated only by sincerity, in which sentiments he was supported by Réhim-dád Kháñ, and Karra Kaúlí Kháñ. The khán, catching the eyes of the Hazâra chiefs, asked Mír Wais, what makes you carry off and sell the Hazâras; are they not Mússulmáns, and Bandí Khodá? He replied, that Máhomed Morád Beg was imperious in his demands for slaves; that grain, and not men, was the produce of Séghân, and that necessity led Máhomed Alí Beg to chapow the Hazâras. The khán said, if Máhomed Morád Beg requires men from you, refer him to me; if dissatisfied with my representations, I will send him my own sons. The khán asked Mír Wais, if Máhomed Alí Beg would join his camp in Bísút? who positively answered that he would not, but if the khán wished, he would send a son. The khán observed, that this was a subterfuge: Máhomed Alí Beg was aware that his son would be exposed to no injury, on the contrary, would be kindly treated; he knew that he (the khán) was a Mússulmán, and how could he punish an innocent youth for his father's crimes? Much
conversation passed, in which the khán was amazingly liberal in his own praises. He endeavoured to persuade every one that he was a most pious Mússulmán, that his gratitude to such as rendered him services was unbounded, as was his liberality and he instanced his having already expended above twelve thousand rupees as presents in Bísút. Whenever he alluded to Máhomed Alí Beg he always expressed himself angrily, seeming to doubt his sincerity. At length Mír Wais rose, and seized the hem of the khán's garment, affirming, that he looked up to no other person, and conjuring him to suppose Máhomed Alí Beg in the same condition. The khán applauded the action, and asked Mír Wais, if Máhomed Alí Beg should hereafter turn to his old trick of deceit, whether he would abandon him, and adhere to himself. Mír Wais said he would, on which the khán immediately raised his hands and repeated fátíha, being joined as usual by the company.

At Azdhhá, also, arrived in camp, Múlla Ján Máhomed, bearer of letters and presents for the khán and sirdár of Kâbal, from Mír Rústam, the chief of Khairpúr, in Upper Sind. This man had formerly been in the khán's service, and his governor at Bámíân, but intriguing with the Hazára chiefs, the khán had seized him, confiscated his effects, and after shaving his beard, and subjecting him to a variety of ignominious treatment, set him at liberty, when he went to Sind, and found
service with Mír Rústam. Whatever the object of his mission might have been, it afforded the khán an opportunity of vaunting to the Hazáras that the following year he would lead an army of an hundred thousand Mússulmáns against the Síkh infidels. Múlla Ján Máhomed brought as presents, two Sindi muskets, one mounted in silver, the other in gold, cut-glass kiláyún bottoms, shawls, mixed silk and cotton, of Sind fabric, British muslins, calicoes, &c., with three running, or márí camels.

The múlla, in his route from Khairpúr, had passed by Tobá, in the Kháká country, and brought intelligence to the khán of the decease of his brother, Gúl Máhomed Khán, a rude but gallant soldier. This naturally affected the khán, and more particularly so at this crisis, when he had expected his arrival at Bámíán in co-operation with the designs he entertained.

While at Azdhá two or three slight falls of snow occurred, on which occasions the khán summoned his sázindas, or musicians, which gave rise among the troops to a contrast of his conduct with that of Amír Máhomed Khán, who on the first appearance of snow hastily decamped for Kábal, even though the whole of the tribute had not been collected. We had also for two or three days, violent wind storms, which the Hazáras, skilful prognosticators of the weather, with the falls of snow, ascribed to a tokal, and affirmed they would be succeeded by fine settled weather. My horse,
however, was nearly destroyed, and having before been provided with a better one, for riding by the khân, I despatched it to Kâbal from this place, with Yûsef, who also complained of the cold.

Our next march was a long one of sixteen to eighteen miles, and conducted us to the frontiers of Jîrgai and Bûrjehgai. On leaving the valley of Shesh Bûrjeh, a little north of the Azdha, we passed amid low elevations covered with a deep red soil, and gained a narrow valley, down which flowed a rivulet, and to our left were two or three castles; this valley terminated in a narrow defile, which cleared, we entered upon a more level country, and the road was good and well-defined. Arrived at the zîárat of Tátar Wali, whom the Hâzâras represent as having been brother to Bábá Wali, whose zîárat is at Kandahár. This zîárat resembles in form and appearance that of Hâzrat Shâh Mirdân at Azdha, and adjacent to it are two kishláks, or villages. Hence, a long distance, passing a castle or two on our right, brought us to the valley of Ghirú Mainí, where we halted. Here were three or four castles, deserted by the inhabitants, who had also broken or hidden the grinding stones of their ássíáhs, or water-mills, of which there were six or seven seated on various parts of the rivulet which watered the valley. Many of the soldiers at this place, availing themselves of the castles and kishláks deserted by the inhabitants, had made free with the wood employed in their con-
struction. The khan, observing this, paraded his camp, and with a large stick personally chas­tised those he detected with the wood in their possession.

At this place we made a halt of some days; for two or three the khan was indisposed, and his dis­order at one time was so serious, that he became insensible. The chiefs of Jírgai and Búrjehgai, after some negotiation, consented to pay tribute; influenced a little by the approach of the khan, but more by the interposition of Mír Yezdânbaksh. The former district gave tribute to the amount of three thousand rupees, the latter to the value of seven thousand rupees. The khan originally in­sisted upon the delivery of two years' tribute, but the advanced state of the season, with his own anxiety to direct his attention to the affairs of Séghân and Kâhmerd, operated in favour of these Hazáras. Their chiefs, after the delivery of their tribute, joined the camp and received khelats. The khan, profuse in the distribution of presents, had long since exhausted the stock he brought from Kâbal, of shâls, lúnghís, chapans, &c., and it was now amusing enough to see his servants, by his orders, despoiling the heads of the khânzâdâs his nephews, and others of his troops, to bestow them upon the Hazáras. Even this resource at last failed, and the peshkidmats were reduced to the expedient of purchasing a khelat from one who had received it, that they might re-deliver it to
the khân to confer upon another. Snow again fell here, but not in such quantity as to remain on the ground. Ghírú Mainí was the limit of our expedition, from which Karábágh of Ghazní was represented to me as lying S. 20° E., three marches distant. The district of Jírgai was due west of it, and Búrjehgai north-west; the southern extremity of Deh Zanghéi was pointed out as being about fifteen miles distant, its direction a little north of west.

We now retrograded and made a very long march of perhaps twenty-two to twenty-four miles. We followed nearly the same road by which we had advanced from Shesh Búrjeh, repassing the zíárat Tátar Walí, and crossing the valley of Shesh Búrjeh at a point more northerly than the Azdhá, which, although at no great distance, was not visible. At that spot we were compelled to be cautious in selecting our road, for the soil, although verdant and covered with grass, was boggy. The Hazárás told us that some years since a gun belonging to the Afgháns had been swallowed up in it. From this valley, a slight ascent passed, we entered into another, where were three castles, one called Killa Kásim; hence, after traversing a bleak wild country, we finally reached Wújai, where we halted. Here were two or three castles, with a fine rivulet of water.

Our next march was the longest we had made. On starting, we crossed the rivulet of Wújai, and tra-
versing a high ground, had other two or three castles to our left. A long course over a wild dreary country brought us into the southern and most populous part of the plain Bâd Assiáh, a term which signifies windmill, but I looked in vain for such an object. In this plain were numerous castles and kishlâks; many of the houses displayed gúmbúzes, or domes, and many of the towers of the castles were also covered with them, imparting a novel and picturesque appearance. The cultivated land was of considerable extent. At the north-eastern extremity of the plain we crossed a very deep ravine, with a powerful rivulet flowing through it, after which we passed the castle, at which we remained a night when proceeding to join the khân’s camp, as noted in the fourth march, and where Shâh Abbás so signalized himself. I was in advance, riding with some of the khân’s Hindús, and was not recognized by the inmates, but Sirkerder Kamber, who was behind, was on coming up taken into the castle, and regaled with milk. From this spot we passed the Kotal Sang Súrâkhí, and descended the valley of Ab Diláwer,—both before described,—and crossed the Helmand at Ghowch Khol, halting on the high grounds beyond it, and near a castle, the proprietor of which, although a relative of Mír Yezdânbaksh, had thought prudent to fly, having on some occasion been imprudent enough to say he would slay the mîr if opportunity occurred. Above us to the north was another castle, and two kishlâks. A
little to the east was a deep ravine, through which flowed the stream which I have before noticed as joining the Helmand at this spot. The cold here was severe, and a rigorous frost predominated. The stream was not ice-bound, but its banks and the contiguous shrubs, were clad with vast icicles. Our ground of encampment was also free from snow, but it lay heavily on the hills we had to cross in the next march.

As this march closed our expedition in Bísút, Mír Yezdânbaksh had, by previous orders, collected at Ghowch Khol large stores of provisions, which he presented to the khán. About to leave the province, it may be in place to note, briefly, the results of the khán's bloodless campaign. The revenue of Bísút, farmed by the khán at its accustomed valuation of forty thousand rupees, had been raised to sixty thousand rupees, the increase owing to the receipt of full tribute from some districts formerly wont to pay but half, or sang ya búz, and to the receipt of tribute full also from Jírgai and Búrgehgai, which before had paid no tribute at all. By the cordial coöperation of Mír Yezdânbaksh, the collection had been made with facility and promptitude, without the necessity of firing a musket. The Hazára chiefs were full of confidence in the good faith of the khán, and even two or three leaders of Deh Zanghí had visited his camp at Ghírí Mainí, and promised the next year to lead him into their country. Nothing but the untoward state of
AMOUNT OF TRIBUTE COLLECTED.

the season, as Mír Yezdânbaksh observed, prevented this year the collection of tribute from Deh Zanghí and Yek Auleng. During preceding years, when Amír Máhomed Kháň, the sirdár of Kábal’s brother, collected the revenue of Bisút, and when, unassisted by the influence of Mír Yezdânbaksh, he was left to pursue his own harsh and uncompromising measures, he was always compelled to leave a portion of it behind; and of the portion collected much was lost by the Hazáras chapowing the flocks in their passage to Kábal and Ghazní. To the European, accustomed to transactions of consequence, the advantage of sending a large force on an expedition of two or three months for so small a sum as 40,000 rupees, or about £4000, may appear very equivocal; but, in these countries of poverty and bad management, even such a sum is deemed of importance. It serves also to appease the clamours of some of the hungry soldiery, and to furnish employment for others in the collection. The superior officer, and, indeed, all the troops employed, find a benefit in it, as their cattle are supplied gratis with chaff, and themselves with fuel, and sometimes food, which they would be obliged to purchase if stationary at Kábal. It is the custom at every new encampment to furnish one day’s provisions for the troops, collected from the inhabitants of the district. This, indeed, is chiefly profitable to the superior chief, who receives it; and, if he distributes it among
his followers, he charges it to their accounts. The chief likewise receives a great number of horses as peshkash, for no Hazāra chief comes before him empty-handed. In the same manner he receives a great number of carpets, nammads, or felts, and barraks, or pieces of coarse woollen fabric, all of which he turns to profit, valuing them as money if made over to his troops, as well as being enabled to display a costless liberality. The provisions received with the peshkash offerings must all, therefore, be estimated at so much value received from the Hazāras, and included in the amount of tribute. The khān had collected as tribute, 60,000 rupees; under the heads just noted he had received probably more than half that amount, from which deducting the 40,000 rupees made over to the awâlehdārs, and 10,000 rupees, the value of the presents disbursed, we may safely calculate that the khān had netted a profit of 30,000 rupees; it being noted, that agreeably to the sheríki, or partnership relation, in which the khān considers himself with the sirdār of Kâbal, he did not make over to him the excess in tribute collected.

With regard to the political situation of Bīsūt, it was evident that the khān, had he been zealous in devotion to Dost Máhomēd Khān, had rendered that sirdār an important service, having placed the province, by his artful management, in a state of dependence it had never before acknowledged. The
revenue was augmented by one half, and the next year he might collect tribute from Deh Zanghí and Yek Auleng, as probably from the Shékh Alí districts, the chiefs of which it were absurd to suppose could resist the united forces of the khán and Mír Yezdânbaksh. It was fair to compute, that the revenue of the Hazára districts near Kábal might be raised to one lákh and a half of rupees, without including the incidental advantages, so considerable, as has been previously demonstrated. It was also pleasing to reflect, that these advantages might be gained without bloodshed, viewing the high character the khán seemed to have established among the Hazáras, and the apparently sincere attachment of Mír Yezdânbaksh to his interests. But knowing, as I did, the khán's secret intentions, I was not sanguine enough to imagine that these gratifying anticipations would be verified. It was probable, indeed, that Mír Yezdânbaksh, guided by his personal enmity to Dost Máhomed Khán, and influenced by his confidence in the khán, would espouse his cause; and the large force he could bring into the field, with the khán's Kháká horse, were sufficient to create much uneasiness to Dost Máhomed Khán, surrounded, as he is, by enemies. It was reasonable to suppose, that the khán and mír united might be enabled effectually to resist the efforts of Dost Máhomed Khán, even if he put forth his strength; while, if discomfited, the Shíás of
Kábal, who could not separate their interests from those of Mír Yezdânbaksh, and who considered the khán as their friend, were always at hand to interpose and negotiate a reconciliation. Mír Yezdânbaksh, we may note, was a man of about forty years of age, of tall, athletic form, with a remarkably long neck. His complexion was ruddy and his features prominent, of the genuine Hazára cast, but withal pleasing; he had scarcely any beard, or rather a few straggling hairs in place of one. When in company, he had always his tasbíh, or string of beads, in his hand, which he passed between his fingers, ejaculating lowly to himself, and turning his head continually from one side to the other, with his eyes averted upwards, like a person abstracted in thought, or even like one insane. He usually sat bare-headed, alleging, that his head was hot, and that he could bear no pressure upon it. On the line of march, were the cold ever so intense, he always rode with a simple cap, without other covering, and only on extraordinary occasions did he put on a turban of white muslin. His garments were plain and unaffected; his vest of barrak of Deh Zanghí, with two stripes of gold lace down the front. A lúnghí was his kammar-band, in which was inserted a Hazára knife. He seldom took part in general conversation, and, indeed, seldom spoke at all, unless immediately addressed, when his answers and remarks were brief and pertinent. His appearance and manners were
certainly singular, but would, nevertheless, induce the observer to credit his being an extraordinary man, which he undoubtedly was.

From Ghowch Khol our march, in the direction of Bámíán, was a very long one. Traversing the table space, on the extremity of which we had encamped, and passing a castle and two or three kishlâks, we entered the ravine, down which flowed the rivulet before mentioned, and followed its course nearly north east; our road led over rocks of dark primitive slate, and, although the course of the rivulet was sometimes very narrow, was not upon the whole difficult to cavalry, although impracticable to wheel-carriages. We eventually reached the base of the Kotal Síáh Régh, or the pass of black sand. The ascent would not probably be very difficult, or even very long at any other time, but now was troublesome, from the frozen snow, which caused many of our animals, particularly the laden ones, to slip, and lose their footing. On gaining the summit of the pass, which was strewed with huge fragments of rock, we had a splendid view of the hilly regions around us; below us were the few castles of the district called Síáh Sang, to gain which a long and precipitous descent was to be made. To our left we had, very near, the craggy pinnacles of Koh Bábá, seen to advantage from the plains of the south. I dismounted, and sat awhile on the rocks; when the khán arrived, who also dismounted, and took a
survey of the country around with his dúrbín, or spy-glass. We were joined by Mír Yezdânbaksh, who pointed out the position of Ghorband, and other places. The idols of Bámián were not hence visible. The mír obtained permission to visit his castle of Kârzár, not far distant to the right, and left us at this spot. The descent of this pass was so difficult that most of us thought fit to lead our horses. On reaching Síah Sang we took a westerly direction, and crossed two successive and long passes, with rounded summits, the country covered with snow; and descended into a valley, leading into the vale of Kálú, through which passing many castles and kishlâks, we proceeded to the western extremitv, and encamped near the castles occupied by the chief Mír Zaффer, and his relatives. The spot itself was free from snow, which lay on the low hills behind us to the south, as well as on the loftier ones to the north. We here observed the scanty crops of wheat at the skirts of the hills bounding the vale, still green, and immersed in snow. The principal crops had, indeed, been reaped, but heaps of the untrodden sheaves were lying on the plain, some of them covered with snow. Kálú is one of the principal districts dependent on Bámián, and contains some twenty castles and a few kishlâks. Its chief, Mír Zaффer, Hazára, had a family connexion with Mír Yezdânbaksh. He had joined the khán's camp in Bísút, and now provided an abundance of provisions. The mír was about
fifty years of age, tall, stout, and of respectable appearance; of manners frank, and in conversation plain and sensible.

From Kâlú, passing south of the castle of Mír Zaffer, called Killa Nóh (the new castle), built on an eminence, with some ruins of burnt bricks on the summit of a hill to the left, we proceeded to the base of the pass, or Kotal Haft Pailân. The commencement of the ascent was somewhat steep, but the road large and unencumbered with rock or stone; this surmounted, the road winds round the brows of elevations and then stretches over a gradually ascending plain until we reach the crest of the pass. Hence we had a magnificent view of mountain scenery. The hills of Bámíân and vicinity were splendid, from the bright red soil with which many are covered, interspersed with sections of white and green. The mountains of Túrkistân in the distance presented a beautiful and boundless maze. The valley of Bámíân was displayed, and the niches in the hills which contain its idols visible. The descent of the kotal, although of great length, was perfectly easy, and the road excellent throughout: it led us into the northern extremity of the vale of Topchí, where we found a rivulet fringed with numerous mountain willows, a spot revered as a zíárat of Házrat Alí, and above which was an ancient tower, perched on a rock. A little below we encamped; and near to us were five or six castles, of a red colour, which distinguishes the soil and
most of the hills of the vale. In those to the west were some inhabited caves, or samúches. Up the darra, or defile, leading from Topchí is a road, which avoids entirely the Kotal of Haft Paílán, and leads to its base. Some of our cattle followed this road. The inhabitants of the place provided the khan with supplies.

Proceeding down the valley of Topchí for above two miles, we entered the valley of Bámíán at a spot called Ahínghar, or the iron foundry. The rivulets of Topchí here also fell into the river of Bámíán; its course had been, latterly, fringed with zirishk, or barberry bushes, mixed with a few tamarisk shrubs. Towards the close of the valley, on the hills to the east, were some ancient ruins. At Ahínghar were two castles with kishlâks, and hills to the north had a few inaccessible caves. From Ahínghar, proceeded westerly, up the valley of Bámíán, skirting the low hills to the north, the river flowing in a deep bed in a more or less extensive plain beneath us to the left. The hills soon began to be perforated with caves, which increased in number as we advanced. Passing the castle of Amír Máhomed Tâjík to our right, we arrived opposite the ruinous citadel of Ghúlghúléh, where in the hills near to it on the opposite side of the valley, were great numbers of caves. A short distance brought us to Bámíán, where we encamped, opposite the colossal idols. The troops this day marched in line, with banners displayed; the khan.
preceding with his Kháká horse, being followed by the feeble line of the Ghúlám Khána. Amid the beating of nágáras he entered Bámíán, and received the congratulations and welcome of his raiyats. Our guns had been left in Bísút to be dragged through by the Hazáras.

We found a strange state of things at Bámíán; the winter had set in prematurely, and the sheaves of grain were lying untrodden under snow. The oldest inhabitants did not remember such an occurrence.

We halted here several days, and a vast quantity of provisions and provender was collected from the inhabitants of Bámíán and dependent districts. The Hazára troops had now become guests of the khán, and received rations in the same manner as his own troops. On our arrival here Mír Wais, the agent of Máhomed Alí Beg, accompanied by Múlla Shahábadín on part of the khán, set off for Séghán. Mír Yezdánbáksh rejoined the Afghán camp, and the Hazára auxiliary force was augmented by the arrival of four hundred horse from Deh Zanghí, commanded by two young chiefs, related to Mír Yezdânbaksh. In the course of a few days Mír Wais and Múlla Shahábadín arrived in camp, bringing with them Máhomed Hassan, a son of Máhomed Alí Beg, and five or six horses as pesh-kash. Máhomed Hassan was a very handsome youth, of about sixteen years of age, and was received with much kindness by the khán, who
seated him on his knee. Mahomed Ali Beg had entirely gained over Mulla Shahabadin by presenting him with a chapan of scarlet broad-cloth, two horses, and, as was said, a few tillas (gold coin) of Bokhara; and a treaty had been concluded, by which the Seghan chief acknowledged himself a tributary to the khan, and consented to give him his daughter in marriage. These arrangements, however consonant with the khan's ideas and views, were by no means agreeable to the Hazaras, the destruction of Mahomed Ali Beg having been ever held out to them as the reward for their co-operation, and which the khan had vowed, in numberless fatihas, in Bísút. An advance having been determined upon, on Seghan and Kahmerd, Mahomed Hassan, after receiving a magnificent khelat, was dismissed in charge of Mir Wais; the khan, in order still to amuse the Hazaras, avowing, he would only be satisfied with the personal attendance and submission of Mahomed Ali Beg. One of the khan's finest horses was also despatched as a present to the Seghan chief.
CHAPTER XV.

Colonel Tod’s observations on Bâmiân.—Opportunities of examination.—Inscription.—Memoir.—Idols and caves.—Testimony of Abûl Fazîl.—Conjecture on idols.—Buddhist temples and idols in Salsette.—Analogy with Bâmiân idols.—Paintings.—Parthian coins.—Conclusion and influences.—Antiquity of Kaiân dynasty.—Curious coincidence.—Towers.—The Castle of Zohâk.—Construction.—Probable nature.—Remains of Ghûlghûleh.—The citadel.—Buildings.—Discoveries.—Defences.—Site of city.—Solemnity of scene.—Emotions.—Effect of winds.—Alexandria ad Caucasum.

We were encamped at Bâmiân opposite to the idols and caves, so much the objects of European curiosity. I was aware of the importance attaching to them, and that the late Colonel Tod had affirmed, that “In the cave temples of Bâmiân inscriptions might be met with; and were but the single fact established that the colossal figures in the temple were Buddhist, it would be worth a journey. Perhaps no spot in the world is more curious than this region.”

As my stay at this time was brief, I could do little more than visit and examine the antiquities, with the view of ascertaining what they were,—a necessary step prior to speculating on their origin and character. On my return from Séghân, one of
the most intense winters remembered prevented farther research, which I did not much regret at the time, supposing I should be able at a future period to resume my inquiries. I did not, indeed I could not, foresee that circumstances would arise to defeat my intentions.

I had discovered, in the niche of the superior idol, a six-lettered inscription, with which, and the other facts I collected, I returned to Kâbal. Subsequently, the discovery of a coin of a well-marked series, with a legend, plainly in similar characters, encouraged me to attempt the removal of the mystery enshrouding the remains, especially as the coin presented the bust of a sovereign identical with one figured amongst the paintings in the niche of the second idol as to size, unquestionably establishing a connexion between them. I therefore drew up a Memoir on the Antiquities of Bâmiân, which I forwarded through my friend, Sir Henry Pottinger, to the late ever-to-be-lamented James Prinsep, and which was inserted in his Journal of the Asiatic Society in Bengal.

In it I pointed out that there were now in existence three large idols, with the niches in which many other smaller ones had once stood. That every idol had its suit of caves, amongst which some had domes or vaulted roofs, being, as I supposed, temples. I further showed, that besides the mass of caves obviously connected with the idols, there were certain apertures in the face of the rock, now inaccessible,
which never could have been intended for dwellings of the living, but were, probably, the repositories of the dead. I could but remember that the corpses of the older Persian monarchs were consigned to such receptacles, and I thence drew an inference bearing materially on the character of the locality. I have since observed, not without satisfaction, that Abúl Fazil notes, that in his time the inhabitants showed a corpse in one of the caves, whose state of preservation, and period of deposit, were matters of wonder and conjecture to them. No doubt an embalmed corpse of an ancient sovereign of the country, or other illustrious person deposited here.

Presuming the site to be one of royal sepulture, it occurred to me, that the statues might represent sovereigns or the deities they adored. This question remains to be decided. It has been remarked to me that Lieutenant Burnes in his visit saw the remains of mitres on the heads of the two longer statues. I did not notice this peculiarity, (no proof that it does not exist, as it may have escaped my attention,) yet, could I be certain of it, I should be more confident that they are not images of Búddha, which I believe are never so distinguished. I have recently visited the Búddhist temples in the island of Salsette, and certainly there can be no doubt of the resemblance between the colossal figures of Búddha in them, and those of the Bámíán niches. They are, in like manner, erect, clothed in the same
VIEW of a portion of the CAVES at BÁMIÁN, and of the SECOND IDOL.

London, Richard Bentley, New Burlington Street 1842
The colossal and erect figures invariably represent him in the last, or teaching attitude, with one arm extended, while the other supports the drapery of his robes, which attitude is that of the Bâmiân idols. The latter, in common with those of Salsette, have what have been called "pendulous ears," but an examination of the Salsette images enabled me to verify, beyond doubt, that the ears have been formed with due care as to their proportions, the seeming excess being merely occasioned by the rings affixed to them, which is manifest in all of them when closely inspected, but palpably so in some instances where circular rings have been substituted for the ordinary oblong and lengthened ones.

The inscription over the superior idol at Bâmiân induced me to suggest to James Prinsep, that with reference to the number of its letters, and the recurrence of some of them, it might be the equivalent for Nanaia; but this was merely a suggestion, and not entitled to much weight. The painted bust of the sovereign in the niche of the second idol, identical with the coin bust, I consider, however, of greater importance, if the probability be admitted that its presence would intimate that the idol and its accompaniments were due to the monarch whose
portrait has been preserved and handed down to us, for if we can establish the age of the coins we have also that of the monuments.

On regarding the paintings at Bāmiān, it struck me that it would be unreasonable to assign them any inexplicable antiquity, and equally so to suppose them late additions with relation to the idols, for they are equally found in all the niches, whether now occupied or not by idols, and were clearly a portion of their original embellishments, and I have been gratified to observe in the Buddhist temples at Salsette that such embellishments are there also part of the very system of the cave temples, which would not have been complete without them.

Reverting to the coin which bears the bust of a sovereign commemorated at Bāmiān, we find it one of a series extensively found in Afghanistān, the reverse of which displays a plain fire-altar, or what has been called such. Comparing them with known coins, the busts have a great resemblance to those of the Arsakian, or Parthian dynasty of Persia; and this caused Colonel Tod, who had discovered some of them in India, to designate them as “rare ones of a Parthian dynasty, unknown to history.” Parthian coins, or such as are Arsakian, have never, however, the fire-altar, therefore the coins under notice cannot be referred to them, unless they are supposed to be merely provincial coins, which is very doubtful. Sassanian coins have, indeed, the fire-altar, but it is always accompanied with two maji, or defenders,
consequently there is a distinction between them and the coins we find in Afghanistan.

In considering to what line of princes these coins might be assigned, I ventured in my memoir to intimate the possibility of their appertaining to the Kaián dynasty, so renowned in oriental records; and this intimation led me to conclusions and inferences very much at variance with received notions and opinions. James Prinsep privately informed me, that he scarcely agreed with me, but afterwards in his Journal, on more occasions than one, evinced that my conjectures had engaged his attention.

In the location of the Kaián kings in Ariana, or Khorasân, instead of in Fars, or Persia, I had only adopted the statements of their historians and poets; but in assigning their epoch to an intelligible and comparatively modern period I had impaired the mystery thrown over Zerdasht, and disturbed the reveries of the learned in Europe, who fondly believed the reformer of Azerbaiján to be the Zoroaster of Plato and the classical authors.

It would be inconsistent with the object of these volumes, or with the limits prescribed to them, to discuss these points with the detail due to them, and I may probably take another opportunity of bringing them to the notice of the scientific world, feeling assured that labour would not be misdirected in establishing facts so important to history at large, especially to that of the dark middle ages. I have suspected that the Kaiáns may have been
the White Huns of India, the royal Huns of western historians, but I find as many reasons against as for the suspicion, both as regards the great family of nations to which they belonged, and the date of their appearance in Central Asia. There is a remarkable circumstance noted in the history of the Kaiân prince Gustasp, who has been oddly enough supposed to be Darius Hystaspes, which I cannot pass over. The Chinese in his reign captured Balkh (his capital), and burned the books of Zerdasht. We learn from other sources that Chinese armies appeared, for the first time, in Central Asia, where they penetrated to the Caspian Sea, in the reign of Tsin-she-hwang-te, who flourished in the second century before Christ, and acquired celebrity as a burner of books. If this Chinese emperor were the foe of Gustasp, we gain the date of the Kaiân dynasty and of Zerdasht, but one fatal to the Hun hypothesis.

Besides the idols and caves extending for miles in the valley of Bâmiân, there are other objects deserving notice; the towers on the summits of many eminences, the so-called castle of Zohâk, and the remains of the city and citadel of Ghûlghûleh. The towers are probably pyrethrae, or fire-altars, for their solidity of structure prevents them being supposed to be mere watch-towers, while at Séghân one occurs immediately over a collection of caves, seeming to confirm the relation between them, and to indicate its nature. Numerous monuments of
this description are found in the regions around Bâmiân.

The castle of Zohâk is at the extremity of a defile, through which the rivulet of Kâlú flows into the river of Bâmiân. The remains facing the east encompass the angular point of the hill interposed between the two streams, and consist of walls and parapets, built from the base to the summit, with an elevation, loosely estimated, of seventy or eighty feet. They conform to the irregular contour of the rock, and the difficulties to be overcome have been made subservient to the superior embellishment of the structure, for the walls have been carried up in some places by a succession of terraces, or steps; in some by a slope of inclination; in others by perpendicular elevation, but in such variety of combination, and so judiciously as to create astonishment and give a most pleasing effect. Excellent burnt bricks have been employed, and in the arrangement of these, along the upper lines of parapets, and those of walls and their sections, care has been taken to describe ornamental devices of diamond squares, and other figures. Owing to the quality of the materials, and the solidity of their preparation, the greater portion of these interesting remains have as fresh an appearance as if they were the work of yesterday, while their great antiquity is obvious, and cannot be doubted. Connected with them, on the summit of the hill, are the dilapidated walls of a spacious
square enclosure. I had not the opportunity to examine this spot, and the merely having seen it, would scarcely, I fear, authorize me to pronounce positively as to its character. That the remains are those of a fortress, as asserted by Abul Fazil, and by tradition, I may be allowed to doubt, because it is not very apparent why a fortress should have been erected in so unprofitable a locality. Years have elapsed since I beheld the remains of the castle of Zohâk, but subsequent observation, and research in other parts, lead me to the inference that they are, like so many other analogous edifices abounding in similarly secluded sites throughout the Afgân countries, places of sepulchral and religious privacy, the superiority of their construction showing that they received the ashes of the high-born and the illustrious of the land. Whether the name of Zohâk be as justly as it is intimately associated with the spot we cannot determine, but the mere circumstance of its being so deserves to be noted.

The evidences of Ghúlghúleh are many and considerable, proving that it must have been an extensive city. The most remarkable are the remains of the citadel, on an isolated eminence in the centre of the valley, its base washed by the river of Bá-míân. They are picturesque in appearance, although bare and desolate, as well from the form and disposition of the walls and towers, as from the aspect of the eminence on which they stand, whose earthy
sides are furrowed by the channels silently worn in them by rains. Many of the apartments have their walls pretty entire, with their niches well preserved; they are, of course, filled, more or less, with rubbish and débris.

Some few are distinguished by slight architectural decorations, as to their plaster mouldings, but all of them must have been confined and inconvenient dwellings, being necessarily, as to extent, affected by the scanty area comprised within the limits of the fortress. Excavations have been sometimes made by the inhabitants of the vicinity, and arrow-heads, with masses of mutilated and effaced manuscripts, are said to have been found. The latter are plausibly supposed to have been archives, and are written, it is asserted, in Persian characters. Chance also frequently elicits coins, but so far as I could learn, they are invariably Cufic, which, if true, would fix a period for the origin of the place. On the eastern front the walls of the outer line of defence are in tolerable repair, and are carried much nearer the base of the eminence than on the other sides. They are tastefully constructed, and have loop-holes, as if for matchlocks, though they may have been intended for the discharge of arrows; still we are not certain whether the ruins extant are those of the stronghold destroyed by Jenghiz Khân, or of some more recent edifice, which, adverting to native traditions, may have succeeded it. The walls of the citadel,
and of all the enclosed buildings, have been formed of unburnt bricks. The adjacent castle, called Killa Dokhtar, the castle of Alladád Khán, is built of superior kiln-burnt bricks.

Besides these primary objects, there are very many dilapidated mosques and tombs, as might be expected, on the site of a decayed Máhomedan city, and the broken undulating ground south of the river of Bámíán, to the foot of the hills confining the valley, is strewed with mounds, and the remains of walls and buildings; and these, say the present inhabitants, occupy the "assal," or veritable site of the city of Ghúlghúleh.

The traveller surveying from the height of Ghúlghúleh, the vast and mysterious idols, and the mul-
attitude of caves around him, will scarcely fail to be absorbed in deep reflection and wonder, while their contemplation will call forth various and interesting associations in his mind. The desolate spot itself has a peculiar solemnity, not merely from its lonely and startling evidences of past grandeur, but because nature appears to have invested it with a character of mystery and awe. The very winds, as they whistle through its devoted pinnacles and towers, impart tones so shrill and lugubrious as to impress with emotions of surprise the most indifferent being. So surprising is their effect that often while strolling near it the mournful melody irresistibly riveting my attention, would compel me involuntarily to direct my sight to the eminence and its ruined fanes, and frequently would I sit for a long time together expecting the occasional repetition of the singular cadence. The natives may be excused, who consider these mournful and unearthly sounds as the music of departed souls and of invisible agents; and we may suspect that their prevalence has gained for the locality the appellation of Ghúl-ghúleḥ, slightly expressive of the peculiarity.

Bámiân has been conjectured the site of Alexandria ad Caucasum; to which it may be objected that it lies north of the Hindú Kosh, and not south, as Alexandria would appear to have been.
CHAPTER XVI.

March from Bámíán.—Súrkhdar.—Azdhá.—Ak-Róbát.—Kotal Ak-Róbát.—Noh Régh.—Máhoméd Alí Beg’s sons.—Their dismissal.—Arrival of Máhoméd Alí Beg.—Killa Sir Sang.—Fall of snow.—Supplies.—Máhoméd Alí Beg.—The khan’s conference.—Pertinacity of Hazará chiefs.—Despatch of Sádádín.—Exchange of presents.—Mission from Tátar chiefs.—Their language.—Anger of khan.—Ráhmatuláh Beg’s agent.—The khan’s professions.—Ráhmatúláh Beg—His festive habits.—Kíllích Alí Beg’s generosity.—Marriage of the khan—His ill-humour.—Reason for it.—Arrival of the khan’s brothers.—Guns.—Suspicion of Hazáras.—Flight of Mír Báz Alí.—Detachment against Káhmerd.—March to base of Kotal Nál-patch.—Killa Káfír.—Salute of artillery.—Killa Khwoja.—Noon repast.—Guests.—The khan’s discourse on Feringhí.—History of Amír Khán.—Máhoméd Azém Khán’s prayer.—Revenue of Kábal, &c.—Mír Yezdânbakhsh’s opinion of cholera.—Case of an old physician.—Reconnaissance.—Tátar movements.—Return to camp.—Levée.—Mír Yezdânbakhsh seized.—Plunder of Hazára camp.—Hazára flight and pursuit.—Lamentable condition of the prisoners.—The khan’s precautions.—Seizure at Ak-Róbát.—The khan’s remark.—Justifies himself to the Ghúlám Khánà.—Imputes treachery to Mír Yezdânbakhsh.—Retrograde march to Killa Sir Sang.—Hazára prisoners.—Reverse of fortune.—Indignation in the camp.—Máhoméd Jáffar Khán’s remark.—The khan’s solicitude.—Resolution of Mír Yezdânbakhsh.—Enormity of seizure.—Sorrow of Sádádín.—Mír Yezdânbakhsh’s intentions.—Refined cruelty.—The khan’s objects.—Danger of short supplies.—News from Káhmerd.—Introduction of Ajer chief.—The khan’s visit to Mír Yezdânbakhsh, and his proposals.—Hazáras intercepted by Máhoméd Alí Beg.—The mír placed in irons.—Meteors.—March towards Bámíán.—Search for plunder.—Hazára captives.—Ak-Róbát.—Súrkhdar.—Arrival at Bámíán.
WHEN the khan was prepared to march from Bámíán we proceeded up the valley, under the low hills to the north, mostly perforated with caves, many of which were inhabited. Cultivation was general, and in the bed of the valley were numerous castles. After a course of about four miles the valley narrowed, and passing a defile, we entered into the small valley of Súrkh-dar, where we encamped. The soil, and many of the hills, were red, whence the name of the spot, the red valley. On the hills were some ancient ruins, and a branch of the river of Bámíán flowed through our encampment. A little south of us, but not visible, from the intervening hills, was the Azdhá, or dragon of Bámíán, a natural curiosity, analogous in character to that of Bísút, but of much larger size. To it the same superstitious reverence is attached, and, like it, it is believed to have been a monster destroyed by Házrat Alí.

From Súrkh-dar we ascended the hills to the north, and for a long distance passed over an irregular ascending surface, the road always good. Numbers of deer were seen in this march. At length, a gradual descent brought us into a small vale, where were some chaman, and a rivulet, but no inhabitants; whence another hill, of the same easy character as the preceding, was crossed, and we entered the valley of Ak-Robát. Here was some cultivation, a fine rivulet, and chaman, with a solitary castle. Ascending the valley, we reached
the pass, or Kotal Ak-Robát, having passed to the east of the valley some considerable ancient remains on the hills. The pass was tolerably easy, but on the summit we encountered a sharp wind for which it is remarkable, and the pass is emphatically designated a bád-khâna, or place of wind. The descent was also gradual and unimpeded, and brought us into a fair valley; the rivulet flowing to the north, as that of Ak-Robát does to the south. At length we reached an expanded tract, called Noh Régh, or the nine sands, where we halted. Supplies were derived from castles to our right and left, at no great distance, but not discernible—those to the right at a spot called Gharow.

When about to march from Noh Régh, the second son of Mahomed Ali Beg arrived in camp, and paid his respects to the khan, who immediately dismissed him, and he returned in all speed to his father. From Noh Régh the valley contracted, and became little better than a continued defile; at one spot we had to our left a small grove of trees, denoting a zíárat, the branches decorated with a variety of rags, and horns of deer, goats, and other animals, a mode by which rural shrines in this part of the country are distinguished. A little beyond it the valley expanded, and we had a ruinous modern castle on the eminences to the right, and there was also an inhabited village of caves. Here we were met by the eldest son of Mahomed Ali Beg. Him also the khan dismissed; and he re-
turned galloping to his father. From hence the valley was a complete defile, and so continued until it opens into the valley of Seghan. There Mahomed Alí Beg presented himself, proffered all devotion and submission, and was, in return, embraced by the khan. Commanding the gorge of this defile is a castle called Killa Sir Sang, seated on an eminence; whence its name, the castle on the rock. Immediately beyond it, we crossed the rivulet of Seghan, and encamped on the rising grounds north of the valley. This castle, the stronghold of Mahomed Alí Beg, had been evacuated by his orders, and he tendered it to the khan as a pledge of his sincerity, who ordered Afghan troops to garrison it. The castle itself was a rude, shapeless building, with no pretensions to strength but what it derived from its site, although, in the estimation of the Seghan-chís, it is the key to Túrkistân. On our gaining this ground we had a fall of snow. About a mile west of us was the castle in which Mahomed Alí Beg himself resided. In that direction were several other castles, and the valley was pretty open.

At Seghan large supplies were received from Mahomed Alí Beg, but the khan was also necessitated to draw considerable supplies from Bámíán, as the consumption of the united Afghan and Hazára force could not be met by the produce of Seghan. Mahomed Alí Beg, however he endeavoured to conceal them, entertained apprehensions for his personal safety, as was evident from his car-
riage and demeanour. On the evening of our arrival the gun we had with us was discharged; he was in camp, and became much terrified, and was re-assured only when informed that it was an Afghan custom to fire a salute on encampment in a new country. This chief, who had rendered himself in these countries of so much notoriety, and who had become the terror of the Hazaráját, was of middle stature, stout built, and from forty-five to fifty years of age. His countenance was forbidding, and his general bad aspect was increased by an awkwardness of his eyes; in fact, he was near-sighted. He dressed meanly, but his horse was magnificently accoutred, and his saddle-cloth was of gold. For his services to Máhomed Morád Beg in procuring slaves, he had been styled Mín Beghí, or the commander of a thousand men; the flattery of Múlla Shahábadín now elevated him into the Chírághadín, or the light or lamp of religion. We here learned that the superior chief of Déh Zanghí had nearly reached Bámíán with five hundred horse, when hearing of the negotiations pending between the khan and Máhomed Alí Beg, he had returned in disgust.

The khan at this place assembled in his tent Máhomed Ali Beg, Mír Yezdánbaksh, Mír Báž Alí, and the various Hazára chiefs, and exhorted them all to a reconciliation. Much debate ensued, and numerous accusations and retorts passed on either side, but ultimately a Korán was produced, and on it both parties swore forgetfulness of the past and
good-will for the future. During this scene the khan was much ruffled by the pertinacity of some of the Hazára chiefs. Máhomed Álí Beg afterwards restored to liberty some ten or twelve Hazára slaves, as he said, on the khan’s account.

The khan’s naïb, Sádadín, who from the first had been the medium of his intercourse with Mír Yez-dânbaksh, and a party to the many oaths that had been passed between him and the khan, was now despatched with the már to meet Shâh Pessand, a Tátar chief on the Dasht Safêd. With a small party of horse they proceeded, and were met on the Dasht by Shâh Pessand, also slightly attended. The Tátar chief accepted as a present from the naïb his chapan of blue broad-cloth, and gave him in return his own, lined with fur: to the Hazára már he presented three horses as peshkash, and he promised the next day to send his brother, accompanied by agents, on behalf of his allies, with horses as peshkash to the khan.

The following day the brother of Shâh Pessand, with agents of the Sirdár Saiyad Máhomed, Ferhâd, and other Tátar chiefs, arrived in camp, bringing four or five horses as peshkash. The agent of Ráhmatúlah Beg, the Tâjík chief of Kâhmerd, also joined, with three peshkash horses; but it was known that Ráhmatúlah had sent his eldest son to Kúndúz for instructions how to act in the present conjuncture. The brother of Shâh Pessand was the principal orator in the interview with the Khan.
He said, that if it were required of them to acknowledge Afghan supremacy, they could not do so, as they acknowledged that of Mír Máhomèd Mórád Beg; who, content with their simple acknowledgment, and their readiness to furnish komak, or an auxiliary force, when called upon, did not exact tribute from them. That they would prefer dependency on the Afghâns to that on the Uzbeks; that the season for action this year was past, but that if the khân appeared in the field in spring, with a fair force, they would join him, and march with him even to Kúndúz. Under any circumstances, he positively affirmed, that they would not suffer the khân to enter their lands; that they had numerous gardens; and that if the khân ventured to enter the Dasht Saféd, he must prepare for an engagement. This language was but ill relished by the khân, who made use of all his eloquence, alternately menacing and soothing; he even occasionally indulged in terms of abuse,—which he uttered, however, in Pashto, to his auditors unintelligible. They firmly adhered to their sentiments; and the khân ultimately bestowed khelats on them, and dismissed them, vehemently swearing that he would put an end to the shuffling tricks of the Tâtars. The agent of Râhmatúlah Beg spoke much in the same strain as the Tâtar agents, and observed, that his master had referred to Mâhomèd Morád Beg, and if he were willing
to relinquish his claims, the Kāhmerd chief was ready to acknowledge those of the Afghāns.

The khān, while he vowed not to be satisfied with unmeaning pretexts, was very careful not to speak in ungracious terms of Rāhmatúlah Beg, for whom he professed to entertain a most particular esteem, and regretted that he did not come to his camp and seek his friendship. The fact was, Rāhmatúlah Beg had considerable wealth, which it was the khān's object to obtain, and this could only be done by securing his person; on this account, even when in Bísút, inveighing against Máhomed Alí Beg, he had always spoken flatteringly of Rāhmatúlah Beg, under the idea that the conversation would be reported to him, and secure his confidence. This Rāhmatúlah Beg is generally known by the name of Rāhmatúlah Dīwānā, or the madman. For a number of years he has governed the small but luxuriant valley of Kāhmerd, and from his youth has passed his life in the enjoyments of wine and music. A man of strong natural sense, he has always contrived to command respect among his neighbours, while his inoffensive manners have disposed the most rigid of Māhomedan bigots to regard with forgiving eye his festivities and illicit indulgences. Many years since he had provoked the resentment of the illustrious Killich Alí Beg of Balkh, who entered Kāhmerd with an army. Rāhmatúlah Beg on this occasion collected all his property, as
shâls, chapans, silks, kîmkâbs, broad-cloth, horse furniture, weapons, &c., and exposing them to the view of the Uzbek chief, invited him to take what he pleased. Killich Alî Beg took one shâl and one piece of kîmkâb, a demonstration of friendship rather than of superiority, asserting for himself that he would ever hold his person, wealth, and authority inviolate, and as long as he lived cause others to respect them. He told him also to enjoy the pleasures of wine and music as he had been wont to do. The same indulgence he experiences from Mâhomed Morád Beg, who even, considering him a privileged being, himself supplies him with strong drinks, when he may be his guest at Kúndúz.

One of the strange events which occurred during our stay at Séghân, was the marriage of the khân with the daughter of Mâhomed Alî Beg, which was solemnized the day after our arrival. The khân, attended only by a few of his pêshkidmats and his musicians, repaired to the Séghân chief’s castle, and Múlla Shahábadín performed the nikáh, or marriage ceremony. On the morning of the next day the khân returned to camp, and received a variety of congratulatory salutations, but it was plain he was in very ill humour; he had been taken in: his new bride, whom he had expected to find remarkably beautiful, from the report of Mulla Shahábadín and others, and from the universally acknowledged personal charms of her mother, proved to be an ill-favoured, snub-nosed Hazâra
wench. Moreover, it was known to others, though probably not to the khân, that she was not the daughter of Mâhomed Alî Beg, inasmuch as her mother had been married to a Hazâra, whom Mâhomed Alî Beg slew, for the sake of obtaining his wife, whose fame for beauty was far spread. He received her pregnant into his family, and the fruit of her labour was the daughter now bestowed upon Hâjî Khân.

At Séghân also arrived from Ghaznî two of the khân’s brothers, Dâoud Mâhomed Khân and Khân Mâhomed Khân. They brought about one hundred horse, and reported in high terms of satisfaction the attentions paid to them in Bîsût, particularly their reception at the castle of Mîr Yezdânbaksh at Kârzâr.

Intelligence was now received of the arrival of the large gun at Bâmíân. I should before have noted, that on our march from Ghowch Khol to Kâlú by the Kotal Sîâh Régh, the two guns, with the elephant, were despatched by the route of Ferai Kholm and Kârzâr. The smaller gun reached us at Bâmíân, but the larger had broken down on the road, and from the delays and difficulties in repairing the carriage, had only now reached Bâmíân.

It was but natural that the khân’s alliance with Mâhomed Alî Beg should excite suspicions among the Hazâras, and the first who manifested them was Mîr Bâz Alî, next to Mîr Yezdânbaksh the most considerable of them. He, alleging sickness,
solicited his dismissal, which the khân granted, but angrily, telling him, not to present himself before him again with his salâm, or bow of obedience, and directing him to leave his son with a body of troops in camp. On the ensuing night Mîr Bâz Ali, his son, and about five hundred horse, silently decamped, and the morning but discovered to the khân that the birds had flown, without showing the course of their flight. There were still about two thousand Hazâra horse with us, under Mîr Yezdânbaksh and the two young chiefs of Déh Zanghî.

The khân having decided to advance upon the Dasht Safêd, Réhimdad Khân, with one hundred horse, chiefly Jîsâlchîs, was despatched, in conjunction with Mâhomed Alî Beg, to reduce the castles in Kâhmerd. The khân probably expected to gain his objects by finesse and intimidation, as he positively enjoined Réhimdád Khân to avoid battle and the loss of men.

The khân having assembled his Khâká troops in two parallel lines, the march commenced with the beating of nagârás. The Ghûlâm Khâna troops were in advance, and I this day accompanied them. We passed easterly down the valley, which a little below Killa Sir Sang narrows for some distance, and again expands, when we found several castles and kishlâks, the largest of the former being Killa Khwoja. We had reached the foot of the Kotal Nâl-patch, or the horse-shoe breaking pass, leading
to the Dasht Saféd, and were preparing to ascend, when people, sent by the khân, called us back, and we found the halting-place was Killa Khwoja.

The khân, before dismounting proceeded with a large party down the valley, which below the parallel of the kotal contracts into a defile, for the purpose of viewing the remains of an ancient fortress called Killa Kâfr, the infidel's fort. They were very imposing, and from the bulk of the stones employed in their construction excited much wonder. At the extremity of this darra is a castle, whether ancient or modern I know not, called Darband, a contraction of Dara-band, the band, or key of the valley; and east of it is another, called Baiánír. In this short march our route traced the northern side of the vale of Seghân, and we passed a village of caves, with an ancient tower on the eminence, in which they were excavated. This evening we fired from our gun several rounds, as well to celebrate our arrival on new territory, as to let the Tátars know we had come. Killa Khwoja, with another castle, was garrisoned with the khân's troops, and the castle of a chief, Faquir Beg, who had been long obnoxious to Máhomed Alí Beg, and who was related to the Dasht Saféd chiefs, was ordered to be demolished. The wood found there was used as fuel by the army. Faquir Beg was despatched, with his family, to Bámíân, the khân promising to provide for him there.
The day after our arrival at Killa Khwoja snow fell; and the khân invited me to take noon's repast with him in his kergha, or felt-covered tent. Here were present the khân, his náib Sádadín, Múlla Ján Máhome, Mír Yezdánbaksh, Mír Zaffer of Kálú, and myself. On my account the khân principally discoursed of Feringhís, and he astonished his Hazára guests by his accounts of their insáf, or equity. He related the history of Amír Khán (the freebooter of Tonk), and so curiously, that I shall repeat the substance of it. "Amír Khán had one hundred and twenty thousand men, and was flying before twelve thousand Feringhís, when the latter sent to him, offering as much artillery as he needed and a crore of rupees, if he would but stand and give battle. Amír Khán received artillery and a crore of rupees, gave battle, and was defeated, with the loss of twenty-seven thousand men. The Feringhís lost six thousand men. Amír Khán, reflecting on the diminished force of the Feringhís, again ventured to engage, and suffered defeat, with the loss of twelve thousand men; his opponents lost three thousand men. Amír Khán having still nearly eighty thousand men, judged it concerned his honour not to suffer so small a force as three thousand to escape, and surrounded it; but he found that in the night the Feringhís had eluded his vigilance, and learning that they had summoned another kâmpú of twelve thousand men to their assistance, he shift-
ed his quarters to another part of the country. Ultimately, when the Feringhís concluded a treaty with him, knowing him to be an able, useful man, they gave him an allowance of fifteen lákhs of rupees for his háram, placing only one injunction upon him, that he was never to turn his eyes towards the Afghâns.” The khan observed, that the Sirdár Máhommed Azem Khán, then living, upon hearing the terms of the treaty, placed his turban on the ground before him, and prayed to heaven that he might one day become the ghúlám (slave) of the Feringhís. The khán, in the course of this day’s conversation remarked, that the gross revenue of Kábal, Ghazní, Jelálabad, Bámíán, and Bísút, for the year past, 1831, 1832, was fifteen lákhs. Taghow, Dhost, and Khúram, being rebellious, not included. Mír Yezdánbaksh spoke very little, continually passing his beads between his fingers, uttering indistinct ejaculations, with his eyes averted upwards. As usual with him, he sat bareheaded. The mobá, or cholera morbus, which desolated Kábal in 1827, being alluded to, the mír took occasion to state his disbelief in the remedies of physicians, and, observing that no one case of mobá occurred in Bísút, asked, What has disease to do with men who live upon barley-bread and butter-milk? The khán cited the case of a portly old physician, who was with the camp that year in Zúrmat, and who one day in his tent affected to ridicule the mobá, saying, if every one like me
anointed his body with oil, he would have no rea-
son to fear the mobá. With the words in his
mouth, said the khán, he left my tent, and a very
short time after I heard that the fat old gentle-
man with his oiled body was dead!

On the following day, in the afternoon, the na-
gára beat to arms; the khán having determined
upon making a reconnoissance on the Dasht Saféd.
Mír Yezdânbaksh accompanied him, with about
fifty horse only. The troops ascended the Kotal
Nâl-patch, rather long, but not difficult, and at
the summit were in view three of the Tátar castles,
with their gardens. The khán halted the Ghúlám
Khána troops midway up the kotal, saying he did not
wish to fatigue them. The Tátars soon descried the
troops, and their horsemen issued from the castles
and took position on the plain, but again re-en-
tered them. Persons therefrom were observed to
send them back. The khán used his spyglass, and
speculated on their numbers. During the few
minutes he remained on the plain he once inquired,
"Where is Mír Yezdânbaksh?" and looking around,
and observing him to be attended by Dáoud Má-
homed Khán and his party, remarked "All is well;
he is amusing himself with Dáoud Máhomed."
The khán and troops rejoined the camp, it being
yet daylight. On arrival he despatched Saiyad Má-
homed Khán with personal communications for Máhomed Alí Beg at Káhmerd.

In the morning the khán summoned to his Ker-
gah his náib Sádadín and Mír Yezdánbaksh. They having arrived, he then sent for Mír Abbás, brother to Mír Yezdánbaksh, and others of his relatives, and officers, with the two chiefs of Déh Zanghí, who came supposing Mír Yezdánbaksh required their attendance, as they were told. The khán, when his brother Dáoud Máhomed Khán entered the Kergah, followed by a large party of armed Afgháns, angrily asked Mír Yezdánbaksh why he had thrown defeat among his troops, and occasioned a triumph to the Tá-tars? The mír, aware of his critical situation, said, “Khán, place me in front and see what I will do with the Tá-tars.” The khán spoke abusively in Pash-to, arose, and ordered the seizure of the mír and his attendants. This was effected without resistance, as those admitted within the Kergah were few, the others of the Hazáras summoned standing without, and their detention was an easy matter. The nagára sounded immediately to arms, and Ghúlám Hákamzáda was despatched to plunder the mír’s tent. The khán having effected this coup, stood without his tent in a state of manifest surprise and anxiety. The presence of two thousand Hazára horse might also give him uneasiness, but fortune, as if favouring his designs, had divided this force into three bodies, one with the mír and the Afghán camp, and the two others in villages of Samuches, north of the valley, which they had occupied on the fall of snow. The khán had no cause for apprehension from the Hazáras; the poor fellows were para-
lyzed by the seizure of their chiefs, and had no other thought but to provide each for his individual safety. The portion with the camp, mounting as soon as possible, some passed down the valley of Séghân, while others ascended the hills south of the valley, and made for Gandak. Those in the Samuches scrambled up the hills behind their position, which were absolutely impracticable to the Afghân horses, and some made for the Dasht Saféd, while others traversed the Dasht Ghazzak between Séghân and Kâhmerd, and made for Yek Auleng. As soon as the seizure of Mîr Yezdânbaksh was known the Khâka troops hastened to despoil the Hazâras, and obtained a great number of horses, arms, and accoutrements. The pursuit of the fugitives was kept up principally by the attendants upon the horses, and such was the panic among the former that one of the latter would be seen returning with two or even three horses, and as many swords and matchlocks. It was afflicting to behold the unfortunate Hazâras made captives, and in the midst of snow and inclement weather reduced to a state of nudity by their merciless tyrants; even the brothers and officers of Mîr Yezdânbaksh were not spared, and the mîr himself was the only person the khân judged fit, by peremptory order, to command to be respected as to clothing, and from his girdle the knife was taken by those who seized him. A son of Mîr Máhomed Shâh and nephew to Mîr Yezdânbaksh, one of my hospitable enter-
tainers at Kerghù, as noted in my third march, was among the sufferers, and was dragged past me by three or four Afghâns, who called him their prisoner, shivering, barefooted, and without any other covering than an old pair of perjámas (trowsers), which his despoilers, in their humanity, had bestowed upon him. I said, "Mír, what has happened to you?" He replied, "Bad roz amed," or an unlucky day has come. He was taken before the khân, who, aware that his father, Mír Máhomed Shâh, was inimical to his brother, Mír Yezdânbaksh, ordered clothing to be given to him, and his horses and arms, of some value, to be returned. These orders were, in part, complied with, and the next day I found him only wanting a pair of shoes, with which I was able to supply him. The only precautionary measures taken by the khân on seizing the Hazâra chiefs, were the despatch of his two brothers, Dáoud Máhomed Khân and Khân Máhomed Khân, to the base of the Kotal Nál-patch, rather to anticipate a movement on the part of the Tâatars than to prevent the flight of the Hazâras in that direction, and the sending a few horsemen to the Killa Sir Sang, to instruct the garrison of what had happened. It now became known that Saiyad Máhomed Khân, Paghmâní, who had been commissioned the preceding night to Máhomed Alí Beg with a verbal communica-

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had also sent intimation of his designs to his agents at Bámíán, and one of them, Wálí, a chillam-ber-dár, was employed to secure the persons of Alládád Khán Moghal, and others who were known to be of the party of Mír Yezdánbaksh. This he effected by summoning them to the castle of Ak Robát, on the pretext that the khán had sent for them, and on their arrival he made them prisoners.

Immediately after the seizure of Mír Yezdánbaksh I joined the khán, standing without his kergah, now become a prison. Náib Sádadín, his agent in all transactions with the mír, was astounded, and said, in Pashto, “Khán, se kawi?” or, khán, what have you done? The khán replied, in Persian, “Say nothing; what is done, is done.” After standing some time, and observing the departure of the Hazáras, he repaired to the tent of Máhomed Bágher Khán, Morád Kháni, of the Ghúlám Khána troops. These men being Shíias, and intimately connected with Mír Yezdánbaksh by political and religious ties, could not but be much incensed at the flagrant act just committed. To them the khán sought to justify himself, by asserting, that the seizure of Mír Yezdánbaksh was a measure pressed upon him by the Sírdár Dost Máhomed Khán when in Tagow; that he had repeatedly written to him since he left Kábál to seize the mír; that hitherto he had refrained from doing so, nor would he now have obeyed these instructions had not Mír Yezdánbaksh treacherously con-
certed a plan with the Tátars, by which they were to engage the khán's troops in front, while he was to pillage the camp, and destroy those who remained in it. In confirmation of this charge he read a letter, that he asserted had been taken from a messenger sent by the mír to the Tátars. I was not present at the reading of this letter, which was, moreover, known to be a forgery, and written by Ghúlám Hákamzâda at the khán's suggestion; but the Ghúlám Khâna officers afterwards assured me that it was far from cleverly done, for there was nothing in it to warrant suspicion, even in the khán's mind.

After remaining with the Ghúlám Khâna until after mid-day, orders to march were issued, and the troops, in order of battle, retrograded to their former position near Killa Sir Sang. The khán with his line marched first, after him the Ghúlám Khâna horse, and behind them the captives, while Dáoud Mâhomed Khân and Khân Mâhomed Khân brought up the rear. The prisoners were about twenty in number, and this day mounted on horses, their arms secured behind them by ropes at their elbow joints, while other ropes were fixed round their necks, with the ends hanging down to be taken hold of by the persons having immediate charge of each of them. The unfortunate men were preceded by Múlla Shahábadín and the khán's nephew. I saw Mír Yezdánbaksh when he left the kergah to mount his horse; he raised his
dejected head, cast a momentary look around, and again dropped it. I believe there were few in camp but commiserated his case; to behold him who in the morning was the superior lord of Bísút, who commanded a numerous force, and held arbitrary power over many thousand dependent human beings, in the space of an instant reduced to the powerless situation of a captive in bonds, would occasion feelings of consternation, as an exemplification of the ordinary vicissitudes of life; but when the mír’s frank and generous character, the many services he had rendered the khán, and, above all, the perfidious circumstances of his seizure were considered, I believe there was not a bosom in the Afghán camp that glowed not with indignation, and such as dared to express their feelings consigned to execration the contrivers and perpetrators of so infamous a deed. I came up on this march with the Ghúlám Khána troops; and Máhoméd Jaffar Kháń, Morád Kháńi, significantly asked, “Dídí?” or, have you seen? on replying affirmatively, he rejoined “By such perjuries and atrocities the Afgháns have lost their political power and influence.”

During the past night I learned that the Kháká troops, by the khán’s orders, had been under arms, and that he himself had sat up in his tent without taking sleep, his musicians, until near morning, playing and singing before him. When he dismissed these, he inquired if there were any move-
ments among the Hazaras, and observed to one of his peshkidmats, that if Mír Yezdánbaksh fly, "bakht," or fortune, is on his side; if he remain until morn, it is on mine.

It was subsequently ascertained that the Hazára chief, yielding to the unanimous and urgent entreaties of his followers to decamp, had ordered his horses to be saddled; that he had left his tent, and actually placed one of his feet in the stirrup, preparing to mount, when he withdrew it, observing, that he was a Kohistâni, or man of the hills, that he had attached himself to the khan by oaths, by which he was resolved to stand even were the consequences fatal to him. Having thus spoken, he returned to his tent, and the Hazaras, unsaddling their horses, returned to their quarters.

I must confess, I was confounded at the khan's procedure. I had never before witnessed the commission of so flagrant an enormity; and, aware of his secret designs, could not conceive why he preferred the alliance of Máhomed Alí Beg to that of so powerful a chief as Mír Yezdánbaksh. I could not for a moment credit the treacherous intentions imputed to the latter, who, had he been faithless or insincere, could easily have destroyed the khan and his army when on the frontiers of Búrjehgai. The surprise and sorrow of the khan's náib, Sádádín, was a convincing testimony also of the injustice of the charge fixed upon the mír. The letter produced by the khan was known to
be forged; and on the mîr's person at the time of seizure was found a letter addressed to his dependants at Kârzár, directing them to make all due preparations for the entertainment of the khân on his return; and his nazîr, Mîr Alî Khân, had been deputed to Kâbal to purchase ten kharwârs of rice for the festive occasion contemplated. It appeared to me also a heinous refinement of cruelty in keeping up good appearances with the mîr until he had led him into the country of his avowed and unprincipled enemy, and by his seizure there affording the Tâjîk chief a gratuitous triumph, more galling to the generous mind of his victim than the loss of power and fortune. An accession of territory at the expense of the Tâtar chiefs of the Dasht Safêd, was evidently an object with the khân, and he may have expected that by the Hazâra chief's influence with them he might have been enabled to secure their persons, after which the confiscation of their estates was an easy matter. But, being baffled by the firmness of the Tâtar chiefs, and finding that Râhma-túlah Beg of Kâhmerd would not voluntarily surrender his country, and was too wary to place himself in his power, he, regardless of every tie of friendship and moral obligation, seized the mîr, expecting to procure a large sum for his ransom, which might enable him to subsist his troops during the winter at Bâmíân. Could I venture to fathom the original intentions of the khân, he
had contemplated to pass the winter at Káhmerd, where he would probably have subsisted his troops; and whence, in concert with the Uzbek chief of Khúlm, decidedly hostile to Máhomed Morád Beg of Kúndúz, he might have been enabled to have acted in a very different mode from that to which necessity afterwards compelled him. As it was, the obstinacy of Ráhmatúlah Beg had foiled him,—he could not subsist at Séghán; Máhomed Alí Beg had no property worth the seizure, and he had no resource but to retrograde to Bámíán; and the question was, how to subsist himself there. The revenue from the soil of Bámíán, with its districts, amounts to fifteen thousand kharwârs of grain, whether wheat, barley, or múshúng (pea). This had been exhausted by previous receipts and requisitions while in Bísút, and even at this place. The premature and unusually severe winter had also materially affected the year's produce, and heaps of untrodden wheat were yet lying rotting under snow. That the khan possessed eminent ability in meeting the exigencies of his situation may be conceived, although it was lamentable to reflect upon the unhallowed means employed.

At Killa Sir Sang on the next day we were joined by Máhomed Alí Beg and Karra Kúlí Khán, on the part of Réhimdád Khán. They reported the capture of four castles of Ráhmatúlah Beg, who still held two, the more important, and refused to wait upon the khan. A negotiation had been
carried on with him, and it had been agreed, under the plausible pretext of preventing the effusion of Mússulmání blood, to refer matters to Mír Má­homed Morád Beg. Ráhmatúlah’s castles had not been taken without bloodshed; two or three men on the part of Réhimdád Khán had been slain, and several had been wounded. To attend upon these the khan despatched his surgeon to Káhmerd, giving him ten rupees. On this occasion Nasrú­lah Khán, the chief of Ajer, was introduced to the khan, and proffered his submission. He was courteously received, and a khelat was bestowed on him. He was a young man, of ordinary appear­ance and capacity, and inherited from his fathers the hill fort of Ajer, some miles to the west of Káhmerd, with two dependent castles.

The khan paid a visit to Mír Yezdânbaksh at this place, offering him terms, by acceding to which he should be released. These were, the payment of twenty thousand rupees, in money or value, the surrender of the castle of Kárzár, and two or three others on the line of road from Bámíán to Kábal, his engagement not to levy duty from káfílas, and the delivery of adequate hostages for the perform­ance of his obligations.

Máhomed Alí Beg unequivocally pressed upon the khan the necessity for the mír’s execution, alleging, that if released neither one nor the other would be able to move in these countries. Má­homed Alí Beg had become proportionately con-
fident on the seizure of his adversary, and he had probably turned to good account the dispersion of the Hazára force, and recompensed himself for the ten or twelve Hazára slaves he had formerly set at liberty. The route of many of the fugitives must have been over the Dasht Ghazzak, between Káhmerd and Séghân, where he, informed of the intended act, would have been ready to intercept them. Subsequently Mír Yezdânbaksh affirmed that three hundred and ten were missing; but I know not whether this number referred to the whole force or to that under his own orders. Many of these may have perished from cold, but the greater number were probably kidnapped.

Mír Yezdânbaksh was still lodged in the khán’s kergah, and the Hindústání soldiers formed his guard. It was decided to retire to Bámíán. The khán had but three pairs of leg-irons with him, but his Tâjik ally cheerfully furnished him with six other pairs from his own stores, and now Mír Yezdânbaksh and the principal captives had their feet bound in fetters. Melted lead was poured into the locks, which secured them, to effectually prevent their being opened.

Another fall of snow occurred at Séghân; and one morning, a little before the break of day, the heavens displayed a beautiful appearance, from the descent of numberless of those meteors called falling stars; some of the globes were of large size and of amazing brilliancy. They pervaded the whole
extent of the visible firmament, and continued to be discernible long after the light of day dawned. The phenomena, I afterwards found, were in like manner observed at Kâbal, and I have since learned, on the banks of the Jalém in the Panjâb. Their appearance gave rise to much speculation in camp; every one considered them portentous of some great event, which each felt at liberty to prognosticate after his own manner.

We now started on our return to Bâmián. The khân preceded the troops, with a few followers, Múlla Shahíbadán and the Khánzâdas, Múlla Jân Máhomed, and myself. We followed the valley until we arrived at the spot called Noh Régh, where we had before encamped. We now found it covered with snow, but it was determined to halt for the convenience of procuring supplies from the contiguous castles. At the point where the narrow valley expands into the open space of Noh Régh the khân and Múlla Jân Máhomed seated themselves on a rock overhanging the line of road; and his purpose in marching before the troops was soon made evident. The métars, troopers, and indeed all who arrived, were stopped and examined as to their possession of Hazâra property. The horses, weapons, &c. were taken account of by Múlla Jân Máhomed and Múlla Shahíbadán, with the names of the persons possessing them. The khân did not take the articles from the men, but observed, he should consult with his chiefs as to the disposal
of the spoil; he was, perhaps, also willing, by an enumeration of the trophies, to estimate the extent of his dishonest and bloodless victory. I had taken position on the eminences east of the valley, which were free from snow, and as the troops successively arrived observed with regret the unfortunate Mír Yezdânbaksh, with Mír Abbás his brother, the two Déh Zanghí chiefs, and other captives, approach, in charge of Dost Máhomed Kháñ, the khán's brother, manacled, and seated on pairs of chests, carried by yabús (ponies). It became manifest that the mír's doom was decided upon, for after exposing him to so much indignity release was out of the question. As the tents had not arrived, and snow covered the ground, Dost Máhomed Kháñ brought his prisoners near the spot where I was sitting, where they continued until the ground designed for the tents was cleared, when, a fire being kindled, the mír in fetters walked thither. He sat over the fire, warming his hands, apparently unconcerned, amid snow and severe cold, bare-headed.

We continued our march up the now more equal and open valley, and crossed the pass of Ak Robát, which, although covered with snow, did not impede us, and, fortunately, the wind was little more than perceptible. We traversed the valley of Ak Robát, and passing the slight kotal to the east, entered the inferior valley before noted, as containing chaman, which I now descended, having before seen the
road to the right over the elevated country. We soon gained a narrow valley, which, after some distance, joins that stretching from Ak Robát, whose rivulet we had now with us. Our road was tolerably good, and as we descended the valley a considerable rivulet fell into it from the west, and again lower down received also from the west a still more considerable stream; these united waters form one of the branches of the Bámíán river, and flow through Súrkhdar. Just before reaching this place we passed a small grove of trees, a záárat. From Súrkhdar we pushed forwards to Bámíán, where we arrived before nightfall. The khán on arrival took up quarters at a castle, where on marching for Séghán he had left his wives brought from Kábal; and myself, with Sirkerder Kamber, the physician Iddaitúlah, and his son, pitched a tent in a hollow under its southern walls. The khán informed the inhabitants of Bámíán, assembled to greet his return, that if perfectly agreeable to themselves, he would be their guest for ten days, it being necessary to settle his affairs with Mír Yez-dânbaksh and others.
CHAPTER XVII.

Imposition of fines.—Saiyadabad.—Alladád Khán.—Evacuation of Saiyadabad.—Its solidity and dimensions.—Tradition.—Antiquity.—Repaired by Mírza Máhomed Alí.—Siege by Killich Alí Beg.—Death of Mírza Máhomed Alí.—Independence of Alladád Khán.—The khán's piety.—Provender.—Quarters.—Letters of Mír Yezdánbaksh.—Release of Máhomed Gúl.—His vows.—Plunder of party from Kábal.—Distress in camp.—Uneasiness of Ghúlám Khán's troops.—Despair of inhabitants at Bámíán.—Orders for the execution of Mír Yezdánbaksh.—The mír informed of them.—His prayers.—His execution.—His firmness admired.—Message from Máhomed Morád Beg.—Departure of Ghúlám Khán's troops.—Their difficulties at Kárzáír.—Terms of passage.—Loss of lives and accidents.—Arrivals from Káhmerd.—Máhomed Alí Beg's suggestion.—Advice of Lohání merchants.—The khán extorts money from them.—The khán's brothers obtain permission to depart.—Mine also received.—Departure from Bámíán.—Uncertainty as to route.—Reach Ahínghar.—Kotal Shúter Girdan.—Móri.—Difficult road.—Kálú.—Míhmán Khán's.—My repulse.—Passage of rivulet.—Good quarters.—Khán’s letter.—Bridle purloined.—Topchí.—Sháhghássí Oméd.—Quarters.—Pleasant evening.—Bridle restored.—Companions.—March to Bítchílik.—Kotal of Irák.—Violent winds.—Castles of Irák.—Consternation of people.—Our reception.—Conduct of my companions.—The khán's agent and his instructions.—Robbery of a Hindú.—Intentions of my companions.—Their thefts.—Dexterity.—Detection.—Búbúlák.—Desertion of guide.—Bítchílik.—Castle of Saiyad Sháh Abbás.—Shékh Alí's refuse a passage.—Proceed to Shibr.—Reception.—Farther thefts prevented.—Council.—Independence of Hazáras.—Return to Búbúlák.—Regain Bámíán.
The khan having been accepted as a guest by the good people of Bámíán, his first step was to settle the amount of jirim, or fine, on such individuals as were obnoxious to him, that is, on such as had property that he might appropriate. The greater part of these had been made prisoners at Ak Robát, as before noted, through the dexterity of Walí, the chillam-berdár. The amount obtained by jirim was not less than thirty thousand rupees, although received in effects, as carpets, felts, wool-lens, copper utensils, lead, and cattle of various kinds. Their connexion with Mír Yezdánbaksh was the crime imputed to them; and the khan assumed great credit to himself with most of them, for having re-directed them into the path of Islám, from which they had deviated by associating themselves with Shíás and infidels. Another of the khan's immediate objects was to obtain possession of the castle of Saiyadabád, belonging to Alladád Khán, Moghal, who had laid up in it a vast quantity of supplies. The Moghal was a prisoner, and consented to pay his fine, but was unwilling to surrender his castle; on which the khan sent for his elephant, and ordered him to be trampled under his feet. Alladád now craved for mercy, which, through the mediation of the Ghúláám Khána chiefs, was conceded. The following morning the inhabitants of the castle evacuated their dwelling, being permitted to carry away their grain and effects, excepting forage and fuel. The khan, with five or
six attendants, and myself, rode to survey the new acquisition. We crossed the river of Bámíán, and skirting the southern face of the detached eminence, on which stands the ruined citadel of Ghúlghúleh, ascended a level space, on which is the castle of Saiyadabád. It was a dilapidated, but truly imposing ancient castle, constructed of burnt bricks. We entered it by a modern gateway on the south; the original entrance was an arched one to the west, of very large dimensions, which had been long since closed up. The walls were of immense solidity, while the burnt bricks employed in their structure were of surprising size. The apartments were ranged in lines with the walls, leaving a small area in the centre. Those of the ground-floor were twenty-five to thirty feet in height, and they had above them others equally lofty and capacious. The whole of them had been originally covered with domes,—a construction adopted in the old city of Ghúlghúleh,—but these have nearly all yielded to the attacks of time, and at present the roofs are flat, and supported on rafters. West of the castle is a large walled enclosure, called the Serai, having on the west a line of domed buildings, but modern; near them are the remains of the old masjít belonging to the castle, exhibiting the same style of solid architecture. In the enclosure is a well, also a recent addition. The castle of Saiyadabád is called, in the traditions of the country, Killa Dokhtar, the daughter's castle, having been, as it is said, at
the period of the reduction of Ghúlghúleh, the residence of a princess, the daughter of its sovereign, who married the besieging chief, and betrayed her father by disclosing the hidden channels through which water was conveyed to the citadel. The castle, without ascribing much credit to tradition, was undoubtably one of the most prominent structures of the old city of Ghúlghúleh, but manifesting a Máhomedan origin, and probably built under the sway of the Caliphs. Ghúlghúleh, we know from authentic history was destroyed by Jenghiz Khán in 1220, A.D. and afforded some time a refuge to Jelíladân, the expelled Sháh of Khwárizm. About two hundred yards from it, on the north-east, are other buildings referrible to the same era. It would appear to have remained in an uninhabitable state until about thirty years since, when a governor of Bámiân, Mírza Máhomed Alí, affecting a kind of semi-independence, covered in the exposed dwellings, built the serai, and sank the well. In it he endured a twelve month's siege by Killich Alí Beg of Balkh, who ultimately decamped without effecting the reduction of the fortress. Since that time, or soon after, Mírza Máhomed Alí retired to Zohâk, which he intended to repair, and to place in a state of defence, and there being proclaimed a traitor he was slain by the inhabitants of Bámiân. Since the fall of the mírza the castle of Saiyadabad had been held by Alladád Khán, Moghal, and he, confiding in the
strength of his walls, which cannot be destroyed by any means at command of the governors of Bámíán, lived perfectly independent of them, refused to pay the usual third of the produce of his land, and even occasionally attacked his neighbours. He and his castle had now fallen beneath the ascendancy of Hájí Khán’s stars, and after a survey of the building, its new possessor decided on occupying it himself, and sent orders for the expedition thither of his wives and followers. In the castle, where he had hitherto resided were left the Hazára prisoners, under the charge of his brother, Dost Máhomed Khán, and the Hindústání soldiers. The khán repaired to a modern masjít at the entrance of the castle, and, with a Korán in his hands, implored the favour of heaven on his new conquest. The ejection of about eighty families in the midst of winter, and depriving them of fuel, and provender for their cattle, turning a deaf ear to the prayers of the aged women of the castle, who appeared before him, each with a Korán in her hands, exhorting him to look in the face of God, and be merciful,—were perhaps Mússulmâní actions; but it was necessary in the midst of the perpetration of crime to preserve religious appearances, and to show his followers that whatever might be done from necessity, he was still a true and devout Mússulmân. Within the castle were large quantities of clover-hay, wheat-chaff, chelmer, and wood. Without the former the khán might have been em-
barrassed as to the subsistence of his horses. I se­lected an apartment on the ground-floor, which was large and convenient; a stable was adjoining, and there were two or three recesses in it, full of chaff, wood, and chelmer, and I admitted no compan­ions but the old physician Iddaitúlah, and his son. The whole of the khán's horses were brought to Saiyadabád: the most valuable were housed within the castle, and the remainder were picketed in the adjacent serai. The khán’s brothers, Dáoud Má­homéd Khán and Khán Máhoméd Khán, had taken up quarters in the caves of Bámián; the Khâka troops had sheltered themselves in the several cas­tles, and the Ghúlám Khâna troops only remained encamped in the snow.

We shall now advert to the affairs of the Hazá­raját. The seizure of Mír Yezdánbaksh had pro­duced an universal sensation of indignation among the Hazaráras; and Mír Báz Alí had repaired to Kârzár to concert measures with his friends there for resist­ance to Hájí Khán. The letters of Mír Yezdán­baksh to his adherents were unattended to, and the replies were full of terms of defiance to the khán. Whether the mír was sincere in wishing his letters to be complied with I know not; he said he was; and at his instance, seconded by the entreaties of Náib Sádadín, who, to do him justice, was ever anxious to be serviceable to his unfortunate friend, Máhoméd Gúl, one of his confidential servants and a prisoner, was released and despatched to Kârzár,
that he might, by personal explanation, induce the people there to surrender the castle and the hostages required, and procure the release of Mír Yezdânbaksh. The khán was not pleased to allow Máhomed Gúl to depart, and Mír Máhomed Shâh, brother to Mír Yezdânbaksh, now, with the khán, protested against it. He however went, making a thousand vows of fidelity to the khán, and imprecat- 
ing the vengeance of heaven on his head if he proved false. On arrival at Kârzár he but confirmed the assembled Hazáras in their determination to hold it. The winter seeming to allow no military operations to be carried on against Kârzár, Mír Bâz Alí returned to his home, writing a letter, of ambiguous tendency, to the khán. The principal men at Kârzár were, Názir Mír Alí and one Kâsim; the former had been sent to Kâbal to purchase rice, and articles for the entertainment of the khán on his expected return; and the latter had been left at Kârzár by the mír, to attend to the affairs of Bísút during his absence. They were now joined by Máhomed Gúl. A party of four individuals from Kâbal, three Kohistânís and one native of Kâbal, driving asses laden with fruit, and articles to sell in camp, unconscious of what had happened at Séghân, fell into the power of the Hazáras near Kârzár. The three Kohistânís, making resistance, were killed, and the Kâbalí was brought to the castle, where his life was spared, and he was set at liberty, but in a state of nudity.
As the communication between Kâbal and Bâmiân was now cut off, there were many reduced to much inconvenience and distress, and a good deal of discontent existed among such as did not like the khân entertain the idea of wintering at Bâmiân. The Ghûlâm Khâna troops were very uneasy, and for some time past had been continually soliciting rûksat, or leave to depart; but the khân had hitherto contrived to delay giving it. To their ordinary capacities the extraordinary measures of the khân were perfectly incomprehensible. Surmises as to his ultimate intentions were also heard. The khân's brothers did not approve of his stay at Bâmiân. The natives of Bâmiân were nearly reduced to despair by the abstraction of their means of subsistence for the supply of the troops; so awful a visitation had never before fallen on them. The mysterious and absolute khân was not to be resisted; but they had a slender consolation in the reflection that no one had ever, with impunity, wantonly tyrannized over Bâmiân, under the protection of its twelve thousand walis (saints).

Matters remained in this perplexed state until the eighth Rajâb, when the khân repaired to the castle where Mîr Yezdânbaksh was confined, and after a secret conference with his brothers, Dâoud Mâhomed Khân and Khân Mâhomed Khân, ordered the execution of the mîr, as he said, from necessity. He inquired of Mûlla Shahâbadîn if the destruction of Mîr Yezdânbaksh was justifiable
by the laws of the Korân; who replied, that it was absolutely indispensable; adding, that it was better that death should be inflicted by the hands of his own kinsmen.

A pêshkidmat Mâhomed Khân repaired to the mîr, and told him to rise, as he was wanted without. The mîr asked, if it was intended to kill him? Mâhomed Khân replied, that such were the orders. On which he immediately arose, and followed the messenger. He was led to the border of a canal of irrigation under the castle wall, where he sat down until the preparations were completed. He begged as a favour that his hands might be untied, that he might repeat two rikâts of prayer. It was refused. He therefore, as a devotional act, was compelled to be satisfied with passing the beads of his tusbîh, or rosary, between his fingers, and making low ejaculations. The preparations being slow,—a controversy having arisen among those concerned whether a thin or thick rope was preferable, strangling having been the mode of death ordered,—the mîr expressed his hope that he should not be made to suffer any lingering torment, and wished that with swords they would strike directly at his neck. A thick rope had been decided upon. The same pêshkidmat asked the mîr if he had anything to say. He looked around for a moment, and observed, "No; what have I to say? They must all follow me, "râh am ín ast," or, the road is this. The rope being fixed, the mîr was led
into the hollow south of the castle, and six kinsmen were stationed, three at each end of the rope; among these was his brother, Mír Abbás, and two sons of the Vakíl Saifúlah. The former, being a prisoner, was compelled to assist, and the two latter were afforded an opportunity to avenge the death of their father slain by the mír. His corpse was thrown across a yabú, and instantly despatched to Kârzará. Thus fell Mír Yezdánbaksh, a victim to Afghan perfidy and dissimulation. His firmness in meeting death was admired even by his executioners; and it was observed that in lieu of evincing any signs of anxiety or dejection his countenance was more ruddy than usual. It was also discovered that he had been slain on an excellent day and time, as the month Rajáb was the best of all months for a Músulmán to die in, and the Roz Júma the best of all days.

The slaughter of their chief did not cause his adherents at Kârzár immediately to surrender the castles, as perhaps the khán had hoped; but soon afterwards letters arrived with ambiguous offers, which Mír Záffer of Kalú pronounced false. Karra Kúlí Khán, who had been despatched to Kúndúz, now returned, bringing with him an agent of Máhomed Morád Beg, with a message to the following purport. "If the khán be my elder in age, he is my father, if my equal, my brother, and if my younger, my son." The khán now resolved to despatch a formal embassy to Kúndúz, and Ghulám
Hákamzáda was selected, and to him were given as offerings to the Uzbek chief most of the presents brought from Sind by Mulla Ján Máhomed.

The Ghúlám Khána troops became clamorous for their rúksat, or dismissal; they had no idea of finding themselves isolated among Uzbeks; if they remained, a possible circumstance; and at length, somewhat angrily, the khán consented to their departure. They were contented to brave the rigours of a wintry passage through Bísút, and reckoned, by their influence with the Hazáras, on procuring a passage by the castle of Kârzár. A káfila which had arrived from Bokhára placed themselves under their protection. The Ríkas, at variance with the rest of the Ghúlám Khána troops, and being also Súnís, with Saiyad Máhomed Kháń, Paghmáni, remained. The khán on dismissal of these troops gave them a barát, or order for three days' supplies, on Kálú. Many were desirous to accompany the Ghúlám Khána troops, but the khán cajoled them with the promise of going himself to Kábal in a few days, when the castle of Kârzár should surrender. The Ghúlám Khána troops on reaching Kârzár were detained three days under its walls, and had to endure all the horrors of an unusually intense cold, rendered still more terrific and fatal by a powerful shámal wind, amid snow breast-high, and without fuel. The Hazáras assembled, and although a few shots were fired, no one suffered from them. Máhomed Bágher Kháń, Máhomed
Jáffar Khán, Mír Álí Khán, and two or three other chiefs, were only admitted within the castle, and at first were made prisoners for some hours, but finally an arrangement was concluded, by which ten tomâns were given for a free passage, and hostages were delivered as pledges that no violence should be offered to the Hazâra peasantry between Kârzár and Sir Chishma. Moreover, all the horses, arms, accoutrements, and clothing, spoil of the Hazâras, which were easily recognised, were taken from all who had them in possession. The terms of this treaty complied with, the Ghûlâm Khâna troops proceeded through Bisút, having no other antagonist than the cold, itself a formidable one. Forty-five individuals of the party perished; and of those who reached Kâbal great numbers had to deplore the loss of toes and fingers, many of their hands and feet entirely. The destruction of cattle was also immense, and the camels particularly suffered.

Réhimdâd Khán, with Mâhomed Álí Beg, and the young chief of Ajer, about this time arrived from Kâhmerd, a reference respecting that district having been made to Mâhomed Morád Beg. Mâhomed Álí Beg strove to dissuade the khán from remaining the winter at Bámíán, a purpose which he now avowed. With respect to Kârzár he observed, that the khán did only half measures. On the seizure of Mír Yezdânbaksh he ought to have slain him, and sent a force in chapow upon the castle. As it was, he suggested that the úlús force
of Bámíán should be called out, scaling ladders prepared, and volunteered, in conjunction with Ré-himdád Khán, to reduce the fortress by assault. These measures were not adopted.

Another káfíla arrived from Bokhára; with it were two or three Lohání merchants. These had sufficient penetration to conjecture the khán’s designs, and recommended him, in course of conversation, not to return to Kábal, where he would be degraded, but to repair to Kúndúz, where his honours would be increased. Two or three days after the khán confined those merchants, demanding from them the loan of one thousand tillahs (gold coin) of Bokhára. They refused, and fasted a day or two, vowing they would starve themselves to death; the craving of hunger becoming intolerable, they tendered five hundred tillahs, which the khán accepted, and released them. The tillah of Bokhara is in value about seven rupees of Kábal, so that the khán profited by the merchants three thousand five hundred rupees.

Dáoud Máhomed Khán, the khán’s brother, had for some time been at Irák, where he had occupied the castle, and confiscated the property of Saiyad Sháh Máhomed, one of the individuals on whom a fine of three thousand rupees had been imposed. He now came to Bámíán, and with his brother, Khán Máhomed Khán, signified to the khán that they should proceed to Kábal. He used every argument to dissuade them, but ineffectually, and they
told him that they were servants of Dost Máhoméd Khán, and not of himself. Rúksat was therefore given to them and to the Rikas, and Saiyad Máhoméd Khán, Paghmání, with many others, to accompany them. I had long been very much distressed, and refrained from accompanying the Ghúlám Khána troops, only because they proceeded a little against the khán's pleasure, but now that his brothers had obtained rúksat, I asked mine, which was of course granted. The khán promised to place me under protection of his brothers, but did not, and as they had left Bámíán I followed them, accompanied by one Barkat, a young man of the Bálla Hissár Kábal, who had two horses to convey thither, and who engaged for a trifling sum to attend me and my horse on the road, and to place my luggage on one of his horses, so that I and my animal might be unencumbered. My object was now to reach Kábal, but how or by what road no one knew; the two brothers of the khán, and Saiyad Máhoméd Khán, Paghmání, had vowed not to return to Bámíán—but it still remained to decide in what mode to reach Kábal. As Afgháns, they could not expect so easily as the Ghúlám Khána troops, to pass the castle of Kárzár; however, there seemed a general resolution, if compelled thereto, to force a passage by the castle, and to fight their way through Bisút. On the other hand, Saiyad Máhoméd Khán, Paghmání, who is believed to be what is called a Súchah Saiyad,
or, one whose pedigree is undoubted, and who has influence with some of the Shékh Alí chiefs, hoped by the assistance of Saiyad Sháh Abbás, residing at Bitchílík, near Shibr, the Pír of the Shékh Alís, to procure by negotiation or purchase a passage through their territories. At the time of my leaving Bámíán it was understood that Khán Má­homed Khán was at Ahínghar, at the mouth of the valley of Topchí, Dáoud Máhomed Khán at Irák, and Saiyad Máhomed Khán at Bitchílík.

We proceeded down the valley of Bámíán to the commencement of the valley of Topchí, where are two castles called Ahínghar, as before noted, which we found occupied by the troops of Khán Máhomed Khán, and others. As we started late from Saiyadabad, so it was dark before we arrived here, and, as quarters were out of the question, I was obliged to pass the night in my postín on the ground, and although the cold was severe suffered no incon­venience.

About an hour after daylight many of the troops were in motion, but the horses of Khán Máhomed Khán were not yet saddled. I however joined the promiscuous group proceeding, Barkat being to follow. We passed up the valley of Topchí, and ascended the Kotal Haft Pailán, but in place of making the summit inclined to the left, or east, and gained the crest of the Kotal Shútar Girdán, the descent of which is less considerable. Naturally steep and precipitous, it was now very troublesome
from the frozen snow, although the passage had been improved by the exertions of the Hazáras of Kâlú. It became absolutely necessary to dismount, and with all our precautions numbers of horses lost their footing. The descent brought us into the defile of Morí, stretching from north to south, where was a castle, deserted by its inhabitants, and the entrance blocked up with stones. Here was a plantation of small trees, and a watermill. On the rocks on the eastern side were considerable ancient remains, constructed of burnt bricks, and remarkable for neatness and solidity. Our course up the valley was long and difficult, and we had several times to cross and recross the half frozen rivulet. The road generally led over precipices, and many of the animals slipped down them, but, thanks to heaven, my little nag was sure and firm-footed, and passed all the dangerous spots with impunity.

It was still day when we reached Kâlú, and passing under the castles occupied by Mír Zafer and his relations, on eminences now on our right, came opposite to a kishlák on the other side of the rivulet, which had a rural bridge thrown over it. The kishlák was occupied by Shakúr Khán, Terín, with his horse Jisálchís. I waited until near dark for the arrival of Barkat, who not appearing, I was obliged to seek for quarters for the night. Shakúr Khán hearing of me, gave me into the hands of a brother of Mír Zafer, enjoin-
ing him, if he valued the khan's good-will, to take charge of me. The mir conducted me to his castle, and directed one of his people to conduct me to the Mihmän Khâna (house of guests), adjacent to it. This I found full of men and horses, the party of Saifadîn, the khan's Shâhghâssí, and brother to his náib, Sádadîn. They were not willing to receive an intruder, and expressed themselves in terms of little decency or civility. I believe, however, they did not recognise me, and I did not take the trouble to make myself known. I now returned to the castle gate, and had reconciled myself to pass the night under its wall, when two horsemen arrived, inquiring where Shakûr Khân had taken up quarters. Seeing me, they told me to come with them, and we descended towards the kishlâk. On reaching the intervening stream our horses, on account of the darkness, were fearful of committing themselves to it, and I believe we must have spent above an hour in unavailing beating, kicking, and goading, before we finally succeeded in making them cross it. Shakûr Khân regaled me with a good supper, and provided barley and chaff for my horse. Throughout the night a splendid fire was kept up, maintained, however, at the expense of the implements of husbandry belonging to the Hazâras. We were yet sitting when Mîr Zaffer's brother arrived, and showed a letter from the khan, commanding the return of all the troops to Bâmiân.
Having no alternative but to return, Shakúr Khán's party saddled their horses, and one of the men did the same for me, when it was found that my bridle and one of the saddle-girths had been purloined. Shakúr Khán exhorted his men to produce the articles, and a saiyad of the party stood on the roof of a house and denounced the vengeance of the Prophet on whoever had taken the property of a stranger guest, but to no purpose—and I was compelled to proceed without having in my hand a guide or check to my horse. The good little animal did not allow me to suffer from the deficiency. We returned by the road we had come, and in progress I fell in with Barkat. On arrival at Topchí we proceeded to the first of the castles, where, every house being occupied, we were compelled to select a spot for the night under the walls. Here I found Sháhghássí Oméd of the khán's establishment, who interested himself to procure me a lodging. Adjacent to the castle was a house in which Dín Máhomed, a Júánshir merchant, with his son, had taken quarters. The Sháhghássí, first civilly requested, and, on their demurring, insisted on their receiving me as a companion. They consented, and I in return declined to avail myself of what seemed to be considered a favour. Their servants came and entreated me to join their master, on which I went, and had a comfortable position assigned me. Dín Máhomed was a tea-drinker, and was suffering great privation, having exhausted
his stock of the delectable herb. I had it in my power to give him a small supply, which put him in very good humour, and we passed a pleasant evening, enlivened by the presence of our landlady, a pretty lively young Tajik wife.

Shâhghâssî Oméd perceiving my want of a bridle, produced a Hazâra one not worth a dinár, which he said a friend of his was willing to sell for a rupee. I knew that the worthless bridle was his own, but considering he deserved a rupee for his attentions the preceding evening I purchased it. Just as I was going to mount, a man of Shakûr Khân’s party came up and returned my own bridle, which it was feared to retain, supposing that I was returning to Bâmián, and might acquaint the khân with my loss. There was a small party of four, foot Jisâlchîs, now mounted indeed on horses, Hazâra spoil, a portion of those under command of Jûma Khân, Yûsef Zai, and who when at Kâbal do duty at the Derwâzza Shâh Shéhid of the Bâlla Hissâr. These men claimed me as an acquaintance, and attached themselves to me, as did three other men of Koh Dâman, Jisâlchîs also, but on foot. Saiyad Mâhômêd Khân, Paghmânî, I have before noted, had proceeded to Bitchîlík, and reports reached us that his negotiations with the Shékh Alí Hazâras had succeeded. We therefore determined to proceed and join him. We passed down the valley of Topchî, and on reaching that of Bâmián turned to our right, or east, and after no very great
distance passing a castle to the left, arrived under the ancient remains called the castle of Zohâk, and crossing the rivulet of Kâlú, which at this point falls into the river of Bâmîân, ascended the hills opposite to Zohâk, the passage over which is called the Kotal of Irâk. The road was good, and the ascent gradual, and the summit of the pass was a large table space, remarkable at all times for wind. We had hitherto traversed ground slightly covered with snow. The surface of the table space was, however, clear, the violence of the wind having dispersed whatever snow had fallen on it. On this day walking and leading my horse, the better to resist the cold, I was scarcely able to stand against the wind, which blew from the south. The north-westerly winds are said to be terrible in power at this spot. The table space surmounted, the descent of the kotal commenced, which only at first a little steep, led us into a stony valley for a few hundred yards, when the open vale of Irâk was entered. We halted at the first castle that occurred: there were others in front, and to our right, or south, one of the latter belonging to Shâh Mâhomêd Saiyân, who had been condemned in fine. About six castles were only in sight, but we were told that there were others in contiguous valleys, considered as belonging to Irâk, which formed an aggregate of twenty inhabited castles. The plain was nearly free from snow, and the cultivated lands were considerable; a small
rivulet irrigated the valley, flowing from the south to the north, and on it were many water-mills. Opposite to us, in the rocks north of the valley, were many caves, occupied by the káfíla from Bokhára, as the castles were by the soldiery. The inhabitants of Irák beheld with consternation the ingress of so great a multitude, and were at a loss how to furnish supplies, which, of course, were imperiously demanded. In the castle in which we had sheltered ourselves, our party of nine persons, and six horses, were lodged in an apartment on the ground-floor; in other apartments was a Hákamzáda of Pesháwer, with a party of twenty, all mounted. The rísh saféd, or father of the family occupying the castle, through necessity consented to provide chaff for the horses of his guests, but he was thrown into great anxiety by the arrival of a large herd of camels, the drivers of which bivouacked behind the castle walls, and laid hands on the old man's dried clover, as well as chaff. My companions installed me their khan, the better to practise their impositions on the Hazáras, a part they judged me competent to personate, being arrayed in garments of British chintz, and somewhat more respectably mounted than themselves; indeed, as the rísh saféd observed, the khan's horse was the only one that had not been plundered from the Hazáras. I was compelled to witness, without the power of prevention, much insolence, presumption, and oppression; all
I could do was to conduct myself orderly, and to accept nothing without giving an equivalent. I was, fortunately, provided with a small supply of gúr, or coarse sugar in balls, the only saccharine substance to be procured at Bámíán, with a few other articles prized by Hazáras; and by making small presents, which were gratifying to the receivers, I soon became a favourite.

The next day, no precise intelligence having been received by Saiyad Máhomed Kháń, Paghmání, and my companions holding good quarters, they determined to halt, as did the Hákamzâda. In the course of the day the khán’s agent at Irák, Páhindáh Kháń, arrived, and told the rîsh saféd that he was at liberty to eject his intruding guests, who were a set of vagabonds, roving about the country, contrary to the khán’s orders, and that the khán had positively forbidden that any one should sell, or give to them a handful of chaff or barley. The rîsh saféd observed that on my account, who was a Mússulmân among the whole, he was contented to give lodging for the night, and chaff for the horses, but prayed that he might be relieved from the presence of the camels, that were devouring, as he expressed it, his entrails. In the apartment allotted to us was a kandúr, or mud vessel of capacity, the mouth of which, as well as the sides, was plastered over; by sounding with their fingers my companions found it to be full, and they determined to open it during the night, and evacuate
HAZARAS PLUNDERED.

a portion of the contents. A large bag of grain was also destined to similar treatment. During the day a Hindú from the káfíla had come to the castle with a trinket, which he wished to sell or exchange for necessaries. One of the Jisâlchís happened to be at the gateway, and took the trinket from the Hindú, under pretence of effecting its disposal; he came with it and secreted himself in a sheep-crib at the extremity of the apartment, and eluded all search that the Hindú and Hazáras of the castle made for him, while his comrades were highly indignant that one of their party should be suspected of dishonesty. Two of the three foot Jisâlchís of Koh Dáman were nímázzís, or prayer-sayers, and one of them, after repeating Nímáz Shám, or evening prayer, called for a mékh tavíla, or iron horse pin, avowing, without shame, that he was a balit, or adept at such nefarious work. He sounded the kandúr in various parts with the instrument, selecting the head as the spot to open; the operation to be postponed until midnight. Ultimately, when it was supposed that the Hazáras were at repose, the unhallowed despoilers arose, lighted the lamp, and first repaired to the bag, which they opened by cutting the threads with which it was sewed, and abstracted a quantity of grain. Being provided with large sewing-needles and thread, they resewed the bag. Between our apartment and that in which the Hazáras of the castle slept there was no inter-
vening separation, both being as it were one apartment, one portion lying round to the right, the other to the left of the common entrance from without; hence it became a necessary but delicate matter so to manage the lamp that its light should not be seen by the Hazáras, and this was dexterously managed by the assistance of a chapan, or cloak. The kandúr was then assailed, and a quantity of, I believe, grain extracted. The aperture made was next cemented over with moist clay, previously prepared, and the stolen property securely deposited in the saddle-bags of the parties. They extinguished the lamp and again went to rest.

My companions by times saddled their horses and prepared to start, wishing to precede the discovery of the night's theft. One of the Hazára youths, however, examined the bag of grain, and exclaimed that it had been opened; the good rish saféd enjoined silence on him, observing, what had been done could not be helped, and addressing the Jisálchís, conjured them to behave with propriety in Shíbr, where they would not find the people to be sags, or dogs; that it behoved them not to throw obloquy on the Pádsháh, whose servants they were; and he commended them to the Divine protection. He warmly pressed my hands when I mounted, and invoked on my head a variety of blessings, as did the other inhabitants of the castle. We crossed the rivulet in front of the castle,
and turning to the north passed through a defile into a small vale, where were two or three castles, the water accompanying us; this conducted us into another, more spacious, and inclined to the north-east, where were four or five castles and two or three kishlâks, with several caves, and the remains of ancient buildings on the rocks. There are also two or three zíárats, and numerous small groves of trees. The valley was perfectly free from snow, as were in great measure the adjacent hills. It was evidently a favoured spot, and the soil was so excellent that I found tobacco was among its products. It was called Búbûlâk. Its rivulet joined that of Irâk in the valley we had quitted, and both augment the river of Bámíán. Ascending the valley of Búbûlâk, we passed a spring, which on issuing from the rocks was sensibly warm. Above this point the valley contracts, and we began to have snow beneath our feet, the quantity increasing as we ascended. We arrived where a defile radiated to the east, which a guide we had with us told us led to Shibr; but our party, which was this day in company with the Hákamzâda, resolving to proceed to Bitchîlík, we kept straight up the valley we were in. Our guide here wished to leave us, but the Hákamzâda would not suffer him, when, a very little farther on, he took the start of us, we being embarrassed by snow and ice, and either hiding himself or passing over the rocks, was lost to us. As we proceeded up the valley it became a mere defile, and
we were grievously incommoded by the accumulated snow and ice. A rivulet in it, now nearly icebound, proved a serious obstacle to our progress. Eventually clearing it, we found ourselves at the southern extremity of the vale of Bitchilik, which was open, but covered with snow. The vale extended from north to south, and passing some eight or ten castles and kishlaks, we arrived at the castle of Saiyad Shâh Abbâs, at its northern extremity, and at the base of the kotal leading into the Shékh Alî districts. On one of the towers of the castle was a pole, surmounted by a hand of metal, the emblem of the saiyad's power and character. We found that Saiyad Máhomed Khân, Paghmânî, was within the castle; to which none of us were admitted, and Dín Máhomed, the Júânhîr merchant, was at the Mîhmân Khâna, under the walls. We learned that the Shékh Alî Hazâras had refused to grant a passage through their territory, and menaced no longer to reverence Saiyad Shâh Abbâs as their pîr, who seemed desirous to introduce the Afghâns among them. They said, if a passage were granted, that the Afghâns would the following year enter the country with guns, and compel them to pay tribute. The saiyad's brother had been first despatched, and on his return the saiyad himself had repaired to the Hazâras, but it was hardly to be expected that he would be more successful in his mission. Our arrival was said to be unfortunate, and calculated to frustrate the negotiation, and we were recommend-
ed to proceed to Shibr, which lay only a little to the south, a slight kotal intervening. We therefore crossed the kotal, which was not long, and rather a passage over an undulating high land than a pass, and came into the southern extremity of the vale of Shibr; ascended the vale, passing several castles and kishláks to the right and left; and at the head of it the Hákamzâda and his party were provided with quarters, and we were taken up a valley extending to the south, where were several castles, among which our party was distributed, the men on foot at one castle, and the horsemen in two castles. The people were willing to consider us as guests, and to provide us with food and our horses with provender, and they made a magnificent fire, continually heaping on it fresh fuel. We were regaled with a supper of fine wheaten cakes and krút. My companions having turned their eyes around the apartment, to discover if there was anything to purloin, and there being in it two or three kandúrs, to prevent a repetition of the scene of the preceding night I took an opportunity of going outside, and calling the rish saféd, cautioned him to make two of his young men sleep in our apartment; which step being adopted, baffled the furtively inclined. We sat up late this evening, some young Hazáras from the other castles having come on my account. Little presents won all hearts, and the donation of two or three sheets of paper to the son of the rish
saféd, who was a mülla, or able to read and write, wonderfully delighted him, as it did the old gentleman his father.

Our landlords in the morning, although they intimated the expediency of our departure, had the hospitality first to provide us with breakfast, and to feed our cattle. One of the Jisálchís had proceeded to the castle below, where the Hákamzáda had passed the night, to inquire of him how to act, as we were now situated. He replied, that if we thought we should not be ejected, it would be as well to remain, otherwise there was no alternative but to shift quarters. On return of the messenger a council of war was held by my companions, and it was decided that a removal was expedient and necessary; both as an ejection was to be apprehended, and there was a probability that the Hazáras of Shékh Alí would be seen crowning the summit of the kotal, it being understood that fifteen hundred of them had assembled on the other side on hearing of the advance of the Afghāns to Shibr.

The Hazáras of Shibr were more independent and fearless than those of the other districts we had visited. They said, in course of conversation, that they were raiyats of the Afghāns rather from a desire to live peaceably than from necessity. The Afghāns, they observed, might talk of their pādshāh, but they had none; Dost Māhomed Khán of Kábal was not a pādshāh, but a lútmár, or robber. We
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mounted and descended the vale of Shibr which terminated in a narrow defile; which again opened into another valley stretching from north to south, and to the left, or south, were some five or six castles. Soon after we entered the valley which led us to Búbúlák, where we took up quarters at a kishlák, which proved to be but one house, very spacious and convenient. Our presence was not altogether acceptable to the owners, two brothers, and one of them went to prefer a complaint to the khân's agent, residing at Búbúlák. This man came, and after soothing the Hazáras, told my companions to get as much out of them as they could for the night, but to depart in the morning. They needed not this encouragement to assume importance; and ourselves and horses were provided with food gratuitously.

In the morning, having first breakfasted, mounted, and passing successively the valley of Irâk and its kotal, we descended into the valley of Bámíán. A little beyond Zohák was a castle, where my companions would fain have passed the night, but there were no others than females and children in it, the males having been sent with Réhimdád Khân and Mâhomed Alí Beg to Kârzár. The women weeping, and showing much anxiety, I continued my course, and was followed by the others of the party; and urging my horse, reached Bámíán while it was yet day. I found that the khân had removed
from the castle of Saiyadabad to that before the colossal statues, in which he formerly resided, and where Mir Yezdanbaksh had been slain. Before reaching it, I was met by my companion Sirkerder Kamber, who led me to his quarters.
CHAPTER XVIII.


We now learned that the Hazáras of Kárzár had despatched letters to the khán, offering to surrender the castles, if assured of indemnity for the past by the guarantees of Réhímád Khán and Máhomed Alí Beg. It was singular to observe these men reduced to the necessity of seeking protection from their avowed enemies, and how fortune seemed to favour the khán’s designs, by his adversaries voluntarily coming forward and relieving him from a state of embarrassment. Réhímád Khán and Má­homed Alí Beg had been immediately despatched to Kárzár, and ere they reached it it was found
that Názír Mír Alí and Kásim Khán were on the road to Bámián to pay their respects to the khán. They arrived, and were courteously received, the khán telling Názír Mír Alí that he had a better opinion of him for having held out the castle, than he would have had had he surrendered it on hearing of his mír’s death. Tidings of the occupation of the castles of Kârzár now reached, and the road to Kâbal became open.

The khán’s two brothers, Dáoud Máhomed Khán and Khán Máhomed Khán, had before, with Saiyad Máhomed Khán, Paghmání, taken oaths that they would not return to Bámián, and had each thrown three stones on the ground, vowing they would have no farther connexion with the khán, agreeably to an Afghán custom, called “Sang talâk,” or divorce by stones. Dáoud Máhomed Khán, in observance of his oath, was at Irâk, and Khán Máhomed Khán, with like scruples, occupied some caves below Bámián. Saiyad Máhomed Khán failing in his negotiations with the Shékh Alí Hazáras for a passage, returned without hesitation to Bámián; as an Afghán, considering oaths trivial matters, or, as a saiyad, looking upon himself privileged to disregard them. He brought also with him the sons and brothers of Saiyad Sháh Abbás of Bitchilík, and introduced them to the khán’s acquaintance, which subsequently became so intimate that the khán imposed a fine of five thousand rupees on the sai­yad, who procuring a letter from the sirdár of
Kâbal in his favour, the khan first pillaged and then demolished his castle, writing to the sirdâr that his letter unfortunately had come too late. The saiyad, exaggerating, possibly, estimated his loss of property at twenty thousand rupees. The khan visited his brother, Khân Máhoemed Khân, in the caves, and much urged him to remain at Bâmiân. The latter was inflexible, and many high words passed, and it was finally agreed that each should no longer consider the other as a brother, and written documents to that effect were interchanged. But it was all a farce: Khân Máhoemed Khân's departure was concerted; and if the khan's designs were liable to suspicion by the sirdâr of Kâbal, it was necessary that the loyalty of Khân Máhoemed should not be suspected. Dáoud Máhoemed Khân had consented to remain. I now made arrangements to accompany Khân Máhoemed Khân.

It being understood that Khân Máhoemed Khân would pass the night at Topchí, I was in no great hurry to start from Bâmiân, and remained there until midday. The khan himself took horse, and had proceeded to Ahînghar for the purpose, as was supposed, of conferring with his brothers. Dáoud Máhoemed Khân, I knew, had been summoned from Irâk. I now followed him alone, a young man of Kâbal, who had engaged to attend my horse on the road, being to join at Topchí. Passed down the valley of Bâmiân; and at some distance beyond the castle of Amîr Máhoemed Tâjik,
where the road borders on a precipice, was assailed by the cries of two youths, cutting ghaz-bushes in the valley of the river beneath. They were too distant to be intelligibly heard, but I found that they directed my attention to something below the precipice. Discovering, after some trouble, a path down into the bed of the valley, I found lying in agony, and with countenances pale as death, Saiyad Abdúlah and his son, noticed as being inmates of the Sandúk Khán tent in the Bisút expedition. They had obtained permission from the khán to return to Kābal, and he had given to them one of the running camels brought from Sind, which carried both, and, mounted on this animal, they had left Bámíân to join Kháñ Máhommed Kháñ. The camel at this dangerous spot had slipped, or trod falsely, and precipitated himself and riders from a height of seventy or eighty feet. The animal was killed on the spot; the men were still living: nor did I know the extent of the injury they had received. Two horsemen joined us, and I wished the saiyad and his son to be conveyed to the Tâjkí’s castle behind, but this was refused, the horsemen asking, when had Tâjiks become Mússulmáns? As I could not carry them myself, all to be done was, to collect their effects and place them under their heads. On reaching Ahínghar, I found the khán sitting on an eminence south of the castles, in conversation with Dáoud Mahomed Kháñ, his náib Sádadín,
Múlla Ján Máhomed the envoy from Sind, and Jehândád Khân, a Khâka; the two latter proceeding to Kâbal. I joined the group; and although the discourse was in Pashto, was able to comprehend the general drift. The khán, adverting to the probability of Dost Mâhomed Khân’s displeasure, or suspicions, desired Jehândád to represent to him the important services rendered, with which, if satisfied, well; if not, turning to the castles in view, he said, Here I have castles, villages, and gardens, and can content myself. Dáoud Mâhomed Khân smiled, and observed, he feared the sirdâr would say that Hâjí had taken to his “âkbal tagghí,” or, his own peculiar mode of humbugging. The khán, on rising, gave me in charge to Múlla Ján Mâhomed and Jehândád Khân, urging their attention to me on the road, and instructing them to tell Khân Mâhomed Khân not to suffer me to incur any expense to Kâbal.

In company with my new companions, we passed Topchí, when I found our destination was Kálú. We crossed the Kotal Shutar Girdân, and descended into the valley of Morí, when yet a glimmering of light remained. As we ascended it darkness set in, and although the road was intricate and dangerous, and some of the animals sometimes slipped, we reached Kálú in safety. We repaired to the castle of Mír Zaffer’s brother, who took us to the mîhmân khâna, where again was Shâhghâssí Saifadíin and his party. They were
unwilling, as before, to receive me, but admitted my companions, who made me over to a Hazára, telling him to conduct me to Khán Máhomed Khán. I was taken to a castle a little north, and introduced to Khán Máhomed Khán, sitting by a cheerful fire in a spacious room, with some one lying by his side hidden under bed-clothes. He was excessively angry with Múlla Ján Máhomed for having turned me adrift at so unseasonable an hour, and said, that but for his female companion—the hidden thing under the bed-clothes proved to be a Hazára kaníz, or slave-girl—I should have shared his apartment. As it was I was furnished with supper, and then provided with lodging in another apartment, where were four or five horses. Although so late, chaff and barley were produced for my horse, by a brother or son of Mír Zaffer. I may observe, that as we traced the valley of Morí we met a number of men, women, and children, Hazáras of Kálú, who had been compelled to abandon their dwellings to the Afghán soldiery, and with weepings and lamentations, were proceeding, I presume, to the caves at Morí.

Early in the morning our horses were saddled, and understanding the night was to be passed at Girdan Díwál, I proceeded, falling in with such horsemen as first advanced, without communicating with Khán Máhomed Khán. As we traced the vale of Kálú the snow began to lie heavy on the
soil, increasing in quantity as we neared the Kotal or pass of Hājīkak. The ascent of the kotal was comparatively easy, and the road, if free from snow, is probably good: the descent is much more steep, and was now very troublesome. At the base of the kotal on this side was a castle to the left, called Hājīkak. We now entered the valley of Kārzār, and our road was strewed with the skeletons of the animals that had perished during the march of the Ghūlām Khāna troops. After some distance we reached the two castles of Kārzār, one seated left of the rivulet, and the other, that built by Mīr Yezdānbaksh, right of it, and on the line of the road. The latter was garrisoned by Afghāns, and the former by Māhomed Alī Beg and his Sēghānchīs. From Kārzār the valley widens a little, and afterwards expands at a place called Sēh Killa (the three castles), where were, indeed, the number indicated of inhabited castles, and two or three ruinous ones. Hence the valley again contracts until we reach Sīāh Sang (the black rock), where Mīr Yezdānbaksh slew the Vakīl Saifūlah, the murderer of his father, who himself was also slain here. At this spot it is connected with another, turning to the right, which we followed. We marched until dark, and I had the mortification to learn that Khān Māhomed Khān had remained at Kārzār. I was, therefore, in a manner alone, and left to my own exertions and the favour of heaven. The horsemen in front of me had proceeded until no vestige of a
path was discernible, and as it was night they were in much perplexity. We had, without knowing it, arrived at the spot where the valley of Siáh Sang opens into that of the Helmand river. After much search a path was reported, leading up the eminences on our right: this was pursued, and brought us on a table space, which we traversed, in hopes of finding some inhabited spot. We came upon two castles, the inmates of which manned the walls, and loudly protested against our halting. The whole body of horse collected around the second castle, and as snow was falling, and our situation was becoming very desperate, some of the most belligerent of the party called upon their companions, styling them the victors of Séghân and Káhmerd, and exclaimed, it would be disgraceful if they could not compel the Hazáras to admit them. The gates of the castle were assailed by axes and stones, but in vain, when the owner offered, if his guests quietly took up quarters under the walls, to provide them with fuel and chaff; but he peremptorily affirmed that none should be admitted within the castle. These terms were accepted. It was soon discovered that the two castles belonged to two brothers, Máhomed Shaffí Khán and Máhomed Hassan Khán, Talishes, and not Hazáras. The latter was present, the former at Kábal. My condition was not much improved, having no one that I could claim as a companion, and no one willing to admit me as such. In this dilemma I addressed myself to Máhomed Hassan Khán, who was now
busy among the men in promoting their arrangements. He instantly took my hand, and put it into that of one his servants, telling him to take me and my horse to the farther castle. Here I was comfortably lodged, had a good supper, and the sons of my landlords passed a good part of the night with me in chit-chat. I found the name of the place was Tabúr, and that it was part of the district of Girdan Díwál.

In the morning we retraced the road to the junction of the valley of Siáh Sang with that of the Helmand river, which we crossed, the stream flowing under ice. On the eminences to our left were two or three castles and kishláks, and in front of them were sitting numbers of Hazáras, with their firelocks, not, as I imagine, for the purpose of annoying us, but of securing themselves from interruption. From the Helmand we ascended the valley, leading southerly for some distance, and then another, stretching easterly, which finished in an ascent rather than a kotal, which brought us on the plain of Yúrt, of some extent. Here were three castles visible, much to the left of the road; the nearest one, of superior construction, was that of Mír Afzil. From Yúrt another ascent, or slight kotal, brought us into the plain of Kirghú, at the base of the Kotal Honai. The passage of this kotal was difficult, and there were few traces of a road. However, we succeeded in crossing it, and descended into the valley of Honai, it being still daylight. Many took
up quarters at Killa Vazír, the castle of Zúlfakár Khán; others, with myself, proceeded. On reaching the castle of Mastapha Khán entrance was refused, and we went on until we reached the castles at the opening of Sir Chishma, belonging to Ismael Khán Merví. It was now night, and admittance alike refused. The heroes of Kahmerd and Séghân again had recourse to ineffectual menace and violence; the walls of the castles were manned, and some shots, probably blank ones, fired from them. The party at length contented themselves with a large stable and masjít without the walls. I here saw no remedy but passing the night on the ground, and the best place I could find was under the gateway of the castle. My postín was wet on the outside, as a good deal of snow had fallen during the day, but I had a large excellent nammad, or felt, fastened behind my saddle, which I now trusted would avail me, but on rising from the ground, where I had been sitting, with my horse's bridle in my hands, I found it had been cut away. While uttering fruitless denunciations against the robber, a voice from within the castle whispered to me, that if I sat a little while till the Afghâns were settled I should be admitted. These were glad tidings, and the promise was fulfilled; the gates were opened, and myself and horse dragged in. I was led to a warm apartment, where was a sandalli, and thrusting my legs under it, was as comfortable as I could be.
In the morning an excellent breakfast of stewed fowl was provided, it having been discovered that I was a Feringhí, and not a Telinghí, as had been at first supposed; and some of the ladies of Ismael Khán, who proved to be in the castle, sent an apology for having lodged me the night with grooms. This was unnecessary; I was too grateful for the shelter afforded to quarrel with the company I found myself in, and desiring my thanks to be conveyed, mounted and left the castle. There arose a terrific south wind, which carried the drifting snow before it. I had never in my life witnessed anything so violent, and until now had never formed a just conception of the effects of a wind-tempest during winter in these regions. I bore up, however, against it, successively passing through the districts of Sir Chishma, Tírkhâna, and Jelléz, when my powers yielded, and I found myself becoming insensible. Fortunately, at this critical moment a village was a little right of the road, to which I turned my horse, who also had become faint. Crossed the stream of the valley by a bridge, and entered the village on its bank. Threw myself from the horse, and entered, without ceremony, the first house with open door. The master, who saw how things stood, recommended me to the masjít, engaging to take care of my horse. I replied, my good man, I am a Feringhí, and what have I to do with the masjít. On which he instantly led me into an upper apartment, occupied by a brother.
There was a sandallí; my boots were pulled off, and my feet examined, which had suffered no injury. My new host, seeing a good Hazára barrak bound round my waist, offered to receive it in lieu of other remuneration, and to kill a sheep in the evening. I gave it to them on condition, that if the wind continued on the morrow they should not turn me out of doors. My right eye had been affected by the snow, and became very painful towards night; after trying a variety of experiments, the pain yielded to the application of pressure.

On the morrow, the wind continuing with unabated violence, I halted at Zémanní, agreeably to engagement. My landlords here were men engaged in petty traffic with the districts of Séghán, Kähmerd, the Dasht Saféd, &c. They affirmed, that they were at a castle on the Dasht Saféd when Hájí Khan made his reconnoissance, and that had he advanced the Tátars would have fled.

From Zémanní, the wind having ceased, I started for Kâbal, and arrived before sunset. My Armenian friends were rejoiced to see me again, and forgetting the perils of the road and the rigours of Bámíân, I passed in their society a pleasant evening, which, by their calculation, was that of Christmas-day.

END OF THE SECOND VOLUME.