

extent, and inferior in population. The population is by no means evenly spread, nor is the face of the country through all its extent the same. The part which lies west of longitude 63 east (a slip not exceeding seventy or eighty miles in breadth), is situated between the sandy desert already described and the Paropamisan mountains, and partakes of the nature of both of those tracts. In general it consists of arid and uncultivated plains, crossed by ranges of hills running westward from the Paropamisan mountains into Persian Khorassan; but, though its general appearance be waste and barren, most parts of it supply water and forage to the pastoral hordes that frequent it, and it is not destitute of many well-watered and pleasant valleys, and some fertile plains surrounded by mountains. In those tracts are many villages, but the only town in this part of the country is Furreh, on the river of that name, which was once a place of great extent, and is still a considerable walled town. This appears to be the antient Parra, by which name indeed the Afghans still distinguish it.

The southern part of the tract I have been describing, is by no means so mountainous as the northern, and it seems not improbable that it may once have been a fertile region, and may have been encroached on by the desert like the contiguous country of Seestaun. This opinion is supported no less by the magnificent ruins which are still to be seen, than by the recorded accounts of the fertility and extent of Seestaun, to which the tract in question is said to have belonged. *

From longitude 63 east, a tract of very considerable extent stretches eastward for upwards of two hundred miles to the meridian of Candahar. Its general breadth is near 100 miles. Its boundaries are ill defined, for, on the north, the hills sometimes run into the plain, and the southern parts of the inhabited country are not easily

Seestaun is said to have contained 120,000 ploughs. For an account of the ruins seen by Captain Christie, see Mr. Kinneir's Geography of Persia.

distinguished from the desert on which they border. The whole extent approaches to the nature of a desert. The southern parts are sandy, and the northern consist of hard earth, mixed sometimes with rocks and even with low hills; but all is equally unproductive: scarce a tree is to be found in the whole region, but the plains are covered with low bushes; of which the principal are those called jouz and tirkheh by the Afghauns; and two lower bushes from which kali is produced. Yet this discouraging abode is by no means destitute of inhabitants. The banks of the Furrah rood, the Khaush rood, and other streams, are well cultivated, and produce wheat, barley, pulse, and abundance of excellent melons. Even at a distance from the streams, some patches of cultivation are watered by means of Cahreezes, and scarce any part of the country, especially of the north, is so bad as not to afford herbage and water in the cool season to numerous camps of Dooraunees who drive their flocks in summer into Seeahbund, the country of the Tymunees. There are villages among the cultivated lands, but none of them are large; and certainly the mass of the inhabitants are scattered over the face of the country in tents. Some parts of this country also, appear to have lost a great deal of their fertility. The south eastern part of it contains the brooks of Dohree and Cuddunye, which within the last century were considerable streams throughout the year, but which are now dry except in spring.

The banks of the Helmund, though within the tract of which I have described the limits, must be entirely excepted from all the above observations. That river, even after it has left the hills, continues to be accompanied on each side by a stripe of fertile and cultivated land, the southern part of which forms the singular country of Gurmseer. This district occupies a hollow stretching along both banks of the Helmund from the neighbourhood of Girishk to Seestaun. It seems in antient times to have been an extensive territory, and to have been ruled by an independent prince; but it is now confined in general to a quarter of a mile on each side of the river, and its whole breadth no where exceeds two miles, beyond which the

sandy desert extends for many days journey. The Gurmseer itself is moist, and sometimes even marshy ; many parts of it are cultivated and afford plentiful returns to the husbandman. In those spots, are castles and fortified villages, but the greater part is covered with herbage, rushes and tamarisk bushes, among which are many camps of shepherds.

To the northward of the desert tract last described is a hilly region dependent on the Paropamisan range. It differs greatly from the countries we have hitherto been considering, being formed of ranges of hills including fertile plains. The hills are covered with woods of the shnee tree, the wild almond, wild fig, wild pomegranate, the oriental plane and the walnut tree. The plains are rich, are well watered by cahreeses and springs, and produce abundance of wheat, barley, and rice, together with madder and the artificial grasses. The wild trees of the plains are tamarisk and mulberry, and a few willows and poplars, but the numerous orchards are composed of all the fruit trees of Europe. Many pastoral camps are also found in this tract, probably in the hilly parts of it ; and though it contains many good villages, yet a great proportion even of the agricultural inhabitants live in black tents. The climate is always temperate, but in winter the northern parts suffer from cold. Zemeendawer, the most westerly part of this division of the country, deserves particular mention on account of its fertility. It is joined on the north-west by Seeabund, a mountainous region abounding in cool and grassy valleys, which, though it belongs to the Tymunee Eimauk, requires to be mentioned here, as affording a summer retreat to so large a proportion of the Dooraunee shepherds.

The country round Candahar is level, naturally of tolerable fertility, irrigated both by water-courses from the rivers and by cahreezes, and most industriously cultivated. It in consequence abounds with grain, and its gardens contain good vegetables and excellent fruit ; besides melons, cucumbers, &c. which are cultivated in the fields, as is usual in Khorassaun. Madder, assafoetida, spusta (lucerne) and shuftul (a kind of clover) are also abundant. The tobacco of Candahar has

a great reputation. The country near the hills is probably the most fertile, and that round the town best cultivated; the country to the west is sandy at no great distance from the city, and that to the south becomes dry and unproductive within a march of Candahar: that to the east is fertile and much better cultivated than the rest of the valley of the Turnuk, which will hereafter be described.

The principal feature of the south-east of the Dooraunee country, which alone remains to be described, is the chain of Khajeh Amraun. This, though not a mountain of the first rank, is high enough to bear snow for three months, and to be cold all the year. It is chiefly inhabited by shepherds who belong to the Achukzye clan of Dooraunees. Its summits and sides abound in shnee trees and a sort of gigantic cypress, called by the Afghauns obushteh. Judging by the wildness of the inhabitants, and their predatory habits, one would suppose these hills very difficult of access; but, though steep on the south-east side, I believe they slope gradually down to the country on their north-west, and are cultivated in different places from near the summit to the foot. The Dooraunee country, in the direction of this range, begins to the north-east of Shoraubuk, where it is sandy and unproductive. Further north and east, it has well-watered spots among barren hills. Of this nature is Rabaut, a tract, covered with tamarisk, supporting many flocks, and yielding some grain. Still further to the north-east, the sand ceases and is succeeded by a rugged and stony country, in which are some streams and some plains of tolerable fertility. The most remarkable of these is Murgha, where is the castle of Ahmed Khaun Noorzye, and which is watered by the stream of Cuddenye; most of this tract is well adapted to pasture. On the southern side of the range of Khojeh Amraun, opposite to Murgha, lies Toba, an extensive country, the west of which belongs to the Achukzyes, while the eastern part, which extends almost to Zhobe, belongs to the Caukers. To the north of Murgha, lies Urghessaun, so called from the river which waters it. It is a valley of tolerable fertility between high hills. It is full of Tamarisks, is partially cultivated, and contains a considerable number of castles

belonging to Baurikzye Khauns, but by far the greater part of the inhabitants are pastoral. It ends to the east in a range of hills, which separate it from a high plain, still inhabited by Dooraunees, and watered by the upper course of the Urghessaun, and by the Sauleh Yesoon, from which stream the country receives its name. It is well suited to pasture, but little cultivated.

The wild animals of the Dooraunee country are wolves, hyænas, jackalls, foxes, hares, and many kinds of deer and antelope. In the hills there are bears and leopards, and in the Gurmseer (on the Helmund) are many wild boars and gorekhurs or wild asses. The wild birds are eagles, hawks, and some other large birds of prey. Swans (in spring), wild geese, and wild ducks, storks and cranes, owls, crows, magpies, pigeons, cupks*, soosees†, quails, &c. &c. The tame animals are camels, buffaloes (but not numerous, and chiefly to be found on the Helmund and near Candahar), horses, mules, and asses; black cattle, sheep, and goats, dogs and cats. The tame birds are fowls, pigeons, and rarely, ducks and geese.

Such is the country of the Dooraunees, a tribe which still rules the whole of the Afghaun nation, whose government has been obeyed from the neighbourhood of the Caspian sea to that of the Ganges, and the effects of whose power has been felt over Persia and Tartary, and even at the remote capital from which I write these pages. ‡

The Dooraunees were formerly called the Abdaulles, till Ahmed Shaah, in consequence of a dream of the famous saint at Chumkunee, changed it to Dooraunee, and took himself the title of Shaah Dooree Dooraun. I have been able to learn little or nothing of their early history: some accounts describe the mountains of Toba as their most antient abode: more numerous traditions represent them as having descended into the plains of Khorassaun, from the mountains of

* The same bird which is called chicore by the natives, and fire-cater by the English, in Bengal.

† A bird of the same species with the last, but smaller.

‡ Poona, the capital of the Marattas.

Ghore, which belong to the Paropamisian groupe, but leave it uncertain whether that tract was their original seat, and by what causes their emigration was occasioned *. The tribe is divided into two great branches, Zeeruk and Punjpaw ; but those divisions are now of no use whatever, except to distinguish the descent of the different clans : that of Zeeruk is reckoned by far the most honorable. From these branches spring nine clans, of which four belong to Zeeruk, and five to Punjpaw.

<i>Zeeruk.</i>	<i>Punjpaw</i>
Populzye,	Noorzye,
Allekkozye,	Alizye,
Baurikzye,	Iskhaukzye,
Atchikzye.	Khougaunee,
	Maukoo.

The Populzye is the most eminent of these clans as it gives a king to all the Afghauns. The royal family is sprung from the little division of Suddozye, which had long been the Khaunkhail, or head family, of the Populzyes, and indeed of all the Dooraunees. It is probable that the Suddozyes were the eldest branch of the Dooraunee tribe, and in consequence possessed their superiority from the first formation of the society ; but the earliest testimony of their enjoying it, is a patent from one of the first of the Suffavee kings of Persia; appointing the chief of the Suddozyes to the command of the Abdallees. The privileges they enjoyed were greater than the patent of a king could ever have obtained from such a tribe. Their persons were sacred, no retaliation, nor punishment could be inflicted on any of them, except by a member of their own family ; nor could even the head of the Abdaullies himself, pass sentence of death upon a Suddozye. This circumstance, and the kings being the head of them,

Hanway, with great probability, though I know not on what authority, states them to have been settled to the east of Heraut, early in the ninth century.

have made the Suddozyes be considered as a separate clan, though a branch of the Populzyes.

Their principal residence is in the neighbourhood of Sheher Suffa, in the lower part of the valley of the Turnuk. Some also reside at Candahar, and a considerable colony has found its way to the distant city of Moultan, to which they have probably been driven by some political events in their tribe.

The rest of the Populzyes chiefly reside in the hilly country north of Candahar. They are a numerous clan, generally reckoned by the most moderate natives at twelve thousand families*. Though some of them are shepherds, by much the greater number are engaged in agriculture. They are reckoned the most civilized of the Doorance clans. The grand vizier ought always to be a member of the Baurikzye division of them, and it is from among the Populzyes that most of the great officers of state were chosen by Ahmed Shah.

The next clan to the Populzye, which it far exceeds in numbers, is the Baurikzyes. This great clan inhabits the country south of Candahar, the valley of Urghessaun, the banks of the Helmund, and the dry plains which that river divides. Those near Candahar, and many of those in Urghessaun, and on the Helmund, are led by the fertility of their soil to agriculture, and the industry of others has even produced cahreezes and cultivation in the midst of the desert; but the greater part of the tribe is composed of shepherds. They are a spirited and warlike clan, and, as Futteh Khaun is now their chief, they make a much more conspicuous figure than any other tribe among the Afghauns. At present, the grand vizier, and almost all the great officers of the state, are Baurikzyes, and they owe their elevation to the courage and attachment of their clan.

Their numbers are not less than thirty thousand families.

The Atchikzyes were a branch of the Baurikzyes, but were separated by Ahmed Shah to reduce the formidable numbers of that clan.

I give the numbers of the clans to shew their relative importance, and not from any confidence in their individual accuracy.

They are now under a separate chief, and entirely unconnected with the clan from which they spring. They inhabit the range of Khojeh Amraun, from the Lora to the Cuddenye, together with some of the adjoining plains, and are the wildest of the Dooraunees : their only employments are pasturage and plunder.

The Noorzyes are equally numerous with the Baurikzyes ; but, as they are scattered through the hills in the west, and the desert tract in the south, of the Dooraunee country, they by no means make so great a figure in the Afghaun nation. They are however a martial tribe, and those on the frontier towards Seestaun find constant exercise for their courage and enterprize in the mutual depredations in which they are engaged with the Beloché borderers. Almost the whole of them are shepherds, who spend the winter in the grassy spots which are found in the barren region they inhabit, and who retire in the middle of spring to Seeahbund.

The Alizyes inhabit Zemeendawer, and are mostly agricultural. Their numbers are rated at fifteen thousand families.

The Alekkozyes are only ten thousand families. In their country and habits, they resemble the clan last mentioned, from which they are separated by the Helmund.

The Iskhaukhzyes live between Zemeendawer and the desert, and their country shares the characters of those on which it borders ; being hilly and fertile on the north, and flat and barren on the south. The people are employed in equal numbers on agriculture and pasturage. Their numbers are about ten thousand families.

The Maukoos and Khougaunees are small clans, who have no distinct lands, many live at Candahar, and some are mixed with the Noorzyes. They used to have separate chiefs, but none have been appointed since the commencement of the present troubles in the state, and the clans are likely soon to be extinguished.

Though the lands allotted to the Dooraunee clans are separated and defined as above described, the clans by no means live unmixed with each other, like different tribes ; on the contrary, men of one clan frequently acquire lands by purchase or by grants in the midst

of another ; and some countries, as the Gurmseer, and the country round Candahar, are inhabited by almost all the clans in nearly equal proportions.

The whole population of the Dooraunee country may safely be estimated at 800,000 souls. It may perhaps approach to a million, but on such subjects it is difficult to speak with confidence. The Dooraunees themselves must be reckoned considerably more than half. It is universally asserted that Naudir Shauh numbered the tribe, when he was fixing their lands and the proportion of men they were to furnish, and found them to consist of sixty thousand families ; but, supposing such a census to have been made, it must have fallen much under the real numbers, as many persons, of the shepherds especially, must have been overlooked. The Dooraunees have certainly been in a flourishing situation since that time, and their circumstances have been very favorable to the increase of their population ; so that the number of 100,000 families must now be considered as within bounds.

The government of the Dooraunees differs widely from that of the republican tribes I have already described, though it is evident that it has originally been framed on the same model.

The difference seems chiefly to be occasioned by the more immediate connection of the Dooraunees with the King, and by the military tenure on which they hold their lands. The King is the hereditary chief of the tribe, and this circumstance derives peculiar importance from the veneration in which the Dooraunees hold the house of Suddozye. He is also their military commander, and that more effectually than is the case in the other tribes. With these last, the military service which they owe to the crown is an innovation, introduced after they had occupied their lands, which they had conquered or brought under cultivation without aid from any external power, and without an acknowledgment of dependence on any superior : but the lands of the Dooraunees were actually given to them on condition of military service, and the principal foundation of their right to the possession is a grant of the King. The whole of their own country

had been conquered by Nauder Shauh, and part of it was restored, with a large portion of that of the Ghiljies, on the express condition, that they should furnish a horseman for every plough; and the performance of this engagement to the Persian monarch has ever since been exacted by the Afghaun dynasty which has succeeded to his rights and pretensions.

The officers of the horse thus raised are the civil magistrates of the country allotted to maintain them *, and this system is reconciled to that of the Oolooss government, by making the military divisions correspond to those of the tribe, and by maintaining all the relations

So far the system resembles that adopted by the emperor for his Hungarian frontier, and thus described by Mr. Townson: "This long tract of land which surrounds Hungary on the south and on the east, has about 520,000 inhabitants, the fifth part of which is military. It is divided into five principal divisions, as those of the Banat, of Croatia, of Dalmatia, of Slavonia, and of Transylvania: these are again divided into provinces or regimental districts, and these into companies. As this is quite a military government, there are no civil magistrates, but military ones: a regimental district may be considered as a country, and it has, instead of a lord lieutenant, a colonel; and a district of a company, which may be considered as a processus, instead of a judex nobilium, a captain; and so likewise with the inferior officers, who supply the places of inferior civil magistrates." This plan, however, was adopted by the Hungarian government as a check to the encroachments of the Turks. Its object was to secure the zealous service of a warlike body particularly interested in the defence of the frontier. That of the Dooraunee government, on the contrary, was merely taken up as a convenient way of paying part of the army for general service. For these reasons, the government of Hungary is strict in providing for the actual residence of every holder of land: it also provides for the actual service of the holder's sons, and it forbids the transfer of the land without express permission. The Dooraunee government, on the contrary, shews no anxiety on any of these heads, which it leaves to the discretion of individuals. Residence is no object, and transfer does not signify, where all the population is military, and where there is none of that discipline which renders it so desirable to retain an old soldier. The government by tribes among the Dooraunees, constitutes the principal contrast between them and the land-holders on the Hungarian frontier, and, even with them, the character of an officer is not quite sunk in that of a head of a tribe. The heads of Dooraunee clans are called by the military title of Sirdar (general), while those of the other tribes have that of Khaun (chieftain): the former referring to their rank in the king's army, and the latter of their hereditary relation to their tribe.

of the hereditary chiefs; thus the head of a clan commands the troops which it furnishes, and the subordinate officers are the Muliks and Mushirs of khails and subdivisions under him, each commanding the contingent of his own portion of the Oolooss.

It is obvious that this military command must render the power of the Sirdars greater than that of the chiefs of other tribes, and their authority is further strengthened by the wealth and splendor which they derive from the situations about the court, where all great offices are in the hands of Dooraunees. As these advantages are conferred by the King, it might be expected that the Sirdars would be kept by them in a state of entire subservience to the government; and this is rendered the more natural, as the people hold their lands directly of the Crown, and consequently have not that dependence on their chiefs which characterized the feudal system. The independence of the Sirdars is, however, maintained by the influence over their clans, which they derive from their birth, and from the patriarchal institutions of the Afghaun tribes. This is at once sufficient to establish their importance, for the dynasty of Suddozye is mainly upheld by the Dooraunees, and the crown would be transferred without a struggle from one member of it to another by a general combination of that tribe; consequently the King is in a great measure dependent on the good will of the Dooraunee chiefs, and is obliged to conciliate that order by bestowing on it a large portion of power and honor, though in reality he views it with jealousy, and is continually employed in indirect attempts to undermine it. The powers of the parties are pretty nearly balanced. In disputed successions, the chief may often lead his clan to the candidate for whom he is best disposed, yet no Dooraunee clan has ever risen against the family of Suddozye on account of the personal injuries or disgust of its Sirdar: on the other hand, though the King has been known to exercise the power of nominating men not descended from the head family to be Sirdars, and even of appointing a man of one clan to be Sirdar of another; yet in these cases he seems to have pushed his authority further than the Dooraunees were willing to submit to: chiefs, so appointed, were

obeyed with reluctance, and the clan waited impatiently for a rebellion headed by a Suddozye, to throw off their new chief, and the King who appointed him, and to receive their hereditary Khaun with open arms. The clans near Candahar probably look up most to the King, while those who inhabit remote and unfrequented countries (as the Noorzyes and the Atchikzyes), are more attached to their Sirdars. Even in those tribes, the Sirdar derives a great part of his power from the King, but he exercises it subject to less control, than the chiefs of tribes near the royal residence, and he is less apt to be eclipsed, or set aside, by the immediate intervention of the sovereign.

The effect of this competition is highly favourable to the happiness of the people. It is of great consequence both to the King and the nobles to obtain popularity; and, consequently, although particular circumstances have invested the government of the Dooraunees with powers unknown to those of other tribes, yet there are few communities where the wishes and opinions of the governed are more attended to. Among other privileges, they are exempt from all payment of revenue, itself the great source of oppression in Asiatic nations. No troops are allowed to maraud in their lands, or indeed in any part of Afghaun Khorassaun. The only shape in which they feel the government, is in its demands for the service of their fixed contingent of troops, and in its interposition to preserve the public peace, by which they are themselves the principal gainers.

Each of the great clans of the Dooraunees is governed by a Sirdar, chosen by the King out of the head family. The subdivisions are under Khauns appointed out of their head families by the Sirdars; and the Mulliks and Mushirs of the still smaller divisions are, in most cases, elected from the proper families by the people, subject to the Sirdar's approval; but in others, appointed by the Sirdar, with some regard to the wishes of the people. When different subdivisions live in one village, they have separate quarters, and each lives under its own Mullik or Mushir; but none of the dissensions between quarters, which have been shewn to rage among the Eusofzyes, are

ever known here, and all live in harmony, like people of one family.

The powers of the various chiefs among the Dooraunees, though very efficient as far as they go, are simple, and the occasion for exercising them is limited, compared to those of tribes more independent on the King. There are no wars with other tribes, nor disputes between clans of the same tribe, in which the chiefs can shew their importance by directing the operations of their people; nor have their clans any of those subjects for consultation and debate, in which the chiefs of independent tribes display their policy and their influence. The general tranquillity is secured by the King's government, and the duties of the Sirdars and Khauns are confined to the adjustment of disputes between individuals. When these cannot be made up by the mediation of the elders, they are brought before the Jeerga by the Mullik, and its decrees are, if necessary, supported by the Sirdar. Mulliks of other quarters, and even of other villages, sometimes assist at these Jeergas.

Though the spirit of revenge for blood is no less felt here than elsewhere, yet retaliation is much repressed by the strength of the government. The Dooraunees, however, never put a man to death for killing another in expiation of a murder previously committed; as long as the murders on both sides are equal, they think natural justice satisfied, though they banish the second murderer, to preserve the quiet of their own society. If the offended party complains to the Sirdar, or if *he* hears of a murder committed, he first endeavours to bring about a compromise, by offering the Khoon Behau, or price of blood; but if the injured party is inexorable, the Sirdar lays the affair before the King, who orders the Cauzy to try it; and, if the criminal is convicted, gives him up to be executed by the relations of the deceased. This last mode of adjustment through the Sirdar, is the most usual near towns, and in civilised parts of the country. Private revenge prevails most in the camps of shepherds, who wander in the hills and desarts, remote from all seats of authority and of justice; but even these disputes seldom go beyond regular encoun-

ters with sticks and stones; and throughout all the Dooraunees, blood is scarcely ever shed in domestic quarrels; it is looked on as flagitious to draw on a countryman; and a tradition even exists of an oath imposed on the people of the tribe by the Suddozyes of ancient days, which bound them for ever to abstain from the use of swords in disputes among themselves.

Civil disputes are either settled by the elders of the village, and the friends of the parties, by the arbitration of Moollahs; or by the decision of the nearest Cáuzy. When the Sirdar or other chief, is absent from the tribe, his duties are performed by a Naib, or deputy, of his own appointing, generally a brother or a son, but always a near relation. When the King is not in the Dooraunee country, his place is supplied by the prince who has the government of Candahar.

I have mentioned that the Dooraunees are partly pastoral, and partly agricultural; this, of course, makes a difference in the habits and manner of life of different parts of the tribe. I shall first describe those who live in villages, taking my observations generally from the neighbourhood of Candahar.

It is a common form of the Dooraunee villages, to have four streets leading into a square in the centre. There is sometimes a pond, and always some trees in this space, and it is here that the young men assemble in the evenings to pursue their sports, while the old men look on, and talk over the exploits of their youth, or their present cares and occupations.

The houses are constructed of brick, burnt or unburnt, and cemented with mud, mixed with chopt straw. The roofs are sometimes terraces laid on beams, but far more frequently are composed of three or four low domes of brick joining to one another. An opening is left in the centre of one of the domes, and over it is a chimney made of tiles, to keep out the rain. This sort of roof is recommended by its requiring no wood for rafters, a great consideration in a country where timber is so scarce. Most dwelling houses have but one room, about twenty feet long and twelve broad.

There are two or three out-houses adjoining to the dwelling house, built exactly in the same manner, and designed for the sheep and cattle; for the hay, straw, grain, firewood, and implements of husbandry. Most houses have a little court-yard in front of the door, where the family often sit when the weather is hot. The room is spread with Gulleems*, over which are some felts for sitting on. The villages are generally surrounded with orchards, containing all the fruit trees of Europe, and round them are scattered a few mulberry trees, poplars, planes, or other trees, of which the commonest are one called Marandve, and another tree, with broad leaves, called Purra.

The shops in the Dooraunee villages are generally very few, and are never kept by Afghauns. For instance, in the village of Bulledee, near Candahar, which consists of about two hundred houses, there are three shops, where grain, sugar, and other eatables are sold; one fruit shop; and one shop where knives, scissars, combs, looking glasses, and such articles are to be had. There is a carpenter almost in every village, as well as a blacksmith, and sometimes a weaver or two; the nearer to the city, the fewer are the artizans. Cloths are made by the women, who sometimes also weave blankets. There is at least one mosque in every Dooraunee village, and often more; the Moollah who reads prayers in it, receives a portion of grain from every man in the village, besides what he earns by teaching children to read.

In most villages, and generally in the square (where there is one), is a public apartment, where all the men of the village assemble to converse and amuse themselves.

The chief occupation of all the villagers is agriculture. They sow their great harvest (which is of wheat, barley, and some other grains) in November, and reap it early in June; another harvest, chiefly of

* A kind of woollen carpet without nap, generally striped with different shades of red, or with red and some other colour.



A Dooraunee Villager with his Arms

pulse, is the own, and is reaped in the end of September. Melons, cucumbers, &c. are also sown in June, and the artificial grasses in spring; all irrigated

Their stock is chiefly bullocks for agriculture, of which every family has three or four pair; most men have sheep which supply them with mutton, milk, and wool; they have also some cows for milk. The sheep are driven to the hills or wastes in the morning, and return at night. Some who are more given up to pasturage, go out in summer with their flocks to the hills, where they live in tents; in winter they find abundance of herbage in the plains. The beasts of burden most used are asses, but camels are always used for long journeys, and many are kept to be hired out to merchants. Horses and mules are also bred, particularly in the country of the Isk-haukzyes.

The better sort of Dooraunees have their lands cultivated by Buzgurs, by hired labourers, or by slaves. They act themselves as superintendants, often putting their hand to any work where they are wanted, like middling farmers in England. The poorer Dooraunees are often Buzgurs, but seldom labourers, that employment falling chiefly to the Taujiks, or to the Afghaun Humsauyehs.

A large proportion of the husbandmen live in tents, which are either of black blanket, as will be soon described, or of thick black felt supported by twigs twisted together, and bent over, so as to form an arch. The agricultural families, who live in tents, do not move beyond their own lands, and that only for the benefit of a clean spot, or to be near the part of the grounds where the cultivation of the season is chiefly carried on.

Almost every village surrounds, or joins to, the castle of a Khaun. These castles are encompassed by a wall of no strength, and generally intended more for privacy than defence. They, however, have some-

The seasons vary with the situation of the lands, those I have mentioned refer to Candahar.

times round towers at the corners; and, when inhabited by great lords, they sometimes mount swivels on the walls, and have a small garrison, besides the relations and immediate retinue of the Khaun, who, in general, are their only inhabitants. They are built in a square, the inside of which is lined with buildings; on one side is the great hall, and other apartments of the Khaun, on the others are lodgings for his relations, his servants, and dependents, storc-houses for his property, and stabling for his horses. The open space in the centre is usually a mere bare court-yard, but, in some instances, it contains a little garden. The principal gardens are always on the outside of the castle, and the flocks, and herds of horses or camels, which belong to the Khaun, are kept at distant pastures, and attended by servants who live in tents.

At one of the gates of every castle, is a Mehmaunkhauneh, or house of guests, where travellers are entertained, and where the people of the village often come, to talk with the strangers, and hear the news.

The Khaun's apartments are furnished according to the fashion of the country, and though, as may be expected, the poorer Khauns live in great simplicity, yet the richer have rooms painted with various patterns, and spread with fine carpets and felts.

The Khauns themselves (I here speak of the common run of Khauns over the country) appear to be sober, decent, moderate men, who, though very plain, have still horses and servants, and are superior to the common Dooraunees in dress and manners. They are generally an industrious and respectable set of men, attached to agriculture, and anxious to improve their lands, treating their inferiors with mildness and good-will, and regarded by them with respect and esteem.

The title of Khaun is never given in public documents, but to the nobles who hold it by the King's patent, but the courtesy of the country gives it to the description of men I have been mentioning; as the title of Laird (Lord) in Scotland is given to a class of country gentlemen, who, in their rank in society, and their relation to the

common people, bear no slight resemblance to the petty Khauns of the Dooraunees.

Before I quit the agricultural part of the Dooraunees, I ought to say something of the Taujiks, and other people, not belonging to the tribe who, for the most part, reside with this class of the community.

The Taujiks bear a large proportion to the Dooraunees themselves.

Neither they nor the Afghaun Humsauyehs, pay any tax, or are subject to the servitude to which the Eusofzyes have reduced their Fakeers; they are not considered as equals, but the superiority claimed by the Dooraunees, rests rather on their more noble descent, and superior courage, than on any legal advantage they possess in the society.

The Afghaun Humsauyehs mix well with the Dooraunees, and, as they never come among them overburdened with property, they are in a situation rather to profit by their hospitality, than to suffer by their rapacity.

The pastoral part of the Dooraunee population is chiefly to be found in the hilly tract between Heraut and Seestaun, and in the waste plains of the south. The people to the south-east of Candahar are also much employed in pasturage. There are other shepherds in many of the agricultural parts of the country, as there are husbandmen in those most devoted to pasture.

The moving tribes north of Candahar remain in the plains in winter, and retire to the hills in summer; those south of Candahar find a refuge from the heat in the hills of Toba; but the greatest emigrants are the tribes beyond the Helmund, who almost universally retire to Seeahbund and Bauyaghuz, in the Paropamisan mountains, before the middle of spring. After that period, scarce an inhabitant is to be met with in the plains. This emigration lasts for three or four months.

All the shepherds, with the exception of those on the Upper

Helmund, live in Kizhdees, or black tents, which it is, therefore, necessary now to describe more particularly.

The Kizhdees of the common people are from twenty to twenty-five feet long, ten or twelve feet broad, and eight or nine feet high. They are supported by a row of poles, generally three in number, and are pitched like common tents, in such a manner that the lowest part of the cloth which forms the roof, is four or five feet from the ground. This space is closed by a curtain, which hangs down from the edge of the roof, and is tied to tent pins driven into the ground for the purpose. They are composed of coarse black camlet, sometimes single, and sometimes double, which affords excellent shelter from the weather; the threads of the blanket swell as soon as they are wetted, so that its texture, naturally close, soon becomes impervious to rain.

The tents of Khauns, and of people in good circumstances, are of a superior description to this, being large enough to contain a numerous assembly, and so high, as easily to admit a camel. Many of the Dooraunes line their tents with felt, which makes a much more comfortable residence in winter, and the floors of all are spread with Gulleems and felts. The tents of the common people are divided by a curtain, into an apartment for the men and another for the women; and the poorest Dooraunes have at least one other tent for their sheep. Besides these, the poor erect temporary huts of basket work, plastered with mud, for their sheep; and some of the Hum-sauychs themselves inhabit similar dwellings. A common Kizhdee costs about two tomauns, or four pounds Sterling.

The camps consist of from ten to fifty tents; one hundred is a number very unusually large. They pitch in one or two lines, according to their number, and the nature of the ground. The Mullik's tent is in the middle of the line. To the west of every camp is a space marked out with stones, which serves for a mosque, and at some distance there is often a tent for guests.

A large camp is called a Khail, and a small one Keellee.

The above is their order of encampment in winter, when they pitch their camps around the castles of their chiefs. At that season they drive their flocks to a distance to pasture, and eke out their green forage with hay, straw, vine leaves, and other dry fodder. In the cold parts of the country, they often trust almost entirely to this sort of food, and to such plants as the sheep can browse on among the snow. The greater part of the shepherds of those tracts, however, descend into the plains in winter, or retire into sheltered valleys, and feed their flocks on the sunny sides of the hills.

In spring, when grass is plenty in all places, and the season for lambing renders it inconvenient to drive the flocks far from home, the shepherds break up their camps and disperse over the country, pitching by twos and threes, wherever they meet with an agreeable spot. Many such spots are found in the beginning of spring, even in the worst parts of the Dooráunee country, and the neighbourhood of the high hills especially affords many delightful retreats in sequestered valleys, or in green meadows on the borders of running streams.

The delight with which the Dooráunees dwell on the description of the happy days spent in these situations, and the regrets which are excited by the remembrance of them, when in distant countries, can only be believed by those who have seen them; while the enthusiasm with which they speak of the varieties of scenery through which they pass, and of the beauties and pleasures of spring, is such as one can scarce hear from so unpolished a people without surprise.

Though these camps are so small, and situated in such retired situations, we must not suppose that their inhabitants live in solitude. Many other camps are within reach, and the people belonging to them often meet to hunt, by chance or by appointment. Sheep-shearing feasts and ordinary entertainments also bring men of different camps together; and they are besides often amused by the arrival of an itinerant tradesman, a wandering ballad-singer, or a traveller who avails himself of their known hospitality.

This sort of life is perhaps seen in most perfection in the summer

of Toba, which belongs to the Atchikzyes. That extensive district is diversified and well wooded. The grass is excellent and abundant, and is mixed with a profusion of flowers; and the climate is so mild as scarcely to render shelter necessary either by night or day. This agreeable country is covered in summer with camps of Dooraunees and Tereens, who all live on the most friendly terms, visiting at each others camps, and making frequent hunting parties together. They often invite each other to dinner at their camps, where the strangers repair in their best clothes, and are received with more ceremony and attention than is usual in the more familiar intercourse of immediate neighbours. On these occasions, companies of twelve or fifteen assemble to dine in the open air, pass the evening with part of the night in games, dancing, and songs, and separate without any of the debauchery and consequent brawls which so often disturb the merriment of the common people in other countries. Their fare at that period is luxurious to their taste: lamb is in season, and cooroot *, maust †, curds, cream, cheese, butter, and every thing that is produced from milk, are in abundance. Thus they pass the summer; at last winter approaches, snow begins to fall on the tops of the hills, and the shepherds disperse to their distant countries, to Urghessaun, to Pisheen, to Rabaut, and to the borders of the desert.

Yet this peaceful and sociable disposition must not be imagined to animate the pastoral tribes on all occasions: those who inhabit the frontier towards Persia and Belochistaun, are fierce and active in their border wars. Even the Atchikzyes, whose country is the scene of the tranquil and simple life I have been describing, are the most warlike, and by far the most predatory of the Dooraunee tribe. This may seem inconsistent, but it is by no means the first instance of the union of a predatory and martial spirit with the innocence of a pastoral life, and even with a great degree of sensibility to the charms

* The hardened curd already described.

† A sort of soft curd, which is slightly acid, but very agreeable to the taste. It is called dhye in India, and yourt in Turkey.

of romantic scenery and of social enjoyment. All Greece, in the age of Homer, furnished examples of the same apparent inconsistency. The Scottish border, in modern times, bore the same character, and the songs of its inhabitants, alternately exult in the pillage and havoc of a foray, and breathe the softest and tenderest sentiments of love and purity. Even the Arcadians themselves, from whom we draw all our notions of the golden age of shepherds, were a warlike race, and it was the mutual depredations of the little cantons into which Arcadia was divided, that at length drove her shepherds from their flocks and mountains to the safety of walled towns.

To return to the composition of Dooraunee camps, each camp is composed of men of one family, but there are in each a number of Humsauyahs, chiefly Caukers and Ghiljies. They have sometimes Taujiks, and more frequently Eimauks, among them, who work as smiths, carpenters, and (metayers) buzzgurs. The existence of these last in the camps may seem surprising; but all the moving hordes of Dooraunees cultivate a little ground, and they leave the charge of it to their buzzgurs while they are absent from their own country. They even carry on a little husbandry at their eilauks or summer stations, but it does not seem to go much beyond raising melons and a very small quantity of grain.

They all give a share of the increase of their flocks to the person in whose lands they encamp while out of their own country.

Far the greatest part of their flocks consist in sheep. They also keep goats, the numbers of which are great or small in proportion to the sheep, as the country is more or less hilly. In some parts, one third of the flock is composed of goats, in others they only keep a few goats to lead the sheep in grazing. Those near the desert, and those in easy circumstances, have camels on which they carry their tents and baggage: they sell the males and retain the females for breeding. The poor use bullocks and asses. Almost every man has

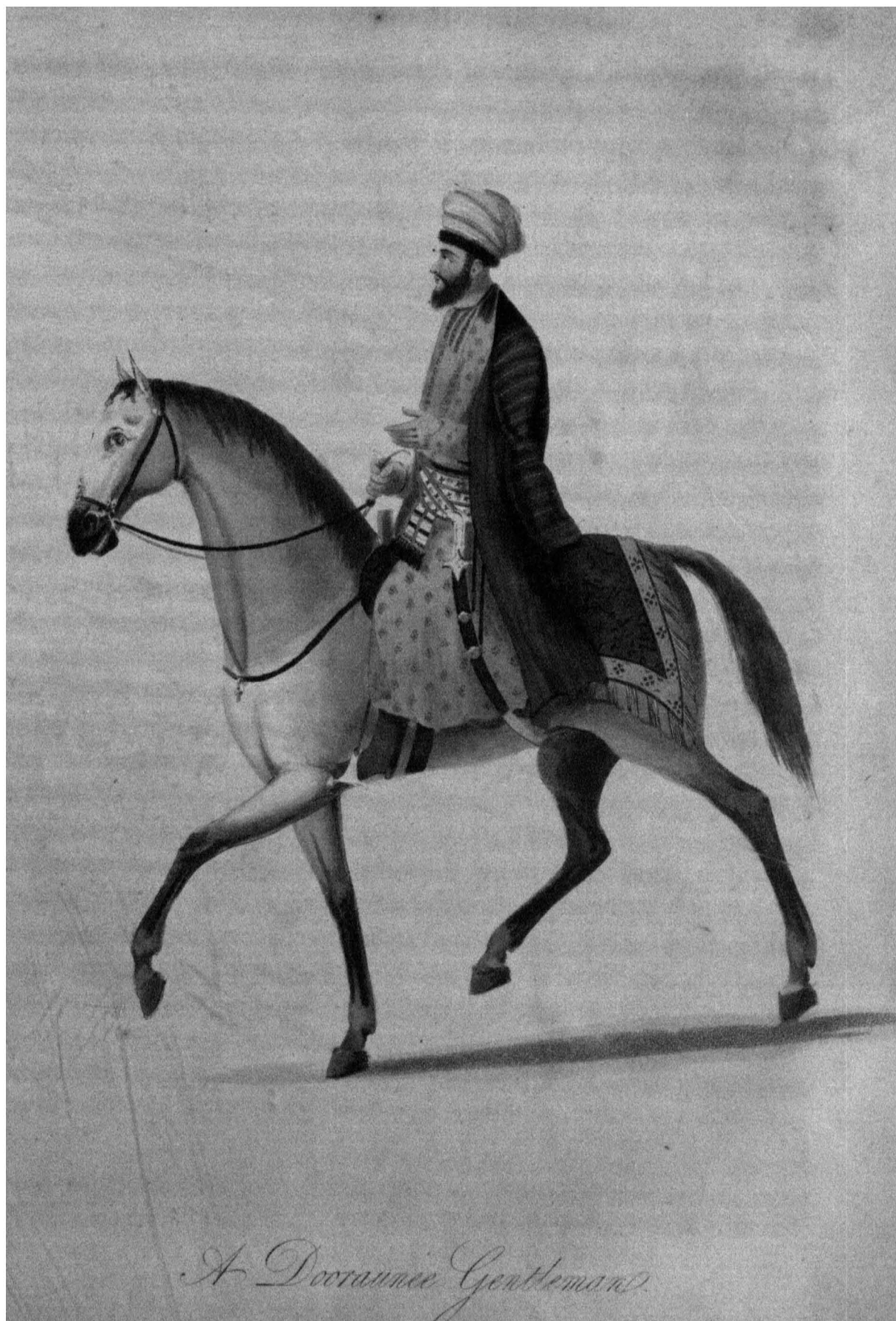
I hope I shall not be understood to represent the Afghauns as at all resembling the Arcadians of Pastoral Poetry.

a horse, and a great number of them keep grey-hounds. The men have very little employment : one man, or two at most, are enough to take care of all the sheep of a camp, and even this is often done by a shepherd hired from among the Humsauyahs. Their little cultivation is carried on by Buzgurs, who are generally Humsauyahs also. Their busiest time is in spring : the flocks are then sent out to feed at night, and require twice the usual number of shepherds : it is then also that they have their lambs to take care of, and their sheep to shear ; but these labours are of no long duration. They shear the sheep again in the end of autumn. During their marches, which never exceed five or six miles, they have their cattle to load and drive, and their tents to pitch ; but all in-door work is done by the women, who also make their clothes, and often weave their gulleems, the camlet for their tents, and a shewy kind of rug which they use for covering horses. Most of their caps, boots, &c. &c. are purchased in the towns, whither some of the shepherds repair occasionally to sell their croot and clarified butter, their felts and blankets, and their lambs and he camels.

Having detailed the points in which the inhabitants of villages and those of camps differ from each other, I resume the description of those which they have in common.

The people about towns, most of those in villages, and all those of the shepherds who are in easy circumstances, wear a dress nearly resembling that of Persia ; which, though not very convenient, is remarkably decorous, and with the addition of a beard, gives an appearance of gravity and respectability to the lowest of the common people *. See Plate VIII.

* It consists of a cotton shirt, over which is a tunic sitting close to the body ; with skirts reaching half way down the leg, which come quite round and cross each other in front. This is called the ulkhaulik. It is generally made of chintz, and that of Masulipatam, which comes from India by the circuitous channel of Persia, is most admired : over this is a tunic called the kubba, shaped very like the other, and either made of a coarse brown woollen cloth, or of a very strong cloth made of cotton, and called kudduk. This upper garment is sometimes of a bright colour, but generally dark, and bottle green



The poorer Dooraunees, particularly among the shepherds, wear the wide shirt and mantle represented in Plate (II.)

The poor only change their clothes on Fridays, and often only every other Friday ; but they bathe once a week at least, and their prayers require them to wash their faces, beards, hands, and arms, many times in the course of every day.

The little Khauns over the country wear the Persian dress, their cubbas or coats are made of silk, sattin, or a mixture of silk and cotton called gurmsoot, and sometimes of brocade ; and they all wear shawl girdles, and a shawl round their cap. Their cloaks also are of broad cloth, often red, or of silk of different colours.

The food of the rich is nearly the same as that of the same class in Persia, fat, highly spiced pilaws, various kinds of ragouts, and joints of meat stewed in rich sauces. Most Europeans, I think, would relish this cookery, but I have heard the mixture of sweet things with all sorts of dishes in Persia complained of, and I suppose the same objection applies here. Their drink is sherbet, which is made of various fruits, and some kinds of it are very pleasant.

is the commonest colour. It is tied across the breast, but the strings are concealed, and a row of covered silk buttons runs down one side of the front with a row of silk loops on the other, though at much too great a distance to button. The sleeves are closed with a long row of buttons and loops which run up the inside of the arm. They wear wide coloured trousers of silk or cotton, short stockings in winter, and Persian shoes, which are round and broad at the toes and narrow towards the heels : they are shod with iron like German boots, and the inner part on which the heel rests has a piece of wood to fit it, covered with a thin plate of ivory, in which some figures are inlaid in black. The shoes are made of brown leather well tanned.

The head-dress is a cap, about six inches high, made of quilted silk or chintz : there are two ways of making this cap, one of which is represented in Plate II. and the other in Plate VIII.

A loongee or a coarse shawl is always worn round the waist as a girdle, and the old men often twist another loongee round their caps like a turban.

Many people of the lower order wear the ulkhaulik or under tunic only, without the cubba, and all wear a cloak over the rest of their dress : in summer it is made of some light cloth, and in winter of sheep-skin or felt.

The food of the common people is bread, kooroot, clarified butter, and occasionally flesh and cheese. The shepherds, and the villagers, in spring, also use a great deal of curds, cheese, milk, cream, and butter *. They also eat vegetables, and a great deal of fruit. Those in camps only get melons, but the settled inhabitants have all our best English fruits.

The shepherds eat much more butcher's meat than the husbandmen; even these have it occasionally, and no entertainment is ever given without flesh. Mutton is the kind most generally eaten. They eat it fresh in summer, but in winter they have a sort of smoke-dried flesh which they call Laund, or Lundye. They almost universally boil their meat, and make a very palatable soup, which is eaten with bread at the beginning of their dinner. When they vary from this standing dish, they stew their meat with onions, or make it into pilaw. Some of the shepherds have a way of baking mutton like that used in the south-sea islands. They cut the meat into pieces, and enclose it in the skin of the sheep, which they put into a hole in the earth, and surround with red hot stones. Meat thus dressed is said to be juicy and well tasted.

I describe the dress and food in so much detail, because it is applicable, with some modifications, to all the western Afghauns.

The appearance of the Dooraunees is prepossessing; they are stout men, with good complexions, and fine beards, of which they always encourage the growth, though the young men clip them into shape; they always shave a stripe down the middle of the head, and most men crop the remainder; some, however, wear long curls, and some of the shepherds allow their hair to grow to its full length all over their heads.

The clarified butter keeps long without spoiling. The cream is either common cream, or a preparation called Kymauk, which is made from boiled milk, and is something like clouted cream. The bread is generally leavened and baked in ovens, of which there is one in every house and tent. They also eat unleavened bread toasted on an iron plate like what is used for oat cakes in Scotland.

There is great variety of feature among the Dooraunees; some have round plump faces, and some have traits in no way strongly marked; but most of them have raised features, and high cheek bones. Their demeanour, though manly, is modest, and they never discover either ferocity or vulgarity.

They never go armed, except on journeys, when they carry a Persian sword, and perhaps a matchlock; shields are out of use, and bows are only kept for amusement. Those in good circumstances have plate and chain armour, carbines with firelocks, pistols, and lances. They often have a long bayonet, of a peculiar construction, fixed to their matchlocks.

They have no feuds among themselves, nor with their neighbours, except in the south-west, and, consequently, their only opportunity of showing their prowess is in national wars, in which their reputation has always stood very high. The strongest, and by far the most efficient body in the regular army, is composed of the contingent of this tribe, and in an invasion of their country, the safety of the monarchy would depend on the voluntary courage of the Dooraunees.

The Dooraunees are all religious; there is not a village, or a camp, however small, without a Moollah, and there probably is not a man (except among the Atchikzyes) who omits his prayers. Yet they are perfectly tolerant, even to Sheeahs; except among those very Atchickzyes, who are themselves so indifferent to the forms of religion. The Moollahs in the country are quiet and inoffensive people. Few of the lower order can read, but almost all the Dooraunees understand and speak Persian, and many can repeat passages from the most celebrated poets in that language, and in their own.

Their customs relating to marriage are nearly the same as those of the other Afghauns. They usually marry when the man is eighteen or twenty, and the girl from fourteen to sixteen.

The employments of the women have been alluded to. They are almost as regular as the men in their prayers. Their husbands treat them kindly, and it is not uncommon for a woman to have a great ascendancy over her husband, and even to be looked up to in the family for her wisdom. A lady of this kind assumed the absolute command of a caravan with which Mr. Foster * travelled, and that gentleman profited in no small degree by her protection.

The men and women live and eat together when the family is by itself, but at their parties they are always separate. Their visitors, their sports, and all their meetings are apart.

The men often assemble in the mosque, the Hoojra, or the Meh-maunkhaunch, where they smoke, take snuff, and talk of their crops, their flocks, the little incidents of their society; or of the conduct of the great, and the politics of the kingdom. Hunting and shooting are also favourite amusements, and it is among the Dooraunees and other western Afghauns, that the games and sports which have been so fully described, are by far the most practised and enjoyed. They dance the Attunn almost every evening, and they never have a meeting without songs and tales.

From the account I have given, the condition of the Dooraunees must be admitted to be happy, as long as it is not rendered otherwise, by causes foreign to the usual habits of their lives. The present confusions, one would think, must disturb those near the cities and great roads, though it may not reach the inhabitants of retired parts of the country; but the evidence of Mr. Durie, who was at Candahar in 1811, and who chiefly saw the neighbourhood of that city, and the high way from it to Caubul, leads to an opposite conclusion. "The people of the Khyles," says Mr. Durie, "both men and women are very happy, as far as I saw, and in the towns too, they appear to be very happy, only when any kind of contest takes place among the chiefs, it is then that plunder takes place." In fact, all evi-

dence represents the Dooraunees in the country to be quite secure from the effects of the struggles among the chiefs, and, in the towns, it is probable that the storm produced by those struggles, passed over the heads of the people among whom Mr. Durie lived, and that it was only when a city was taken almost by assault, that they suffered from the revolutions which surrounded them.

The hospitality so conspicuous amongst all the Afghauns, is particularly so with the Dooraunees. Every stranger is welcome wherever he goes. The smallest and poorest camp has its arrangements for the reception of guests, and the greatest nobleman is not exempted from the necessity of providing food and lodging for all who approach his castle.

In most villages, travellers go to the mosque or Hoojra; and in common times, the first person they meet entertains them. In times of scarcity, they are supplied either by a subscription from the inhabitants, or, much more frequently, by the person whose turn it is to entertain a guest: bread, kooroot, and clarified butter, are always provided, to which flesh and soup are added, if a sheep has been killed in the village. If an entertainment is going on at any house in the village, the traveller is immediately invited to it, and received with the same attention as if he were a friend and neighbour; and when he retires to rest, he is provided with covering by the person who is allotted to be his host.

This hospitality is not limited to Afghauns, or even to Mahommedans; a Hindoo who came into a Dooraunee village, would meet with the same reception, although his religion would not allow him to eat with his entertainers, even if they had no scruples in his company.

Mr. Durie, who passed through the country during a great scarcity, was every where fed, and furnished with tobacco, though it often cost his entertainer a great deal of trouble to procure the last article for him, as the crop of it had entirely failed throughout the country. When his feet were sore with walking, they gave him butter to rub them with, and pressed him to stay a day or two. He was some-

times obliged to go round the camp, and receive the contributions of the inhabitants himself, but, though he was often known to be a Christian, and at all times must have been a foreigner of a very singular appearance and behaviour, he never met with a refusal or a taunt, and nobody ever shewed a disposition to laugh at the oddness of his appearance. Nor did this proceed from dulness or want of observation, for, on the same occasions, the very women used to question him about his travels, and to shew great curiosity about India and the English.

It is strange that the next quality of the Dooraunees I have to mention, should be their love of rapine, but of that defect they are less guilty than most other tribes. Almost all the people I have conversed with, say that none of them plunder the roads, except the Atchikzyes, and some few wretches who take advantage of troubled times, to molest travellers; but some accounts of good authority, contradict these statements. I think it probable that the people of those parts of the country which are out of sight of the government, are always addicted to robbery, and that during civil war, the number of these marauders is greatly increased. It ought also to be observed, that during troubled times the exercise of private revenge, and all other disorders, subsist, with greater chance of impunity, and, therefore, to a greater extent, than when the government is settled. In short, their virtues and vices are those of their country, and they appear to have more of the first, and fewer of the last, than any other tribe.

The Dooraunees are distinguished from the other Afghauns by their consciousness of superiority, combined with a sense of national dignity, which gives them more spirit, courage, and elevation of character than the other tribes, at the same time that it renders their behaviour more liberal and humanized. They are extremely attached to their country, and have a sort of reverence for Candahar, which they say contains the tombs of their ancestors; the bodies of their great men are carried thither to be buried, even from Cashmeer and Sind. They travel little, and always long to return

home; they never come to India as merchants or adventurers, and are seldom found settled out of their native country. They are a great deal more popular with the other tribes, than one would expect among a people so jealous of superiors; the oppressions of their government, and irregularities of their troops, are often felt and exclaimed against; but all acknowledge their natural superiority, and even the tribes in rebellion treat Dooraunees with respect. There is not an inhabitant of the Caubul dominions, who would hesitate between the Dooraunees and Ghiljies; or who does not look with dread to the chance of the ascendancy of the latter tribe.

Even the Ghiljies themselves, though animated by the rancour of unsuccessful rivalry, though inveterate against the government, and though really subject to oppression, acknowledge the merits of the Dooraunees as individuals, and place them above all the Afghauns in hospitality as well as in courage.*

The Atchikzyes differ so much from the other Dooraunees, that I have reserved them for a separate description.

They are by no means a numerous tribe, most accounts fixing their numbers at five thousand families. In my opinion they do not exceed three thousand.

They are all herdsmen or shepherds, and though they cultivate a

The following dialogué was taken down almost at the moment when it past between a Ghiljie and me. He had left his country in the mountains of Solimann, on account of a murder, and had joined a party of banditti, who lived in the south of Seestaun, and used to plunder the Dooraunee country. I asked him if they killed Dooraunees who fell into their hands? He said, "We never let one escape; and now, if I had an opportunity, I would not give one time to drink water;" and after a pause, "Are we not enemies?" I asked him what sort of people the Dooraunees were? "Good people. They dress well, they are hospitable, they are not treacherous; yet we would go among them, and serve them, eat their salt, and then set fire to their houses; our hearts burn because we have lost the kingdom, and we wish to see the Dooraunees as poor as ourselves. They say, 'come let us be united;' you have taken our kingdom, killed our brothers, and led away our women prisoners, and shall we unite with you?"

Other Ghiljies, while they praised their manners, said they were full of dissimulation and guile.

little land, it is not on it that they depend for subsistence. Their flocks are kept in the range of Khojeh Amraun, and the high country of Toba; and their herds of camels in the sandy tract north-east of Shoraubuk. They have also many horses, so that you scarcely ever meet an Atchikzye on foot.

Their Sirdar has more power than most of the Dooraunee chiefs; but even that power, with his utmost exertions, is not sufficient to check the predatory spirit of his tribe. No traveller can enter their country without being plundered, and they often make nightly expeditions into the lands of their neighbours to steal. Skill in theft, and boldness in robbery, are great qualities among them, and a great deal of the conversation of the young men turns on the exploits of this kind which they have performed, or projected. Their robberies, however, are never aggravated by murder.

Their dress is like that of the pastoral Dooraunees; but in winter they make their whole dress, shirts, trowsers, caps, and all, of felt.

They live almost entirely on mutton or goat's flesh. They eat little grain, and they have scarce any black cattle among them.

They wear their clothes unchanged for months, their beards unclipped, and their hair long and shaggy. They are very large and strong men.

Their manners are rough and barbarous, but they are not quarrelsome among themselves. Their cudgelling matches are fierce, when they have them, but they arise in disputes about property, and not in high words or offences to personal pride.

They are not hospitable, they have no mosques, and seldom pray, or trouble themselves about religion; the few Moollahs they have, say their Namauz at home. All tribes are loud in their complaints against them, and the Dooraunees will hardly acknowledge them for clansmen.

They are, however, excellent soldiers. The talents, courage, and fidelity of their late Sirdar, Goolistaun Khaun, were long the support of Shaah Shujau's cause, in defence of which he lost his life; and his justice and moderation are still gratefully remembered by the

inhabitants of Peshawer and Caubul, who have, at different times, been under his government.

¶ The city of Candahar is large and populous. Heraut and Candahar are the only cities in the Dooraunee country ; and, except Furra, probably the only places which even merit the name of a town. The ancient city is sometimes said to have been founded by Lohrasp, a Persian King who flourished in times of very remote antiquity, and to whom also the founding of Heraut is attributed. It is asserted by others, with far greater probability, to have been built by Secunder Zoolkurnyne, that is, by Alexander the Great. The traditions of the Persians here agree with the conjectures of European geographers, who fix on this site for one of the cities called Alexandria.

The ancient city stood till the reign of the Ghiljies, when Shauh Hoosseini founded a new city under the name of Husseinabad. Nadir Shauh attempted again to alter the scite of the town, and built Nadirabad ; at last Ahmed Shauh founded the present city *, to which he gave the name of Ahmed Shauhec, and the title of *Ashrefool Belaud*, or the noblest of cities ; by that name and title it is still mentioned in public papers, and in the language of the court ; but the old name of *Candahar* still prevails among the people, though it has lost its rhyming addition of *Daurool Kurrar*, or the abode of quiet. Ahmed Shauh himself marked out the limits of the present city, and laid down the regular plan which is still so remarkable in its execution ; he surrounded it with a wall, and proposed to have added a ditch ; but the Dooraunees are said to have objected to his fortifications, and to have declared that *their* ditch was the Chemen of Bistaun (a meadow near Bistaun in the most western part of Persian Khorassaun). Candahar was the capital of the Dooraunee empire in Ahmed Shauh's time, but Timour changed the seat of government to Caubul.

I am utterly at a loss how to fix the extent of Candahar, or the

number of inhabitants it contains. I have always heard that Candahar was larger than Heraut ; but Captain Christie, who resided for a month at Heraut, considers the numbers of its inhabitants to be one hundred thousand, a number which I cannot reconcile with the comparison I have heard between Candahar and Peshawer. *

The form of Candahar is an oblong square, and as it was built, at once, on a fixed plan, it has the advantage of great regularity. Four long and broad bazars meet in the middle of the town, and at the place of their junction, there is a circular space of about forty or fifty yards in diameter, covered with a dome, into which all the four streets lead.

This place is called the Chaursoo ; it is surrounded with shops, and may be considered as the public market-place ; it is there that proclamations are made, and that the bodies of criminals are exposed to the view of the populace. Part of the adjoining bazar is also covered in, as is usual in Persia, and in the west of the Afghaun dominions.

The four bazars are each about fifty yards broad ; the sides consist of shops of the same size and plan, in front of which runs an uniform veranda for the whole length of the street. These shops are only one story high, and the lofty houses of the town are seen over them. There are gates issuing into the country at the end of all the bazars, except the northern one, where stands the King's palace facing the Chaursoo.

Its external appearance is described as not remarkable, but it contains several courts, many buildings, and a private garden. All the bazars, except that leading to the palace, were at one time planted

I feel much greater hesitation in every thing I have to say of towns which I have not seen, than in my accounts of the country ; the inhabitants of the country are less given to falsehood, and a comparison with neighbouring regions renders it easier to detect them, when they are disposed to exaggerate ; nor is it so easy to invent a consistent account of the produce and character of a country, as to magnify the size, and heighten the magnificence of a town.

with trees ; and a narrow canal is said to have run down the middle of each ; but many of the trees have withered, and if the canals ever existed, they are now no longer visible. The city is, however, very well watered by two large canals drawn from the Urghundaub, which are crossed in different places by little bridges. From these canals, small water-courses run to almost every street in the town, which are in some streets open, and in some under ground. All the other streets run from the four great bazars. Though narrow, they are all straight, and almost all cross each other at right angles.

The town is divided into many Mohullas, or quarters, each of which belongs to one of the numerous tribes and nations which form the inhabitants of the city. Almost all the great Dooraunees have houses in Candahar, and some of them are said to be large and elegant.

There are many caravanserais and mosques ; but of the latter, one only near the palace, is said to be handsome. The tomb of Ahmed Shauh also stands near the palace ; it is not a large building, but has a handsome cupola, and is elegantly painted, gilt, and otherwise ornamented within. It is held in high veneration by the Dooraunees, and is an asylum against all enemies, even the King not venturing to touch a man who has taken refuge there. When any of the great lords are discontented, it is common for them to give out that they intend to quit the world, and to spend their lives in prayer at the tomb of Ahmed Shauh ; and certainly, if ever an Asiatic king deserved the gratitude of his country, it was Ahmed Shauh.

On the whole, Candahar, though it is superior to most of the cities in Asia in its plan, is by no means magnificent. It is built for the most part of brick, often with no other cement than mud. The Hindoos, as usual, have the best houses of the common people, and they adhere to their custom of building them very high. The streets of Candahar are very crowded from noon till evening, and all the various trades that have been described at Peshawer, are also carried on there, except that of water-sellers, which is here unnecessary, as there are reservoirs every where, furnished with leathern buckets,

fitted to handles of wood or horn, for people to draw water with. Ballad-singers and story-tellers are also numerous in the bazars, and all articles from the west, are in much greater plenty and perfection than at Peshawer.

Contrary to what is the case with other cities in Afghaunistaun, the greater part of the inhabitants of Candahar are Afghauns, and of these by far the greater number are Dooraunees. But their condition here bears no resemblance to that of their brethren in the country. The peculiar institutions of the Afghaun tribes are superseded by the existence of a strong government, regular courts of law, and an efficient police. The rustic customs of the Afghauns are also in a great measure laid aside; and, in exteriors, the inhabitants of Candahar a good deal resemble the Persians; the resemblance is, however, confined to the exterior, for their characters are still marked with all the peculiarities of their nation. The other inhabitants are Taujiks, Eimauks, Hindoos, Persians, Seestaunees, and Beloches, with a few Uzbeks, Arabs, Armenians, and Jews.

There are many gardens and orchards round Candahar, and many places of worship, where the inhabitants make parties more for pleasure than devotion. Their way of life is that of the other inhabitants of towns, which has already been explained.

Shoraubuk, the country inhabited by the tribe of Baraich, is situated between the Dooraunee lands on the north, and the mountains belonging to the Brahoe Beloches on the south; the range of Khojeh Amraun (there called Roghaunee and Speentaizeh), separates it from Pisheen on the east; and the great sandy desert extends round all its western frontier. The south-western part is inhabited by Rind Beloches, to whom Noshky, forty or fifty miles from Shoraubuk, belongs.

It is cut by the river Lora, near which are some trees and bushes, but the rest is a bare plain of hard clay, quite flat, and very arid. The whole country is about sixty miles square. The number of inhabitants is two thousand five hundred, or three thousand families. They are divided into four clans, under four Khauns, who have great

power. The King receives four hundred horse from the tribe, and takes no farther concern in its affairs.

They have many camels that feed on their numerous and extensive wastes, are used to ride on, and are almost the only animal used to draw the plough.

They live in Cooddools, or large arched huts of wattled tamarisk branches, covered with hurdles of basket work, and plaistered with clay. The rich, however, have often houses; and all spend the spring in tents on the borders of the desert, which is their greatest pleasure. Their dress, food, and manners, are like those of the rudest Dooraunees, but they often eat camels' flesh, and even horse flesh. They are a very simple and inoffensive people.

Adjoining to the Baraiches on the east, is Pisheen, the country of the Tereens. That tribe is divided into two great branches; the Tor (or black) Tereens, and the Speen (or white) Tereens. It is the Tor Tereens who inhabit Pisheen.

Pisheen is divided from the Dooraunee country on the north by hills; other hills cut it off from the Caukers on the east; and on the south, it is divided from Shawl by the range of Tukkatoo, which stretches east from the Table Land of Kelaut. Its greatest length is about eighty miles from north-east to south-east, its greatest breadth about forty miles.

Pisheen is much higher than Shoraubuk. Its surface is much more uneven, and it is much better cultivated. It also is divided by the Lora. Bullocks are a great deal more used to plough than camels, though these are numerous.

The principal employment of the people is agriculture, but a great proportion of them is occupied in trade between Candahar and Upper Sinde, and in the business of carriers.

Their manners have a great resemblance to those of the Dooraunees, with whom they are closely connected both by descent and friendship.

The Khaun is on the same footing as a Dooraune Sirdar; but the

King never interferes with him, except to call for the service of his contingent, or his personal attendance at court.

The number of inhabitants of Pisheen may be guessed at eight or ten thousand families.

A great part of the population consists of Syuds, whose habits and employments are the same as those of the Tereens. In common with the whole of the prophet's family, they have the reputation, and, in consequence, perhaps the merit, of courage and good morals. The Tor Tereens, the Syuds, and some Cauker Humsauyehs, are the only people in Pisheen.

The Speen Tereens possess the long valley of Zawura, and the open plains of Tull and Chooteeallee, countries which extend from near Pisheen to the range of Solimaun, within a march or two of Upper Sind. They are separated from the Tor Tereens by a portion of the Cauker country, but they are under the authority of the common Khaun, who makes an annual journey to assemble their share of the Tereen contingent, or to receive the fine which they generally pay in preference to personal service. Their manners are those of the Tor Tereens, greatly mixed with those of the Caukers, in the midst of whom they reside.

CHAP. V.

THE GHILJIES, CITIES OF GHUSNEE AND CAUBUL, WURDUKS,
AND CAUKERS.

THE lower part of the valley of the Turnuk has been described as belonging to the Dooranees ; a ruined bridge to the east of Toot, which is called Poolee Sungee (or the stone bridge), lies between their territory and that of the Ghiljies, and the boundary line will not be very incorrect, if it be drawn through that point, north and south, from the Paropamisan mountains, to the hills on the right of the Urghessaun. The north-western boundary may be said to be formed by the Paropamisan mountains, though some hilly tracts dependant on that range, are included in the Ghiljie lands ; and, on the other hand, a narrow tract of sixty miles long, is cut out of them between Caubul and Ghuznee, and belongs to the Wurduks. On the north, the river of Pungsheer divides it for some distance from the Cohistaun of Caubul ; but after that river has joined the river of Caubul, the Ghiljie country crosses it, and occupies both banks as far east as the heights above Jellallabad, where it meets the country of the Berdooranees. The rest of its eastern frontier is formed by the mountains of Solimaun. Its southern limits are ill defined ; on the south-east it has Wanneh, and some other barren tracts about the Gomul : on the south-west it is divided by hills from Urghessaun, and in the intermediate portion of the southern frontier, the pasture grounds of the Ghiljies are sometimes intermixed with those of the Caukers, and sometimes separated from them by wastes of considerable extent ; but as they are desarts for which no one would contend,

there is little reason to regret the impossibility of assigning with precision the shares of the two tribes.

The country comprehended within these limits is various. The valley of the Turnuk, enclosed between the Paropamisan mountains on its north-west, and the hills which run from Mooker to Kellace Abdoo Reheem on its south-east, is a plain diversified by swells and hollows; its length is upwards of sixty miles, and its breadth under twenty. It is high and ill watered, and the last defect increases with its height, so that near Mookkooor, it is scarcely fitted either for agriculture or pasture; of the remainder, the central part on the river is partially cultivated; beyond that, on each side is unfertile; it is covered with bushes alone, has few Cahreezes, and fewer villages, and is only used as pasture land in summer, by tribes who withdraw to other climates when the cold sets in. The villages which have flourished in this district, suffered greatly in the Ghiljie rebellion, and are now in a state of decay; Kelaut, the largest of them, which is considered as a town, and is the residence of the chief of the clan of Tokhee, contains only two or three hundred houses. The northern part under the hills, affords more grass, and is full of camps in the season.

The tract dependant on the Paropamisan mountains, is inhabited by predatory Tokhees, and, from the character of the inhabitants, one would expect it to be rough and poor; it seems, accordingly, to be composed of hills destitute of water, and perhaps of soil, with valleys too narrow to admit of much cultivation. The inhabitants live in tents, and are supported by their flocks.

To the south of the range of hills which runs from Mookkooor to Kellace Abdooreheem, is a tract of country, of which the part to the north of the 32d parallel of latitude, is crossed by hills enclosing plains, which in many places are watered by Cahreezes, and in others support numerous hordes of shepherds. Among the best cultivated spots, are Hullataugh, Ghoondaun, and Puntunye; but Kellace Abdooreheem Khaun alone deserves particular notice, as being the capital of the clan of Hotukee, and the chief fort of the descendants of the

Ghiljie Kings. It is, however, a place of no strength, and is surrounded by black tents, with a few houses. It stands in a small district called Ghwurra Murgha; which is divided by hills from the valley of the Urghessaun, into which the stream that passes Kellace Abdooreeheem, nevertheless makes its way.

The Ghiljie country to the south of latitude 32° , consists chiefly of sandy plains, and high stony tracts, or barren hills: that in the south-east, near the junction of the Coondoor and the Gomul, is of the last description; but there, in the midst of lofty and inaccessible mountains, is the little valley of Mummye, where Abdooreecheem Khaun (the head of the Ghiljies, and their King during the rebellion), has found a secure retreat from the real or imagined resentment of the Dooraunee government. It is inhabited by shepherds in tents, but Abdooreecheem has founded a fort, and is making a garden, and, perhaps, introducing agriculture.

From the meridian of Mookoor, to the hills on the right bank of the Gomul, and from Ghwashta to Ghuznee, is the bason of the Aubistaudeh, an open country of various fertility, and in different states of improvement: the districts of Mookoor, Karrabaugh, and Nannee, to the west of Ghuznee, are naturally unfertile, and thinly inhabited: the testimony of the natives assigns one hundred and twenty forts, or castles, to Mookoor, and one hundred to Karrabaugh; and, as almost every village in the Ghiljie country is a fort, and none in this part contains more than five or six families, the account is probably correct.

The country to the south of these districts, and that called Kuttawauz, which extends from Ghwashta, to within twenty miles of Ghuznee, are open, partially cultivated, and watered by Cahreezes, and by some brooks that run into the Aubistaudeh. The borders of that lake are covered with low tamarisks, and a plane tree, a poplar, or a willow, may be found here and there near a Cahreez; but there is no natural wood, and the country is naked and uniform.

Divided from this tract by the Gomul, and the hills on its right

bank, are the woody mountains and narrow plains of the Kharotees; but I shall leave them for a fuller description hereafter.

Immediately to the south of Ghuznee is the rich district of Shilgur, which, with the country round the city, is highly cultivated, and abounds in villages and gardens. Though it has little natural wood, many plane trees and poplars are planted, for the sake of the timber; the want of which article is, however, felt in all this country, and is remedied in building, by the use of the arched roof.

Ghuznee itself, which eight centuries ago was the capital of an empire, reaching from the Tigris to the Ganges, and from the Jaxartes to the Persian gulf, is now reduced to a town containing about fifteen hundred houses, besides suburbs without the walls. The town stands on a height, at the foot of which flows a pretty large stream. It is surrounded by stone walls, and contains three bazars of no great breadth, with high houses on each side, and a covered Chaursoo, besides several dark and narrow streets. Some few remains of the ancient grandeur of the city are still to be seen in its neighbourhood, particularly two lofty minarets, which stand at some distance from each other, and are of different heights, the least, upwards of one hundred feet high. The tomb of the great Sultan Mahmood is also standing, about three miles from the city. It is a spacious, but not a magnificent building, covered with a tupola. The doors, which are very large, are of sandal wood, and are said to have been brought by the Sultan as a trophy from the famous temple of Somnaut in Guzerat, which he sacked in his last expedition to India. The tomb-stone is of white marble, on which are sculptured Arabic verses from the Koraun, and at its head lies the plain but weighty mace, which is said to have been wielded by the monarch himself. It is of wood, with a head of metal so heavy, that few men can use it. There are also some thrones, or chairs, inlaid with mother-of-pearl, in the tomb, which are said to have belonged to Mahmood. The tomb-stone is under a canopy, and some Moollahs are still maintained, who incessantly read the Koraun aloud over the grave.

There are some other ruins of less note, among which are the tombs of Behlole Dauna (or Behlole the Wise) and that of Hukeem Sunauee, a poet still greatly esteemed in Persia ; but nothing remains to shew the magnificence of the palaces of the Gaznavide kings (which at one time were the residence of Ferdausee, the Homer of Asia), or of the mosques, baths, and caravanseras, which once adorned the capital of the East. Of all the antiquities of Ghuznee, the most useful is an embankment across a stream, which was built by Mahmood, and which, though damaged by the fury of the Ghoree kings at the capture of Ghuznee, still supplies water to the fields and gardens round the town. The immediate environs of the city are inhabited by Taujiks and Hazaurehs ; and the valley which is contiguous to them on the north, belongs to the Wurduks ; but the country between the hills which bound that valley on the east, and the mountains of Solimaun is inhabited by the Ghiljies. It is crossed by several high ranges of hills : but among them are found the rich valley of Gurdaiz (which contains a town of many hundred houses) ; the plain of Khurwaur, and the still more extensive plains of Zoormool and Logur. These districts are surrounded with hills, but are fertile, well watered, and well cultivated : the three first belong to the Ghiljies, though a large portion of the inhabitants are Taujiks : Logur is divided between the Ghiljies and the Taujik tribe of Burrukee, but Altamoore on the east of Logur, and the high cold barren valley of Speiga, which runs up from Logur towards the ridge of Solimaun, afford pasture to the flocks of the Ghiljie clan of Ahmedzye. The highly cultivated lands for twenty miles round Caubul are occupied both by Ghiljies and Taujiks, but the numbers and manners of the Taujiks prevail, and the whole is formed into a separate government distinct from the Ghiljies ; I shall, however, notice it in this place, as it is situated in the midst of the Ghiljee lands.

✓ The city of Caubul is enclosed on three sides by a semicircle of low hills, along the top of which runs a weak wall. There is an opening towards the east, which is enclosed by a rampart, and here the principal road enters through a gate, after passing a bridge over the river.

The Balla Hissaur, which stands on the part of the hill north of this entrance, is a kind of citadel, and contains the King's palace, in which are several halls distinguished with the royal ornament of a gilded cupola. There is an upper citadel used as a state prison for princes of the blood.

In the centre of the city is an open square, whence issue four bazars two stories high, arched over like those already mentioned. Most of the buildings of Caubul are of wood, a material recommended by its power of resisting the frequent earthquakes, with which this place is visited.

Caubul, though not an extensive city, is compact and handsome. The descriptions I have given of other towns will suffice for it, if it be recollected that it is the seat of the court and the grand emporium of trade. The abundance and arrangement of its bazars have been already a theme of praise to an European traveller *. The city is divided by the stream which bears its name, and is surrounded, particularly on the north and west, by numerous gardens and groves of fruit trees. The most pleasing spot about it is the tomb of the emperor Bauber, which is situated at the top of a hill over the city, surrounded by beds of anemonies and other flowers, and commanding a noble prospect. The town itself, and the neighbouring meadows, fields, and orchards, watered by streams, interspersed with villages, and encompassed by mountains, all contribute to the grandeur and variety of the landscape.

The charms of the climate and scenery of Caubul have been celebrated by many Persian and Indian writers. The beauty and abundance of its flowers are proverbial, and its fruits are transported to the remotest parts of India.

The four Tuppehson districts immediately dependent on Caubul (Boothhauk, Logur, Pughmaun, and Cohdaumaun) are all fertile, well watered, and cultivated with great industry and skill. Pughmaun,

* Mr. Foster.



A Faujik in the Summer dress of Cabul.

which lies to the west towards the Hazaureh country, is least fertile ; and Logur to the south, which contains many low hills, has most pasture land ; but Cohdaumun, which lies north of the city, is the finest part of these districts, and perhaps of the kingdom. It lies, as its name implies, on the skirts of the mountains, whence it derives an abundant supply of water ; and so numerous are the fruit trees produced in it, that the valley of Estaulef alone is reckoned to contain six thousand orchards : the city and its immediate neighbourhood is inhabited by a peculiar class of Taujiks called Exubulees, who are remarkable for their activity and ingenuity, and who have more than once made themselves of considerable importance in the revolutions of the state. The number of the inhabitants of the town may be about eight thousand.

The valley of the Caubul river, till it reaches Jellallabad, and meets the country already described as inhabited by the Berdooraunees, belongs exclusively to the Ghiljies. It would be tedious to describe all the little valleys which run up to Hindoo Coosh and to Suffaid Coh, or to specify the cold and hot plains (above and beneath the mountains) which are cultivated by the Ghiljies, and the rugged summits which are fed on by their flocks ; but this very enumeration will suggest the diversity of this abrupt and broken region.

The country of the Ghiljies forms a parallelogram, of which the length is about a hundred and eighty, and the breadth about eighty-five miles. The animals of the Ghiljie country are the same as those of the Doorsaunee country.

The climate is every where cold, but least so in the lower part of the valley of the Turnuk : every where else, the winter is severer than that of England, and the summer not much hotter.

The Ghiljies were in former times by far the most celebrated of the Afghauns. In the beginning of the last century this tribe alone conquered all Persia, and routed the armies of the Ottoman Porte*

* See Hanway's *Travels*, and Jones's *Histoire De Nadir Chah*. The first of which contains a very full and interesting account of all the successes and disasters of the Ghiljies

after a hard struggle, the third Ghiljie king of Persia was expelled by Nadir Shah; but some of the tribe remained independent in that country till very lately, if indeed they are even now subdued. They inhabited Khubeess and Nermaunsheer in the province of Kermaun. Some others still remain in Persia mixed with the body of the people. The most famous that has appeared since the downfall of their own monarchy, was Azaud Khaun Solimaun Khail, who set up for King of Persia, and is well known as the most formidable of Kereem Khaun's competitors. It is said, both by the Persians and Afghauns, that their long struggle for the throne ended in a faithful friendship, and that Azaud lived for many years in safety and honour at the court of his successful rival. The fact is consistent with Kerreem Khaun's character; and in a country where there is such a dearth of good faith and generosity, one would fain hope that it is authentic. Azaud Khaun's son now resides in Lughman. There are also many Ghiljies in the Usbec service, who bear a high reputation: they probably were sent to Bokharaby Nadir, or emigrated in consequence of the depression of their tribe. The manner in which they lost their kingdom, and the bold rebellion by which they lately attempted to regain it, will be found in the historical part of this account. Their pretensions to the sovereignty are now laid aside, and the moderation of the Dooraunee Government has in some measure disarmed the resentment which they felt for their reduction; but they still fondly recal the ancient grandeur of their tribe; and the royalty of the Shaah Allum Khail, and the hereditary stations of their Khauns are yet acknowledged and respected by them all.

The character of the tribe is as various as the country it inhabits:

in Persia. There is also a particular history of the Ghiljie conquest, drawn up from the notes of a Pere Krusinki, who was in Isphahaun at the time; but the easy faith of the good Jesuit, and the lively imagination of his French editor, have produced an historical romance, which, though not destitute of information, requires as much knowledge to distinguish between the truth and the falsehood, as would have sufficed for the production of a correct history.

a summary view of the whole, together with some details respecting the clans which differ most from the western tribes already described will probably be sufficient to communicate all that is interesting of the information which I possess. An examination of the clans into which the Ghiljies are divided, and a statement of the part of the country which each inhabits are however necessary to render this intelligible.

The Ghiljies are divided into the families of Toraun and Boorhaun, which branch into eight clans. Toraun is the eldest family, and consists of the clans of Hotukee and Tokhee; from the first of which were sprung the kings, and from the second the viziers, of the Ghiljic dynasty.

To Boorhaun belong the clans of Solimaun Khail, Ali Khail, Under and Turrukee. It is uncertain even with the Ghiljies, to which branch we ought to assign the remaining clan of Kharotee. To these clans may be added that of Sheerpan, though it is not a clan, but an association formed out of the other eight.

The Hotukees were formerly a numerous clan, but they are now reduced to 5 or 6000 families. They are chiefly employed in agriculture and commerce, yet they generally live a great deal in tents, and feed many flocks: they are mixed with the Tokhees in the tract S. of the range of Mookkoor, in which the castle of Abdoorcheem their chief is situated.

The Tokhees are reckoned 12,000 families. Their principal place is Kelanti Ghiljie. Besides the country which they share with the Hotukees, they have the valley of the Turnuk to themselves. They have also the hilly country on the edge of the Paropamisan mountains.

The Turrukees have Mookkoor and the country around it, extending to the S. as far as the southern border of the Ghiljies. They are called 12,000 families, many of them are pastoral, and of those, some move in winter into the Dooraunee country, while others wander as far as Damaun.

The Unders are also said to be 12,000 families. They cultivate the rich district of Shilgur and some of the adjoining country.

The Kharotees inhabit the hills between the Gomul and the range of Solimaun. They are about 6000 families.

The Alikhails are reckoned 8000 families; a number far too great, since they have little land except the plain of Zoormool, and even there are only half the population.

The Solimaun Khail is much more numerous than any other Ghiljie clan: its numbers are said to amount to 30 or 35,000 families. It is divided into four distinct Ooloosses, but may be taken in two parts, the southern and northern, with reference both to geographical and to political situation.

The Kyser Khail and Summulzye or Ismaelzye form the first of these divisions: they live to the S. and E. of Ghuznee, and it is they who share Zoormool with the Alikhail. They may be about 5000 families each; part of them move in winter to Wanneh. They are very independent both on the King and their own chiefs, as are their neighbours the Alikhail.*

The northern division consists of the Stauneezyes or Sooltaunzyes, and the Ahmedzyes: the former, which are most numerous, inhabit the country north of the Wurdüks, and are agricultural.

The Ahmedzyes are pastoral, and live in the E. of Logur, in Altamoor and Speiga, but drive their flocks as far E. as the hills over Jellallabad.

* They are obedient to the King, and did not even take part in the Ghiljie rebellion.

The Suhauks are 5000 or 6000 families, one-third lives in Khurwar, and probably bears the same character with the southern Solimaun Khails: the rest are in Pughmaun, west of Caubul, and resemble the other Ghiljies in that neighbourhood.

Though I have mentioned the chief residence of each clan of the southern Solimaun Khail, it must be observed that they are a good deal mixed.

The Sheerpaws (6000 families) are mixed with the Taujiks in the Cohdamun, and along the northern bank of the Caubul river, as far as the eastern border of the Ghiljies. They are said to be the superfluous population of the other clans which emigrated from Candahar long before the rest of the tribe.

The Ghiljies of the west, as far nearly as to the meridian of Ghuznee, bear a close resemblance to the Dooraunees. This resemblance diminishes as we go eastward. The Hotukees and Tokhces, in dress, manners, and customs, and in every thing which is not connected with their mode of government, exactly resemble the neighbouring Dooraunees. The Turrukees, though more similar to the Dooraunees than to any other tribe, mix something of the manners of the eastern Ghiljies; and this most in the southern part of the Turrukee country. The Unders resemble the eastern clans in every thing but their government.

The eastern Ghiljies differ widely from the Dooraunees, and will require a separate discussion. They even differ among themselves, those around Caubul bearing but a slight resemblance to those in the south, but there are some points in which the whole tribe differs from the Dooraunees, and which I shall state before I proceed to the partial diversities I have been alluding to.

The internal government of the Ghiljies is entirely different from that of the Dooraunees. The chiefs of the former have now lost the authority which they possessed under their own royal government. There is great reason to doubt whether that authority ever was so extensive, as that which has been introduced among the Dooraunees on the Persian model. It is more probable that the power even of the King of the Ghiljies, was small in his own country, and that the tumultuary consent of the people to support his measures abroad, was dictated more by a sense of the interest and glory of the tribe, than by any deference to the King's commands. Some appearances, however, warrant a supposition that his power was sufficient to check murders and other great disorders. Whatever the power of the King may have been formerly, it is now at an end, and that of the aristo-

cracy has fallen with it ; and though it has left sentiments of respect in the minds of the common people, yet that respect is so entirely unmixed with fear, that it has no effect whatever in controlling their actions. No Khaun of a tribe, or Mullik of a village, ever interferes as a magistrate to settle a dispute, or at least a serious one ; they keep their own families and their immediate dependents in order, but leave the rest of the people to accommodate their differences as they can. This may be presumed not to have been always the case, because it has not yet generally produced the compulsory trial by a Jeerga, (or assembly of elders) which subsists among the Berdoorau-nees, so long habituated to strife ; neither has it exasperated the tempers, nor embittered the enmities of the Ghiljies, as it has with the people just mentioned.

The degree in which this want of government is felt is not the same throughout the tribe ; among the people round Ghuznee and Canbul, the power of the King's governor supplies the place of internal regulation. In many tribes more distant from cities, the neighbourhood of one of the King's Cauzees, or the deputy of that magistrate, induces one party to have recourse to the Shirra, (or Mahommedan law) an appeal which no Mussulman can decline. With the Hotukees, the Tokhees, and generally with the Ghiljies on the great roads, the authority which the chiefs derive from the Doorane government, and perhaps the respect still paid to their former rank, enables them to prevent general commotions, though they cannot suppress quarrels between individuals ; but among the southern Solimaun Khail, these disorders rise to feuds between subdivisions of a clan, and even to contests of such extent as to deserve the name of civil wars : yet, even in the most unsettled tribes, the decision of an assembly of Moollas is sufficient to decide disputes about property, and one great source of quarrels is thus removed.

Among the eastern Ghiljies, and especially among the Solimaun Khails, the power of the chief is not considerable enough to form a tie to keep the clan together, and they are broken into little societies, (like the Eusofzyes) which are quite independent in all internal trans-

actions. Their connection with the King, however, makes a difference between their situation and that of the Eusofzyes, and in consequence each chief has power over the whole of his clan, in all matters connected with the furnishing of troops to the King, or the payment of the royal revenue. This limited authority preserves some connection between the different subdivisions under one Khaun, and often delays the breaking up of a clan, after it has attained the number which naturally requires separate chiefs. It is obvious how great a difference the circumstances I have been stating must make in the lives of the Ghiljies and Dooraunees, but this will be more evident from a description of a village of the southern Solimaun Khail.

The Kalunder Khail live in Kuttawauz, about thirty miles to the south of Ghuznee. They are almost all husbandmen, and scarce keep any cattle, those used in agriculture being generally hired from pastoral hordes, who pass the spring and summer in Kuttawauz. Their country is not rich, it only produces grain where there are Cahreezes, and yields but one harvest in the year: it will not bear wheat two years on the same ground, and even with the proper succession of crops, it requires manure. The climate is very cold. Their village contains about 100 families: some Humsauyahs assist in the cultivation of their fields, but reside in a village at some distance. Their wood and iron work is performed by travelling artizans.

Their land is their own property; or if they have the fiction of a feudal tenure from the King, it does not affect their rights, either in reality or in form: every man disposes of his land as he pleases, and at his death it is divided among his children. Small as it is, their village is an independent republic. It is indeed in the Shummulzye division of the clan of Solimaun Khail, and the Khaun of that division collects the King's dues; but he interferes in nothing else, and were it not for his employment under the royal government, all connection between him and his division would long since have ceased. The village is divided into two Mohullas, or quarters, under two chiefs, Moraud and Tyztullub. Moraud is the head of the whole

village, and is called Mullick. Their authority is entirely confined to external affairs, and they never interfere in the disputes of the people, unless when one of them is armed with the temporary powers of a Chelwashtee. Quarrels are privately made up or allowed to continue till they become troublesome to the community, when one or both of the disputants, are expelled the village: civil suits are settled by Moollas. Public affairs are managed by the Mullik in consultation with Tyztullub; but in any transaction which might lead to war, or otherwise seriously affect the village, the Mullik assembles the elders and takes their advice: no questions of course are put to the vote, but the Mullik gathers the sense of the assembly, observes whether their views agree with his, and judges how far he may rely on their support if he finds that their opinion is different from his own. When a war is resolved on, Chelwashtees are immediately appointed, and the command of them is invariably conferred on Tyztullub, who in consequence is called the Meer, a title which he retains at all times, as Moraud does that of Mullik. He is formally invested with his office by the Mullik, who binds a turban round his head in the presence of the whole village, of which he immediately assumes the control. He calls out the fighting men, posts centinels, and makes all military arrangements; while he prevents internal disorder by imposing fines on all who break the peace. The Mullik loses his importance from the time the Chelwashtee is appointed: he still retains his superior rank and honour, but he interferes in nothing, and would be as liable to punishment as any other individual, if he engaged in any quarrel or disturbance. The custom of appointing Chelwashtees prevails all over Kuttawauz: it seems indeed to be rendered equally necessary in all parts of that country, by the feuds which subsist between neighbouring villages. I am, however, inclined to think that this state of things has not always existed, because the custom of fortifying the villages seems only coming in, and most of those in Kuttawauz are still open.

Notwithstanding their domestic quarrels and feuds with other tribes, they are by no means a violent or irritable people. They



A Khawtee, Ghiljee in his Summer Dress.

generally live in tolerable harmony, and have their meetings and amusements like the Dooraunees, undisturbed by the constant alarm, and almost as constant frays of the Eusofzyes. They are very hospitable, and have a regular officer whose duty it is to receive and provide for guests at the expence of the village. Instead of the Persian cubba of the Dooraunees, or the original * cameess of the Afghauns, (which is here only worn by old men,) the generality wear the Indian dress of white cotton, which has been described as worn by the inhabitants of Damaun, to whom these Ghiljies bear some resemblance in their appearance and manners. Their dress is also distinguished from that of the tribes farther west, by the use of white turbans which they wear in the manner represented in Plate IX. They also wear a cap like that of the Dooraunees but much higher.

Their arms are the same as those of the Dooraunees, with the addition of a shield of buffaloe's hide, or, when it can be procured, of the skin of a rhinoceros.

Most men have a stripe shaved in the middle of their heads, like the Dooraunees; but those who set up for professed champions let all their hair grow: it is customary with each of those, when he is just about to close with the enemy, to drop his cap, and rather to give up his life than retreat beyond the spot where it has fallen.

I have mentioned that the Kalunder Khail are almost all husbandmen: there are, however, five or six families of shepherds among them, who, like the other numerous shepherds of Kuttawauz, leave their frozen plains during part of the year, for the low and sheltered country among the mountains on the banks of the Gomul. Wauneh in particular, is a favourite retreat, and the small number of its owners, the Dumtaunees, alike prevents their resisting this invasion of their property, and their suffering by such an addition to their population. It is generally thought that men often quit the life of

* The large loose shirt.

a shepherd for that of a husbandman, but never return from an agricultural to a pastoral life. The few shepherds of the Kalunder Khail, however, furnish an example to the contrary. The uncle of a man from whom I had the story, was possessed of land in Kuttawauz, but he married into a pastoral family, and being struck with the pleasures of a wandering life, he laid out a sum of money he had gained by some madder which he had cultivated, on the purchase of sheep, and joined the moving horde with which he was connected. The pleasures which seduced him, must seem great even to the husbandmen, for those of the Kalunder Khail, at least, annually betake themselves to the imitation of a pastoral life. Every summer they pitch their tents at some distance from the fort, which is so entirely abandoned that the gates are locked: they remain in tents during the whole of the summer, moving occasionally within a moderate space round their fort. "The enjoyments of this season are great," (says one of my informants) "but its pleasures are equalled, if not surpassed, by the idleness and repose of winter." Besides the shepherds who only move to the Gomul, there are others who prolong their march to Damaun. These are joined by merchants from the fixed inhabitants, and the whole number is considerable. Such are the manners of the inhabitants of Kuttawauz, and probably of the Alizyes of Zoormool, the Suhauks of Khurwaur, and of all the southern Solimaun Khail: but the interposition of the village in checking disturbances is more marked in many divisions, and in some they even compel the parties to submit to a Jeirga, or to quit the village. In some clans too, the form of government is more decidedly republican, and the sentiments of every individual must be taken before any measure of importance is decided on.

This is the case among the Ahmedzyes who possess the east of Logur, and all the southern part of the valley of the Caubul river as far as Jellallabad. Yet as they are in perfect obedience to the King, the Khaun of the whole division, who is the representative of the sovereign, has much more influence than among the southern Solimaun Khail, and the whole division, though it consists of 12,000 families, looks up to him as its head in all cases.

The Ghiljies in the four Tuppehs of Caubul, are a quiet, orderly, industrious set of people, entirely obedient to the King, and subject to the authority of their own Khauns. In dress, and in some respects in manners, they resemble the citizens of Caubul.

The King derives a moderate revenue from the whole of the Ghiljies; but it has almost all been allotted to different persons, so that little now comes into the royal treasury. Part is granted to the Khauns of the Ghiljies themselves; part to the Dooraunee Sirdar who commands their contingent of troops; and a considerable portion was assigned to Abdoorcheem Khaun, and has not been resumed since his rebellion.

In their character the Ghiljies are confessedly the second tribe in the Caubul dominions. They are more turbulent and less civilized than the Dooraunees, but they are a brave and respectable people. In their persons they are probably the largest, handsomest, and fairest of the Afghauns.

The dissimilarity of their country to that of the tribe they belong to, gives the Kharotees the same claim to separate mention which has been allowed to the Atchikzyes among the Dooraunees. Their manners indeed do not differ so much from those of their brethren, but their interests are more distinct, and they really form a community only connected with the Ghiljies in name.

The Kharotees inhabit the country situated to the east of Kuttawauz, among the branches of the range of Solimaun. They have the principal ridge of that chain on the east; and a branch which it sends out separates them from Gurdaiz on the north; the Gomul is their boundary on the west, as it would be on the south, but for the interposition of the little territory of Wauneh. The Kharotee country encloses the little district of Oorghoon, belonging to the Poormoollees or Foormoolles, an independent tribe of Taujiks.

The Kharotees possess a few narrow plains and valleys, divided by high and inaccessible mountains.

They count four towns, or rather villages, since Sirufza, the largest

of them only contains 500 houses. They amount to 5000 or 6000 families, most of whom follow agriculture.

Their country, though richer than Kuttawauz, produces but one harvest in the year, and is buried in snow for three months every winter. They have bullocks for the plough, but the nature of their country makes them prefer goats to sheep for the remaining part of their stock, yet they have many camels in the plains.

In most particulars they resemble the southern Solimaun Khail, but the whole clan is united under the command of the hereditary Khaun, who has respect and weight, though little or no power. The Mulliks of villages are equally weak; but, as men are obliged to submit their quarrels to a Jeirga, their want of power is not so much felt. One fact is alleged of them on good authority, which is so much at variance with the practice of the Afghauns, that I am almost inclined to doubt its accuracy. It is, that they pay more attention to wealth and popularity than to birth, in the election of a Mullik. I can discover nothing in the situation of the Kharotees to account for this unusual neglect of hereditary superiority.

They are often at war with their rude neighbours the Vizeerees and Jadrauns, and also with the Foormoollees, who are probably much more civilized than themselves. In this last war, which was occasioned by mutual murders, they give no quarter: "Our war," said a Kharotee, "is not for power, nor for glory, but for blood."

The climate compels the Kharotees to be entirely idle in winter: even their fire-wood is stored before the end of autumn, and their only business is to clear away the snow from their roofs, or to make roads through it from house to house. The poorer Kharotees, who cannot afford four months of idleness, are driven to warmer climates, and carry with them the greatest part of the bullocks and camels of the tribe. They only go as far as the southern valley of the Gomul, and return in spring to their own country; but upwards of three hundred families have renounced their share in the land, and have become as thorough wanderers as the Nassees. This has taken place

within no long period of time, and some of the first shepherds are still alive. The Kharotees account for the change very rationally. Their fields (they say) are so closely hemmed in by steep mountains that it is impossible for them to extend their cultivation, nor does the deep shade of the pines with which the mountains are covered, permit the growth of any herbage which might maintain their flocks. The natural increase of their population, therefore, reduced them to distress. The lands of each person were divided, according to the Mahommedan law, among his sons, and the portion which fell to the share of each was soon too small to maintain a man. Many, therefore, abandoned their land to their brothers, and betook themselves to pasturage. They have now no connection with the *country* of the Kharotees, as they spend the winter in Damaun and the summer near Ghuznee; but their separation is too recent to have broken the ties which bound them to their clan: they still acknowledge the common Khaun, of the Kharotees, and when they pass their native country in their annual migrations, their relations assemble and bring them berries, the seeds of the Jelghoozeh pine, and other produce of the mountains, for which the shepherds make returns in little presents from Damaun. The manners of these shepherds exactly resemble those of the Nassees, which I shall soon describe, but they are even more destitute of all the comforts of life. *

A few words will suffice for the Wurduks. I have mentioned that they are bounded on the west by the Paropomisan mountains, and on the other three sides by the Ghiljies. Their country is a long hollow between the hills (which separate them from Logur and Khurwar), and the Paropamisan mountains, the latter are penetrated by some deep valleys also belonging to the Wurduks. The river, inaccurately named from from Ghuznee, rises in the south of their lands, and runs through the centre for the whole of their extent.

The Wurduks are all agricultural. They are a quiet, sober people,

It is one of their camps which is described in the narrative page (30).

perfectly obedient to the King, to whom they pay revenue, and furnish a large portion of troops. They have no wars with their neighbours, and their own Moollahs, or the King's Cauzy at Logur, settle their internal disputes.

What remains unmentioned of the country inhabited by the Afghauns, belongs to the tribe of Caukers. Surrounded by the Beloches, or by remote tribes of Afghauns, it is nearly inaccessible to enquiry; and, though I have obtained particular accounts of some parts of it, and have heard many vague relations from travellers respecting the remainder, my notions on the subject are still indistinct, and I must forego the attempts I have hitherto made at minute description, both with regard to the Caukers and their country.

The boundary of the Cauker country, on the north, is the same as the southern boundary of the Ghiljies: on the north-west it has Urghessaun, the part of Toba which belongs to the Atchikzyes, and Pisheen; on the west, the country of the Beloches; on the south, that of the Speen Tereens; and on the east, the range of Solimaun and some of the little countries at its base, which have been already described. The whole forms a square of about a hundred miles.

The west of the Cauker country is mountainous. Its most distinguishing feature appears to be the range which I have mentioned as running north and south between longitude 68° east, and longitude 69° east. West of that range, the first place in the Cauker country, coming from the north, is Seeoona Daug (a high, cold, and barren plain, suited only to pasturage) and the Cauker part of Toba, which, though more mountainous, probably resembles the part already described as belonging to the Atchikzyes. Further south, this high plain ceases, but there are many valleys in the hills, and Tor Murgha, Burshore, Nareen, Togye, and Hunna, are particularly conspicuous among those which open to the west. Still further south, the hills in question are only separated from the table land of Kelaut by the narrow valley of Bolaun. The valley of Burshore deserves more particular mention.

It commences at the source of the Lora and accompanies that river

till its entrance into Pisheen. The valley is sunk between the high country of Toba on the north, and the mountains on the south. The upper part of it is narrow and filled with thickets, but the lower part is fertile, inhabited by an agricultural people, and abounding in all the produce of Khorassaun : were it not possessed by a different tribe, one would be disposed to consider it as part of Pesheen, from which district it has no natural separation. The valley of Hunna opens into Shawl. Its head is near the Cotul or pass of Chupper, where the road crosses over a very high ridge into Zawura.

Shawl itself deserves some notice in this place, as it is inhabited by a tribe of Caukers called Cassye ; but, as it was granted by Ahmed Shaah to Nusseer-Khaun the Prince of Beloches, for his service at the siege of Tubbus, it is no longer to be considered as part of the Afghaun country. It resembles Pisheen, but excels it in fertility. The Cassyes are under the Beloché government, but they have a Khaun of their own, and are well treated and flourishing. If any other valleys open to the west, they are neither distinguished for their inhabitants, nor for the passage of roads through them, but only afford a winter retreat to the Cauker shepherds.

To the east, the mountains of 68° longitude send out branches which divide the greater part of the tract situated between them and the range of Solimaun.

One range appears to run to the south of Zhobe, and to divide that country from Boree, but I do not believe it reaches any of the branches of Solimaun. Another runs to the south of Boree, divides it for a certain extent, from Zawura, Tull, and Chooteeallee, and forms the southern limit of the Caukers. To the south of Zawura, Tull, and Chooteeallee, a broad belt of hills certainly stretches across from the range of 68° to that of Solimaun, and forms the boundary of Afghaunistaun on the side of Seeweestaun.

I shall hastily review the districts included between these ranges, beginning from the south, and stretching north till I again meet the known countries of the Ghiljies and Dooraunees. But before I enter the mountains, it will be proper to mention the Cauker clan of Pun-

nee, who inhabit Seewee in the plains of Seeweestaun ; divided from the rest of the tribe by mountains and by Beloches, the inveterate enemies of the Cauker name.

Seewee is entered by a traveller from Dauder, in the course of his first march to the northward. It is a flat, dry plain of hardened clay, but in some places its natural defects are relieved by streams from the hills, and round the town of Seewee at least, is highly cultivated. The Punnees still form part of the Afghaun nation, and are under a governor appointed by the King. It would be curious to ascertain the causes which have sent them to this spot, and which have filled the southern provinces of India with men of the Punnee clan, whose emigration (from the period when they figure in the history of the Deccan) must have taken place some hundred years ago.

The mountains to the north of Seewee are inhabited by Beloches (as are the southern parts of the range of Solimaun), but in the hills to the south of Chooteeallee, we find some independent Afghauns, principally composed of the remains of the tribe of Lonce, which at one period made a great figure in the transactions of India. The history of the Dilazauks may throw some light on the fortunes of this tribe, and it is remarkable, that most of the tribes of Afghauns who have anciently been distinguished in India, have nearly disappeared from their native country. It is natural to conclude that they have not merely poured forth their redundant population (as the Eusofzyes have more recently done into Rohilcund), but have been driven from their original seats, and compelled to enter on the adventures to which they owe their reputation abroad.

Zawura, Tull, and Chooteeallee may be considered as one valley widening at last into a plain. Zawura, the upper part of the valley, commences near Chupper and to the north east of Dozhuk. It is at first confined between the mountains, but soon expands sufficiently to admit of a degree of cultivation, and even of one or two very considerable villages.

Tull is still wider, and the cessation of the hills which bounded it on the north, allows the plains of Boree and Chooteeallee to unite.

The soil of Tull and Chooteeallee appears to resemble that of See-wee, but the climate is more favourable, and the cultivation is, perhaps, more extended.

Boree is frequently compared, both in extent and fertility, to the plain of Peshawar : I have no opportunity of judging of the justice of the comparison ; but it may be presumed that Boree is fertile and well cultivated, as it is certainly populous, and inhabited entirely by husbandmen. A considerable stream runs through Boree towards the south-west, and the land is watered by some other brooks, and by a considerable number of Cahreezes. The productions of the country, and the manners of the people are still the same as have been described in Khorassaun, though the dress begins to resemble that of India.

Between the hills to the north of Boree, and those on the 68th line of longitude, is Hindoo Baugh, the source of the river Zhobe. From this place the Zhobe pursues a north-easterly course, till it joins the Gomul at Sirmaugha. I imagine the Zhobe to be at first a small brook in a narrow valley ; it never becomes a considerable stream, but in an early part of its course it divides an extensive plain abounding in tamarisk, partially cultivated, and producing wheat, barley, rice, and some other grains ; but principally given up to pasturage, and scattered with large and numerous camps of shepherds. Some accounts, indeed, represent the whole of the inhabitants as living in tents ; while others describe a fertile tract, covered with cultivation and villages ; and these apparent contradictions can only be reconciled, by supposing them to apply to different parts of this extensive district.

The lower course of the Zhobe is through the barren mountains which surround the Gomul, and which are all connected with the range of Solimaun. The valley of the Zhobe is probably bounded on the north, by the range of hills which I suppose to form the southern limit of Seeoona Daugh.

The space included between the border of Zhobe, that of Boree, and the range of Solimaun, affords room for the lands of the Hurree-

pauls and Bauboors, and for the wastes pastured on by the Moossakhail and Esote Caukers.

The hills through all the Cauker country are appropriated to the numerous shepherds, and those to the west of the country, so often alluded to, contain many valleys and little plains, of which some are well cultivated, but most are occupied by pastoral camps.

In so large a tribe as the Caukers, we can scarce expect uniformity of manners, and the less so as they are divided into at least ten clans, many of which are again broken into numberless independent societies; and there is no efficient chief of the whole tribe. The Caukers of Burshore so closely resemble the Tereens, that it is unnecessary to make any further observation concerning them; but no other part of the tribe that I know, bears an exact resemblance to any of these which have been described; an account of a district in the west, and another of one in the east, with some observations on the intermediate clans, will, however, give a sufficient idea of their peculiarities.

Cunchoghye is a narrow valley in the western face of the mountain of Kund. The soil is fertile, and in most parts well cultivated. In spring, the whole valley and the adjoining hills are green, and covered with flowers; and the inhabitants are busily employed till the end of autumn, in the cultivation of two harvests, and in the care of their sheep and cattle; but in winter a frost of three months, and an occasional fortnight of snow, oblige them to indulge in the usual idleness of the season.

The little valley of Cunchoghye by degrees expands to a considerable extent, and stretches towards the south-west, for upwards of thirty miles. The wide part of the valley (which is no longer called by its original name), contains some villages of forty or fifty houses, round which there is a good deal of cultivation; but the greater part of it is occupied by shepherds and their flocks.

All the inhabitants form part of the clan of Sunnateea, the possessions of which extend along the western frontier of the Caukers, from Zawura to Seeoona Daugh. This large division is under one

chief, who enjoys a very ample authority over his clan, or at least over the part of it in the neighbourhood of Cunchoghye; his own seat is at Oorguss, two marches from that place, and still nearer to the source of the Zhobe. His powers are principally derived from the King. The grandfather of the present Khaun, being reduced to great distress, from the aggressions of the Tereens, and from the faction and insubordination of his own clansmen, resolved to appeal to Ahmed Shaub, and presented himself before him (as he was hunting on Toba), with fire on his head, the symbol of extreme distress among some Asiatic nations. *

The Shaub instantly listened to his complaint, issued a Rukkum commanding obedience to his orders, and sent a small body of troops into the country of the Tereens. That tribe immediately forbore its attacks, and the Sumnutees, impressed with respect for the royal orders, and perhaps alarmed at the neighbourhood of the troops, submitted to the authority of their Khaun, which his successes have been able to maintain unimpaired to this day. Their power, however, is perhaps confined to the northern part of their clan; for Tahmas Khaun, a subordinate chief in the south, has so far surpassed them in his actions and reputation, that it is improbable that he still submits to dependence on their authority.

This warlike chief principally obtained his distinction by the success of a war with the Beloches, who had been exasperated by the border incursions, which had long subsisted between them and the Caukers, to attack that tribe in a manner which gave the expedition the appearance of a national war. Six thousand Beloches were assembled at Shawl by the orders of Nusseer Khaun, the Prince of the Beloches; and the Caukers, alarmed at this serious invasion, re-

This practice is well known to all who are acquainted with the customs of Constantinople, as a certain method of procuring an audience of the Grand Seignior. The Afghauns explain it to imply that the misery of the petitioner is as great as if he were actually plunged in fire.

tired with their flocks to Dozhukh, a stony plain, elevated on the highest part of the mountains west of Zawura, difficult of ascent in all places, and on most sides surrounded by inaccessible precipices. The Beloches, aware of the strength of this place on the side of Shawl, proceeded up the valley of Hunna, crossed the ridge of 68' longitude, passed through Zawura, and advanced up a narrow valley, which afforded the only practicable route to Dozhukh. Tahmas Khaun allowed them to advance till they reached the last steep ascent, when they were surrounded, attacked, and cut off almost to a man, with Fauzeb Khaun, their commander.

However he may be regarded by Tahmas, the chief of the Sunnatees exercises great authority over the rest of his clan; he derives no regular revenue from it, but when he comes to a village, he receives presents, which are sometimes valuable; and, as he neither lives in any state, nor has any hired soldiers, these perquisites, with the produce of his own lands, are abundantly sufficient to maintain him. As the Sunnatees have now no foreign wars, and as they pay no revenue, and have not for some years been called on for their contingent of horse by the King, the exercise of their chief's powers is confined to the administration of justice.

The adjustment of the less serious disputes is left to the Mullik of the village, who has here great powers, and can inflict any punishment short of death; but in all his proceedings, he must have the support of the elders of the village; and he never attempts to take any step of consequence, without the concurrence of a Jeirga. The Mullik of Cunchoghye receives a fixed allowance of grain from every man in the village.

Under so strong a government, it is natural that there should be little strife; and the few frays that take place, never lead to the employment of any mortal weapon. Theft and rapine are hardly ever known, the disposition of the people is peaceable, and, (to use the expression of a Cauker to me) they enjoy their own, and are content.

The shepherds near Cunchoghye are scattered in small camps of four or five tents, over the wide valley, and the neighbouring hills. In some seasons, they are compelled by the failure of the herbage to unite into larger camps, and to move to the country of other tribes; while in their scattered state, a whole camp only contains a single family, and they have much leisure, no restraint, no government, and yet no crimes.

The dress, manners, and customs of Cunchoghye differ in no respect from those of the wilder parts of the Dooranee country; and they are said to be the same which obtain throughout all the western clans of the Caukers. I shall illustrate the state of the eastern Caukers, by a short account of Boree.

The extent and fertility of this plain, and the temperate climate which it enjoys, have already been noticed; and if, as I am informed, even the sheep are fed, not on wastes, but on the fallow lands, cultivation must have made as much progress as it can well attain.

The produce is nearly the same as that of the western countries; European fruits are still common, but madder and clover are not grown, and lucerne is rare.

Except that camels are very scarce, the animals are the same as those of the west.

The inhabitants live in villages of terraced houses, and some move during the summer into Cooddools, pitched at a short distance from their villages; the chiefs live in little castles.

The dress of the men is still a cameess, but they wear a loongee turban, instead of a cap, throw another loongee over their shoulders, and wear pointed shoes, like those of India: sheepskin and felt cloaks are extremely uncommon. Their manners and amusements are those of the west.

There are twelve independent communities in Borec, though the people are all of one subdivision of the clan of Sauraun. Each of these has several villages, which are under separate Mooshirs, and apparently unconnected with the chief of the whole, except when all are united by a war.

The villages are often at war among themselves ; they sometimes refer their disputes to an umpire, but oftener to the arbitration of the sword. Even within the village, the Mooshir exercises but little control : he would call a Jeirga to settle a dispute which happened near him, but at a little distance things are left to take their course.

The other divisions of the Caukers probably resemble those of Cunchoghye or Boree, as they are nearest the east or west ; but in the central parts of the country, they are much ruder than either. There, they wear a short close jacket, and breeches of felt in winter, and in summer go naked from the middle upwards. This would not be reckoned extraordinary in India, but, as it is contrary to the notions of decency entertained by the Afghauns, it must among them be regarded as a proof of a great want of civilization.

In some places, the Caukers are said to live in caves, like the Khyberees, but even there they are entirely destitute of the predatory spirit of the tribe, which they resemble in the rudeness of their habitations. In most parts, the shepherds, who are far more numerous than the husbandmen, are scattered in little camps, as in the west, but in Zhobe they are said to assemble in camps, large enough to be described as towns of tents. There they are also said to keep almost as many oxen as sheep, and, if so, they are the only instance of wandering herdsmen in Afghaunistaun. On the whole, the greater part of the Cauker country is mountainous and unfertile ; and the inhabitants are shepherds, rude in their manners, and ignorant of the arts of life ; but simple, peaceable, and inoffensive.

CHAP. VI.

THE NAUSSERS.

ALL the tribes who have as yet been considered, possess some country of their own, the position of which has decided the order in which they were to be mentioned; but the Naussers have no land at all, and we are left at liberty to place them wherever it suits our convenience. They are chiefly distinguished from the other tribes by their wandering life, to which my observations shall, therefore, be confined.

In spring we find them scattered in parties of three, four, or five tents, over the wastes in the countries of the Tokhees and Hotukees. Later in the year, they assemble in camps of one or two hundred tents, move about by short stages in quest of grass for their flocks; and as soon as the autumn begins to close, they hold their councils, strike their tents, and set off on their long migrations to the warm plains of Damaun.

The tribe marches through the hostile country of the Vizeerees, in two divisions; and it is settled by the Khaun, and the Mooshirs, which is to march first. The rendezvous for each division is at Kunzoor on the Gomul, to which place all the hordes direct their march from their different Eilauks in Khorassaun. In the beginning of this march, they pass through barren wilds, where they see nobody but their own companions; but as they approach Kunzoor, the roads are choked with other hordes flocking from various and distant stations, to the rendezvous. Great confusion now arises; two hordes which are at war, are often crowded together in one narrow valley, and new quarrels are also occasioned by the impatience of different par-