NARRATIVE
OF VARIOUS JOURNEYS
IN
BALOCHISTAN, AFGHANISTAN,
THE PANJAB, & KALÂT,
During a Residence in those Countries.

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

By CHARLES MASSON, Esq.

ILLUSTRATED WITH A LARGE MAP AND NUMEROUS ENGRAVINGS.

IN FOUR VOLUMES.

VOL. IV.

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PREFACE.

A BRIEF account is given in the following pages of the revolt in Balochistân, an episode merely of the great political drama enacted west of the Indus, but deserving attention, as the precursor of the catastrophe subsequently developed at Kâbal.

The volume concludes with a Memoir on Eastern Balochistân, which, however imperfect, may be useful, if found to increase the knowledge of that country now possessed. A Map is appended, showing the routes connected with my former Publication, in some manner providing for a deficiency, which has been justly pointed out.

LONDON, Feb. 1, 1843.
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NARRATIVE

OF A

JOURNEY TO KALÂT,

INCLUDING AN ACCOUNT OF

THE INSURRECTION IN BALOCHISTAN, ETC.

CHAPTER I.

Objects of Journey. — Determination of route. — State of the country.—Capt. Outram's narrative. — Imputations on Réhim Khan.—Departure from Karáchí. — Route to Súnmiání. — Reception at Súnmiání. — Interview with the Jám.—Darbár.—Department of Réhim Khan.—State of feeling in Las.—Interview with Réhim Khan.—His satisfaction.—Exculpation of Réhim Khan.—Departure from Súnmiání.—Incidents at Obádí.—Whirlwind.—Arrival at Béla.—Delays and disastrous rumours.—Indecision of my companion.—His departure.—Mehráb Khan's brother.—Capt. Wallace's letter.—Lieut. Loveday's messenger.—Interview with Mehráb Khan's brother. — His distress and intentions.—Departure from Béla.—Reflections on the uncertainty existing in Las.—The appointment of an agency and its abolition.

HAVING despatched for publication in England a variety of manuscripts, in the early part of 1840, I found myself at Karáchí, in Sind, as I supposed free to move where I pleased; and with reference to further literary and scientific projects I determined, with the unemployed materials in my possession, to
return to Kábal, and the countries to which they related, judging I could there arrange them for the press with accuracy and advantage. I was also desirous to continue my antiquarian researches—with the due prosecution of which government employ had interfered,—and to carry out the examination of certain points I felt assured to be within the power of verification; which, for the same reason, I had been compelled to neglect. I estimated that a period of two years in Afghánistán would suffice for my objects, and that I should be altogether about three years absent.

Disposed to take the road to Kalát, which I had twice before travelled, it behoved me to ascertain if I could do so prudently: being, of course, aware that a new order of things prevailed, and it was possible that recent political accidents might have caused, amongst the people I should meet, feelings to which, ten years ago, they were strangers. Moreover, Réhim Khán, son of the Minghal sirdár, Walí Máhomed Khán, slain at Kalát, was now residing in Las, and in power, from having married a sister of the young chief, or jám, as he is entitled.

In this suspense, my former companion, Kálikdád, with whom I made my first journey to Kalát, as related in my work before the public,* visited Karáchí on his commercial business. I could have

* Vide vol. ii. chap. 2, Journeys in Balochistán, Afghánistán, and the Panjáb, &c.
no better counsellor; and on communing with him he encouraged me, and well remarked, that he should himself be with me. I had heretofore experienced that his company was sufficient protection.

At this time the Government of India was intensely anxious it should be believed, that every object of the expedition beyond the Indus had been attained; that the countries affected by it were in a state of quiet and happiness hitherto unknown, and that their inhabitants hailed with delight the innovations introduced amongst them, and the changes which had been brought about. The ministers in England were eager to circulate the same impressions, whether in the houses of Parliament or at other public meetings. I had, however, doubts upon these points, which led me to interrogate Kâlikdád as to the amount of force at Quetta and Kalât, when, learning that there were twelve hundred men at the first place and two hundred at the latter, I felt easy, as there could then be little apprehension of any immediate outbreak. That there was a large force at Kândahár, as well as at Kâbal, I was myself informed. Kâlikdád, indeed, admitted that the Bráhúí and Baloch tribes, while passive, were in a sad state of irritation, more particularly on account of the annexation of Kach Gandâva to the dominions of Sháh Sújâh al Múlkh. He farther told me, that Mír Azém, the brother of the late Mehráb Khán, was at Béla in Las, sub-
ARRANGEMENTS.

sisting on the slender bounty of the jām, and that Māhomed Hassan, the young son of the late Kalāt ruler, was a fugitive at Khāran, accompanied by Dārogah Gūl Māhomed. As regarded the government of Kalāt, he knew nothing more than that Shāh Nawāz Khân was seated there, but whether as an independent chief, or merely holding authority on trust, he could not tell; and all other arrangements respecting the country were equally enigmatic to him.

I concerted with the merchant to accompany his kāfila, about to form at Sūnmīānī, as far as Bēla, and thence together to proceed rapidly to Kalāt; it being his desire to look after his land there, and mine to gain a cool and agreeable climate. The kāfila was to follow leisurely, and in company therewith my servants and effects. Kālikdād returned to Sūnmīānī, promising to write when the kāfila was ready, and to inform me as to the reception I might expect from Réhim Khân. In process of time I received two letters from him, affirming generally that all was right, but not specifically mentioning Réhim Khân, or the temper he was in. In my solicitude to be moving, I did not criticise too narrowly the deficiency in these epistles, and put the most favourable construction on them, that, if there had been evil, Kālikdād would have reported it, knowing, besides, that he was personally intimate with the chief.

A night or two before I left Karāchī I dined
with Captain Wallace, assistant political agent, Major Forbes, commanding the 2nd Bombay grenadiers, and Captain Le Mesurier, of the quarter-master-general's department. The latter was good enough to give me a sight of Captain Outram's published narrative, which, including a flying trip from Kalât to Súnmíání, he judged would interest me. The concluding paragraph of that brochure, in truth, contained matter to arrest my attention, as it related to this very Réhim Khân, of whose disposition I had doubts, which Kâlikdád had not by his letters removed.

Captain Outram writes—"From Curachee I proceeded to Bombay, and not many days after my arrival there a party of Beloche horse-dealers also landed, who had embarked at Sonmeanee very shortly after my departure from that seaport. They state, that at midnight of the evening on which I sailed, the son of Wullee Máhoméed Khân, (the chief of Wudd, who was slain at the storm of Khelat,) arrived in great haste, with a party, in pursuit of me; and, on learning that I had already gone, displayed extreme disappointment and irritation. It would appear, that information of my journey, and disguise, had been received by this chief the day after I passed through Nall. To the forced march of fifty miles, therefore, which was made thence by our party, with the design of outstripping the flying tidings of the overthrow of Khelat, I may consider myself principally indebted for my escape; my pur-
DEPARTURE FROM KARACHI.

suers having missed me at the seaport of Sonmeanee only by a few hours."

Although I could not doubt that Captain Outram had received the information he speaks of from the horse-dealers, I was willing to hope they had misinformed him. I knew no more of Réhim Khân than that he was the son of an estimable father; but reflecting on the obligations to avenge blood, which are remarkably stringent upon the tribes of the Bráhúí community, and on the course which Réhim Khân was likely to adopt in his situation, I could conceive it possible that he might have sought to gratify his revenge in the hills between Béla and Nall, but could hardly credit that he would venture upon such a step upon the soil of Las; for there the equally stringent obligation to respect the interests of the young jám would have deterred him. Besides, in Las, whatever influence Réhim Khân possessed, he was still an alien, and too many persons were concerned to have allowed him, by so rash an action, to have brought down vengeance upon them and their little province.

I had no fear of Réhim Khân at Las, but Réhim Khân in the hills was to be suspected; however, confiding on Kâlíkdád and my own good fortune, I decided to prosecute the journey, for which I was prepared, without waiting for further explanation.

On the evening of the 30th of April I left Káráchí, attended by an old servant, Rasúl, a Káshmírian, and a chance companion, a hájí of Ghazní,
who attached himself to us with the idea of being provided for on his journey homeward. I had also engaged the services to Súnmíání of two guides across the country; while their camels served to lighten the loads on my own animals, of which I numbered three. I was mounted on an excellent Kâbal horse, and my people were on foot. I was attired in my ordinary Kâbal costume, but never intended to conceal for a moment, if that were possible, that I was a Feringhí.

Our road led across the level plain, until we approached low detached hills, preceding the valley of the Hab river. During the night we came upon a party of men, so soundly asleep on the road-side that we did not arouse them in passing; although Bádíl, a young lad, one of the guides, who was in advance, leading the camels, carolled blithly as he trudged along. The day dawned upon us in the Hab valley before we had reached the river. There was ample space, and the surface, chequered with stunted trees and bushes, afforded good camel forage, and much grass for other cattle. We descried no huts or habitations, but columns of smoke ascending in various parts above the scanty foliage of the scenery around, indicated where they might be found. From Karáchí to the valley the milky túr-bush, or prickly pear, had never failed; and now we had dwarf trees, as bérs, karérs, and mimosas. The bed of the river was wide and sandy, but at this time without a continued stream of water in it.
The valley, in its placid and serene aspect, opposed a strong contrast to that exhibited in the upper part of the course of the river, which I had the opportunity to witness some years since, when I crossed it in progress from Dággar dí Gót to Súnmíání. The river banks were some twenty feet in height, and the bed included between them about two hundred feet in breadth.

Immediately beyond the river the surface, rocky and sprinkled with túr-bushes, ascends gradually to a range of hills. Some of them are of considerable elevation, but they are not continuous; and the road leads through an opening, without much variation in level. At the foot of the superior hills, on the right hand, large fragments of rock lie by the path. The front of one of these is daubed with white paint, on which is marked, in red and black colours, many symbolic characters, pointing out the frontier boundary between Sind and Las.

These are curious, being those found on many of the Indó-Scythic coins so numerously discovered in Afghánistán and the Panjáb, and which are generally supposed to be Buddhist emblems. The first in order from the left is, undoubtedly, the Swastica, or sanctified cross; the remainder may be literal combinations of mystical or secular import.
The basis of the hills is shelly limestone; fragments of amygdoloid and pudding-stone strew their skirts. Fossilized shells, chiefly ammonites, are so common that the smallest pebble shows traces of them; and this remark applies to the entire tract of country between Karáchí and Súnmiání.

From the boundary rocks we traversed an arid, cheerless plain, until we reached a pool of brackish water, where we halted. Considering that we had marched nearly the whole night, and that the day was well advanced, we could scarcely have travelled less than twenty or twenty-two miles to this spot, named Bhowání.

The heat was most intense, and the trivial shade of a diminutive bér-tree, near the margin of the muddy pool, was the only protection at command. The camels, whether weary, or oppressed by the sultry weather, sluggishly browsed on the scant bushes fringing the water. During the day flocks of sheep and of goats would occasionally appear, as did a numerous herd of humped horned cattle, in condition so excellent, that it was plain, however unpromising the aspect of the country, that good and abundant pasture was to be found in the neighbourhood. These animals belonged to the Shékhs, one of the Lassí tribes, dwelling west of the Hab river.

A little beyond us was a káfila from Súnmiání, carrying ghee to Karáchí;—at the spot they had chosen to halt at were a few wells, the water less palatable than that of our turbid pool. The day I
passed here was a long and listless one. We started from Bhowání before sunset, a broken and sterile tract lying before us. The night had far advanced, when the sound of waves breaking on the shore proclaimed in hoarse murmurs our vicinity to the sea. Some time after, the road winding round a frightful precipice, led into a dark and narrow defile between high walls of rock for about one hundred and fifty yards, emerging from which we stood upon the sea-shore. We halted a few minutes to admire the luminous and phosphorescent billows as they magnificently rolled upon the coast, and then pursued our journey until, by the break of day, we reached Karírah, a spot uninhabited, but used as a station or place of rest. Here was a well of bad water, and, we were told, a village of huts over the hills on our right. Coarse grass was plentiful, with camel forage.

I could find no more efficient shelter than that afforded by a túr-bush, shifting my ground as the circuit of the sun changed the varying shadow it projected. The crows and mainas were so voracious, that they perched on the humps of the camels, and actually pecked holes in them; the mainas treated my horse in the same manner, and the poor animal was so incommoded by them, and swarms of flies and gnats, that he broke loose, and was secured only after a long chase on the shore, where the novelty of the waves seemed to confound him, and he stood still allowing himself to be caught.
In the evening we were glad to leave this vexatious spot; and, following the shore, we reached at night Bâgh Amb, (the mango garden,) where we found a solitary mango-tree and a pool of water;—there were also a few wells and huts near.

In the morning we started for Sûnmíání, over a hard and level plain, passing midway some Lûmrí huts. The peasantry, males and females, carrying jars of milk and curds, announced our vicinity to the little seaport. I had considerably preceded my companions, and overtook some men driving camels towards the town. One of them asked if I was not Masson, and informed me that he was one of Kâlikdâd's men, and putting himself in front of my horse, led the way to his master's quarters.

Kâlikdâd, aware of my approach, had gone to tell Réhim Khân, and to procure a house for me. He returned with Dîwân Tirat, the Jâm's Hindú agent, and after a profusion of welcomes, the temple of Râjá Gopind Chand (the Mûssúlmân's Pîr Pattar) was thought best fitted to receive me, and I was conducted to it. The dîwân left me, and shortly returned with a sheep, baskets of rice, flour and sugar, a vessel of ghee, wood, and other necessaries. Poles were brought to erect tents, but I protested against so much trouble being taken.

The Hindú temple comprised but one small room, and when Kâlikdâd had brought half a dozen fowls, and others of my old acquaintance had testified their pleasure at seeing me again, by
offerings of various supplies, the place had much the appearance of a well-stocked dokân, or shop. I had learned at Karáchí that my former Hindú friend, Täh Mal, had died in reduced circumstances, and his son Pápá not presenting himself amongst my visitors, I inquired for him. He soon appeared, remarking, when told a Feringhí wished to see him, that he knew it could be no other than Masson. In the evening, a formal deputation of four persons waited on me, by order of the jám, to convey his welcome, and wish to see me at the darbár in the morning.

In due time I was sent for, and went to the jám's residence, where the darbár was held. The young chief, fifteen or sixteen years of age, was so small for his years, that had I not seen him in 1831, when yet an infant and carried in arms, I could scarcely have credited his being so old. I was told that his career had been sickly. He expressed himself glad to see me, and alluded to some bhúts, or pictures, I had given to him on my former visit. He was attired in a plain muslin shirt and red silk trowsers, with an ordinary Sindian cap on his head, while a silk kés, or shawl, supported his knees, being carried around them and his waist. On his fingers were four or five emerald and turquoise rings, and a sword was lying before him. His features were regular, without being prominent, and his countenance fair and pleasing, but rather feminine. On his right hand
sat Réhím Khân, and next to him the vakíl Allá Rícka, much advanced in age. On his left hand were Ibráhím Rúnjah, a relative of the jám, the Dárogah Sáhow, and others. The sides of the apartment were lined with persons of all descriptions, some seated, and some, less privileged, standing. Nothing could be more homely than the darbár of Las. The greeting of the young jám, was succeeded by the same token of civility from all those near him, each individual standing while he repeated it.

I was pleased to observe that the appearance and manner of Réhím Khân were prepossessing in his favour, and a pause occurring after the salutations were exchanged, I put his feelings to the test, by raising my hands to repeat fátíha on account of his father’s death. Had he not joined in the ceremony, he would have been deficient in courtesy, and there would have been no doubt of his exasperated state of mind,—if he joined, his resentment, if any, became disarmed, or he was no longer at liberty to gratify it. He instantly uplifted his hands; the company present did the same, and fátíha was repeated by all. When concluded, I remarked that his father had honourably lived and died; that his death was the will of God, and I trusted all prosperity would attend himself. He observed, that his father had fallen, as became a brave man, by the side of his agá (master). I rejoined, that his death was an enviable one, and
that his fame had spread throughout the world. Rehím Khánum was evidently proud of the attention thus publicly paid to him, and no longer maintained reserve in conversation. During the fátíha tears trickled down the furrowed cheeks of old Alla Rikka; and the remembrance of the worthy Wálí Máhómed sensibly affected many of the group.

I may notice, that the fátíha is no more than a repetition of the opening verse of the Korán, and terminates by passing the hands, already raised, down the beards of the parties engaged in it. On the death of a Máhómedan, his relatives receive this mark of respect from their friends, to neglect which would be an affront.

The Vákíl Alla Rikka, being the jám’s minister, put a variety of questions as to the politics of the day; on the war with Chín, and on Máhómed Alí Páshá’s rebellion against the Súltán. Rehím Khánum spoke of Karachi and the amírs of Sind; observing, in a laughing mood, that they had done much kidmat (service), and had shown much salúk (good-will). I smiled at such remarks; but when he said that the late kán of Kalát had, ridiculously enough, lost his life and country, I answered: “It was true, he had allowed himself to be completely deceived.” The climates of various countries were discussed; on which topic Alla Rikka, who had probably never been out of Las, was most conversant, when my friend Kalíkdád asked
whether we should retire. An affirmative reply being given, I rose, when the jām being about to stand also, I prayed him to continue seated. Réhim Khān and the others stood; and saluting them en masse, I left the apartment.

Throughout this interview a loquacious parrot, or maina, amused the company by his chattering, otherwise the greatest order prevailed, and had possibly been enjoined. Occasionally a wild Lúmrí appeared, who kissed the hand of his young lord. It was usual for the jām’s mother to sit in darbār; and the lady, accounted clever, with Réhim Khān, her son-in-law, are supposed, in great measure, to rule the country.

Some two or three days elapsed, and I saw no more of the son of Wali Māhomēd; but Kālikdād, who was a good deal with me, informed me of some complaints made by the Las authorities, as to the conduct of the Sindian governor of Karāchī, who, it was asserted, made unjust and vexatious demands, threatening them with the vengeance of the gentlemen there, in case of their non-compliance. They had also a serious cause of complaint, on account of Shāh Nawāz Khān, the chief set up at Kalât, who had written letters, peremptorily forbidding the levy of more than half the previously fixed duties, on merchandise entering the port. Anxiety to avoid giving offence had induced obedience to the mandate; although the
revenue of the state, of which the Sûnmîání cus-
toms formed the principal item, was grievously
diminished, and inconvenience resulted.

I found that Kâlikdád, contrary to the tenour
of his letters, had yet to await the arrival of a
vessel from Bombay. It might be expected in
ten or fifteen days; but I knew as many more
would be employed in the package of goods, the
hiring of camels, and other preparations for the
journey. I regretted, for the moment, my hasty
departure from Karáchí; but it chanced there
was a pîrzâda of Kalát about to proceed imme-
diately, and Kâlikdád proposed that I should
accompany him; to which, as the holy man had
no objection, I consented.

I had received an intimation from my friend
that Réhim Khân wished to see me privately; but
returning for answer that, while I had no objection
to see him, or any one else, privately, it must be
understood that I had no official character, and
could only sit and converse with him as any other
friendly disposed person would do; I suspect it
was considered that I declined the meeting, and
I heard no more on the subject. From Díwán
Tîrat and others, who called upon me, I heard
sometimes the wish expressed that the young jâm,
with them an object of affectionate interest, should
be a nîhâl, or plant of the Sâhibân's growth and
culture.

On the eve of departure from Sûnmîání I pur-
posed to write two or three letters to my friends at Karáchí, amongst them one to Captain Wallace, in return for the civility he had shown to me. I told Kâlikdád that he might mention to Réhim Khân that I was about to do so; and that, if he pleased, I would point out the practices of the Karáchí governor, and I had little doubt that, trifling as they were, a stop would be put to them, as the Feringhís were not likely to allow their good name to be profaned.

Kâlikdád apprised Réhim Khân, who expressed so much satisfaction that the merchant told me he could have been scarcely less delighted had his father been restored to life. He sent a message that he would be thankful if I called upon him in the evening.

It had not escaped me, that a dread seemed to infect the minds of the Las authorities, that the gentlemen at Karáchí intended either to take their country or to transfer it to the chiefs of Sind. I knew such alarms were groundless; indeed, before leaving Karáchí I had taken the necessary trouble of making myself acquainted whether any communication subsisted with the government of Las. I found there was none; but that letters had once been received, expressing the desire of the jám to pay his respects to the general, and that he had been referred to the political agent at Quetta. I also learned, that on the first landing of the British force in Sind the jám’s advisers had sent
letters to Colonel Pottinger, offering assistance; a war with Sind, with English allies, being extremely to their taste; moreover, I became informed of the intended location of Lieutenant Gordon (then at Bombay) as agent at Sunmíání, and that he was to be accompanied by two companies of native infantry.

When I stepped over to Réhim Kháñ, he dismissed his attendants, and we discoursed for some time. He was very straightforward, and spoke Persian fluently. I was surprised to find that, so far from having any objection to visit Karáchí, he was now, understanding there was no unkindly feeling towards him, anxious to go there but for fear of offending Captain Bean at Quetta, and Shâh Nawâz Kháñ at Kalât. He expressed a warm desire of being connected with the Sáhibs rather than with Shâh Nawâz Kháñ, who, he observed, was not a good hákam, or ruler. As, in the same breath, he alluded to the elevation of certain persons to offices about the new chief of Kalât, I suspected his dislike to him was principally owing to his not being called upon to take a part in affairs. He regretted that he was unacquainted with the mode of transacting business with Feringhís, and I assured him that it was not so difficult a matter as he seemed to apprehend; that little more was necessary than to mind his own business, and abstain from connexion with bad men: to be honest himself, and believe what the Feringhís told him.
He talked of sending a vakil to Karáchí. I observed he could have no business that would not be better done by himself, and instanced the unhappy catastrophe at Kalát as entirely arising from the ill-fated khán's mistrust, and the treachery of his agents. Réhim Khán added, that he saw nothing would be so good for him as an interview with the Sáhibs at Karáchí, assuring me that had he known I had been so long residing there, he would, without hesitation, have come over. Adverting to the diminution of duties, I found the mandate from Kalát on that score was considered a stretch of prerogative, no preceding khán having interfered with the administration of the country in such a manner. Réhim Khán then noted that Mr. Elphinstone corresponded with the late jám, Míhr Alí, and sent him presents; and that now the jám was thinking of shipping camels and mares to the actual governor of Bombay. I asked whether it would not be as well to apply to the gentlemen at Karáchí, and to send the presents with their concurrence. He replied, they had not thought of that, but he felt it would be proper. Finally, he proposed that the jám and himself should write letters to Captain Wallace. I consented to forward them, as I could explain under what circumstances they were given, and because I was aware that the instruction to refer to Kalát had emanated from the military authorities at Karáchí at a time when no political agent was fixed there. Réhim Khán
further proposed to address Major Outram, who had succeeded Colonel Pottinger as Resident in Sind. I said there could be no harm done. I withdrew from this meeting well pleased with the good sense and honest, unaffected manners of Réhîm Khân. I could not, of course, divine what might result from his letters, but, as I wrote to Captain Wallace, they would at least show that the son of Wâlî Mâhomêd did not wish to be considered inimical.

Réhîm Khân never so much as hinted at the establishment of a British agent at Súnmâyâni, although it was publicly known that such a measure was contemplated, and the knowledge of it, I should think, had suggested the intended propitiatory mission to Bombay. On parting, Réhîm Khân said, that as I had visited him, he must in return visit me, and next morning Kâlikdâd came to inquire if I was prepared to receive him. I replied, that I was always happy to see him, but that merely for the sake of etiquette, I did not wish to give him the trouble to walk over. Réhîm Khân, however, insisted that it behoved him to return the compliment; and accordingly I was favoured with his company. We then discoursed as freely as if we had been friends of long standing.

The task of writing the letters for Karâchí devolved upon Dîwân Tîrat. He asked me what he should write. I replied, what he pleased. He then inquired if he should write at my house, and I
told him to put them together at his own house and bring them to me when finished. During the day he brought four letters, addressed to Captains Outram and Wallace, from the Jám and Réhim Khán respectively. The metlaf, or purport, of all of them being, that they wished to be enumerated amongst the slaves of the British government. I enclosed them in a letter I had prepared for Captain Wallace, and despatched them the same evening.

I never ventured to ask any one at Súnmíání if Réhim Khán had pursued Captain Outram, as represented by the horse-dealers, although I inferred he had not, because some person or other would probably have mentioned it. Subsequently, however, at Béla, and afterwards at Kalát, I became assured that not only had no such thing occurred, but that Réhim Khán did not go to Súnmíání until thirty-five days after Captain Outram's departure from that place, and then accompanying the jám in one of his ordinary excursions. Moreover, Réhim Khán was at Walípat, a little north of Béla, when Captain Outram passed, stood with others by the road side when he did pass, was aware of his father's death, knew Captain Outram to be an European, and took no further notice.

I was therefore very glad that I had forwarded his letters, as, if nothing better resulted from them, the unfavourable impression originated by the horse-dealers might perhaps be removed, and I rejoiced
to find that I could continue to think well of him without regarding him as the pursuer of an English officer.

I left at Sunmíání my servants and luggage, to follow with Kálikdád and the káfíla, and the merchant made over to me for the journey a young lad, named Hassan, to attend to my horse. I put a few changes of linen in saddle-bags, which the pírzáda carried for me on his camels.

I joined the holy man without the town after sunset, and we started amid the benedictions of a crowd of merchants and townspeople. My companion had three camels, on one of which he rode himself; on another was a negress, with the elegant designation of Záfrâni, or the saffron-coloured lady, and the third was laden with gleanings from his disciples and flock. Two young lads of Kábábal were his attendants, and trudged on foot, as did Hassan.

We marched the whole night over the level plain, passing a tract of sand called Régh Tilláhí (golden sand), and by daybreak found ourselves at the skirt of the wooded belt, in which the village of Liáráí is situated. During this progress I had, of course, some conversation with my new companion, the pírzáda. I had not taken the trouble to see him at Sunmíání, taking it for granted that he was sufficiently respectable, and aware that he was the son of Zéya al Hák, Nijrohí, of the Nakshbandí Sirindi sect, who resided at Kábábal, and by repute was known to me. His frivolous discourse on the road, however, gave me no
great idea of him, and, when daylight revealed his features, I doubted whether, if I had before seen them, I should have sought his company.

At Liári, a house in the bazár was set apart for the pírzâda, and another in a retired part of the village was appropriated to me.

In the evening we took the road to Pátí, but although we had guides we strayed from our path, and, after wandering throughout the night, found ourselves in the morning but just beyond the belt of Liári, and, averse to encounter the hot winds which now raged, we decided to repose for the day at a few huts, inhabited by the Gúnga tribe, which we descried not far off. We were civilly welcomed; and it was no sooner known that a pírzâda's party had arrived than the females hastened to offer their salutations. Amongst them was one particularly beautiful, and before my companion had time to explain that I was a Feringhí, and not entitled to so much respect, she had, supposing I must be a pírzâda, favoured me by placing her hands on my feet, and then kissing my hands. She was accompanied by her mother, also well looking, and with them the pírzâda soon arranged to take up his abode. A hut was erected expressly for me, and with such speed that in five minutes it was completed.

The pírzâda had much professional employment. The first applicant was a cripple, for whom he prescribed a large bowl of water, over which he breathed, and directed to be drank off at a draught.
The poor Gúnga complied, with the best faith, but with some difficulty, as the quantity was immoderate, and the pírzâda, who enjoyed his distress, insisted that every drop should be swallowed. A good repast was soon provided, and set before us, an equivalent, no doubt, for my friend's charms and antidotes, although he wished me to believe he paid for every thing.

During the day I paid him a visit, and found that our evening's repast was the subject of debate. The pious man had taken a fancy to a kid, and took pains, at least in my presence, while insisting he would not brook disappointment, to engage to pay for it. His fair hostesses had furnished the fowls in the morning, but the kid unfortunately belonged to other people, who, too needy to give their animal away, scrupled to receive money from a pírzâda. In this dilemma, the mother requested a távíz, or charm, for her handsome daughter, who bashfully drooped her head, as the tale was told of her being married some five or six years without having any owlád, or family. One of the holy man's Kâbal lads immediately pricked up his ears, and leaning over to his master, said, "a camel, a camel as shúkarání," or offering. The mother entered into particulars, with the view of exciting commiseration, and remarked, that her daughter had but one husband; which caused the pírzâda to inquire how many she wanted. Perceiving the case to be one from which something might be gained, the good man dismissed me, or
what was the same thing, intimated his desire to repeat his prayers. I had not left him many minutes before I saw his two lads, with some Gúngas, carrying off the kid for slaughter, which it required no great judgment to surmise had been given as the price of becoming a mother by the fair but barren bride. The spot was named Obádí, and the water, wretched and unpalatable, was drawn from a well.

After sunset we moved towards Pátí, and next morning reached the uninhabited spot so called, on the bank of a branch from the Púralí river. We passed the day here, but ill sheltered from the heat by the tamarisk-trees fringing the banks.

In our progress towards Béla, a little before sunset, we became enveloped in a khâkbád, or whirlwind of dust. We had it for some time in sight, and moved into it, while by halting when we first observed it, we might have escaped it. The wind was very violent and the dust intolerable, although we were far from the vortex, and it speedily passed by. A few drops of heavy rain fell, and vivid flashes of lightning illumined the dense mass. By marching all night, we reached Osmán dí Got, a small village, in the morning, when, being but a small distance from Béla, we agreed to push on to it.

On reaching the old bed of the Púralí, on the farther bank of which the town stands, the pírzâda expressed fears on account of Mír Azem
Khán, the brother of the late Mehráb Khán of Kalát, who we knew was residing there, and he wished me to remain under the bank until he had gone into the town and ascertained all was right. I saw no necessity to be so cautious, and joking with him, that if he was afraid at Béla, how would it be amongst the hills, crossed over to a masjít immediately without the place, and sent Hassan with a message to Omar, the son of the late Arab vakíl, with whom I was acquainted.

Presently Omar came, attended by Ibráhím, a son of the Vakíl Alla Ríkka, and they conducted me to a house belonging to the former. The jám's orders, that I should receive every attention had preceded my arrival. The pírzáda was accommodated separately. I had reckoned on the delay of a day or two at Béla, but I soon discovered that my companion was fearful my presence might embarrass him amongst the hill tribes. One evening he sent for me at a late hour, but having retired to rest, I did not wait on him. Neither did I in the morning when I heard he had some news from Kábal to tell, and which I could fancy was nonsensical enough. This induced him to send Múlla Háshem, a native of Kalát, with a man, in reality or pretending to be, a messenger from Náll. This fellow affirmed, that, before starting from Náll, Sháh Nawáz Khán arrived, and an entertainment was in course of preparation for him, when an express reached from Kalát with tidings which
made the khân remount and proceed towards his capital, without waiting for the intended repast. The tidings brought were, that Lieut. Loveday and Fatî Khân had been defeated at Nûshkî by the Zigger Minghals, assisted by the Memasenîs and Posht Kohîs, and that, with the loss of one hundred men, they had fled to Kalât.

I readily understood this tale was a manoeuvre, put in play to terrify the merchants into payment of the duties, which the letters of Shâh Nawâz Khân forbade to be enacted, and to compel them to engage badraggars, or safe-conductors; but as the pîrzâda had also commissioned Mülla Hâshem to tell me that he was going that night, and had no fears for himself but for me, and that he would be pleased if I released him from the obligation to accompany me to Kalât, I immediately replied, that he stood absolved, as I should be sorry that any one should think even that he was in danger on my account. I sent Hassan for my saddlebags, but the good man detained them, and returned a message that it would be better to wait a day or two until sounder intelligence arrived. Next morning he again sent, praying I would step over to him. I did so, and found Ibrâhîm, Alla Rikka's son, with him. Both urged the propriety of waiting a little; yet Ibrâhîm, while professing great desire to be useful, made use of some expressions, that, had I been so disposed, I might fairly have taken offence at. The pîrzâda was ex-
ceedingly civil, and we parted on the understand­
ing that we should wait a day or two. He was
now indeed only a poor faquir, and Ibráhím took
care to inform me, that if any one put hands on
me during the journey the pírzhâda could only look
on, and not interpose to prevent it. I had barely
regained my dwelling, when Hassan came with a
message from the pírzhâda, that he should start in
the evening. I declined to do so, and sent for
my saddle-bags, which anew were detained, when
I grew, in turn, serious, and despatched Háji Khâdar,
a Júkia mírzá, or scribe, in the jám's employ, for
them, and they were brought to me. A Kalát
merchant afterwards came to express the pírzhâda's
sorrow that I had sent for the bags, how delighted
he would have been had I accompanied him, and
craving a reza nameh, or letter of approbation,
which I said was unnecessary, as I was not angry.
This point, however, was pressed, and Háji Khâdar
wrote something to satisfy him.

The pírzhâda departed that evening, and it be­
hoved me to think as to the course I should adopt;
and I saw no better than to await Kâlikdád's
arrival with the káfila, although a residence at
Béla was not desirable while the hot winds were
prevalent. I might perhaps have passed on to
Kalát by dint of money, but I had left nearly all
behind with my other effects at Súnmíání.

Before I left Karáchí, Captain Wallace had men­
tioned, that he had received a letter written by
Haji Khadar Dinna, respecting Adam Khan, or Mir Azem Khan, as officially called, the only brother of Mehrab Khan, now residing at Bela, and asked if I knew the haji; I replied, no. It turned out that he was the Haji Khadar I have before had occasion to notice, a deaf Jukia mirza, an old acquaintance of mine, but formerly known to me as plain Khadar,* and whom I did not recognize under his lengthened name and the title of haji, which three pilgrimages to Mecca had, however, fully entitled him to bear. He brought me the reply of Captain Wallace. It seemed Mir Azem doubted its authenticity. There was no question on that point, and I was given to understand Mir Azem was much pleased when informed that I pronounced it to be genuine. It recommended the mir to apply to Captain Bean, at Quetta, but if he objected, or had insurmountable scruples, to come to Karachi, when representations should be made to government concerning him. I declined at this time to visit Mir Azem, being aware of the distress he was in, even for common necessaries, and it was not in my power to supply them; still I urged Haji Khadar to persuade him to act upon Captain Wallace's letter, and go to Karachi, and put an end to his misery.

Trustworthy intelligence from Kalat had contradicted the report of disasters set on foot by in-

* Vide vol. ii. p. 18, Journeys and Residence in Balochistān, Afghānistān, and the Panjāb.
interested persons; and we learned that Lieut. Loveday had dispersed the Minghals of Nûshkî, and that Shâh Nawâz Khân was at Bâghwâna, celebrating his nuptials with a sister of Kamâl Khân, one of the widows of the late Jâm Alî of Bêlã. Fresh rumours, however, were circulated of the arrival of Shâh Sûjâh al Mûlkh at Shîkârpûr, a fugitive from Kâbal, and that Sind was in arms. It was determined to perplex the poor merchants. During the day the hot winds were constant, but although fully exposed to them, I suffered no inconvenience. I had, however, need of all my patience to support the delay circumstances had produced in my journey.

I was reluctantly lingering at Bêlã, when, one morning, a stranger came and asked me if I was Masson Sahib? and informed me that he had brought letters to me from Lieut. Loveday. I was surprised, but as the fellow had my name so ready at his tongue's-end, I requested to see his letters. A Minghal, who accompanied him, was sent for them. The stranger was very talkative, and soon let me know that he was Amîr Khân, in the service of Lieut. Loveday; that his funds were exhausted in his trip from Kalât, and that he expected me to renew them,—an unfortunate expectation, as I had no more money than I knew what to do with. He insisted that Lieut. Loveday had despatched him expressly to me, and had said to him in parting, "Amîr Khân, how delighted I shall be when Mas-
son Sáhib arrives! — tell him the climate here is lovely!” And farther, that when Mr. Loveday was walking in his garden at Mastúng, and picking flowers, he would exclaim, “Ah! Amír Khán, what avail flowers and their fragrance when Masson Sáhib is not present to enjoy them with me!” I thought this mighty strange; however, the Minghal returned with Amír Khán’s saddle-bags; the letters were produced; and, lo! they were addressed to “Lieut. Gordon, British Agent, Súnmíání”!

The authorities received Amír Khán and his party as guests. He soon after went to Súnmíání, while the Minghal who had escorted him from Wad proposed to do the same service for me to that place. He was a superior man, and admitted to be so by the good people at Béla, therefore I was glad of his offer, and prepared to start with him. He only demanded two rupees and a-half for the journey, and carried my saddle-bags on his camel,—a trained animal. I had constantly declined to see Mír Azemí Khán, poor Mehrab Khán’s brother! Now, that I was about to leave, I was so importuned by many persons to visit him, that I was obliged to yield, especially as they urged he would be pleased; that he had expressed a wish to see me; and that he said he remembered me at Kalát. I therefore ordered my horse to be gently led along the road, while I walked over to the jág’s house, where he resided. I found him in the most miserable condition; and, after we had exchanged
salutations, he dismissed the five or six attendants still adhering to him, and asked me about his jour­ney to Karáchí, and whether he would not run the risk of being detained a prisoner, or of being put to death. I assured him that, on the contrary, he would be kindly received, and strongly urged him to go, pointing out that delay, in his circumstances, would be fatal. He talked about the Sírkár Com­pany Sáhib being generous, and I told him it was justly so reputed, and he might depend upon its liberality. He mentioned a plan that had occurred to him, of going to Khárán, and taking his nephew, the young son of Mehráb Khán, to Maskát, and craving the intercession of the Imám, who was a great friend of the British government. I repre­sented that the Imám was a great friend, but his own presence at Karáchí would answer every pur­pose, and, I did not doubt, his reception would be such that his nephew would soon be glad to join him. He inquired whether, instead of going to Karáchí directly himself, he had not better first send a vakíl, and I replied, that the time for send­ing vakíls was passed; he admitted as much, and, encouraged by what I had told him, promised to go as soon as the jám returned to Béla. He remarked that he was very miserable. I said that was too evident, and entreated him, in God’s name, to see what the government would do for him. He fur­ther observed, that he had seen me before at Kalát; but I explained to him that his memory deceived
him, as, when I was there, he came to Sohráb from Gandáva, and thence proceeded to Kej, so that I had not the opportunity of meeting him. I thought I had succeeded in removing from the mind of Mír Azem Khán the impressions that he would be necessarily made a victim because it was the misfortune of his brother Mehráb to be slain, and that he might be unfairly dealt with at Karáchí, and left him apparently cheered, and determined to visit Captain Wallace at no distant period.

I heard afterwards, that when Kálikdád with his káfíla reached Béla the múr embraced him, saying he knew that he was indebted to him for my call. His intention was to have visited Karáchí, but he complained that he had not clothes fit to go in. Kálikdád, who has a fast tongue, and is not very competent in state affairs, advised him to send a vakíl, which caused delay. The revolt at Kalát took place, and when his nephew recovered the capital, the múr, of course, joined him.

Mír Azem was at this time so much reduced, that he was in receipt of a daily allowance from the jám of two pounds of rice, eight pais (about threepence) worth of meat, with a little butter, &c.; his followers, eight or ten slaves, were also supplied with prepared cakes of júáří and rice-flour. He had not a change of linen, having been plundered by Isá Khán of Wad, as he passed through that place in his flight from Kalát. His wife was with him, and he beguiled his leisure by
reading Persian poems to her, for although so dis­
sipated as to be nearly useless for business, he is
highly taught, and considered to be very accom­
plished. At Béla, one of the widows of the late
Mehráb Khân, was also subsisting on the bounty
of the jâm.

Before leaving the little state of Las, let me
briefly revert to the confusion and uncertainty
which then deranged its whole economy. To de­
scribe it would exceed my ability, yet a little of
its nature may perhaps be understood by the facts
I have related.

The fears of the authorities were groundless;
there was no desire to take possession of the coun­
try; none to transfer it to Sind, and none to in­
terfere in its internal arrangements, so far as the
English government was concerned. Still, there
was no authorized person informed of the panic
which prevailed, to explain it away, and the efforts
of the jâm and his counsellors to open a communi­
cation with the gentlemen at Karáchí had hitherto
failed. Colonel, now Sir Henry Pottinger, I be­
lieve justly appreciated the friendly sentiments of
the Las chief; and I afterwards heard from Lieut.
Loveday that he proposed the intercourse between
Las and the British government should pass
through the resident in Sind, a proposition so
manifestly reasonable, that it must have been op­
posed merely for the sake of opposition. The con­
sequence was, that Las became entirely neglected,
and, by the politicals at Kalât and Quetta, was even reputed to be hostile, when it was eager, by the most abject submission, to confirm its existence.

I had always feared that the presence of troops at Súnmíání, being wholly needless, would have led to evil consequences; I was, therefore, rejoiced subsequently to learn that Lieut. Gordon, soon after his arrival, in conformity with his appointment, had sent them back;—a circumstance which impressed me with favourable notions of his judgment, and allowed me to hope that the young jâm and his subjects might not lament his appointment. Since, a treaty, regulating the amount of duty to be levied at the port of Súnmíání, has been notified in the Bombay gazettes, which was in one sense unnecessary, as the amount fixed is merely what was heretofore levied without treaty; still, if it was thought fit so to legalize it, and harmony has thereby become established, there is no great harm in it,—and there may be good, as the right of the jâm to conclude treaties has been acknowledged. I have now heard with satisfaction, that the agency has been abolished by the orders of the present Governor-General of India.
CHAPTER II.

Walípat.—Entrance of the Hills.—Old Acquaintance.—Route to Mírān Kushteh.—Route to Barán Lak.—Túrkabúr — Kála Dara. — Review of route.— Day at Kála Dara. — Approach to Wad. — Reception at Wad. — Mír Ráhmat’s arrival. — His amusements. — Afghán Háji. — Mír Ráhmat’s frivolity. — Negro slaves.—Opinions at Wad.—Shír Máhomed’s return. —Departure from Wad. — Isá Khán’s garden. —Route to Bághwân. — Meeting with Khán Máhomed Khán.— Lead Mines of Kappar.—Gohar-basta.—Arrival at Bághwân.—Ci­vilities of Sháh Nawáz Khán.—Interview with him.—Mír Attá Khán.—Route to Kalát.—Zohwar.—Lákorián.—Gohar-basta. —Anjírah.—Civil reception at Shoráb.—Route to Rodinjo. — Recep­tion there.—Arrival at Kalát.—Welcome of friends. —Lieut. Loveday’s remark.—reputation of Lieut. Loveday.— Interview with Lieut. Loveday.—Conversation.—Second inter­view. — Conversation with Múnshí Ghúlám Hússén.—Selec­tion of residence.—Objection to revisit Lieut. Loveday.

From Béla we passed through the jangal of pérú trees surrounding it on the north, and then skirting midway the hamlet of Khaira, reached Walípat by night, where we halted in a grove of palm-trees, where the jám’s stud was picketed. There were some thirty mares and colts. The dárogah in charge supplied us with grain and chaff, prepared our food, and was anxious to show civility. Before daybreak next morning we were crossing
the bare and pebbly plain stretching from Walipat to the hills, and before sunrise we came to the Pūralī river, which we traversed six times, and arrived at the opening of the defile Koharn Wāt, where we halted for the day, leaving the river behind us, flowing from the north-east. Two travellers here joined us, coming from Kalât; one of them, Ghúlám, a Bábí merchant, instantly recognised me, and, after we had embraced, he sat down, refreshed himself, and gave the news of the day. He came, he said, on Lieut. Loveday's business, and told me, that I was expected at Kalât, for Lieut. Loveday had told my friends that I should soon be there.

In the evening we entered the defile, which did not appear so formidable as the impressions of memory had pictured; and although in its actual state it might be barely practicable to artillery, a good road could easily be made through it; the rock being schistose, and soft, while it readily separates. The length of the defile is, moreover, trifling. From it we emerged upon the wild and broken plain of Bohér, and struck across it towards the range of hills confining it on the north. This range we penetrated by the valley or stream-bed of Píng, a Bráhūí term, meaning long, and, with reference to the extent of the valley, correctly applied. By reason of the long and continued drought, I had been cautioned at Béla not to expect to find the hills as I had before seen them,
green with verdure, and their valleys garnished with copious and transparent rills of water; therefore I was not surprised to find Ping abandoned by its rivulet, and displaying few traces of the luxuriant vegetation which used to embellish it. A slight ascent, or pass, from the head of the valley brought us upon the table-land of Selloh, from which we descended into the bed of a water-course, called Miran Kushteh, from Miran, a Brahui robber, at some period slain there. We had travelled the whole night, and, as we found water at this spot, we halted for the day. Near us were a few Brahui huts; and we were visited by shepherds, from whom we purchased a lamb.

In the evening we followed the course of the valley, and crossing the difficult ascent of Lohi, passed through a singular and extended defile, called Anraveri. It was enclosed on either side by walls of rock, nearly perpendicular, to the right, of forty or fifty feet in height, to the left, of about twenty feet. Its breadth varied from ten to twenty feet, and the narrow passage was in some places much choked up with flags and tall grass. The whole of the hills naturally abound in strong and defensible positions, and this defile seemed capable of being made a most formidable one. The rude tribes of the country, however, if not altogether insensible to the facilities of defence it offers, are too ignorant to profit by them, and, in their own petty warfare, have never been known to do so. From Anraveri
we toiled over the rocky pass of Karraroh, from whose summit we had an extensive but dreary view of mountain ranges in the distance, and of deep and dark glens around us, and finally halted at the foot of Barân Lak (the naked pass). In this march the roads were frequently troublesome; still, a little labour would suffice to put them in order.

We had again marched the whole night, and, leaving the road, had fixed ourselves on the bank of a large hill torrent, in whose rocky bed we met with water in a cavity. Many of the pebbles strewed about the surface were encrusted on the one face with chalk, both soft and indurated, and small pieces of the mineral, a rare one in these countries, were also scattered about. On the pass, in our front, I afterwards found specimens of zeolites in some abundance, but very inferior to the beautiful masses to be seen on the table hills of Mâlwa, in Central India. The fossilized remains of bivalves, ammonites, with what I supposed to be the jaw-bones and teeth of fishes, were common in every stone or fragment of stone, about us. In the evening we resumed our journey, and ascended the lak. I was surprised, and I may say almost disappointed, to find it was by no means so difficult as the reminiscences of two former transits had led me to anticipate. It was neither long nor very precipitous, and the road, while narrow, was even tolerable; but near the summit is a kand, or hewn passage through the rock, which would require to be widened before wheeled
carriages could pass. The rock is yielding, and favourable for the operation. From the pass we descended into a retired glen, to allow my guide's camel to browse on a few trees sprinkled over its sides, and again started at night. In our progress we crossed the dry bed of a considerable hill-torrent, which I well remembered as the spot near which I had passed the day in 1831, and where we had been overtaken by a heavy fall of rain; and thence by a small pass we came upon the plain of Túrkabúr, so called from a tradition that Amír Taímúr, or, as some say, Jenghiz Khán, encamped there. The name in the dialect of the Bráhúís, signifies a horseman. Thence we entered the fine level and spacious plain of Kàla Dara (the black valley), and having traversed the larger portion of it, we struck off the road for some Minghal huts, where we halted under cover of some perpúk trees. We had not intended to disturb the inmates, but the barking of their own dogs awaked them, and an old man rose to inquire who his visitors were. On being informed, he was satisfied and retired to his hut, promising to supply our wants in the morning.

On crossing the pass of Túrkabúr we had left the mountainous country behind us, and henceforth our road to Kalât became comparatively easy and safe. In the hills we had met very few people, and only at the halting-places. Shír Máhomed, with whom I never interfered, invariably told them that I was a Fe-ringhí, going to Kalât on my own business; and this
information, given with the most perfect indifference, was received in the same manner. The pass of Barân Lak is the limit to which, in severe winters, snow has been known to fall; in most seasons, however, it seldom extends to Khozdar, and Bâghwâna. I examined the road more carefully than I had formerly done, in consequence of an anxiety at Karachi to be acquainted with its exact nature, with reference to the march of troops; the idea being cherished, that if at all practicable, it would be highly advantageous to open it, as the route through Sind and Kachî, besides being so much longer, was in some seasons of the year absolutely closed by the fearful character of the climate. From the remarks I have occasionally made, it may be gleaned that my opinions of the road were favourable to its mere practicability, which indeed had no right to be questioned, as large kâfilas are constantly in the habit of travelling by it; but these assemblages can pass where armies with their encumbrances perish; and in their case many things are to be thought of which kâfilas can afford to dispense with. From Bêla to Wad no supplies of grain are procurable, and from Wad to Kalât very little could be depended upon. In the hills, both water and forage are precarious, or regulated by the supplies of rain. In the present journey my horse suffered from want of provender; so did my companion's camel; and the kâfila, which followed us, was disabled by the loss of two-thirds of its cattle, from the same cause.
At our first halting-place at Koharn Wât, at the entrance of the hills, we drew our water from the Pûrálî river. At Mîrân Kûshteh, and Barân Lak, our halting-places within the hills, there was little water, and they were the only two spots where it was found on the line of road. In my former journeys I had crossed numerous rivulets, and the river Ornâch, a deep and powerful stream,—now they had ceased to flow, and I must have passed the dry bed of the river without being aware of it. At this time, therefore, I held the march of a large body of troops to be a dangerous measure; and at any other time it would be requisite to ascertain the state of the hills as to water and forage. From the tribes perhaps serious opposition need not be apprehended, but their petty thefts would have to be provided against. The drought, which has oppressed this country for the last ten years, would appear to have prevailed over a wide space, and I have observed that a similar calamity has befallen some of the Russian provinces, where a commission was appointed to examine into its effects, and probable causes. Subsequently, I believe, the route has been surveyed by British officers, but I have not learned the results.

In the morning, the old gentleman, who proved to be a dependant of Isâ Khân of Wad, was as good as his word, and speedily set before us a breakfast, and we purchased a sheep to return his civility, and because we proposed to rest our cattle that had fared badly since leaving Bêla. In the neighbourhood
were several huts, and many of the inmates came and favoured us with their company. It was debated, whether or not it was lawful to kill me, in retaliation for the blood of those slain at Kalât; but it was generally conceded to be unlawful, as I was not present at the slaughter, and because I had appeared unarmed amongst them. Those who maintained the contrary seemed to do so for the mere sake of argument.

We passed not only the day, but the better portion of the following night here; and then continued our journey towards Wad. The morning broke before we had cleared the low hills, which separate the plain from the principal village of the Minghal tribe. On the road Shír Máhomed observed to me, that Khan Máhomed Khân, the elder son of Isâ Khân, being absent, as we learned at Kâla Dara, he did not exactly know whether, from the manners of the younger branches of his family, I might be altogether at ease there; and proposed, if I approved, that we should go on straight to his residence, some three or four miles distant, where, if the fare was humble, I should be, at least, civilly treated. I was obliged for the consideration which had prompted the suggestion, but resolved to take my chance at Wad. The sun had not risen when we descended upon the plain, with the little town before us; and the first objects presenting themselves to our sight were three new tombs, covered with white cement,
erected over the remains of Wali Māhomed, Tāj Māhomed, and another of the Wad chiefs, who had fallen at the same time with their ill-fated lord, Mehrab Khān. They were buried on the open plain, beneath a mulberry-tree, and contiguous to each other. In death they had been united, and their countrymen now reverenced them as shēdidān, or martyrs.

I may acknowledge that I approached the town with clouded feelings; I was conscious there was no cause for apprehension; still there was the awkwardness of a meeting with the relatives of the slain to be encountered; and, worse than all, I knew that the calamity, which had involved so many chiefs of the family in destruction, might, with due understanding, have been averted. On crossing the dry bed of the torrent, on which Wad stands, we came upon the houses inhabited by the chiefs now living; and the first person we met was a dárogah of Isā Khān, who conducted us to the vacant house of Mīr Rāḥmat, a son of Tāj Māhomed, above noted as one of the slain at Kalāt. Mīr Rāḥmat was with Khān Māhomed, in attendance upon Shāh Nawāz Khān, the new ruler of Kalāt in Zīdī. The dárogah hastened to report our arrival to the family of Isā Khān, leaving me to my reflections on the strange accident of being quartered in the house of a chief who had fallen by the hands of my countrymen.

Presently Malek Dīnār, the younger son of Isā
Khân, a youth of sixteen or seventeen years of age, brought a polite message of welcome from his mother; and he was followed by slaves, the bearers of a couch, with carpets and gold embroidered coverlets. Scarcely had these been arranged when an excellent repast was also brought in. Shír Máhomed soon after departed for his home, engaging to return at sunset, on the day after the morrow, as he proposed to escort me to Bâghwâna, for a further sum of three rupees.

Malek Dínár, I soon found, was the mother's favourite; and, during the day, was generally with me. He appeared well conducted, therefore I was glad of his company; in the evening Mîr Râhmat was announced, and the noise attending his arrival proclaimed he was an important personage. He had returned from Zîdí, where he had left Khân Máhomed. He was about twenty-five years of age, and extremely thoughtless and vulgar in manners. He professed to be delighted with me, and his mode of showing it was most troublesome, for he allowed me no rest.

Next morning, in consequence of a family quarrel, Mîr Hássan, his brother-in-law, left Wad with his wives, children, and dependants, intending to reside on the estates of Réhim Khân. When this was known, Malek Dínár mounted his camel, and pursued the fugitives, in the hope of inducing the females to return; Mîr Râhmat requested my horse to follow Mîr Hássan, with the same object.
Considering the case to be urgent, I obliged him. It proved that the offended mír was not to be appeased; and both returned unsuccessful.

Mír Ráhmat did not permit me to enjoy much repose this day; and as he became familiar, so the levity of his manner became more conspicuous and annoying. His conversation was of the most frivolous description; and, compelled to endure it, I consoled myself by the thought that I was enabled to acquire an insight into the state of society at Wad; and truly the shifts and expedients he resorted to for the purpose of killing time were often amusing. Sometimes the minstrel, an invariable component part of a Bráhúí sirdár’s household, clad in the rejected garments of his superiors, struck up a tune on the séhtár, a three-stringed lyre, and accompanied the melody with his voice; and anon Mír Ráhmat, who, like Nero, piqued himself on his vocal talent, delighted us with his strains. Occasionally he stretched himself on his couch, while a female slave shampooed him; and the language he addressed to her was neither refined nor very delicate. Games of chance were however, his great stand-by; and these he played sprawling on the ground, with Malek Dínár or the tawdry, yet ragged minstrel.

The arrival of an Afgán hâjí, whom I had seen at Béla with my faint-hearted friend, the pírzâda, contributed towards the amusement of Mír Ráhmat. This man had left Kalât on the hâj,
or pilgrimage, to Mecca; and, as happens to many of his countrymen, his hâj terminated at Bombay. Being destitute, he there established his quarters at the government hospital, of course pretending to be sick. Craving the assistance of the pîrzâda, to regain Kalât, he related this circumstance, and enlarged upon the liberal fare and great attention he received in the hospital; the pîrzâda asked him, why he had not stayed there. Hâjî said, he would have stayed, but the hâkim sâlib (doctor) turned him out. The pîrzâda consented to feed him on the road to Kalât; Hâjî, in return, was to make himself useful. Now Hâjî arrived very sore with the pîrzâda, accusing him of brutality, in not allowing him to ride, and for forsaking him in the hills, and he vowed to expose him when he reached Kalât. Hâjî desired Mîr Râhmat not to estimate him by the homely garb he then wore, as, when at home, at Kândahâr, he was a great man. Addressing me, he requested the loan of a rupee, to be repaid at Kalât; to which, at the moment, I made no reply. Hâjî was still sitting, twirling with his fingers the large black wooden beads of his rosary, when Mîr Râhmat was undergoing the process of shampooing; and the indecent remarks he made to the sable artiste so powerfully moved the wonder of the Afghân that he could not contain himself, and said: “Khânzâda, have you a wife?” The question, if abruptly, was well put; and Mîr Râhmat stared at him, a little con-
founded; but soon recovering himself, he answered, "Yes, Hâjî Gûl." And then, with happy impudence, said, "Hâjî Gûl, you shall stay with me and teach me to say prayers." Hâjî replied, that he should be happy to teach him prayers, but—and he shook his head—he feared the Khânzâdâ was not likely to prove an apt scholar. My snuff-box was empty, and the bazar of Wad was inadequate to replenish it. Hâjî thought it a pity I should need what he was able to supply, and taking the box, emptied into it the contents of his own leathern bag. I could not forbear telling him that he had made me ashamed of myself; as he had asked me for money, and I had not given it, while he had given me snuff without my asking for it. I therefore prayed him to accept a rupee, to buy more for himself.

I left Hâjî at Wad, to await a kafila, and to divert the society there, which he appears to have done, if his own accounts may be credited. Some days after I had been at Kalât, Hâjî came to see me, in his best apparel, and covered with an old chintz fargal. Inquiring how he got on after I left, with Mîr Râhmat, and the host of slave-girls, black and white, he exclaimed, "Rámah! rámah! a flock! a flock!" but the best of it was, he said, that Isâ Khân's daughter fell in love with him, that she came to the masjît to him, and was so affectionate that he said to her, "Bîbî Sâhib (my lady), I am a woman."—"No," she re-
joined, "Hâjí, I know you are a man, and a
good man." He protested, as he hoped to be saved,
he was but a woman. Then, he continued, Malek
Dînâr had a fever, and one moment his mother
and female relatives were by his side, weeping and
tearing their hair, and the next, the musicians were
playing and singing, and such a scene of mingled
grief and merriment occurred, as the Hâjí had never
before witnessed. At length a kâfîla came, and
Mîr Râhmat so worried the merchants, on the
pretense of making purchases, that many of them
were glad to resign their goods to escape his an-
noyance. Hâjí abundantly amused me by the re-
lation of his adventures, and the sights he had seen
at Wad, and he took his leave, overjoyed that he
had afforded me subject of mirth.

I had not, however, got through the first day
with Mîr Râhmat, the second of my sojourn at
Wad; and in the afternoon, two Jogis (Máho-
medans) were sent for to exhibit their serpents.

In the evening, Mîr Râhmat insisted, that as,
on the preceding night, I had been the guest of
Malek Dînâr and his mother, so it behoved him
to provide my entertainment for the one near at
hand, and this allowed him to vociferate a variety
of orders. His commands for a sheep, rice súrkh-
dâssí, corianders, carroways, onions, roghan, and
every single ingredient, were so loudly and in-
cessantly repeated, that I thought he would never
have ceased. After our meal, we had a regular

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concert, and, after much of the night had passed, with difficulty I induced him and his friends to retire.

By daybreak next morning Mir Ráhmat was in attendance with his lyre, and, after a few of his tunes and plaintive airs, he led me into a contiguous house full of his negro slaves. His object was to show me how rich he was in this species of wealth. I should think, at least, some twenty or twenty-five individuals, chiefly women and children, were here living promiscuously together. He did not know how many slaves he had, as he said he never counted them, but computed their number broadly at fifty, sixty, or seventy.

The slaves of the Bráhúís are of two classes, negroes brought from Maskát, and the issue of captives made in war, with the people of the western provinces of the country, as Kej, Túrbat, &c.; some have, at various times, been brought from Cashmir and the eastern provinces of Persia. These, in colour and features, in no respect vary from their masters, and some of the females are remarkably handsome. They are better treated than their negro associates in bondage, and less onerous duties are assigned to them. Few of the negroes, and those only who are really useful, are even decently clad, and it is common for them so to multiply, that their masters, from inability to clothe and feed them, dismiss them to provide for themselves in other lands.
Mír Ráhmat was so well pleased with my horse on the preceding day, that he again asked me, this morning, to allow him to gallop the animal to some cultivated lands, distant some three or four miles. As I expected to leave Wad in the evening, I demurred, which he did not take in good part, and became a little sulky, which so far benefited me, that, instead of plaguing me throughout the day, he amused himself in his own apartment with Malek Dínár, his minstrel, and slaves. Malek's mother sent a message that I must not be offended, and that she was sure Malek would not have asked for the horse.

The absence of Mír Ráhmat permitted the presence of more reasonable visitors, and they discoursed in the most frank manner on all subjects, public and private. The misfortunes of Kalát were spoken of without any expression of ill-will, and even Mír Ráhmat never alluded to his father's fate but in a careless tone. I soon found that great enmity existed between Réhim Khân, and Khân Máhomed Khân, but perceiving a dislike to relate the reason, I did not press the question, presuming it might be of a delicate nature. Mír Ráhmat, indeed, when I asked if Réhim Khân was likely to return to Wad, replied, How could he return, when he had estranged himself from his relatives and úlús? alluding, I supposed, to his alliance with the Jadghâls, or Lúmris, of Las. Whatever were the sentiments of Mír Ráhmat.
and the family of Isā Khān, those of their re­
tainers, of the people of Wad, and of the tribe in 
general, were altogether favourable to Réhim Khān, 
who, it was asserted, was the only respectable chief 
amongst them. Some of Réhim Khān’s family 
were residing here, and one of his infant children 
was frequently brought to me, as was Bàdn, a 
young child of Khān Máhomé. The cultivated 
lands belonging to Wad were owned principally, 
perhaps exclusively, by the chiefs. Réhim Khān 
had as much as yielded him five hundred gūnis, 
or fifty thousand Wad maunds of grain (wheat, 
barley, and rice); while Isā Khān, Mír Ráhmat, 
and others of the family, held what yielded them 
as much more; the lands of the latter being chiefly 
irrigated, while those of Réhim Khān were prin­
cipally khúshk-âwâh, or dependent on rain.

The minstrel of the chiefs informed me, that 
he had composed a jang námeh in honour of the 
martyrs of Kalât, but that he had not yet recited 
it, reserving it for the period when Réhim Khān 
returned, and all the family were assembled.

During the day several of those who had ac­
companied Khān Máhomé made their appearance. 
They had left their master still in Zidí, and nar­
rated the results of the excursion of Shāh Nawâz 
Khān, and the submission of Mír Attá Khān, the 
Sâh Sâholí chief. It seemed that the chief of 
Kalât had exposed himself to danger, by having, 
at a conference, made use of strong language while
he grasped the hilt of his sword. The Sâh Sáholís retired and lighted their matches, and evil might have ensued, but for the intervention of saiyads, as the khân's followers were few, and his opponents were many.

I could but observe that all spoke lightly of the new khân, and had no better opinion of his rank than to designate it as maskeri, or a farce.

I had all faith in the promise of Shîr Mâhomed, and close upon sunset I saw him walk steadily into the court-yard, leading his camel. We were ready, and Hassan began to saddle my horse, when a message came from Malek Dînâr's mother, beseeching me to wait until the evening's repast was prepared, or, if determined to proceed at once, first to partake of what could immediately be set before me. We soon despatched a hasty meal, and desiring our best thanks to the hospitable lady, we took leave of her son, and his graceless cousin, who, as poor Mehrâb Khân used to observe, should have been named Mîr Zâhmat (Mîr Troublesome), instead of Mîr Râhmat (Mîr Merciful).

We crossed the plain to the sirdârs' garden, some five or six miles distant, where we halted for the night. It was dark, but we found many huts, occupied by slaves, employed in agricultural labour, and now watching the karmâns, or heaps of corn. They supplied us with chaff, and we tired to rest.

In the morning, a youth presented me with a
dish of apricots, and said he was a younger brother to Mír Ráhmat. We remained until afternoon here, and then crossed the nullah beyond the garden, when Shír Máhomed proposed to take the nearest and direct road to Bâghwána, by Kappar, which avoids Khozdár. As I had twice before seen the last place, I consented without difficulty. In our progress we passed a spot called Langléjí, where, I learned, are many vestiges of the olden times, and that medals are sometimes, but rarely found. Similar indications, I was assured, are abundant in Ornách, and in the hills near Wad are numerous ghorbands, or ancient mounds, and ramparts. We travelled the greater part of the night, and halted at the commencement of some low hills, in a place without water.

Towards morn we continued our journey through the maze of hills, with a tolerable road, and halted awhile to prepare our food at a locality, Chúrání (the place of robbers), where the bed of a water-course had a scanty rill in it. We were joined by two or three small parties of Bráhúnís, going to or coming from Bâghwána; and, before we had left, Kháń Máhomed Kháń, with a couple of horsemen, arrived. He embraced me, on learning I was a Feringhí, inquired much after his young son, Bâdín, and hoped that I had received all civility from Malek Dínár. Drawing me aside, he desired me to tell Lieut. Loveday that the road from Kaláť to Súnmiání would never be safe to merchants, unless
Réhim Khán were decoyed to Karáchí and made prisoner, for he was the cause of all the mischief. He shrewdly instructed me to say little on his part, but a good deal on my own, adding, that I should naturally be asked, having travelled by the road. If Réhim Khán were not secured, he said, he should be obliged to abandon Wad, for he should acquire an evil repute; and, as he acknowledged the Feringhi rule, he must reside at Kalât. I secretly admired the dexterity of Khán Máhomed, but promised to report what he had told me, as I did when I saw Lieut. Loveday at Kalât, taking care, however, to put the matter in its true light. In the afternoon we started from Chúrání, and a slight détour brought us upon a wide and level plain, called Wír. It was chequered with cultivated patches, and there were a few mud apartments, to house chaff. Beyond Wír, a short transit through other low hills conducted us to the commencement of the plain of Perozábád, with a rivulet flowing from Kappar. Here we halted for the night, with the village of Perozábád about two miles in advance.

In the morning we passed the lead mines of Kappar on our left, seated in a hill, that seemed entirely composed of the metal. About two hundred workmen are constantly employed, and they are a peculiar race, not Bráhúís, or esteemed people of the country. Lead is a most abundant metal in the hills of central Balochistán, but is said to be extracted only on a regular system at these mines. They are
near to Bâghwâna, before reaching which, however, we passed another small plain, crossed by a remarkably substantial rampart, or ghor-basta, one of the most perfect I had seen, and which could hardly be supposed to have been constructed for any other purpose than that of a defensive nature. On arrival at the cluster of villages on the plain of Bâghwâna we halted, under some trees near the old village of Kamâl Khân, and were soon apprised that Shâh Nawâz Khân was near us. He had lately celebrated his nuptials with the sister of Kamâl Khân, a widow of the late jâm of Las, and, in two or three days, intended to escort his new bride to Kalât. He had also received a visit from Lieut. Loveday, who brought him a treaty, ratified by the Government of India, and congratulations on his marriage. A little after our arrival, Mîr Attâ Khân, the Sâh Sâholî chief, came with twenty-five or thirty horsemen, and took up his quarters at an adjacent zîárat, or shrine. He had, in return for his submission to the authority of Shâh Nawâz Khân, just received a khelat, or honorary dress, arrayed in which, he passed in procession before the khân’s tent, two young saiyads, on very good horses, at a slight distance, leading the van. Mâhomêd Khân, Raisânî, the khân’s nâîb, or deputy, at Bâghwâna, accompanied the Sâh Sâholî cavalcade, and being told that I was a Feringhî, inquired if the khân knew of my presence, and immediately went to announce it. He speedily re-
MESSAGE FROM SHAH NAWAZ KHAN.

turned with the khán's Hindú díwân, and it was asked what could be done to oblige me. The khán was desirous to send a tent, with sheep and other things, as the khán was himself my servant, and his country was mine. I explained that I was but a traveller, and not even in the employ of government, therefore there was no occasion for the khán to put himself to trouble or expense on my account; that I was grateful for his good intentions, but that, if he fulfilled them, I should be uneasy, as I was unworthy of them. They went away, but soon returned, imploring me to accept sheep, &c.; but I prayed to be excused, as I had not even vessels to cook them in. Máhommed Khán now recognised me as the companion of Gúl Máhommed Kambarári, in my trip to Chehel Tan in 1831, and as a former resident at his toman at Khânak.* His countenance instantly brightened, for the slightest acquaintance amongst all rude people is acknowledged; and, truly, his memory was better than mine, for I did not remember him; yet he dropped all restraint and formality, and ran off to tell the khán the new Feringhi was an old friend.

INTERVIEW WITH THE KHAN.

came to see me. I went to the tent of Shâh Nawâz Khân; on entering it he rose and embraced me, and then seated me by his side. We discoursed some time, and I repeated what I had before told his people, that I was not in government employ, and therefore entitled to no attention on that account. He asked if troops had been sent to Sûnmiáni? I told him "No:" and, in answer to another question, whether they had not been "mokarrar," or appointed, replied, that I had heard as much. Relating my detention at Béla, and the false rumours then prevalent there, he smiled, and was most profuse in his declarations of gratitude and attachment to the British government. In justice to Shâh Nawâz Khân, I may here observe, that, whether in public or private, he invariably expressed the same sentiments, and in terms so abject that the Brâhús were ashamed of him.

In conversation and manners the khân was without the least formality or reserve, having, perhaps, acquired the ease and freedom of the Dûrânís during his stay of three years at Kândahâr. I should not have judged his affability amiss, but it is taken very ill by his subjects generally, and particularly so by the Brâhús, who expect their khân to be grave and dignified in converse and deportment.

Besides the khân, Mîr Kamâl Khân, of Bâghwâna, whom I saw for the first time, was the only person of note present. He was sitting entirely sans façon, with no upper garment except his shirt,
and without a turban on his head. Shortly Mír Attá Khán was announced, and the very small tent became crowded with his followers. The two young saiyads who had been instrumental in promoting an understanding between the khán and the Sâh Sáholís were placed on the khán’s right hand, and, beyond them, sat Mír Attá Khán, and his attendants in succession. Much conversation passed with the Bráhúís in Kúr Gâlí, and I noticed, that although on one occasion some good thing said by Shâh Nawâz forced a laugh from most of them, at other times his propensity to jeer and jest was by no means approved of; and I fancied that Kamâl Khán’s features denoted regret that his khán and brother-in-law should talk so much, and to so little purpose. With the two young saiyads, and an older one, named Fázil Shâh, their opponent, the khán had to sustain a desperate controversy. The youths claimed some lands and certain rights, which Fázil Shâh, once a dependent of their family, had, as they contended, unfairly usurped. It was easy to perceive that the khán and Kamâl Khán favoured Fázil Shâh, but the young saiyads were very tenacious of their rights, and talked much and earnestly: indeed, between them and the khán there seemed to be a struggle who should speak most. Fázil Shâh occasionally put in a few words, but Kamâl Khán, by whose side he sat, checked him, and pulled his shirt-sleeve whenever he evinced the inclination to display his volubility. The sum of
the khán’s argument, in opposition to the impor
tunity of the young saiyads that an immediate judg­
ment should be pronounced upon the merits of their 
case, was, that he could not venture to interfere 
between saiyads, as all the disputants were, and 
that the matter must be debated in form before 
a competent tribunal; — in other words, that delay 
was necessary. I was very pleased when the 
saiyads and Mír Attá Khán departed, as I was also 
enabled to take my leave of the khán, who told me 
that a party of horsemen should escort me to Kalât, 
which I submitted was wholly unnecessary.

The conversation between the khán and the 
saiyads was sustained in Sindi, the young men, 
although the spiritual guides of the Saḥi Saḥoli, a 
Bráhúí tribe, being of Sindian extraction, and igno­
rant of the Bráhúí dialect; and this fact brought 
me to the knowledge that the Bráhúís, unlike all 
other Mahomedan people, have no saiyads, pórs, 
múllas, or fáquïrs, or any persons pretending to 
inspiration or sanctity amongst them, and are comp­
pelled, while holding the craft in due reverence, 
to seek them amongst strangers. I asked the 
khán’s servants which party was right in the 
lengthened debate which had just passed, and was 
told, as I expected, that the young saiyads were.

This evening the bard of Mír Attá Khán kept 
us long awake, singing to his chief the jang námeh 
of the devoted Mehráb Khán. Wonderful were 
the exploits attributed to him; and the Feringhi
army was described as the "lashkar khodâhí," or the army of God, and as innumerable, or lakhs upon lakhs. The ditty concluded with the remark, that "All the Ahmed Zais had died worthily, but that Mehrâb in death had surpassed all others: wa tilla shúd, and had become gold."

I was surprised to find that the personal attendants of Shâh Nawâz Khân considered his dignity in no better light than did his adherents at Wad, or that it was other than "maskerí," or a farce. He must have felt himself placed in a ridiculous position. He had not more than twenty-five or thirty attendants and armed men, a retinue inferior to that of the robber chief Mîr Attá Khân, who found it convenient at this time to make his submission. The remark was constantly made here as elsewhere, that, to tell the truth, the country was the sâhibs, and Shâh Nawâz merely their náib, or deputy. To remove this impression, which the state of things justified, was impossible, and so awkward had been the arrangements relating to the unfortunate country of Balochistân, that while understood by no one, they were such as made it impossible for the khán to establish a government.

Early the next morning, soon after breakfast, Shâh Nawâz sent me a large dish of fine apricots. His cuisine seemed at least well managed; and I learned that he had cooks from Kândahâr. Shîr Máhomed, my Minghal guide, had engaged
to go no farther than Bâghwâna, I therefore hired another man and camel to carry my effects to Kalât for a sum of three rupees.

I had arranged to start for Kalât in the afternoon, and Shâh Nawâz, unremitting in civility, sent by his Hîndû dîwân a sheep and a basket of flour, explaining, that I should get no provisions on the road (an assertion more polite than true), and insisting upon acceptance. The escort of horse I had refused, but a single horseman, one Ghâzî Khân, was sent, to whom I did not object, aware that he was the bearer of the khân's own letters to Kalât.

From Bâghwâna we marched about ten or twelve miles over a fairly open country, and halted at a spot called Zohwar, where was a rivulet, but no habitations. We found there the pêsh-khâna, or advanced tent, of Shâh Nawâz, but the attendants were either too sound asleep to be aroused, or declined to answer the calls of Ghâzî Khân. We stayed a few hours of the night here, amid the constant howling of wild animals in the surrounding hills; and before daybreak recommenced our journey. A slight détour led us into the spacious plain of Lâkoriân, at the northern extremity of which are some important ghorbands, or bastas. I had a better opportunity than before of examining these remains, and I could not but conclude that, with those near Bâghwâna, they were defensive works, or intrenched lines. They com-
pletely covered the entrance of the defile connecting the plain of Lákhoríán with that of Anjírah, and the minor passages by which the defile might have been penetrated were all carefully protected. The principal rampart ran parallel to a deep ravine and joined a small eminence. These vestiges are remarkable for their magnitude, as well as for their solidity, and the skill, I might say science, evident in their construction. The wonder is, to what people they may be ascribed; and this is a question to which the traditions of the country offer no reply. Passing through the defile, the plain of Anjírah opens with a descent, and we traversed it until we reached a rivulet, where there was no shade, but patches of verdure on elevated ground, from whence several small springs issued, and there we halted. Below us on the plain were two kà-ñílas, one of Kambarári Brahús, the other of saiyads of Peshing, Teríns, &c., on their way from Súnmiání. The saiyads wished me to accept a sheep; and on my declining it, as from the bounty of Shâh Nawáz, we were well supplied with meat, they brought some Bombay rice, and vessels to prepare it with. There was no dwelling on the plain, but much cultivated land, and heaps of chaff, the product of the recent crops, were scattered about. Near our position was also a rúd-ñíla, its banks fringed with oleander bushes, which, since leaving Wad, had constantly occurred in similar localities. During the day numbers of Bráhúí
females from the hills came to the springs. The Peshing saiyads commiserated the hardship of their lot, compelled to walk barefooted for three or four miles for water. Having seen the Peshing ladies in much the same predicament, I observed that such remarks came oddly from them whose wives underwent the like hardship. An excuse was offered that water in Peshing was not distant.

Towards evening we started for Sohráb, and arrived there at night, halting at one of the hamlets, called Shehár Bakhál, from the Bakháls, or Hindús, residing at it. The people were asleep; but Gházi Khán contrived to find chaff for our cattle, being all we needed. On awaking next morning, we were told that chaff, and all other necessaries, had been collected for me, at a neighbouring hamlet, by the orders of Sháh Nawáz Khán, who, it proved, without apprising me, had despatched a messenger before me; a mark of attention for which I could not but feel indebted to him. Scarcely had I heard this when a sháhghássí, the khán's officer here, came with his train to welcome me, and informed me a house was ready for my abode, and that he had sat up the whole night expecting me. We therefore removed to the quarters assigned us, and the sháhghássí, in obedience to the orders he had received, was willing to have put himself very much out of the way; but I would not allow him, though I could not prevent the slaughter of a lamb. He prayed me not to go
to sleep, as he would bring a nári, or breakfast, and immediately produced some fine cakes, with excellent butter, and a quantity of delicious apricots. In due time a more substantial repast was set before me; and in the afternoon we took leave of Sohráb, and the attentive shâhghâssí, whose last act was to give my people a basket of apricots, saying, I should not find them yet ripe at Kalât.

By night we reached an uninhabited spot, called Gandaghen, where we slept until near daybreak, and then continued our course to the village of Rodinjo; where we were rather coolly received by the Rais Ráhmatúlah. I had reposed awhile, when I was awakened by Hassan, who told me some of the villagers had brought me an entertainment. I found that the family of Múlla Izzat had done the hospitable office, and that her two sons were the bearers of the rural fare. Rais Ráhmatúlah and his people, without being rude, were yet reserved and formal; until one, Shaffí Máhomed, recognized me as having been his companion in the journey I made, in 1831, from Kalât viá the Múlloh pass to Jell, Sind, and Súnmíání. I also remembered him well, as he was one of Kâlikdád’s camel-drivers, who at that time seriously annoyed me, when suffering from sickness. I reminded him of it, in a laughing mood, and he said, that he did not then know who I was. The information he imparted instantly removed the reserve of the Rais,
who, on taking leave of me in the evening, when he went to his family on the Dasht Ghárán below Rodinjo, left some of his people expressly to attend to any call I might make, which was, in one sense, needless; as I took care not to be troublesome.

Being near to Kalát, we did not leave Rodinjo until noon of the following day; when, crossing the extensive plain beyond it, we entered the low hills of Takht Bádsháh and Púl Sanján, and ascending a slight pass, beheld the gardens of the Bráhúí capital before us. I made for the Bábí suburb, Hassan preceding me to announce my approach, and my old friend, Faiz Ahmed, with some of his family and neighbours, advanced to meet and to welcome me.

Their first care was to consider where I should most comfortably reside during my stay; and a small garden, near the suburb, was fixed upon, to which I went against the consent of the owner, whose fears of Feringhís seemed so great that Faiz Ahmed could scarcely overcome his objections to receive me. Abdúl Wáhíd, a former acquaintance, came and greeted me; his relative, Faiz Ahmed, returning to his house to bring a repast and tea. Abdúl Wáhíd told me I was expected, both from the advices of Kâlikdád and the announcement of Lieut. Loveday, who had so assured him but a short time ago. It being afternoon when I reached Kalát by the time Faiz Máhomed had brought his tea it grew late; while former acquaint-
ances poured in upon me, and I did not, therefore, call upon Lieut. Loveday that evening. He, however, heard of my arrival, and remarked, that I must be a low fellow, for, if I had been a gentleman, I should have come to him. This observation was reported to me, and I smiled at it.

Not only, ever since I left Karáchí, but even when at that place, I had heard the most astonishing accounts of Lieut. Loveday, or Labadín Sáhíb, as he was called by the natives. Actions so singular were imputed to him, and of a nature so different from what are usually looked for from British officers, that I was disinclined to credit them, and felt disposed to attribute the unfavourable impressions current, to the irritated feelings and fertile imaginations of the late khán of Kalát's subjects. And this view seemed the only rational one to take, for the alleged enormities could not have been committed without the knowledge of his superiors; and, it was inconceivable to suppose that, with such knowledge, they would tolerate them. Still, the reports were so universal, in all places and with all parties, that it was difficult to avoid the suspicion that he must be a strange person. I knew nothing of him, and even at Karáchí was unable to ascertain whether he was a military officer or civilian.

At sunrise next morning, notwithstanding the repulsive remarks of Lieut. Loveday, I called upon him at his tent, perhaps a hundred and fifty yards from
my garden, where he was superintending the erection of a house. As I approached him, in company with Abdúl Wáhíd; he said, "Mr. Masson, I believe?" I replied "Yes;" when he continued, "We may as well walk into the tent." He led the way, and I followed him. There was, in fact, but one chair in the tent, which certainly I would not have taken had he offered it; however, he did not permit me to show my breeding, but gave me an example of his, by telling me to sit on the ground, as I was used to it. He then changed his clothes, and threw down three or four newspapers before me, that I might amuse myself the while. Breakfast was brought; after which we conversed for some hours, or until noon. He inquired particularly about Las; and I discovered the meaning of the obnoxious orders of Sháh Nawáz Khán, relating to the duties there. He denied, however, having sent any letters to the jám, or even to the petty chiefs, exacting fees on the road from Belá to Wad. He silenced me on remarking upon the injustice of the arrangement as concerned the jám, by asserting that "might was right." I explained to him the situation and feelings of Réhim Khán, as far as I could judge of them, and he said, that if I had sufficient influence with him, to induce him to come to Kalát, no harm should happen to him. He vaunted the expulsion of the Bráhúís from Kachí, and its annexation to the kingdom of Kábal, as a brilliant political measure. I did not ask why he so considered it;
but when he stated that Lord Auckland's wish was to consolidate the Brāhū́í state, I could not forbear observing, that a most infelicitous plan had been adopted for the object, by dislocating its provinces, and setting up a ruler without revenue or resources of any kind. He admitted the khâń was needy, and said he wished to raise a disciplined corps of three hundred men for him, but there was no money. He narrated his attempts to surprise the son of Mehráb Khâń, in Panjghú́r and Ñúshkí, and informed me that had he been captured he would have been sent to Quetta, and taught English, while Dárogah Gúl Máhoméd would have been blown from a gun. I inquired in what particular the Dárogah had so grievously offended; and Lieut. Loveday replied, that many of his letters had been intercepted before the taking of Kalất, and that there numbers had come to light, furnishing proof of a most diabolical conspiracy, and for that reason he was not to be forgiven. He explained the arrangements made, with regard to the resumed districts of Mastúng and Quetta, and told me I should be delighted when I saw Mastúng, the revenue of which he had fixed himself at twenty-seven thousand rupees, farming it, for the present year, to Díwán Rámú, but intending on the ensuing one to collect it himself. He also took much credit for opening the Múlloh pass, by blowing from a gun the petty chief who infested it, and said he wished he could get hold of Fatí Alí of Ornách, to
treat him in the same manner. Also with reference to Mastúng, he expressed regret that he had failed to persuade Capt. Bean to blow Máhomed Kháń Sherwání from a gun, in place of appointing him the Náib of the Sháh, as questionable letters from him to the late Mehráb Kháń had been found. We talked much on the policy of the measures which had brought our armies beyond the Indus, and I freely stated my opinions on the blunders and mismanagement which had spoiled everything, and on the fearful confusion that must inevitably at some period follow. Without altogether coinciding with me, or rather perhaps not choosing to say openly that he did, he made one good remark, that it would cost the Conservatives millions to repair the errors of the Whigs, as had always been the case. He inquired about the road from Súnmíání, and for what sum I would undertake to put it into good order, which obliged me to answer that I did not understand roadmaking. He also put the question, whether I intended to write a book; and then told me he purposed to make a journey to Kermán in Persia. I explained my objects in travelling, and my intention to proceed to Kândahár and thence to Kábal, as soon as my servants with my baggage joined. He was particular in his inquiries about the káfíla, as a very large quantity of his supplies from Bombay were coming with it, and I had seen his men at Súnmíání; moreover, Ghúlám, the Bábí merchant I met at Koharn Wát, had been sent by him on their account.
At length several persons having collected outside the tent, I suggested that he might have business to transact, and took leave, when he took me to see his Arab horses, and then asked me to dine with him at his house in the town, between three and four. I at first demurred, but consented when he said he should like me to see the house.

In the afternoon, when I judged it was about the hour, I walked over to his town-residence, formerly that of Náib Múlla Hassan, from which the jewels taken at Kalát were extracted. I found Lieut. Loveday in a spacious apartment, hung round with suits of armour, and the corners filled with pikes, halberds, battle-axes, and warlike weapons, the spoil of the late khán's armoury. He was stretched on his couch, and told me that he had long since dined, but that something had been set by for me. I remarked, he did well not to wait. We again conversed some time, but he was extremely restless, sometimes rising suddenly from his couch and taking a chair, and then as suddenly leaving it for his couch. He showed me the plan of the house he was building, and of the Gothic windows he had designed for it; but when it drew near to sunset he rose to retire to his tent outside the town, where he slept. I wished him good evening, and was about to leave also, when he prayed me to talk to his múnshí. I urged that I had nothing to say to the múnshí, when he assured me the man was most intelligent, and that I should be quite astonished
at his sense. I then said there could be no harm, and he introduced me to the munshi in the terraced court without, and level with the room. This was the unfortunate man who was afterwards slain with a party of Sipáhís at Mastung, the first overt act of rebellion shown by the Bráhúís. He related many particulars of the capture of Kalát. His account of the death of Mehráb Khán varied a little from that given by Lieut. Loveday, who, indeed, confessed it was not exactly ascertained further than that he was killed in the mêlée, unrecognised by those who brought him to the ground. He informed me that Lord Auckland, in the first instance, was decidedly opposed to the deposition of the Kalát chief; and that he never approved of it, but, in consequence of the representations made to him, was reduced, finally, to leave it a discretionary measure. With respect to the treaty with Mehráb Khán concluded by Sir Alexander Burnes, on my asking why Sir Alexander had protested against it, he replied, that Burnes Sahib left Quetta boasting that he would bring in Mehráb Khán, and that returning without him, the gentlemen laughed, on which he grew angry and protested against the treaty. I had seen a letter from Sir Alexander Burnes, in which he stated, that on his return from Kalát with the treaty he had made, he was waylaid by a party sent by Mehráb Khán, who re-possessed themselves of it; on which account, immediately on reaching Quetta, he entered his protest against
it. He added, that he believed Mehráb Khán had despatched the party before signing the treaty, and that his counter-orders had missed it, but that, in his opinion, the circumstance did not affect the view he took of the business, or diminish the villany of the khán. Lieut. Loveday had not alluded to this imputed crime of Mehráb, and I was a little surprised to find that his múnshí did not mention it, although strenuously insisting upon the many offences he had committed. He dilated upon the spoliation of the baggage of the army in the passage through the Bolan Pass; and urged, that although Mehráb Khán disavowed any participation in it, yet penknives and surgical instruments had been purchased from the Bráhúí tribes of Merv and Isprinjí, which, in his estimation, amounted to proof that he had. He confessed, however, that no article which could be supposed to have belonged to the army was found with the property of the khán captured at Kalát; and that no money was discovered but the twenty thousand Company's rupees given by Burnes Sáhib to the khán. I inquired how it happened that the political authorities had been so completely deceived by the unprincipled Múlla Hassan. He answered, that they had been deceived, and would not have been undeceived but for the letters which turned up at Kalát: that the envoy and minister, on hearing of Múlla Hassan's imprisonment, wrote to know why his old friend had been so ill-used; and, in answer,
Capt. Bean forwarded copies of his detected letters, while the originals were despatched to Calcutta. I further learned, that Sháh Nawáz Khán had been preferred to the government of Kalât on the score of legitimacy, being the descendant of Mohábat Khán, the elder brother of the famous Nassír Khán; and the múnshí said in his favour, that he acted “ba mirzí,” or according to the pleasure of the Sáhíbs.

From the múnshí’s conversation I could agree with Lt. Loveday that he was an intelligent man; but, it growing late, I took leave of him, and found that Nalrúsah, a person high in the lieutenant’s favour, had been directed by his master to convey me home on a riding-camel. Lt. Loveday, moreover, had, on leaving, requested me again to breakfast with him at his tent on the following morning.

The man, in whose garden Faiz Ahmed had fixed me, was by no means pleased with my presence; for the reputation acquired by Feringhis was so evil, that he could not conceive it possible that one could reside so close to him without bringing down mischief upon him,—and my visits to Lt. Loveday only confirmed him in his gloomy foreboding. Faiz Ahmed strove in vain to reconcile him, and I intimated that I would shift my quarters, as it was unpleasant to my own feelings to be considered troublesome. Faiz Ahmed, therefore, sought out another suitable place, and found
it in a garden once belonging to Fázil Khán, now a fugitive at Maskát, but which had been assumed by Shâh Nawâz Khán. To it I went, being a little nearer to Lt. Loveday's tent, though more distant from the Bábí-Khél, where my friend resided.

In charge of this garden was an old lady, previously dependent on Fázil Khán, but who had not been removed by Shâh Nawâz Khán. She was also much averse to my living in her garden, and went straight to the citadel to complain of my intrusion, and of Faiz Ahmed for having caused it. She saw Mír Fatí Khán, the khán's brother, who received her rudely, and told her the garden was mine as long as I chose to remain in it. The old lady returned and never said a word; but, in the course of a day or two, told me that fear had overcome her, and now she was as desirous I should stay as she had before been to eject me.

I rose in the morning with the momentary intention of walking over to Lieut. Loveday's tent; but, reflecting on the nature of the reception he had favoured me with, his objectionable remarks, and even on the strangeness of his manner and conversation, I reasoned, what have I to do with him? and what occasion have I to trouble him with my company, or to be annoyed with his? and did not go again to him. So little did I think of the transaction at the time that the terms in which
MEMORANDUM.

I alluded to my intercourse with Lt. Loveday in the notes which have by accident since come into my possession, are simply these: — "On the next morning I went to call on Mr. Loveday, whom I found at a place opposite the town, where he was superintending the erection of a house. I breakfasted with him, and afterwards he invited me to dine at his house in the town at half-past three o'clock. I had no means of ascertaining the hour; and, the weather being cloudy, I may not have been quite punctual, for when I reached, Mr. Loveday had dined, and I had to sit and eat by myself." So little importance did I attach to him or to what occurred, that I did not deem one or the other worthy of more extended notice or comment.
CHAPTER III.

Condition of Kalát.—Events producing it.—Origin of intercourse with Mehráb Khán.—Sir Alexander Burnes’s information.—Protest against treaty.—Capture of Kalát, and death of Mehráb Khán.—Changes in the government and dismemberment of Kalát.—Opinions of Mehráb Khán’s guilt or innocence.—Charges against him.—Explanations thereof.—Proceedings of the envoy and minister.—His bribery of Naíb Múlla Hassan.—The náib’s duplicity and knavery.—Mission of Sir Alexander Burnes to Kalát.—The results.—March of troops upon Kalát.—Continued knavery of the khán’s agents.—His neglect of defensive arrangements.—Assault on Kalát.—Detection of the villany of Naíb Múlla Hassan and others.—Mehráb Khán’s injunctions to his son.—Prize jewels.—Impolitic measures of the political authorities.—Partition of the country.—Recognition of Sháh Nawáź Khán.—Political appointment.—Activity of Lieut. Loveday.—The son of Mehráb Khán a fugitive in Kharán.

Kalát presented in aspect and condition a melancholy contrast to the tranquil and flourishing state in which I had formerly beheld it. The greater part of the town was uninhabited, and the little bazar, once busy and well supplied, was now nearly deserted. The inhabitants themselves were oppressed with gloom and despondency, as they were clad in the coarse and abject garb of poverty. All of my old acquaintances had suffered most
cruelly in the spoil of their property, and I was hurt to see those who had so recently been affluent and comfortable, present themselves before me necessitous and destitute. The sky, indeed, was as serene as ever, the orchards displayed their verdure, and the valley, as before, was adorned with cultivation, yet there was a loneliness, real or imaginary, on my part, cast over the scene, that was infectious, and with every disposition to be cheerful, I was, in despite of myself, dejected and sorrowful. A notion I had entertained at Karāchī of remaining here two or three months to arrange some of my MSS. for publication, had been dissipated on arrival, as I plainly saw that the Brāhūí capital was no longer the abode of peace and security it had formerly been, and it was, moreover, painful to witness the desolation and misery around me.

But it was necessary to await my servants and effects coming with Kālikdād and his kāfila. I had, therefore, leisure to discourse on the events which had occurred since I left the country in 1831, and to learn what was understood with reference to the calamities which had attended the appearance of British armies in Balochistān. To the public little else is known of these lamentable events than that Kalât was taken by storm by a detachment of British troops, commanded by Major-General Wiltshire, and that the ruler, Mehrlāb Khân, with many of his chiefs, was slain. The
motives influencing the revengeful deed have never been revealed, nor are likely officially to be disclosed, because they would too clearly demonstrate the incapacity, delusion, and errors, not to say the bad passions, of the unhappy men selected by Lord Auckland to work out his visionary projects beyond the Indus. I may, therefore, in throwing what light I am able upon the proceedings, contribute a few pages to the history of an eventful period, and, although they will relate to past crimes and occurrences, they may be useful in setting forth the truth, and in serving to avert future mischief.

When the expedition in 1838 was determined upon, and it was further decided that it should march through the dominions of the khán of Kalát upon Kândahár, it became obviously necessary to secure the co-operation of that chief. Before noticing the steps taken to ensure it, a glance at the intercourse subsisting (if any could be said to subsist) with the unfortunate Bráhúí khán, may be requisite. In 1837, when Captain Burnes was ascending the Indus in progress to Kábal, he despatched a complimentary letter, with presents, to the young son of the khán, then residing at Gandáva in Kachí, and received a letter of acknowledgment and thanks in return. When Capt. Burnes, failing in his mission to Dost Máhomed Khán, returned from Kábal, he directed Lt. Leech, then detached at Kândahár, to fall back upon Shíkárpúr, and there to place himself under the
orders of Colonel Pottinger, the Governor-General's agent for Sind. Lieut. Leech, in pursuance of such instructions, reached Quetta within the Kalât Khan's territories, and thence, by invitation, continued his journey to Kalât. He was received with respect and civility; presents were exchanged between him and the khan; but the latter, in course of time, grew displeased with some points in the conduct of his guest, and was very glad when Lieut. Leech finally left him and his country. By this time the knowledge of the intended restoration of Shah Sujâh al Múlkh had transpired. What passed on the subject between Lieut. Leech and the khan I know not, or whether he was authorized to communicate with him on the matter, yet, as it was then the fashion for all men to do what they were unauthorized to do, it may be suspected that Lieut. Leech would scarcely neglect the opportunity of showing his zeal, and the result, from the opinion Mehrâb Khan had been induced to form of him, would scarcely have been satisfactory. Certain it is that Lieut. Leech left Kalât in no good humour with the khan.

Lt. Leech had reached Shikârpûr, and had been joined by Sir Alexander Burnes, deputed by Lord Auckland to arrange a treaty with the chiefs of Khairpûr in Northern Sind, and to accumulate supplies and necessaries for the army, on its arrival. Sir Alexander left Shikârpûr, to meet the army
on its approach to the frontier of Sind, and at his interview with Sir Henry Fane, at the ferry near Sabzal Kot, I saw him for the first time since his departure from Pesháwer for Simla. Amongst the many topics we then discussed, the question of the affairs of Kalát was naturally one. Sir Alexander observed, that Leech had put everything wrong at Kalát. As one of the principal points for which I was then contending was employment, from which my exertions might deserve and obtain credit, I could not forbear asking him if I might be allowed to go to Kalát, and put everything to rights; but Sir Alexander hung down his head, and made no reply. Subsequently I saw Sir Alexander at Rohrí, and he told me, that Mehráb Khán had confiscated the grain collected by Lieut. Leech's agents in Kachi, and that he had addressed a letter to the khán, which, to use his own phrase, "would astound him;" and further, that Sháh Sújáh al Múlkh, who had now also reached Shikárpúr, had written to the same chief, reminding him, that Sháh Nawáž Khán was in the royal camp. From such information, it was reasonable to conclude the unlucky khán of Kalát would fare but badly with his English friends.

For some time after I heard nothing more concerning the affairs of Kalát. The papers of the day, indeed, abounded with statements of the treachery of Mehráb Khán, but I was free to suspect their accuracy. At Karáchí, however, I saw a...
letter from Sir Alexander to a friend, giving an account of his mission to the khân, of the treaty he had concluded with him, of an attempt to waylay him on his return, and of his protest against the treaty at Quetta. From the same channel I learned that it was the intention to retalia te upon the khân, when the army returned from Kâbal, and that he was doomed to loss of power, and, if secured, to linger out his existence as a state prisoner.

In process of time, the Bombay division of the army of the Indus having retrograded from Kâbal to Quetta, a detachment was ordered upon Kalât, to carry out the long-meditated plan of vengeance upon Mehrâb Khân. The consequences were, the capture and plunder of the place, the slaughter of the ruler, and a number of his dependent chiefs. They afforded subject for temporary triumph and exultation, but, unhappily, the seeds of future evil were sown, and the germs of iniquity were destined to ripen into confusion and disgrace.

The territories of the fallen chief were dismembered, the provinces of Sahârawân and Kâch Gandâva were annexed to the dominions of the new king of Kâbal, and the resentment of the political authorities was so uncompromising, that, to the exclusion of the son of the late Kalât ruler, Shâh Nawâz Khân, a descendant of the elder branch of his family, was raised to the masnad, and placed over the wreck of the ill-fated country.

While these changes were effected, and no doubt
vindicated in elaborate state papers, it had never been thought necessary to explain them to the subjects of the late khán of Kalât. They beheld, indeed, the imposition of a new chief, and the dislocation of their country, but could only refer the events they witnessed to the pleasure of the sáhibs, alike to them extraordinary and incomprehensible.

Amidst the general depression and poverty which the calamity of war had inflicted upon the population of Kalât, I was pleased to observe, that the evils were borne with resignation. Those who had suffered most allowed no rancorous or violent expressions to escape their lips, but, as good Mússúlmáns, imputed their misfortunes to their own errors and to the will of Heaven. There was, however, but one opinion, that Mehráb Khán was guiltless of treachery to the British government, and had, therefore, been undeservedly sacrificed. If astonished at this sentiment, I was more so to find, that the crimes charged to his account were wholly unknown, which was extremely singular; for, if there had been reason for them, they must have been familiar to the people here. When I urged the confiscation of grain in Kachí, a fact stated to me by Sir Alexander Burnes, as no friendly proof on the part of the late khán, I was met by the assurance, that it had never taken place. Still unwilling to give up the point, I insisted there must be some ground for the accusation, and at length elicited from an individual an explanation
tending to throw light upon the business. It seemed that Máhomed Azem Khán, the brother of Mehráb Khán, was despatched to Kotrú with a party of horse, to see that no impediments were thrown in the way of the march of the British troops, and to take care that none of the inhabitants committed themselves in quarrels with the soldiery or camp-followers. When there, Máhomed Azem Khán, in need of money, and acting on his own counsel and authority, demanded a sum from a Hindú of the place, and, on his refusal to comply, seized his property, amongst which was a parcel of grain. The Hindú pretended, whether truly or not, that he had purchased the grain for the English; his fellow-traders, as is usual with them, when an act of tyranny is practised towards one of their body, closed their shops and ceased to transact business. A compromise was speedily effected, however, and Máhomed Azem Khán receiving a consideration of four hundred rupees, the Hindú shops were reopened, and business conducted as before. In this case, the report, probably, of the British native agent at Kotrú wonderfully exagge-rated the affair, and the English officers to whom he made it were, perhaps, too eager to listen to any complaints of Mehráb Khán; and the consequences of an attempt at extortion by Máhomed Azem Khán from one of his own subjects were construed into an undisguised and wanton confiscation of the grain collected by British agents in Kachí, which
even Máhomed Azem Khán, worthless as he was, never dreamed of. Mehráb Khán, further, on hearing of the extortion, addressed a letter of severe rebuke to his brother, and cautioned him against a repetition of his unbecoming conduct. I cannot forbear mentioning, to the honour of Mehráb Khán, that in his instructions to his subjects in Kachí he expressly enjoined them, in case of any dispute with a person belonging to the British army, on no account to resent it, but to carry a complaint to the general; an order so considerate that I wondered he should have thought of it.

Admitting the confiscation of grain as somewhat explained, the waylaying of Sir Alexander Burnes, on his return from Kalát to Quetta, which caused his protest against the treaty he had made with the unlucky khán, had still to be accounted for. Had Mehráb Khán been guilty of so foul a deed, it were criminal to urge any argument in his favour, and he must be held to have merited the vengeance which fell upon him. I was bewildered to learn, that all were unconscious of such waylaying, and to find myself laughed at for supposing that the khán would have committed himself in so flagrant a manner. I must confess, from what I knew of his disposition, and from what I could infer of his probable course of policy, I doubted it; but, in opposition thereto stood the clear testimony of Sir Alexander Burnes. All inquiries on the subject appeared to be fruitless of explanation, and I began
to despair of obtaining a solution of the mystery; yet, as such an action could not have happened to such an individual without being generally known, I almost suspected, what the character of Sir Alexander would well justify, that some very trifling and unimportant occurrence had been magnified by him into one of consequence, and that, without due inquiry, it had been made fatal to the khan. If that unhappy chief were not guilty in this instance, a lamentable proof is afforded of the combination of unfavourable circumstances which precipitated his fate; and the expression which many apply to him, that he was stricken by God, becomes justified. We may even believe, with the pious Mussúlmán, that man cannot relieve or assist him whom God has abandoned.

To the khan's vindicators I still urged the base outrage on Sir Alexander as an unanswerable proof of his guilt, but found no one able to explain a circumstance which, for the first time, they had learned from myself, and I became hopeless of being better informed on the subject; accidentally, at last, a discourse on other topics revealed the fact, on which the accusation had been founded.

From Quetta Sir Alexander proceeded to Kalát to negotiate a treaty with Mehráb Khán. He was accompanied by one Máhomed Sheríf, a saiyad, who had conspicuously figured in the treasons which had disturbed the rule of the Bráhúí khán. He had, moreover, already been practised
upon by the envoy and minister, and was now, although a subject of Mehráb Khán, in the interests of the British government. Mehráb Khán concluded a treaty in conformity to Sir Alexander Burnes’s wishes, and with it Sir Alexander returned towards Quetta, leaving his Múňshí Mohan Láll to accompany the khán to the British camp, there to pay his respects to his Majesty the Sháh, and to the envoy and minister. The treaty had been concluded contrary to the wishes of Saiyad Sheríf and his colleague in villany, Náíb Múlla Hassan, both of whom had been bought over by the envoy and minister; and who had for common object the ruin of their khán and master. It consisted with their views to annul the treaty, which, if carried into effect, secured the stability of the khán, and entirely frustrated their bad intentions. Náíb Múlla Hassan, who remained with the khán, persuaded him that the object of Sir Alexander was to decoy him to Quetta, when he would be sent a state-prisoner to Calcutta. The khán, prone to suspicion, became irresolute; but his anxiety was removed, and no further evil might have happened, for a letter from Sir Alexander informed him, that the sháh had marched from Quetta; it was therefore needless that he should give himself the trouble to go there.

Saiyad Sheríf now decided upon a bold step to counteract the effects of this intimation, and to assure the khán’s ruin. He represented to Sir
Alexander, that the crafty and wicked Mehráb repented of the treaty, and had commissioned a party to intercept him. Sir Alexander, giving entire credence to his villanous companion, made over to his charge the treaty, with two thousand rupees in money, to be secreted. The document and the money were placed within coverlets carried on the back of a camel. Robbers were appointed by the saiyad himself to attack the equipage of Sir Alexander, some of his camels were made booty, and amongst them the one bearing the treaty and money. If I remember rightly, Sir Alexander stated, that two or three of his followers were killed or wounded. The feat of the saiyad had been successful; he had too much experience of the Feringhis to fear that they would penetrate his stratagem, and the odium of the monstrous action was imputed to the innocent Mehráb Khán. Sir Alexander reached Quetta, and protested against the treaty. The Kalát chief, hearing of the robbery, but unconscious that he was suspected of having instigated it, set inquiries on foot, and particularly called his náib, Réhimdád, located at Quetta, to account, as it happened within his jurisdiction. The náib informed him, that Saiyad Sheríf was the offender, and that his nephew and gardener were the leaders of the band, to whom he had paid, as fee and reward, the sum of fourteen hundred rupees. The khán, aware that the saiyad was in the pay and interest of the British govern-
ment, did not deem it necessary to take further measures, regarding the matter as one which interested the Feringhís rather than himself, all the while ignorant that he was suspected, or accused of it. This disclosure gave me great pain, but hardly surprised me, as I knew the haste with which Sir Alexander Burnes was apt to jump at conclusions, and that he never sought to ascertain whether they were correct or otherwise; still the results were so fatal as to cause a sensation of disgust and horror, that the fate of men should have been placed at the mercy of the miserable political officers, in whom, at that time, Lord Auckland was pleased to repose confidence.

If an explanation had been afforded to the accusation of waylaying Sir Alexander Burnes, there was yet another charge which required to be removed before the khán could be acquitted of enmity to the British government, and this was the opposition offered to the passage of the troops through the Bolan pass, and the serious depredations committed on the baggage. I could readily comprehend that the rude and lawless tribes neighbouring to that route little needed the incitement or encouragement of the khán to exercise their natural instincts and propensities to plunder and destroy; yet it was necessary to be assured, that the chief did not instigate them, as he was denounced to have done. In this instance also, the character of Mehráb Khán stood the test of in-
quiry, for it proved that not only did he never promote or recommend such aggressions, but they likewise were in a great measure owing to the enmity of his own faithless subjects; and these again were the bribed and trusted agents of the British political authorities. The criminals in this case were Ghúlám Khán and Khán Máhomed, brothers to Dáoud Máhomed, the late Ghiljí adviser of Mehráb Khán, and who had been slain by Náib Múlla Hassan, by the khán’s order; an event which relieved the khán from an imperious, if not treacherous minister, and replaced the múlla in power and active employment.

The Ghiljí brothers had, when Dáoud Máhomed was living, and all-powerful, married into the Bangúl Zai tribe of Bráhúís, and established an influence in it. Their desire to avenge their brother’s death had induced them to court a connexion with the British, and their services had been eagerly accepted; the treachery of Mehráb Khán was, of course, the burden of their story, and the cause they had for dissatisfaction became a recommendation to them. It behoved them to substantiate the treachery they asserted; to do so, and at the same time to implicate the khán, they set the Bangúl Zais, the Khúrds, and other tribes adjacent to the Bolan, in motion. It must be understood, that Mehráb Khán had no real control over the Bolan pass, and, had he traversed it with an army, he would have been as liable to acts of petty
plunder as Sir John Kean, or any other general would be; but the depredations would have been confined to the carrying off a stray, or weary camel, as opportunity presented; and, moreover, it must be borne in mind that some of the tribes, and those who generally infest the pass, are Marrís and Khâkâs, not even subjects of Kalât. But for the artifice of Ghûlám Khân, and Khân Mâhomed, the British army would have passed the Bolan defiles without loss, or any that a little vigilance might not have prevented. That the contrary happened, is to be ascribed to those men, the friends of the envoy and minister, and not to the hostility of Mehrâb Khân. That unfortunate chief was constantly urged by the Kândahâr sirdârs, and by Assád Khân of Khárân, with other people, to erect sanghars and defend the passage, Assád Khân volunteering to conduct the defence; but the khan as constantly refused, adhering to his determination to oppose no obstacle to the march of the British army. As the charge of inciting the robberies in the Bolan pass was one of the graver kind advanced by the political authorities against Mehrâb Khân, and to substantiate which they gave themselves no little trouble, a smile is due to the proof they obtained, by purchasing penknives and surgical instruments from the tribes of Merv and Isprinjí. Every one knew that the tribes plundered, but it was omitted to ascertain by whom they had been instigated; and, on this
subject, no one knew better than Ghulám Khán, the friend of the envoy and minister.

If the treason of the brothers of Dáoud Máhomed vindicated the khán, as regarded the Bolan, there yet remained a point on which I desired to be satisfied, before I could assent to the conclusions of my Kalát friends, as to his innocence in his dealings with the British authorities, or before I could admit, with them, that he did not endeavour to obstruct the march of the army. This related to the large quantity of grain he had stored up in Kalát, because I could not but conceive that, if professing to throw the country open to British agents for the purchase of supplies, he had secretly issued orders forbidding sales, and diverted all the grain into his own magazines; such a mode of proceeding could not well be deemed friendly, for it was immaterial if the destruction of an army be effected by the sword or by famine, by open violence or secret fraud. The accumulation of grain at Kalát proved, according to my informants, to have had no reference to the march of the British force, but was owing to the advice of Díwân Bacha, the khán’s Hindú agent, who recommended it as a financial measure, the operation of which had commenced three years before the English expedition was thought of. The Hindú proposed to profit by the drought, and consequent scarcity of grain, and amused Mehráb Khán with the hopes of filling his coffers; but, it was supposed,
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that he profited more than his master by the speculation and monopoly he created, for all that Mehrább Khán did in the affair was to deposit, in store, the quantity of grain usually given to his dependents, paying them with cash, in lieu thereof; while the Hindu, with his own capital, made extensive purchases throughout the country, and made the khán's authority subservient to his ends. The monopoly was exceedingly distasteful to the people, and when the diwán was slain (for he also shared the fate of his lord) no one lamented him.

There was yet another charge I had to prefer against Mehrább Khán; which, if it did not imply any great villany on his part, might evince that he did not estimate lightly the benefits of his alliance. I had learned from Sir Alexander Burnes, that the khán had demanded the restoration of the port of Karáchí by the amírs of Sind, as the price of his friendship. I was a little amused at the time, not so much at the demand as at the rage Sir Alexander affected, in consequence of it; as I could not forget, that the modest demand of Dost Màhomed Khán at Kábal, for Peshewár and its territory, which had never belonged to him, was very kindly listened to; and I could not but know, that Karáchí had once belonged to the Kalât family. Now, however, when pressing this convincing proof of the presumption and crime of Mehrább Khán, I was rather ashamed to find my own good sense questioned for noticing it; as
it seemed the demand was only diplomatically set forth, neither the khân, nor any other person, supposing that Karâchí would be restored. If such be the case, and I believe there is little reason to doubt it, the inexperience of Sir Alexander Burnes in oriental diplomacy, conduced to the same errors here as at Kâbal; Dost Mâhomed Khân lost his authority, and Mehrâb Khân his throne and life, because Sir Alexander, and the envoy and minister, were ignorant that it was the process, in eastern negotiations, to start with great and extravagant pretensions, and then gradually to diminish them, and finally to abandon them altogether. A departure from this rule, as was observed to me, would have exposed Mehrâb Khân and his statesmen to the charge of dulness and incapacity; and those who laughed at the notion that he expected Karâchí, insisted, that he was most unfairly judged to be untractable and presumptuous, from having followed merely the forms of a science which his opponents had not the sagacity to comprehend.

Such were the explanations and statements I received relative to some of the charges against Mehrâb Khân, of which I had become cognizant. Those who advanced them, and those who advised and sanctioned the measures which led to the fall of the unhappy man in consequence, are of course free to offer invalidating testimony. Until they do, I fear the opinion may be too justly entertained that the chief of Kalât was sacrificed to the
want of common sense and the resentment of the political officers employed west of the Indus.

When the army had concentrated at Shikárpúr, and was about to march towards Kándahár, if a person in any way acquainted with the state of the countries through which it would pass, and with the situation, and policy of the chiefs, had reflected on the contingencies likely to happen, the contumacy or hostility of the Kalât ruler was one of the events the least to be expected, for he had everything to gain by the movement, supposing, which was reasonable to be supposed, that no evil was intended him. His announced treachery was therefore to me a most unlooked-for piece of intelligence, and although I knew that he was surrounded by evil counsellors, and that he had but an ordinary capacity, I still suspected that much of his misfortune was rather owing to misunderstanding than to his guilt. I was anxious therefore to ascertain the feeling as to his sentiments when the expedition across the Indus became known to him, because the advantages which it placed within his reach were so palpable, that, in rejecting them, if cleared from the imputation of crime, he was still liable to the minor charge of folly. I was assured that he heard the tidings of the advance of the British army with high gratification; that he was so overjoyed, that, as my informant expressed it, “had he had wings, he would have flown to its meeting.” At that time he justly appreciated the nature of his position, and the
benefits which must have followed his furtherance of the views of the British authorities. He saw himself about to be relieved from the continual dread he lived in, of the capricious and tyrannical sirdárs of Kândahár, and of any mistrust he must have occasionally felt of the confederated chiefs of Sind. He also saw the certainty of his authority being firmly established in his own dominions, and his imagination presented the agreeable picture of the unruly and rebellious chieftains, who during his sway had given him so much trouble and disquietude, at his feet, as submissive and humble suppliants for mercy. In this happy temper, he addressed Sir Alexander Burnes, expressing his anxiety and wish to see him, but craving to be excused from the presence of Lieut. Leech, whose conduct had displeased him.

With the khân of Kalát in this disposition, a glance may be directed at the contemporaneous proceedings of the British authorities at Shikárpúr, for it is but just to inquire what steps they took to secure and confirm the good feelings of the khân, and in what manner they thought fit to conciliate him. I have noticed, that, as regarded the alleged confiscation in Kachi, Sir Alexander had addressed a letter to the khân, which would "astound" him, and that Shâh Sújâh al Múlkh had reminded him, that Shâh Nawâz Khân (a claimant and pretender to the Kalát throne) was in the royal camp. The opening of the communications between the khân
and the authorities at Shikárpúr, was not therefore auspicious.

At Kalát the necessity was acknowledged of an attempt to remove misunderstanding, and a mission to the envoy and minister was determined upon; but the difficulty was to select a proper representative, and it may be truly said the khán had not a proper person to send. The aspirants for the honourable employ were numerous, but Náib Múlla Hassan, in virtue of his office, carried the day. Here the weakness and infatuation of Mehráb Khán were first manifested. He did not oppose the mission of the náib, although conscious of his ill feeling, and morally certain that he should be betrayed by him. The only excuse for the extreme imprudence of the khán was, that from the reception and countenance afforded to Sháh Nawâz Khán, the menacing letters of the shâh and Sir Alexander Burnes, and the notion he had that Lieut. Leech would injure him, he already considered himself a doomed man; a fact pointed out and insisted upon by those near him who desired his downfall, and particularly by Náib Múlla Hassan, who aggravated the danger, with the view of displaying the urgency and importance of his mission.

The náib selected for companion Saiyad Máho-med Sheríf, another traitor, equally mistrusted and obnoxious. While this strange mission was in progress, the khán followed, on his own part, the precautionary policy of using every endeavour to avoid
giving cause for offence, and his instructions to his chiefs and subjects in Kachí were all framed in the same spirit.

I know not whether the interview between the envoy and minister and Náib Múlla Hassan took place at Shikárpúr or Bâgh in advance. Its results were remarkable. To accomplish the ruin of Mehráb Khân, it was necessary for Náib Múlla Hassan to deceive the envoy and minister, as well as the intended victim. He perfectly succeeded. In place of advocating his master's interests, he accused him of the most mischievous plots and intentions, and was unhappily credited by the credulous envoy and minister. In the same breath he avowed his own ardent attachment, was believed, and the chief political authority with the army of the Indus signed a document, by which he engaged to compensate the service and goodwill of a traitor. Whatever may be thought of this transaction, I fear it tells unfavourably for the common sense and principle of the envoy and minister; for how could a man with common sense have been so easily deceived, and how could a man of ordinary principle have confided in the representations of a scoundrel, exerting himself to injure the ruler whose servant he was, and whose cause he had undertaken to defend? Another mischief attending the affair was, that it was not so secretly done but that it transpired, and consequently confirmed all the gloomy forebodings of Mehráb Khân.
The British functionary did not, however, at this time contemplate the destruction of the Kalât chief, or even his deposition; but Múlla Hassan was instructed to return to Kalât, and to persuade the khan from his evil course; and he took leave, rejoicing in the success of his villany, while his dupe, the envoy and minister, plumed himself on having made a clever diplomatic hit, in having gained over the minister of Mehrâb Khan.

At Kalât, Múlla Hassan assured the khan that the English were faithless, that their intentions were to send him to Calcutta, and that he had nothing to hope from them; that they had sought, by bland speeches and the lure of money, to secure him, but, God be praised! his devotion to the khan was unalterable. He consoled the khan, by representing that they were comparatively weak, that the amount of real force was small, and there was little to fear from them. Múlla Hassan did not confine his dexterity to such statements, but while he reported to the envoy and minister that all his efforts to induce the perverse khan to a becoming sense of his situation were useless, and that he still persisted in a course of opposition, and was constantly intent upon new plots and conspiracies, he issued a variety of letters in the khan's name, and authenticated by his seal, which by virtue of his office he had in possession, addressed to various parties throughout the country, calling upon them to molest the march of the British troops by every
ARRIVAL OF ARMY AT QUETTA

means in their power. Many of these letters were intercepted, as probably they were intended to be, and tended of course to convince the envoy and minister of the turpitude of the khan of Kalât, who, in truth, knew nothing of them. The coadjutors of Múlla Hassan, Saiyad Mâhomèd Sherîf, and the brothers of the late Dâoud Mâhomèd, were alike indefatigable in inciting the tribes to rapine, at the same time ascribing the evils occasioned by themselves to the unquenchable enmity of the khan.

Under this complication of villany and infatuation, the British army passed through Kachi, the defiles of the Bolan pass, and encamped at Quetta. While in Kachi, as far as the khan was concerned, free permission was given to traverse the province by any and whatever route, and to an application made that the Bombay division should pass by the Múlloh route, and therefore to Kalât, no opposition was made. The route was not, indeed, followed, but the khan had shown that he was not hostile, for he offered no objection to it; and his submissive disposition may be conceived when he consented to allow a force to approach his capital.

Notwithstanding the depredations committed in the Bolan pass, and that they were ascribed to the hostility of Mehrâb Khân, it does not appear that the idea of revenge was yet cherished against that chief, and a final effort was made to
enumerate him in the list of friends. Sir Alexander Burnes, attached to the mission with the title of envoy to Kalát, and other places, was, of course, destined to effect a reconciliation with the implacable khán, and for that purpose left Quetta. So little was he, in common with the envoy and minister, acquainted with the nature of things at Kalát, that he selected for his companion Saiyad Sheríf. It is believed that Sir Alexander offered the khán the sum of one lakh and a half of rupees per annum to keep the road open from Shikárpúr to Quetta. A treaty to such effect was signed and sealed, and it remained merely for the khán to accompany Sir Alexander back to Quetta, there to pay his respects to the shâh, and the envoy and minister. To this visit the khán, no doubt, had great averseness, as, while very willing to see the envoy, he much disliked to be compelled to wait upon the shâh, of whom he thought less favourably than did his English allies. The opposition of náib Múlla Hassan, and Saiyad Sheríf, had proved ineffectual to prevent the treaty; but they did not cease to represent to the khán, that his journey to Quetta would prove fatal to his liberty, if not to his life. As soon as the envoy and minister arrived at Quetta, it would appear that the náib and his associate traitors were in his presence; the point then insisted upon was, that Mehráb Khán should come to Quetta, which Múlla Hassan signified to the khán, but, while
promising to persuade him to comply with the request, he dissuaded him in the strongest terms, urging that it was certain destruction, and concluded by imploring that, if the khân, in his wisdom, should take the fatal step, he might not be charged with the neglect of his duty, or of omission in having warned him of evil. The letters were full of the most violent denunciations of the perfidious intentions of the British authorities. Sir Alexander Burnes had left Quetta, boasting that he would return with Mehrâb Khân; that he might the more certainly succeed, he gave the khân twenty thousand rupees for expenses on the road. So much unexpected liberality gave force to the insinuations poured into the khân’s ears, and when the poor man wished to take a party of five hundred followers, that he might appear as became his rank, Sir Alexander told him that twenty were sufficient, which afforded a triumph to Mûlla Hassan and his gang, who appealed to the khân whether it was or not plain enough that the only wish of Sir Alexander was to decoy him to Quetta, there to be seized and sent to Calcutta. Still Merâb Khân ordered his tents to be pitched without the town, preparatory to his march, but the precipitancy of Sir Alexander Burnes, who was in haste to convey the tidings of his own success, and to receive the gratulations his vanity suggested would be offered to him, gave the final blow to the arrangement, as he started for Quetta,
leaving his munshi, Mohan Lâll, to attend upon the khân. The unfortunate man observed, that Sikandar (Sir Alexander) fancied to delude him by grinning and leering, and now he had left his munshi behind him, of whom he spoke even more disrespectfully. Mohan Lâll profited by the absence of his indulgent patron, to pretend that he had a jûda râh, or distinct influence with Lord Auckland, on the strength of which he was anxious to purchase a beautiful kanîz, or slave girl. The bewildered khân was disgusted. Whether he would have proceeded with Sir Alexander is uncertain, but it was too much to expect he would follow the cortège of Mohan Lâll. He delayed until a letter reached from Sir Alexander, stating that there was no longer occasion to visit Quetta, as the shâh had marched; on which Mohan Lâll left Kalât, and was escorted by Dárogah Gúl Máhomed to the foot of the Khwojak pass.

The bold and villanous expedient resorted to by the subtle Saiyad Sherîf to consummate the khân's ruin, and the protest of Sir Alexander Burnes against the treaty concluded by himself, have been before noticed.

The fate of Mehrâb Khân was henceforth decreed, and it was determined eventually to make an example of him. I shall not stay to moralise upon these startling events, or by any remarks endeavour to influence the judgment which may be formed upon them. At Quetta, when the army advanced,
Capt. Bean, in command of the 1st regiment of the shâh’s contingent, was left by the envoy and minister in political charge. Apparently as deeply convinced of the criminality of the khân as his patron, and aware that the unhappy chief was proscribed, he, it is complained, refused to see the persons deputed by the khân to open an intercourse with him.

When the shâh and his allies had entered Kândahâr, the khân, ignorant that his treaty had been protested against, ordered Náïb Múlla Hassan to proceed there, with congratulatory letters and presents for the king and political officers. The náïb went as far as Quetta, where, no doubt, he practised upon the imagination of Capt. Bean, as he formerly had upon that of the envoy and minister, and wrote to the khân that the British army had been defeated, and that in a few days he would hear of them as fugitives in his country; that he was willing to go to Kândahâr, as the khân wished, but it was better to wait awhile; and he wished to avoid the reproach of being considered unskilful, or neglectful of his duty. The náïb’s letter, as usual, teemed with the most virulent assertions of the perfidy of the English. He delayed at Quetta, disobeying the repeated injunctions of the khân to proceed to the allied camp, until Ghaznî was captured, and Kâbal was in possession of the shâh. The khân, in despair, directed Náïb Réhimdád, his governor at Quetta, to take up the mission which Múlla Hassan declined, and to make the best
of his way to Kabal, with letters, and an increased stock of presents. This worthy, either in league with Mulla Hassan, or alike desirous to implicate the khan, invented fresh falsehoods, and excused himself; while he set on foot a series of depredations upon the troops cantoned at Quetta, by carrying off the camels when foraging, and sending them for sale to Sistan, not daring to send them to Kalat.

In process of time, the brigade under Major-Gen. Wiltshire reached Quetta, in its return from Kabal, and the opportunity presented itself to avenge the crimes and treasons of the Kalat chief. Naib Mulla Hassan was again in the British camp, exercising the same manoeuvres he had constantly put into play, and with the like success. He assured the political officer that all his endeavours had failed to alter the feeling or disposition of the khan; and wrote to the latter on no account to repair to Quetta, or he would be sent a prisoner to Calcutta.

A remarkable proof was now afforded of the delusion in which the khan had been kept, or, it may be, of his little expectation of being visited with vengeance for crimes which he was unconscious of having committed; for it was not until he heard of the advance of British troops upon Kalat that he thought of making preparations for defence. On the spur of the moment he appealed to the tribes, and despatched his son, Mahomed Hassan, under charge of Dárogah Gúl Máhomed, to Nushki. In the hour of need Mehráb Khán
DEATH OF MEHRAB KHAN.

found himself abandoned; he had alienated the chiefs of tribes, and few responded to his call. As the British force approached, he deputed Akhúnd Máhomed Sídik to confer with the political officer attending it. The reckless man observed that he knew the Akhúnd was a traitor, and would betray him. He was quite right, the Akhúnd did betray him, as far as it was in his power, and received drafts on Hindús of Kalát for sums of money. The interview of this representative of the khán with the political officer took place at Mangachar. The Akhúnd stipulated that the force was not to appear before Kalát until the morning of the 6th of November, which was acceded to, without the intention of abiding by the stipulation; the Akhúnd purposing that Mehráb Khán should have time for flight, to which he meant to persuade him. It was not, however, the intention to permit the khán or the booty to escape, and the force arrived before Kalát on the morning of the 5th of November, when an attack on the place immediately followed, as its defences were too weak to require delay. The garrison consisted, with few exceptions, of the villagers neighbouring to Kelát, and the greater part of them dropped from the walls and made off when the assault commenced. The gates were blown open, the town entered, and the citadel forced, when Mehráb Khán was slain, with many chiefs, of more or less distinction, in one of the lower apartments. In an upper apartment were
Naib Mulla Hassan, Naib Rehimdad, the Akhund Mahomed Sidik, and some thirty persons; they, of course, surrendered when the khan was no more. It is supposed by the Brahuis that the ultimate design of Mulla Hassan was to procure his own advancement to the masnad of Kalat, but, unfortunately for him, in the search made by the political officers for documents, his letters to the khan were discovered under the pillow of that wretched man. His arrest followed, and, with Rehimdad, he was sent prisoner to the fortress of Bakkar. Capt. Bean is said to have reproached him with the death of Mehrab Khan; he might have justly done so; and, if he did, his reproach was a testimony to the innocence of the fallen chief.

The scenes following the capture of the Brahui capital may be passed unnoticed; the calamities suffered by the inhabitants were the inevitable consequences of war; yet, it is due to relate, that the deportment of the general of the British force is spoken of with approbation, and the respect shown to a bed-ridden lady, one of the wives of the slaughtered khan, is remembered with gratitude.

On the approach of the force, the first step of the khan was to order his brother, Mird Azem Khan, to leave the town, and provide for his safety. When the attack commenced, his wives and female attendants were put without the gates, and some of them, even on foot, were left to shift for themselves. When the town was entered, and all hope extin-
guished, the khan entrusted to some one, as a present for his son, deputed to Núshkí, a rifle, on which were inlaid, in golden characters, the names of twenty-three of his ancestors. This was to be preserved as a token by which, wherever the son went, he might be recognized. Three injunctions accompanied it. 1st. Not to surrender to the Feringhís with too much haste. 2nd. Not to confide in the Bráhúís until they had committed themselves inextricably with the Feringhís, or he would be betrayed by them, as his father had been. 3rd. Not to smoke tobacco or to take snuff, as such indulgences would lead to drinking wine, and he would become as useless as his uncle, Mir Azem. This injunction the khan seemed to think the most particular, for he desired his son to be warned, that if he disobeyed it he would arise from his grave and reproach him.

The khan's personal property (excepting cash and jewels) fell into the possession of the captors, and to save them the trouble of collecting it, he had already packed it, as if for removal. The khan being reputed rich in jewels, inquiries were made for them, and in a few days information was given which led to their discovery in the house of Náib Múlla Hassan; so it proved that the wily traitor had been sufficiently adroit to have them deposited there, of course intending to reserve them for his own benefit. Wonderful were the expectations raised by the discovery of the jewels, a portion only
of the khân’s store, though probably the greater portion. But a fatality attended them; the vessel in which the gems were despatched for Bombay was lost, and the treasure itself, although preserved, was found to be of little value, as the stones, although large and uncut, were flawed; and, at the auction, by which they were sold, obtained but 60,000 rupees, or 6000£. The person who revealed the secret of their deposit received a reward, became the confidant of Lieut. Loveday, and eventually one of the evil geniuses who consigned him to destruction. In the house of Náib Múlla Hassan a discovery of another nature was made, not only furnishing evidence of his guilt, but curiously illustrating the mode by which he had effected the ruin of Mehráb Khân. Above one hundred blank sheets of paper were found, sealed, and ready to be filled up at discretion. They explained the origin of the missives by which the tribes were inflamed and incited to action, the odium of which had been, it may be feared unjustly, ascribed to the Bráhúí chief.

Kalât being in possession of the British, its chief slain, and his son a fugitive, it naturally became a subject of consideration as to the future government. The claims of the son never seem to have been thought of for a moment. Had his father been ever so guilty, their recognition would not have been the less politic or advisable; but now that the train of events and disclosures had evidenced that he was not so criminal as had been
supposed, and that he had fallen a victim to treason, to the display of which the errors of the political authorities had unconsciously contributed, the claims of the son demanded every attention, not merely on the abstract principles of rightful descent and established usage, but on the score of generosity, which, with a British government, should have had equal weight.

Had the claims of the son at this early period been acknowledged, or had the circumstances extenuating the supposed guilt of his sire been made known, it might be conjectured that the plunder found in the palace, being entirely personal property, could not have been retained; if inconvenient to admit them on this account, it was doubly so as in a manner confessing that the khân had been sacrificed to error and misconception; and this was an alternative which honourable and high-minded men only could have been expected to embrace. It would have been unjust to have hoped so much from the political authorities of the army of the Indus.

The foul deed had been done: it was necessary to preserve unsullied the reputation of Lord Auckland’s political clique, and, to conceal their incapacity, the injustice shown to the father was to be perpetuated by that offered to the unoffending son. Those so mal-adroit in matters of right were expert in matters of evil, and Shâh Nawâz Khan, a descendant of Mohâbat Khan, who ruled at Kalât a century before, was placed on the masnad of Kalât,
on the plea of legitimacy. I know not with whom this arrangement originated; it suffices that it was approved and adopted. The Bráhúís were aston­ished to learn that their three preceding khâns were illegitimate rulers; but, unhappily, they did not acquiesce in the validity of the decision, and their sympathies were directed to the son of Mehráb Khân in exile.

By the partition of the country which accompa­nied the elevation of Shâh Nawâz Khân, the north­ern province of Sahárawân, with Quetta and its dependent districts, and the province of Kach Gand­ava, with the mountain districts east of it, were annexed to the dominions of the king of Kâbal, and by this dismemberment, the provinces border­ing on the Indus, of Hárand and Dâjil, were quietly transferred to Ranjit Singh.

An object of this wholesale partition, is said to have been the desire to consolidate the Bráhúí nation.

The real purpose, if a judgment may be allowed from the dismemberment of the country, and the transfer of the Sahárawân tribes, was to disse­ver the Bhrahúís as a people, and thereby to aug­ment the importance and revenue of the newly formed kingdom of Kâbal, for Shâh Nawâz Khân, by being inducted into Kalât, had no authority be­yond that place, and no means to enforce it.

The first step of the new khân proved, however, that he understood the principles of legitimacy,
which had placed him in Kalât, for obtaining a loan of 60,000 rupees from Mr. Ross Bell at Shikárpúr, he gave him in payment thereof orders on the customs of Las, affecting to cancel the remission granted, a century before, by Nassír Kháñ, and although this liberty was afterwards disapproved by Lord Auckland, it was strictly in accordance with the legitimate notion of his lordship and his advisers, which influenced their recognition of the claims of the new Kháñ.

It may be observed that, prior to the fall of Meh-ráb Kháñ, the chiefs of Jhálawán, as Isá Kháñ of Wad and Kamál Kháñ of Bághwána, emboldened by the distracted state of affairs at Kalât, and of the Kháñ's danger from the British, were in open revolt, and Rashíd Kháñ of Zehrí, the Sírdár of Jhálawán, who had been for some years disaffected, had entirely ceased from attendance at Kalât, and all these chiefs had rejected the appeal to coöperate in the defence of the capital. They therefore became the friends of the British and of Sháh Nawáz Kháñ; and it was peculiarly unfortunate, and what might, and ought to have been avoided, that both in Balochistán and Afghánistán the traitors to the old order of things became the favoured and trusted adherents to the new. As might have been expected, the confidence unwisely reposed in them was betrayed.

The establishment of Sháh Nawáz Kháñ led to the appointment of a political officer at Kalât, and
Lieut. Loveday, an assistant to Capt. Bean at the
time of its capture, was nominated to the post.
The first object of attention with the new khan
was the young son of Mehrāb Khān, who had taken
refuge in Panjghūr, and, accompanied by Lieut.
Loveday, he started with a small party to dislodge
him, and, if possible, to secure his person. His plans
were well laid, and, but for secret intelligence con­
veyed, be it remarked, by Kamāl Khān of Bāghwān,
the youth no doubt would have been made a
prisoner. His escape did not prevent the general
plunder of the tribes who had afforded him shelter,
and scenes were enacted so infamous, that those
present spoke of them with horror. A large
amount of spoil was obtained, and Shāh Nawāz
Khān returned to Bāghwān and married a sister
of Kamāl Khān. Lieut. Loveday returned to Kalāt
from Panjghūr, but made a visit to Bāghwān,
bringing to Shāh Nawāz a treaty ratified by the
governor-general, from which had been expunged
an article binding the British government to main­
tain the khan on the masnad in which they had
placed him. Lieut. Loveday, again returning to
Kalāt, hearing that the son of Mehrāb Khān had
sought refuge in Nūshkī, started with Mīr Fatī
Khān, the brother of Shāh Nawāz Khān, to expel
him. Intelligence conveyed to the youth, again
enabled him to escape; but the Zigger Minghal
tribe were no better treated than the tribes of Panj­
ghūr, and the chief, Fazil Khān, who submitted, was
brought to Kalât. Shâh Nawâz Khân, about the same time, compelled the nominal allegiance of the Sâh Saholí tribe, near Khozdzâr; soon after which he returned to Kalât.

The zeal of Lieut. Loveday obtained the approbation of Capt. Bean, and afterwards his disapprobation, when the envoy and minister expressed his displeasure at the excursions into Nûshkî and Panjghûr; and Lieut. Loveday was instructed, that it was not his duty to interfere in the affairs of the country at all, much less to accompany the khân in his forays. But for this prohibition, it is probable that a third foray would have been directed upon Khârân, whose chief had, after some demur, received the wandering and destitute son of Mehrâb Khân. Shâh Nawâz Khân much urged the step, saying, the evil, if taken in time, would be easily removed, but that it might become dangerous if neglected. His prediction was soon verified. A step which might have prevented the revolt of the Brahúís was abandoned, because the khân was unable to follow it up unassisted, and Lieut. Loveday was forbidden to employ his guard or to lend assistance.

I have now briefly explained the state of things at the period of my arrival at Kalât. The son of Mehrâb Khân, while known to be in Khârân, had no intention of appearing in arms, nor had Assad Khân any notion of interesting himself more in his favour, than to afford him asylum and subsistence as long as he continued his guest. Under the new
distribution of the country, the district of Mastúng, annexed with Quetta, to the dominion of Kâbal, was governed by Mâhomed Khân, chief of the Sherwânî tribe of Brâhúís, with a salary of two hundred rupees per annum, and the title of Nâîb to his Majesty Shâh Sujâh al Mulkh. The revenue, which had been most arbitrarily fixed, was farmed to Dîwân Râmû, previously in the employ of Mehrâb Khân; the district of Quetta, or Shâll, the headquarters of Capt. Bean and a military force, was governed, under the political officer, by Mâhomed Sîdik Khân, a son of the late Samander Khân, Popal Zai. The resumed province of Kach Gandâva was governed under Mr. Ross Bell, the political agent in Northern Sind, by Saiyâd Mâhomed Sherîf, whose treason to Mehrâb Khân had elevated him to the rank of Nâîb to His Majesty Shâh Sújâh al Mûlkh.
Residence at Kalât.—Panic in the country.—Arrival of kâfîla.—Misfortune of Yaiya, a dêhwâr.—Consternation.—Commencement of revolt and slaughter of a party of sipâhîs at Mastûng.—Refuse to leave Kalât.—Proceedings of dárogah Gûl Máhomîd.—Alarm at Kalât.—Removal to the Babî suburb.—Darbâr of Shâh Nawâz Khân.—Abode in Attá Máhomîd’s garden.—Faiz Ahmed’s precautions.—Attack upon Quetta.—Lieut. Leech’s promptitude.—Retreat of the insurgents from Quetta.—Lieut. Loveday’s remark.—Shâh Nawâz Khân’s measures.—His levees.—Intrigues at Kalât.—Causes of dissatisfaction.—Diplomatic blunders in Kachî.—Lieut. Loveday’s invitation.—Interview with him.—Consent to remain with him during the siege.—Hâjî Osmân.—State of the defences.—Efforts to improve them.—Manning of the walls.—Disposition of the fortifications.—Preparations.—Scarcity of grain.

I might have reasonably looked for the arrival of the kâfîla eight or ten days after my own, at Kalât, as, before leaving Béla, we heard of its departure from Sûnmíání, and we knew that it had no object to tarry on the route. My intercourse with Lieut. Loveday had ceased, in the manner I have before described; and that I had acted discreetly, I inferred from the nature of his observations, which, from time to time, were reported to me.
While residing in the garden, I was repeatedly visited by Shāh Nawâz Khân and Mîr Fatî Khân, his brother, the garden of the latter joining the one in which I was located, and every morning he came to stroll in it. Shāh Nawâz Khân never ceased to request I would call upon him in the mírí, or palace, and converse with him, but I constantly declined, although there could have been no harm, yet I was careful to avoid giving the least cause for umbrage to Lieut. Loveday.

In course of time tidings reached Kalât, that the kâfila had been seen at Barân Lak, in a woful plight, from the failure of the camels, owing to the heat, want of water and forage, and other untoward causes. Subsequently we heard, that it had found its way to Wad; but now symptoms of discontent in the country had become manifest.

When I came to Kalât, Lieut. Loveday had with him some sixty sipâhîs, of one of the shâh's regiments. In obedience to Capt. Bean's orders, he had despatched twenty-five of them from Kalât, towards Quetta. His mûnshî, Ghûlâm Hûssên, having business at Mastûng, accompanied them. At the moment I, of course, regarded this as an indifferent circumstance.

About this time an accident occurred, which served, perhaps, to precipitate the revolt which speedily followed. Amongst the many tyrannical acts, of which Lieut. Loveday stood accused by the general voice of the country, was that of worry-
ing people with his dogs; and to describe the horror in which he was held, on that account, would be an impossible task. Yet, so incredible did such a charge appear to me, and so revolting was it to every notion of humanity, that I felt inclined to conjecture trivial circumstances had been magnified, and an accidental mishap construed into a premeditated deed. I was frequently told, that since I had been at Kalât he had discontinued to use his dogs; and when I expressed anxiety to proceed, I was entreated to remain, that Lieut. Loveday might behave himself decently. However, any restraint he might have imposed upon himself, in consequence of my presence, did not suffice to prevent the ebullition of his passion; and a miserable and fatal testimony confirmed, beyond power of denial, how justly he was feared and disliked. Yaiya, a déhwâr or agriculturist of Kalât, employed as a begár, or forced labourer, in some works connected with the house in progress of erection, incurred the displeasure of Lieut. Loveday, who gave the necessary signal to his dogs, and they inflicted several wounds on the wretched individual. He was carried home in a grievous state, and in a few days died. The consternation excited by this man's unhappy fate amongst the community of Kalât, to be conceived must have been witnessed; the dread of vengeance limited the expression of public feeling to low and sullen murmurs, but rumour spread the catastrophe with rapidity over
the country, and there indignation was loudly avowed, and revenge determined upon.

It became known at Kalāt that the mūnshī, with his party of sıpāhīs, had reached Mastūng, and contemporaneously that the kāfila was on the road from Wad; but a panic, the forerunner of the outbreak which ensued, had now seized the minds of all. Lieut. Loveday was anxious about the safety of the kāfila, as a very large quantity of stores, from Bombay, belonging to him, were with it; and he ordered a party, of the few soldiers with him, to march on the road to meet it. They were ready to have started, when the disastrous news arrived of the slaughter of the mūnshī and his party, at Mastūng; and of the revolt of the tribes of Sahārawān.

The first act of Shāh Nawāz Khān was to insist upon Lieut. Loveday, who was at the time in his tent without the town, to retire to his residence within the walls; and thenceforth he never went beyond them.

My friend, Faiz Ahmed, immediately called on me, and gave his opinion that the affair was serious. He said his chief solicitude was for me; and urged me, in the most earnest manner, at once to provide for my safety, either by crossing the hills into Kachī or by retiring to Bāghwān. He assured me, that he should be disgraced for ever if any misfortune befell me, his guest, or, to use his expression, that his nose would be cut off. I thought he over-
estimated the danger, and determined to remain, at least until it was known what form the insurrection would assume; for, at the time, I was not aware that Quetta was unprovided with troops, and could not but suppose the revolt would be speedily suppressed.

I may mention that, before these events transpired, there was a report at Kalât that Darogah Gúl Máhoméed had the intention to proceed to Quetta and endeavour to negotiate with Capt. Bean in favour of the son of the late khán. Various were the opinions as to the probability of the report, and as to the dárogah's intentions; but many thought it possible, and wished it might prove true, from their desire to see the son of Mehráb provided for, and an end put to the uneasiness which his presence in Khárân kept up. It proved that the dárogah did visit Mastúng, and had a meeting at a village with some persons there, and amongst them with Díwán Rámú, the farmer of the revenue under the new order of things. What passed at this meeting I could never ascertain; the dárogah, if he ever had the intention of visiting Quetta, or of opening a communication with Capt. Bean, did neither, and returned to Khárân. In a few days followed the outbreak.

Sháh Nawáz Khán lost no time in summoning to Kalât the levies from the neighbouring villages and tribes. His mother, and Mír Fáti Khán, were sent in all haste to collect those of Zehrí, while
messengers were despatched to Kamāl Khān of Bāghwān, and to other chiefs of Jhālawān.

It soon became known that the insurgents at Mastūng had called the son of Mehrāb Khān to countenance their proceedings. Amidst the alarm produced by this state of affairs a part of the kāfila reached Kalāt; many of the merchants thought it prudent to secrete their goods in the hills. My camels had perished on the road, from eating (I was told) the poisonous oleander shrub. I had my luggage brought to the garden in which I resided.

Some two or three days afterwards, a little past sunset, I was astonished at the discharge of large and small arms from the town, and still more when, after a brief interval, it was repeated. Before a third took place the young son of Faiz Ahmed appeared, and told me his father implored that I would instantly remove into the suburb. I had scarcely time to ask what had happened, when Faiz Ahmed himself came in the utmost trepidation. He besought me, for God's sake, to leave the garden, or I should be murdered; when I could get him to explain, he informed me that Mehrāb Khān's son was said to be at Garúk, six miles distant, and that his chapow was expected during the night; that the town gates were closed, and that the discharges I had heard were part of Shāh Nawāz Khān's precautionary measures. Reflecting, that if a chapow did make its appearance,
there was little doubt that I should be murdered, I thought right to accompany him, and ordered his and my own servants to follow with the luggage. Before we left the garden a party of strangers had congregated around a fire, which they kindled at a little distance from me. They were unknown to the old woman in charge of the garden. I was surprised that Faiz Ahmed conducted me to the suburb by a circuitous path, and as he stumbled over stones, and into the pools of the narrow lanes he traversed, I could not forbear bantering him about it, and the terror he evinced, which occasioned him to complain that I was insufferably "jél," or rash; I have since learned that he had received an intimation that two of the late khân’s ghûláms, or slaves, in full confidence that the chapow would arrive, had buckled on their arms, intending to have assassinated me that evening. On reaching the suburb, he showed me into the house of Sáhibdád, adjacent to his own. In a few minutes Faiz Ahmed, Kâlikdad, and two or three of their relatives, came and urged me immediately to leave Kalát. I was still obstinate, and doubted if Mehrâb Khân’s son could be so near. Faiz Ahmed, in his anxiety, had engaged one Mâhomèd Aríf to conduct me to Níchárá, and had saddled my horse, but I overruled him. Completely beset by his terror, he upbraided me for my infatuation, and warned me I should repent the neglect of the opportunity. I had, however, the support of his relatives, less
timid, and, perhaps, less wise than himself, and at length he yielded. My friends sat up with me through the night, well-armed, and in much anxiety. Discharges of arms were continued until morning from the town, and Shâh Nawâz Khân was constantly on the alert, patrolling the streets and ramparts. The peril was believed to have been extreme this night, of an insurrection within and without the walls. No enemy appeared, and, in time, it was discovered that Mehrâb Khan's son had not exactly been at Garûk, but that he had skirted Nimarg and Mangachar, some eighteen miles from Kalât, to which he was desirous to have directed his steps, but that the insurgents at Mastúng insisted upon his presence there, that they might make an attempt on Quetta, nearly destitute of troops, while Kalât they considered as always in their power.

Shâh Nawâz Khân continued his precautionary measures by night, until he was certain that the intention of the enemy was turned upon Quetta. For the first time, I was now aware that so important a post had been denuded of troops, as I afterwards learned, by the orders of the envoy and minister.

Faiz Ahmed, after the first alarm was over, attended the darbár of Shâh Nawâz Khân, when Lieut. Loveday was present. The khân asked him what had become of me amidst the confusion, and Faiz Ahmed replied, that he had taken me to his
house. The khan warmly commended him, and then asked what was my opinion on passing events. Faiz Ahmed answered, that I said the Brahuis had brought destruction upon themselves. The khan observed, it was true.

As soon as the immediate danger was over, aware that I was incommoding Sáhibdád and his family, I proposed to return to the garden. Faiz Ahmed would by no means consent, and, in truth, as the times were troubled, it was an exposed situation. He selected, however, another garden more to his mind, and nearer the suburb, belonging to Attá Máhomed, a cultivator, which was small, and surrounded with fair walls. The owner being agreeable, I removed to it from the house of Sáhibdád.

While in Sáhibdád's house, Faiz Ahmed, whose sense of danger was greater than mine, had sent to Níchára for Shádi Khán, a respectable native of the village, to whom he was connected by marriage, and to whose protection he had intended to have consigned me, when wishing me to accompany Máhomed Aríf. Shádi Khán came, and I highly approved of him as a good and trusty man; but as I determined to hold on at Kalát until sheer necessity compelled my departure, he returned to his home, leaving with me his brother Ibráhím, whom I took to the garden of Attá Máhomed, to be ready in case of emergency to conduct me to Níchára, it being arranged that Shádi Khán, with as many firelocks as might be judged necessary, should escort
me through the hills to Gandâva, and thence to Shikârpûr. I was also glad to have this man in the garden by night, as the Brâhûís levies were coming in, and had spread themselves over the gardens of the place, while they were not too much to be depended upon.

The greatest anxiety prevailed as to the issue of the attack contemplated by the Mâstûng insurgents upon Quetta. To the extreme astonishment of all, we heard that Quetta had been assailed, not by the Brâhûís, but by the Khâkâ tribes of the neighbouring hills to the north and north-east. It had been understood that Capt. Bean was about to employ these tribes to coerce the Marrî Baloche tribe in the hills of Kâhan, east of Kachí; wonderful was the intelligence, therefore, that he had been attacked by his quondam allies. The amazement was not less, I afterwards learned, amongst the political officers of Upper Sind, who received letters from Capt. Bean, developing his plans of annihilating the Marrís by means of the Khâkâs, and a week after other letters reached, with the tidings that he was in danger of being annihilated himself by these very Khâkâs. The mystery, however, was easy of solution. The Brahûís wished the Khâkâs to have co-operated with them, and the latter, supposing the destruction of the small force at Quetta as pretty certain, saw no reason why they should not anticipate the attack of the former, and secure the treasure, which they
believed to be immense, to themselves. The allies of Capt. Bean accordingly made a night attack upon his position in the cantonments near Quetta, and were creditably repulsed. Urgent reports of the state of affairs were of course despatched to the political authorities in Afghanistan, and the error of the envoy and minister, in withdrawing the troops from Quetta, became too obvious. Lieut. Leech, then political agent at Kandahar, did his best to meet the evil. Lieut. Travers, with the reinforcement received from Quetta, returned to it by forced marches, and threw himself into it, I believe, before the Brahui insurgents had invested it. Lieut. Leech did not stay his exertions, but calling Salú Khan, Atchakzai, gave him a sum of money, I heard twenty thousand rupees, and directed him to make the best of his way to Quetta, with as many horsemen as he could collect.

Before Salú Khan arrived it was surrounded by the insurgents. The Atchakzai chief forced his way through their host, and brought the effective aid of six hundred horsemen, some ten or twelve having been slain or captured by the Brahuis. There can be no doubt that the promptitude of Lieut. Leech did much to preserve Quetta at this conjuncture.

The Brahuis still pressed the investment, and prepared ladders for an escalade. Disputes arose among them as to the points which particular tribes should assail, which ended in the nocturnal retreat.
of Wad Dérah, the leader of one of the most numerous bands, which, when known by the rest, created a panic and cry of betrayal, and the host broke up and retired. Assad Khan of Kháràn, who, with fifty followers, had accompanied the son of Mehráb Khan, reconducted him to Mastúng, where the dárogah again set to work to reassemble the dogs of Bráhúís, for so he called them.

The news of the retreat of the insurgents from Quetta gave great satisfaction at Kalât, it being argued that, foiled there, they would scarcely march upon the capital. I had misgivings on this point, from the circumstance of their having retired unbroken; and I signified to Faiz Ahmed, that the moment we were certain they had advanced from Mastúng I was ready to start for Gandáva or Bâghwán, as might be thought best. Faiz Ahmed, at this period, saw me only at long intervals, for he was irritated that I had not followed his counsel; and when he did favour me with a call, seeing I was disposed to ridicule his notions of danger, ceased to notice it. I was hurt that my presence should be a source of solicitude to him, as he had enough of thought with his own affairs, without being encumbered by the consideration of mine. I am sorry to confess that, although I did not attach much importance to the revolt, and supposed it would be readily put down, yet I remained not so much on that account, as from the apprehension I should be laughed at if I returned to Karáchí; and
this weakness, more than anything else, influenced my stay.

During these days of alarm and consternation, Lieut. Loveday's people asked him why he did not send for me. He replied, that if he did, I might fancy that he was "mútaḥaj," or helpless. I did not understand by this remark that he considered his situation desperate, since it expressed only his dislike that I should consider it so, or that he stood in need of assistance. Shâh Nawâz Khân fired a salute in consequence of the retreat of the rebels from Quetta, and again another on the alleged approach of succours from Shikárpûr. These, however, were imaginary, and the salute turned out to be a stratagem. A call was also made upon the inhabitants of the town, and of the adjacent hamlets, to provide a certain number of water skins, and so completely in ignorance as to the real state of matters was the bulk of the people, that it was supposed the skins were required for the use of the khân and Lieut. Loveday, in a pursuit of the fugitive son of Mehráb Khân; whereas, they were intended to lay up a supply of water in the citadel, in expectation of a siege. So lax, however, was the khân's authority, that the call was not answered. Lieut. Loveday, moreover, ever since he had retired within the walls, had been busily engaged in strengthening his house.

The appeal of Shâh Nawâz Khân to the country had been but faintly received. Levies from the
neighbouring villages were the first to join. Mír Fátı Khán and his mother returned from Zehrí, followed by Mír Bohér, and the young son of Rashíd Khán. Kamál Khán, Eltárz Zai, of Bâghwân, afterwards arrived, with Khán Máhomed Khán, son of Isâ Khán of Wad. Besides these, other petty chiefs, with small quotas, attended. Still there was no want of men to hold the place, could their fidelity have been assured. Of Mír Bohér, of Zehrí, there was great distrust, and even Kamál Khán was suspected. Shâh Nawáz strove by liberality, and the lavish distribution of khelats and gratuities, to confirm the friendly, and to gain over those of dubious disposition. The task of providing subsistence for the rabble also devolved upon him; and besides his own scanty magazine of grain, he drew upon the stores of Lieut. Loveday.

I am incompetent to unravel the plots and intrigues which at this period transpired at Kalát, but I heard that many of the Bráhúí leaders proposed to connect the interests of Shâh Nawáz Khán, and those of the son of Mehráb Khán. I know not which of the chiefs were concerned in this project, but heard that Kamál Khán had said, that unless Lieut. Loveday was removed, he would be dragging them all about by their beards. Mír Fátı Khán was reported to have observed, that he would act in all things as his chiefs advised, but Shâh Nawáz Khán entirely set his face against the proposal, and swore that as long as he possessed life.
Lieut. Loveday should be respected, and he would be faithful to his engagements with the Sirkár Company. The khán was universally commended on this occasion, even by those who otherwise objected to him and his rule. He also displayed some dexterity in reconciling his disaffected partisans.

The khán had professed a great desire to have marched to the relief of Capt. Bean at Quetta, and had pitched his tents beyond the Mastúng gate. The intrigues and disagreements amongst his chiefs of course deprived him of the opportunity of acquiring the éclat which such service would have ensured him. I rather think Capt. Bean was angry that Sháh Nawáz Khán did not march to his assistance, and that Lieut. Loveday had engaged that he would.

The khán, paralysed by poverty and faction, could not march; and here was again evidenced the want of foresight in setting up a ruler incapable of aiding his friends or of supporting himself.

No sooner had the firmness and fidelity of Sháh Nawáz Khán counteracted the plots of the chiefs, in the matter above-mentioned, than fresh causes of dissatisfaction were found by them, and, what was to be lamented, they had some reason on their side. At this critical juncture it became known, for the first time, that it was Sháh Nawáz Khán who had assigned over a moiety of the Súnmíání
customs to the political authorities, and that he was chargeable with the iniquity of a deed, which had before been considered as an arbitrary exercise of power by the British government, against which there was no appeal. Kamâl Khân, who is connected with the reigning family of Las, and has an interest in its affairs, was sorely indignant; and, unsparingly reviling Shâh Nawâz Khân for his part in the transaction, retired from the town and threatened to return to Bâghwân. To reconcile this chief, on whose support the khân mainly depended, Lieut. Loveday was obliged to enter into engagements, cancelling the demands upon the Sûnâni customs; and no sooner was this done than the Bâghwân chief was furnished with a fresh cause of discontent, for the news reached him that his estates at Kotrú, in Kachi, were confiscated. It is impossible to describe the infatuation that could dictate such a step at such a moment; yet it was merely consistent with the extraordinary method of administration which had been adopted in the province ever since the government had been conducted by the political authorities, in the name of the king of Kâbal. Kamâl Khân’s estates had been before resumed, then restored, and now again resumed. Those of Mîr Bohér had also been resumed, but were fortunately restored at the very moment when Mîr Fâtî Khân called upon him to attend at Kalât, or otherwise he would not have complied. Lieut.
Loveday was again obliged to pledge to Kamâl Khân the restoration of his lands at Kotru, and once more he was pacified. To this good end I was unconsciously instrumental, as, one day, Kamâl Khân, and Khân Mâhomed of Wad, called on me, and inquired whether Lieut. Loveday's engagements were valid and binding on his superiors, whether the documents should be signed or sealed; and, again, in what manner they should be drawn up. I replied satisfactorily to their queries, but did not trouble myself to ask what the engagements were. I questioned, however, Kamâl Khân as to the probable number of the insurgents at Mastung, and, affirming that he knew the Brâhúís well, he said they could not exceed two thousand men, but that had the revolt commenced in Kachi, six thousand might have assembled. At Kalât vulgar report made the insurgents eleven thousand strong, and even Capt. Bean, trusting to rumour, had estimated his antagonists at Quetta to be seven thousand. Lieut. Hammersley subsequently told me that Assad Khân, of Kharân, had, on that occasion, seven hundred excellent horse, whereas he had only fifty followers and twenty-five camels, two men on each animal, and no horsemen whatever.

While never-ending causes of dissension were distracting the attention of the khân and his chiefs from the measures requisite for the defence of the place, the Dârogah Gúl Mâhomed was reassembling the tribes at Mastung, and by a singular fatality
Capt. Bean did not follow up their retreat from Quetta, and now allowed them to reorganize their host at leisure, although he had ample force to have dispersed them, and to have closed the rebellion.

Abdúl Wáhid, one of my friends, being in the town, voluntarily called on Lieut. Loveday, who, when he took leave, gave him a note for me. It commenced by stating that he had thrice sent to me, but his people had not found where I resided; and then, in the most polite and handsome terms, invited me to call upon him. On telling those about me what was written, they at once exclaimed that he had written a falsehood, as to having sent for me. I knew as much, but regarded it as a harmless preface to his invitation. Again questioned whether I should go, I said it was too late that evening, but that in the morning I would see him. Every one dissuaded me from going, alleging that he had not treated me well. I replied, that, on that very account, I would see him, as it would never do for him to be civil and for me to be otherwise.

In the morning I sent for my horse from the suburb and rode to Lieut. Loveday's house. His reception was very different from what it had before been. He started from his seat, came to meet me with extended hands, and exclaimed mildly, "Mr. Masson! Mr. Masson!" I immediately gave him my hand, and we sat down; for now I found there were chairs in the house. A few words ex-
plained the state of things—that the town was on the eve of a siege, as the insurgents had marched from Mastung, and that there was no hope of relief from any quarter. He requested me to remain with him, and I at once consented; willing he should see that I had generosity, however his conscience might reproach him that he had been deficient. I sent for my luggage from the suburb, and with it came a message from my friends without, warning me that I had done wrong. I was quite alive to the danger I was incurring, and should have been much more gratified had it been my fate to be associated with a person in better estimation than Lieut. Loveday; and I was also aware that, in mixing myself up with him, I was exposed to the vengeance which perchance awaited him. I should, moreover, have felt justified in rejecting his invitation, with the knowledge of the remarks he had made from time to time; but my better regulated temper permitted me to overlook them at this crisis. Above all other reasons, I thought I might be useful; and I by no means considered the defence of the place as hopeless, in spite of the difficulties which beset it. Our garrison were men of Jhalawân, our opponents of Sahárawân, between whom existed a certain degree of rivalry, and even of enmity; and on all occasions of revolt they had espoused different sides. This circumstance was in our favour; for I conceived that, with ever so little management on
our parts, the Jhálawáníś would never, from a feel­ing of shame, surrender the town to their oppo­nents. I knew also that the Sahárawáníś were a mere rabble, and incapable of taking the town by force of arms, if the garrison merely maintained their position on the towers and ramparts; and so much might with some reason be hoped from them. Further, I was conscious that Lieut. Loveday, from the feeling with which he was regarded, did not dare to move beyond his house; a misfortune par­ticularly grievous when activity was so urgently required, and his presence everywhere necessary in the various operations of the siege about to take place. This misfortune I was bold enough to think I might in great measure obviate, as I had no fear, and could move freely about the town and amongst the Bráhúíś. Confident of my strength in this essential point, I did not despair of the issue; and, though upon it depended life or death, my career had been one of adventures and perils, and the same good fortune, I was fain to hope, might still at­tend me as heretofore. Yielding solely to generous feelings and motives, I became an inmate of Lieut. Loveday's house, and prepared to encounter and share with him the evils which impended.

I now, for the first time, saw Hâjí Osmán, a worthless fellow, known to me by report as the confidant of Lieut. Loveday, and the man who had discovered the hidden jewels. When I consented to remain he made the remark to Lieut. Loveday,
“Did I not tell you Masson Sahib would come?” by which I presumed that officer had his doubts whether I should or not; and then the hâji expressed to me his satisfaction, and declared I had avoided a great danger, as Faiz Ahmed had purposed to deliver me to Dárogah Gúl Máhomed, to be detained as hostage for Réhimdád, one of the Bakkar prisoners. I did not condescend to answer the scoundrel, but shuddered at the idea of how much evil such a man could effect, and regretted that Lieut. Loveday had no better counsellor or friend.

I naturally inquired of Lieut. Loveday what measures had been taken to repel the expected foe. It was too plain that Shâh Nawâz Khân had been either too much occupied in the management of his unruly Bráhúís, or too naturally careless to take any. Neither had Lieut. Loveday interested himself, although in this instance he had neglected the advice of Hâjí Osmân, who had recommended him personally to take charge of the defence, which certainly would have been his correct course, had not his unpopularity stood in the way. I had heard a good deal of the works with which Lieut. Loveday had strengthened his own residence; they were, however, trifling, and the place was untenable for a quarter of an hour under attack. I pointed out the sad state of the town walls, which I observed riding along them; and some of the apertures in them, by which people actually passed in and out from the town, were
closed by orders of Shâh Nawâz Khân, who, in the course of the day, came to visit Lieut. Loveday. The khân was much pleased to see me, and more so when he learned I intended to remain during the siege; and I told him that now I knew that matters were serious, saiáldári, duty to my friends had brought me into the town. I questioned the khân as to the supply of ammunition at command, and found that there were as many as sixty barrels of European powder in store in the citadel, and many pigs of lead; but it had been omitted to convert any of them into bullets. I observed to him, that if he wished his men to fight he must provide them with the wherewithal to do so, and accompanying him to the citadel, saw the pigs of lead produced, and persons set to work upon them. I also at this time took a cursory view of the guns, and I was extremely sorry to find them useless; the largest, indeed, might be considered a curiosity, for it was cast at Modena in Italy, and above three centuries old. There were three of small calibre. Towards evening I made the circuit of the walls, and particularly examined the western line, having been informed there was a place where people could easily walk up and down. This I found at the point where the wall connected with the citadel, and on my return prevailed upon Lieut. Loveday to go and look at it; and so much assurance had he, in common with others, acquired by my presence, that he not only ventured to leave
his house, which, excepting a hurried visit to the Mirí, he had not done since the commencement of the outbreak, but actually accompanied me without the town to the spot. His sipáhis walked up the breach; and Sháh Nawáz Khán, being apprised of the inspection we were making, appeared on the rampart, and promised to repair it, which he did, and placed a party of men there under one of his sháhghássís, in whom he could trust.

I forbore in any manner to allude to the remarks which Lieut. Loveday had made concerning me, but in the course of conversation this evening, the topics we discussed allowed me to state such facts and explanations as must have convinced him of the error of his notions, and how unjust and unnecessary had been his observations. When I briefly related to him my reasons for resigning the service of government, he told me he admired my feeling of independence, and bore willing testimony to the good reputation I held at Kalát; and, mentioning certain persons, said, it was astonishing how well they spoke of me. In the same casual mode I corrected the misconceptions under which, apparently, he had laboured, and, from the tone of his discourse and manner, I might have supposed he regretted he had formed them.

Next morning Sháh Nawáz Khán retired his Bráhúí levies within the town, and told them off to their respective stations on the walls. With this task I did not interfere, presuming the khán would
know best the dispositions of the chiefs and their followers, but was careful to see that the men at the citadel were constantly at work, and had some low walls and buildings near the northern gate of the town, which might serve as shelter to an enemy, levelled. I wished to have extended this operation to the buildings close to the eastern gate, but Shâh Nawâz Khân did not like to destroy a masjît, the principal of them, neither did he choose to level the walls enclosing an orchard, because his father had planted it, although I explained that there was occasion only to remove the walls, not the trees. Lieut. Loveday told me that he had before tried in vain to induce the demolition of these buildings and the orchard, for they were manifestly too close, and, what was worse, afforded the opportunity for parley between the besiegers and besieged, which it was part of our plan to prevent, if possible.

Kalât has three gates:—the northern, or Mas-túng; the eastern, or Dil Dár; and the southern, or Gil Kan. Adjoining the latter is a triangular outwork, called the Sanghar, entered by a gate close to that of Gil Kan. There are no houses in the Sanghar, formed by the continuation of the western wall, along the ridge on the eastern face of which the town is built; and by another wall carried from it to the gate Gil Kan. At the apex is a large tower. The work was probably erected to protect the Bábí suburb lying beneath it, and to remedy its occupation by an enemy. To Kamâl Khân,
concert with Khan Mâhomed Khân, was confided the defence of the southern face, comprising that of the gate Gil Kan and the Sanghar. To Mîr Bohér of Zehrî, the portion of the eastern wall extending from the position of Kamâl Khân's party, and to the young son of Rashîd Khân and his followers the remainder of the eastern front, including the gate Dil Dár. From the youth of Rashîd Khân's son, Mîr Bohér was held virtually the leader of the Zehris. On the western front, in the centre of which stands towering the Mîrî, or citadel palace, the line of wall from it to the south, and terminating at the Sanghar, was assigned to the Lûtîánîs and Kambaráris, and the line to the north was guarded by the shâhghâssé, Khân Mahomed's party, and the people of Pandarân, Nîchâra, and Skalkoh, villages in the vicinity of Kalât, and by the Jetaks from the hills of Zehrî. The northern gate being under the immediate observation of Lieut. Loveday, was considered under his protection, although held by Omar Khân, Rakshânî, of Nûshkî; and the wall extending from it to the west was occupied by small village levies.

By all the rules of native warfare, the gates Gil Kan and Dil Dár should have been built up; the Mastúng gate, little liable to attack, only remaining open. When I suggested they should be closed, with the view of raising obstacles to communication between those within and without, I was told it could not then be done without imputa-
tion on the valour of their defenders. Shah Nawáz Khan, moreover, had determined to pass his nights at the gate Dil Dár, to prevent the display of treachery. He also assumed the duty of patrolling the ramparts by night, and of exercising a general vigilance, while his brother, Mír Fatí Khán, had especial charge of the citadel palace.

Such were the arrangements; it remained to be seen whether the garrison would defend the walls or admit the foe. Of ammunition there was plenty, but of provisions there was only a scanty supply, the stores of Shah Nawáz Khan having already been exhausted by the levies, and he had been compelled to draw upon those of Lieut. Loveday, who still, however, had about a hundred kharwârs of grain, besides a three months' supply for his own soldiers and establishment.
CHAPTER V.

Appearance of the enemy.—Instantaneous attack.—Assailants repulsed.—Enthusiasm of Kamal Khan's men.—Discourse with Kamal Khan and Khan Mahomed.—Illiberality of Shah Nawaz Khan and of Lieut. Loveday.—Conversation with Mir Bohér.—His scruples set at rest.—Practice with the guns.—Renewed attack.—Plans of the rebels.—Firing the suburbs.—Assad Khan's carefulness.—Expectation of an assault.—Preparations to meet it.—Assault.—Its repulse.—Gallantry of Nasrulah and a party of sipahís.—Peril of Shah Nawaz Khan.—Surrender of the son of Jelal Khan.—Results of the discomfiture.—Treachery of part of the garrison.—Visit to the scene of the assault.—Renewed attack.—Lieut. Loveday in danger.—Repulse of attack.—Panic in the town.—Equivocal conduct of Kamal Khan.—Shah Nawaz Khan dejected.—Arrival of vakil from the rebels.—Conference between Kamal Khan and the rebel chieftains.—Shah Nawaz Khan and Mir Bohér anxious to continue the defence.—Lieut. Loveday's indecision.—Arrangement of Shah Nawaz Khan.—Evil counsels of Lieut. Loveday's advisers.—Lieut. Loveday's missions to the rebel camp.—Frustration of Shah Nawaz Khan's endeavours to support himself.—Knavey of Lieut. Loveday's agents.—Their exultation at his credulity.—Lieut. Loveday refuses to leave Kalát.—Communications from Quetta.—Final effort of Shah Nawaz Khan to induce Lieut. Loveday to accompany him.—Renewed missions to the rebel camp.—Terror of Mir Fatí Khan.—Shah Nawaz Khan repairs to the rebel camp.—His abdication and solicitude for Lieut. Loveday.—Entry of the son of Mehrab Khan into the town.—Visit of Faiz Ahmed.—Farewell visit of Shah Nawaz Khan.—Lieut. Loveday presents nazzers to the young khán and Bibi Ganjání.—His fatal errors.—My counsels and conduct.—My farther stay, and causes thereof.
On the following morning, about nine o'clock, for we had just breakfasted, the scouts of the enemy appeared on the summits of the low hills through which the road to Mastung leads. They halted awhile, as if to ascertain whether the followers of Shâh Nawâz Khân were within or without the walls, and as their main body approached, descended into the plain, allowing their horses to graze in the fields of lucerne. Being within gun-range, a few rounds were fired upon them from the citadel. Some time elapsed before the main body arrived, when, crossing the plain, it filed round by the dry bed of a water-course into the gardens east of the town. Immediately, or as soon as the insurgents had alighted from their horses and camels, they advanced towards the walls, and one body rushing into the Bâbî suburb, attacked, under its shelter, the southern face, and the gate Gil Kan; another body occupied the buildings outside the gate Dil Dâr, and thence attacked it, and the eastern line of wall stretching therefrom to the south. Kamâl Khân and his party were assailed with much vivacity; the enemy's attempt on the eastern line was less determined. An incessant fire was maintained until two or three o'clock in the afternoon, when the rebels retired.

It was clear our antagonists had intended to despatch their work quickly, or, it may be, that they had expected the gates would have been opened to them.
Two or three men were slain on either side, and some wounded, a great point in Bráhúí warfare, as it authorized the hope that accommodation was out of the question, and that, as blood had been shed, the hostile parties must now fight in earnest. We had waited with anxiety the result of the first conflict, because on it so much depended, not only as it would show the mettle of our opponents, but, what was of more importance, it would test the fidelity of our friends. As the event proved, we considered the chances of holding the town as ten to one in our favour, and were justified in so doing.

The enemy, I should have observed, were not above one thousand to twelve hundred men, of all descriptions, armed and unarmed, and in the number of firelocks our garrison must have exceeded them, supposing it mustered from six hundred to seven hundred. Certainly we could have overpowered them on the plain, had it been prudent to trust our men so far; unhappily, we could not.

Shâh Nawâz Khân offered his congratulations to Lieut. Loveday, and I made a tour of the walls, encouraging and conversing with the several chiefs. The followers of Kamâl Khân received me enthusiastically, exclaiming, they were not fighting for Shâh Nawâz Khân, but for the Sirkâr Company. I assured them the Sirkâr Company would not forget them, applauded their good con-
duct, and cheered them to continue it. I found Kamâl Khân and Khân Máhomed Khân in the gateway, like their men, black with smoke and powder, and after wishing them joy of their success, discoursed for some time with them. I observed to Kamâl Khân, that our task was not a difficult one, after all, and the Sahârawânîs were so few in number, that I wondered they had the confidence to present themselves. He agreed with me, expressed surprise there were not more of them, and even thought I overrated their number at one thousand. Both he and Khân Máhomed seemed to have a latent distrust that their exertions might pass unnoticed; and this notion I strenuously combated, conjuring them to believe, that their services would not merely be noticed, but recompensed. On the whole, they were in high spirits, and apparently well satisfied with the result of the day. On taking leave, I told them they had the good luck to have the merit of the defence, as the Sahârawânîs had honoured their position by making it the principal point of attack, and jocularly remarked, that, as we had not been favoured with a visit, the enemy were unwilling we should get any share of the credit. Kamâl Khân gave me a commission to procure some European gunpowder from Lieut. Loveday, for priming, and made a request concerning a supply of provisions, which I promised should be attended to.
I wished Lieut. Loveday, in some mode, to have evinced his approbation on this occasion by a small largess, or by the distribution of provisions to the garrison, but he first hesitated, and finally sent parcels of dates to Kamâl Khân’s party and to the Zehrîs, but to no others. It was a time when a little liberality was necessary, and he well knew the men were fighting on no better subsistence than dry bread and parched grain, and against their countrymen, for a cause in which they had no interest, and even disapproved. It appeared to me that bounty would have been seasonably shown, and that no harm would have been done in proving to the men, that we thought of their wants, and appreciated their labours. Lieut. Loveday hardly thought this necessary, and Shâh Nawâz Khân affected no other opinion; and when I urged him to distribute some sheep amongst the levies, laughed, and said he would keep them to eat himself.

The care of attending the wounded men devolved upon me; and Lieut. Loveday having a quantity of medicines and ointments, I did as well as I was able with them. The wounds were, of course, gunshot; and although I was not skilful enough to extract the balls, my patients did very well, and gratefully acknowledged the inadequate attention they received. During the night a firing was again opened upon Kamâl Khân’s position and that of the Zehrî levy, and continued throughout the next day and night, but no particular attempt upon the
gates, as before, was made, the rebels having determined to attempt an escalade, and were therefore busy in the preparation of ladders.

My calls upon the wounded men brought me into the company of Mir Bohér of Zehrí, who had been always a suspected man, but who, in common with Kamál Khán, had fought with sincerity since the attack. In conversation with him, I found that he had the same misgivings as Kamál Khán, and others, that his exertions would be little prized or regarded; and he farther complained of the precarious tenure on which he held his lands in Kachi. I assured him that he might rest perfectly satisfied on all these points; for now the course of events would press these matters on the consideration of government, and, for the future, such arrangements would be made that all irregularities and annoyances would cease. Mir Bohér was a staunch old man, and, like Kamál Khán, had a reputation for valour; I therefore spared no trouble to convince him, that he was right in the support of Sháh Nawáź Khán, and that he might depend upon the countenance of the government. I could perceive he was pleased to be so assured, and henceforth he became very zealous in the defence of the place.

This day, moreover, I went to the citadel, both to see that the casting of bullets was not interrupted, and to try if anything could be done with the guns. The enemy occupied the houses of the Bábí suburb, which were nearest to Kamál Khán's
position, and again, the houses without the Dil Dár Gate, particularly the large masjít, which Shâh Nawâz Khân had neglected to level. I wished, if possible, to compel them to retire. The artillery-men at Kalât, old servants of the late Khân, had discontinued to work the pieces, being exposed to the musketry of the sheltered insurgents. For shame's sake, they returned to them, when I stood by them, although, in truth, the shots whizzed freely about. Even Shâh Nawâz came for a moment; but I bade him go away, telling him he might not be charmed against Bráhúí shots, as I hoped I was. It was a sad pity the guns were unserviceable; they were fixed on their uncouth carriages by rolls of cord, intercepting the sight, and rendering it impossible to point them with any tolerable precision. In place of vents were apertures as large as the palm of a hand, and the chambers were so honey-combed, that it startled me to think how they could stand being fired. One of them was three centuries old, as I have noted before, and the others had not a more youthful appearance. I first tried the old one, as being the largest, and, as well as I could, pointed it to the garden in which we knew that the son of Mehrâb Khân, Assad Khân of Khárân, and other principal chiefs, had taken up their quarters. After a few rounds in that direction, I had it much at heart to have knocked in the side door of the large masjít, without the gate Dil Dár, which was full of the enemy. The effect would have been
excellent; and, had the attempt succeeded, no one would have dared to venture there again. On bringing the gun to bear upon the point, the upper part of the gate only was visible above the line of rampart, and to have hit it, it was necessary that the ball should exactly clear the parapet. The distance was, indeed, trifling, but the impossibility of pointing the gun correctly perplexed me; and, I was demurring whether to fire or not, when I saw the Zehri people forsake the walls; I then abandoned the intention, fearful of doing more harm than good, as the chance was against success; while, if a ball had struck the parapet, the men of Zehri, not too trustworthy, might have found a pretence for withdrawal from their post. I then repaired to the other guns, but being on the same level, similar obstacles presented themselves, and I could do no more than fire random shots amongst the gardens, and, as nearly as I could, direct them towards that occupied by the khân and the elite of the insurgents.

I next urged upon both Lieut. Loveday and Shâh Nawâz Khân the necessity of firing the suburbs adjacent to the two exposed gates, and the measure was at length agreed upon. That near the Dil Dár gate was effectually fired, but the Bábí suburb suffered little injury from Kamâl Khân, who undertook the task.

The good consequences that would have attended an effective shot at the door in the masjît were
acknowledged by all; and subsequently, when prisoner, I heard it frequently remarked by the rebels, that it would have ruined them. It was a singular misfortune there was not a serviceable piece of ordnance; the valley of Kalât is entirely within range, and the insurgents, in that case, could not have stayed in it. This had been exemplified in former years, when the tribes of the country were in revolt against Mehrâb Khân, and were compelled, by the fire from the citadel, to break up their encampment and disperse.

On this occasion, owing to my presence, the artillerymen were obliged to be honest, and discharge ball; and it was afterwards known that a shot had passed close to the young khân’s tent, and that another had killed the charger of Assad Khân, picketed with the khân’s, which so terrified the Khárân chief, that he removed from the garden to the Bábí suburb. His subjects had implored him, when he accompanied the khân, to take care of himself, and he promised them he would, assuring them he did not intend to expose himself to Feringhi grape. The Brâhúís used to laugh at this promise, which, however, he religiously kept, and was now driven away by a round shot.

We were perfectly aware of the determination of the rebels to attempt a nocturnal escalade, but were ignorant as to the point they intended to assail. Their ladders were prepared from the timbers they found ready for them at Lieut. Love-
day's house, constructing without the town. Shâh Nawâz Khân had taken the native precaution of distributing torches along the ramparts, which when lighted, illumined the space for some distance around them. He was also, as usual, active in patrolling the place, retiring occasionally to the Dil Dâr gate, where his couch was placed. The third night after the first attack, or the fourth of the siege, we expected our assailants; the torches were kindled, and shouts of Kabadár! take care! and Shâh Báz! bravo! resounded throughout the town. The appearance of the place was singularly picturesque, and, had the time been favourable to such contemplation, we could not have sufficiently admired the magnificent spectacle of the effulgent lights tracing the outline of the ramparts, and encircling the turrets of the time-honoured and venerable Mirî, or the broad lights and shades cast over the houses of the town, and the objects to a certain extent without the walls. The darkness of the night increased the grandeur of the scene, conferring an additional and impressive effect upon the illumined town, and the factitious and lurid atmosphere enveloping it.

Hour after hour passed; no alarm was given, and no foe appeared, when, between two and three o'clock in the morning, the torches burning very dimly, the fire of the garrison having for some time relaxed, the shouts of the sentinels being seldom heard, and the appearance of the town being
that of repose after some great exertion, a sudden and violent renewal of firing announced that an attack was made; and we soon discovered that the point menaced was the part of the wall on the western side held by the levies of the villages near Kalât, and the Jetaks of Zehri, and therefore near us. The four or five Brâhús we had in the house were instantly despatched to the several quarters of the town for intelligence, and Nasrúlah, a servant of Lieut. Loveday, and much trusted by him, returned, informing us that ladders were fixed, and implored that a party of sipáhís should be hastened to the spot. Lieut. Loveday permitted his havildar Allabaksh to select eight men; they were accompanied by two or three others, as amateurs, and conducted by Nasrúlah.

Their presence was most opportune. A party of the enemy, about forty-five or fifty, had entered the town, and their companions were being assisted over the walls by those stationed to defend them. The little band of sipáhís most admirably performed their duty; some fifteen of the rebels and their friends of the garrison were brought down on the walls, and the remainder, with the son of Jelál Khân at their head, dropped into the town and secreted themselves, as they saw their retreat cut off. Nor was this the extent of the service done; the insurgents, persisting in the attempt to escalade, were completely baffled, and fled, leaving their ladders, and a number of dead, at the foot of the walls.
The party under the son of Jelâl Khân left their hiding-place, and fell in with Shâh Nawâz Khân and a few attendants, advancing to the perilled point. Being desperate, they attacked the khân, and slew two or three of his men. The khân himself cut down one of his opponents, but, being nearly alone, retreated to the gate Dil Dâr, with torches before him. The son of Jelâl Khân, unsupported in the town, made the best of his way to Kamâl Khân, and craved his protection. He was allowed to retain his arms, but was held a prisoner, with his men, whose arms were taken from them. It was reported that Shâhghâssí Walí Mâhomed was also in the town, and Lieut. Loveday, through Nasrûlah, offered a reward for his discovery and apprehension. The conduct of Nasrûlah on this occasion was eminently zealous and deserving. We afterwards heard that Mâhomed Khân Sherwâni, who conducted the escalade, was so surfeited with his reception, that he took the road to Mastúng, and was induced to return only by the dârogah and others, who hastened after him, praying him, in God’s name, to await the morning.

Most of the men slain proved to be Langhows, residents at Mangachar. When the young khân first arrived amongst them, en route to Mastúng, they at once espoused his cause, and delivered to him the grain reserved as tribute for Shâh Nawâz Khân. They pretended to have serious cause of complaint, both with the khân and Lieut. Loveday,
on account of one of their chiefs, who, as they as­
serted, had been innocently blown from a gun, and
for other reasons. Being an inferior tribe, the duty
of carrying the ladders was assigned to them. It
proved that the insurgents were unprovided with
ammunition, and that the garrison lowered down
supplies to them, while they themselves fired blank.
The garrison, also, by means of their united lunghís,
helped the assailants over the walls, the ladders
being too short by nearly a third of the requisite
height.

The victorious sipáhís, on their return to quar­
ters, wished that a guard should be set over the
slain on the ramparts until morning, in order to
secure their spoils, and to prevent them being taken
by the Bráhúís. I very much opposed this measure,
from its obvious indelicacy, and hoped it would be
considered enough to have killed the men. Lieut.
Loveday tartly replied, that the spoils were the
“Hák,” or right of the soldiers, and a guard was
sent. Nasrúlah was desired to accompany it, but,
conscious of the impropriety, he declined.

In the grey break of day Lieut. Loveday left his
house, to visit the scene of the achievement. I
would rather he had stayed until broad daylight,
and then have gone in company with Shâh Nawâz
Khân, or his brother, or with some of the chiefs;
and this because I thought it would be the safer
course. He, for the same reason, went now with
the notion he should not be recognized, which was
hardly possible, with his soldiers crowding around him. As he went, I accompanied him, and we ascended the walls, and cast a glance on the corpses strewed about, and on the broken ladders, some resting still against the walls, and some fallen on the ground. We had scarcely time to do this, when a brisk fire re-opened on the opposite side of the town in Kamâl Khân's quarter. The levies amongst whom we were, immediately loaded and lighted their matches. Lieut. Loveday as speedily descended, for his situation was perilous, his sipáhís following and surrounding him. I had difficulty in getting down, and when I did, as the best thing for myself, and to cover Lieut. Loveday's retreat, I fronted the walls and stepped backwards, until a corner was rounded which screened us from the fire of the traitors, had they, exasperated by the loss of their comrades, opened it upon us.

Nasrúlah and our Bráhúís were sent forthwith to ascertain the meaning of this fresh attempt, and if Kamâl Khân required aid,—for our sipáhís were in such good-humour that they were eager to go and acquire more fame, and we had found that we could detach a party without risk. Kamâl Khân was too proud to accept assistance, and, after a period of two hours, the insurgents retired. We understood that the assailants did not know that the son of Jelâl Khân had surrendered, and that they had hoped, that he and his party would have been able to open the gates from within. Kamâl
Khan pretended that the attack was most furious, and that the sanghar was once in possession of the enemy.

The nagara khana, or band of Shâh Nawâz Khan, had, with martial melody, commemorated the repulse of the escalade, and again resounded with notes of triumph at the success of the morning. We were momentarily expecting a visit from the khan, as the occasion seemed to demand, but were disappointed; and, on inquiry after him, learned that he was fatigued, and asleep in the citadel; although he sent a supply of sweetmeats for the soldiers who had so distinguished themselves.

We were not long allowed to rejoice at the events of the past night, for the symptoms of a general panic were too plain to be mistaken. They communicated to our own people, who universally exclaimed, there was treachery, and that the guns, occasionally discharged from the citadel, were loaded with blank cartridges; judging from the reports. I was quite at a loss to account for the extraordinary and sudden change in feeling at a moment when victory had left us nothing to fear, and our enemies nothing to hope; but so it was. The sipâhîs indeed, with a number of the assailants, had slain and wounded some of the traitors of the Jetaks and village levies, and on this account some precautionary step was necessary, but that was all; and although I saw a cause for the panic in this circumstance, I did not think it a sufficient one to create so much
alarm. From the first we were aware our men were not too trustworthy, and our house had been continually fired upon by various parties within the town, and, as we knew, in some cases, by the Zehrís under Rashíd Khán’s son; the act, however, of individuals, without the order or knowledge of their chiefs. Succeeding events better explained the cause of the panic, and of its origin. I believe Kamál Khán first, on a visit to Lieut. Loveday, informed him, that it was dangerous to continue the defence, and that it was necessary to negotiate. This was strange news. The very notion of further resistance seemed as if, by common consent, to be abandoned; the workmen at the citadel ceased their labour, and all preparations were suspended. In the evening Sháh Nawáz Khán appeared downcast and dejected. I strove to encourage him, and proposed to dismiss, armed or disarmed, the traitors of the garrison. He thought it unadvisable, and in his gloomy mood seemed reconciled to submit with composure to his fate. He represented, with Kamál Khán, that the defence of the place was hopeless. Lieut. Loveday concurred, although I could not conjecture why. Sháh Nawáz Khán had, I suspect, not been sleeping, as he had given out, but had been painfully kept awake in expostulation and remonstrance, in supplication and reproach, with Kamál Khán, upon whom, and upon whose fidelity, he principally confided. This man declared the place untenable; that arrangements were indis-
pensable, and all but avowed that he would fight no more; and, perhaps, went so far as to threaten that he would betray the town. A kind of mystery hung over the morning attack; and it seems the enemy, enraged at Kamâl Khân’s opposition, affirmed they would send to Bâghwân, lay waste his property, and bring up his wives and children, then placing them in front of their host, advance upon the town, and compel him to surrender it, or to fire upon those dearest to him. Whether affected by this menace, or that he had previously inclined to play a double part, he wavered, and Shâh Nawâz Khân could no longer reckon on him. It may be, also, that communion with the son of Jelâl Khân did the Bâghwân chief no good. It was too evident that we had more to dread from the defection of this man than the treachery of the Jetaks and village levies.

About sunset a vakîl arrived on the part of the enemy, either in pursuance of some arrangement mutually concerted, or that, finding force ineffectual, it was deemed necessary to have recourse to fraud. I know not to whom he was commissioned, but Shâh Nawâz Khân brought him to Lieut. Loveday. I pointed out to the khân his error in receiving him, but Lieut. Loveday did not oppose it; and an elchí, on the part of Shâh Nawâz Khân, was, in return, despatched to the rebel camp. This was again a capital error; but neither the khân nor Lieut. Loveday seemed to look upon it in that
light. I never learned to whom these elchís were deputed. It was easy to predict what would be the fruit of negotiation.

On the next day it was arranged that Kamál Khán was to meet the sirdárs of Sahárawán, and on the following one the meeting took place in a garden without the town. God knows what passed between them. We afterwards learned that the Sahárawánís joked with Kamál Khán for having married his sister to Sháh Nawâz Khán. The Bâghwán chief observed, he had been shétábi, or precipitate; and was asked, in retort, why he had been precipitate. The result of the conference was an ekrár námeh, or engagement between the sirdárs of Sahárawán and Jhálawán, by which the takht, or sovereignty of Kalát, was vested in the son of Mehráb Khán, and the districts of Bâghwán, Zídí, and Khozdár were ceded to Sháh Nawâz Khán, who was to vacate Kalát after three days; while Lieut. Loveday was to be escorted in safety to Quetta, with his sipáhís, establishment, and property. Kamál Khán brought a copy of the ekrár námeh to Lieut. Loveday, attested by the seals of himself, on behalf of the Jhálawán sirdárs, and by those of Máhoméd Khán, Sherwâní, Malek Dínár, Mahmúd Shâhí, Ján Máhoméd, Bangúl Zai, and Máhoméd Khán, Larí, all sirdárs of Sahárawán, or so calling themselves. Kamál Khán vindicated his proceedings on the plea of necessity, and Lieut. Loveday expressed his satis-
faction. I could not forbear expressing great indignation at the transaction, and Kamal Khan reproached me with not understanding the matter, and represented that he wanted to gain time.

When he left I pointed out to Lieut. Loveday, as forcibly as I was able, the absurdity of the whole business, and how unlikely it was that the government would recognize the engagements of such men, at all times incompetent to make treaties, but more particularly so now, when one of the parties, the sirdars of Saharawan, were traitors, and very probably denounced outlaws. Besides, I reminded him how carefully the principals had avoided to commit themselves, and that they might hereafter plead the treaty was not binding upon them. To all the objections I raised, Lieut. Loveday, as usual with him, made few remarks, but in consequence of the absence of the seals of the principals, he made an effort to obtain them through Kamal Khan. They were not given, as the engagement was declared to be, and truly, one between the sirdars of Saharawan and Jhalawan, but the seal of Assad Khan of Kharan, was affixed to the instrument, as a further proof of its validity. This, in my opinion did not mend the matter; but Lieut. Loveday was satisfied.

In Lieut. Loveday's household and establishment were four persons, in an especial and singular degree possessing his confidence, and admitted to council,—Haji Osman, Nasrulah, Sampar, a Hindû
servant, and the Hávildár Allabaksh, the two latter in political questions being influenced by the opinions of the two former. All these men applauded the ekrär náme, encouraged Lieut. Loveday in the belief that its engagements would be fulfilled, and anticipated the increased honour and fame he would secure under the accession of Mír Nassír Khán, the name conferred on the son of Mehráb Khán, Máhomed Hassan, now that he assumed sovereignty.

No sooner had the ekrär náme been concluded than free intercourse was established between the town and rebel camp, and Nasrúlah, with Lieut. Loveday's permission, went to pay his respects to Dároghah Gúl Máhomed, his ancient master. Of course he made his peace, and in return for his pardon, which, with tears, he implored, consented to become an instrument to further the dároghah's views. On his return Nasrúlah brought the kindest assurances from the old man,—never made, or made only to deceive; but, I afterwards learned, never made.

Sháh Nawáz Khán, as soon as he had recovered from the consternation into which the treachery of Kamál Khán had thrown him, and upon a cooler view of the transactions, in which he had implicated himself, sought to retrieve his errors, and being supported by Mír Bohér, and others, proposed to reject the ekrär náme of the sirdárs, and to continue the defence of the town. Many circumstances confirmed him in this resolution. From the
communication opened between the town and rebel camp, it became known that the insurgents had neither ammunition nor provisions. Mír Bohér, Rehím Khán, Liátúní, and all the Kambarários of the garrison inveighed against the disgrace of surrendering the place to the Sahárawáníís, and it was discovered that, contrary to the reports circulated, no persons of respectability had joined the rebel standard from the neighbourhood. The khán had, moreover, received letters from Kachi, representing Saiyad Máhomed Sheríf active in seizing Bráhúís: from which he became assured of his fidelity, before suspected, it having been surmised that the saiýad had favoured the flight of Mehráb Khán’s widow, Bíbí Ganjáni, from Bàgh, when she joined the rebels at Mastúng.

Mír Bohér came several times to Lieut. Loveday alone, or with Sháh Nawáz Khán. Once, when both were visitors, I so far prevailed with that officer as to induce him to give them his hand, and to promise his support to a continued defence, but the fatal influence of Háji Osmán, Nasrílah, and the rest, paralyzed and defeated everything. These men made the grossest misrepresentations as to the number of the rebels, and the abundance of grain and necessaries in their camp, and were too readily credited.

Mír Bohér proposed to obviate treachery in future by a change in the disposition of the men on the ramparts. He, with Sháh Nawáz Khán, was
averse to ejecting the traitors, which I still thought the wisest measure, but did not press when a remedy was suggested. I asked Mîr Bohér what had come over Kamâl Khân's mind. He replied, that he had become faint-hearted; and engaged to bring him round. The Zehrí chief spoke with real anguish to Shâh Nawâz Khân of the disgrace about to fall on them, affirming that it was "bîní bûridâ," or equivalent to cutting off their noses. He further bitterly lamented that Kamâl Khân had spoiled all.

I must always consider it most unfortunate that Lieut. Loveday did not at this period give his hearty support to Shâh Nawâz Khân, and the chiefs desirous of breaking up the treaty. I recommended, and had done so from the first of the siege, that a little liberality should be displayed, not as being prudent only, but what was reasonable on such an occasion. I failed to make any impression on either Lieut. Loveday or the khân. I had even suggested, when it was decided to retain within the walls the traitors discovered by the attempt at escalade, to give them the merit of a triumph, and to make a small donation to the garrison of some five rupees each, and try what effect it might produce. Subsequently, when we became prisoners to the insurgents, the Brâhúís, while indulging in invective against Mîr Bohér, constantly alluded to the receipt of money by him from Lieut. Loveday. I hardly took notice of it, further than supposing their imagination had prompted the invention of a tale in unison with
their hate, until, one day at Mastung, I asked Lieut. Loveday if he did give money to Bohér. To my surprise, he said yes, two or three thousand rupees; and then regretted that he had not taken better care to see it distributed. I had always understood that he would not give money, but never had the opportunity to ascertain whether Bohér had received the sum, or, what was quite as likely, that one of Lieut. Loveday's people had intercepted it.

Sháh Nawaz Khán, in his anxiety to secure Mír Bohér, had made an arrangement with him, in which Lieut. Loveday, I believe, had no part, nominating him sirdár of Jhálawán, to the detriment of the young son of Rashíd Khán, a minor, and now with his followers in the town. The Zehri levies never had a friendly feeling to Sháh Nawaz Khán; and this had been inflamed by the oppressive conduct of his brother, Mír Fátí Khán, even when he had recently been in their country soliciting their aid. The arrangement with Mír Bohér was not so secretly managed but that it transpired, and of course exasperated them in no slight degree. The consequence of the khán's carelessness was, that they sent a message inviting the Darogáh Gúl Māhomed, on the next attack, to advance upon the gate they held, and it should be opened to him. From this nothing of evil would have happened had the defence been prolonged, as the Darogáh had not intended to accept the invitation, supposing it insidiously made. These facts were not known to
MISSIONS.

Lieut. Loveday or myself at the time. That Sháh Nawáz Khán was imprudent there can be no doubt, and his error might have done his cause great mischief.

I neglected no opportunity to impress Lieut. Loveday with a sense of the danger he must incur by putting himself in the power of the insurgents; but all arguments I could employ were set aside by the assurances of Hâjí Osmân, Nasrúlah, and Sampat. By night, pacing up and down his room, we discoursed to a late hour; and once, momentarily influenced by the efforts I made to arouse him to a course of energy and action, representing the duty he owed to government, the shame in submitting to a vanquished foe, and the reputation within his grasp, which he was about to throw away, he made a theatrical jump, and exclaimed, I will die! The resolution vanished as soon as the words expressing it had passed his lips, and the counsels of his advisers reconciled him to life.

To counteract the exertions of Sháh Nawáz Khán to get up resistance, Hâjí Osmân and Nasrúlah set on foot a variety of missions to the rebel camp. Had not the consequences been so fatal, this zeal for negotiation, and the rank and quality of the negotiators, would have been amusing. With Nasrúlah were despatched Imâm Baksh, the young drummer attached to the sipáhís, and Morád Khán, a nák, or corporal. Nasrúlah privately communed with the dárogah, and the other two
elchís were admitted to a formal audience by the young khán, after which they were sent to a sháh-ghássí, to communicate their errand. Hájí Osmán introduced on the scene his uncle, Attá Máhomed Khán, brother of Akhúnd Máhomed, Sídik; and this man, with Rais Pír Máhomed, of Kalát, was sent privately by night on a mission to the camp. The result was, of course, gratifying, as, on the next day, Attá Máhomed Khán marched publicly on a second mission, attended by a retinue of some forty to fifty persons he had collected. It occurred to me, that there was something very indelicate, to speak no worse of it, in the despatch of these persons to the rebels, while Sháh Nawáz Khán was yet in the town, and I must confess I was ashamed, if I may not say shocked, when I beheld Lieut. Loveday, who was wont, when the khán called upon him, to put his arm around him, in the affectionate familiarity of friendship, affecting to concur in his plans, while at the very time his agents were negotiating with the enemy the subversion of the khán’s authority. I may here observe, in relation to this subject, that months after the events occurred here described, I saw, at Bombay, Captain Hamerton, then the representative of the East India Company, now also her Majesty’s Consul at Maskát. I had published in India a statement of the siege of Kalát, which Captain Hamerton had seen at Maskát. He assured me that an Arab agent of the Imám, who was present at Kalát during the siege, con-
firmed every fact, even to the circumstance of Lieut. Loveday putting his arms around Shâh Nawâz Khân, and he, like myself, witnessed it with shame, I was going to write horror.

Shâh Nawâz Khân reproached Lieut. Loveday for sending his man, Nasrúlah, to the Dârogah Gúl Máhomed; and at another time employed language so strong to Hájí Osmân, in the presence of Lieut. Loveday and myself, that a person standing by afterwards gave his opinion, that had he received the least encouragement from Lieut. Loveday, he would have drawn his sword and have put an end at once to the hâjí and his treason.

Lieut. Loveday's envoys always returned with the same unqualified promises of kind treatment and protection; the young khân, the dârogah, Bíbí Ganjâní, and the sîrdârs, were all animated by the best feelings, and the latter were determined to adhere with fidelity to their engagements. Lieut. Loveday was to do exactly as he pleased; he might go to Quetta or remain at Kalât. If he went to Quetta, the Bíbí Ganjâní was to accompany him; if he remained, a splendid residence was to be built for him, in place of the one which had been demolished by the Brâhús. Nasrúlah, in particular, certified to the good intentions of the dârogah; and Attá Máhomed Khân, who professed to be in the confidence of the Bíbí Ganjâní, assured Lieut. Loveday of that lady's good will, and that she looked upon him as her son. The young khân had declared, as
he was tutored, to the drummer and náïk, that all he wanted was, using his expression, the few sticks of the citadel, and that he had no desire for the country, which Lieut. Loveday was to govern as heretofore, and this sentiment was always inculcated by the others. So completely was the unfortunate officer deluded, that it afterwards proved he had written to Quetta, boasting of his good fortune in being adopted as the son of Bíbí Ganjâní. A letter, purporting to be from the Bíbí, was even brought by Attá Máhomed Khân, but, instead of a seal, her name was scrawled merely within a circle. As I doubted the authenticity of the document, Attá Máhomed Khân said the lady had given her seal to Postans Sáhib, who had promised to arrange some business for her with the government. Lieut. Loveday seemed satisfied, and to believe all that was told him; and I think he was angry with me for cautioning him, and for presuming to suggest that he might be deceived.

Yet I knew it was so; and with bitter disgust I heard Rais Pír Máhomed, returning from one of his missions, repeat, sitting with Nasrúlah, a Persian couplet, probably impromptu, expressing that

"The wicked man has fallen into his own snare,
And he who devoured men with dogs, will in turn be devoured by dogs."

Lieut. Loveday was standing by me when these
words were uttered, and that he heard them too, I might suppose, from the significant look he directed to me.

Besides the envoys mentioned, there were a number of others, for the aid of no one was refused; Wallá Mábómed, a tailor, was brought from his shop, and Ghúlám and Fátí, merchants, and brothers, were despatched at various times. Even the dependents of Lieut. Loveday formed missions on their own part, but with sanction, and the hávildár, Allabaksh, sent Bútá Síngh, a sipáhí, to the son of Fážíl Şáh, a saiýad, residing at the springs. The hávildár himself, with Bútá Síngh, and another sipáhí, then repaired to this saiýad, and brought him to a másjit, near Lieut. Loveday’s house. The object was to induce him to escort the party to Quetta.

Mentioning the hávildár, it is just also to state, that he was a good man and worthy soldier, and acting with the best intentions, though misled by his faith in the honesty of Hâjí Osmân and Nasrúlah. Şáh Nawâz Khán had frequently urged Lieut. Loveday to retire into the citadel, and in the debate on that question I had taken no part, as I saw no reason to abandon the town; and learned, moreover, that there was no well in it, while sixty skins were all that could be mustered to insure a supply of water. On the morning of the panic the hávildár again most urgently implored Lieut. Loveday to take up his quarters
there, and Shah Nawáz Khán, when resolving on further resistance, had seconded his entreaties. Lieut. Loveday lent a deaf ear to what was urged, and still hoping to have prevailed upon him to support the khan and the fighting party, I did not strenuously advocate the measure, which I now regret, as any course would have been preferable to that eventually followed.

It was in vain that Shah Nawáz Khán appealed to Lieut. Loveday by every argument in his power. No influence could induce him to suspend his communications with the rebel camp; and these being openly and publicly carried on, completely baffled the khán's endeavours to confirm the dispositions of his chiefs; yet it was humiliating to observe that while Lieut. Loveday so effectually counteracted the khán's plans, he affected still the same tenderness to him, still pretended to accede to whatever he proposed, and still encircled his waist with his arm. The third day arrived, and the Hindúş of the place, with permission of Lieut. Loveday, went in a body to offer their congratulations to the young khán in the rebel camp. Sháh Nawáz Khán, with Mír Bohér, Réhím Khán, Lútíání, and some of the Kambarárís, were again with Lieut. Loveday, conjuring him to reflect, and throw no obstacles in the way of farther defence; but no reasoning could prevail against his resolve, supported by the advice of those about him. Kamál Khán also came and vindicated his
conduct; but finding I did not agree with him, he took Lieut. Loveday aside, and secretly communed with him. He complained before me that Shâh Nawâz Khân had upbraided him with treachery, and Lieut. Loveday consoled him, and lamented the khân should have done so. I know not what passed in secret, but Kamâl Khân actually procured an order from Lieut. Loveday, making over to him the whole of his grain. Shâh Nawâz Khân coming immediately after, asked, with some reason, why, if the grain were given away, it had not been bestowed on those who wished to defend the place, instead of on those who had betrayed it. I inquired of the khân whether, as a last resource, it would not be advisable to confine Kamâl Khân, but he said no,—I presume on account of Kamâl Khân, his sister. He next urged Lieut. Loveday to accompany him either to Zehrí or Bâghwân, where, as he pleased, he could retire, or renew the contest. He preferred Zehrí, being assured of Mir Bohér; and alleged, that the Múlloh route would thus be kept open, and that Shikârpûr was near. He honestly confessed he could not undertake the responsibility of the Quetta route. Lieut. Loveday stated that he had not a sufficient number of camels; the khân offered to supply as many as he needed. Lieut. Loveday then stated, that he must abandon much of his property, and the khân told him on no account to abandon any, not so much as a mat. Lieut. Loveday then asked how the sipâhîs were
to go, and the khan replied, they should all be mounted, for of all men they were the most needed. I warmly supported the khan's recommendations, but those who had influence with Lieut. Loveday opposed it, and he was clearly incapable of acting contrary to their counsels. He seemed, however, to acquiesce when the khan was present, and a faint attempt was made to pack up, but the duty devolved on Sampat, who did it unwillingly, and it was soon abandoned.

Communications from Quetta were occasionally received, and one reached at this crisis. Capt. Bean held out no hope of assistance; and we supposed, as a matter of course, that the succours he had received from Kandahar had returned to that place, or, it might have been expected, a force would have been moved on Mastung for our relief. Letters also came from Shikarpur. These declared any aid from that quarter was not to be expected, for they were in danger themselves, and the Khadjiks of Siva were in arms. This unfortunate state of things had, of course, a pernicious influence in augmenting the terrors of the disaffected chiefs of the garrison, and of encouraging the enemy. Kamal Khan was even anxious to learn whether there was any chance of relief, and a favourable report from Quetta at this crisis might have done us essential service. Lieut. Loveday revealed the truth, and this did not mend our prospects.

Shah Nawaz Khan in course of this day made
a last effort with his chiefs by assembling them in
the citadel, and administering to them an oath to
stand by him, and to reject the treaty. The oath
was taken by all, but Fátí Khân reported, that
many of them on leaving the apartment vowed, it
was not binding, as it was compulsory.

The morning came when the town was to be
evacuated by Shâh Náwaz Khân and his friends.
He was early with Lieut. Loveday, entreating him
even then to accompany him with his entire party,
taking only his valuables, as it was too late to think
of removing the bulk of the property. It was dis­
tressing to hear the trifling objections raised by
Lieut. Loveday. The khân justly remarked, that
his property could be replaced, but that his life
and honour could not. He had once before asked
him if all the Feringhís were as lághor, or unmanly
as he was, and now prophesied to him all the indig­
nities and perils to which he would expose him­
self by remaining.

It was not until this period that Shâh Nawâz
Khân, baffled in his efforts to defend the town, and
to induce Lieut. Loveday to accompany him,
thought of abdication. The time was most critical.
He had not deserted Lieut. Loveday, but had been
deserted by him. He took the bold and even dan­
gerous step of repairing to the rebel camp and of
resigning his authority to the son of Mehrâb Khân.
Scarcely had he left the town for this purpose, when
Nasrúlah and Hâjí Osmân, returning from the camp,
with singular impudence implored Lieut. Loveday, whose power of doing so was past, to accompany the khán, as there was evil in his stay. The miscreant Hâjí enforced his supplications with tears. Fátí Khán at this juncture visited Lieut. Loveday, and urged him in like manner to accompany his brother, the khán, and instanced that they had their mother and families to protect, and were unlikely to expose them to unnecessary peril, or to neglect due precautions. Lieut. Loveday could not be moved, but gave Fátí Khán a paper, setting forth that he had been solicited to leave, but had determined to remain and to negotiate for the safety of himself and his party. Fátí Khán went away, and shortly returned, when Lieut. Loveday took back the paper he had before given, and wrote another, in which he stated, as his motive in remaining, the determination to die at his post. The result of the interview between Shâh Nawâz Khán and the son of Mehrâb Khán was unknown, when a person came to Fátí Khán, still in the house, and whispered something in his ears, which exceedingly terrified him, and, falling on his knees, he crouched under Lieut. Loveday's chair. I suspected, for the instant, that Shâh Nawâz Khán had been made a captive, or had been worse treated, no unlikely circumstance, and asked Lieut. Loveday whether the soldiers had not better stand to their arms. He said nothing; and I spoke again and again to him to no purpose, when I inquired if I should pass the order, and receiving
still no reply, I turned to the hávildár, who was waiting, and told him to call out the men, and to close the doors. A second messenger came to Fátí Khán, who left the house and took sanctuary at the tomb of Mehráb Khán.

While waiting in anxiety the development of events, we beheld from the ramparts the son of Mehráb Khán and Sháh Nawáz Khán moving in procession towards the town. As the cavalcade advanced, we had the mortification to witness to what a contemptible rabble the town was surrendered. Augmented with the followers of Sháh Nawáz Khán, and the persons who on such an occasion would congregate, there could not have been five hundred men. To account for this deficiency in number, we were obliged to suppose that many had dispersed after the failure of the escalade, or that, sure of their game, they had retired to Mastúng, which it appeared, although unknown to us, was now threatened from the side of Quetta.

After attending the son of Mehráb Khán to the citadel, Sháh Nawáz Khán, in the act of quitting the town, called, for the last time, on Lieut. Loveday. I was not present at their interview, having gone downstairs to see my friend Faiz Ahmed, who, with his son, had taken the earliest opportunity to visit me. The khán sent for me, but before I had time to go he stood by me. He called upon me to witness that he had done his duty to the
INTERVIEW BETWEEN THE TWO KHANS.

Sirkár Company and to Lieut. Loveday. I affirmed that, in my opinion, he had, and that I regretted the issue had been so unfortunate. He then turned and appealed to Faiz Ahmed, who spoke flatteringly to him, and, when he had left, warmly eulogized his deportment when conferring the khelat upon Mehráb Khan’s son, and the solicitude he expressed on behalf of Lieut. Loveday; and, moreover, confessed that he was a genuine Ahmed Zai, and that he would have made a good hákam, had it been his fortune to have been better directed.

The walls and houses surrounding our residence were covered with the insurgents, and while speaking to Faiz Ahmed I was obliged to leave the court, or I should have been shot, under the belief that I was Lieut. Loveday. I inquired of my friend what passed at the interview between the two kháns, and he answered, that Sháh Nawáz Khan explained that Kalát had been given to him by the Sirkár Company, and not by Lieut. Loveday; that he had one friend, Lieut. Loveday, whose kind treatment he expected in return for the resignation of power. In the figurative style of the Bráhúís, he declared that Lieut. Loveday was his beard; that is, as dear to him as that appendage; and the son of Mehráb assured him that Lieut. Loveday was henceforth his own beard, and would be regarded as a brother.

The testimony of Faiz Ahmed was valuable, both because he had been present at the meeting, and
that, like most other citizens of Kalât, he thought unfavourably of Shâh Nawâz Khân, and was unlikely, therefore, to offer evidence to his credit, unless, in truth, compelled to do it. Hâjí Osmân, however, whose supplications had scarcely been made, and whose tears had hardly dried up, had the unparalleled audacity to tell Lieut. Loveday, that Shâh Nawâz Khân had proposed to be the first to lay hands on him, and that Kamâl Khân had spoken to the same purpose. To so infamous a scoundrel did Lieut. Loveday trust for information, and by such information were his opinions formed and his conduct determined.

The son of Mehrâb Khân, installed in the palace of his father, received during the day the congratulations and offerings of his people. Lieut. Loveday sent his mobârâki, or salutation of welcome, with two nazzars, of fifty rupees each, for the young khân and Bibi Ganjânî. Four men were appointed to attend at Lieut. Loveday's gates, avowedly to keep the turbulent Brâhuís from intruding, but also to watch over the intercourse with the house, and to take care that no one left it.

I cannot close this chapter of folly and treason without deprecating the resolution taken by Lieut. Loveday. From the commencement of the revolt he had been overpowered by a languor, which, excepting at momentary intervals, apparently incapacitated him from any effort of mind or body, and to such an extent that his Hindú servant, Sampat,
in vain strove to arouse him, by instancing my exertions, and reminding him that I should acquire the credit of the defence. From the reserve which generally clouded him, it would be impossible to conjecture the motives influencing him, but I doubt not the fatal step of his stay at Kalât was owing mainly to a desire to preserve his property, or to avoid the trouble attendant on its package, which afterwards he repeatedly alluded to with regret.

Although I could sympathise with the young son of Mehráb Khán, and lament that his recognition, on his father's death, had not prevented the evils which now beset us, as matters stood, especially when he was made an instrument by a band of insurgents; I saw no course open to Lieut. Loveday but that of supporting the chief nominated by the government.

The fatal consequences attending Lieut. Loveday's placing himself in the power of the insurgents proclaim more forcibly than words can convey the extreme folly of the step. Inexplicable is the infatuation which induced the resolve, as there were none of the chiefs who had not, in some mode, been personally aggrieved, and for the lives of some of them even premiums had been offered; a fact spoken in sorrow, yet in truth. The singular requital I experienced subsequent to these events, and in the face of Lieut. Loveday's testimony to my "devoted and noble conduct at Kalât," will be
my apology for asserting, what otherwise would
be unbecoming, that during the few busy days of
the siege I was unremittingly vigilant and active,
and never by night closed my eyes in sleep while
it lasted. Neither did I on any occasion shrink
from the dangers of our situation, although often
besought to be more careful by Shâh Nawâz Khân
and those of Lieut. Loveday's establishment.

I was unable to overcome the obstacles opposed
to a successful resistance, yet I shall never cease
to deplore that I was not called upon seven days
sooner, that I might have had time to have exactly
ascertained our position, and to have become fa-
miliar with the several parties composing the gar-
ison, when I might have hoped a very different
result.

Having acquitted myself of every obligation I
owed to my conscience, to a sense of duty, and
to Lieut. Loveday as a British officer, I by no
means considered he had further claims on my
presence or services, and when he declined to ac-
company Shâh Nawâz Khân, I informed him that I
should, as I intended to do. Then, however, I found
that some of the sipâhîs had determined to follow
me, averring that Lieut. Loveday was kam âkkal,
or of little understanding, and would ruin them.
I could not permit such a procedure, and it made
me waver in my determination, until the incidents
consequent upon the evacuation of the town by
the one party, and its occupation by the other, occurred in such rapid succession, and produced so much confusion, that the place was filled with the enemy, and I had no longer the power to depart.
CHAPTER VI.

Continued delusion and treachery.—Distraction of Bráhúí councils.—Máhommed Sídik's appointment.—Orders from the citadel.—Communications with and from Capt. Bean.—Advance of troops to Mobâh.—Their retreat.—Hájí Osmán’s defection.—Capt. Bean’s proposals.—Efforts to procure a letter to the king.—The dárogah’s obstinate convictions.—Arrangements contemplated.—Their rejection.—Departure of Gafúr to Quetta.—Capt. Bean’s replies.—Demands on Lieut. Loveday.—Nasrúlah’s final acts of treachery.—Meditated attack.—Preliminary steps.—Attack from the citadel and surrounding houses.—Operations during the night.—Parley.—Defection of part of the sipáhís.—The dárogah’s measures.—The house entered.—Transfer of Lieut. Loveday and myself to the citadel.—Incidents there.—Interview with the son of Mehráb Khân.—Apartment assigned for our confinement.—Rejoicings of the Bráhúís.—Loss of property and manuscripts.

I know not what Lieut. Loveday thought of his situation, but those in his confidence vied with each other in certifying that he had nothing to fear, and brought him a number of the kindest messages, invented by themselves, from the young khân, Bíbí Ganjâní, and Dárogah Gúl Máhommed. Until the town was fairly given up, and while there existed a lingering hope that the defence would be continued, I had always expressed my opinion to Lieut. Loveday that we should get over our difficulties. He
now asked what I thought, and I confessed I knew not what to think. Sampat, observing me thought­ful, took upon himself to cheer me, and inquired why, having been so khúsh, or glad when there was war, I was so dik, or sad, now that súlah, or peace, was made. I replied, that I did not fear the Brahúis' war, but very much feared their peace, and was thinking what would be the end of it. Hájí Osmán and Nasrúlah, who heretofore had passed their nights in Lieut. Loveday's house, removed with their effects. Confiding in the peace, one of the servants ventured into the bazár, and returned stripped and naked. A demand was made for the arms taken from the Brahúis on the morning after the escalade, and, being complied with, other de­mands were made for arms and plunder, obtained in the foray upon Núshkí. Morning and evening crowds assembled around the house, and showers of stones were hurled into it. On remonstrance, the offenders were represented to be low fellows, unworthy of notice. Lieut. Loveday much wished to see the young khán, who, it was affirmed, had an equal desire to see Lieut. Loveday, but no inter­view was arranged; in like manner the Bábí Gán­jání. Nasrúlah amused his master, if he still might be considered such, with the tale of Darogáh Gúl Máhomed intending to call upon him. It would be tedious to relate all the deception and chicanery practised. Strange to say, Nasrúlah, Hájí Osmán, and his uncle, Attá Máhomed Khán, received large
suns of money for their services, in effecting the peace, or, as I understood, for placing Lieut. Loveday in the power of his enemies. I was not made a party to these donations, but they were not so secretly made as to escape notice. They were given by Sampat, and were not less than five hundred rupees each, perhaps even Atta Máhomé received a thousand.

While Lieut. Loveday was so duped, I received a visit from Faiz Ahmed, and seriously questioned him as to the state of matters. He told me, what I could not but be certain of, that the messages brought to Lieut. Loveday were fabricated, or intended only to delude him. He assured me, that he had placed his turban before the dárogah, and had craved of him to preserve the dáman, or shirt of the young khán’s garments pák, or unstained, and to commit no violence. The dárogah had not replied, but when he related a story, current in these parts, of the generosity of Mr. Elphinstone, to one Faizúlah Khán, a Báréchí, and thereby showed the advantage of meriting the favour of Feringhís, the old man remarked, that he must acknowledge that Feringhís, although his enemies, were generous. Faiz Ahmed farther said, that the dárogah had not suffered a word to escape his lips as to the course he intended to pursue, and it would require a few days to ascertain whose councils prevailed, for, in the present confusion, it was unknown whether the Bíbí Ganjâní, the dárogah, or the sirdárs of Sahá-
rawân, had the ascendancy. I requested Faiz Ahmed to apprise me if anything particular occurred. He expressed fear of Lieut. Loveday and Hâjî Osmân, but I overruled his scruples on their account, and he promised to let me know when anything transpired.

In truth, for several days after the entry of Mehrâb Khân’s son into Kalât the various factions with him had too many conflicting claims to settle amongst themselves to permit them to think farther of Lieut. Loveday than to take measures to delude him, and to prevent his escape. Akhûnd Mâhomed, Sûdîk, the brother of Attâ Mâhomed, and therefore uncle to Hâjî Osmân, had arrived at Kalât from Kachî, and his appearance promoted rather than allayed disunion in the Brâhûí councils. Dârogah Gûl Mâhomed was, or pretended to be, sick for some days, but it was arranged that the Akhûnd should take office, under the title of Vakîl of Sahârawân. He was supported by the rebel sîrdârs, and producing a seal of the former Nassîr Khân, suspended it on his neck, and commenced the duties of his appointment by announcing that he should adopt many vigorous measures, amongst them the closing of the Múlloh and Bolan passes.

The activity I had shown in the defence of the place, and the known desire I had to continue it, caused me to be very unfavourably looked upon by the new occupants of the citadel, and intercourse with me had been specially prohibited to persons
of the place, with the exception of Faiz Ahmed, who, on the strength of ancient acquaintance with the dároghah, was excepted. Soon after Akhúnd Máhoméd Sidik's arrival, Khádardád, one of the four guards, addressed my servant: "Brother, you and I are Mússúlmáns: your sáhib is a good sáhib; tell him not to come down stairs." In explanation Khádardád imparted the secret that orders had been issued from bálla to shoot me if I came down stairs. Bálла, or above, of course meant the citadel; but Khádardád would not communicate who had given the orders, and in the citadel there were many to give them: neither did I ever learn, although I suspected the Akhúnd.

In course of time it was proposed that Lieut. Loveday should write to Capt. Bean, and it was insisted that he should write in Persian. Lieut. Loveday consented to write in Persian. I objected, on the ground that the letter would be considered compulsory. Faiz Ahmed chancing to call, undertook to represent the impropriety to the dároghah, and the consequence was that Lieut. Loveday was permitted to write in English.

I have previously noted, that Capt. Bean's letters, received during the siege, positively stated the impossibility of affording us relief, and that they had an evil influence on the determination of those to whom we looked to hold the town. We were excessively surprised, immediately after that unlucky event, to receive accounts of an advance upon
Mastung of a large force, some fifteen or sixteen hundred men, cavalry and infantry, with horse-artillery guns. Lieut. Hammersley, the assistant to Capt. Bean, accompanied this force, which at Mobâh came by surprise upon some two hundred Brâhúís, and cut many of them up. The troops then encamped near the adjacent village of Feringabád, and received the submission of the inhabitants of Mastung. The design was to have replenished the commissariat at Mastung, and then to have marched upon Kalât. By the fatality which accompanied whatever was done, Lieut. Loveday's letters to Capt. Bean were brought into camp, and being opened by Lieut. Hammersley, he retrograded to Quetta, as the occupation of Kalât by the rebels was announced, as well as the tidings that peace was concluded.

If Capt. Bean had apprised Lieut. Loveday that this demonstration would be made, it is not too much to assert that Kalât would have been preserved, but Capt. Bean was a remarkably prudent man, and until strong reinforcements reached him from Kândahár, he did not venture to think of detaching the force. It was large enough to have traversed Balochistân at that time, and Salú Khân, with his six hundred horsemen, formed part of it.

Now that a correspondence was permitted with Capt. Bean, Hájí Osmân conceived the notion of officiating as envoy, and brought Lieut. Loveday a
forged letter from Bībī Ganjānī, appointing him the medium of intercourse between Lieut. Loveday and herself, and describing him as the fittest person to be employed on a mission to Quetta. Lieut. Loveday prepared his letters for Capt. Bean, and urged the Hâjî to depart with them, when he discovered that the Brāhūís would kill him on the road. None of the Brāhūí principals were aware of the Hâjî’s proceedings, until he could no longer conceal them, and the discovery excited so much indignation that the weak man, terrified perhaps more than was necessary, sought refuge in the house of a pír, or holy man, in the Bábí suburb, feigned madness, and ultimately departed with his protector for Kândahâr. In his pretended insanity, he did not omit to reveal Lieut. Loveday’s secrets, by way of atonement, although I never heard what they were.

In reply to Lieut. Loveday’s letters, an official announcement arrived from Capt. Bean, expressing his readiness to receive an envoy from the Brāhūís, and his intention to recommend that the son of Mehrāb Khân should be acknowledged; but that it was essential that a letter of submissive allegiance should be addressed to Shâh Sújâh al Múlkh. This was the course we had recommended without success, the Brāhūís unanimously complaining that the shâh had behaved ill to Mehrāb Khân and to themselves, while he was in fact no shâh, but the mockery of a shâh. To the lord sâhib, as the
envoy and minister at Kâbal was called, they were willing to write in the humblest style, as he in reality was the shâh.

Lieut. Loveday having lost Hâjí Osmân, and beginning to suspect that Nasrûlah had made his peace with the dárogah, was at a loss how to prevail upon the Brâhûís to write a letter to the shâh, and thought of Faiz Ahmed, and with my approval he sent a Brâhûí lad, Sâlû, in his service, for him.

When Faiz Ahmed came, I had some conversation with him, and pointed out, with reference to Capt. Bean’s letter, that the abdication of Shâh Nawâz Khân, however brought about, had opened a chance of settlement, which, if neglected, must be followed by ruin to all in a few days sooner or later. As nothing could be done without a letter to the shâh, and as Lieut. Loveday was anxious to procure it, if he could get it by his influence with the dárogah, the Bibi, and others, he would be doing a service to all parties. Faiz Ahmed urged that he feared Lieut. Loveday, and might involve himself in trouble. I assured him there was no occasion to fear Lieut. Loveday, that I was myself present, and the moment I saw there was the possibility of his being committed with us I would warn him to desist.

I then introduced him to Lieut. Loveday, and, encouraged by that officer’s assurances, Faiz Ahmed engaged to do his best to procure the consent of the chiefs that a letter should be addressed in the name
of the young khan to the shâh, and that an envoy should be sent to Quetta, as suggested by Capt. Bean.

Faiz Ahmed had difficulty in overcoming the obstinacy and convictions of the dârogah. He placed his turban on the ground before him, and assured him that if an endeavour was not made to come to an arrangement, or if the Brâhúís made another attempt on Quetta (as they were talking of), he, and one half of the Bábís, had determined to remove from Kalât, with their families and property. The perverse old man, in yielding observed, that he was still incredulous as to any good result; it might be, he said, that misfortune and suffering had affected his understanding, and that Faiz Ahmed's view of things was more correct than his own, but he doubted it. Nearly similar repugnance was shown by the turbulent sirdárs; but the dârogah and Bíbí having been gained over to think of peace, they also acceded, and it became for the moment agreed, that a letter should be written to the shâh, and that an envoy should be despatched to Quetta.

A munshí, Akhúnd Músa, was brought to Lieut. Loveday, that the letters should be prepared under his instructions. The letter to the shâh I thought unexceptionable, but that addressed to Capt. Bean, although suggested by Lieut. Loveday, contained demands, and declared expectations, in my opinion, which had better been omitted. The envoy selected for the mission was one Réhimdád, a respectable
man, and about as good a one as could have been fixed upon.

Faiz Ahmed availed himself of this opportunity to attempt my enlargement, yet he did not intimate the course he was pursuing until he apprised me that the dárogah and the rest had consented that I should accompany Réhimdád to Quetta. He assured me nothing was expected from me but my good offices, if able to employ them, but that before I went I must see the dárogah and chiefs, and give my hand as a pledge that, in return for liberty, if I could do no good, I would do them no kallal, or injury. Faiz Ahmed now revealed, that from the commencement he had incessantly endeavoured, by every means in his power, to procure my release, but the part I had taken in the defence was constantly urged against me; that when inclined to accede, the Bráhúís feared the evil I might do them. He also affirmed that, but for the hope of effecting that object, he would not have interested himself in the pending affair.

I was too well aware of the fickle dispositions of the Bráhúís, to place much reliance on their consent to my departure. The letter to the shâh, however, was, after some delay, sealed, but the objection was started that Réhimdád would be detained at Quetta. Another envoy, in the person of Gafúr, a writer, in the employ of Diwan Rámú, was proposed in his stead, it being asserted that Gafúr was of little consequence, and that his deten-
tion was unimportant. This Diwân Râmû, it may be noted, had been the farmer of the revenues of Mastûng under Capt. Bean, and had fled to Kalât, on the advance of Lieut. Hammersley to Mobâh. Gafûr was now to start, and Faiz Ahmed warned me to be ready to see the sîrdârs, and went his way, but in a few minutes returned in great alarm, stating that a violent discussion had taken place; that the letter to the shâh had been torn to pieces, and that I should not be suffered to go to Quetta, where, the rebel chiefs asserted, I was required to repair a gun. Gafûr might still proceed if Lieut. Loveday wished, but alone. Lieut. Loveday's letters to Capt. Bean were returned to him, and he was directed to erase my name, with his own hand. This he did, and I made no remark, but strongly pressed the evil of omitting the letter to the shâh, but to no purpose. In the evening Gafûr departed.

In the course of these transactions a number of diplomatic notes passed between Lieut. Loveday and Akhûnd Máhomed Sîdik. In one of them Lieut. Loveday wrote, that the restitution of Quetta would be múskil, or difficult; the Akhûnd replied, that if the restitution of Quetta were múskil, that of Kachî would be múskilter, or more difficult.

I doubt not that the Akhûnd instigated the opposition which led to the rejection of the shâh's letter, and the refusal to comply with the forms officially pointed out by Capt. Bean as essential to accommodation. As regarded my departure, it
was almost too much to be expected. The people in Lieut. Loveday's confidence were averse to it, and represented to him, that I should impede a settlement when at Quetta,—on account of my warlike propensities. Sampat got up on the occasion an intrigue of his own, in concert with Hídú, one of our guard, who carried two or three messages to Bíbí Ganjání, until he was rebuked by that lady.

The presence of Díwán Rámú led to a demand upon Lieut. Loveday for money, which was met by authorising the Hindú traders to contribute five thousand rupees, in part of the sum advanced to them by government. An amount of seven hundred and fifty rupees had been taken in some other mode by Rámú.

Tidings of the fruitless mission of Gáfúr preceded his return to Kalát. When he came he had little to say, and a note from Capt. Bean explained, that he was in such haste to leave Quetta that there was no time to converse with him.

I had constantly urged Lieut. Loveday to represent to Capt. Bean the necessity of moving a force upon Kalát, without reference to any notion of peace;—however, he may have done this inadequately, owing to the delusion under which he laboured; Capt. Bean now observed that it was impossible, as the Bráhúís were assembled along the entire route, and that he should have to fight every inch of his way. Cheerless as this announcement was, it was no less disgusting, as we well knew the route was quite open
and clear of Brähúís, however, the intelligence upon which Capt. Bean trusted had deceived him. It was yet consolatory to learn that Capt. Bean considered himself secure, and that, strong in the number of troops around him, he was even elate, and defied the Brähúís to pay him a visit at Quetta.

Soon after Gafúr's return from Quetta, Réhímdád, the first selected envoy, attended, with Rámú, upon Lieut. Loveday, to demand a further advance of money. I was not present at the interview, which passed in Lieut. Loveday's sleeping-room. The money was refused, and Réhímdád, on his return to the citadel, reported that Lieut. Loveday, in reply to the question as to what the Brähúís were to eat, had answered, they might eat stones.

Since the return of Gafúr the angry feelings of the insurgent chiefs had been strongly evinced, and probably they now determined to resort to acts of violence, which all along had been wished by many, who were restrained with difficulty. An attack upon our house was possibly now only delayed from a lurking distrust as to the success which might attend it, from the disunion of the principals as to the mode of conducting it, and as to the division of the spoil.

The sinister intentions of the chiefs had been intimated to us, and an effort was made by Lieut. Loveday and his confidants to put off the evil day, by presents, and holding out new expectations. For this purpose a sword-blade, the hilt studded...
with emeralds and pearls, was sent to the young khân by Nasrúlah. The blade was said by Lieut. Loveday to have been taken from a soldier at the capture of Kalât, and was recognized by the young khân as one which had been presented to him by his late father on the day of his circumcision.

Nasrúlah came daily once or twice to Lieut. Loveday, communed privately with him, repeated what he had learned, and carried back to the dárogah all he heard in confidence. Lieut. Loveday did not yet withhold faith in him, and so thoroughly was the error of the master shared in by those about him, that Sampat was accustomed to say, if all others betrayed them, Nasrúlah would adhere through good and evil. Latterly this man began to beg, getting as much as he could before the day of general spoil. Sometimes he requested in his own name, sometimes in that of the dárogah, always amusing Lieut. Loveday with the expectation of an interview with the old man, who hitherto, he said, had been deterred by the apprehension that witchcraft might be practised upon him. One day Nasrúlah, informing Lieut. Loveday that a trustworthy merchant was about to go to Quetta, suggested the opportunity as a good one for sending his money to Capt. Bean. Lieut. Loveday, in this instance, asked my opinion; and I told him, if he wished to give Nasrúlah his money, the opportunity was certainly a good one, for it was ridiculous to suppose it would be taken to Quetta. On
the following morning, in another private conference, Lieut. Loveday refusing to give his money; wrote, at the request of Nasrúlah, a note to Capt. Bean, recommending that four hundred horse should be despatched by a circuitous route to Kalát, as the Mastóng gate being at command, the party could be introduced, and the town, with the young kán, taken. When Nasrúlah left, Lieut. Loveday told me what he had just done; it was useless to expositulate with a man who could so commit himself. The note, in course, was carried to the dárogah, and served to allay any scruples of conscience the meditated assault on our house might have raised in his bosom; and in all probability for that very purpose Nasrúlah had been commissioned to procure it, as the dárogah made the fact one of his many charges against Lieut. Loveday.

Showers of stones had been continually poured upon the house since the occupation of the town. Such missiles were now yet more abundantly employed, and as matters progressed a few musket-shots were fired from the citadel, as was explained, merely in sport, and directed at a tower of the town walls, forming also the angle of our premises. The next evening these shots were repeated, and on the following morning we learned that a serious attack would be made in the evening. Messages were brought to Lieut. Loveday, desiring him to repair to the citadel, and there make his salám, or obedience, to the kán; but no fit person was de-
puted to conduct him, and it was impossible that he could pass harmlessly through the infuriated Brāhūís, setting aside the almost certainty that he was sent for to be secured. Nasrúlah, who the day before had obtained Lieut. Loveday's cows, on pretence of sending them for fuel, was not to be found when sent for; all the Brāhūí servants, horse and camel-keepers, had disappeared, and the guards at the gate had gone, taking their effects with them, excepting Khádárdád, who did not appear to be in the secret.

Two guns on the ramparts of the citadel had been pointed towards our house, and Bíbí Ganjání, feigning to be averse to violence, had left the town for one of the adjacent villages. A little before sunset a smart fire of musketry was opened from the citadel, but without effect, as we were well sheltered, and no return was made to it, the rather, as in two or three minutes the sun would go down, and we were not certain that it would continue. Some of the Brāhūís and others crept, however, into the houses near, and overlooking us. From one of these, belonging to a Hindú, Tékh Chand, three of our sipáhís were shot, when Lieut. Loveday gave the word to return the fire. In an instant the heads seen over the battlements of the citadel vanished, and the fire on the house from that quarter and from the surrounding houses ceased. Nothing more occurred until about midnight, when a party with torches and pickaxes made a hole through the outer
wall of the court, where Lieut. Loveday's horses were picketed, the object being, possibly, to carry them off. We had heard that part of the Bráhúí plan was, by means of combustibles, to burn our house; and therefore our men re-opened fire. Presently it was announced that a responsible person had appeared on the part of Bíbí Ganjâní, requesting that the firing might cease, as a party had been sent to occupy the Mastúng gate, and to take care that no one should be suffered to enter the premises. The hole was made in readiness for future operations.

During the night one of the sipáhís lowered himself from the walls, and went off,—I believe he was never heard of again,—and in the morning many others, finding the affair drew near a close, followed the example, first throwing over their effects, and then following them. When, at length, Lieut. Loveday called the sipáhís up-stairs, not one half of them were present. It was told us that the dárogah and Akhúnd Máhomed Sídik were sitting at the entrance to the citadel, while the town was being cleared of the Bráhúís, that Lieut. Loveday might pass uninterrupted through the streets to make his salám. It seems the dárogah, having, as he thought, cleared the place, (although many of the Bráhúís had secreted themselves,) proceeded to close the town gates, that none of us should escape, as well as that none of the spoil should slip him. This measure brought
him near us at the time the better part of the sipahís left the house. He collected them, and placed them somewhere or other, and returned, but not in time to prevent the house from being filled on every side. The stables and Lieut. Love-day's apartments were taken possession of by the followers of Akhúnd Máhomed Sídik, and of Sháhghâssí Walí Máhomed, who entered by the aperture made in the night; the apartments of the servants and sipahís were penetrated by a horde of Bráhúís, who had scrambled over the walls. We were now in a somewhat delicate position, but that the Bráhúís fell to plunder, and were so intent upon it that they hardly seemed to notice us. The men of the Akhúnd and Sháhghâssí sat quietly on the boxes, chests, &c., which they now accounted their own, and made no attempt to interfere with us. I had the satisfaction to witness one of the Akhúnd's men assume my property; I knew the fellow quite well, as he had been in the service of Shâh Nawâz Khân, and was named Shakúr. When we descended into the outer court with the ten or twelve sipahís remaining, the scene was ridiculous, the Bráhúís being occupied in breaking open the boxes and ammunition-chests found in one of the ground-floor chambers, and in the highest glee chasing the fowls, now let loose. The gateway opening to the town had been locked, and a little delay took place until the key was found. The dárogah and his party preceded us, as we
passed through empty streets, amid the revilings of women from the houses, towards the citadel. At the entrance thereto the sipáhís were led off to the right, where one of the guns was stationed. They were despoiled of their arms, and Lieut. Loveday, with myself, was conducted into the citadel. After we had passed up the dark and ascending passages leading to the suite of apartments, and darbár room, some thirty or thirty-five of the principal men brandished their swords. A Langhow chief, Máhá Singh, recognised me at this juncture, and placed his arms around me. I suspected this to have been merely a feint, but since learned that it was not altogether so, and that a combat had nearly ensued between those eager for violence and those anxious to prevent it. The dárogah now appeared, and placing his arms around me, who happened to be first, led me through the infuriated crowd into the Ahíná Khâna, as called, (the darbár room,) and returned for Lieut. Loveday, whose situation was critical, and bringing him in, the doors were closed, some half dozen individuals only being within the apartment. The dárogah reproached Lieut. Loveday with the death of Mehráb Khân, and with other injuries; but assured him that, as he had entered that house, he was safe. His passion did not allow him to speak much, and he left the room; in a few minutes he returned, saying the khân wished to see us, and directed us to be searched, lest we carried pistols.
One Yúsef Khán, Raisángí, searched Lieut. Love­
day, and took his pocket-book, in which were two
or three documents, amongst them the copy of
the ekrár námeh, or engagement entered into by
the sirdárs; and this Yúsef Khán would not re­
turn. I was searched by two or three persons,
and my lúnghí, bordered with golden tissue, was
taken from my head. We were then conducted
to an apartment where the young son of Mehráb
Khán was sitting with Akhúnd Máhomed Sídik,
the sirdárs of Sahárawán, and others. In passing
we had to encounter volleys of abuse and menaces.
The dárogah took charge of Lieut. Loveday, and
Máhá Singh rendered me the good office. This
was the first time we had seen the young khán,
and were both surprised to find him a youth of
so respectable an appearance. He welcomed Lieut.
Loveday with “Khúsh amadéd,” and addressed me
in the same terms; then desired both of us to be
easy on all points, and assured us we had nothing
to apprehend. The several sirdárs omitted no
formality, and each of them respectively bade us
welcome. Máhomed Sídik made a brief oration,
setting forth that, as Lieut. Loveday would neither
advance money nor come to the citadel and make
his salám, they had been compelled to adopt the
only course left to them. It became a question
as to where we should be lodged: the young khán
pointed out some place, but the dárogah said no,
and directed us to be taken to a suite of two apart-
ments still higher up in the building, where bricklayers were sent, in haste, to close all apertures, and we were located therein, under charge of one Molahdád, an acquaintance of Lieut. Loveday's, as he had for some time been náib at Quetta under Mehráb Khán. As soon as we were secured guns were discharged, and music at the Nágára Khána struck up, as if a victory, or important advantage had been gained.

On this miserable termination of Lieut. Loveday's peace, I suffered the loss, not only of what other property I possessed, but of a large accumulated stock of manuscripts and papers, the fruits of above fifteen years' labour and inquiry. But, three or four days previously to the attack, my servant, who had become familiar with one of the keepers, Khâdardád, before mentioned, proposed to remove the chest containing them from the house, assuring me he could do so with Khâdardád's connivance. Fearful to show a bad example, and to discourage the sipáhís, I spoke angrily to him, and threatened, if he dared to mention such a thing again I would punish him. He reminded me that the worst was to be expected, and that Lieut. Loveday, by burning his papers, was clearly preparing for it. I only repeated the menace to him. I need not have been so scrupulous, for I since discovered that not only had the sipáhís for some days been transferring their effects to houses in the town, but that, strange to say, Lieut. Loveday had been dis-
posing of various articles at low prices, particularly all his copper utensils; perhaps, on account of their being, in common with much of his property, the spoil of Mehráb Khân, and bearing his marks on them.
CHAPTER VII.

Chamber of Blood.—Nature of our custody.—Insults of Bráhúís. —Sháhghássí Walí Máhomed.—Treatments.—Lieut. Loveday’s attendants.—The dárogah’s disappointment.—Interview with Dárogah.—His proposition.—Lieut. Loveday’s stipulation.—The dárogah’s anger.—The dárogah’s intention.—Abstraction of Sampat.—His return.—Suspiciousness as to treasure and jewels.—Lieut. Loveday’s danger.—Averted by Faiz Ahmed.—Interview between Lieut. Loveday and the dárogah.—Letters written for Capt. Bean.—Intended advance of Bráhúís from Kalát to Mastúng.—My release refused on account of Lieut. Loveday’s sayings.—Arrival of letter and messenger from Réhim Khán.—Regret of messenger.—Arrival of Mír Azem Khán at Kalát.

DURING our abode in the house from which we had just been transferred, I had reconciled my mind to the belief that our lives and occupation of it would cease together. I had been mistaken, and we were reserved for further scenes and perils. The apartment which now confined us was called the Chamber of Blood, and deservedly, as being that where state-offenders were usually put to death. The last slaughter of this kind committed within its walls was, I believe, that of the late khán’s Ghiljí minister, Dáoud Máhomed. Its appellation, and the uses to which it had been
devoted, were calculated to suggest but gloomy anticipations for the future; yet, dispelling associations so cheerless, it was spacious, and commanded a fine view of the valley in front, and of the encircling hills of Arbúí.

Molahdád, appointed our keeper, with eight or ten men, was located with us, and every night an additional guard was provided. These men, with their incessant clamours, were very annoying; but we were further mortified by visits from crowds of all classes, who came both to gratify their curiosity and to indulge in the expression of their triumph and resentment. Nothing could be more galling than to be compelled to hear the offensive language employed by most of them; and the bad feelings of many were so excited, that it often required the interference of our keeper and his party to prevent our being ill-treated by them. Molahdád was, perhaps, as good a man as we could have had in charge over us, since he was not so strict as to forbid any slight indulgence, or even intercourse, being enjoyed by us; yet his mildness and indifference were inadequate either to hinder the visits or to check the insolence of the crowds which daily pestered us. Probably he was instructed to permit everything short of actual violence, and I observed, or thought so, that he took secret pleasure in the taunts, menaces, and ribaldry with which we were assailed.

On the first day of our confinement, Shâhghâssí
Walī Māhomed sat with us until evening. He was brother to the late Nur Māhomed, shāhghāssī of Mehrāb Khān, and one of his most effective adherents. Nur Māhomed was slain at the capture of Kalāt, while gallantly fighting, after having previously sacrificed his wives, and other females of his family. Walī Māhomed alluded to the disasters which had fallen upon his house, but assured Lieut. Loveday that he should be kindly treated, and should experience what generosity a Baloch was capable of. I suspect Walī Māhomed was not permitted by the dárogah to act as handsomely as he wished.

We were inundated with tales of the plunder of Lieut. Loveday’s house, and, indeed, during the day witnessed the many conflicts that took place on its roof between the spoilers themselves. It seemed to be considered by the multitude rather as a good joke than an atrocious act. Two or three persons killed themselves by drinking vitriol instead of wine; and this accident brought bottles and their contents into such distrust that numbers were made over to us. So great a store had we of both wines, and liquors of various descriptions, that Lieut. Loveday consigned them to the charge of Dīwān Rāmū, who had, on his own part, contributed a teapot, jug, and other articles of plated ware, which were not much prized after it was discovered they were not silver. He also provided Lieut. Loveday with a few articles of his own
clothing, and the young khân sent him a chair and his postín; the latter, however, deprived of a number of jewels which had been sewn over it, the youth asserting they belonged to him, and not to Lieut. Loveday. Wali Máhomed had promised a bed to Lieut. Loveday, but it was not sent; and neither he nor I had anything to sleep upon but the coarse carpet spread under us. Our food was supplied twice daily from the khân's kitchen, and was the same he himself partook of. Tea and coffee were furnished by those who had rifled our late abode; so that, on the whole, our fare was what we had least to complain of.

Lieut. Loveday's house was most rigidly examined, the floors were all dug up, excavations were made in the cellars, and the wells were minutely searched. The pair of bull-dogs, the ministers of his anger, were literally cut to pieces.

Attending on Lieut. Loveday, were Sampat and Naihál Khán, an old Máhomedan servant and cook; the latter accompanied his master to the citadel, and was severely beaten and robbed on the road; the former joined in the course of the day. One of my servants followed me into the citadel, but retired when he saw swords drawn upon us, concluding all was over. He then went to Faiz Ahmed's house, where my other servants had gone before him. The latter soon set out for Kândahár; the former remained, determined to abide the result of events, and ultimately rejoined me at Quetta.
The sipáhís were deprived of their arms, and plundered; the súbahdár, or native officer, an infirm old man; the havildár, Allabaksh; Búta Singh, a sipáhí, and one or two others, were sorely maltreated. All were put on an allowance of flour. Some managed to preserve their regimental dresses, others were wholly despoiled; but all were supplied by the young khán with shirts and trousers.

We were soon apprised that the dárogah repented of the plunder of Lieut. Loveday's house, his share of the spoil being nothing at all, while he had to incur the odium abroad attendant upon so disgraceful an act, and to support the ridicule at home, of having been foiled. Akhúnd Máhomed Sídik and Shâhghâssí Walí Máhomed having so largely benefited by the measure, alike increased his disappointment. The dárogah's plan was to have secured Lieut. Loveday in an interview at the citadel, and then to have taken possession of the house and property in the young khán's name, when he would have obtained some document from that officer, in his power, to have justified, according to his ideas, the appropriation. No doubt the sirdárs of Sahárawán, and their vakíl the Akhúnd, precipitated, if they did not wholly bring about this affair, although it is nearly as certain that it must, sooner or later, have happened. There were too many desirous of such a finale, whether urged by hopes of plunder or by feelings of revenge, and the most extravagant expectations were formed of
the wealth to be found, to say nothing of the necessi­ties of unscrupulous men. Report gave out, that twenty-three lakhs of rupees were in charge of Lieut. Loveday; chests of ammunition were supposed to contain treasures and it was believed that a large stock of Mehráb Khán's jewels, and other property, was deposited in the house.

After a lapse of four or five days, it being Roz Júma, and the citadel clear of its usual occupants, who had attended the young khan on an excursion to the tomb of his father, a man came and said the darogah wished to see me. I was led down stairs to the Ahíná Khána, where he was sitting with Faiz Ahmed, and an old woman, a slave probably, who retired. The old man prefaced his discourse by the declaration that he never saw a Feringhí, or even thought of one, that blood was not ready to gush from his eyes, by reason of the wrongs and injuries he had endured. He dwelt much upon them, some concerning the late Mehráb Khán, some concerning particularly himself. He told how Sikandar (Sir Alexander Burnes), in that very room had sworn by Házrat Isá, or holy Jesus, that no designs were entertained upon the country; he enlarged upon the services Mehráb Khán had rendered to the army on its march, and of its requital, and expressed his horror that the corpse of his late master had been exposed in a masjít, unhonoured and unburied: in like manner, he pointed to a hole in the apart­ment, made by a cannon-ball at the time of the
assault. He next commented on Lieut. Loveday's attempts to surprise the young khan, and on the offers of reward he had held out to those who would assassinate himself; affirming, that Nasrúlah had disclosed all, and declaring that the man had always been in his service, although allowed to remain with Lieut. Loveday, for the purpose of gaining a knowledge of his plans and movements. Observing that the past could not be recalled, and that he was willing to forget it, while he wished peace rather than war, he explained his object in sending for me, by desiring me to tell Lieut. Loveday, that he purposed to go to Mastúng in two or three days, and would take him; that he wished an interview with Capt. Bean, a certain number of men attending with each. I was instructed to inquire of Lieut. Loveday whether or not he still wished for peace, and to let him know the reply. Moreover, I was told to represent the mischief it was in his (the darogah's) power to cause, the interruption to communications, and other evils, all of which might be prevented by peace.

In the course of this conversation, as opportunity permitted, I urged upon the darogah, that I feared he had not well understood that Capt. Bean, judging from his letters, had pacific intentions, and appealed to him how awkwardly they were responded to by the unfortunate business of plundering Lieut. Loveday's house. He seemed to include it in the catalogue of things past—to be forgotten... I also
explained to him, how earnestly Lieut. Loveday had written in recommendation of peace, and assured him that if it were not granted, it would not be on account of any deficiency in his exertions. I even asserted that Lieut. Loveday had written much more in favour of them, and of an arrangement, than I should have done in his situation, how much soever I desired for all our sakes so fortunate a result; and this I implored him to believe.

The dárogah asked my opinions as to the probability that an arrangement could be made, and I frankly gave them, stating as a reason the favourable tendency of Capt. Bean's letters, previous to the plunder of the house; how that action might alter circumstances I could not tell. I was dismissed to talk with Lieut. Loveday, and to return with his answer.

This was the first time I had conversed with Dárogah Gúl Múhomed, a tall, spare, aged, and harsh-featured man, blind of one eye, and his head affected with palsy. I spoke as freely to him as I could, avoiding to give offence. Neither did I find him displeased when I told him I feared he was wrong, and had not sought an accommodation in the spirit likely to get it. I had, however, Faiz Ahmed to support me, and he joined his entreaties to mine, that in future a more rational line of conduct should be followed.

I related to Lieut. Loveday what had passed.
It struck me that the journey to Mastung might, or might not, be intended. That Capt. Bean would accept an interview with the dárogah, from all I had heard of his extreme prudence, I thought very doubtful. Lieut. Loveday reasoned as I should, that he had no choice but to accompany the dárogah, if he wished it, and desired me to express his willingness to do so, provided his sipáhís attended him in full dress, accoutred and armed, but without ammunition. I was so certain this would never be allowed, that I wished the stipulation to be omitted, but Lieut. Loveday insisted upon it.

Returning to the dárogah, I informed him that Lieut. Loveday sincerely wished for peace, and did not intend to relax in his endeavours to procure it; that he was agreeable to attend him to Mastung, but had suggested that his presence would be more beneficial if he was accompanied by his soldiers, without ammunition; for in proportion to the respect shown to him, would be esteemed the weight of his arguments at Quetta. On hearing this, the dárogah instantly rose, shook his head, and bursting into a violent passion, asked me if I took him for a child, and broke up the conference by telling me to go back again to my room. Faiz Ahmed strove in vain to mollify him, and I was obliged to retire.

The next thing we learned was, that the dárogah wished Lieut. Loveday to be made over entirely to his charge and custody, but that Shâhghässí Walí Máhomed opposed such a step, and that they had
quarrelled on the subject. Shortly after, Sampat, the Hindú servant, was sent for, and was absent some days. Lieut. Loveday was very anxious on his account, and repeatedly inquired for him; but Molahdád answered evasively, and all that could be learned was, that he was in the dárogah’s house. We both feared the object with Sampat was to extort disclosures from him, as he was known to be Lieut. Loveday’s treasurer, as well as his servant and general confidant. At length Rámú brought back Sampat, and it proved that, after having been at first caressed and made much of in vain, he was subjected to slight torture, the effects of which were manifest on his wrists and arms. Sampat was very reserved upon his return, and what little he communicated was in whispers to his master.

Subsequently I learned many particulars relating to the transactions of this period, which I could not possibly then be aware of. Besides the prevailing belief that Lieut. Loveday had in charge a great sum of money, there existed the conviction that he was in possession of three caskets of jewels, which, after the march of the army from Kalât, had been discovered in a house near the springs. I shall not enter into the particulars of this alleged discovery, the belief in which brought Lieut. Loveday into imminent danger, from which, it may suffice to observe, that my friend Faiz Ahmed saved him, and the same man effected the discharge of Sampat, with the slight injury inflicted upon him, when it
was the intention of the dárogah to have put him to extreme torture, and when cords and stakes were ready for the purpose.

I also learned that Faiz Ahmed, as soon as we were lodged in the citadel, made the most earnest entreaties that I might be dismissed, and that the dárogah consented, even telling Faiz Ahmed to take me to his house. This he feared to do, lest he might draw upon himself the fury of the Bráhúís. Again, when desirous to transfer Lieut. Loveday to his own residence, the dárogah renewed the offer to Faiz Ahmed to remove me, remarking, that as he had acceded to my liberation, it might as well be done at once, and that I could not be easy where I was. Faiz Ahmed excused himself, and said to my servant, that I should not myself wish to come away at such a time, my stay with Lieut. Loveday being in some degree protection to him; as he, and those who interested themselves for me, were obliged also to intercede for Lieut. Loveday, which they could not do, were I at this moment to leave him. Such remarks could have been made by no other than a most excellent man.

In course of time, Lieut. Loveday expressed to Molahdád his desire to see the dárogah, and to concert measures to renew correspondence with Capt. Bean. Rámú and Faiz Ahmed were sent to Lieut. Loveday, and after conversing with him, and reporting favourably to the dárogah, the old man returned with them. When seated, he accused Lieut. Love-
day of the treachery he had on various occasions practised towards him, repeated his wrongs, and then announced his expectations. He had not, however, patience to sit; his anger became evident as he hurriedly passed his beads through his fingers, and shook his palsied head. He rose, and told Rámú and Faiz Ahmed to talk in his place to Lieut. Loveday, who had promised to write a letter to Capt. Bean, and as he was leaving the room he turned to me and sternly said, "Do you write too?" Paper was supplied to Lieut. Loveday, and the remainder of the day he occupied in writing his letter. In this instance he made the strange remark to me, that it was now necessary to write the truth; to which I replied, "You should have always done so." The first letter written was cancelled, and another hastily prepared, and it was late before it was ready. I had not written, nor did I intend to write. When the letter was conveyed to the dárogah, Molahdád came back and asked where my letter was. On this demand, to comply being preferable to making excuses, which would neither have been understood nor accepted, I took up a fragment of native paper, and with a native pen wrote in support of Lieut. Loveday's wishes for peace. I showed what I had written to Lieut. Loveday, who remarked to Molahdád that it was good, and enclosed it in the packet intended for Capt. Bean, to be conveyed to Quetta by Hússein, a servant of Díwán Rámú.

Faiz Ahmed, after his visit to Lieut. Loveday on
this day, rebuked the dárogah for his neglect in not furnishing us with decent carpets, cots to repose on, and other little necessaries. The old man grew exceedingly angry, upbraided my friend for having turned kâfr, or infidel, and reminded him of the indignities offered to Réhimdád and Múlla Hassan. This language again drove Faiz Ahmed to the retirement of his house, from which he was only withdrawn by some concession in favour of humanity.

Before a reply was received from Capt. Bean to the letters sent by Hússén, the Bráhúí chiefs at Kalát considered it necessary to advance to Mastúng. Our intercourse being under restriction, we did not know exactly the reasons of the movement, though many might have been imagined. We were since told by Molahdád, who one day remarked, it would have been better had all remained at Kalát, that on large reinforcements reaching Quetta from Kándahár, Assad Khán, the Raisání sirdár of Khá-nak, near Mastúng, had sent his son to Kalát, to explain, that unless a movement were made he should be compelled, now that the Feringhís were in force and near him, to make terms with them. It was very clear, that by marching to Mastúng the chances of arrangement, at any time doubtful, were considerably diminished, while those of collision were increased; but the miserable Bráhúís were so indifferently combined, that their confederacy was liable to dissolve by the least accident, and the de-
fection of Assad Khân would, no doubt, have been imitated; to prevent which, a course known to be evil was followed. Seven hundred Kândahári rupees, not sixty pounds, were distributed amongst the Sahárawání sirdárs and the young khán's followers at Kalât, and their numbers were, of course, trifling, when this sum provided them with money rations for three days, and afforded besides presents to the sirdárs and chiefs present. It was first arranged that the young khán and the sirdárs were to leave on one day, and the dárogah, with Lieut. Loveday and myself, on that following; but the sirdárs would not accede to this, and insisted that Lieut. Loveday should leave the town before they did. They were perhaps apprehensive that he might remain behind altogether, or their jealousy suggested that the dárogah might make some agreement independently of them. It was therefore decided, that Lieut. Loveday should accompany the young khán, the dárogah and sirdárs to follow.

When the march to Mastúng was concerted, Faiz Ahmed called upon the dárogah to redeem his promise to liberate me. The old man forbade him to speak any more on my behalf, asserting that he had been informed, on trustworthy authority, that I was of more importance than suspected. Faiz Ahmed demanded an explanation, and the dárogah answered, that Nasrúlah had apprised him that Lieut. Loveday had disclosed to
him that I was a jásūs, or spy, on the Feringhís, and that when asked how I procured funds to travel, replied, that I had húndís, or bills, for twelve thousand rupees with me. Faiz Ahmed’s protestations, as to the falsehood of this tale, were, for the moment, ineffectual, and the dárogah commanded him to resign me to my fate. The information given by Nasrúlah was, indeed, acquired from Lieut. Loveday, for I had before heard of it amongst the many idle things he was accustomed to repeat, although, from whatever other unworthy motives he indulged in such observations, he could not have foreseen that this one of them, in particular, would hereafter prove dangerous to my liberty and life.

When we left Kalát for Mastúng, Faiz Ahmed observed to my servant, with whom he was not in the habit of conversing, “Both you and myself have been bí waffa, or faithless, to Masson Sáhib,” meaning, I suppose, that he had been deficient in having omitted to profit by the consent to my freedom, formerly given by the dárogah. While we were yet in the citadel two or three letters came to the young khán and the dárogah, from Réhim Khán, deprecating any violence to Lieut. Loveday and myself. No doubt Faiz Ahmed was instrumental in these attempts to prevent farther evil. At length Réhim Khán’s confidential agent, Máhomed Khán, reached Kalát, unfortunately, the day after we had left for Mastúng.
My servant, who saw him, represented him as dejected even to tears, when he found we had been carried away, and that he asked him why, in God's name, I had not come down to them, when I knew they were all friends; and how I came to place myself in the power of so many villains. He also brought a letter, addressed to me, which I never received. It seemed that Réhim Khán was ignorant that our house had been attacked, and that we were prisoners in the citadel; and supposing us still respected, hoped, by his arrival, to put matters in a train for adjustment. When informed of what had passed, on the return of Máhomed Khán, he declared he would have nothing to do with men so unprincipled, and a letter from him to that effect reached the camp afterwards at Mastúng, and exceedingly irritated the insurgent host.

As soon as the tidings of the possession of Kalát by the son of Mehřáb Khán spread over the country, the young man's uncle, Mír Azem Khán, set out from Béla, where he was indifferently situated, and where I had visited him in his adversity. He arrived at Kalát in so bad a state of health that his dissolution was expected, but change of air so agreed with him, that he improved sufficiently to be entrusted with the charge of the town on the departure of the khan. I never could learn that he interfered in state affairs, or, per-
haps, was not well enough, but he was wont to
 inveigh against the inhospitality he had experienced
 in Las, and betook himself to the free use of strong
 liquors, from which poverty had for some time de-
 barred him, and which, possibly, contributed to re-
 cruit his health.
CHAPTER VIII.

Departure for Mastung. — Scene at Kalát. — Nasrúlah. — The young khán.—Route to Mastung.—Incident at Karéz Amání­lah.—Arrival of dárogah and sirdárs.—Interview with dárogah. —Captain Bean’s letters.—The dárogah’s vigilance.—Lieut. Loveday fettered at night.—Yúsef Khán’s rancour.—Entry into Mastung.—Place of confinement.—Interview with Kálık­dád.—Preparation of letters for Quetta.—Intelligence respecting Ghúlám Khán.—His arrival in camp.—Captured dákks, or posts.—Indignation of the Bráhúís.—Kálıkdád’s apology for me.—Interview with the dárogah.—Report of conversation.—Extra guards, and their evils.—Incidents at Mastung.—Má­homed Khán’s discontent.—Kotrá chiefs and Mír Bohér join.—Major Clibborn’s disaster.—Arrival of Saiyád Mobrák Sháh.—His instructions from Capt. Bean.—Indulgence to Lieut. Loveday.—Formal interview with the young khán and sirdárs.—Capt. Bean’s letters.—Indignation of the Brahúís.—Rep­etition of fátíhá, and determination to slay us.—Misgivings of Lieut. Loveday.—Terror of his domestics.—Good offices of Rais Há­rán.—Interview with the dárogah.—Intercession of Réhimdád’s relatives and friends.—Disgust at Capt. Bean’s letter.—The dárogah accords protection to Lieut. Loveday.—Permission obtained by Rais Há­rán for my departure to Quetta.—Leave Mastung.—Incidents on the route.—Arrival at Quetta.—Interview with the political officers.

We had passed our ordeal in the ill-omened Chamber of Blood; we were now to leave it and Kalát; what new trials were in store for us it was vain to conjecture; in helplessness we awaited
them, certain only that every moment shortened our captivity, and accelerated the final issue, which, there were too many reasons to fear, could be no other than disastrous.

Led down to the entrance of the citadel, we found the dárogah and sirdárs of Sahárawán standing, while the avenues were crowded with spectators. Camels were at hand; on one of which Lieut. Loveday and Molahdád were placed; on another I was seated, with Naihál Kháñ; and, on a third were accommodated Sampat and a man, named Mähoméd Kásim, remarkable as having been the person who, from what I have learned, ultimately slew Lieut. Loveday near Dádar. We passed through the streets amid the yells and hootings of the Bráhuís and populace, the very women spitting upon us, crying pét! pét! shame! shame! and reviling us for having had the presumption to sit on Nassír Kháñ's throne. Many made use of their hands as well as tongues, and Lieut. Loveday being protected by Molahdád, I fared the worst in the transit through the narrow bazár and enraged multitude. When outside of the Mastúng gate we were not followed; and there I saw many of my Bíbí acquaintance, who by signs, desired me to trust in God, which was all they could do, although Kálíkdád ventured to tell me, as I passed him, that he would follow me to Mastúng.

We were now attended by only four or five mounted men, dependents on Molahdád, and had
not proceeded far when we were hailed to return, to witness the young khán's exit from the town and the concourse which followed him. Amongst these was Nasrúlah, so well appareled and equipped that I did not recognise him, as he rode, conversing for some time, with Lieut. Loveday, and found out only on coming to the ground, when I asked my companion who that Dúrání was talking to him on the road, for Nasrúlah had assumed the costume of Kândahár. The young khán gave us a specimen of his skill in horsemanship, which I thought he might have spared, especially as the horse he rode was one of Lieut. Loveday's chargers. The youth soon turned off the road to visit a shrine at Zíárat, a village so called, where it is customary for kháns, and persons of rank, to offer their vows, when leaving Kalát on a journey or expedition. We kept on to Káréz Garání, where the khán's tent had been sent up, and immediately adjacent to it a small one was erected for us, and Mokhdád's party. Four other servants of Lieut. Loveday, before at large in the town, followed their master, and the young khán ordered them to be supplied with provisions. The youth sent us melons, and was so remote from any bad feeling that the objections of his people could scarcely overcome his desire to send for us into his tent, that he might converse with us.

The next day we moved on to Mangachar, over the country, believed by Capt. Bean to be filled
with enemies and Bráhús; not a living creature was to be seen; not a solitary tent at the skirt of a hill attested the presence of a human being. Our small party moved independently of the khán and his retinue, and as we paced over the silent waste I lamented to Lieut. Loveday our misfortune in not having friends, when half a dozen mounted men would have extricated us from our embarrassment. At Mangachar we heard that Hússén, with Capt. Bean's reply, had passed on to Kalât.

Our next march was to Káréz Amánúlah, in the vicinity of Mastúng, and there we halted two or three days. At this place one Sherbet, a Bángúl Zai, accustomed, when we were in the citadel, to bring wine and other things, and even to tell a little of what he knew, came into our tent, saying, he took leave of us, as he had permission to go home to Isprinjí for four days. Sitting down with Lieut. Loveday, Sherbet asked if he could do anything for him. Lieut. Loveday promised him a thousand rupees if he would provide two horses and effect his escape. Sherbet replied, he could or would do as much service, but it must be on his return. Lieut. Loveday gave him a ring. This communion was carried on between Lieut. Loveday, Sherbet, and Sampat, by whispering over a book, Sherbet occasionally asking, in a louder tone, what this picture and that picture meant, pretending to be merely indulging his curiosity.
ARRIVAL OF THE DAROGAH.

To divert the attention of Molahdád and the two or three attendants, who only chanced to be in our tent at the time, I sat over with them, and engaged them in conversation. Unluckily, Khán Máhoméd, the younger brother of the late Dáoud Máhoméd, came to the entrance of the tent while this confabulation with Sherbet was in progress; he looked in merely, and said nothing at the time; but reported to the khán what he had seen. Sher­bet started for Isprinjí, and in the evening was brought back. We heard a loud altercation at the khán’s tent, in which Sherbet’s voice, a most so­norous one, was very conspicuous, and we could understand that he was indignantly repelling the charge of familiarity with Labadín. Sherbet was too impudent to be easily put down, or convicted on mere surmise, and he was again allowed to depart, but came no more to us. Molahdád, en­tirely unsuspicious of what had transpired between Lieut. Loveday and Sherbet, although present in the tent, expressed resentment, in no measured terms, at the conduct of Khán Máhoméd, especially as it reflected on his vigilance and fidelity.

The day following this affair Dárogah Gúl Má­homéd arrived, with the sirdárs of Sahárawán.: The latter paid a visit to Lieut. Loveday, and Má­homéd Khán, Sherwâni, sent him a small quantity of sugar-candy, and a bottle of madeira. The dá­rogah, jealous of such intercourse, desired the wine to be given up. He afterwards had a long con-
ference with Khān Māhomed, who, of course, communicated his suspicions of Sherbet. He next came near our tent, and seated himself on a carpet some fifteen or twenty feet distant from it. I was then summoned, and producing the packet addressed by Capt. Bean to Lieut. Loveday, he desired me to open the letters and tell him what was written in them. I prayed him to send for Lieut. Loveday. He said, no. I then requested that he would, in the first instance, permit me to take the letters to Lieut. Loveday, when I would return and explain to him what was written. He again said no. I then asked him to allow me first to see Lieut. Loveday; to which he assented, and I stepped into the tent and mentioned what had happened. Lieut. Loveday told me, by all means, to open the packet, and acquire a knowledge of its contents, particularly of what Capt. Bean had written privately to himself. I offered peremptorily to refuse to open it, but Lieut. Loveday did not think it necessary, nor, in fact, did I. I returned, and saying to the dárogah, I could now read the letters, opened the packet. I inquired of him what Capt. Bean had communicated to himself, when he complained of the tone used, but added, that the hope of arrangement was still held out, with the recommendation to seek it in humility. I observed that such was exactly the tenour of Capt. Bean's letters to Lieut. Loveday, as it was in truth, but the dárogah was not satisfied with so
general a version, and required a more detailed one, in which I attempted to please him, not by translating the letter, but telling him something to the purport of what he admitted to be found in his own epistle. He then desired me to read it in English, which I did, omitting names, and he smiled at the unintelligible jargon. I next requested that he would permit me to give the letters to Lieut. Loveday, as, having seen them, I should of course tell him their contents, and there could be no reason to withhold them. I even put them into my pocket, but he obliged me to give them back.

In the official letter of Capt. Bean to Lieut. Loveday the concluding paragraph related to me, and was worded nearly, if not quite, as follows: "The mystery of Mr. Masson's appearance at Kalât at the period of the present outbreak, combined with his clandestine residence at that place, has given rise to suspicions, in my mind, of that individual, which I have not failed to communicate to government." If I felt surprise at this announcement, I was perfectly able to conceal it from the dárogah. On return to Lieut. Loveday, I related to him the contents of Capt. Bean's letters, and what the dárogah had said, before I alluded to the above paragraph. He was abashed, and also, to do him justice, apparently much hurt, remarking to me, "Poor fellow, your case is a hard one, to be a sharer in my misfortunes, and, at the
same time, to be so ungenerously suspected." I consoled him by expressing the opinion that Capt. Bean would have addressed his suspicions to those who would treat them with ridicule. Lieut. Loveday, perhaps, recalling to recollection that, in his former letters to Capt. Bean, he might have written in a disparaging tone, as it was his custom to speak of me, observed, that he wondered I had not gone on to Kândahâr. I asked why he should have wondered, when he knew I was awaiting the arrival of the kâfila for my servants and luggage to join, and when he knew, as well as myself, the kâfila's detention on the road, and that, when it did arrive, the country was in arms. I prayed him to be as easy about it as I was myself; and remarked, that it was Capt. Bean's mode of acknowledging the receipt of the letter I had sent; and this I suspected it to be.

Late this evening the dárogah sat in conference with Khan Mâhomed and Yûsef Khân Raisânî; and orders arrived that the four servants of Lieut. Loveday, who had joined on the road, should leave our tent, and be distributed in various quarters; I believe their arms were bound behind them. Presently after a man, called the kalîfa, came with a pair of fetters, with which he secured Lieut. Loveday's feet to the tent-pole. Not a word passed while this outrage was committed. Additional guards were stationed within and without the tent. I expected the kalîfa would have returned with another pair
of fetters for me,—he did not. The night we passed in deep anxiety. I feared the fetters were but a prelude to a worse crime. Neither Lieut. Loveday nor myself slept. He did not speak, nor had I the heart to speak to him. By daybreak, to our great joy, the kalífa appeared, and removed the fetters; the servants were unbound, and the measure proved to have been one of precaution, adopted at the suggestion of Khán Máhoméed and Yúsef Khán.

Early in the morning tents were struck; first the dárogah, then other parties took the road to Mastúng. The young khán and our party remained some time longer on the ground. Yúsef Khán tarried to accompany the khán, and on this occasion, while he spared Lieut. Loveday, was very severe upon me, particularly as he had failed to have me fettered as well as Lieut. Loveday; he swore he would kill me in spite of Faiz Ahmed, and have my húndís; also, that he would burn Faiz Ahmed’s house, and do many other things. I was ignorant at the time what he meant by the húndís. We were now denied stirrups, and Molahdád mounting a horse, another man was commissioned to ride in front of Lieut. Loveday. Máhoméed Kásim had rode in front of my camel since leaving Kárez Garání, as neither I nor Naíhâl Khán had been skilful enough to manage the animal. In time we advanced, preceding the young khán and his suite. As we neared the town, the Bráhúís and
inhabitants lined both sides of the road, and we passed between them, amidst jeers, execrations, and menaces. This mortifying exhibition continued until we reached the gardens on the northern side of the town, where we were to be lodged, and we were conducted to a gardener's house, with one room above and another below. We were first placed in the upper apartment, but it was discovered that we should be higher in position than the young khan, whose tent was fixed in an adjacent garden, and we were transferred to the lower room, unused by the owners but as a place for fuel and rubbish, on account of mangúrs, large and troublesome bugs.

The horrible imprecations bestowed upon us this day were keenly felt by Lieut. Loveday, who appeared to be nearly exhausted when he entered the apartment assigned to us. The insults of the rabble were feebly repressed by the laughing remonstrances of our guards.

On the following morning, the filthy state of the lower chamber and the grievance of mangúrs being represented, the scruples respecting our elevation as regarded the khan were surmounted, and we ascended into the upper room.

We suffered much from the curiosity of the fresh people we encountered here. Our room was very small, and thronged with us, our guards, and visitors. The gardens around us were filled with the levies of tribes, and if we had occasion to leave the chamber
MEETING WITH KALIKKAD.

we had enough of insult to endure, and were always pelted with stones and clods of earth. Once a fellow presented his firelock at me, and too close to have missed, had not one Safar Khan, a Lari, averted his aim. On the tops of the walls, and even on the trees in the gardens, spectators were constantly perched. Moreover, the khán’s morning and evening darbárs attracted large mobs, and the daily distribution of grain was distinguished by the utmost confusion and violence. In this, the third stage of our confinement, our situation had become desperate indeed, but it was too critical to endure long without change.

We had been at Mastúng three or four days when I was desired to attend the dárogah. His tent was in the adjoining garden, separated from us by a wall only. I found Kálikdád, my acquaintance, had arrived from Kalât, and had so urgently entreated the dárogah that he might see me as to obtain permission. The dárogah said little, and nothing on business, but told Kálikdád he might take me aside and converse with me. We went and sat by the bank of a canal of irrigation near. Kálikdád detailed the efforts made by Faiz Ahmed in my favour at Kalât, and of the success attending them, until the tale about the húndís upset everything; that, before the dárogah left Kalât, Faiz Ahmed had made another effort, and had sworn on the Korán that the story was untrue, and that I had no húndís. The dárogah replied, that he
could not, as a Mússúlmán, reject Faiz Ahmed's oath; still, he confided in his own intelligence; but, whether I had or not húndís, he would, in consideration of Faiz Ahmed, consent to liberate me, but not until the mokadami, or contest, was over, and then I should go neither to Quetta nor to Kân-dahár. Faiz Ahmed compelled the dárogah to swear upon his beard that no injury should happen to me. I observed my fate was in other hands than the dárogah's, and I absolved Faiz Ahmed and himself from all interest in the matter. Kâlik-dád said the dárogah was a man of his word, which I ridiculed. He then told me that he was deputed by Faiz Ahmed solely to watch over me, and to keep the dárogah to the observance of the pledge he had made. Kâlikdád added he had brought my servant, Rasúl, with him, and I prayed him to keep him quiet, as he was better at large than with us, and we needed no more company.

The packet detained by the dárogah was at last sent to Lieut. Loveday, and another letter was proposed to be written to Capt. Bean: the dárogah, besides, consented to write to the envoy and minister, but would not listen to a letter for the king.

Before these were framed, some one from Quetta sent intelligence that Ghúlám Khân (brother to the late Dáoud Máhomed, and to Khan Máhomed, who had played the evil part at Karéz Amânúlah,) would repair to Mastúng, and that it was necessary to observe great caution, as he had concerted with
Capt. Bean to rescue Lieut. Loveday. So accurate was the intelligence received by the dárogah of Capt. Bean's actions, and even of his sayings, that he must have had informants in the persons employed by the political agent, if not amongst those in his confidence. About this time it was known at Mastúng that Sherbet had been to Quetta, and had shown to Capt. Bean the ring given to him by Lieut. Loveday. We did not know what to make of it, as Sherbet, according to Lieut. Loveday's account, had not been told to go to Quetta; yet it proved true, he had gone there to get money from Capt. Bean. The Bráhúís seemed to enjoy it as a joke, and were for some time laughing and talking about Sherbet and the ring; and Sherbet much exceeded his four days' leave of absence; when he did return, he was unable to force the guards, but contrived to deliver, through others, some papers and a bottle of brandy, received from Capt. Bean for Lieut Loveday.

Ghúlám Khán at length appeared in the camp, alleging that he was in quest of a camel stolen from him at Quetta. Increased precautions were adopted towards us, and an additional guard by night was set over us. Ghúlám Khán was strictly watched, although much outward respect was shown to him. Lieut. Loveday was sent for one evening by the dárogah to see Ghúlám Khán, and told me, on his return, that the old hypocrite affected extreme civility, rose when he entered the tent, and
INTERCEPTED POSTS.

neglected no mark of respect. Ghúlám Khán was compelled to proceed to Kalát. This man had been a prime instigator of the disorders committed by the tribes in the Bolan pass; the enemy of Meh-ráb Khán, he became necessarily the friend of the English, and now reappeared, as was believed, laden with the favour of the political officers. His brother, Khán Mâhomed, had, as before noted, urged the dárogah to fetter Lieut. Loveday. About this time I was summoned to the dárogah's tent, as it proved, to witness the fragment of an intercepted dák, or post. The dárogah said, three messengers with the packets had been killed, and he desired me to tell Lábadín that it would be better to make peace and prevent such mischief. The dák was of old date, and amongst the few papers preserved was, singularly enough, a copy of Lieut. Loveday's despatch, announcing the capture of Kalát by the rebels. I was not asked to read the letters, indeed, was not permitted; for, having taken up a document purporting to be intelligence from Khiva, I wished to have read it, for my own satisfaction, and it was snatched from me.

Upon another day I was taken to the young khán's tent, where, besides the youth, were the dárogah and a host of rabble, sitting over the contents of a whole dák from India, a recent prize. It was comprised entirely, as far as I observed, of newspapers and private letters, with the exception of a public letter from Ferozpúr; a circumstance which
Lieut. Hammersley, at Quetta, explained, by informing me that official letters had been for some time despatched by Kabal. The darogah again observed, that four messengers with the packet had been slain, and I was anew exhorted to represent the evil to Lieut. Loveday. I was not asked to read the letters by the darogah or young khân; but the mob sitting around would throw them towards me, asking, what is this, what is that? and, throwing them back to them, I observed they were letters from men to their fathers, mothers, brothers, and sisters, and so forth, and could not concern them. They became angry, and very abusive; neither did I care or fear to retort. The darogah himself was busy in reading Persian letters; he found one which contained, as he said, a bârât, or money-order, that he thought worth keeping, and then took up another; but when he had in part perused it, he cast it away, exclaiming it was bî fâhîda, or profitless. He then rose and directed me to be led back. My friend Kâlikdád had been summoned to this scene, and, when I had gone, the young khân remarked to him, "Your acquaintance refuses to read the letters;" and the Brâhúís asserted that I was worse than Labadín, and jeered them; Kâlikdád explained that, amongst Feringhis, it was infamous for one to open and read the letters of another, and that great men would die rather than do it. On the road to our prison apartment, some who wished me well came by my side, and entreated me to be careful in my
CONVERSATION WITH THE DAROGAH. 235

language, or, as they said, the Bráhúís would cut me to pieces. I was too enraged to be able to conceal my feelings, and replied, "Curse the scoundrels, it's the only thing remaining for them to do."

The letters to Capt. Bean, and the envoy and minister, were at length written, and sent to Quetta, with a letter from Lieut. Loveday. That officer took the opportunity to correct Capt. Bean, in respect to his unfounded suspicions relating to myself, and instanced, what he was pleased to call my noble and devoted conduct at Kalât, besides pointing out the extent and irreparable nature of my losses. I was perfectly indifferent as to what Lieut. Loveday might write, but he considered himself bound in justice to refute Capt. Bean's prepossession. I was not present at the interview between the dárogah and Lieut. Loveday when these letters were decided upon, but had seen copies of what was intended should be written. Afterwards the dárogah sent for me, and asked my opinion of them. I replied, that the letters to the envoy and minister had been pronounced by Lieut. Loveday, to be very good; but I would not venture to say so much for his (the dárogah's) own letter to Capt. Bean. He told me not to be afraid, and to tell him what harm there was in it. I said its tone was much too high, and that, if he had an object to gain, and that object worth gaining, he should at least be moderate in his language. The dárogah affirmed that he had no help, for Bean had written
to him in the same style. At this meeting, the dárogah being somewhat reasonable, I conjured him to think seriously on the state of things, and, by a little concession, facilitate the commencement of arrangement, which never would be accomplished so long as letters merely recriminatory and boastful were exchanged between Capt. Bean and himself. He declared, that he sincerely desired an arrangement; when I ventured to tell him, there was one thing, if he would do it, which would compel the government to accord terms. He asked what? I replied, to appoint Lieut. Loveday your envoy, and despatch him to Quetta. He looked amazed; but I continued, that no one would do his business so well; experience had opened his eyes, and he had become so convinced of former errors, that he was prepared to advocate the cause of the khân, and Bráhúís, to an extent far beyond what I could conscientiously advise. The dárogah said, Labadín would betray him. I answered, he could not, or he would be spurned by his own countrymen; and then added, I know you have promised Faiz Ahmed that I shall be dismissed, and that I shall not be harmed. I am in your hands; keep me, dismiss Loveday, and if peace be not the result, cut me to pieces. The dárogah stared at me for two or three minutes, when, shaking his head, he said, he would not release Labadín. Much more passed, but the dárogah represented, that he must await answers to the letters sent. Kálikdád, who was
present, told my servant that, fearful my plain-speaking might offend, he had, when I was gone, put forth some excuse for me, but the dárogah assured him that he was pleased I should speak my mind, and that my frankness was a proof of honesty.

The extra guards by night were regularly changed, so that we never had the same set of men twice. They sat up all night, and were supplied with oil to replenish the lamp kept burning at the foot of Lieut. Loveday's bed. To divert their inclination to sleep, they told tales and sang songs, without any respect to our rest. At length musical instruments were brought, and kept ringing until morning, so that it was impossible to sleep. Both Lieut. Loveday and myself thought it was a plan to annoy us. For two or three nights we had endured this new evil, when the dárogah, at the instance of Kálikdád, sent for me very late. My head at the time was distracted, as I had no bed like my companion, nor any pillow on the ground, and the grating of the harsh music horribly vibrated through my ears. I said to the dárogah's man, that his master had hit upon a good method of destroying us with his infernal music, and the fellow nearly tumbled over with laughter. On seeing the dárogah, he asked if I was well, and I asked how I could be well, when we were allowed to sleep neither by day nor night, and mentioned the music. I also told him he had better kill us at once, than in so cowardly a manner.
He smiled, and desired me to return. That night the music was continued, but for the future he directed Molahdád to take the instruments away from the men who brought them. Kâlikdád, it seems, was exceedingly afraid the dárogah was practising some severities upon us, not thinking I should complain so strongly about mere music, and, when I left, he taxed the dárogah, but the old man denied it, protesting he did not wish to give us pain, but that, if we got away, he should be laughed at. As for me, he said I was drunk.

The letters sent to Quetta were not replied to promptly, and this occasioned my being sent for one night, when Molahdád and Rais Hárún were present; for the dárogah had so unconquerable an aversion to Lieut. Loveday, that he was often accustomed to apply to me when he had anything to communicate to, or ask of that officer. He now wished to know why no reply had been sent from Capt. Bean. At this meeting he asked Molahdád, in Bráhúíkí, whether it would be of any use to send me to Quetta. Molahdád answered that I should be murdered on the road. Rais Hárún, here mentioned, was an aged inhabitant of Kalát, trusted by the dárogah, and, therefore, placed by him as a check upon the guards in our apartment. He was reserved and civil, but unrelentingly vigilant.

As at Kalát, we were supplied with provisions from the young khán's kitchen, but at length be-
gan to suffer exceedingly in our narrow apartment. Lieut. Loveday was attacked with an ague every second day. Sampat was also sick. I had no fever, but was otherwise unwell, and two or three of our keepers were ailing. Rais Hárún, amongst them, was brought very low.

We knew little of what was passing amongst the Bráhúís, or more than could be gathered from the conversation of those about us, in which they were chary, having the belief that I understood them. Some time after we reached Mastúng a kâfila of eighty loads of tobacco, almonds, &c., belonging to the town, and destined for Kachí, was plundered, when about to start, by the lawless men assembled in the gardens. A quarrel ensued, and Máhomed Khân, Sherwâní, absented himself from the insurgent councils for some time. Now, a difference of opinion prevailed as to the better course to be followed, this same Máhomed Khân proposing to march into Kachí instead of attacking Quetta. About this time, moreover, a report spread that a kâfila of government stores was on the road from Dádar to Quetta: the Bráhúís put themselves into motion, and set off to intercept it. The report proved false; and there was time to recal the men on foot, but the horsemen had gone too far in advance to be overtaken, and had a journey to Mâch, a spot in the Bolan pass, for nothing, but to return as empty-handed as they went. It was calculated that a thousand horse
and about five hundred foot, started on this foray, and which was nearly the strength of the camp, few remaining in it.

We, of course, were able to tell when any fresh arrivals came into the insurgent camp, as they generally visited us. Naihâl Khân, of Kotra, had joined at Káréz Amânúlah, and Mâhomed Khân, Eltárz Zai, of Kotra, joined at Mastúng. With the latter came Mîr Bohér, of Zehrí, but with only fifty followers,—neither could he have ventured into the Sahárawâní camp, to save himself from future vengeance, but under the protection of the Kotra chiefs, uncles of the young khân. He was entirely distrusted, and called to no deliberation. No other chiefs of Jhálawân were present, and no one of the least consequence from Kachí, or other places. At the period when the greatest number of men was assembled, it was said that forty kharwârs of grain were expended daily. It was wonderful to conceive where it could be found; but there is little doubt, but that for the aid of Díwân Rámú, the rebellion could neither have originated or have been sustained.

The tidings of the disaster of Major Clibborn's force in the Kâhan hills did not produce so much sensation as might have been expected, the Doda Marrís, I believe, declining any intercourse with the insurgents, or to make common cause with them. The dárogah was fond of saying, that, if peace were made, he would undertake the chastisement of these Marrís.
MISSION FROM CAPT. BEAN. 241

When Lieut. Loveday had written his last letter to Capt. Bean, the dárogah desired him to request that Saiyad Mobárak Shâh, of Karâní, and Múnshí Ján Alí, should be sent over to treat. In course of time, we heard that a person resembling the saiyyad was in the camp, and so it proved. In the evening I was summoned, and Lieut. Loveday desired me, if there was any letter, by all means to open it. I found the dárogah and saiyyad together, and, on entering the tent, the former was explaining to the latter, who wished Lieut. Loveday to be called, that his blood boiled at the sight of him, as he had fed his dogs on human flesh. Letters were produced, and after urging, to no purpose, that Lieut. Loveday should be called, I said I was authorized to open them, and did so; after which I gave a version of such parts of them as could do no harm; and in these letters there was matter relating, for instance, to Sherbet and the ring, which it did not behove the dárogah to know.

I then renewed my entreaties that Lieut. Loveday should be called, and so earnestly, that the dárogah, being alike pressed by Saiyad Mobárak, yielded, first asking me whether he was in his senses, and collected. When Lieut. Loveday came, the saiyyad explained, as he had before done to me, that he was commissioned by Capt. Bean to inform them that instructions had been received from the envoy and minister to treat, that
there was one condition to which the khân must consent, and then all other terms should be granted. Lest, he added, addressing the dárogah, you should consider me nákâbil, or unskilful, in not ascertaining what that one condition was, I asked Capt. Bean to disclose it, and he said that I must first go and learn what the khân and Bráhúís wanted. The dárogah, this evening, was reasonable; Lieut. Loveday was pleased at the presence of the saiyad, by whose intercession the fetters were remitted; and many thought a ray of hope beamed through the dark clouds of despair which enveloped our prospects.

On the following day both Lieut. Loveday and myself were summoned to a formal interview at the khân’s tent, where the sirdârs and principal men were convened. On the right of the khân were sitting two saiyads of Kalât, Mâhomed Khân Sherwâní, Malek Dînár, Mâhmûdshâhî, Mâhomed Khân, Eltárz Zai, and another person. On his left were Akhûnd Mâhomed Sîdik, and various chiefs I did not know. Saiyad Mobârak Shâh and the dárogah were seated in front of the khân, and to their right Lieut. Loveday and myself were placed. After salutations, the Akhûnd made an oration, setting forth what was wanted; the dárogah also spoke briefly, and the young khân attempted a speech, saying something about Sulâh! Sulâh! peace! peace! and Samshîr! Samshîr! sword!
sword! meaning, that if peace were not granted, the alternative must be the sword. Lieut. Loveday was called upon to speak, and said, that he was aware the Brâhúís required subsistence, that the khân wanted his father's country and money, that he had always pressed these things on Capt. Bean's consideration, and should do so again. I was told to say something, and observed, I had nothing to say. This conference was remarkable for the order observed; no one spoke amongst the Brâhúís but the three persons mentioned; at least, not audibly; the saiyads on the khân's right, however, whispered to him many remarks to the prejudice of Lieut. Loveday, and of his appearance. The demands put forth were extravagant, and the dárogah's tone was different from that he employed on the preceding evening.

Letters to Capt. Bean were despatched by Kamâl Shâh, another saiyyad, and companion of Saiyad Mobârák, who awaited his return to camp. Mobârák Shâh and the dárogah called on Lieut. Loveday, and the former called once or twice alone, but always so watched that he could communicate nothing if he had wished.

The first time I saw Mobârák Shâh the dárogah asked him, in Brâhúíkí, whether there would be any benefit in sending me to Quetta; the saiyyad hesitated, and made no reply; now, when he came to see Lieut. Loveday, he said, that when Capt.
Bean's reply reached, and he returned, as he could not ask for Lieut. Loveday, he would take me with him.

The period allowed for the reply in question had passed, and a letter came from Kamāl Shāh, stating, that he met with nothing but promises and delays. Eventually, however, he appeared, bearing letters for the young khân and for Lieut. Loveday. A packet, containing Capt. Bean's letter, and many private letters, was given to the latter, without observation, and unopened. The private letter, explanatory of the terms proposed, I did not think objectionable, as, on condition of holding Kalāt from the shāh, the son of Mehrāb was to be acknowledged khân of Balochistān. Sahārawān and Kachi were not to be immediately restored, but remuneration was held forth. It was even said, that the only way by which an advance of money could be justified would be by the prompt acceptance of the terms. Supposing Capt. Bean wrote in sincerity, I supposed that the Brāhūís had no occasion to be displeased.

We heard, however, that high indignation was excited by Capt. Bean's letter to the young khân, but it was not shown to us, nor were we made cognizant of its contents.

Some time after I was summoned by the dárogah, and Lieut. Loveday gave me Capt. Bean's letter, that I might be prepared if it was needed. I put it into my pocket. Máhomēd Khân, Eltārz
Zai, and many chiefs, were present, but none of the sirdárs or principal ones. They had a batch of newspapers lying before them, which had been sent for Lieut. Loveday, but in a parcel separate from the letters. I was plagued to tell them what they were, and found it difficult to make them understand. They told me to read them in English, and I read two or three lines of a new tragedy reviewed in one of them, and appealed to the dárogah that it was verse. He caught the rhythm, smiled, and said it was poetry. The chiefs amused themselves by worrying me, and throwing first one paper and then another at me, asking what they were, and I asked them if they had not eyes, and could not see they were all the same. They were pleased still to annoy, and became very scurrilous, when I appealed to the dárogah if he was not unreasonable in allowing them so much freedom, and he smiled, and his eye chancing to glance upon my pocket, he asked what I had there. I told him Capt. Bean’s letter, and he then inquired what was written in it. I answered, that Lieut. Loveday had given it to me that I might tell him, but he could not expect I could do so before such a set of fellows as those now with him. He seemed by his looks to approve this answer, and Máhomed Kháń, taking pity, said, “Let him go back to his room.” The dárogah took up the words, and told me to return.

At noon there was a numerous meeting at the dáro-
gah's tent. It was noisily conducted, and terminated by the repetition of fātīḥa, and the determination to kill both of us, and advance upon Quetta. We soon learned the circumstance from the conversation of our guards, who, in anticipation, assigned to each other our respective garments, one selecting Lieut. Loveday's postín, another fixing on my lúnghí, and so forth. Lieut. Loveday understood enough of the Brāhū́í dialect to comprehend the drift of what was said, and became dejected. He had never, I believe, really feared that worse could happen to him than mere detention as a hostage for Rēhimdād, a Bakkar prisoner. Saiyad Mobārak took leave of us, saying that no letters would be given to him, and that negotiation was closed. The dāroghah sent for Lieut. Loveday's seal ring, which was given up.

Lieut. Loveday communicated to me his fears, and I remarked that we were in the power of the villains, and helpless, but, to console him, pointed out that the saiyyad was still in camp, and so long as he remained violence would be deferred. Neither could it be done without the consent of the dāroghah and sirdārs, who, we were told, were absent when the fātīḥa was repeated. The people about us seemed to think the resolution final, and Lieut. Loveday observed to me, that Molahdād's countenance was changed. All who dropped in also made no secret of the affair, and gave us up for lost. The tragedy was to be enacted
next morning, previous to an intended march to Tírí.

Naíhál Khán, the cook, was to be spared, because he was a Mússúlmán, and Pír Baksh, the son of Kálikdád, a brother of Réhimdád, told Sam-pat he should be saved, and put over his grain-stores.

In the evening Naíhál Khán went to the khán’s kitchen for our daily meal, which was given as usual, but he returned in great terror, and repeated the horrid language he had heard, and wept bitterly, exclaiming in his agony, Oh! the asbâb! the asbâb! the property! the property! we have been victims to the property! In truth, such was, I believe, the case, though it was now useless to reflect upon it. Lieut. Loveday was nearly unmanned by the grief of his servant.

Of those about us, Rais Hárún seemed most affected, and taking his opportunity, earnestly told Lieut. Loveday to ask to see the dárogah. “Who will procure the meeting?” said Lieut. Loveday. “I will,” answered the Rais. “Why do you not speak to me? I can manage so much as that.” Lieut. Loveday gladly requested him to exert his influence. The Rais instructed him what he should say, and how he should act at the meeting. Amongst other things, he advised Lieut. Loveday to urge that I might be sent to Quetta, to represent his situation to Capt. Bean; and recommended that Lieut. Loveday should lay hold on the dárogah’s
garment, and implore his protection. Lieut. Love-
day promised to say and to do all, and the interview
was arranged.

With the dárogah were Saiyad Mobárak Sháh, 
Rais Hárun, two Hindús, Rámu and Tékh Chand
of Kalát, and, I believe, Molahdád. When we
first entered there were also the young son of
Réhimdád, the Bakkar prisoner, the son of Kálík-
dád, nephew to Réhimdád, with two or three sai-
yads of Mastúng. They had, clearly, been soliciting
the dárogah’s mercy, being interested, on account of
the fate of Réhimdád; and the old man spoke
kindly to them, while the saiyads as they retired
said, “Peace, dárogah, peace.”

Capt. Bean’s letter to the khán was handed to
Lieut. Loveday, who read it, and loudly expressed
indignation, both at the matter and at the terms in
which it was conveyed. 1st, The khán was to sur-
render Kalát; 2nd, he was to go to Kândahár, and
make his obedience to the sháh; 3rd, he was to
do whatever was hereafter required of him. On
these conditions he should be acknowledged. Sai-
yad Mobárak was ashamed of his mission, and
condemned the letter as heartily as Lieut. Loveday.
The dárogah said he would preserve the letter, to
show the lord sahib what a fool Bean was.

In the course of conversation, Lieut. Loveday asked
the dárogah to allow me to go to Quetta, to repre-
sent his situation, but the dárogah said I should
not go. He repeated the request five or six times,
—the dárogah refused. At length, when we were told to return to our chamber, Lieut. Loveday placed his hands on the dárogah’s feet, saying he was his prisoner, and at his mercy, but craved his protection. I did not think the dárogah was displeased at the act. He said, at first, “Khaír ast,” it is well; and, finally, Lieut. Loveday continuing his hands in their position, he said “Khâta jam bâshî,” or, be at ease. We took leave, and Rais Hârûn was much pleased that Lieut. Loveday had performed his part so well. This night, however, the fetters were again used.

About midnight Rais Hârûn came, and informed us, that he had been until that time striving to persuade the dárogah to sanction my journey to Quetta, but to no purpose.

Early next morning the Rais was again with the dárogah, and on his return, to the surprise of every one, told me to get ready for Quetta, and Lieut. Loveday to prepare a letter for Capt. Bean. Saiyad Mobârak Shâh then came and conversed some time. He said Capt. Bean was a very good man, but was too obstinate, and prayed me to entreat him to yield a little in his obstinacy.

Lieut. Loveday was engaged in writing a letter; and other delays took place, until noon. I was very doubtful whether I should be permitted to leave, and to get ready gave me no trouble, as I had no other clothes than those I wore. At length, however, I was told to come out of the room, and, to my amaze-
ment, instead of being conducted to the dárogah, to
the khân, or to any one else, I was led straight
through the gardens and put behind another man on
horseback. Crowds of Bráhúís assembled to see the
íl, or brother of Labadín, as they called me, but dis­
played merely a little mirth, much to my satis­
faction, and that of Molahdád, who, with four horse­
men, was to escort me to Feringabád, and who had
feared obstruction from the unruly mob. When
we had quite cleared the gardens of the place, we
awaited the arrival of Kamál Sháh, who was to
accompany me to Quetta, and bring back Capt.
Bean’s answer, should I remain. On taking leave
of Lieut. Loveday I promised to request Capt.
Bean to go as far as his instructions permitted him.
Lieut. Loveday said, “Tell him to go beyond them.”
In shaking hands with him, I observed, “Some of
these people may not believe I shall come back;
you know I will.”

When Kamál Sháh joined us, a horse was pro­
vided for me, and we started for Quetta. Mo­
lahdád and his party accompanied us nearly to the
Lak, or small pass, north of Feringabád. In a line
with the village of Tírí three or four horsemen
were standing to the left, with their horses’ heads
turned towards us, and, after a pause, advanced in
our direction. Molahdád and I were considerably
in front when they came up with Kamál Sháh be­
hind us, and it turned out that, though they lagged
behind, they intended to profit by his company, and go to Quetta. I heard Molahdád tell his party that they were chárís, or spies.

Upon gaining the crest of the Lak, the boundary between the Mastúng and Quetta districts, the saiýad asked me if we should wait for the horsemen behind, falsely stating that he had engaged them as a protection to me. I answered, he might please himself, but his servant preferring to go on, we did not halt. A bleak plain stretches for five or six miles from the Lak, to Siríáb, where may be said to commence the cultivated plain of Quetta, which we passed without meeting any one, although we observed a horseman skulking in a ravine to our right, apparently wishing to escape our observation. It was night before we approached Quetta, the two or three hamlets we passed through being deserted by their inhabitants, and the village of Karání, at the skirts of the hills, on our left, being denoted by the numerous fires; for, belonging to saiýads, and therefore a neutral place, it had become a refuge to the trembling people of the plain, as well as to many Bráhúsí. As we advanced we were challenged by the out-piquets of the force, and detained until Lieut. Hammersley, the assistant to Capt. Bean, was informed of our arrival. A messenger returned with instructions to allow us to proceed. Kamál Shâh told the piquets, if four horsemen arrived, as he ex-
pected, to inform them he had gone to Karânî. I privately suggested their detention, and report to Lieut. Hammersley.

When I saw Lieut. Hammersley I told him I much wished to give Lieut. Loveday's letter to Capt. Bean immediately; and we walked to the town where the political agent was residing, in the old citadel, or mírî. Capt. Bean arose from his slumbers, and repaired to a room, where we joined him, and I presented the letter of which I was the bearer. He was displeased at the contents, inferring, from his remark, that the situation of Lieut. Loveday only excused his manner of writing. I said little, but thought the observation unfeeling and needless, for though I cannot remember what was written, the letter contained nothing objectionable. We conversed but for a short time, and were retiring, when Capt. Bean called Lieut. Hammersley back, who signified to me that Capt. Bean invited me to breakfast next morning. Lieut. Hammersley conducted me to his tent in the camp, which he shared with Lieut. Cooper of the artillery, where I passed the night.
CHAPTER IX.


In the morning I followed Lieut. Hammersley to Capt. Bean's residence, and had a long conversation with him on the affairs of the Bráhúís, as well as on the situation of Lieut. Loveday. I regretted, for the latter officer's sake, that I was too plainly addressing a weak man, puffed up with absurd conceptions of his official importance, and so uninformed of the nature of things, that it was wasting
words to speak to him. He had not the politeness to ask me to be seated, and gave audience much in the same way as a heavy country magistrate in England would do to a poacher.

Urging the necessity of making every effort to relieve Lieut. Loveday, I noticed the interest taken by the dárogah, and others in the rebel camp, as to Réhimdád, one of the Bakkar prisoners, and proposed that some assurance should be made about him, with the view of creating amongst his friends an interest in the preservation of Lieut. Loveday. This did not accord with Capt. Bean's notions, but he said he would write to the dárogah now, which I understood he had not before done, and likewise to Molahdád (Lieut. Loveday's keeper), offering him a sum of money to effect the escape of his charge. I knew this would be useless, still it might be tried.

When I alluded to the subject of my return, Capt. Bean said there was no reason for it, and he should write to the dárogah that he had detained me for a few days, to know better about his affairs. I observed, that to give me a fair chance, if I was to return at all, it was right I should be punctual. He replied, my return could not save Lieut. Loveday, nor improve his condition; moreover, I had brought no letter from the dárogah. He affected to believe that no harm would befal Lieut. Loveday, as the Bráhúís never killed their prisoners.

Capt. Bean finally informed me, that he had been so good as to provide an abode for me while I might
remain at Quetta, and he directed a person to show the way to it. I was conducted to the upper apartment of a Hindu's house, and immediately an armed guard of troopers and chaprassis was placed over it. Beyond doubt I was a prisoner, though Capt. Bean had not let fall a word to intimate his intention, and I could but smile at the oddness of a man inviting me to breakfast, and then sending me into confinement.

Of course, I remembered the paragraph in Capt. Bean's letter to Lieut. Loveday, which even made my journey to Quetta more agreeable to me, as giving me the opportunity to demand an explanation of it; yet, supposing that Lieut. Loveday's testimony in reply thereto would have satisfied, in some measure, the political agent in Shâll, I made no allusion to it in the conference I had just held with him, not wishing to ruffle his mind, or to distract his attention from Lieut. Loveday's case.

I could not, indeed, forbear to reflect that I had met with an odd reception in the camp of my countrymen, after conduct which Lieut. Loveday had been compelled to own was "devoted and noble," after long endurance of outrage and suffering in the bondage of the Brâhúís, and after most serious losses; all of which evils had been incurred through the desire to be useful to the very government whose servant had ventured upon so indecent a step.

I was conscious that Capt. Bean would repent his
conduct, whether due to simplicity or to a baser motive, and had the consolation to know that inquiry (its necessary consequence) would, if honestly carried out, reveal many circumstances redounding to my credit, which otherwise might have remained unknown.

Anxious to learn the reasons for my confinement, I was glad to receive a letter from Capt. Bean, on the second day of my arrest. Although it contained merely queries as to the route by which I had travelled to Kalât, and why, having once left it, I had returned to it; I answered this communication, knowing him to be as well acquainted as myself with the route; although I had never left Kalât, as he seemed to hint, and therefore had never returned to it. Grieving that he should labour under delusion of any kind, I again wrote to him, suggesting an interview, as the better course for removing his misunderstanding. This led to a meeting, when I was surprised to hear that his suspicions had originated in a letter from Major Outram, about a Russian agent and an army of Arabs in Kej; and though I marvelled at being mistaken for a Russian agent (the only inference I could draw from the tale), I concluded I must abide what there was no help for, and await the result of a report, which he said had been made to the envoy and minister at Kâbal.

I left Capt. Bean, not much enlightened upon the subject of my arrest, but rather with feelings of
pity than of anger, and not doubting but that the envoy and minister would repudiate his suspicions, might, at the time, have given myself no further trouble. My imprisonment was, however, accompanied with treatment so ignominious and unjustifiable, that I could attribute it only to the operation of a malignity of purpose, which, from whatever cause arising, Capt. Bean was unlikely to avow. Considering, therefore, that, as a British subject, I had rights which were not to be wantonly invaded, and that I was privileged to know the reason for my confinement, I called upon the political agent to state it in plain terms. I record his reply:

"To Mr. Masson, Quetta.

"Sir,

"In reply to your communication just received, I beg to acquaint you that you are detained here by authority, which authority has been applied to for further instruction, and which, when received, will be duly communicated to you.

"I have the honour to be, &c.

(Signed) "J. D. D. Bean,

"Political Agent in Shâwl."

"Quetta, the 29th Sept. 1840."

Aware, from previous conversation, that the authority alluded to was the envoy and minister, this document relieved me from the pain of holding further communication with Capt. Bean. If the fact were truly stated, the order for my arrest must
have been received at Quetta previous to my arrival there, and this led me to reflect on the possibility that the envoy and minister, indulging his personal resentment, had resolved to interrupt my travels and researches, which I could conceive might be disagreeable to him, both as being carried on without his patronage, and as calculated to interfere with others, working in the same field under his favour. Such impressions, however discreditable to the honour of the envoy and minister, and of human nature, I could not dismiss wholly from my mind, well knowing that that unfortunate man was one of a class who lightly estimated the respect due to those who had chanced to incur their displeasure, and I could fancy I had mortally offended him, in presuming to act upon my own will in the recent expedition to Kâbal. It was still difficult to believe that, even for so disgraceful an object, he would be so bold as to fabricate charges of high treason against me; to go so far he must be a demon, and this was more than I supposed him to be; yet, reverting to Capt. Bean's letter to Lieut. Loveday, I knew not how to think otherwise, for therein it was pretty plainly intimated, that my presence at Kalât had been connected with the outbreak, and if so, certainly I had been guilty of high treason.

Under this new aspect of the case, I addressed the envoy and minister briefly, and despatched a longer letter to the officiating secretary to the
supreme government; moreover, to obviate the chance of any objection being raised to my future travels, I wrote to the governor-general's private secretary, Mr. Colvin, requesting his lordship's permission, if necessary, and explaining that I should have asked it before leaving Karachi, had I thought, or even had I suspected that, as a matter of courtesy, it would have been required or wished.

I had now, awaiting the result of these several applications, to linger in confinement, which Capt. Bean's inhumanity made as annoying as possible. His first intention seemed to be literally to starve me, and on one occasion I passed two entire days and three nights without food. As I scorned to refer to him on such a point, I might have fasted longer, had not one of the guard, unsolicited by me, gone and reported the circumstance. Colonel Stacey, besides, who was in the camp, and the only officer who, in face of the known rancour of Capt. Bean, had the courage to call upon me, made some representation to the political officers, which procured a promise that I should be kept from dying of hunger, and the consequence was, that two cakes of dry bread were brought to me morning and evening from the bazár. On this fare I subsisted several days, until a second representation from Colonel Stacey procured me the addition of three-farthings' worth of sheep's entrails, also from the bazár, and brought in an earthen platter; a mess, certainly,
which any dog in Quetta might have claimed for his own. I thought this kind of insult was carried too far, and sent the foul mess to the camp. Colonel Stacey did more than I wished, as I had merely written to him to witness it; for he showed it to his brother officers, and then had it conveyed to Lieut. Hammersley, the assistant of Capt. Bean. This brought Lieut. Hammersley in haste to me, and he exclaimed, very innocently, "Good God! why did you send that mess to Colonel Stacey? Why did you not send it to me? It will disgrace us." I thought that was a subject for his consideration, not mine, and told him so; when, after some conversation, he proposed to make me an advance of one hundred rupees, to which I consented; and I may also observe, that some time after I repaid him the amount. At the commencement of my incarceration, a felt cloak had been stripped from the back of a Hindú walking in the street, and this was intended to cover me by night. I could not use a garment filled with vermin, and suffered somewhat from cold, until Colonel Stacey kindly supplied me from his limited camp stock with such articles as relieved me from cold, and enabled me to change my clothes.

For some days after my arrival the movements of the Bráhúís at Mastúng were cause of anxiety at Quetta. Sometimes extra companies were marched into the town, and the camp was under arms,—a force of three thousand disciplined men,—
apprehending attack from half the number of rude, and ill armed insurgents! At length a report prevailed of the rebels' advance to Berg, and Lieut. Hammersley started with the Kâssî irregular horse, to reconnoitre. On approaching Berg, he fell in with the advanced guard, and fled in such haste that two or three men of his party, worse mounted than their companions, were overtaken and slain. So well had the flight been sustained, that on reaching Quetta one or two horses fell dead upon the ground. The Khâkâ peasantry of Berg gallantly defended their property against the Brâhûí spoilers, which so much disconcerted the latter that it favoured a split in their councils, and led to their retreat upon Mastûng, whence they finally marched upon Dâdar.

The road to Kalât being now open, and the requisite marching preparations being completed, the force under Major-General Nott moved from cantonment to an adjacent village. Just at this time the reply of the envoy and minister to my letter arrived, for so I was informed, but it was withheld from me for some five or six days, until the army had passed Mastûng; and I could not but suppose the reason to be, that Capt. Bean had learned I had received permission from the major-general to accompany his corps to Kalât, in case a satisfactory reply from the Kâbal functionary arrived. When the letter was ultimately handed to me, it proved a most extraordinary one, and I
place it on record, deeming it as worthy of such distinction as the preceding one of Capt. Bean.

"To C. Masson, Esq. Quetta.

"I have received your letter dated the 29th ultimo, and in reply, I have the honour to acquaint you that I did authorize Captain Bean to detain you at Quetta, until the pleasure of the Governor-General in council should be ascertained as to your being permitted to prosecute your travels in countries subject to the crown of Cabool, since, so far as I know, you are without permission to do so, either from the British Government, or from his Majesty Shâh Shooja ool Moolk.

"I have the honour to be, &c.

(Signed) "W. H. Macnaghten, Envoy and Minister."

"Cabool, 10th October, 1840."

I was astonished to find no mention of Capt. Bean's suspicions, and grounds stated for my imprisonment, which, judging from that officer's silence, must have been as novel to him as to me, and therefore in acknowledging the receipt of the communication I took care to allude to them, and to express my surprise on other points.

I then wrote a second letter to the private secretary of the governor-general, withdrawing my request for permission from his lordship to travel, feeling it beneath me, on every account, to solicit what his lordship had not the legal power
DEATH OF LIEUT. LOVEDAY.

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to prevent, particularly when the envoy and min-
ister had made the question of such permission the
plea to justify his arbitrary and shameless conduct.

As the matter had been referred to Calcutta, I
was satisfied with having formerly addressed the
officiating secretary, and did not trouble myself to
offer other explanation in that quarter, but it was
with much disgust I found myself doomed to exist
for an indefinite period, in captivity, with the politi-
cal agent of Quetta as my jailer.

After the force marched upon Kalât, tidings
were received of the dispersion of the Brâhúí camp
near Dádar, and of the slaughter of Lieut. Loveday,
an event which, I must confess, did not surprise me,
for it was one which some unforeseen good fortune
or accident only could have prevented. The com-
panion of the ill-fated officer at Kalât, the malice of
my enemies had unwittingly saved me from a
similar end,—my certain portion had I been with
him in the camp.

Whether all was done that ought to have been
done, or that might have been done, to preserve
Lieut. Loveday, I shall not inquire. To exchange
prisoners is no unusual practice, and a proposal to
have released Réhimdád from Bakkar might have
prevented Lieut. Loveday's death, as, unquestion-
ably, it would have given many an interest in his
preservation. My permission to depart from Mas-
túng to Quetta, with Lieut. Loveday's letter, had
Capt. Bean's desire to come to an understanding
been sincere, which there is much reason to doubt, might also have been made instrumental both for such object and for Lieut. Loveday's release. Neither would I have shrank from any fair risk to aid in the promotion of these objects; however, in one respect, they were indifferent to me. Capt. Bean, in one of his latter notes to Lieut. Loveday, professed to be amused at the interest pretended by the Brahús for the Bakkar prisoners, as they had effected the ruin of Mehráb Khân, and as Capt. Bean's notions were peculiar, there was no gainsaying them. Mr. Ross Bell, however, about this time, restored these men to freedom. I know not his motives, neither the precise date, though I am nearly certain it was before he could have heard of Lieut. Loveday's death; and I should hope the release was made with the view to avert that catastrophe, which unquestionably it was well adapted to do.

News of the success at Dádar, and Lieut. Loveday's doom, reached the force of Major-General Nott as it entered into Kalât, deserted by its inhabitants. A deputation was with difficulty assembled to meet the general, and to inform him, that the evacuated town was at his mercy. Colonel Stacey marched into the citadel and hoisted the British standard, the band playing the appropriate tune of "Order in the land." Mír Azem Khân, the young khân's uncle, who had been left governor, fled as soon as he heard that the force had reached
Mastúng, and in such haste that he left the town bare-footed. He carried with him, however, the sipáhís, who had formed Lieut. Loveday’s escort, and sought refuge in Zehrí. These men were soon recovered by the promptitude of Lieut. Hammersley, with the exception of the aged and infirm Súbahdár, who strayed from his path on the journey to Kalát, and was never more heard of; and of a youth, Omar Daráz, a múnshí, who understood English pretty well, and who returned to Zehrí after having left it, terrified by the toil and peril of the mountain route.

When I was at first imprisoned at Quetta I could not but be aware that there was a general bad feeling against me on part of the several officers in camp, as to which I was careless, knowing that it arose from the unfounded statements made by the political agent and his assistant, and would, therefore, change in time. Before the departure of the force towards Kalát a better disposition began to prevail, and, after the recovery of the place, when every opportunity had been afforded to obtain a knowledge of the occurrences there, and of the part I had taken in them, I inquired of an officer, on his return, as to the opinion now entertained by his companions, and was answered, that there was but one opinion, that my treatment was most unmerited, and that government would be obliged to give me a situation.

A regiment had been left in Kalát, and details stationed at Mastúng, while the bulk of the force,
under the major-general, retired upon Kândahâr, without passing through Quetta. Having crossed the Khwojak Pass, Colonel Stacey received orders from Mr. Ross Bell to assume political charge of Kalât, as he justly observed, that an officer of experience was required to settle a country so completely disorganized.

About this period I received letters from Mr. Colvin and Mr. Maddock, the latter, secretary to government, informing me that my case had been placed in the hands of Mr. Ross Bell. A copy of the instructions to Mr. Bell accompanied the secretary's letter, and I quote the concluding paragraph, as a proof of the trifling and wanton mode in which an individual's feelings and interest may be treated, when it is thought fit to do so. I say nothing of its absurdity.

Extract.—“Mr. Masson will be informed that the subject has thus been placed in your hands, and, under any circumstances, his lordship, in council, is disposed to believe that it will be advisable, that that gentleman should not at present continue to prosecute his travels in the Afghân and Baloch countries; but if you should be satisfied that no important inconvenience is likely to follow a permission to Mr. Masson to pursue his own wishes in that respect, you are at liberty to act upon this view, after communication with Sir William Macnaghten; otherwise you might facilitate his early return to Bombay.”
Within a few days I received a communication from Mr. Ross Bell, followed, before my answer could have been received, by another, apprising me that he had directed Capt. Bean to afford me an "opportunity of recording any explanation I might consider proper, regarding circumstances connected with my proceedings, as might have appeared to him to be peculiar."

Could I have forgotten the insult offered to me, or have lightly considered how my feelings and liberty had been sported with, I might have been amused to find the officer directed to inquire into my conduct,—thus compelled to admit that no reason for my arrest was contained in the evidence before him, supplied by the envoy and minister and by Capt. Bean,—and to witness him reduced to crave that the latter officer would, at least, inform me what his suspicions were.

Capt. Bean was constrained to address Mr. Ross Bell, and to send a copy of his letter to me. I know not if he was ashamed of his production; I was both ashamed to receive and to notice it. The miserable man concluded by the remarkable confession, that his "reply to Mr. Bell's communication of the 13th ultimo would have acquainted him that nothing further had transpired by which the disloyalty of Mr. Masson as a British subject could be established;" and this, after the collection of a host of depositions at Kalât, and after the examination of the sipâhîs and servants of Lieut. Loveday.
RESULT OF INQUIRY.

Mr. Ross Bell, who at this time had in attendance upon him the ex-chiefs of Kalât, Mîr Bohér of Zehrî, and numbers of Brâhūí chiefs, and others who had been present at Kalât throughout the period of my stay there, of course possessed the most satisfactory evidence as regarded my conduct, which could not be but well known to all of them; and this was so complete, that again, without waiting for Capt. Bean's letter, or for my explanation, he addressed me, under date the 9th January, acquainting me "that the inquiry he had been directed by government to institute had been brought to a conclusion; that he considered me entirely freed from the suspicion, which was, in the first instance, attached to me with reference to the late unfortunate events at Kalât, and that he was satisfied that my conduct as regarded Lieut. Loveday was actuated by desire to be of service to that ill-fated officer." The letter closed by regretting "that any misapprehension should have caused me to be so long detained, and by stating that copies of this letter, and of the correspondence connected with it, should be submitted for the consideration of the Right Hon. the Governor-General of India in council."

I had no reason but to be satisfied with Mr. Bell's conduct of the inquiry, which was necessarily limited, and, as he afterwards told me, he had nothing to do with the underplot; but I should have been better pleased had it been carried further, for I still found that "suspicions" had been attached to
my conduct, and I conceived I was entitled to know why,—a mystery not explained by Capt. Bean,—neither do I know to this day. In his report to government, Mr. Bell, however, stated, that "no grounds of suspicion ever existed," and he recommended that I "should be remunerated for the trouble and annoyance to which I had been so unjustly subjected." When I subsequently saw him, he informed me of this recommendation, and further, that he had called upon the envoy and minister to support it. I also learned, from an authentic source, that the latter functionary responded to the call, and while endeavouring to defend Capt. Bean, recommended that I should receive compensation. The supreme government was probably at a loss how to act upon this occasion,—the magnanimity of acknowledging error was not one of the virtues inherent in the nature of the clique then surrounding the governor-general; and, playing upon his feeble energies, the members of that clique had made themselves a little too conspicuous in the affair, and it was terrible to be compelled to confess discomfiture. It was, therefore, resolved to refer the matter to England, and there to the secret committee.

In the first letter I received from Mr. Bell, of the 14th December, he had desired me to state my wishes with regard to my future movements, and to inform him of the line of country it was my intention to pass through in the event of prosecuting my travels in Central Asia. I did not choose to do
quite so much, and in reply, merely observed that I should be pleased to revisit Kalâṭ under the hope of recovering some of the manuscripts I had lost. In Mr. Bell's second letter, of the 22nd December, he wrote, that if I was desirous to return towards Shīkārpūr, no objection existed, at the same time desiring me to consider no wish was conveyed on his part, the only desire being, as far as lay in his power, to shorten detention. In Mr. Bell's third letter, of 9th January, he, without hesitation, acceded to my wish to revisit Kalâṭ, and informed me that he had addressed both Capt. Bean and Col. Stacey, to provide escorts to ensure my safe arrival. I had, however, acted on the intimation conveyed in the second letter, as I found myself just in that situation in which, wherever I went, I must neglect something, and I judged, upon the whole, I had better proceed towards Mr. Bell, especially as I did not then know the inquiry would be so soon closed. Moreover, my friend Col. Stacey was at Kalâṭ, and I could depend upon his exertions in behalf of my lost manuscripts.

It behoves me to record that Col. Stacey, as soon as he knew Mr. Bell had charge of the inquiry, at once wrote to him, pointing out the injustice of my confinement as a malefactor, and offered himself as security for my liberation, on parole. He, moreover, furnished testimony which was important, as he was placed in a position to be well acquainted with my innocence or guilt.
As Capt. Bean had been desired by Mr. Bell to provide me with an escort through the Bolan Pass, in case I proceeded to Shikárpúr, he informed me that a saiyad was just starting, in company with a hávildár’s party for Dádar, in charge of the camels of some regiment, and that the opportunity was a good one. I did not stay to inquire whether it was or not, but left Quetta, on foot, and joined the saiyad at Sir í áb. We thence proceeded to Sir-í-Bolan, and again marched to Bíbí Nání, where, at midnight, we heard the pleasant tidings that a marauding band of two hundred Marrís was located at some distance from us. We immediately decamped, and on the road to Kirta, the moon having sunk beneath the horizon, observed through the darkness in our front a number of small lights, plainly proceeding from the kindled matches of an armed party. We first suspected we had fallen into the danger we had sought to avoid, but on our unknown visitors arriving parallel to us, they proved to be Bráhúís, carrying a káfíla of merchandise through the pass, and set into motion by the same fear of a meeting with the Marrís as we were. We passed Kirta on our left before day, and proceeding through the remaining portion of the hills, finally halted, towards evening, on the plain of Dádar, some three or four miles from the British camp.

Next morning I walked down to the camp, and had the pleasure to meet old Karáchí friends in Major Forbes and his brother officers, of the 2nd
Bombay grenadiers, and remained their guest four or five days before starting for Shíkárpúr. While at Dádar, Molahdád, who had been the keeper of Lieut. Loveday and myself, called upon me. He had now little reason to conceal anything, and I inquired of him respecting certain points. His answers were generally as I anticipated; but he informed me of one circumstance attending the correspondence of Capt. Bean with the young khan in his ostensible effort to effect an arrangement, which demands attention. Capt. Bean's letters were invariably couched in the style assumed by a master addressing a slave, and were consequently deemed to be insincere. I was struck with this information, and desired Molahdád to repeat the opening address of any of the letters he might remember. He did so, and it was obvious that from such letters no good could arise. Whether Capt. Bean, or his munshi by whom he was governed, was to blame on this account, I know not.

From Dádar we journeyed across the plain of Kachí to Háji Shehár, Bâgh, Kásim ka Jok, and Barshora on the edge of the Pat of Shíkárpúr; which we crossed, and at Jání Déra met Mr. Ross Bell. So entirely had the country been devastated, that I could no longer recognize it to be the same I had traversed some fourteen years before. Villages, then flourishing, had ceased to exist; those remaining were destitute of their attendant groves of trees, and even the very waste had been denuded of the
jangal of small trees and shrubs, once spreading over its surface. There was no fear, indeed, of losing the road, as formerly, for that was now well marked by the skeletons of camels and other animals, whose bleached and bleaching bones too well described it, and the nature of the operations which had been carried on. I passed two days the guest of Mr. Bell, who made me an unreserved offer of anything in his camp; and, on parting, I received from him many assurances of his good opinion, and even of his esteem.

At Sakkar I met, at the Residency, Fatî Khân, the brother of the ex-chief of Kalât. He was overjoyed at seeing me, though our intercourse had been very trifling; and I had no great opinion of him. In contrast with the proceedings of the political officers at Quetta and Kâbal, as well as of those of the government, I may be excused if I relate, that this young man came privately to me, and prayed me to accept a sum of five hundred rupees, being what he could then command, and the best horse he had, while he conjured me to visit his brother, Shâh Nawâz, at Larkhana, who would give me tents, and share with me everything he possessed. I of course declined his offers; and though I should have liked to see Shâh Nawâz, he was too far out of the way. I however had heard from others, how much he rejoiced at my escape from destruction, and how deeply he valued my disinterested exertion at Kalât. Such marks of
gratitude did the khan and his brother honour, and were at least satisfactory to my feelings.

From Sakkar I dropped down the river to Haiderabad, and again at the Residency found myself with old friends, and after a stay of two or three days, passed by land to Karáchí, whence I had started the year before, on an excursion, which had turned out more pregnant with singular incidents than any other I had made throughout my career.

I thence sailed to Bombay, where I passed some months, expecting to hear further from the government.

While there, intelligence arrived of the settlement of affairs in Balochistán, by the visit of the son of Mehráb Khán to Quetta, and his consequent acknowledgment, in the room of his late father. This arrangement was entirely owing to the exertions of Col. Stacey, who had to encounter not merely the obstacles opposed by the fears of the youth and his advisers, but those thrown in his way by a party amongst the political officers who were desirous of obstructing the determination of the government, and to keep the country in an unsettled state, for some reason or other. Curious was the form the opposition assumed; and if Col. Stacey could be persuaded to publish a narrative of the transactions of that period, it would be instructive as well as amusing, from his own varied adventures, while, for the better discharge of his duty, and for the purpose of restoring confidence,
he boldly ventured, without a sipáhí, into the camp of the fugitive khan.

From January to July the son of Mehráb Khan could not be brought to trust himself in the power of the political officers at Quetta, although to receive the dominions of his father. On the 26th of the last month, he joined Col. Stacey, and proceeded in company with him to Kalát. The colonel on this occasion was pleased to address me, and his letter concluded with a paragraph which the queer conceits of Capt. Bean, and others, will permit me, without impropriety, to insert—"Let me thank you for your kind advice when in your prison. I am grateful for it, and you must be gratified that, acting on it, I have accomplished what the world said was impossible."

The submission of the khan being followed by the pacification of Balochistán, the remote benefit of the colonel's exertions was very signal, for had that country continued in a disturbed state the force at Kândahár would, in all probability, have been involved in calamities similar to those which befel the unfortunate force at Kâbal; whereas it was, in the hour of need, strong enough to maintain its position, to uphold British reputation, and to coöperate effectually in the necessary measures consequent on an honourable and expedient evacuation of the country, which the present governor-general; soundly exercising his judgment, at once fearlessly determined upon.
Finding the silence which the government of India had adopted as to my case, in no wise likely to be dispelled by any effort of mine, I decided to proceed to England, and to make an appeal there. I, however, became cognizant of a little more that had passed, and learned that the secret committee, to whom the matter had been referred, had alike suggested the hush system, commending the acquittal and release, but disrelishing the point of compensation, or, in other words, admitting the injustice, but withholding reparation. I despatched, in consequence, a memorial to the Court of Directors, praying for the papers connected with my arrest and imprisonment, which I supposed I had a right to demand, and immediately after sailed from Bombay to Suez, and passing through Egypt, eventually reached London in February of the past year.

My Memorial to the Honourable Court had the fortune to be unnoticed, on the ground that it should have been forwarded through the channel of the government of India. I therefore framed another, claiming the compensation recommended by the Court's own officers, Mr. Bell, and the envoy and minister. This was received, and so far noticed, that it has been forwarded to the Indian government for consideration and report; as, strangely enough, the Court of Directors have not the documents necessary to form an opinion on the matter!
Remarks.

They are with the Board of Control, who refuse to give them up, if I rightly understand the subject. The result of the Court's reference, time will develop. The Indian government has, happily, passed into other hands, and is more efficaciously administered than formerly; and, as I also hope, more justly, it may be that I may not lament the reference.

Throughout the transactions, which I have briefly instanced in this chapter, it never seemed to occur to any of the parties arrayed against me, that there was such a thing as law established in England, or that there were tribunals to which a British subject might look for protection and redress. Never, for a moment, did they appear to entertain the notion that they were responsible for their actions, and, from the governor-general to the political agent in Shâll, there seemed but one conviction,—that their pleasure stood in place of law.

They have had their day of abused power and levity, and of authority they were incapable to wield; many have been overwhelmed in its exercise, and a few have escaped to the insignificance from which accident had, for the moment, elevated them.

On me devolves the task to obtain satisfaction for the insults and injuries some of these shallow and misguided men thought fit to practise upon me. It was first necessary that their charges and
insinuations should be proved false and imaginary; so much has been done without an effort on my part. Whatever steps I may take, they can have no reason to complain, and they will have the bitter reflection that I am not the aggressor.*

* In the course of this chapter, Major Outram's name occurring in connexion with the reason given by Capt. Bean for his conduct, it behoves me to insert, with reference thereto, an extract from a letter of a mutual friend, dated "Camp Sukkur, 28 Nov. 1840: Major Outram desires me at the same time to express to you his great annoyance at your detention at Quetta, in consequence of some misunderstanding on the part of Capt. Bean, of his (Major Outram's) expressions respecting you; and he begs me to assure you of his being perfectly unconscious of ever having cast the slightest suspicion on your character. The moment Major Outram received your letter he wrote to Capt. Bean to the same effect, as also to request an explanation of the grounds on which he (Major Outram) was quoted as an authority for your detention; for so far from the slightest wish to interfere with your views in any way, Major Outram would be most happy to have it in his power to serve you; and trusts you will never scruple to command him, when he can be of any assistance. The above explanation will, I feel certain, tend to satisfy you that Major Outram is in no way to be held responsible for the annoyance you have undergone, and that it must be traced to circumstances over which he, at any rate, can have had no control, directly or indirectly."