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AN INQUIRY

INTO THE ETHNOGRAPHY

OF

AFGHANISTAN,

PREPARED FOR AND PRESENTED TO

The Ninth International Congress of Orientalists

(*LONDON, SEPTEMBER, 1891,*)

BY

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PREFACE.

A FEW words are necessary to inform the reader how this "Inquiry into the Ethnography of Afghanistan" came to be written by me.

In the beginning of this year, when invited by Professor G. W. Leitner to join the Ninth International Congress of Orientalists, to be held in London in September, 1891, I was at the same time asked to contribute a Paper or Monograph towards the work of the Congress. I had no hesitation in accepting the invitation to join the Congress as a member; but to become a contributor to its work was quite another thing. For some time I was in doubt whether I could offer anything worthy the attention of the learned men who would take part in the work of the Congress. I happened to have by me a mass of miscellaneous notes and memoranda, and carried in my head a variety of information—acquired amongst the people themselves—all relating to the inhabitants of Afghanistan, and which I had thought of embodying in a book which I intended some day to write as a record of my experiences and observations during a long and exceptionally varied career in the active service of Her Most Gracious Majesty's Government of India. But that "some day," from one cause and another, seems to be as intangible as the term itself is indefinite. Reflecting on this, it occurred to me that the present occasion offered a good opportunity to put before the public some part of what up to the present time remained with myself as so much useless information—useless from want of participation in it with others better qualified than myself to utilize the materials collected for the advancement of knowledge by the elucidation of the truth from the various data. I therefore decided to prepare, as a Monograph for the Congress, an "Inquiry into the Ethnography of Afghanistan," confident that—however defective the Inquiry itself must necessarily be under the hurried conditions of its execution—it would at all events furnish the Orientalists with an inviting subject for investigation and further research.

In the course of the Inquiry, I have, amongst other identifications, identified certain tribes now inhabiting Afghanistan as the

representatives of the posterity of the Greeks who anciently ruled in that country. But I have not had time to enter into this subject as largely as it deserves; though I may here state that the discoveries recorded in this Inquiry regarding these tribes of Greek descent are not for that reason to be rejected off-hand. Because, if anything is required by way of proof to substantiate the accuracy of my identifications in this connection, no evidence could be more conclusive than the fact, that the vocabulary of the language they at this day speak as their vernacular dialect is to the extent of one half, more or less—more rather than less—either unaltered Greek or Greek changed so little from the original as to be easily recognisable.

With regard to the other numerous tribes dealt with, I have had no time to do more than record and suggest identifications *en passant*. But those of Rajpùt descent deserve especial attention, from an historical point of view, owing to their intimate connection anciently with the Greeks whose posterity I have above referred to. For the rest, I must perforce let my Paper now go forth to the Congress for what it is worth, carrying its defects and its deficiencies with it.

H. W. BELLEW.

FARNHAM ROYAL.

AN INQUIRY INTO THE

ETHNOGRAPHY OF AFGHANISTAN.

THERE is so much relating to our subject which has to be compressed within the limited space at our disposal, that I must restrict my prefatory remarks to a bare outline of the course I propose to follow in the pursuit of this investigation.

Since the commencement of this century, when we first became personally acquainted with the people of Afghanistan, through the inquiries prosecuted in that direction by the Honourable East India Company, a great deal has been said and written about the Afghans and their origin. All this I propose to set aside and dismiss from my thoughts; and now to set out upon an independent investigation, based upon the records of the ancient and modern authorities in whose writings we find notices of the region to which our inquiry is directed.

STRABO, the date of whose death is assigned to the year 24 A.D., speaking of ERATOSTHENES' account of India at the time of its invasion by ALEXANDER (Geog. xv. 1. 10), says: "At that period the Indus was the boundary of India and Ariana, situated towards the west, and in the possession of the Persians; for afterwards the Indians occupied a larger portion of Ariana, which they had received from the Macedonians." And farther on (xv. 2. 9), describing Ariana, he says: "The Indians occupy (in part) some of the countries situated along the Indus which formerly belonged to the Persians. ALEXANDER deprived the Ariani of them, and established there settlements of his own. But SELEUKUS NIKATOR gave them to SANDRAKOTTUS in consequence of a marriage contract, and received in return five hundred elephants."

Here we have two facts established. First, that at the period of ALEXANDER's invasion—B.C. 330—Ariana was peopled (in part) by Indians, who afterwards occupied a larger portion of the country, which they had received from the Macedonians. And next, that ALEXANDER deprived the Ariani of their countries situated along the Indus, and there established settlements of his own; presumably including Greek colonists, we may add. These statements of STRABO receive confirmation from PLINY, about half a century later (his death is dated 79 A.D.), who, describing

the boundaries of Northern India, says (Nat. Hist. vi. 23): "Most geographers do not fix the Indus as the northern boundary of India, but add the four satrapies of the Gedrosi, Arakhotæ, Arii, and Paropamisadæ, fixing the river Kophes as its farthest boundary." Here we learn from PLINY the portions of Ariana which were peopled by Indians at a period subsequent to the invasion of ALEXANDER by about four hundred years.

GENERAL SIR ALEXANDER CUNNINGHAM, in his "Ancient Geography of India," published just twenty years ago, speaking of the boundaries of Northern India, quotes these passages from STRABO and PLINY; and, after recognising SANDRAKOTTUS as the CHANDRA GUPTA MAURYA, whose grandson ASOKA propagated Buddhism to the most distant parts of his empire, mentions *Alasadda*, the capital of the *Yona*, or Greek country, as one of these places, and, adducing proofs of the Indian occupation of the Kabul valley in the third and fourth centuries before Christ, instances its completeness by the use of the Indian language on the coins of the Baktrian Greeks and Indo-Scythians down to 100 A.D.; which language, he observes, although lost for the next two or three centuries, again makes its appearance on the coins of the Abtelites, or White Huns, of the sixth century. In the following century, he says, the king of Kapisa was a *Kshatriya*, or pure Hindu; during the whole of the tenth century the Kabul valley was held by a dynasty of Brahmans, whose power was not finally extinguished until towards the close of the reign of MAHMUD GHAZNAVI, down to which time, it would appear, a great part of the population of Eastern Afghanistan must have been of Indian descent, while the religion was pure Buddhism. "During the rule of the Ghaznavis, whose late conversion to Muhammadanism," says SIR A. CUNNINGHAM, "had only added bigotry to their native ferocity, the persecution of idol-loving Buddhists was a pleasure as well as a duty. The idolaters," he says, "were soon driven out, and with them the Indian element, which had subsisted for so many centuries in Eastern Ariana, finally disappeared."

The above remarks of the erudite scholar and eminent archæologist just quoted are of great value, as confirming the existence of an Indian population in Eastern Afghanistan down to the first third of the eleventh century of our era. And I may here state in anticipation, that, although the idolaters were driven out of their idolatry, and with them the Indian element disappeared in the brotherhood of Islam, an Indian people, both in their tribal names and national customs, as well as in the languages they speak, still exists in the satrapies assigned to the Indians by PLINY. In the course of our inquiry we shall see Indians re-

appearing everywhere in eastern Afghanistan, and often by the names of great Rajpùt tribes of renown in the history of India.

One result of ALEXANDER'S conquest, as we have seen above, was the introduction into the countries along the Indus of settlements of his own, in which, we may conclude, were comprised various colonies of Greeks; the cession of these countries by SELEUKUS NIKATOR (whose death is dated 281 B.C.) to SANDRAKOTTUS would not, under the amicable circumstances of the transfer, dislodge these settlements, though it would naturally be followed by an increase of the Indian population in the ceded countries. This, indeed, took place on, it seems, a great scale during a long period; and the Indian element predominated in the population of Eastern Afghanistan down to the first third of the eleventh century, since which period it has been lost to view under the supremacy of Islam. Bearing these points in mind, we can now enter upon the inquiry before us, prepared to recognise in the existing inhabitants of Afghanistan representatives of the ancient population of Ariana.

The country now called Afghanistan is the Ariana of the ancient Greeks. STRABO (XV. 2. 8), quoting ERATOSTHENES, gives the limits of this region as follows: "Ariana is bounded on the east by the Indus, on the south by the Great Sea, on the north by the Paropamisus, and the succeeding chain of mountains as far as the Caspian Gates, on the west by the same limits by which the territory of the Parthians is separated from Media, and Karmania from Parætakene and Persia. . . . The name also of Ariana is extended so as to include some part of Persia, Media, and the north of Baktria and Sogdiana; for these nations speak nearly the same language." ERATOSTHENES died about 196 B.C., so that we may conclude that up to that date the language of Ariana was the Persian, or one of its dialects; and that the Pukhto was not at that time formed; or if previously existing, was confined to the Swat highlands and Sulemàn range. The boundaries he has assigned to Ariana were probably those recognised as the limits of the region during the period of the Greek sway; for HERODOTUS was apparently unacquainted with the geographical divisions of this country which are mentioned by the later Greek writers.

For the purpose of our inquiry we may say that Afghanistan is bounded on the east by the Indus from Gilgit to the sea; on the south by the Arabian Sea; on the west by the Persian Kirman and Khorasan; and on the north by the Oxus river as far as Khojah Sàlih, and thence across the Kharizm desert to Persian Khorasan.

The name Afghanistan, as applied to the region thus defined,

is not commonly known, or so used, by the people of the country itself, either in whole or in part. It is the name given to the whole region in a general way by its neighbours and by foreigners, from the appellation of the dominant people inhabiting the country, and appears to have originated with the Persians in modern times only. For, although our Afghans have been known in history as a particular people since the commencement of the eighth century, their country has not been called Afghanistan until this people were established as an independent nation under a king of their own race, in the middle of the last century; immediately preceding which event, the conqueror NADIR SHAH, having recovered this region to the Persian sovereignty, was the first who called the northern portion Afghanistan and the southern Balochistan, after the names of two great tribes or peoples predominating in these parts respectively.

Khorasan is the name used by the people themselves to designate the country known to outsiders as Afghanistan, and the term fairly corresponds to the limits above assigned to the Ariana in its extended signification; the western portion of Khorasan, from the Mashhad district in the north to the Ghàinàt in the south, marking off the Persian Khorasan.

PTOLEMY divides Ariana into the seven provinces of Margiana (Murgàb or Marv), Baktriana (Balkh and Badakhshan, and now Afghan Turkistan), Aria (Herat), Paropamisus (Hazarah and Kabul to the Indus, including Kafiristan and Dardistan), Drangiana (Sistan and Kandahar), Arakhosia (Ghazni and Sulemàn range to the Indus), and Gadrosia (Kach and Makran, or Balochistan); these provinces are fairly well represented by the modern divisions of the country, as above bracketed with each.

The native divisions of the country, as spoken of by Muhammadan writers, are not so well defined. Some speak of the northern half as Kabulistan, and the southern as Zabulistan; of the north-eastern part as Bakhtar, and the north-western as Ghor; of the south-eastern part as Roh, and the south-western as Nimroz. In this division Kabulistan comprises Margiana, Aria, Paropamisus, and Baktriana; and Zabulistan comprises Drangiana, Arakhosia, and Gadrosia; whilst Bakhtar would comprise Baktriana and the eastern half of Paropamisus; Ghor, the western half of Paropamisus, Aria, and Margiana; Roh, all Arakhosia, with the eastern halves of Drangiana and Gadrosia, or Kandahar and Kach; and Nimroz, the western halves of Drangiana and Gadrosia, or Sistan and Makran.

The Afghanistan above defined is the region to the existing inhabitants of which our present inquiry is directed. It will facilitate our comprehension of the subject ultimately if we

pursue the investigation in some definite order; and as it is important, as an aid to our recognition of the different tribes and clans, that we should distinguish between the inhabitants under the ancient Persian domination and those introduced into the country after the destruction of the Empire of DARIUS CODOMANNUS by ALEXANDER THE GREAT, I propose to take HERODOTUS, the earliest historical authority, as our guide for the former period; and, as we proceed step by step, to add to what he has recorded of the ancient inhabitants of this region, so far as concerns their national designations and territorial occupancies, such further information of the like kind, regarding later arrivals, as we find in the works of the best known of the Greek and Latin writers of antiquity, subsequent to the period of that great revolution in this part of Asia—during which Greece and India joined hands in the intermediate regions of Persia and Ariana—such as STRABO, PLINY, ARRIAN, PTOLEMY, CURTIUS, etc.; and to supplement what we gather from their records, with such further illustrations of our subject as we may derive from the works of modern authorities, amongst which TOD'S "Annals of Rajasthan," published in 1829, is the most useful and instructive; and, finally, to utilize the information gathered from these various sources by the light, however obscure and flickering, of personal observation during many years of residence amongst the people themselves.

By this plan we shall, I think, be the better prepared to recognise in many of the existing tribes of Afghanistan the modern representatives of the ancient nations of Ariana, and thus be enabled to form an accurately founded distinction between the old possessors and the later settlers; between the remains of subsequent dynastic invaders and the stragglers of transitory plunderers. And if a consequence of our inquiry is not to throw some new light upon the history of India in its connection with the Greek dominion and the Jata (Getic) invasion by which it was destroyed; in connection with the relations of these Scythian conquerors with their kindred races of the earlier irruptions which peopled Northern India with the Brahman and the Kshatriya; in connection with their joint domination in Ariana—Buddhist Jata in the north, Brahman Kshatriya in the south; and finally in connection with the struggles of these Indians of Ariana with the fire-worshipping Parthian under the long supremacy of the Arsaki dynasty, their participation under the Parthian flag in the wars against the Romans in Asia Minor, their contact with Christianity, and their ultimate absorption into Islam; if no such results issue from our inquiry into the ethnology of the peoples now composing the population of Afghanistan, we may, perhaps, at least learn what is the true meaning of that name, and who

the Afghans really are. With this explanation I proceed to our inquiry.

About a century prior to the destruction of the Persian Empire of DARIUS CODOMANNUS by the Makedonians under ALEXANDER THE GREAT, HERODOTUS had written a very full history of that country down to his own day. But little of his most interesting records relate immediately to that portion of the ancient Persia with which we are just now concerned. That little, however, is of especial interest and great value to us in our present inquiry. At that period, about 450 B.C., Ariana, the Khorasan, or Afghanistan, we speak of, formed the eastern portion of the Empire of DARIUS HYSTASPES—DARA son of GUSHTASP. This DARIUS belonged to a Persian family or tribe, whose seat was in the north-eastern part of the country we are discussing—in the Bakhtar province, the capital of which was the city of Balkh, called by the Arabs *Um-al-bilàd*, or "Mother of Cities," on account of its great antiquity. He succeeded, about 521 B.C., to the empire founded by CYRUS (*Kurush*), and enlarged and consolidated by his son and successor CAMBYSES (*Kambojia*, *Kambohji*). CYRUS—whose mother was called MANDANE (*Mandana*; perhaps a princess of the *Mandan* tribe), and said to be a Mede, and whose father was called CAMBYSES (*Kambohji*; probably a chieftain of the *Kamboh* tribe)—having reduced the Medes and conquered the kingdom of CRŒSUS the Lydian (*Lùdi*), thereby became master of all the territory extending from the Indus to the Hellespont.

At this period, the principal Persian tribes, as named by HERODOTUS (bk. i. 125), were the Pasargadai (*Pisar-kada*, "Sons of the House"), the tribe of the Royal Family; the Maraphoi and the Maspoi tribes apparently connected with the civil and military administration of the Empire; the Panthialai, the Derusiai, and the Germanoi, who were all husbandmen; and the Daai, the Mardoi, the Dropikoi, and the Sagartoi, who were all nomads.

The mother tongue of all these tribes would be the Persian. We find most of them represented amongst the existing population of Afghanistan by tribes bearing precisely the same names, and speaking the Persian language. The Panthialai, it would seem, formerly had an occupancy on the extreme eastern or Indus frontier; for there is a district in the Mahmand hills, on the Peshawar frontier, north of the Khybar Pass and between the Kabul and Swat rivers, called *Pandiàli*, after which a division of the Mahmand, or "Great Mand," tribe is named; if, indeed, this division of the Mahmand be not descended from the Persian Panthiàlai, after whom the district is named; for, though they are now incorporated with the Mahmand, and speak the Pukhto, they differ from other Pathans in many of their customs, and in

appearance. The Derusiai are represented by the *Darùzi*, in the mountains east of Herat, in Afghanistan; and more numerously by the Drùsi, or Druses, of the Lebanon, in Syria. The Germanoi are the *Kirmàni* of the Persian Kirmàn province; there is another Kirmàn district on the Indus, of which we shall speak later on. These are all settled tribes.

The Daai are the *Dàhi* of Dàhistàn, or Hazàrah, in Afghanistan. The Mardoi are now included with the Dàhi, as the *Dàhi Mardah*, and occupy exactly the position assigned to them by STRABO, as we shall see farther on. The Dropikoi are the Derbikoi of STRABO and Derbikki of PLINY, and the Dharbi, or Dharbi-ki Rajpùt, a bard or minstrel tribe; they are now found in Afghanistan as the *Darbaki*, an obscure and little-esteemed people, scattered about in small clusters of a few families together, amongst the Jamshèdi and Fìròzkohi Aymac, in the country between Herat and Mymana. The Sagartoi I have not been able to trace by that name in any part of Afghanistan, except by the name of a hill district in Western Balochistan. These are all nomadic. The language of both classes is Persian.

The chief tribes of the Medes, says HERODOTUS, were the Busai, the Paratakenoi, the Strukhatai, the Arizantoi, the Budioi, and the Magoi. None of these tribes are traceable by those names in Afghanistan. Paratakenoi is perhaps the same as the modern *Kohistani*, and means "Mountaineer." The Magoi or Persian *Magh*, are now called *Gabr*, and by this name are found in several parts of Afghanistan as small sections of some of the larger tribes; and in Swat and the neighbouring hills on the Indus, north of Peshawar, they constitute a distinct tribe called Gabari or Gawarai, occupying a small district called Gabriàl, on the west bank of the Indus above the Barando valley. Formerly they were an important tribe in these parts, and Swat was called Gabari, or Swati Gabari, down to the time of the Emperor Bàbar, the middle of the fifteenth century. They were fire-worshippers, and appear to have come into these parts at an early period of the Parthian or Arsaki rule; they are now nominally and professedly Musalmans. Among the western Muhammadans the name Gabr or Gawr is used as a term of reproach, and is the familiar *Giaur* applied by them to Christians and other unbelievers in Islam.

The other nations of the empire of CYRUS mentioned by HERODOTUS as dwelling within the kingdom of CRŒSUS, and Persian subjects, were the Lydoi, formerly called Moionoi or Meionoi; the Phrygoi; the Mysoi, who were colonists of the Lydoi; the Mariandynoi, so named from the district they occupied; the Khalaboi; the Paphlagonoi; the Thrakoi, who on crossing over into Asia

were called Thynoi and Bithynoi; Karoi, Ionoi, Doroi, Aèoloi; and Pamphyloi. Most of these names are largely represented amongst the tribes of Afghanistan, and principally in the northern portion of the Indus border, in the precise locality which was a seat of Greek settlement, as we know from the evidence of coins, and architectural remains, as well as from historical record, during the period of the Greek Baktrian dominion from 330 to 126 B.C., or even to a much later date. The army of ALEXANDER THE GREAT was no doubt very largely recruited from the tribes of Asia Minor, not only as soldiers, but also as camp followers, menials, sutlers, and so forth. It was probably from this source that ALEXANDER made those settlements of his own in the countries he took from the Ariani, as mentioned by STRABO in the passage before quoted. Whilst, later on, merchants and traders and colonists, in all likelihood, flocked to the Greek kingdoms and principalities on the borders of the wealthy gold-yielding India; for India alone of all the twenty satrapies of DARIUS paid him tribute in gold, and is expressly stated to have been the richest of them all.

However, be all this as it may, there must have been many genuine Greek and Makedonian tribes represented in the ranks and camps of ALEXANDER'S army, and in those of his immediate successors in Ariana, together with various Lydian tribes, received in the way of reinforcements from time to time. Among the new tribes introduced into Ariana by ALEXANDER and his immediate successors, there must have been Akhàoi or Achaians, Boioi or Bœotians, Paionoi or Pæonians, and other Pannoi or tribes of Pannonia, such as the Norikoi, Paioplai, Doberoi, Bessoi, and other Pangaioi, or Pangæans.

I mention the names of these Makedonian and Greek tribes, because throughout a large tract of mountainous country bordering upon the Indus, and forming part of the ancient Baktriana, we have at this day a great number of tribes and clans of Afghans, so-called, bearing precisely the same names. To run over the list above, given by HERODOTUS—the Lydoi are represented in Afghanistan by the Lùdi or Lodi; the Maionoi, by the Miyàni; the Mysoi, by the Mùsà; the Thynoi and Bithynoi, by the Tàni and Bitàni; the Karoi, Ionoi, Doroi, and Aioloi, by the Karo, Yùnus, Dor, and Ali, or Aali, clans and sections of several Afghan tribes; and the Pamphyloi, by the Parmùli or Farmùli.

The Lùdi tribe of Afghanistan, with whom the Miyàni and the Mùsà have always been closely associated, as will be seen further on, has figured conspicuously amongst Afghan tribes in connection with the history of mediæval India, since the time of MAHMÙD GHAZNAVI, at the commencement of the eleventh century; at which

time they had already acquired renown for their martial qualities. They were largely entertained by MAHMÙD as soldiers, and furnished him with several enterprising military leaders and capable provincial governors. The capture of Somnath, 1024 A.D., is said to have been due to the valour of the Lùdi contingent, and MAHMÙD, in recognition of their services in this campaign, gave some of their chiefs important commands in Hindustan; the favour they enjoyed under the Ghaznavi dynasty they retained under that of the succeeding Ghori, two centuries later, and it was a Lùdi chieftain who, with his contingent of clansmen, led the van of SHAHÀBUDDIN'S expedition against Delhi, 1193 A.D., when the Rajput sovereign of Hindustan, the RAE PITHORA, or PIRTHWIRAJA, was vanquished and slain, and the empire of India transferred to the Muhammadan. On this occasion, say the Afghans, SHAHÀBUDDIN, the second Sultan of the Ghori dynasty of Ghazni, raised the Lùdi chieftain, MALIK MAHMÙD, to the rank of Amir, and granted extensive estates to himself and his fellow-chiefs. From this time the fortunes of the Lùdi steadily rose, and they became powerful in Panjab. The conquest of SHAHÀBUDDIN opened a free communication between Afghanistan and India; and large numbers of Afghans of many different tribes flocked into the country as military mercenaries. Two centuries later again, when the Amir TYMUR, or TAMERLANE, invaded Hindustan and captured Delhi, 1398 A.D., he was accompanied by a strong contingent of Afghans, at the head of which was MALIK KHIDAR, Lùdi, with the Jalwàni, Sarwàni, and Niyàzi chiefs from the Sulemàn range. For his services on this occasion MALIK KHIDAR, who was previously governor of Multan, was appointed to the government of Delhi, and under his rule the Lùdi became masters of nearly the whole of Panjab, from Multan to Sarhind. In 1450 A.D., BAHLOL, Lùdi, mounted the throne of Delhi, and established the dynasty of Afghan, or Pathan, sovereigns of Hindustan. Under their rule the Afghans swarmed into Hindustan; whole tribes left their country and settled as colonists in various parts of India, principally in the Rajpùt States of Central India, in Rajwàra, Baràr, and Hydrabad of the Dakhan, or Southern India. Among the tribes thus quitting Afghanistan were the Lùdi, the Panni, the Nàghar, the Bitani, the Màkù, and others; whilst every tribe of note sent its contingent of clansmen, large or small, as the case might be, to join their countrymen and seek new homes and found new settlements in the wide extent of Hindustan. These emigrants are mostly dispersed in small communities amongst the general population; but in some parts, as in Shekhàwat, Baràr, Karàoli, Hydrabad, etc., they form numerous and distinct colonies. In more recent times again, so late as the last century only, another

great emigration of Afghans took place from the Roh division of Afghanistan into Hindustan, which peopled a whole province, named Rohilkhand, after their appellation of Rohila, or natives of Roh. I have entered into these details here, as the instance seems to afford an illustration of what may have occurred in the way of shiftings of the population in the ancient Persian empire after its overthrow by the Greeks. The two cases seem to run parallel in many points; but we have not time to dwell on the subject just now, more than to point out that in Persia, Greeks had overrun the country as merchants, scribes, physicians, etc., and were largely employed by the kings as mercenary troops, for ages before the Makedonians conquered the country; and that in India the Afghans were employed as mercenary soldiers, personal guards, district governors, etc., and traversed the country in all directions as caravan merchants for centuries before the Lùdi acquired the sovereignty, in the middle of the fifteenth century.

The Lùdi have entirely disappeared from Afghanistan, but the Miyàni, a branch of the tribe retaining its primitive name, is still found in the country, as one of the divisions of the association of caravan merchants denominated Povindah. The Miyàni sub-divisions or sections, as given in the Afghan genealogies, are the following:—

Miyàni sections.

Ghorani.	Malahi.	Silàj.	Jàt.	Isòt.	Latah.
Mashàni.	Tògh.	Samra.	Sùr.	Kèki.	Sarghi.
Rahwàni.	Lohàni.	Shakùr.	Zora.	Ahìr.	Zmari.

Khatràn and Gharshìn or Khachin or Kachin.

Almost all of these names, not even excepting that of the clan itself, the Miyàni or Myànah, are found amongst the clans and sections of the Rajpùt. But as the Rajpùt now comprise a great many sub-divisions, the names of which do not appear in the early genealogies of the race, as given in Tod's "Annals of Rajasthan," it would seem that they have from time to time adopted and incorporated with their own tribes many others, of perhaps kindred origin, with which they came into contact in ancient times, subsequent to Alexander's conquest of Ariana. I have prepared a classified list of Rajpùt tribes and their subdivisions for reference in connection with this inquiry, which will be found at the end of this paper. It will serve as a guide to distinguish the tribes coming into Ariana from the eastward from those entering the country from the west and the north, and to distinguish both classes from the tribes inhabiting the country prior and up to the period of the Makedonian conquest.

Among the other nations of Asia Minor, the kingdom of Crœsus above mentioned, are the Thynoi and Bithynoi. These are repre-

sented in Afghanistan by the *Tani* or *Tùni* sections of the Ghilzi and other Pathan tribes of the Suleman range, and by the *Bitani*, a tribe which has always been linked with the *Lùdi*. According to the Afghan tradition the Lùdi tribe sprung from the offspring of a daughter of Shèkh *Bèt* or *Bait*—a new convert to Islam—the chief of the *Bitani* tribe, inhabiting the mountains of Ghor.

The tradition briefly runs thus. In the Khilàfat of WALID, grandson of the KHÀLIF MARWÀN, HAJÀJ BIN YÙSUF was dispatched in command of an army to conquer Khorasan and Ghoristan. On the approach of the invaders a revolution took place in that country, and its princes were deposed and exiled. One of these princes, SHAH HUSEN by name, found an asylum in the *tuman*, or camp, of SHÈKH BÈT, chief of the Bitani tribe dwelling in that neighbourhood, fell in love with his host's daughter, named *Matù*, and stole her honour. 'Coming events cast their shadows before,' and the outraged parents, to close the mouth of scandal and preserve the reputation of the family, decided to marry the delinquent couple. Still it was necessary, for the dignity of the Afghan name, to be assured of the rank and parentage of the prospective son-in-law, and SHAH HUSEN gave the following account of his descent: When FARIDÙN conquered Zohàk (the Assyrian), and hanged him by the heels in the cavern on Mount Damawund, the family of the captive fled from their home at Istakhar, the capital of Fars, and took refuge in the fastnesses of the mountains of Ghor, and there established themselves with their dependents and followers. Prior to this time there was no habitation in the mountains of Ghor, though the borders of its territory were occupied by scattered families of the Bani Isràil, Afghans and others. The family of SHAH HUSEN descended from these Zohàk refugees. When HAJÀJ had conquered Ghor, he sent its prince, KAMÀLUDDIN MAHMÙD, son of JALÀLUDDIN HASAN, to the court of the KHÀLIF WALÌD at Baghdad. At the same time the father of SHAH HUSEN, called SHAH MU'AZZUDDÌN, set out on a pilgrimage to Makka, whilst the youthful SHAH HUSÈN betook himself to the neighbouring camp of SHEKH BÈT, Bitani.

This story, I may here interpose, seems based upon a hazy and confused recollection of the history of HUSEN BIN SÀM BIN SÙRI, the founder of the Ghori dynasty, which ruled at Ghazni in succession to the dynasty founded there by SABAKTAGIN, Turk, of which SULTAN MAHMÙD GHAZNAVI was the most celebrated prince and plunderer of India. This HUSEN, it is said, had gone to India a-trading, and on his return journey, after a variety of adventures and misfortunes, including shipwreck and imprisonment, fell into the hands of a band of robbers, in whose company

he was captured by the troops of SULTAN IBRAHIM, who reigned at Ghazni from 1058 to 1098 A.D. The whole gang was taken to the capital, and condemned to death; but on HUSEN explaining his misfortunes, he was taken before the Sultan, who, on learning of his family, etc., not only released him, but took him into favour, and gave him a post at the Court, from which he was by degrees advanced to the highest charges of the State. IBRAHIM's son and successor, MAS'UD III., made HUSEN his governor of the whole province of Ghor, which was his native country, and where his ancestors had previously reigned (D'HERBELOT from *Khondemir*).

Putting these two stories together, the Afghan account appears to mark the first contact in Afghanistan of the Bitani with the Lùdi, which latter probably came from the west, as the former occupancy of the Bitani in Afghanistan is said to have been in the hills separating the Logar valley of Kabul from the Zurmat district of Ghazni; whilst the Lùdi occupancy in Afghanistan was in Kandahar. However, to continue the Afghan account of SHAH HUSEN, and the tribes descended from SHEKH BÉT'S daughter MATÙ. In order to verify SHAH HUSEN'S story of his parentage, the SHEKH BÉT despatched his servant, named KÀGH, of the Dór (*Dód* or *Dùm*) caste, to SHAH HUSEN'S friends in Ghor. The messenger returned with corroborative evidence, but declined to divulge it unless the prince agreed to marry his daughter, named MAHÍ, also,—a proposal to which HUSEN readily assented. Matters thus settled, SHAH HUSEN was forthwith married to MATÙ, who shortly afterwards bore him a son, whom the parents named *Ghalzoe*, "son of a thief," from the circumstances attending his birth. From this GHALZOE sprung the *Ghilzi* tribe. BÌBÌ MATU bore a second son (but it is not said by whom) named IBRAHIM, and surnamed *Loe*, "Great," on account of his remarkable intelligence and superior abilities. In the course of time this term *Loe* became changed to Lodi or Lùdi, and was adopted as the patronymic of the tribes descended from him. By his other wife, BÌBÌ MAHI, SHAH HUSEN had a son, called *Sarwàni*, from whom descended the tribe of that name. In the course of time the offspring of the children of BÌBÌ MATU became very numerous, and were collectively styled *Mati*, because SHAH HUSEN was not an Afghan. Such is the native tradition. I may note here that Mati is the name of a large and important Persian tribe, anciently inhabiting Northern Persia, between the modern Hamadan and Nishapur, and called *Matianoi* by STRABO (xi. 8). PLINY also mentions the Matiani ("Nat. Hist." vi. 18) along with the Sarangæ and others, whose situation was west of the modern Helmand, and south of the Ghor country. In Afghanistan the

early seat of the Mati is said to have been the district of *Matistan*, in the Arghandab valley. The descendants of BIBI MAHI are included along with the Mati.

Besides the daughter MATU, above mentioned, SHEKH BÈT BITANI had three sons, viz.: WARASHPÙN or ASHPÙN, ISMÀIL, and KHAJÌN, KACHÌN, or GHARSHÌN; the tribes sprung from whom bore their respective names, and are collectively styled *Bitani*, under which patronymic the Mati, or descendants of BIBI MATU, are also included. PLINY (vi. 18) mentions the *Bateni*, along with the Saraparæ (a tribe we shall meet in Balochistan by-and-by) and the Baktri, in a situation apparently not far distant from that assigned as the early seat of the *Bitani* in Afghanistan, as above mentioned. It is curious to observe the mixture of races in these tribes, and to examine their composition is not without instruction.

According to the Afghan genealogies, the Bitani tribe comprises the four great clans of WARASHPÙN, ISMÀIL, KHAJÌN, and MATI. Let us see how they are severally constituted in their *khèl* and *zì*. These terms are added to the proper names of most of the clans and sections, and to many of the tribes of Afghanistan whose language is the Pukhto. They are not found attached to the names of the Persian-speaking tribes, nor to the tribes inhabiting Balochistan and Dardistan. The term *khèl* is generally supposed to be an Arabic word signifying "troop, company, association, etc., of horse"; but more correctly it is the Muhammadan corruption of the Sanskrit or Hindi *kùla*, signifying "tribe, race, family." The particle *zai*, in the plural *zì*, is explained as derived from the Persian *zàdan*, "to beget," and signifies "children, offspring, descendants"; and is also used to designate any "party, faction," etc., bound together by common interests; properly it represents the Sanskrit genitive affix *si*. I have not noticed any distinction in the application of these terms to the names of Afghan tribes; they seem to be used indifferently, and often both applied to the same tribe, as Ali-khèl and Ali-zì, Musa-khel and Musa-zì, etc. For the sake of brevity I have omitted these terminal affixes from the names of the Afghan clans and sections.

WARASHPÙN or ASHPÙN comprises the following sections :—

Abulfarah.	Aokri.	Bài.	* Bahman.	* Bàlmìr.
* Band.	Barshori.	* Chaki.	* Chàlàk.	* Chàni.
Chalapi.	* Dàmar.	Darbi.	Dargai.	Dargàni.
* Dorh.	Dotàni.	Dreplàra.	Fatah.	* Gharàn.
* Ghori.	Gurbuzi.	Hamadàni.	Hasan.	* Hìran.
Ibràhim.	Ismàil.	* Jàki.	Khàki.	Khodo.
* Kodi.	* Làli.	Lashkari.	* Maghzi.	* Malà.
Naso.	Niàzi.	* Pàe.	* Ramdeo.	* Samar.

* Seo.	Shahmalik.	Shakhi.	Shamsher.	* Sibati.
* Sikri.	Tàjo.	Tarklànri.	* Tari.	Uzbak.
* Yahya.	* Yùsuf.	Zarbani.	* Zmari.	

Of the above, those marked * are all distinctly Rajput and Indian in name. Bahman and Bàlmìr = *Bàman* and *Bàlmi* mercantile Rajpùt clans. Band = *Bhand*, a minstrel clan of the Hindu. Chàki and Chàlàki are apparently the same, and represent the *Chàlùk* or Solanki Agnikùla Rajpùt. Dàmar is the *Dàmara* of the Rajataringini, and probably a clan of the Rahtor. Dorh or Dor is the *Doda* Rajpùt. Gharàn and Ghori are apparently the same, and represent the Rajpùt *Gor*. Hiran is the *Erana*, a branch of the Agar mercantile Rajpùt. Ibràhim and Ismàil are probably Muhammadan substitutes for the Indian names *Bràhman* and *Simala*, the latter of which is a well-known Rajpùt clan. Jàki is apparently the Hindù Jat *Jàkhar*. Maghzì and Pàe stand for the *Magrasah* and *Pàha* clans of the Gahlòt Rajpùt. Samar and Sibati are the *Sumra* and *Sipat* Rajpùt. Sikri is the *Sikarwàl* or *Sikar* Rajpùt. Tari is the name of a Brahman tribe of Northern India. Yahya is the Musalman form of *Johya* Rajpùt; as Yùsuf is of *Isap*, the native form of the *Aspasioi* and *Aspioi* of the ancient Greek writers. Zmari is a corruption of the Hindu *Maisari*.

Ismàil, probably Rajpùt *Simala*, as above suggested, or else the followers of Ismàil, the founder of the sect of "The Assassins," is said to have quitted the Bitani and joined the Sarwàni tribe, whose seat was on the Koh Sulemàn, probably in the modern Sarwàn division of Kalàt Balochistan. He became a religious ascetic, and adopted the title of Shekh Ibràhim Sarwàni. His tomb is said to stand at a place called Khwàjah Khidar, on the Takht Sulemàn, where he died, leaving twelve sons and two daughters, of whom no further mention is made in the Afghan genealogies.

Khajin, Khachìn, or Gharshìn is composed of the following sections :—

† Abù.	† Ajari.	Ali.	* Bàkal.	* Bàlà.	* Basì.
Bàzù.	Bèki.	* Bibì.	* Bùbak.	† Calandar.	† Changa.
Dana.	* Dòd.	Fìroz.	Gèsù.	Ghàsha.	Hasani.
Husen.	* Hùd.	Isap.	† Janji.	* Jàòl.	* Kàyin.
* Kakà.	Kanzi.	Katah.	* Khidar.	Madi.	Mali.
Malik.	* Màsùr.	Mandan.	Mùsà.	Myàn.	Nàdir.
* Paè.	† Palà.	Pasàkni.	† Pèh.	Pìrà.	Rasùl.
Ratan.	* Salmì.	* Sèn.	† Shàdi.	Shàhgul.	* Shakar.
Shàn.	* Syàni.	Tàj Beg.	* Tàr.	* Tatàr.	Tùràn.
* Udi.	* Umar.	Wŭrùki.			

Of the above those marked * are Rajpùt and Hindu. Bàkal

stands for *Bhàgèl*, Solanki and mercantile Rajpùt. Bàlà, often coupled with Sultàno, is Hindu; as is Basi, originally a servile or serf clan, predial slaves. Bìbì and Bùbak are apparently the same, and represent the *Bhìba* of the Pramara, Ponwàr, or Pùàr Agnikùla Rajpùt. Calandar, Changa, and many of the others marked † in the above list are Jat clans. Jaòl and Khidar are the *Jàêl* and *Kihdar* mercantile Rajpùt. Umar is the *Umra* of the Pramara Rajput, and is one of the commonest sections of all the larger Afghan tribes on the Indus frontier. Wurùki is a curious name. It means "little one" in Pukhto, and is met with in two or three of the Afghan tribes along the Indus, as will be seen farther on. The occurrence of this name here in connection with Warashpùn or Ashpùn, and Khajìn, which are the *Borishki* and *Khajùna* of Dardistan, to be noticed at a later stage of our inquiry, suggests the idea of its being only another and corrupt form, perhaps in the mouth of strangers, of *Borishki*.

MATI, the descendants of SHAH HUSEN by BIBI MATO, above described, are in two grand divisions, the Ghilzì and the Lodì. Ghilzì or Ghiljì or Ghalzoe are in three main clans, namely, Tùràn or Tolar, and Burhàn or Polar.

TÙRÀN is in two clans, together styled Bàrù, namely, Hotak and Tokhi. Bàrù is a Brahmin tribe of Northern India.

HOTAK, or Hotaki, is in four divisions, *viz.:* Malikyàr, Yùsuf or Isap, Daulat, and Arab.

Malikyàr = "King's Friends," stands for *Molak* and *Jora*, Indian herdsman clans coupled together, and is in two branches, Husèn and Aybak.

Husen sections are:—Ishàc or Sàhak or Sàk, Cutb, Jalàluddin, Umar, Mand, Kuram, and Shah 'Alam, to which last *Khèl* belonged, Mir Vais, Shàh Mahmùd, the conqueror of Persia, who destroyed the Saffavi dynasty and usurped their throne in the first part of the last century.

Aybak or *Hybak* sections are:—Katì, Kadìn, Kadanì, Khàdi, Umar, Badìn.

Yùsuf or *Isap* sections are:—Malì, Khyrì, Barát, Tarnak, Ràni, Umar. Of these Malì stands for *Mal* mercantile Rajpùt; Khyrì for *Khyr*, Pramara or Ponwàr or Pùàr, Agnikula Rajpùt; Ràni for *Ràniká*, Chàlùk or Solanki Agnikula Rajpùt. Barat will appear again; and Umar has been before noticed. Tarnak is named after the Tarnak river, which itself is probably named after its early occupants, the Tarìn or Tarì, a branch of the Brahmans of Northern India.

Daulat = "Government" clan, sections are:—Alif, Isap, Ma'rúf, Sa'dat, Tolar, Tùn Utmàn, etc. Ma'rúf is named after a district so called. Tùn or Tani, probably represent the Thrakian *Thynoi*,

who moved into these parts in the time of ALEXANDER, from their Asiatic settlement in Bithynia. Utmàn we shall meet again.

'Arab sections are:—Akà, Alì, Bàbà, Bàmì, Bài, Shashròzì. *Akà* is the name of a Nàga tribe; *Alì*, and *Bài* are both Greek names, representing Æolian and Bœotian colonists. Bàbà probably stands for *Bhìba*, Pùar Rajpùt. Bàmì is a Brahmin tribe of northern India. Shashròzi stands for *Chach Rosyah* or *Chachairah* and *Rosyah* together, both clans of the Chohàn Agnikùla Rajpùt. Though the over-name of the clan is 'Arab, we find nothing Arab in its composition; possibly the name refers to the locality of their settlement, about the river Arabius of the Greeks, the modern Purali in Eastern Balochistan. Most of these sections we shall meet again, and largely amongst the Yùsufzi, of which tribe a considerable colony was transported to the banks of the Helmand in the fifth century, as we shall mention later on, when speaking of the Yùsufzi.

TOKHI is in four divisions, *viz.*:—Mahmand, Ayùb, Hasan, and Nùr.

Mahmand sections are:—

Akà.	Asho.	Alisher.	Bàbakar.	Basi.
Bùràn.	Hani.	Iràqi.	Khwàedàd.	Màkù.
Màmà.	Musà.	Nàzar.	Piro.	Popal.
Sayìd.	Shàki.	Shamal.	Sùrì.	Yùnus.

Of the above, Asho stands for *Achi*, an anciently powerful Indian tribe mentioned in the Rajataringini, and notorious for its turbulence and barbarity; it is better known in Afghanistan as represented by the Achakzi tribe. Bùràn stands for Bòr, mercantile Rajput. Hani = *Hana* Brahmin of Northern India. Khwàedàd = *Khudàdàd* = *Diodotus*, and may represent Greek settlers. Màkù stands for Makwàhana, a very ancient Indian tribe, neither Rajpùt nor Jat by descent, but reckoned amongst the Rajpùt along with the Jat as adopted tribes; a clan, perhaps, of the Sàkà Scythians. Màmà, or Mamà, is a Brahman tribe of Northern India. Mùsa is also an old tribe, and anciently held the Indus valley about the modern Lower Derajat and Upper Sind. Their chief, *Musikanus* of the Greeks and *Mùse kà* = "Chief of the Mùsa," of the Indians, having been excited by the *Brahmans*, says ARRIAN, to rebel against ALEXANDER, was reduced, and along with many Brahmans crucified as an exemplary punishment. The Mùsa are now found widely distributed along the Indian border and Suleman range, as clans and sections of several of the larger Afghan tribes. Popal, perhaps, represents the Lydian *Paioplai*; or the word may stand for *Pipara*, a clan of the Gahlot or Sisodia Rajpùt. Shamal is abbreviated *Shàh Mal*, which is the Muham-

madan substitute for the Hindu Srì Mati, a well-known tribe of mercantile Rajpùt. Sùrì is the name of a Khatri clan. Yùnus stands for the Greek *Ιωνος*, *Ionos*, Ionian.

Ayùb sections are:—

Bahràm.	Bahlol.	Bàbù.	Da'wat.
Fìroz.	Hàwa.	Jalàl.	Katì.
Miràn.	Mughal.	Nànì.	Sèn.

Of these, Bahlol may stand for *Bèhil*, a clan of both the Pùàr and the Chàlùk Agnikula Rajpùt; and Bàbù for the *Bhìbà* before mentioned. Kati is the name of an ancient tribe, which in Afghanistan has given its name to the Katawàz district of Ghazni; they are the same people, apparently, as the *Kàthì* of the Panjab, whose ancestors opposed ALEXANDER, and whose posterity afterwards spread southwards and gave their name to an extensive country, the modern Kàthiàwàd or Kàthiawar. Miràn are the *Mìr* or *Mèr* of the Indian desert originally, and of the aboriginal Indian stock. Nànì and Sèn are both Rajpùt tribes representing the Nànwag and Sèngar; Nànì may stand for Nau Nàga, a Jàt clan. Firoz, Jalàl, Mughal, are modern Muhammadan names.

Hasan sections are:—

Adam.	Bàbar.	Bàrak.	Isà.	Kàlù.
Kàshàni.	Kirmàn.	Muhammad.	Pírak.	Sikàk.

Of these the Adam-khel will appear again. Bàbar is a Gùjar clan. Bàrak will appear again. Isà may possibly represent professors of Christianity, followers of Jesus, or Isà. Kàlù may stand for the *Kàlam* Gahlòt Rajpùt. Sikàk or Saikàk may stand for the Saigal Khatri tribe. The other names are modern Muhammadan.

With reference to the Sùrì section, Mahmaud division, Tokhi clan, Tùràn branch of the Ghilzì, above noted as bearing the same name as one of the Khatri clans, I would add here, that Sùrì was the patronymic of the dynastic family of Ghor, which sat on the throne of Ghazni in succession to the dynasty established there by SABAKTAKIN the Turk, during the eleventh and twelfth centuries; and that the name still exists in Ghor in the appellation of its Zùrì tribe. PLINY'S statement (Nat. Hist. vi. 18) that ANTIOCHUS, the son of SELEUKUS, rebuilt the destroyed city of Alexandria on the same site, watered by the river Margus, as a Syrian city, and called it Antiochœia, has given rise in my mind to the supposition that the Sùrì of Ghor, in that very locality watered by the Margus (modern Murgàb), may have been the posterity of the Syrians with whom ANTIOCHUS peopled his new

city. But the question is, Who were these Syrians? Were they a tribe of that name (*Sùrì*) brought by ANTIOCHUS from Syria (*Sùrya*), and settled here as a colony in his own interest? Or were they an Indian tribe of *Sùrì* already settled, but recently so, in that country, in consequence of its transfer or cession by SELEUKUS to SANDRAKOTTUS, as stated in the quotation from STRABO in a preceding passage? The weight of conjecture, perhaps, is in favour of the latter supposition. The Sùrì were anciently a very celebrated people, and in the times of APOLLODOTUS and MENANDER, the most powerful of the Greek Baktrian kings, seem to have conquered and colonized the whole of Saurashtra and Sind, giving their name to the former country. But we have not time to pursue this question now.

BURHÀN, Bùràn, or Polar, is in two great branches, *viz.:* Isap and Mùsà.

Isap, or *Yùsuf*, is in three divisions, *viz.:* Sulèmàn, Alì, and Akà. *Sulemàn*—perhaps the Muhammadan substitute for the Rajpùt *Solàn*, or *Solànki*, or *Chàlùk*—sections are:—

Abdurrahìm.	Ahmad.	Bàbakar.	Babari.	Bùcha.
Calandar.	Chàni.	Dàdar.	Darag.	Dàsù.
Daulat.	Fakir.	Galì.	Ghani.	Isà.
Isap.	Ismail.	Jabàr.	Kabi.	Kàro.
Khojak.	Landi.	Ma'rùf.	Màmù.	Mand.
Mughal.	Mùsà.	Nànì.	Nùrì.	Pùàro.
Sado.	Sàlih.	Sarwar.	Sherpà.	Soho.
Smàmăl.	Taghar.	Utman.	Ut.	Yahya.

Of these, Bùcha may stand for *Bàchak* Rajpùt. Dàsù, Galì, and Fakir, represent hereditary slave, servile, and menial classes; the first two of Hindu origin (*Dàs* and *Gola*), the other Muhammadan. Kabi = *Kaba* Pramara Rajpùt. Mand is an ancient tribe, corresponding to the modern *Wend* of Austria, and seems to have made large settlements in Afghanistan at an early period. Clans and sections of Mand appear in many of the Afghan tribes. Nùrì is perhaps the Rajpùt *Norkà*, or Thrakian *Norikoi*. Pùàro is the same as the Rajpùt Agnìkùla Pramara, Pùàr, Pomàr, or Ponwàr. Sado stands for Sisodia, the later name of the Gahlòt Rajpùt. Sarwar is Rajpùt. Soho is *Sohor*, mercantile Rajpùt. Smàmal stands for *Samarphal*, Indian herdsman clan. Ut and Utmàn are the same, and will appear again. Yahya is Johya, Rajpùt.

Ali sections are:—

Adam.	Alisher.	Azàd.	Bangì.	Bàrì.	Daryà.
Dorì.	Gadà.	Ghorki.	Jànì.	Kamàl.	Khyri.
Khybari.	Kurd.	Màmo.	Mand.	Mashàni.	Nawroz.
Neknàm.	Pirò.	Sarmast.	Sultan.	Umar.	

Hàtim.	Jàkho.	Jamàl.	Kàlù.	Kanji.	Khajal.
Khyro.	Làjmìr.	Làlù.	Mìrì.	Misari.	Mùsà.
Nà.	Nàjo.	Nùr.	Sàbir.	Sado.	Sàk.
Sàli.	Sèni.	Shakal.	Shèb.	Shìrìn.	Taswìl.
Tarami.					

Of these, Anari will appear again, as the *Anariàkoi* of Strabo. Badìn is perhaps the *Bidman* of the Yàdù Rajpùt. Bastàm stands for *Bastab*, Kayasth Hindu clan. Bègù sttands for *Brigù*, Brahmin clan. Bràhìm for *Bràhman*. Fìroz probably stands for people originally from Fìrozkoh. Gor is a Rajpùt tribe. Khajal stands for *Khejar*, Pramara Rajpùt. Mìrì and Misari stand for the *Mèr* and *Mysari* of the Indian desert. Nà and Nàjo are apparently the same and stand for the *Nau Nàga*, Jat. Sàbir for *Sabarwal*, Khatri. Sado stands for Sih Sada, which represents Sisodia Rajpùt. Sàli stands for *Salaklain*, Jat. Shakal for *Shukal*, Brahman. Taswìl, or Taswaìl for *Tassairah*, Chohàn Rajpùt. Tarami may perhaps stand for *Tomara*, Rajpùt. Sàk is the same as Sahàk, and is supposed to represent the tribe of the Assyrian *Zohàc*, whose descendants settled in Ghor, as before stated in our notice of Shah Husen; but more likely it represents the Sàkà Scythian. Catàl is supposed to stand for Kator, a very celebrated Scythian tribe, of which we shall speak later on.

The Misari, above recognised as the Indian Mysari of Jesulmir and the desert to its north, are by the Afghans supposed to represent Egyptians, and to be of the same stock as the *Cùbti*, or Copts, who are found dwelling amongst the Hazàrah, and whom we shall notice later on. With regard to the Anàri, heading the above list of Taraki sections, I may here note that the name is seldom met with in the Afghan genealogies. I have taken the name to represent the ancient *Anariakai* of STRABO, who (Geog. xi. 8), quoting ERATOSTHENES, places them on the shores of the Caspian Sea next to Hyrkania (modern Gurgàn); for Anariakai is a compound word signifying the Anari and those belonging to them. The Anari of Afghanistan may have been a branch or colony of the Anariakai of Hyrkania, and probably gave their name to the *Anàrdara* portion of the Adraskand valley, south of Herat. There still exist in this part of the valley of the Adraskand river, where the stream flows through a narrow rocky defile, about thirty miles to the south of the town of Sabzvàr, the ruins of an ancient fortified city, now called Jàyà by the Nùrzì, Afghan nomads who dwell in its vicinity. These ruins perhaps mark the site of the ancient Artakoan captured by ALEXANDER; Artakoan and Adraskand being clearly the same name. ARRIAN'S account of ALEXANDER'S operations in this quarter are briefly to the following effect.

After describing ALEXANDER's rapid march in pursuit of DARIUS, and his coming up with the fugitives (apparently somewhere in the vicinity of the modern Mashhad), when the corpse of the Persian king fell into the hands of the conqueror, whilst BESSUS and his party effected their escape towards Baktria, ARRIAN says that ALEXANDER marched into Hyrkania in pursuit of the Greek mercenary troops which served DARIUS, who, to the number of fifteen hundred, had retreated into the Mardian mountains, and resolved to reduce the Mardi to subjection. As we shall refer to this expedition again at a later stage of our inquiry, I will for the present leave the Mardi, and take up ALEXANDER's movements after he quits Hyrkania, when he began his march against the Parthians.

He then, says ARRIAN, passed into the confines of Aria (the modern Herat province), to Susia (Tùs ?), a city of the Arii, where he received reinforcements. From this he directed his march towards Baktria, but on the road, learning that the governor of the Arii had revolted and slain the attendants whom ALEXANDER had left with him when in pursuit of DARIUS, and had assembled the people of the country at *Artakoana*, where is the royal palace of the Arian princes, he postponed his journey into Baktria, and leaving the rest of the army in camp with Kraterus, himself with a strong detachment marched suddenly against the Arii and their governor SATIBARZANES, and having travelled six hundred furlongs in two days, came to Artakoan. ALEXANDER was here joined by KRATERUS with the rest of the army; and after the capture of the city, he appointed *Arsakes* the Persian governor of the Arii. If for Persian we here read Parthian, this ARSAKES may have been a Turk Komàn chieftain. For at the present day we find among the Turkoman of Marv, one of their principal divisions named *Arsaki* or *Harzagi;* the modern representatives of the ancient and powerful Arsakidæ, whose rise to sovereignty, and to the dominion of Asia, may have had its commencement in this appointment made by ALEXANDER. From Artakoan ALEXANDER proceeded against the *Zarangæ* or Drangæ, and came to their imperial city. It was probably during his prolonged halt here that ALEXANDER founded the city of Heraklœa, which, PLINY tells us (Nat. Hist. ch. 18), was afterwards destroyed, and rebuilt by ANTIOCHUS, and by him called *Akhaia.* This place is, I think, now represented by the modern *Kila Kàh*, or *Cala Akà*, "The castle of Aka," situated at the southern extremity of the Anardara district.

We now return to the Mati tribes, and come to their other grand division called Ibràhim, surnamed Loe. In this nomenclature we may find concealed a *Brahman* tribe descendants of *Lava*,

the son of RÀMA, the founder of the Solar Race of Rajpùts. KAIS or KÉSH, the progenitor of the existing Afghan nationality being the representative of KASH, the other son of RÀMA; who with his brother LAVA, shares the proud distinction of joint progenitor of the Rajpùt tribes, representing the Brahmanical religion. Whilst in Shèkh Bèt Bătani we may find the representative of *Bhat* or *Bhatti*, the patriarch of the Buddhist Yàdù race in Zàbulistan. Be this as it may, the names MATI and Loe, in Afghanistan, have long since given way to LÒDI or LÙDI, and the tribes and clans classed as descendants of IBRAHIM, are now known only by the over-name of LÒDÌ.

LODI is in three divisions, viz.: Syànì, Nyàzì, and Dotàni. I have before suggested the identity of the Afghan Lodi or Lùdi with the Lùdi of Asia Minor or Lydia; but it may prove more correct to identify the Afghan Lodi with the *Lùhdi* Brahman of Northern India, especially as the Afghan Lodi is written indifferently Lodi and Lohdi.

SYÀNÌ is in two divisions, viz.: Parangi and Ismaìl. The name Syàni is applied also to two different tracts of country in Afghanistan; to a mountain range which, emanating from the Sarhad chain on the western frontier of modern Balochistan, runs eastwards and separates Sistan from Makran, and is called *Syàna Koh;* and to the elevated table-land country at the junction of the Khojah Amràn range with the Sulemàn range, which in the Pukhto language is called *Syùna Dàg.*

PARANGÌ, BARANGÌ, PIRINGÌ, or FIRINGÌ sections are (Greek):—

Ahmad.	Andar.	Anjù	Azanr.	Baino.	Daulat.
Dèdi.	Firòz.	Ghori.	Isap.	Jàpar.	Màni.
Marcha.	Nàso.	Ranrì.	Sàmo.	Shàkù.	Tàjo.
Targhundi.	Umar.	Yàsìn.	Zetùn.		

Several of the above we have met with before. Dèdì is for *Dehta*, Jat. Jàpar is *Jipra* Pramara Rajpùt. Màni is *Mànat*, mercantile Rajpùt; or else for followers of Manes, the founder of the Manichæan sect. Marcha may stand for *Majrot*, Indian herdsman clan. Sàmo for *Sama* Rajpùt. Zètùn for *Jadùn.*

ISMAIL—perhaps the Muhammadan substitute for *Simala* Rajput, or else the patronymic of the *Mulàhida*, or "Assassins"—is in three divisions, viz.: Sùr, Lohànì, and Mahpàl.

SÙR sections are:—

Alà.	Bahràm.	Dàùd.	Daulat.	Hàkì.	Kòti.
Mahmùd.	Nùr.	Shàdo.	Sher	Tandi.	Taraki.
Yùnus.	Usmàn.				

Of these Dàùd stands for *Dàdù* or *Dàdì*, a tribe we shall meet again farther on. Shàdo is the same as Shàdì, Khàdì, and

Khòdo or Khùdo, a section commonly met with in one or other of these forms, and is a Jata tribe, the same people as the *Tschoudi* of Esthonia in Russia; and here may stand for *chàto*, Brahman clan of Northern India. From Usmàn or Uthmàn sprung SHER SHÀH (FARID KHAN), king of Hindustan, and his successors of that family.

LOHANI.—Lohana is the name of a Hindu tribe of the Indian desert. Sections are:—

Adam.	Adìn.	Ajo.	Akà.	Alam.	Azàr.
Bài.	Bais.	Bahràm.	Balli.	Bandar.	Bashar.
Bàzì.	Bèg.	Bihdìn.	Bhìbà.	Calandar.	Catàl.
Chando.	Dàdì.	Dallo.	Dalak.	Darah.	Daulat.
Dòr.	Ghulàm.	Hani.	Hasan.	Hùd.	Isa.
Ismail.	Isot.	Jabì.	Jàkri.	Jalak.	Jallo.
Jànì.	Kahot.	Kàlà.	Kamàl.	Khatak.	Khidar.
Khodo.	Khwàèdàd.	Khwàjo.	Koko.	Kori.	Làjmìr.
Làlo.	Lònì.	Màil.	Machì.	Mahandar.	Malì.
Màmà.	Mamrez.	Mando.	Manzì.	Marwat.	Menà.
Mèshti.	Mitha.	Mìral.	Mughal.	Mùlà.	Mùsà.
Myàn.	Nànà.	Nekzan.	Nùro.	Pahàr.	Panì.
Pasani.	Patakh.	Ràjo.	Sagra.	Sàlàr.	Samal.
Sanati.	Sandar.	Sànr.	Sèn.	Sharak.	Shàdì.
Sikandar.	Sulemàn.	Sùrat.	Tajò.	Takhti.	Tani.
Tapì.	Tàtor.	Tùn.	Umar.	Utmàn.	Wurùkì.
Zako.	Zana.	Zangì.	Zarki.		

The Lohànì, as above shown, is a great tribe, and is largely engaged in the caravan trade between India and Central Asia, under the name *Povindah*, of which mercantile association they form one of the principal clans; the other Povindah clans being the Nyàzì, the Nàsar, and the Kharotì. These Povindah clans are entirely devoted to the caravan trade. In summer they leave their families in tents, called *gizhdi*, or *kizhdi*, or *khizhdi*, in the Pànah, Kàràbàgh, Nàwur, etc., districts of Ghazni, with a guard of their old men, whilst the bulk of the younger men disperse with their merchandise, mostly carried on camels, to Samarkand, Bukhàra, Tashkand, Kàshghar, Yarkand, etc. In winter they leave their families in tents at the foot of the hills, or Dàman, of the Derajat portion of the Indus valley, whilst the men spread over India, driving their caravans to the principal cities and trading marts down to Calcutta, Bombay, Hydrabad, etc.

Of the long list of sections above given, nearly the whole number is composed of Rajpùt and Hindu tribes and clans, principally of the trading and mercantile classes. The over-

name Lohànì is the Lawànì Chohàn Agnikùla Rajpùt. Balli is a Kachwàha clan. Bhibà is Pramara, Agnikùla Rajpùt. Chandar is the *Chanda* Chohàn. Dor is a Rajpùt tribe. Hani is the *Hana* Brahman. Jalo is the *Jalyà* Rajpùt. Lonì is an Indian tribe from the banks of the Lùni river of Ràjwàrra. Mail is *Mohil* Rajpùt. Màmà, Mamrèz, and Mando are Brahman clans of Northern India. Mèna is aboriginal Indian of Mèwàr. Marwat is *Màiròt* Indian. Pahàr may stand for *Parihàra*, or for *Pùàr* (Pramara), both Agnikùla Rajpùt. Patakh is *Pàtakh*, Indian herdsman clan. Sagra is Pramara Rajpùt. Sàlàr and Samal are the *Sàlàr* and *Simala* Rajpùt. Sanati and Sandar are the *Sanadhya* and *Sandal* Brahman. Saùr may be the *Sàt* Brahman, or *Sàhani* Khatri. Sèn is *Sèngarh* Rajpùt. Sùrat is *Sùrar*, mercantile Rajpùt. Tùn and Tanì are the same, and have been before noticed.

The NYÀZÌ division of Lodi, as suggested by TOD ("Annals of Rajasthan"), is derived from the Hindi *Nyàd*, or "New comer." The term appears to have been applied to Indian inhabitants of Afghanistan, converts to Islàm in the time of Shahàbuddin Ghori. The Nyàzì, it is said, emigrated largely to Hindustan during the reigns of SULTAN BAHLOL LODI and SHER SHAH SÙRI, under whose Governments they enjoyed lucrative offices about the royal court, and various important administrative charges. There are now few of the clan left in Afghanistan, where they form one of the four principal clans of the Povindah caravan merchants. Their summer quarters are in the high plateau on the west of the Sulemàn range, and they winter on its eastern side in the Dàman of the Indus valley. The Nyàzì sections are:—

Adam.	Akà.	Ali.	Apo.	Astàna.	Bàhù.
Bati.	Bharat.	Borì.	Bùban.	Chandar.	Changà.
Chohar.	Dàdar.	Dàdì.	Dalìl.	Dallo.	Dand.
Darvesh.	Darzì.	Dori.	Godì.	Gùndì.	Hàlì.
Hotak.	Humàyùn.	Isà.	Isap.	Jogi.	Jalo.
Kamàl.	Kàshì.	Karbora.	Khwàjo.	Kokà.	Kolàch.
Làchì.	Lando.	Lohànì.	Mandà.	Mandora.	Manjar.
Mansùr.	Mashaki.	Mashàni.	Multani.	Mùsà.	Nanò.
Neko.	Pahàr.	Poti.	Sàlàr.	Sampal.	Sàmo.
Sanjar.	Sanjala.	Sarhang.	Sarmast.	Shekhà.	Sèn.
Smalan.	Sondi.	Tari.	Totai.	Usmàn.	Uryà.
Watta.	Yasìn.				

Many of these we have before met with and noticed. Astàna stands for *Ashtàna*, Kayasth Hindù clan. Bàhù stands for *Bahàohar*, mercantile Rajpùt. Bati stands for *Bhatti*, Yàdù Rajput, or for *Bhatti*, Gùjar. Bharat, for *Bhàrata*, minstrel clan.

Karbora and Kharbàrì are the same, and stand for *Karbayra*, mercantile Rajpùt. Kolàch may stand for *Kalacha*, Solanki or Chàlùk Rajpùt. Sampal is Pramara Rajpùt. Sàmo, or Shàmo, is the same as the Jareja Yàdù Rajpùt. Sanjala may stand for *Sanchora*, Chohàn, and also mercantile Rajpùt, and Uryà for *Haràya* Rajpùt. Mashànì is the same as Mashwànri, which will appear later on: they have a colony of some four hundred families settled in Koh Dàman of Kabul, where they are engaged in the caravan trade with Bukhara. But the principal seat of the Mashwànri as an independent tribe of itself, separate from the Nyazì Mashànì, is in the Gandghar hills, on the east bank of the Indus, in the Chach Hazàrah district, where their chief place is Srì Kòt. They represent the ancient *Masiani*, whom STRABO (Geog. xv. 2) mentions as occupying the country lying between the rivers Kophes and Indus; that is, in the modern Yùsufzi plain between the junction of the Kabul river with the Indus, and directly opposite, on the west bank of the Indus, to the actual present occupancy of the Mashwànri. The sections of these Gandghar Mashwànrì are:—

Adam.	Bròr.	Gharìb.	Kàpùr.	Karbori.
Kharbàrì.	Lodi.	Mahmùd.	Matkani.	Multani.
Mùsà.	Roghànì.	Sambal.	Turk.	Yùsuf.

Of the above, Bròr is the *Barwar* Rajpùt. Kàpùr is the Kapòl, mercantile Rajpùt, or the *Kapùr* Khatrì. Karbori and Kharbàrì are the same as just above noticed. Roghani stands for *Ràghùbansi* Rajpùt. The Kàpùr above mentioned have given their name to the village of Kàpùrdagarhi, or "Fort of Kàpùr," in Yùsufzi. It is the same place as the Langar Kot mentioned in the Afghan histories as the stronghold of the Dalazàk tribe at the time they were conquered and driven across the Indus by the Mandanr and Yusùf, as will be related hereafter.

Of the other Nyàzi sections in the above list, many have already been noticed, and several will appear again, and be noticed in their proper places.

MAHPÀL is entirely composed of subdivisions of the Bhìbà Rajpùt, and is called Bìbìzì. Bhìbà is a clan of Pramara Rajpùt, and Mahpàl stands for Mahpè Khatri tribe.

DOTÀNI, division of Lodi, sections are:—

Bihdìn.	Hasan.	Ibràhìm.	Madar.	Mahmùd.
Naso.	Ràmrì.	Sado.	Sàrbì.	Tochì.
Umar, etc.				

Of these, Bihdìn may stand for *Bidman* Yàdù, or for *Bìda* Brahman. Ràmrì, or Ràni, is the *Ràmìkà* Chaluk or Solànki Rajpùt.

Sado is for *Sisodia* Gahlot Rajpùt. Sàrbì is the *Sorbya*, mercantile Rajpùt. Umar is the *Umra* Pramara Rajpùt.

The foregoing details complete the list of tribes and clans classed in the Afghan genealogies as the descendants of BIBI MATÙ, daughter of SHEKH BÈT BATANI, who was married to SHAH HUSEN, prince of Ghor, as previously mentioned. By his other wife, BIBI MAHÌ, the daughter of SHEKH BÈT'S servant KÀGH DÙM, a Dòrh by caste, SHAH HUSEN had a son called SARWÀNÌ; his descendants are styled *Mahi*, but they are classed with the Batani, and more commonly known by this latter name. The original country of the Sarwàni was at the southern extremity of the Suleman Range, in the tract now known as the Sarawàn division of Kalàt Balochistan, comprising the Shàlkòt, or Quetta, and neighbouring cantons. Sarwanì may stand for *Sarwarya* Chàlùk, or *Sarwarya* Brahman. Sarwànì sections are:—

Acho.	Ako.	Aghòkì.	Ahmad.	Ali.	Ashak.
Aso.	Aybak.	Bàlì.	Bùbak.	Dabi.	Dòdo.
Gadar.	Hadya.	Hàrùn.	Ismail.	Isot.	Ja'par.
Kakàtor.	Karborì.	Malikyàr.	Malànà.	Malata.	Màmo.
Mardak.	Mata.	Mùsà.	Nàhar.	Nùr.	Pùnì.
Rustam.	Saknot.	Sàmo.	Samra.	Sanjar.	Sènì.
Shakhà.	Sùda.	Sùrì.	Srìpàl.	Yùsuf.	

Of the above sections, Acho, Aghòki and Ashak appear to be the same, and may stand for the Indian *Achi*, a tribe celebrated in the history of Kashmir (See TROYER'S "Rajataringini"), and now represented in Afghanistan by the Achakzi. Ako and Akà stand for the Agà Jat. Aghòkì may stand for the Greek *Akhaioi*. Aso stands for *Aswyà* Rajpùt. Bàlì is *Bàlà* Brahman. Dàbì and Dòdò are both Rajpùt tribes. Gadàe for *Gadi* Khatri, also herdsman tribe of Indians. Malikyàr stands for *Molak* and *Jora*, Indian herdsmen tribes. Malànà is *Malani* Chohàn Rajpùt. Pùnì is Pramara Rajpùt. Sùdà represent the ancient *Sodi* of the Indus valley about Multan, of ALEXANDER'S time. Samra is *Sumra* Rajpùt of the Pramara tribe. Jàpar is *Jipra* Pramara. Kakàtùr may be the same as *Takàtù*, a mountain of the Suleman range overlooking Shàl and Peshìn, whence this clan in named. Bùbak, or Bhibah, is Bhibà Pramara. Sàmo, or Shàmo, is the titular name of the Jareja branch of the Yàdù or Gadùn Rajput of the Lunar race and Buddhist religion; the chiefs of the Sàmo, or Shàmo, have the title of *Jam*, and under that designation hold the petty principality of Las Bèla in Balochistan. The Samo, according to TOD ("Annals of Rajasthan"), represent the tribe of Sambus against whom ALEXANDER poured out the vials of his wrath. The ancient seat of the Samo was in the modern Sibi or Siwi, or Siwisthan of Indian writers.

This completes the list of the Batani tribes. The large proportion of Rajput and Indian names amongst their clans and sections, and the abundant representation of the Yàdù, or Gadun, Rajpùt of the Lunar race and Buddhist religion seem to warrant the conclusion that the Afghan patriarch, SHEKH BÈT, is the same personage as the Yadu patriarch BHATTI, described by TOD, as previously mentioned, and that the patronymic BATANI is the same as BHATTIANI. PLINY (Nat. Hist., 18), describing the nations dwelling about the mountain heights of Margiana and along the range of Caucasus (the modern Bàlà Murghàb and Gharistàn of the Kohi Bàbà branch of Hindu Kush), mentions the names of those about the river Mandrus (Helmand of our day), and then the names of those beyond them; and amongst the nations in the latter category appear the *Bateni*. The situation of the Bateni is not precisely defined, though, from their being mentioned along with the *Matiani* and the *Syrmatai* (the Sauromatai of STRABO), it is clear that they occupied portions of the Ghor, or modern Hazàrah, country. This is the very region in which the Afghan tradition places the Batani and Mati, as well as the Sùr, to which SHAH HUSEN belonged. PLINY's Syrmatai, or Surmatai, apparently represent a mixed nation of the Suri and Mati, whose country probably was the western portion of the modern Hazàrah. PLINY (whose death is dated 79 A.D.) describes the tribes as they were at the beginning of the Christian era. But the disturbances and revolutions attending the rise and spread of Islam produced great shiftings and dislocations of the population in these parts, so far as concerned the open and easily accessible country at all events; whilst the inaccessible mountain districts appear to have retained much of their ancient occupiers even up to the present day.

PLINY's account of the nations inhabiting this portion of Afghanistan at the commencement of the Christian era is of so great interest and assistance to us in our present inquiry that I do not hesitate to quote it in this place, with the object of disposing of a certain number of identifications, to which I may have occasion to refer at a later stage of this inquiry.

PLINY tells us (Nat. Hist., 18) that to the east of the Caspii, a nation on the south-east shore of the Caspian Sea, is the Apavortene region (the modern *Abivard*, the native country of the Asiatic conqueror of the last century, NADIR SHAH, Turkoman), in which is the fertile plain called Dareium (the present *Daragaz*). Next come the nations of the Tapyri, the Anariaki, the Stauri, and the Hyrkani. Of these, the Anariaki we have previously noticed. The Stauri we shall notice later on, when we come to speak of the *Stùri*, *Ustùri*, *Ushturi*, or *Ushtùràni*, of the Suleman range. The Hyrkani are the modern *Gurgàni*, and beyond the limits of our

inquiry. Whilst in the Tapyri I recognise the modern *Tymùrì*, one of the *Chàr Aymàc* of Western Afghanistan. The Chàr Aymàc, or "Four Settlements," comprise the Tymùrì, the Dàhì, the Tymani, and the Sùrì. These four tribes occupy the Ghor country (the ancient Paropamisus) in its western portion between Kabul and Herat. The name *Aymàc*, or *Oemàgh*, is a Turki word meaning "*house, family, tribe, settlement*," etc., and seems to have been applied to these tribes to distinguish them from the Afghan, perhaps during the time of the Mughal conquest, in the first half of the thirteenth century, or perhaps as early as the period of the Turk dominion in the latter part of the tenth century.

The Chàr Aymàc (*chàr* = "four" in Persian) are an entirely different people from the Afghan. They differ from them in physiognomy, in physique, in language, in form of government, and in manners and morale. The Aymàc show a more or less strong strain of Tatar blood, and resemble that northern Asiatic race in physical and moral characteristics. Their language is the old Persian of the time of Firdausi, with a greater or less admixture of Turki words. The government of their chiefs is of a despotic kind, not republican like that of the Afghans. In religion they are now Muhammadan, both of the Sunni and Shia' sects, but mostly of the latter; previously to their conversion to Islàm they were largely Christian of the Nestorian Church, and had amongst them considerable colonies of Jews and Israelites, and many Fire-worshippers. The Aymàc are more or less entirely independent of the Afghan Government, and hold little communication with their neighbour nations, either commercial or political, and are very much secluded from the outside world in the inaccessible retreats of their mountain fastnesses. The interior of their country is said to abound in strong places and impregnable castles, perched on the highest points of steep and rugged hills. Little is known, with any certainty, of the internal constitution and distribution of these tribes. It will be convenient to dispose of them in this part of our inquiry, and I therefore take them each in its turn; observing merely that they are all more or less nomadic and predatory; more or less entirely independent of kingly authority, and, generally speaking, are the poorest and most barbarous of all the races inhabiting Afghanistan. Yet in their day they combined to form a very powerful sovereignty, which extended from the Euphrates to the Ganges. It was the Sùrì of Ghor which supplanted the Turk from beyond the Oxus at Ghazni; and it was a sovereign of the Ghori dynasty, SULTAN SHAHÀBUDDIN, who overthrew the Tùar Rajput dynasty at Delhi, slew its last king,—PITHORA RÀE, or PRITHWI-RÀJÀ,—conquered Hindustan, and established Islàm in India.

TYMÙRÌ are in two great divisions—Jamshedi and Fìrozkohi. Jamshedi inhabit the Bàlà Murgàb country as far as Kushk, Bàdghiz, Kùrogh, etc. They are reckoned at about twelve thousand families, and are entirely nomadic. They claim descent from JAMSHÌD, king of Persia, of the ancient Peshdàdi dynasty, and are said to retain the Persian cast of features in greater purity than any of the other Aymàc; especially among their *Ilàt*, who, like the Persian Ilàt, live in tents of a strong cloth made of black goats' hair. Like the Persians also, they are of the Shìa' sect of Muhammadans. I have no list of their clans and sub-divisions.

Fìrozkohi inhabit the Fìrozkoh country, or Kohi Fìroza, "Turquoise mountain," which separates the upper courses of the Herat and Murgàb rivers. They are reckoned at about twenty thousand families, and are divided into two main branches, called Darazi and Mahmùdì. Of these the Darazi or Drùzi is the most important and powerful, numbering twelve thousand families, and holding the strongest part of the country (the district of Chakchàràn), and the strongly situated castle of Darazi. The Fìrozkohi extend from Kala' Nào, on the north of the range, to Daulatyàr on its south, and are all of the Shìa' sect. There is a settlement of Fìrozkohi—perhaps descendants of the original Tapyri of PLINY—in the Nishapur district of Persia. The Fìrozkohi of Ghor claim a common descent with them. Fìroz is a name frequently found among the sections of several of the Afghan tribes of the Suleman range; and, may be, is connected with the Tymùri Fìrozkohi, but I have no list of their clans or sections to clear up this point. Tymùri, or Taimòri, may stand for *Tèpora*, or *Taipora*, or *Typùra*, mercantile Rajput.

DÀHI, or DÀÌ—the HAZÀRAH proper, for the term Hazàrah is loosely applied to all the divisions of the Aymàc—inhabit the country lying between the Pughmàn range, Ghorband and Ghori districts of Kabul on the east, and the Kila 'Yahùdì (Jews' Castle), Chakchàràn, and the Gasarman range on the west; and between Roì and Saighàn beyond Hindu Kush on the north, and the Gulkoh range and as far west as Tirì and Daràwat on the south; or, in other words, the eastern half of the Ghor country. This region is elevated throughout, and some of its mountain peaks rise to 20,000 feet above the sea; many of its localities bear Indian names, as Ghorband and Ghori, meaning mountainous tracts; Pughmàn from a Jat tribe called *Pogh;* Chakchàràn, from *Chak*, "district," and *Chàran*, "the Bard clan of Minstrels"; Gasàrman, after the *Gasora* tribe of mercantile Rajput. The Hazàrah are a distinct nationality in Afghanistan,

and comprise a mixture of several different tribes or races. Their principal divisions are the following:—Dahi Zangi, Dahi Khundi, Dahi Chopan, Dahi Mardah, Dahi Faulàdi, Jàghùrì, Shekh Ali, Barbari, Gavi, Bèsùdi, Kùbti, Nakodari, etc.

DÀHÌ ZANGI are reckoned at about 16,000 families, and inhabit the districts of Sari Jangal Sàl, or Làl, Sagsèz, Waras, Zùrì, Sarikol, etc., to Chakcharan. They comprise many sections; among the number (all Shìa' Musalman) are:—

Bacha-Ghulàm.	Bùbali.	Dai Khùndi.	Sag-Pàe.
Sag-Joè	Takash.	Uràrùs.	Yanghùr.

Sag or Sàk-paè and Sàk-joè represent Sàkà clans probably; in Tibet the Sàkà—*Sakai* of the ancient Persians, and *Skuthoi* of the Greeks—are called Sòk-po and Sòk-mo (male and female respectively); the Sagsez district is probably named after these Sak or Sag.

DÀHÌ KHÙNDÌ inhabit the country to the south of Chakchàràn as far as Tìrì and Daràwat (or Deh Ràwat, for Dàhì Ràwat), about 100 miles north of the Kandahar city; their chief districts are Sang Takht, Shekh Mìràn, Gìzìn, Hashtarlàe, Gàligadì, etc. The Dài Khundi are *Shìa'* Musalman, but oddly enough pretend descent from the Korèsh tribe of the Arab. There are other tribes in Afghanistan claiming the same proud Muhammadan descent, and with no less incongruity, such as the *Koreshi* of the Indus valley; but with greater absurdity than all, the Kafir of Kafiristan, or some of the tribes so called. In reality, however, the Arab *Korèsh* or *Cùraish* is the Musalman substitute or disguise of the Rajpùt *Kerùch* or *Gorèsh* or *Gorish*, itself, perhaps, derived from the Persian *Kurush*, the tribe to which Cyrus belonged; though why the Dàhì Khundi claim such descent is not very clear, since they appear to be the modern representatives of the ancient *Xanthoi* mentioned by STRABO, who (Geog. xi. 7) says, "Ancient writers call the nations on the east side of the Caspian Sea *Sakai* and *Massagetai*. The nomads who live on the east coast of that sea are called by the moderns (STRABO died about 24 A.D.) Dahai and surnamed Parnoi." The name *Parnoi* I have not been able to trace as that of a separate or independent tribe in Afghanistan, but *Dàhì*, or *Dài*, or *Dèh*, is common in the Hazàrah country as the distinctive national title of many of its tribes. I may note, however, that *Barni*, or *Parni*, was the tribe to which belonged the Khàrizm or Khwàrizm-Shah kings, whose dynasty was destroyed in the year 1222 A.D. by CHANGIZ KHAN, in the person of SULTAN MUHAMMAD KHÀRIZM SHÀH, whose son, the celebrated JALÀLUDDIN, was called MANG BARNI, and held the government of Ghazni until finally driven out by the conquering MUGHAL.

In the next chapter to that above quoted STRABO says, "Most of the Scythians, beginning from the Hyrkanian Sea, are called *Dahai Skuthai*, and those more to the east *Massagetai* and *Sakai;* the rest have the common appellation of Skythians, but each separate tribe has its peculiar name. The best known tribes are those who deprived the Greeks of Baktriana, the Arioi, Pasianoi, Tokhàroi, and Sakarauloi, who came from the country beyond the Jaxartes, opposite the Sakai and Sogdianoi, and which country was also occupied by Sakai. Some tribes of the Dahai are surnamed *Aparnoi*, some *Xanthioi*, others *Pissuroi*. The Aparnoi approach nearest to Hyrkania and the Caspian Sea; the others extend as far as the country opposite to Aria." Of the tribes who deprived the Greeks of Baktriana we shall speak later on. Of the tribes mentioned as Dahai—our *Dàhì*—the Aparnoi are the same as the *Parni* above noticed, the Xanthioi represented by the modern *Khùndì*, and the Pissuroi I recognise in the existing *Besudì* or *Bisudì*, to be presently noticed.

"Between the Dahai Skuthai," continues STRABO, "Hyrkania and Parthia, as far as Aria, lies a vast and arid desert, which they crossed by long journeys, and overran Hyrkania, the Nesaian country, and the plains of Parthia. Such is the kind of life the other nomads also lead, continually attacking their neighbours, and then making peace with them." I have added this quotation to the others from STRABO, because his description of the life led by the Dahai Skythians, at the beginning of the Christian era, is precisely, word for word, the kind of life that their posterity, on the very same ground, have habitually followed up to our own day—until, indeed, only the other day, when the victorious arms of Russia extended the authority of the White Czar over these unruly hordes—an authority which, we may confidently anticipate, will confer upon these restless barbarians the blessings of a civilized and orderly government, with peace, plenty, and prosperity.

Regarding the tribes mentioned above as having deprived the Greeks of Baktriana, it is not more easy to recognise their posterity among the existing inhabitants of Afghanistan than that of those whom they dispossessed; notwithstanding the fact that this Skythian invasion was more the migration of an entire nation than a purely military conquest; and as such was a slow and continued process extending over many consecutive years, if not over a period of some generations. The Arii we can recognise in the modern *Herati*, the representatives of the *Haravi* of the old Indian writers, and probably the same as the *Haraya* Rajpùt. The Pasiani may be represented by the existing *Pashàì* of Lughmàn and Nijràо; who, though now included among the

Tajik of Afghanistan, are a distinct people from the Tàjik proper, and speak a peculiar dialect of their own, which is said to be a mixture of Persian, Hindi, and Turki words, with some Pukhto and a little Arabic, the grammar being Indian. The Tokhari, though anciently a celebrated tribe in this region of Asia, are not now found by that name in Afghanistan; they are there represented by the *Togh*, *Toghiàni Turk*, or *Turkolànri* of Bajaur and the Lower Kùnar valley. The Sakarauli may be represented by the *Shàh Katori* of the Upper Kùnar valley and Chitràl, or Kàshkàr. Formerly both the Toghiàni and the Katori overspread the entire Indus valley from the mountains to the sea; and their descendants, though for the most part lost to sight in the general Musalman population, are still traceable by their clans scattered here and there in different parts of this extensive tract, from the Hazarah, or Chach, and Rawalpindi districts in the north, to the Sind and Guzrat provinces in the south.

The identifications I am now pursuing, of the present inhabitants of Afghanistan with the nations who, we are assured by authentic history, anciently occupied the situations now possessed by the Afghan, have an important bearing from a philological point of view, and may throw some light upon the formation of the numerous dialects we find spoken in different parts of the wide area of our Afghanistan; but this subject, notwithstanding its great interest and direct connection with the ethnology of these peoples, is quite beyond the scope of our present investigation. Indeed, were I to enter, even briefly, on a description of the peculiarities of language, manners, customs, and traditions of the various tribes I have to deal with in Afghanistan, the materials would fill some bulky volumes. Whereas my difficulty just now is, to arrange and compress what I have to say about the Afghan tribes into as small a compass as possible without rendering the information unintelligible. Although, perhaps, confused and uninteresting, it may be, to those unacquainted with the subject, and doubtless stale to the few who have made Afghanistan and its peoples a special study, yet, even in their case, I venture to hope that the comprehensive view here presented is not entirely devoid of some points, here and there in the general sketch, of fresh interest and new information. I have not time to refer to the researches and identifications of others in the same field of investigation as that to which our inquiry is now directed, nor to notice the instances in which our observations and conclusions on the same subject may agree or disagree. I may, however, state, that the entire body of my remarks and identifications in this paper is the result of personal inquiry and observation amongst the people treated of, during many years' residence on

the frontiers of their country and occasional journeys in its interior; aided and corrected by reference to the works of ancient authors relating to the region concerned, as well as by the writings of modern and contemporary travellers.

DÀHÌ CHOPÀN inhabit Kàràbàgh, Nàwar, Gulkoh, Urazgàn, Sariàb, and the Upper Arghandàb Valley. Their principal sections are:—

Aldàe.	Bèbùd.	Bùbak.	Chàrdasta.	Darzai.
Bàchak.	Bati.	Baintan.	Bàetamùr.	Orasi.
Isfandyàr.	Paindah.	Shera.	Targhanè.	

Of these Aldàe may stand for *Aljàitù*, a Mughal tribe; Bùbak for *Bhìbà* Rajpùt; Darzai for Darzi, a Persian tribe before noticed. Isfandyàr is a Persian name; Bàetamùr is Mughal; Bèbùd means "homeless," "pennyless"; Chàrdasta means "four troops," "four brigades." Bàchak may stand for *Bachal* Rajpùt; and Bati for *Bhatti* Yàdù. If so, they are, with the Bùbak, of Indian origin, and were formerly associated with the Batani Buddhists, when they occupied this tract of country. The Dàhì Chopàn are now reckoned at about eight thousand families, but formerly they were a numerous and powerful tribe. In the time of the Mughal sovereignty, during the thirteenth and fourteenth centuries, this part of Afghanistan (Kandahar and Ghor, etc.) was the provincial government of several successive Mughal princes. NIKODÀR OGLÀN "MASTER NICHOLAS," the youthful son of the Mughal Emperor, HŬLÀGŬ KHÀN, held the Kandahar and Ghor country as his provincial government before he ascended the throne of Persia, 1282 A.D., as ninth emperor of the CHANGIZ KHAN dynasty. He was the first of the Mughal sovereigns (as D'HERBELOT says, on the authority of *Khondamir*) who embraced Islàm; when he took the name of AHMAD, and favoured the Muhammadans. His conversion to Islàm gave rise, it is said, to great troubles in his family and in his government, because the Mughal Tatar at that period had a great partiality for Christians, and an extreme aversion to Muhammadans, so that AHMAD could never gain them over to his views. His nephew, ARGHŬN (son of his elder brother, ABÀKA, who was a Christian), who had been superseded on the throne, revolted against his uncle, and caused his death two years later—an occurrence which greatly exasperated the Muhammadans. ARGHŬN succeeded AHMAD-NIKODAR, and in the third year of his reign, having executed two prime ministers in succession, abandoned himself to the control of the Jew, SA'ÀDUDDAULA, a physician by profession, who so completely gained the goodwill of the SULTAN ARGHŬN, that all the affairs of the empire, public and

private, together with the interests of the grandees, depended on his credit and favour. He greatly raised all the Jews and Israelites, without interfering with the Christians, who were also very powerful in the court of SULTAN ARGHÙN. It was only the Muhammadans who were at this time without credit or influence, and they murmured continually against their rivals; for at their instigation ARGHÙN had deprived the Musalmans of all their offices of justice and finance, and even forbidden their access to his camp and presence at his court. The Muhammadans assert that ARGHÙN had promised the Christians to convert the temple at Mekka into a Christian Church, but that Providence frustrated his design, for ARGHÙN at this time fell sick and died shortly after, 1291, A.D. The Jew prime minister, seeing matters in this critical state, hastened to restore the Musalmans to their former status, but he was presently slain by his enemies. *Abulfeda* (says D'HERBELOT) asserts that the Jew, SA'ÀDUDDAULA, "Felicity of the State," had his throat cut, because he was suspected of having poisoned the Sultan. Anyhow, it is certain that the enemies of the Jews, who regarded with jealousy their great influence, and had suffered many injuries at their hands, took this opportunity of the deaths of the SULTAN ARGHÙN and his minister to avenge themselves by a great massacre of the Jews. SULTAN ARGHÙN was succeeded on the throne by GANJÀETU, son of ABAKA, who, after a reign of four years, was murdered by BAIDÙ, son of TARGAI, son of HÙLÀGÙ, who then ascended the throne at Hamadan, 1294 A.D. Hamadan, I may here note, is the ancient Ecbatana in the Greater Media, and derives its present name from the Greek appellation of the ancient city as "the winter residence"—*χαιμαδιον, khaimadion*—of the Persian kings (STRABO, Geog. xi. 11), as it was of the Makedonian princes who overthrew the Persian empire, and got possession of Syria; and which, in the time of STRABO, still served the same purpose to the kings of Parthia. BAIDU was dispossessed and slain by GHAZAN or CAZAN, son of Sultan ARGHÙN, who since the death of his father had held the government of Khorasan, and now, with the aid of AMIR NAUROZ, ascended the throne. This AMIR NAUROZ was the son of ARGHÙN AGHÀ (who had possessed the government of the Kandahar and Ghor country for thirty-nine years under the children of CHANGIZ KHAN), and after the death of his father had attached himself to the SULTAN ARGHÙN, at whose court he resided till his friend and relative, the AMIR BEGU, was executed, when, fearing a like fate, he fled to Afghanistan, and there, embracing Islàm, waged war against the enemies of that religion, whereby he acquired the title of GHAZI. These proceedings at first embroiled him with the PRINCE CAZAN, who was the governor of the province, but the AMIR NAUROZ GHAZI,

promising to put him on the throne occupied by BAIDU, if he would embrace Islàm, CAZAN made public profession of that religion in the city of Firozkoh, when many others, following his lead, became Muhammadans and joined his party. CAZAN now made war against BAIDU, under the conduct of NAUROZ, who finally defeated and slew BAIDU in Azarbijan, after he had reigned only eight months.

CAZAN, on his conversion to Islàm, took the name of MAHMÙD, with which he ascended to the throne of Persia, 1294 A.D. He appointed AMIR NAUROZ to the government of Khorasan in reward for his services; but, soon after, suspecting him of disaffection, sent an army against him. NAUROZ on this fled for refuge to his son-in-law and protégé, FAKHRUDDIN MALIK KURD; but this ingrate, fearing the vengeance of CAZAN, and desirous of meriting the favour of his sovereign, delivered up NAUROZ to the Sultan's General, who immediately killed him. CAZAN on this gave the government of Khorasan to his brother ALJAITU, 1298 A.D., who at first had many disputes with the MALIK KURD, owing to the vicinity of their principalities, till peace was made between them through the intervention of a Muhammadan *mufti*. ALJAITU succeeded his brother CAZAN, 1303 A.D., when he too adopted Islàm, and took the name of GHIÀTHUDDÌN MUHAMMAD, "Support of the religion of Muhammad," with the Persian title of *Khudabanda*, "Servant of God." He was a zealous Musalman, and during his reign of twelve years greatly favoured the Muhammadans, especially of the sect of ALI—the SHIÀ. He built the city of Sultania, which he made the capital of his empire. ALJAITU was succeeded by his son ABÙ SA'ÌD, a youth of twelve years of age, under the tutelage of the AMIR CHOPÀN, who had the rank of *Novyàn*, and had been his tutor and generalissimo of his army.

AMIR CHOPÀN governed the empire with an absolute power until his murder by the Sultan, because of his refusal to give him his daughter in marriage (although he himself had received the Sultan's sister in marriage in 1321 A.D.), he having already betrothed her to the AMIR HASAN ILKHANI, son of SHEKH HUSEN. The AMIR CHOPAN had a captain of his army called SAIN or SÈN —evidently a Hindu name—whom he had appointed to the office of Vizir, or Prime Minister, to the Sultan. In the quarrel which ensued between the Sultan and his former tutor, the AMIR CHOPAN, this SÈN proved a traitor to the interests of the AMIR; which led to the murder of his son DAMASHK, whom he had left at the Sultan's court, at the time that he himself retired to Khorasan, taking SÈN with him as hostage for his son. As soon as AMIR CHOPAN heard of the murder of his son, and the order of the Sultan for his own destruction and that of all his family (an order

which no one of his officers would obey, owing to the great power and popularity of AMIR CHOPAN in Khorasan), he immediately executed the traitor SÈN, and with an army of seventy thousand horse marched towards Kasvìn, to which place the Sultan had advanced against him. On nearing the royal camp, AMIR CHOPAN was deserted by nearly half his force, which went over to the Sultan. Seeing himself thus abandoned by his principal officers, who owed their fortunes entirely to himself, the AMIR retreated hastily by the desert of Naubanjàn (*Nehbandàn*), towards Khorasan; but his followers falling away from him in large numbers, he found himself unable to maintain his position in Khorasan, and resolved on passing into Turkistan to join there the enemies of the Sultan ABU SA'ÌD. On arrival at the Murgab river, however, he changed his resolution, and retraced his steps to throw himself into the arms of GHIATHUDDIN MALIK KURD, whom he had nurtured from his youth and advanced to the first positions in the armies of Asia. But this MALIK KURD proved no more faithful than the others; for, having just at that time received an express despatch from the Sultan, full of offers and promises if he would send him the head of CHOPAN, the first visit of this ingrate to his guest was that made by his executioner.

The head of AMIR CHOPAN was sent to the Sultan, but the base conduct of the MALIK KURD was not rewarded. For the Sultan having in the meantime, through the complaisance of the AMIR HASAN (who divorced her for this purpose), married BAGHDÀD KHÀTÙN, the daughter of AMIR CHOPAN, the KURD was held to have murdered the queen's father, rather than to have rendered a service to the Sultan; and the place in the court he aspired to for himself was granted to the complaisant HASAN. MALIK KURD, to revenge this disappointment, slew JALAIR, the son of AMIR CHOPAN, who had been left to his care for transmission to the court of his uncle the Sultan, he being the son of SATIBEG his sister, whom he had married to the AMIR CHOPAN. The place where AMIR CHOPAN and his son JALAIR were murdered by the MALIK KURD, is called *Kàki*, or *Khàki Chopan*, and is a camp-stage on the road from Kandahar to Kila Bust, being about fifty miles west of Kandahar. It is this CHOPAN whom the DÀHI CHOPAN of Hazàrah claim as their great ancestor.

DÀHÌ MARDAH inhabit Dashti Yahùd, or "Jews' Plain," Sokhta, Bisùd, Dahàni Ghori, etc., and are reckoned at about six thousand families. They represent the *Mardi* of PLINY, and occupy to-day pretty much the position assigned to that people by that author in the first century of the Christian era. PLINY says (Hist. Nat. vi. 18) that "from the mountain heights of the district of Margiana (Bàlà Murgàb), along the range of Caucasus (Hindu

Kush), the savage race of the Mardi, a free people (characteristics which apply to the Dàhì Marda of our day with as much force as they did to the Mardi in his), extend as far as the Baktri." For Baktri substitute, the people of Balkh, and the whole of the above account by PLINY accurately describes the situation and character of the Dàhì Marda as we find them at this day in Afghanistan. They are still a truly savage and free people, for, although located in the heart of Afghanistan, they pay no tribute to, and have but little communication with the Afghans.

In the time of ALEXANDER, the Mardi, according to ARRIAN'S account, extended much farther westward than their present limits in Afghanistan. ARRIAN (date of his death 182 A.D.) informs us that ALEXANDER, in his pursuit of DARIUS, came to the city of Rhages (its ruins lie some twenty miles east of Tehran, the modern capital of Persia), whence he passed through the Caspian Straits against the Parthians. The Caspian Straits here mentioned have been identified by FERRIER ("Caravan Journeys," chap. v.) with the Tangi Sirdari, or "Sirdari defile," through the Kohi Tùz, or "Salt Hill," spur of the Alburz mountain, separating the plains of Varàmin and Khàr. But to continue ARRIAN'S account; he says, that about the time that ALEXANDER had passed through the Caspian Straits (probably when he had advanced as far as the modern Shahrùd and Bostan), BAGISTANES the Babylonian came to him from the army of DARIUS, and acquainted him that DARIUS had been seized and was held in custody by BESSUS, governor of Baktria, and BRAZAS, or BARZAENTES, prefect of the Arakhotoi and Drangai. In regard to this I would here observe that, whether BAGISTANES was a Babylonian or not—possibly he may have been so styled on account of his holding some office or charge in Babylon—it seems very probable, if not certain, that he came to ALEXANDER on this occasion from the district called *Bàgistàn* at this day, and situated in the Khorasan hills not far from Tùn, a subdivision of Tabbas, and almost due west of Herat. It would appear also, from ARRIAN'S account of ALEXANDER'S movements in consequence of the information thus communicated to him, that the army of DARIUS from which BAGISTANES came, was in or near the district of Bagistan above mentioned. ALEXANDER, says ARRIAN, leaving the rest of his army to follow, set off with a detachment, and by a forced march of two nights and a day, reached the camp from which BAGISTANES came (that informant probably being his guide), but found not the enemy. There he was assured that DARIUS was carried prisoner in a chariot, by BESSUS with his Baktrian horse and all the other Barbarians, except ARTABAZUS, and his sons, and the Greek mercenaries, who, having separated

from BESSUS, had left the great road and retired to the mountains. On hearing this, ALEXANDER continued his march with all possible speed, and travelling hard all that night and till noon the next day, arrived at a certain village, where they who led DARIUS about, had pitched their tents the day before. From information received here, ALEXANDER, leaving the rest of his detachment to follow by the great road, himself with five hundred mounted infantry, setting out at the close of evening, proceeded with the utmost vigour through a desert country, destitute of water, and having marched four hundred furlongs that night, early the next morning came up with the Barbarians, who at once fled in disorder. A few who stood to their arms were cut off, and then BESSUS and his companions, having mortally wounded their prisoner, hasted away with a party of six hundred horse, and the corpse of the Persian king thus fell into the hands of ALEXANDER. It is probably to this place that JUSTIN refers, where he says that DARIUS was held captive in a village of the Parthians called *Thara*.

ALEXANDER having gathered up those he had left behind, marched into Hyrkania (Gurgan or Jurjàn) in pursuit of the foreign mercenary troops which served Darius, who had retreated to the Mardian mountains, and resolved to reduce the Mardi to subjection. On entering Hyrkania, ALEXANDER sent one division of his army against the Tapyri, and himself marched to the city of Zadra Karta, on his way receiving the submission of the Greek mercenaries of DARIUS, fifteen hundred men in all, and of the Mardi, a poor but warlike people, not worth the conquering—characteristics equally applicable to the existing Dahi Marda of Hazarah, whose ancestors, according to the foregoing account, inhabited Hyrkania.

STRABO mentions the Amardi along with other tribes which dwelt along the shores of the Caspian Sea next to Hyrkania. He says (Geog. xi. 7), quoting ERATOSTHENES, that the Tapyri (the *Tymùri* of the Char Aymàc previously noticed) occupy the country between the Hyrkanoi and Arioi (*Gurgàni* and *Herati*); that around the shores of the sea next to Hyrkania are Amardoi, Anariakai (previously noticed), Kadusioi (modern *Kurd*), Albanoi (modern *Afghan*), Kaspioi, Vitioi, and perhaps other tribes extending (westward) as far as the Skythians (on the west of the Caspian Sea); that on the other side (eastward) of the Hyrkani are the Derbikkoi (Rajput *Dharbi-ki*, amongst the Turkman of Marv); that the Kadusioi (*Kurd*) are contiguous both to the Medes and the Matianoi below the Parakhoathros (Alburz range, in which the Kurd now inhabit the hills north of Mashhad).

Parthia, says STRABO (xi. 9), is a small country, thickly

wooded, mountainous, and produces nothing; for this reason, under the Persian dominion it was united with Hyrkania for the purpose of paying tribute, and afterwards during a long period when the Makedonians were masters of the country. At present, says STRABO, writing about the beginning of the Christian era, it is augmented in extent, Komisene and Khorene (*Kùm* and *Khàr*) are parts of Parthia, and perhaps also the country as far as the Caspian Gates, Rhagai, and the Tapyroi, which formerly belonged to Media. The Tapyroi, he adds, are said to live between the Derbikkoi and the Hyrkanoi (which is just the position now occupied by the *Tymùri*, between the *Turkoman* and *Gurgani*). Disturbances, continues STRABO, having occurred in the countries of which we are speaking, in consequence of the kings of Syria and Media, who possessed Parthia, etc., being engaged in other affairs, those who were entrusted with the government of Parthia, occasioned first the revolt of Bactriana; then EUTHYDEMUS and his party the revolt of all the country near that province. Afterwards ARSAKES (*Arsak*) a Skythian, with the Parnoi nomads (the Barni before mentioned as the tribe of the Kharizm Shàhi dynasty), a tribe of the Dahi who live on the banks of the Okhus (that part of the Oxus river in the Khiva plain), invaded Parthia and made himself master of it. At first ARSAKES and his successors were weakened by wars with those who had been deprived of their territories. Afterwards they became so powerful, by their successful warfare, that at last they took possession of all the country within the Euphrates. They deprived EUKRATIDES and then the Scythians, by force of arms, of a part of Baktriana. They now (beginning of the Christian era) have an empire comprehending so large an extent of country, and so many nations, that it almost rivals that of the Romans in magnitude. In a previous passage (Geog. xv. 2), describing Ariana, STRABO mentions Khaarene as being situated somewhere about the part of the country bordering upon India, and adds that "this, of all the places subject to the Parthians lies nearest to India"; and that "KRATERUS traversed and subjugated this part of the country on his march from India to Karmania." The Khaarene here mentioned is the present *Khàràn* of Balochistan. The ARSAKES above mentioned as founder of the dynasty of the Arsakides, which overthrew the Roman power in Asia, and endured under a succession of thirty-one kings for 481 years—from 236 B.C. to 245 A.D.—belonged most probably to the tribe which is now represented by the *Arsaki*, or *Harzagi*, division of the Turkoman of Marv; the latter, a people which KLAPROTH has recognised as *Komàn*, or *Kumàn*, Turk from the steppe north of the Caspian Sea. The Turkoman, dwelling within the limits of the region to

which our inquiry is restricted, comprise the main divisions of Sarik, Salor, Takah, and Arsaki, or Harzagi (or Arsari as it is sometimes written by Europeans). Sàlàr is the name of a Turk tribe, and is also the name of a Rajpùt tribe, one of the royal races of Rajasthan, and was originally a tribe of the Sàkà Skythians. There are many names of Turk tribes found amongst the clans of the Rajpùt as given by Tod ("Annals of Rajasthan"); and this circumstance leads to the conclusion that the Rajpùt genealogies must have been compiled at a comparatively modern date, and long after the Turk invaders and conquerors had become mixed up and lost in the general population of the country; and thus came to be identified as Rajpùt on account of their adopting their language, manners, etc.

Jàghùrì—perhaps Hindu *Jàkharì*—inhabit Jarmatù, Sokhta, Jalga, Sangmàsha, Arghandab valley, Gulkoh range, etc., and are reckoned at about fifteen thousand families. They are all Shìa' Musalman, and comprise a great many sections, such as :—

Alah.	Atah.	Almaèto.	Bàlà Nasar.	Baghra.
Bàghochari.	Balàeto.	Bùbak.	Ganjaèto.	Garaì.
Ghàshì.	Gujaristan.		Izdari.	Kalandar.
Malistan.	Màmà.	Mughaèto.	Pashàe.	Sherdàgh.
Shùnàsì.	Zàoli.	Nàsarì.		

Of these, Almàeto may stand for *Almàecha* Chalùk Rajpùt. Bàlà Nasar for *Bàlà*, Brahman, and *Nasar*, Jat. Baghra for *Bàgrì*, Jat. Bùbak for *Bhìbâ*, Rajpùt. Balaeto, Almaeto, Ganjaeto, Mughaeto, all appear to be Mughal names. Garài is Turk, the same as the *Karaì* in the Zàwa hills, south of Mashhad. Pashàe is the same as the *Pashaì* of Lughmàn. Zàoli is for *Zàbuli*, native of Zàbul, or Ghazni. Shunàsì may stand for *Sunyàsi*, Indian religious mendicant class. Nasari for *Nasar*, Jat. Izdari is probably for Persian *Yazdàni*. Gujaristan and Malistan are the names of villages and districts also.

Shekh Ali, I suppose to represent Greek *Aioloi*; they inhabit the country about Bamian, Ghorband, and the sources of the Helmand river. They are reckoned at about ten thousand families, and are partly Shìa' and partly Sunni Muhammadans. Among their sections are the following :—

Darghan. Kàlù. Habash. Tàtàr. Sagpà.

Sagpa or Sogpà stands for *Sàkà*, Skythian. Tatar for *Tatar*, Mughal. Habash for *Habashi*, Abyssinian; descendants probably of Abyssinian slaves naturalized in Balochistan and thence transported to the vicinity of Ghazni.

Zaidnat is the name applied to the Jamshedi and Firozkohi Aymàc previously noticed; but amongst them are reckoned a

number of miscellaneous Hazarah, dwelling mostly to the north-east of the river Murgab, such as :—

Ali Ilàhì.	Balkhi.	Dàhì Miràk.	Darghan.
Khoja Mirì.	Saripuli, etc.		

Ali Ilàhi is the name of a sect—believers in the Divinity of Ali—rather than of a tribe. Balkhi and Saripuli are the Hazàrah of those districts. Dàhi Miràk and Khoja Mirì probably are divisions of the same clan, perhaps the Dahi Marda.

Baburi, or Barbari, inhabit Sarijangal and Làl districts, and the upper valley of the Hari Rùd, and are reckoned at about twenty thousand families. They represent the *Bebrikkoi* of Strabo (Geog. vii. 3), a Thrakian tribe of Jata or Getai Skyths.

Gavi inhabit Ghorband and Hindu Kush, east of the Shekh Ali Hazarah, are Sunni Musalmans, and reckoned at about two thousand families. They may represent the *Goei* Hun of De Guigne ("Histoire des Huns"), and probably came into these parts at the same time as the *Geougen* of the same stock, who passed on into the Indus valley, and thence, under the name of Gujar, spread all over Northern India.

Faulàdi, Pùlàdi, or Bolèdi, represent the *Boledi* of Ptolemy, and inhabit the Bisùd district north of Nawar and the Faulàdi valley, south of Bâmiàn ; they are reckoned at about six thousand families, and are of the Shìa' sect. There is a considerable settlement of this tribe in Western Balochistan, which we shall notice again when we come to this part of the country.

Bisudi—the Pissuroi of Strabo, before noticed—inhabit the Bisud district west of Pughman range from Kabul to Bàmian, and are reckoned at about forty thousand families, all Shìa' in religion. They are in numerous subdivisions, the chief being :—

Bàbali.	Bùrjagàe.	Daulatpà.	Dihkàn.
Darghan.	Darvèsh.	Jhàlak.	Jangzàe.
Sargàe.	Sokpà, etc.		

There is another district called Bisud in the Jalàlabad valley, between the junction of the Kunar and Kabul rivers ; but no Hazàrah are now found there.

Besides the Hazàrah clans and sections above mentioned there are some others, such as the Kubti of Besud, west of Kabul. They are by some reckoned a branch of the Bisudi, and said to number four thousand families. They are supposed to be *Kopts*, originally from Egypt ; but how they came into their present positions is not at all clear. Their chief seat is in Kohi Bàràn, and they have settlements in Ashdara, Magasak, Sang Shanda, etc. The Habash above mentioned among the Shekh Ali, who inhabit Rùi, half way between Bamian and Balkh, perhaps

may have some historical connection with the Kubti. On the other hand, it is not impossible that the Afghans, who call these Kubti by the common name of Misri (Egyptian), may have confounded an Indian tribe with an Egyptian people in consequence of the similarity of their names, and thus the *Mysari* of the Indian desert may have first been called *Misri* (Egyptian) and then *Kubti* (Copt). Not being Afghans by descent, none of these Hazàrah tribes appear in the Afghan genealogies; nevertheless they have their peculiar traditions as to descent, etc. The Faulàdi claim to be of the race of AFRASIAB, the Turk ancestor of the peoples of Turan. The Bisudi claim descent from the brothers SÀTÙK KAMAR and SÀTÙK SOKPÀ. Of these names, SÀTÙK is a Turki title of respect, equivalent to our "Mister," and corresponds with the Persian *Khwàjah*, which means "gentleman," "merchant," etc. KAMAR is the name of a Skythian tribe, which is not uncommon in Afghanistan, and appears to have been early incorporated with the Rajpùt of Saurashtra, where it was afterwards changed to Jetwa, according to TOD. Sopkà is the same as *Sàkà*, or "Skythian," of which the Kamari is a branch. The Skekh Ali Hazarah claim descent from the Toghiàni Turk, or *Tokhàri*, who conquered Baktria from the Greeks. The Barbari, or Babari, claim descent from the *Koresh* Arab; but, as I have previously suggested, the Koresh from which several different tribes in Afghanistan claim descent, is probably the Rajpùt *Keruch* of TOD, commonly called Kurush, Gorish, Goraish, Gorich, etc., in Afghanistan, where this name is of very ancient date. Besides the Hazarah clans and sections above mentioned, there are some others, such as the *Mongol* and *Sahràì*, inhabiting about the head waters of the Murgàb river, and other parts of the Ghor country, who claim to be descendants of military colonists planted in this region by CHANGIZ KHAN and his grandson, MANGÙ. They are said to differ from the other Hazarah, and to retain somewhat of their original Mongol speech, though generally they speak the same ancient dialect of Persian as is current amongst the Char Aymac and Hazàrah to the exclusion of every other language. Amongst these Mongol and Sahrai, or "desert dwellers," are found the Nùkdari or Nakùdari. They are mentioned by the Emperor BÀBUR among the Aymac nomads he met on his march to Kabul in the autumn of 1504 A.D., and on several other occasions afterwards, and appear to have been a well-known tribe in his day. At present they are seldom heard of in Afghanistan, and it may be that they were called Nakùdari or Nukdari after their former chieftain, NIKÙDÀR, the son of the Mughal Emperor, HÙLÀGÙ KHAN, who held this country of Hazàrah, or Ghor, as his provincial government or principality before he

succeeded to the throne; when he forsook Christianity and his Christian name, NICHOLAS—in the Mongol language, NIKÙDÀR—for the Muhammadan religion, and Muhammadan name AHMAD, as before mentioned.

TYMANI, the third of the four Aymàc tribes previously mentioned, is the modern representative of the *Thamanai* of Herodotus; and they occupy now much the same situation as was held by their ancient predecessors. Their chief town is Tybara, or Taivara, on the Khàsh river, and not far from Zarni, or Ghor, the ancient capital of the Ghor kingdom, and seat of the Suri nation, which formerly possessed all the western portion of our Afghanistan. The Tymani inhabit the south-western portion of the Ghor mountains between Herat and Farah, and are reckoned at about twenty thousand families. They are in two main divisions, the Kabchàk or Kipchàk, and Darzài. How or when the Kabchàk Uzbak came into these parts I have not ascertained. The Darazi, Darzai, or Duruzi are the representatives of the ancient Persian *Derusiai* of Herodotus, as before stated. Formerly the Tymani and the Darazi occupied the western slopes of the Ghor hills and the Herat valley adjoining; but on the decline of the dominion of the Sùrì they moved eastward and occupied much of the country previously inhabited by the Sùrì, with whom as neighbours they were always in more or less close alliance; and they are now chiefly found in the valleys of the Khash and Farah rivers, and on the south slopes of the Siàh Koh, or "Black mountain" range, an offset from the Kohi Baba of Hindu Kush.

SÙRÌ.—This people formerly constituted a numerous and powerful nation, in the western half of the modern Hazarah country, which they held as an independent native kingdom, with capitals at Firozkoh and Ghor. At the present day they occupy more restricted limits, and are confined to the hills drained by the sources of the Adraskand river, and to the adjacent plain of Sabzvàr and Isapzàr. In 1186 A.D., the chieftain of this tribe, holding the little principality of Ghor, with the aid, probably, of the Saljuk chiefs, who had recently possessed themselves of Kandahar, and that of his own countrymen in the military service of the Ghazni Sultan, overthrew the Turk dynasty founded by SABAKTAKIN at Ghazni, and established in its place that of the Sùri of Ghor. Who these Suri were is an interesting subject for investigation; but time does not allow of our pursuing the inquiry now, farther than to advance a few very brief remarks.

PLINY'S statement (Hist. Nat., vi. 18), regarding the city of Alexandria, founded in the district of Margiana by ALEXANDER

which being destroyed by the barbarians, ANTIOKHUS, the son of SELEUKUS, rebuilt it on the same site as a Syrian city, and called it Antiokhia, and that it was watered by the Margus which passed through it, and was afterwards divided into a number of streams for the irrigation of the district of Zothale; and that it was to this place that ORODES (ARSAKES XIV.) conducted such of the Romans as survived the defeat of CRASSUS (about 54 B.C.); this statement of PLINY's seems to favour the idea, conveyed by the expression "as a Syrian city," that the new city was peopled with a colony of his own subjects from Syria, and that the Sùri tribe of Afghanistan originates in them. The site of Antiokhia, from the description above given, we should naturally look for on the lower course of the Murgab; whether any traces of its existence in this direction have been discovered I do not know. But the name of an existing city somewhat farther eastward, and situated upon a river which, although rising among the same range of mountains as the Murgab, drains a different watershed and flows in a separate and distinct stream away from and at some distance from the Murgab, seems to offer an indication of the true site of Antiokhia. In the modern *Andkhoe* or *Andikhoya*, we have not only a close rendering of the Greek name, but other important points of agreement with the above description of Antiokhia. It is watered by a river which passes through it, and which may have been called Margus anciently; but whether this was so or not, this river is afterwards divided into numerous streams for the irrigation of the district of *Zaidàn*, or *Zèdànè*, a name not far off from PLINY's Zothale. Andkhùi, or Andhkoe, apart from the above points of conformity with PLINY's description of Antiokhia, may reasonably be taken to mark the site of Alexandria, probably one of those six cities founded by ALEXANDER in Baktria for the defence of that province. The name of the river on which Andkhùi stands is Sangalak; but it may have been called Margus by PLINY on account of its being on the extreme eastern frontier of Margiana.

However, be this as it may, the Suri of "the Syrian city" may be represented to-day by the *Sùrì* division of the Hazàrah Char Aymac. It remains yet to inquire who these Syrians, or Suri, were.

ANTIOKHUS, the son of SELEUKUS NIKATOR, was the first king of Syria of that name. His mother, APAMA, daughter of SPITAMENES (*Arrian*), the Baktrian chief, had been given by ALEXANDER to SELEUKUS in 325 B.C. at Susa, when he married his generals to native ladies and Persian princesses. SELEUKUS, since the death of ALEXANDER, had held the government of Eastern Persia and

the conquered Indian provinces for ten years, until, by the battle at Ipsus, 301 B.C., he acquired the throne of Syria and sovereignty of Asia, and thus established the dynasty of the Seleukidæ. He then gave his son the government of Upper Asia (his own former satrapy, consisting of the modern Afghanistan and Turkistan), with the title of king, which ANTIOKHOS held until 280 B.C., when he succeeded his father on the throne of Syria. ANTIOKHOS SOTER died 261 B.C. after a reign of nineteen years.

Thus the Græko-Baktrian ANTIOKHOS ruled over Afghanistan for about twenty years prior to his succession to the throne of Syria, and rebuilt, on the same site, the destroyed Alexandria, as a Syrian city, which he called Antiokhia (the modern *Andkhui*). It was, perhaps, in the very country of which his mother was a native, and adjoined the Paropamisus province, which his father had a few years previously ceded to the Indian king SANDRAKOTTOS, or CHANDRAGUPTA, in exchange for the five hundred elephants by the aid of which SELEUKUS won the battle of Ipsus and the sovereignty of Asia. From PLINY'S account it seems clear that, "ANTIOKHOS the son of SELEUKUS" built Antiokhia before he became king of Syria; and the expression "as a Syrian city" seems to indicate markedly that it was peopled by Syrians to preserve it from the fate of its predecessor on the same site, Alexandria, which had been destroyed by the barbarians, as well as to have a guard of trustworthy Syrians upon the frontier of the Paropamisus province, recently ceded to the Indian king.

On the other hand, it is possible that, on taking possession of the ceded province of Paropamisus, the Indian king may have introduced a colony of Surya or Suryabansi Rajpùt, to secure its frontiers toward Persia and the territories of the Syrian king; and that in consequence of the marriage alliance between SELEUKUS and SANDRAKOTTOS, and the friendly relations subsisting between the Syrian and Indian governments, the new city may have been made over to the charge of the newly-imported Surya Rajpùt.

The expression "as a Syrian city" in the passage above quoted, evidently implies something new and foreign to the country; and the question to be solved is, whether it was peopled with Suri from Syria or with Suri from India. It is certain that the subsequent history of the Suri of Paropamisus has been connected with India and not with Syria, and that they have long been identified with Indian tribes, which themselves, however, may derive from a more western source originally.

It is to be noted, however, that at the present day no traces of the Suri are to be found north of the Paropamisus, whilst towards the south, we have in the castle and district of Chakna Sùr, "Land, or district, of the Sùr," and the castle and township

of Nàdàli (*Nàdori*), both situated on the plain between the Helmand river and the Sistan basin, distinct traces of former Rajpùt occupancy; both *Sùra* and *Nadoria* being the names of well-known Gahlot or Sisodia Rajpùt clans. Another fact worthy of note in connection with the Indian relations of the Suri, is the wide dissemination of this tribe of Afghanistan on the Indus border, throughout Sind, and the peninsula of ancient Saurashtra to which they gave their name. The early seat of the Sùr in Afghanistan was the country called Ghor by the Arabs; it is perhaps connected with the Gaur, or Gor, of the Rajpùt, who have a tribe of that name, as well as the Bengal kingdom so called, and said to mean "White, Fair."

We have now disposed of the principal Persian tribes mentioned by HERODOTUS, as quoted in the outset of this inquiry, and have noticed as briefly as possible various others amongst the inhabitants of Afghanistan whose names have cropped up by the way. I now proceed to notice some of the nations of the ancient Persian Empire, the names of which HERODOTUS has recorded in his enumeration of the twenty satrapies into which it was divided by DARIUS HYSTASPES for the purposes of tribute, so far as those names appear to bear a relation to tribes still existing in Afghanistan. HERODOTUS explains that, in this division of the empire for the collection of tribute, "the Persian territory alone has not been mentioned as subject to tribute, for the Persians occupied their lands free from taxes;" and further, that, "in constituting these twenty satrapies, DARIUS set governors over them, and appointed tribute to be paid to him from each nation, both connecting the adjoining people with the several nations, and omitting some neighbouring people, he annexed to some others that were more remote." HERODOTUS does not cite any instance of such distribution; but in describing the seventh satrapy he expressly states that the four nations composing it were "joined together," and it is the only instance in which he makes any remark of the kind; from which we may infer that in the other satrapies the nations mentioned by name were not all joined together. At all events, in the case of the seventh satrapy, the modern representatives of the four nations severally named as composing it are still found, and by precisely the same names as those mentioned by HERODOTUS, in adjoining districts of Afghanistan, a fact which serves to indicate the exact situation and extent of this satrapy itself. In several of the other satrapies also, the nations composing them respectively were apparently contiguous one to the other; some of these, which come within the region of our inquiry, we will notice in their proper places, the others we need not further allude to more than to observe in this place that in

Afghanistan to-day are found many tribes bearing the same names as were borne by the ancient nations of Asia Minor.

In this connection it may be allowable, perhaps, to conjecture—in order to account for the existence at the present day, as I hope to show, in the extreme eastern provinces of the ancient Persian Empire, of tribes and nations whose original (in the time of DARIUS HYSTASPES, at least,) seats were in its extreme western provinces—that the former association together of different nations for the payment of tribute, may have led in after times, to their location together in one province in some redistribution or other of the fiscal arrangements of the empire; or, perhaps, nations and tribes, driven from their seats by internal revolutions or external conquests, may, from former association in the payment of tribute, have held together as friends and confederates for mutual support in their new settlements; or, probably, they may have been transported, bag and baggage, by order of the king, from one extremity of the empire to the other for purely military purposes or as an exemplary punishment.

Of the last kind of transportation HERODOTUS has recorded an instance which is of the greatest interest and importance to us in this inquiry. He tells us (Bk. iv. 200, etc.) that, about the same time that DARIUS HYSTASPES led his expedition across the Bosphorus against the Skythians, his governor of Egypt sent a naval and military force against the Greek colonies of Bárké and Kyréné in Libya; and that after the Persians had captured Bárké, they enslaved the Bárkaians and took them to Egypt on their return from this expedition. By this time DARIUS also had returned from his Skythian campaign to his capital at Susa; and HERODOTUS adds to what he had said of the Persians returning to Egypt from Libya, that "the Barkaians whom they had enslaved, they transported from Egypt to the king; and king DARIUS gave them a village in Baktria to dwell in. They gave then the name of Bárké to this village, which was still inhabited in my time in the Baktrian territory." And I may now repeat these words of HERODOTUS, and say that, after the lapse of about two thousand three hundrd and fifty years, the village of Barke, which he mentions, is still in our day inhabited, and by the posterity, in name, at least, if got in lineal descent also, of the Barkaians he speaks of; and that too in the very territory he indicates. The colony of Barkaians in Baktrian territory, of which the "Father of History" has thus informed us, is to-day represented by the Baraki tribe inhabiting the villages of Baraki in the Baghlàn district of Kunduz, and of Barki Bark and Barki Rajan, in the Logar district of Kabul, which last is a tract comprised within the *Bakhtar Zamin*, or "Bakhtar territory," of Orientals, and the Baktriana of the Greeks.

This interesting discovery, together with some other notes relating to the tribes of Afghanistan, most of which I reproduce in this paper and rectify where necessary, I had the privilege of making known in a paper which I read by invitation at a meeting of the Royal Asiatic Society a few years ago, as an instalment, I had hoped, of other papers in pursuit of the same subject, had my health, which was by no means satisfactory at that time, permitted. My offering for discussion was, however, received with so little approval, and called forth so strong a disapproval from the Director of that august Society for the encouragement of Oriental research, that I willingly laid aside my notes on the subject, together with the aptitude acquired by a long acquaintance with the country and its peoples, to some more suitable occasion, when I might lay my information before others more willing to investigate it. The present occasion appears to me to afford such an opportunity; and in submitting this paper to the notice of the learned men of this Ninth International Congress of Orientalists, I hope, not that what I advance will be received without severe scrutiny and criticism, but that it may meet with the close consideration which the subject claims, as a means of throwing light upon many obscure points connected with the history of the peoples of this Afghanistan region in their past relations to the revolutions and invasions which have since the Alexandrian conquest successively swept over its area. The information I have here hastily put together on the subject of our inquiry,—so far as relates to the recognition of the existing peoples of Afghanistan and their identification with the ancient nations of that territory and their successors, as their names and circumstances have come down to us in the records of the historian and geographer,—is, I am fully sensible, fragmentary and defective in detail; but with all its faults, it will serve, I trust, as a stimulus to others better qualified than myself to pursue the inquiry with more of method and in greater detail, and, above all, with a greater knowledge of Oriental history than I can hope ever to attain. The field of research in Afghanistan is a large one, and almost untrod, so far as methodical and critical investigation is concerned; and affords material to fill volumes with information of a most interesting kind, and of no small importance to the historian and statesman alike. But to return to our subject of immediate inquiry.

HERODOTUS gives some other instances of the transplanting of nations and tribes by king DARIUS after his return from the Skythian expedition. He says (Bk. v.) that, "DARIUS commanded MEGABAZUS, whom he had left as his general in Thrakía, to remove the Paionoi from their abodes, and to bring to him themselves, their children, and their wives." MAGABAZUS accordingly

invaded Paionia, and took possession of their towns, and the Paionoi immediately gave themselves up to the Persians. Thus the Siropaionoi and Paioplai, and the tribes of the Paionoi as far as the Lake Prasias were removed from their abodes, and transported into Asia. But those about Mount Pangaius and near the Doberoi, the Agrianai, Odomantoi, and those who inhabit Lake Prasias itself, were not at all subdued by MEGABAZUS. . . . Those of the Paionoi then who were subdued were taken to Asia. . . . MEGABAZUS, leading with him the Paionoi, arrived at the Hellespont, and having crossed over from thence, came to Sardis, bringing the Paionoi with him. . . . The Paionoi, who had been carried away captive by MEGABAZUS from the river Strymon, occupied a tract in Phrygia, and a village by themselves." The tribes named as thus transported into Phrygia are the Paioni, the Paioplai, and the Doberi. The Paioni on the river Strymon, not far from the Hellespont, were a branch of the Panni, or Pannoni, who gave their name to the country called Pannonia; and the Paioplai and Doberi appear to have been clans of the same tribe. Anyhow, we find in Afghanistan at the present day tribes bearing the same names, *viz.*: the *Panni*, the *Popali*, or *Popalzi*, and the *Dàwari;* and all settled together in the Kandahar country, where, curiously enough, they have a ridge of hill and a district, with its village, called *Panjwài*, which may stand for the Pangaius of HERODOTUS. Formerly the Panni was a numerous and important tribe in Afghanistan, but in the time of the Lodi kings of Delhi, they, along with several other important tribes of Afghanistan, emigrated bodily to Hindustan, where they established small colonies in various parts of the country, as in Hydrabad of the Dakhan, in Barár, Karáoli, Shekhàwat, and other parts of Central India, Rajwàrra, etc., leaving but few of the tribe in Afghanistan. The Popali, or Popalzi, form one of the principal tribes of the modern Duràni, and are reckoned at about twelve thousand families, mostly agricultural and partly pastoral. Their *Sado* clan furnished the king, and the *Bàmi* clan the prime minister of the newly-established Durani monarchy. Their chief seats are in the Tìrì and Daràwat districts north of Kandahar, and along the Tarnak valley to the east of that city as far as Shahri Safà. The Dàwari apparently gave their name to the Zamin Dàwar district, or "Dàwar territory," on the west bank of the Helmand adjoining Daràwat, but are not now found as a separate tribe of that name in this district, though its inhabitants are often called Dàwari amongst the people of the country. There is another district called Dàwar on the Indus base of the Suleman range, which was probably peopled from the Zamin Dàwar above mentioned; but as we shall refer to these tribes again in a later passage, we need not dwell further on them now.

It must be noted here, in regard to the above-described transportation of the Paioni, that afterwards, Ionia having revolted, these Paioni, at the instigation of the Milesians, attempted to return back to their country, and some of them did thus escape. But only a small body, for, as HERODOTUS says, "The Paionoi, having taken with them their children and wives, fled to the coast; but some of them through fear remained where they were. The fugitives were pursued by a large body of Persian cavalry, but they escaped to Khios; the Khians conveyed them to Lesbos, and the Lesbians forwarded them to Doriskus, thence proceeding on foot they reached Paionia." As these fugitives escaped by ship, their number probably was not great, and the larger portion of the Paioni exiles, we may reasonably conclude, remained in Persian territory. Perhaps, in consequence of this attempt to escape, the remaining Paioni were moved away further from their own country; possibly to the very place, Zamin Dàwar, where we now find their modern representatives, as above stated.

HERODOTUS mentions another transportation of people by DARIUS, which I may quote as bearing upon our present inquiry. He says (Bk. vi.), "The Persians having conquered the Ionians at sea, besieged Miletus both by land and sea, and took it completely in the sixth year after the revolt of ARISTAGORAS" (the revolt of the Ionians above mentioned), "and reduced the city to slavery. . . . Such of the Milesians as were taken alive, were afterwards conveyed to Susa, and KING DARIUS, without doing them any other harm, settled them on that which is called the Red Sea, in the city of Ampe, near which the Tigris, flowing by, falls into the sea." The Milesians were of the *Milyi* nation of Asia Minor, and, together with the ancient *Malli* of the Indus valley, may be represented in Afghanistan by the tribes bearing the name of *Mali*. One of these, the Mali of the Yùsufzì, Swat and Bajaur districts, has some small sections upon the Indus, where is a town called *Amb*, now in the possession of the chief of the Tanàoli tribe. These Ionians are traceable by that name in Afghanistan in the form of *Yùnus* (*Ιωνος*). This Muhammadan name appears among the sections of many of the Afghan tribes, especially in those inhabiting the Indus Valley about the Peshawar district, which was one of the principal seats of the Greek dominion. But in the Sanskrit writings the name Ionian appears in the form of Yona or Yavana, and Jona or Javana. In order to save time and to avoid the inconvenience of repeated references, I proceed now to take the several satrapies of the empire of DARIUS, in the order they are described by HERODOTUS (Bk. iii.), and to notice such of the nations, mentioned by him as

composing them severally, which appear to be connected with the tribes now found in Afghanistan.

The first satrapy comprised the Ionoi, Magnesoi, Aioloi, Kàroi, Lydoi, Milyoi, and Pamphyloi. Of these, the Ioni, as above stated, are now represented in Afghanistan by the *Yùnus* sections of various tribes on the eastern borders of the country. Similarly the Aioli by the *Ali* or *Aali* sections. The Ludi or Lydi, by the *Lodi* or *Lùdi* tribe previously noticed. The Milyi by the *Mali* or *Malù* sections. The Kàri by the *Kàro* sections. And the Pamphyli by the *Parmùli* or *Furmùli* tribe. Each of these, excepting the Ludi already described, will appear again in its proper place amongst the sections of the Afghan clans; for nowhere in Afghanistan are any of these nations found as distinct or separate tribes at the present day, with the exception only of the Parmùli or Furmùli, who are a distinct people, not reckoned as Afghan at all, and speaking, not the Pukhto, but a Persian dialect. The first satrapy was situated in Asia Minor, where these nations had their territorial possessions. Their representatives in Afghanistan were probably colonists planted by ALEXANDER, in the provinces taken from the Arians, on settlements of his own, as stated by STRABO in the passage before quoted.

The second satrapy comprised the Mysoi, the Lydoi, the Lasonoi (in another passage called Kabaloi Meionoi), the Kabaloi, and the Hygennoi. Of these the Mysi may be now represented by the *Mùsà* sections of many of the Afghan tribes; formerly they appear to have formed a distinct tribe settled in the Musadara, or "valley of the Mùsà" in the Ghor country adjoining Zamiandàwar, west of the Helmand river, into which the Mùsa stream empties, not far from Girishk. On the other hand, the Mùsà clans of Afghanistan may derive from an Indian tribe of that name anciently seated on the Indus below the junction of the modern Chenàb; for ARRIAN mentions amongst the local chieftains and princes of this region with whom ALEXANDER came into conflict, one *Musikanus;* a name which seems to be the Greek rendering of *Muse ka Raja*, or "Prince of the Musa tribe;" but I have not found any such name as Musa amongst the Rajput and Hindu tribes in the lists given by TOD and SHERRING. The Lasoni may be represented by the *Làsi* or *Làsànì* of Balochistan; they are not now found by that name amongst the Afghan tribes, but by their other name of Kabali Meioni, they may be represented by the *Miyàni*, an important division of the trading association of caravan merchants called *Pàvindah;* and perhaps also by the various sections of traders and religious beneficiaries styled *Miyàn.* The Kabuli may be represented by the modern *Kabuli*, and the *Kàbul-khel* of the great Vaziri tribe. And the

Hygenni, without doubt, by the *Khùgànì*, seated along the northern base of the Sufèd Koh. From its composition, supposing my identifications are correct, this satrapy comprised a considerable portion of the ancient Paropamisus, from the Khybar Pass in the east to the vicinity of Farah in the west. The Khùgànì were formerly a numerous and important tribe, extending along the northern base of Sufed Koh, from near the Khybar Pass to the plain of Kabul at Butkhàk; but now they occupy a much restricted area, being confined to the Gandumak valley, between the Shinwari on the east, and the Ghilzi on the west. Perhaps it will be as well to dispose of the Khugani in this place.

The KHÙGÀNÌ—*Hygenni* of HERODOTUS—are also called *Khùgiyàni*, *Gigiyànì*, *Khàogàni*, and *Khàgwàni*. In the Afghan genealogies they are classed in the Ghurghushti division of the nation, amongst the tribes of its Kararai or Karalànri branch. *Karalànrì* is a Pukhto word, and means "the brotherhood, kindred, or associates of Karai"; and Karai or Garai is the name of a well-known Turk tribe, now settled in the Khorasan hills south of Mashhad, about Zàwah and Turbati Jam, etc. The Khùgànì are reckoned at six thousand families in their ancient seats on the north slopes of Sufed Koh, and have a colony of nearly equal strength in the Doaba of Peshawar, where they inhabit the villages of Srikh Marozi, Matani, Mandozi, etc. They have besides some small settlements at Kandahar, and nearer home in the Lower Kunar valley and adjoining districts of Bajaur. The Khugani are considered a distinct people from all around them, being neither Afghan, nor Pathan, nor Ghilzi, nor Tajik; and by the Pathans they are reckoned as of the same race as the Chamkani tribe, which indeed is counted as a branch of the Khugani. Among the Khugani of Sufed Koh, and sharing the land with them are the Làlai, Laili, or Lèlè Vazìrì, said to be an offshoot of the great Vazìrì tribe of the Suleman range, and reckoned at six thousand families.

The KHÙGÀNÌ are in three main divisions, viz., Vazìrì, Khyrbùn, and Sherzàd.

The *Vàziri* or Laili sections are—Agam, Bàrak, Bìbo, Nànì, Ràni, etc., collectively styled Sarki; and Ahmad, Kàngà, Khojak, Piro, Taraki, etc., collectively styled Motik. Of these names Sarki may stand for *Sùrki* Chàlùk or Solanki Agnikula Rajpùt, and Motik for *Maithili* Brahman? Bìbo for *Bhìbà* Pramara; and Ràni for *Ràniìkà* Chàlùk. Bàrak will appear again later on.

The *Khyrbùn* are in two divisions, viz., Najìbì ("the Noble"), comprising the sections—Ali, Api, Daulat, Mando, Masto, etc.; and Karài or Garài, comprising the sections—Ghùndi, Hamza, Jàjì, Khidar, Mukar, Tori, etc. Of these names, Khyrbùn stands

for *Khyrbansi*, or "Khyr race," a well-known clan of the Pramara Rajput. Ali stands for *Aioli* Greek. Karài is the name of a Turk tribe above mentioned. Jàjì will appear again. Khidar stands for *Khejar* Pramara, or for *Kehdar* mercantile Rajput. Mukar is Rajput, and Tori stands for *Tawari* or *Tùàrì* Rajput.

The *Sherzàd* sections are—Lughmàni, Khodi, Màmà, Marki, Shàdi, etc. Of these names, Sherzàd is Persian for "Lion born"; the Pukhto equivalent of *Sher* is Mzarai; and this *Mzarai* may be the Musulman substitute for an original *Maisari*, the name of a large Hindu tribe of the Indian desert and Indus valley; or it may be the Muhammadan guise of the *Misr* Brahman, for Màmà, one of the sections, is the name of a Brahman tribe of Northern India. Khodi, or Khàdi, and Shàdi are different pronunciations of the same word, and stand for the *Chàto* Brahman.

The third satrapy comprised the Hellespontoi, the Phrygoi, the Thrakoi, Paphlagonoi, Mariandynoi, and Syroi, and was evidently situated at the western extremity of the empire. None of these names are found amongst the tribes of Afghanistan, excepting the Syri, or *Sùri*, which has already been noticed.

The fourth satrapy was composed of the Kilikoi, and apparently comprised the province of Kilikia, the modern Adana, with perhaps the adjoining province of Karaman with its capital Koniya, the ancient Ikonium. The Kiliki may perhaps be represented in Afghanistan by the *Ghilji* or *Khiliji*. The Ghilji of Afghanistan, called also Ghalzoe, Khalaja, and Khalachi, are said to be a Turk tribe from beyond the Jaxartes, and of the *Khilichi*, or "Swordsmen" tribe of Turk. They have been known in Afghanistan by the name of Ghilji or Khilichi, at least since the time of MAHMÙD of Ghazni, towards the close of the tenth century, and were probably settled in the country at a much earlier date. The name appears in the form of Khizilchi, or Khilichi, or Khizilji, as the patronymic of the Saljuk dynasty of Rùm, or Asia Minor, whose capital was Ikonium, during the twelfth century. We have seen what is the composition of the Ghilji tribe of Afghanistan, and how largely it is made up of Indian elements.

The Saljuki, as recognised by LATHAM, are evidently the Greek *Seleuki*, ALEXANDER'S successors in the Greek Empire of Asia. There are some curious details recorded by Oriental writers, as quoted by D'HERBELOT, connected with the origin of the founder of the Saljuk dynasty, which reigned in Asia in three separate and contemporaneous branches during the eleventh and twelfth centuries, and in the case of the greatest of them to the middle of the fourteenth; viz., those of Persia, from 1037 to 1196 A.D., a period of 159 years; of Kirman, from 1041 to 1187 A.D., 146 years; and of Rùm, or Asia Minor, from 1087 to 1350 A.D., or

263 years. D'HERBELOT, on the authority of the *Lab Tarìkh*, says that Saljuk descends in thirty-four generations from AFRASYÀB, king of Turan or Turkistan; that he had four sons—MIKÀIL (Michael), ISRÀIL (Israel), MUSA (Moses), and YUNUS (Jonas) (all purely Hebrew names), who acquired great riches in friends, lands, and flocks and herds; that they migrated from Turkistan into Transoxiana in search of more abundant pastures in 375 of the Hijra, which commenced on 23rd May, 985, A.D.; that they halted first on the borders of Bukhara and Samarkand, and thence sought permission of the SULTAN MAHMÙD GHAZNAVI to pass the Oxus into Khorasan, of which province he was master; and that MAHMÙD granted them permission to establish themselves in the environs of Nisa and Abivard. That MIKÀIL had two sons, named TOGHRUL BEG and JÀFAR BEG; that they became the chiefs of this colony, and increased so greatly and rapidly by the accession of fresh hordes of Turk, as to become a cause of alarm; that MAHMÙD being dead, his son and successor, MASA'ÙD, led an army to turn them out, but was defeated; and that TOGHRUL, after this assumed royalty, and in 429 H. (commenced 23rd October, 1037, A.D.), was crowned as Sultan at Nishapur, which he made his capital.

A different account is given by *Khondemir*, who says that SALJÙK was the son of DAKÀK, a principal officer of BIGÙ, a Turk Sultan, who dwelt in the Khazàr country or plain of Kapchàk, above the Caspian Sea. DAKÀK had the surname of *Tàziàlùc*, or "Strongbow," and on his death left a young son, named SALJÙK, whom SULTAN BIGÙ adopted and brought up with the surname or title of *Bàshachi*, or "Captain." SALJÙK having violated the privacy of his patron's harem, and thus incurred his vengeance, fled with all his family, friends, and dependants to Samarkand, and established himself in that vicinity, where he and his embraced Islàm. His followers increasing he had frequent conflicts with BELI KHAN, the governor of the city of Samarkand, in which, proving victorious, he advanced to Bukhara, where he was well received. Of his four sons above mentioned, *Khondemir* gives the name of BIGÙ to YÙNUS, and calls the sons of MIKAIL, MUHAMMAD and DÀÙD.

To the above accounts D'HERBELOT adds that of *Mirkhond*, which is to the effect that MASÀÙD, the son of MAHMÙD GHAZNAVI, rejected altogether the claim of the SALJÙK to descent from the Turk; because the family or race of SALJÙK nowhere appeared in the Turk genealogies, and that, being a Turk himself, he well knew all the families and noble houses of that nation. This rebuff was given by MASA'ÙD to an ambassador from the SALJÙKI, requesting the assignment of a residence, and swearing obedience

and fidelity on their part. In consequence of this the SALJÙKI waged war with MASA'ÙD, and soon took all Khorasan from him, and joined it to their possessions in Transoxiana.

Putting these different accounts together, the probability is, that the people represented by SALJÙK and his sons were an obscure party of pastoral or nomadic Greeks, Israelites (for that Jews, and Christians too, were both numerous and influential in these parts at the time of the Mughol invasion, fully two centuries later than the period of the SALJÙK's appearance, is a well ascertained fact), and wandering Turk, probably Christian in religion, all confederated together for mutual protection and support, much after the fashion of existing tribes in Afghanistan; who, taking advantage of the disturbed state of the country during the declining rule of the Samani dynasty, under the lead of a Greek of the Saljùk family, acquired extended possessions and wealth, and increasing their strength by the accession and incorporation of neighbouring Turk nomads and stragglers of all sorts, rapidly rose to power and to sovereign rule; and that the successes achieved by the Saljùk leader, having been mainly effected by the aid of his Turk followers and adherents, who naturally far out-numbered his own petty tribe, he and his immediate successors, from motives of policy, adopted their nationality, content with bestowing their own patronymic on the dynasty they had founded. The SALJÙKI early took possession of the Kandahar province; and the sixth Sultan of the Persian branch of the dynasty, SULTAN SANJAR, took his name from the city of Sanjar near Kandahar, the ruins of which are now known by the name of Takhti Sanjari, "The Throne of the Sanjar." SULTAN SANJAR, despite his military misfortunes, is praised for his valour, magnanimity, and justice, and was celebrated for the magnificence of his court, and, as D'HERBELOT says, was usually called "ALEXANDER THE SECOND." Probably on account of an acknowledged Greek descent, for his military achievements could hardly have entitled him to so proud a surname. He died in 1157 A.D., after a reign of fifty years, and has left a living memorial of his rule in the *Sanjari* sections of Afghan tribes about the Bolan, and of *Sanjaràni* Baloch in the adjoining principality of Kalàt.

The fifth satrapy was composed of all Phoinikia, Syria, which is called Palestine, and Cyprus. It offers nothing of interest to us in this inquiry beyond the surmise that it may have supplied the people of the Antiokhia (*Andkhùi*) built "as a Syrian city" by ANTIOKHUS the son of SELEUKUS, as before noticed.

The sixth satrapy comprised Egypt, and the Libya bordering thereon, and Kyrènè, and Bàrkè, and the Lake Mœris. Here we find something of interest to us. I have already quoted the

passage in HERODOTUS, describing the transportation of the Bàrkaians from the far distant Libya to the village in Kunduz of Baktria, which the exiles named Bàrkè in commemoration of the Libyan Bàrkè; which was founded 554 B.C., and only half a century prior to their own enslavement and deportation as captives of war, by a colony from the adjoining Greek settlement in Kyrene. HERODOTUS, after describing the manner in which the Libyan Bàrke was founded by Greek colonists (Bk. iv. 155), states that the name given to the first king was BATTUS, which in the Libyan tongue meant "king." I mention this because in the Logar valley of Kabul, which is to-day their principal settlement in Afghanistan, the Barakì tribe have two villages close together, the one called the Barakì Rajan, the other the Barakì Barak; a distinction probably marking some recognised difference originally existing amongst the exiled Barkaians (*Bàrkai* of HERODOTUS) on their first settlement in these parts, such as the Bàrkai of the king's family or household, and the Bàrkai of the city of Bàrkè; for such is the exact meaning of the names themselves—Barakì Ràjàn meaning "Royal Bàrkai," Barakì Bark meaning "Bàrkè of the Bàrkai." That these Baraki of Afghanistan, or rather their ancestors the Bàrkai of HERODOTUS, were recognised as Greeks by Alexander and his followers—notwithstanding the absence of any such explicit statement, and of the mention even of their name—seems clear from a passage in ARRIAN (Bk. iii. 28), who—after saying that, from the Euergetes ALEXANDER directed his march against Baktria, and on his way received the homage of the Drangai, Gadrosoi, and Arakhotoi (each of which nations we shall speak of later on); and then proceeded to the Indians adjacent to the Arakhotoi (the Indians in the Paropamisus about Ghazni, the former seat of the Batani tribe before described), all which nations he subdued with the utmost toil and difficulty, owing to the deep snow and extremities of want; and then, marching to Mount Caucasus, built a city there which he called Alexandria—adds, that in this city ALEXANDER left a Persian prefect in the government of the country, with a party of his troops for his support, and then passed over the mountains, at a part where the surface was bare, nothing but the sylphium (Pukhto *tarkha* = "wormwood"), and the turpentine tree (Pukhto *khinjak* = "mastich") growing there, but the country very populous and supporting multitudes of sheep and neat cattle, for they feed on the sylphium, of which, says ARRIAN, the sheep especially were so fond that some of the *Kyreneans* kept their sheep at a distance and inclosed within a fence, to prevent their destroying the sylphium by gnawing the roots, as it was there very valuable. This mention of the Kyreneans in Baktria, near the present Kabul,

and the Bàrkai or Bàrkaians, in 330 B.C., is extremely interesting in relation to the colony of the Greek exiles transported from the kingdom of Kyrènè in Libya, of which Bàrkè was but a branch, to this very country by DARIUS HYSTASPES, as before related; and affords important evidence in corroboration of my identification of the Baraki tribe of Kabul with the Bàrkai exiles of HERODOTUS; for these Kyreneans mentioned by ARRIAN can be none other than the Barkaians of whom HERODOTUS speaks, viz., the Baraki of Baghlan in Kunduz.

After the time of the Greek dominion the Baraki, it would appear, increased greatly in numbers and influence, and acquired extensive possessions towards Hindu Kush in the north, and the Suleman range in the south, and eastward as far as the Indus. During the reign of MAHMÙD GHAZNAVI the Baraki were an important tribe, and largely aided that Sultan in his military expeditions. The reputation then acquired as soldiers they still retain, and the Afghan monarchs—of the Barakzi family at all events—always entertain a bodyguard composed exclusively of Baraki. The Baraki are mentioned by the Emperor BABAR as among the principal tribes of Kabul in the early part of the sixteenth century. They are now reckoned at about ten thousand families in Afghanistan, and, besides their head quarters in Kunduz and Logar, have settlements in Butkhak, and at Kanigoram in the Vaziri country, and on the Hindu Kush, about Bamian and Ghorband districts. In Afghanistan, though their true origin is not suspected, the Baraki are considered a distinct people by themselves; they are disclaimed alike by Afghan and Pathan, by Ghilji and Hazàrah, by Tajik and by Turk. Amongst themselves the Baraki use a peculiar dialect, which is more of a Hindi language than anything else, to judge from the few words I have met with.

The Baraki pretend descent from the Arab invaders, but this is a conceit of their conversion to Islàm. They are a fine, tall, and active people, with fairer complexions than the generality of Afghans, and are held in consideration as a respectable people. They have no place in the Afghan genealogies by that name, being generally reckoned along with the Tajik population. Yet it is not altogether improbable that the present ruling tribe of the Durani in Afghanistan is originally derived from the Baraki; for I can find no other source whence the *Bàrakzi* can have sprung; the same remark applies also to the great Bàrak clan of the Khatak tribe. By reckoning these Durani Bàrak and Khatak Bàrak as offshoots from the Baraki, the Bàrkai of HERODOTUS, the great decline of the Baraki—perhaps at that time properly called Bàraki—from the prosperity and influence they

are said to have enjoyed in the reign of SULTAN MAHMÙD GHAZNAVI, is at once explained. Possibly the split and alienation may have been owing to the readiness of the one and the reluctance of the other to accept Islàm in the early period of its introduction.

The seventh satrapy contained the Sattagydai, Gandarioi, Dadikai, and Aparytai, joined together. These are the names apparently of the dominant nations responsible for the payment of the tribute. They are all recognisable by the same names to-day along the eastern frontier of Afghanistan. The Sattagydai, or "Sattag kindred," are now represented by the *Khattak*, *Shattak*, *Sattak*, and *Shìtak* or *Sìtak* tribes of the Indus border; the Gandarioi by the *Gandàri*, now a mere handful by that name in the hills north of the Khybar Pass; the Dadikai, or those of the Dàdì stock, by the *Dàdìkà* (obsolete) or *Dàdì*, found among the sections of several Afghan tribes about the Bolan, and by the *Dàdù-pùtra* or *Dàùdpùtra* of Bahàwalpùr; and the Aparytai, by the well-known *Aparìdai* and *Afrìdì* of the Khybar Pass. In the time of DARIUS HYSTASPES all these nations were accounted Indians, and held much the same tracts of country as those in which their posterity are now found. From its composition this satrapy must have comprised the whole of the Indus border from the mountains of Bonèr on the north to those of the Bolan Pass on the south, and from the river Indus to the watershed of the Suleman and Khybar ranges bounding its valley on the west.

Let us now examine the composition of these several nations as they now exist, and let us take them in the order of their succession from north to south; this being the more convenient arrangement for disposing of them and the tribes now associated with them.

The GANDARI—*Gandhàrì* of the Sanskrit writers, and *Gandarioi* of the ancient Greeks—now inhabit a small canton called Nawàgai, of which the capital is Gandhàr, a town said to contain four thousand houses; the country lies north of the Kabul river, between its Kunar tributary and the Bajaur hills. The Gandari are now reckoned among the clans of the Sàfì tribe, and are counted at about three thousand families. The celebrated Akhùnd of Swat, ABDUL GHAFÙR by name, a religious recluse of considerable local sanctity and influence, some few years ago was a Gandhàrai, though commonly called a Sàfì, of which tribe the Gandhàri or Gandàri is a principal clan. The Sàfì is a considerable tribe inhabiting the Lughman district, and lower valleys at the base of the Kafiristan hills, from the Alishang river round to the Kùnar. They are a fair and manly race, speak a dialect of their own, and are commonly reckoned as a branch of the Pashài. Some Sàfì I have met wore ringlets on each temple, and had the

top of the head close cropped, much after the fashion of Oriental Jews.

Anciently the Gandhari were a numerous and important people, and gave their name to the whole country lying between the Indus and Kabul rivers, and drained by the Swat river and its affluents; its Indus border extending from Attock to Kanra Ghorband, below Gilgit. This country is the Gandhàra of Sanskrit authorities, and may be taken to represent that of the Gandarioi of Herodotus; its southern boundary being the Kabul river eastward of the Kunar junction; and its western the watershed of the Bajaur range separating it from the valley of the Kunar river; the northern boundary is formed by the high mountains dividing this tract from the Darada country. The Gandaritis of STRABO had a much smaller area, and was restricted mostly to the plain country (or *Sama*) between the junction of the Kabul and Indus rivers; and perhaps more particularly to the Doaba portion of this tract, between the Kabul and Swat rivers. The larger area of the Gandhàra above defined comprised, besides the Doaba and Sama, all the hill country drained by the Panjkora (the *Guraius* of the Greeks), Swat (ancient *Suastus*) and Barandu rivers, and containing the cantons of Bajaur, Swat, Bonèr, etc., as far northwards as the Kohistan of Kanra and Ghorband, beyond which lay the country of the Dardù.

The Gandhari, or inhabitants of the Gandhàra thus defined, comprised several distinct nations or tribes, of which the predominant Gandhari themselves occupied as their central seat the interfluvial tract enclosed by the Kabul, Swat, and Kunar rivers; whilst the other nations occupied the rest of the plain country and the hill region up to the lofty mountains separating the drainage of the Swat river from that of Gilgit. The existing Gandàrì, or Gandhàrì, as before stated, are now confined to a little canton in the midst of the Nawagai hills; the rest of their ancient country being in possession of other tribes, principally the Mahmand, of whom we shall speak presently.

Of the other nations anciently inhabiting the Gandhàra country, STRABO furnishes us with the names of five, which we can easily recognise as we follow his account. He says (Geog. xv. 2): "On his return to Baktriana from his expedition into Sogdia, and against the Skythians, ALEXANDER, crossing the same mountains into Ariana by other roads, proceeded towards India, and the rivers Kophes (*Kabul*) and Khoaspes (*Swat* or *Landì*), which unite near Plemyrium (the modern village of *Pràng;* the Pukhto corruption probably of the Hindi *Pramàrakà*, "of the Pramara," a well-known Rajpùt tribe, very largely represented amongst the Afghan tribes all along the Indus border), after the Khoaspes

(*khwar*=river in Pukhto and *Asip* or *Isap*, the Pukhto name of the Aspioi tribe of ARRIAN, and of their own modern Muhammadanized *Yùsufzì*) has passed by another city Gorys (*Gùrì* or *Gorì*, the ruins of which are a well-known and prominent feature of the Tùlàsh glen in Swat) in its course through Bandobene (*Barawal* district of Bajaur) and Gandaritis (Gandhàr), and wintering in the territories of the Hypasioi (STRABO calls them *Aspasioi* in another passage; ARRIAN calls them *Aspioi*, which is nearer to the current Pukhto *Isapi* or *Isapzi* of the modern *Yùsufzi*), and in that of ASSAKANUS (king of the Rajput *Aswakà*—"of the Aswa," a tribe anciently inhabiting the Swat valley, now represented by the *Aspìn* of Chitral, and *Yashkùn* or *Yaskàn* of Yasin and Gilgit), in the beginning of spring he descended into the plains to the city of Taxila (the site of which is marked by the modern *Tàkhàl* villages near the Peshawar cantonment; not by the Taxila found east of the Indus, for ALEXANDER has not yet crossed that river). After the river Kophes follows the Indus. The country lying between the two rivers is occupied by the Astakenoi (*Astakì* tribe; of which *Astes*, mentioned by ARRIAN, was the chieftain), Masianoi (*Mashwànrì* of Gandghar on east bank of Indus, previously described), Nysaioi (inhabitants of *Nysaia* of the Greeks, *Nisida* of the Rajpùt, and *Nisatta* of our day, around which are the ruins of the ancient free city of Nysaia), and Hypasioi (or *Aspasioi*, the Aspioi of ARRIAN, the *Isap* of the Pukhtùn, and the *Yùsufzì* of the modern Musalman). Next is the territory of ASSAKANUS (king of Swat and Bajaur, above noticed) where is the city of Masoga (if not the same as the Gorys above mentioned, perhaps its site is marked by the modern *Bajaur*, commonly called *Khahr* or *Shahr*, "The City"), the royal residence of the country. Near the Indus is another, Peukalaitis (its site is perhaps marked by the ruins of *Beka*, on the Indus bank below Topi), for at this place a bridge which was constructed afforded a passage for the army."

ARRIAN gives a more particular account of ALEXANDER'S course through the country above described. He says in effect (Bk. iv. 224 *et seq.*) that ALEXANDER, after the reduction of Sogdia, marched back into Baktria, whence, at the approach of spring (327 B.C.), he pushed forward with all his forces for India, and passing over Mount Caucasus, arrived at Alexandria, the city he had built among the Parapamisai, when he made his first expedition into Baktria. From this passing forwards to Nikaia (*Nìjràò*), he proceeded to the river Kophenes (*Kàò* of Dara Najil, where it joins Kabul river). Here, dividing his forces, he despatched HEPHAISTION and PERDIKKAS with a division of the army into the country of Peukalaòtis (identified by Cunningham—"Ancient Geography

of India"—with the Sanskrit *Pushkalavati*, the ancient capital of Gandhàra, and situated on the East bank of the Swat or Landi river near its junction with the Kabul stream), towards the river Indus, the prince of which was called ASTES (chieftain probably of the Astakenoi of STRABO, and governor of their capital city, now represented by the modern Chàrsada, commonly called Hashtnagar, indicating a former name of the sort, most likely *Hastinagar*, "City of the Hasti"; for *Hashtnagar* is a compound Persian and Hindi word meaning "eight cities," and has hence been vulgarly applied to as many villages along this river, and to the district in which they are situated).

ASTES was slain in the defence of a city (not named) into which he had fled; HEPHAISTION took this city after a siege of thirty days, and then gave the government of it to SANGAIUS (perhaps of the *Sangù* clan of the Shinwàri tribe, now inhabiting the Naziàn valley of Nangrihar district west of the Khybar Pass). ALEXANDER, after dividing his forces as above stated, then himself marched with a detachment against the Aspioi (*Isap*), the Thyraioi (*Tirdhì*), and Arasakoi (*Orakzì*), and passing through a rough mountainous country along the river Khoe (*Kaò*, the name of the Kabul river from the junction of the Kaò of Dara Najil to that of the Kunar stream), which he crossed with some difficulty (perhaps at the ford opposite Jalàlabàd, where he passed to the south of the Kabul river), he, ordering his foot to follow at leisure, himself, with all his horse, and eight hundred heavy-armed Makedonian targeteers, whom he mounted on horseback, marched forwards with speed against the Barbarians, who had retired to the mountains (northern slopes of Sufed Koh) or within their strongest forts. The first of these strong towns he attacked (not named; perhaps a Thyraioi or *Tirdhì*, castle in the Kot-rùd, "Fortress river," valley) was surrounded with a double wall, and made a stout defence; but was taken on the second day of assault, many of the defenders escaping to the neighbouring mountains. When he had laid that city level with the ground, ALEXANDER marched to another, named Andaka (*Daka*, *Kam Daka*, two villages close to one another on the south bank of the Kabul river, near the western entrance to the Khybar Pass), which yielding upon articles, he there left KRATERUS with other captains of Foot, to subdue and govern the whole province (Nangrihàr or Jalàlabàd), as it should seem to him most convenient.

The expedition against the Arasakoi (*Orakzi*), I may here observe, must have been conducted by KRATERUS. For ALEXANDER, as ARRIAN continues, next directed his march towards the river Euaspla (the same apparently as the *Khoaspes* of STRABO: by crossing the Kabul river at the ford between Daka and Làlpùra,

and thence marching over the Goshta plain), where the general of the Aspioi lay, and in two days' time by long journeys came to the city (not named; perhaps Gandhàr in Nawagai), which on his approach the Barbarians set on fire, and fled to the mountains. The Makedonians pursued and make a great slaughter of them before they could reach those rugged and almost inaccessible places of retreat. ALEXANDER then passed one of these mountains and came to the city of Arigaius (perhaps the *Totai* range, to the city of *Arichand*, where are extensive ruins round about the existing village of that name, at the eastern base of the range, in the Ràmrizi district of Yùsufzi), and found it deserted and burnt by the inhabitants. ALEXANDER considered the situation of this place extremely commodious, and KRATERUS having in the meantime rejoined him, he ordered him to rebuild the city and people it with such of the neighbouring inhabitants as would voluntarily come, and with others out of the army who were unfit for further service. In the meantime ALEXANDER directed his march (along the skirt of the Totai and Malakand hills perhaps) to the place where the Barbarians had fled (perhaps the Mora mountain and pass of that name into Swat), and encamped at the foot of a certain mountain (probably Malakand, or perhaps Pajah), where, learning that many more fires appeared in the camp of the Barbarians than in his own, he moved forwards with a strong force to attack them, and after a sharp conflict on the plain and the hill occupied by the enemy, they were defeated with the loss of forty thousand men taken, and two hundred and thirty thousand head of cattle.

Thence ALEXANDER, having been rejoined by KRATERUS with his troops, who had rebuilt Arigaius, moved with a detachment towards the Assakeni (*Yaskùn* of Bajaur), who were said to have an army of twenty thousand horse, and thirty thousand foot, besides thirty elephants ready to take the field, and passing through the territory of the Guraioi (so called perhaps from the *Gori* Rajpùt then inhabiting the modern *Panjkora* country), crossed the river of that name (Guriaus, modern *Panjkora*) with much difficulty, owing to its depth and rapidity, and the boulders and slippery stones in its bed, and finding that the Barbarians had fled to their strongholds, first led his army to Masaga (Bajaur or Khahr), the capital of that country, which was held by a party of seven thousand mercenaries from the inner parts of India. After the capture of this place, in which were taken the mother and daughter of ASSAKANUS, ALEXANDER sent a detachment against Bezira, (*Rustam Bazar* in Sudhum valley of the Yùsufzi Sama, or "Plain"), and another to Ora with orders to invest the place till he came.

I may here note, that JUSTIN, speaking of this capture of

Masaga, calls the place Mount Daidalus (*Tàl Dardiyàl*, a mountain north of the Panjkora river between Bajaur and Swat), kingdom of Queen CLEOSIS or CLEOPHIS (ASSAKANUS being, according to CURTIUS, recently dead), whose realm was restored to her by ALEXANDER, by whom she afterwards bore a son, who was named ALEXANDER. I may add also, in reference to this statement, that at the present day several of the chiefs and ruling families in the neighbouring States of Chitral and Badakhshan boast a lineal descent from ALEXANDER THE GREAT.

On reaching Ora, (its site may perhaps be marked by the high mound of ruins called *Sârì Baňlol* on the Yùsufzai Sama, five or six miles from the frontier fort of Mardan), ALEXANDER took the place without much difficulty, though it was defended by Indians sent into it for that purpose by ABISSARUS (prince of *Abhisara* of Sanskrit writers, the modern *Chach Hazàrah* on the east bank of the Indus), and on this the inhabitants of Bezira (*Bàzàr*), seated on an eminence and surrounded by a stout wall, deserting the city at night, fled to the rock called Aornos (perhaps *Shàh Dum* or *Malka* on the heights of Mahaban) for safety, and many of the neighbouring Barbarians, forsaking their villages, followed them thither. ALEXANDER determined to take this rock of Aornos (*Aranai* is a common Hindi name for hill ridges in these parts; there is an *Aranai* spur of Mahaban near Charorai in the Chamla valley, and another *Aranai* ridge of the Marri hills near Kahùta in Rawalpíndi district), and having placed garrisons in Ora and Masaga, and sent a new colony into Bezira for the defence of the country; and HEPHAISTION and PERDIKKAS having by his orders repeopled another city called Orobates (the site of which has been recognised by SIR A. CUNNINGHAM in the ruins of *Arabai*, on the south bank of the Kabul river, near Naoshera cantonment), and furnished it with a garrison, and moved forwards to the river Indus to prepare the bridge for its passage as they had been ordered to do; he then moved that way himself, and the city Penkelaotis (*Pushkalavati* above noted, the modern Hashtnagar or Chàrsada) not far from the Indus surrendering, he put a garrison into it, and proceeded to take many other small towns seated upon that river; attended by KOPHAIUS and ASSAGETES, the two princes of that province (KOPHAIUS perhaps being the chieftain of the Kobà Rajpùt tribe). He arrived at last at Embolima (modern *Ambèla* in the Chamla canton of Bonèr), a city seated not far from the rock Aornos (modern *Malka*, near the summit of Mahaban mountain; the stronghold, in recent years, of the Wahabi fanatics of Hindustan, at the destruction of which, at the close of the Ambela campaign of 1863–4, I was present with the "Queen's Own Corps of Guides," to whom this duty had been assigned), defended by

Indians, and leaving KRATERUS there with part of the army to collect stores of corn and all other necessaries for a long continuance in the place, with the rest marched towards the Rock. After the capture of Aornos, ALEXANDER, descending from the Rock, marched into the territories of the Assakenoi (perhaps the Rajput *Aswa-ka* or *Assa-ka*, the tribe perhaps of the abovementioned ASSAGETES, which name may stand for *Assa Jat*, of the *Assa* tribe of the *Jat* nation or race; the Assakenoi may be now represented by the *Yaskùn* as before stated), in pursuit of the Barbarians who had fled into the mountains there; and when he arrived at the city of Dyrta (capital perhaps of the Darada), there, he found both that and the country around entirely destitute of inhabitants. (ALEXANDER appears to have crossed the Barandu river into the Pùran and Chakèsar valleys, now inhabited by the Chagharzi Afghans; there is a castellated village in Chakèsar called *Dàùd*, perhaps the Musalman disguise of a native *Dàrdù*, possibly so named from inhabitants of the *Dardù* tribe.) Next day he sent a force to scour the country round, whilst he himself proceeded on his march towards the river Indus, sending the army before to level the road, which would otherwise have been impassable. From some Barbarians captured, ALEXANDER understood that the inhabitants of that country were fled to Barisades for safety, but that they had left their elephants in the pastures near the river Indus. ALEXANDER took them to be his guides to the place where the elephants were, and some of them being caught and conveyed to the army, ALEXANDER ordered a full-grown wood which he found near the river to be cut down by his soldiers, and vessels to be built therewith, which being launched into the river, he and his force were thereby conveyed to the bridge which HEPHAISTION and PERDIKKAS had already built.

ALEXANDER then entered that part of the country which lies between the two rivers Kophenes and Indus (Kabul and Indus rivers), where Nysa is said to be situate, and on arrival at Nysa (modern Nisatta, on the left bank of the Landi Swat river, near its junction with the Kabul stream) with his army, the citizens sent a deputation headed by AKALPHIS (perhaps a chief of the Akà tribe of the Nàgà), beseeching ALEXANDER to leave the liberties of the city entire for the sake of their god DIONYSUS, and assuring him that BACCHUS, having subdued the Indians and determined to return to Greece, built this city as a monument of his victories, and the mountain also which is so near it (*Kohi Mor*, or *Kiamur*) he would have denominated Merus. From Nysa ALEXANDER moved to the bridge over the Indus, and there passed his army across the river; whither we need not to follow his course, until he sails down the Indus to the sea, when we may

again, later on, take note of his proceedings so far as they relate to the subject of our immediate inquiry.

From the foregoing particulars gathered from the accounts of HERODOTUS, STRABO, and ARRIAN, we learn the names of the principal nations anciently inhabiting the country of the Gandarioi. They are the Astakenoi, the Masianoi, Nysaioi, Aspioi, and Assakenoi.

The Astakenoi were probably, as before suggested, the tribe of ASTES, prince of the *Hastìkà* Rajpùt, inhabitants of the *Hastinagara* (modern Hashtnagar) district. They are not now known by that name in Afghanistan, except in a few small sections called *Hasti*, among the clans of some of the Pathan tribes on this border; their ancient seat here is now occupied by the Mahmand tribe, the Muhammadzi clan of which inhabits the Hashtnagar district.

The MASIANOI, as before stated, are now represented by the *Mashwànri*, whose chief seat now is at Srikòt on Gandghar hill of Chach Hazarah on the east bank of the Indus; but as Mashàni, Masàni, Màshù, etc., they are found amongst the sections of several of the Pathan tribes along the Indus.

The NYSAIOI were probably the inhabitants of the free city Nysa, and may be represented in regard to their locale by the modern town of Nisatta before mentioned, around which are very extensive ruins covering several square miles of mounds and *débris*.

The ASSAKENOI are, as suggested before, perhaps now represented by the *Yaskùn* of Chitral and Yasin districts adjoining their ancient seats in Bajaur. Bajaur was probably the country of BAJASWA, fourth in descent as TOD tells us ("Annals of Rajasthan," vol. i. p. 41) from UJAMIDA, one of the three grand branches sent forth from Hasti, and which is said to have spread all over Panjab and across the Indus, 1600 B.C. BAJASWA, who obtained possessions about the Indus, had five sons, who gave their name of Panchalika to Panjab. KAMPILA, the youngest son, founded its capital, named Kampilnagara (the site of which is marked by the existing village of *Kàmilpùr* near Attock, where is now the British cantonment called "Campbellpore"), and to this family belonged the Princess DRÙPDEVI, the wife in common of the five Pandu brothers, the heroes of the Mahabhàrat. The Panch Pandu are well known in the local legends commemorating their deeds still current among the tribes of the Gandhàra country. The *Yaskùn* of Chitral and Yasin are evidently the same people as the ancient Assakenoi of the Greeks, who formerly inhabited Swat and Bajaur, but they are not now found in these districts by that name. Probably they are included amongst the Swati,

which is the generic name for all the ancient or Indian inhabitants of Swat and Bajaur since their conversion to Islam. Among the Swati is a large division distinguished by the name of *Gabàri*, *Gabàrai*, or *Gawdri*, who, before their adoption of Islam, were, as the name implies, "Fire-worshippers," and perhaps Persians of the Panthiali tribe (before mentioned), one of whose chief ancient seats is marked by the existing *Pandiali* district in the present Mahmand hills, between the Kabul and Swat rivers.

The ASPIOI are now represented by the *Isap* tribe, which is widely distributed amongst the sections of several of the larger tribes occupying the eastern borders of Afghanistan, from Kandahar to the Indus; and which exists at the present day, under the Musalman name of *Yùsufzì*, as a large and powerful tribe in the ancient seats of its remote ancestors, to which they have given their modern name of *Yùsufzai* (plural *Yùsufzì*), or *Isapzì* as it is pronounced by the hill clans.

[The Aspioi, so called by ARRIAN, are the Hypasioi or Aspasioi of STRABO, and are mentioned at a later period by CURTIUS as the Agriaspai or Ariaspai in the Kandahar country. By their modern name of Yùsufzì they possess all the country lying between the Swat and Kabul and Indus rivers to the high mountains separating them from the Darada country of Yasin and Gilgit; in fact, the whole of the ancient Gandhàra as previously defined, with the exception of the tract to which that name was more strictly limited, situate between the Kabul and Swat rivers and bounded westward by the lower course of the Kunar stream; in which area the modern Kandàrì or Gandàrì are still found in the little canton of their name amidst the Nawagai hills on the Bajaur border.

The great mass of the ancient Gandhari, together with their neighbours the Isapi, in the adjacent Sama, or "Plain," between the Swat, Kabul, and Indus rivers, were deported by the *Yuechi*, *Getai*, or *Jata* to the valley of the Tarnak river, and there settled about its banks in the fifth century of our era, at the time that they carried the begging-pot of BUDDHA from Peshawar to Kandahar; in which latter place I had the good fortune to see this venerable relic in the year 1857. It was at that time in a state of perfect preservation in the humble retreat of a Muhammadan recluse amidst the ruins of the ancient castellated city of Kandahar. What became of the Gandhari thus transplanted to Kandahar,—the name of which country is probably derived from this colony of the Indus Gandhari,—is not very clear, as they are not now known by that name amongst the existing tribes of the modern Kandahar country; at least not as a distinct territorial tribe. But of their fellow-countrymen and comrades in

this migration, the Isapi, it is known that their descendants, ten centuries later, under the Muhammadan name of *Yùsufzì*, or "Sons of Joseph,"—a name which has led to some confusion in connection with the Afghan claim to Israelite descent—returned to their ancient country and fatherland, in association with another tribe, the Mandanr (*Mandruani* of PLINY), from the banks of the Helmand river.

According to their own accounts the Yùsufzi came into their present settlements in the Peshawar valley about the middle of the fifteenth century, during the reign of MIRZA ULUGH BEG, who was king of Kabul and Ghazni, and the grandson of Amir TYMUR (TAMERLANE of European writers), and paternal uncle of the Emperor BÀBAR, founder of the Mughal dynasty of India. Prior to this migration, they dwelt in the Ghwara Margha, or "fat pasture" district, at the sources of the Arghasàn river, a southern tributary of the Tarnak. In consequence of a dispute about pasture with the Tarìn tribe, occupying the Lower Arghasàn and Kadanì districts, they migrated thence to Kabul; where, meeting with other migrating tribes, named Mahmand, Khalìl, and Dàùdzì, collectively styled Ghoryà-Khel, or Ghorì, they joined with them and took to plundering the roads and vexing the country. Their depredations became so intolerable that ULUGH BEG sent a force to chastise them, and they were driven out of the Kabul district towards Jalalabad. Here they formed an alliance with the Khùgiànì tribe, inhabiting the north slopes and skirt of the Sufed Koh, and with their aid moved forwards towards the Indus. The Yùsufzì, under the lead of their chief, or Malik, named KHAN KAJOH or KACHÙ, passed over the Khybar hills, into the Peshawar district, where they were granted a strip of land along the hill skirts as a residence. But quarrelling with the Dalàzàk occupants about the use of a water-course there, they broke into war with them, and after a succession of hostilities, drove them across the Kabul and Swat rivers into the Sama. Here the Dalàzàk rallied at their capital, called indifferently Kot Kapùra, Langar Kot, Kàpùrdagarhi, and Garhi Kàpùr (or "Fortress of the Kàpùr," or *Kapol*, the name of a mercantile Rajpùt tribe), and renewed hostilities against the Yùsufzi, who had passed the Swat river into the Sama. Their efforts were unavailing, and the victorious Yùsufzi, driving the Dalàzàk across the Indus into Chach Hazarah, took possession of the Sama.

The unfortunate Dalàzàk, about a century later (1644–7 A.D.), in consequence of their turbulence and the disorders they created in Chach, were almost exterminated by the Emperor JAHANGIR, who deported the remnant of the tribe bodily into Hindustan and Dakhan, in which parts they are now lost in the mass of the

population. Of those who escaped this deportation, scattered families and small communities are still found in various parts of the Peshawar and Rawalpindi districts, and small sections of Dalàzàk are also found in several clans of the Isapzi in the hills of Boner. But the Dalàzàk, said to have been an extremely numerous and powerful people formerly in Peshawar, have altogether disappeared, as a territorial tribe, from these parts, where their place has been taken by the Yùsuf and Mandanr, and their confederate invaders above named. After the expulsion of the Dalàzàk, the Yùsuf and Mandanr took possession of the Sama, and during the next twelve years gradually made themselves masters of Swat. In the meantime the Mahmand and other Ghorya-Khel, together with the Khugiani who had joined them in this invasion, took possession of the tracts about Peshawar, which now bear their names; whilst another and larger body of Mahmand took possession of the hill tracts, now called after them, which lies between the Kabul and Swat rivers, an intermediate range between the Khybar and Swat hills.

At this period the Sama of Yùsufzi was a wild pasture tract, covered with stunted jungle, thinly peopled, and dotted all over with mounds of bare earth, concealing the ruins of former towns and villages, said to have been destroyed by MAHMÙD of Ghazni. Its chief place was the fortified town of Langar Kot, above mentioned, where the Dalàzàk made their last stand and the Yùsufzi gained their decisive victory. The country to the north-east, near Swabi, was at that time called *Kark-khàna*, "Rhinoceros den," and was covered by an extensive reedy swamp in which that animal harboured. The Emperor BABAR, as he relates in his Memoirs, coming from Kabul by the Kàmà, Bajàur, and Swat districts, passed through this country in the beginning of 1519 A.D. On this occasion he married the daughter of the Yùsufzi chieftain, and hunted the rhinoceros in the marshy tract above mentioned. The rhinoceros, it would appear, was an inhabitant of these parts from a very early period, and in the old Persian was called *Ambela*, whence probably the appellation of the village of that name in the Chamla district of Boner, which I have in a preceding passage recognised as the *Embolima* of ARRIAN. The rhinoceros has long since disappeared from these parts, and is not now found anywhere, I believe, in Northern India. Shields of rhinoceros hide are common amongst the hill Yùsufzi, and highly prized by them even now, get them whence they may.

The ancient mounds, or *tumuli*, above mentioned, are so numerous and extensive as to form a distinguishing feature of the Sama landscape. They indicate the former existence in this country of a very numerous, prosperous, and highly civilized

population of the Buddhist religion; which, as we learn from the travels of the Chinese pilgrims, Fa Hian and Hwen Thsang, was flourishing in Northern India, and in this part of Afghanistan particularly, in the fifth century, but was on the decline in the seventh. The architectural remains and sculptures still found in vast abundance in the ruins of the larger towns and cities of this country, and in some of the mounds that have been excavated, bear distinct evidence of Greek art; whilst the immense number and great variety of Greek Baktrian coins found from time to time even now in the *débris* of ancient habitations all over the Gandhàra country, prove conclusively, all other evidences aside, that it was once a flourishing seat of Greek colonization. These facts would naturally prepare us to find in the midst of the ruins of their anciently lapsed prosperity and dominion some trace of the posterity of those Greek colonists of whose industry and art we have so rich a store of relics, to say nothing of the distinctly Byzantine character of the domestic industries and decorations practised by the natives of this country to our day; but it is not easy to discover them in the multitude of tribes amongst whom they are lost, except, perhaps, through the doubtful medium of Greek nomenclature, more or less corrupted by the lapse of ages in a foreign and distant land, and habitually disguised by Muhammadan transformations, and sometimes appropriated by conquering invaders. Nevertheless, we do find among the present inhabitants of this Yùsufzì country certain tribes and clans bearing names which are more easily referable to a Greek source than to any other; unless, indeed, the Geta or Jata tribes, by whom the Greeks were dispossessed, also bore names resembling, or the same as, those of the Greeks. The tribal names Akà, Ali, Bài, Jùnà or Jânà, Yùnus, etc., though now supposed to be of the Jat race, may have been adopted by that people from the Greeks with whom they mixed, and whose language their kings adopted upon their coins. If the Baraki before mentioned are the representatives of the Libyan Barkai Greek, and the source whence sprung the modern Bàrak or Bàrakzì of the Durani Afghan, and the Bàrak of the Khattak Pathan, then we need not be staggered by the appearance of Greek Akhai in the Akà Pathan and Agà Jat his co-partner in the soil; of Greek Aioli in the Pathan Ali or Aali; of Greek Boioi in the Rajpùt or Pathan Bâi; of Greek Iônoi in the Rajpùt and Pathan Jùnà and Yùnus.

With these invading Geta, or Jata, of whom a principal division was called Mand (the *Goth*, or *Jute*, and *Wend*, of Europe), came other numerous and powerful hordes of Hun, who have left the mark of their conquests in Afghanistan by enduring settlements of their tribesmen. In the part of Afghanistan we

are now considering these were the Goei and the Geougen Tatar Hun who, as DE GUIGNE tells us, leaving their ancient seats in the extreme east of Tartary, to the north of China, sent large hordes westward at an early period before the Christian era. These hordes, after centuries of wanderings and warfare on the ample ground of Northern Asia, gradually drifted southwards and westwards to the great Shamo or Gobi desert (perhaps so called after the Goei or Gavi), where joining the Yuechi or Getai, who had preceded them from the same regions in the far east (and possibly at the outset from the Northern American continent), they advanced westward along both sides of the Celestial Mountains (*Tien Shan* of the Chinese, *Kailas* of the Brahman), through the Ayghùr Kashghar and Jatta Zunghar, and invaded the populous, civilized, and rich countries at the sources of the Syhon and the Gyhon (*Sìr* and *Amù*, Jaxartes and Oxus) where the Greeks held the sway. Whilst the Yuechi and the Geougen (the *Jata* and the *Gùjar*) advanced into the south and south-east, the Goei (modern *Gavi* or *Kabì*) apparently, for the most part, remained to the north of Hindu Kush; the only trace of them by that name now found in Afghanistan is in the *Gavi* Hazàrah about Bamian and Ghorbund, though there are sections of *Kabi* and *Kabà* in several of the Afghan tribes along the Indus border; the name also appears amongst the clans of the Pramara Agnikula Rajput, having been probably adopted and incorporated into that tribe at an early period. Of the Jata and Gujar great populations throughout the Indus valley, and all over Northern India, attest the completeness of the hold they took of the country; the Jata, or Jat, mainly as agricultural settlers, the Gujar largely as a pastoral people. Both are fine, manly, stalwart, and brave races. In Yùsufzi the Gujar have some considerable villages on the Sama; but in the hills, where they are most numerous, they are wholly devoted to the care of herds and flocks—neat cattle, buffaloes, goats, and sheep. In the Lower Indus valley and Balochistan the Jat is a camel-breeder, and identified with the care of that animal.

Regarding the Aspioi of ARRIAN (the modern *Isap*, or *Isapzi*, or *Yùsufzi*), it appears that they occupied the hills circling the plain from the Swat river round to the Indus; whilst the Assakenoi (the modern *Yaskùn* or *Yashkùn*) of the same author occupied the hills and valleys drained by the Swat and Panjkora rivers. Thus these two tribes and the Gandhari occupied the whole of the hill tracts of the Gandhàra country. The Aspioi are now represented by the *Isap* division of the Yùsufzì, and are a free people in the hills beyond the British border; where they seem to have held their possession all along ever since they were found by the

Makedonians in these parts, and later on were joined by them in the possession of the soil as naturalized fellow-countrymen; this much we may infer from history, and the inference is confirmed by the prevalence of Greek tribal names amongst their clans. The Assakenoi are now represented by the Yaskun of Chitral and Yasin, and by the Swati probably of Hazàrah Pakli. In the early part of the thirteenth century, when occupied by the camp of CHANGIZ KHAN, the Swat and Bajaur country was called Swati Gabari, from the dominant Gabari tribe before mentioned; but since the conquest of this tract by the Yùsufzi, in the latter part of the next century, the Gabari have almost entirely left the country and migrated to the Dardu districts along the banks of the Indus about Koli, Palàs, etc., known as Gabriàl, or Gabari country; and at the same period probably the Yaskun migrated from Bajaur to Chitral and Yasin, whilst those of Swat migrated across the Indus to Pakli Hazarah under the name of *Swàti;* which is the territorial name given to all the ancient peoples of the Swat country, and includes, besides the Gabari and Yaskùn, a number of other petty tribes of Indians.

Thus we see that the ancient Gandhàra was occupied, as we learn from the ancient authorities quoted, by GANDARIOI, or *Gandhari*, in the tract between the Kabul and Swat rivers; by the Astakenoi, or *Hashtnagari*, on the plain north of the Swat river; by the Masianoi, or *Mashwànri*, on the plain north of the Kabul river below the Swat junction; by the Aspioi, or *Isapì*, in the circling hills and plain at their base from the Swat river round to the Indus; and by the Assakanoi, or *Yaskùn*, in the interior hills. We have seen also that each of these representative ancient tribes still survives amongst the existing inhabitants of the country, and by much the same names and in much the same positions as those assigned to them by the authors quoted; the modern dominant Yùsufzi overshadowing them all. Let us now examine the Yùsufzi tribe, and resolve it into its components.

The YUSUFZI are in two great divisions—Mandanr and Yùsuf. According to the Afghan genealogy, the classification is in this wise — Sarabanri, the first branch of the posterity of KAIS, Pathàn, is in two main branches, namely, Sharkhbùn and Kharshbùn. Of these Kharshbùn is in three divisions, namely, Kand, Zamand, and Kansi. (Zamand is the Musalman form of *Chàwand;* during the reign of CHÀWAND RÀE SOLANKI, of Anhalwara, MAHMÙD GHAZNAVI invaded and devastated that country.) Of these again, Kand is in two clans, namely, Khakhi, or Shakhi, or Khwakhi, and Ghoryà. Of these Khakhi is in three divisions, namely, Mand, Makh, and Turklànri. Lastly, of these Mand is in two clans, namely, Mandanr and Yùsuf.

MANDANR, MANDAN, or MANDAR clans are Usmàn, Utmàn, and Rajar. They occupy the Sama, or Plain, of Yùsufzai. *Mandan* is a Brahman tribe also.

USMÀN, or OSMÀN, is in two divisions—Kamàl and Amà. Kamàl is the name of one of the twenty-four principal tribes into which the Turk nation is divided. Amà is said to be another Turk tribe of less celebrity, but is probably of Nàga affinity.

KAMÀL is in two divisions—Misharàn, or "Seniors," and Kisharàn, or "Juniors."

Misharàn sections are:—

Abà. Amà. Bosi. Karài. Matì. Mùsà. Nekbì.

and a number of others of modern Musalman names.

Of these, Karài is a Turk tribe previously mentioned; Mati we have met before as descendants of Shekh Bèt, Batani; Mùsà also as the *Mysoi* of HERODOTUS in the second satrapy; they may include *Mùsàì*, Israelites of the Mosaic religion; the Nekbi we have also met before in the *Nekbakhtàn*, the *Euergetes* of ARRIAN, and shall meet them again later on.

Kisharàn sections are:—

Allahdàd.	Baddakhan.	Bài.	Casim.	Dallo.
Dehgàn.	Hamza.	Lashkari.	Maghdùd.	Mashwànri.
Rustam.	Sàhù.	Shàdi.	Sultàn.	

and others of modern Musalman names.

Of these, Allahdàd stands for *Diodotus*; Baddakhan for *Badda* Yàdù, or Gadùn; Bài for *Boioi*, Greek; Dallo for *Dalazàk* perhaps; Dehgàn for *Dhè*, another Jat tribe. Maghdùd is said to be the same as Makh, which stands for *Makwàhana* Rajpùt. Mashwànri we have met before; Sàhù stands for *Sàhàni* Khatri; Shàdi for *Chàto*, Brahman; and Sultàn for *Sultàno*, Hindu, converted to Islàm.

AMÀ is in two divisions—Daulat, and Ismail. Daulat may stand for *Dohil*, mercantile Rajpùt; and Ismail for *Simala*, mercantile Rajpùt.

Daulat sections are,—

Bahràm.	Càbil.	Ismàil.	Màhyàr.	Malì.
Ma'rùf.	Mubàrak.	Pàynda.	Sangar,	etc.

Of these, Bahràm stands for *Bahrì* Khatri, or for *Bràhman;* Càbil for *Kapòl*, and Màhyàr for *Mohor*, both mercantile Rajpùt. Mali, now occupying Bajaur, may stand for *Mal*, mercantile Rajpùt, or for *Malli*, an ancient Indian tribe of the Indus valley, after whom Multan was named Mallisthan. Ma'rùf may stand for *Nir Rùp*, Rajpùt; Mubàrak for the *Bàrak* we have before met; Pàynda for Pànde, Brahman; and Sangar for Sèngarh, Rajpùt.

Ismàil sections are :—

Bacàl.	Bàm.	Bhalar.	Boca.	Dorh.	Isà.
Jùna.	Sikandar.	Sulemàn.	Tàos.	Uryà, etc.	

Of these, Bacàl may stand for *Bhàgal*, mercantile Rajpùt; Bàm for Bàma-deva, Brahman; Bhalar for *Bahlar*, Pramara Rajpùt. Bocà, or Boghà, is a Turk name. Dorh, or Dodh, is Rajpùt. Isà stands for *Asì*, or *Asiàni*, the *Asioi* of Strabo, one of the four Skythian tribes that deprived the Greeks of Baktriana. Jùna stands for *Yòna* or *Yavana*, Greek; and Sikandar is Alexander. Sulemàn may be the Musalman disguise of the Rajpùt, *Solàn-ki* or Chàlùk.

UTMAN is in four classes—Akà, Kànà, Ali, Sado. Of these the Akà may stand for *Akhai*, Greek, or *Agà*, Jat, and more probably is the Nàga clan of that name. Kànà is the *Kànì* Rajpùt. Ali, or Aali, stands for *Aioloi*, Greek. Sado is the abbreviation of *Sihsada*, which stands for the *Sisodia*, Gahlot Rajpùt.

Akà sections are :—

'Arab.	Barham.	Bibo.	Dàdù.	Dalazak.
Darazi.	Dosti.	Gujar.	Ismaìl.	Jàel.
Jogi.	Jùna.	Kàbul.	Kàlà.	Khwàedàd.
Làl.	Mahpàlàn.	Nekbi.	Oryà.	Piràk.
Rasul.	Sèn.	Shàma.	Shàhdam.	Shekh Mali.
Sikandar, etc.				

We have met several of these before. Jàel is mercantile Rajpùt. Jogi is a Hindu religious tribe converted to Islàm. Khwàedàd, or Khudàdàd, stands for *Diodotus*, Greek. Làl may stand for *Làr*, mercantile Rajpùt; Mahpàlàn for *Mahpè*, or *Mahpàl*, Khatri; Oryà, or Uryà, for Haràya, Rajpùt; Sèn is Rajpùt; Shàma is the same as Jareja Bhatti, Yadu Rajpùt.

Kànà sections are :—

Aso.	Bàro.	Bùbakar.	Chòr.	Ghulàm.	Hamìl.
Hydar.	Mithà.	Mùsà.	Sàma.	Shàmakì.	Sihsada, etc.

Of these, Aso is the same as the *Asi* above noticed. Bàro is a Brahman tribe of Northern India. Chòr, or Chawar, or Chaur, stands for *Chàwara* Rajpùt; Hamìl for *Haṃìr*, Rajpùt of Sìnd; Mithà for *Maithila*, Brahmin; Sàma and Shàmakì for *Sàma* and *Shàma* Jareja above noted; Sihsada for *Sisodia*, Gahlot Rajpùt.

Ali sections are :—

Ali.	Bàbù.	Baso.	Barsìm.	Bibù.	Charànda.
Dàbì.	Hybo.	Ismaìl.	Jogi.	Kàlà.	Matah.
Mègi.	Opì.	Panjpào.	Pàndù	Pàynda.	Pìrà.
Sydù.	Sàmo.	Umar.	Zangi, etc.		

Of these, Baso stands for *Basi*, Indian serf or predial slave

tribe; Charànda for *Chàrandain*, a tribe of Hindu religious devotees; Dabì is a Rajpùt tribe. Opì, Hùpì, Hùpàn, or Aypì, we shall meet again; it stands for *Opal* Khatri; Umar stands for *Umra Sumra*, Pramara Rajpùt.

Sado sections are in two divisions—Jallo and Dari.

Jallo sections are :—

Abà.	Adìna.	Basì.	Baddakhan.	Bhalar.
Bodila.	Bràhìm.	Càsim.	Daulat.	Dùnya.
Hotì.	Khìchì.	Mali.	Mati.	Nasrat.
Pàndù.	Panjpàe.	Ranà.	Shàhdàd.	Tàjo.
Tàos.	Umar.	Yahya.	Zakaryà.	

Of these, Bodila stands for *Botila*, Rajpùt; Khìchì is a Chohàn Rajpùt tribe; Nasrat is a tribe of Chitral, we shall meet again later on; Panjpàe, or Panjpàynda, stands for *Pànch Pandu*, the "Five Pandu" brothers celebrated in the legends of the Isapzì; Ranà stands for *Ràniìkà*, Solànki Rajpùt; Yahya for *Johya* Rajpùt; Zakaryà for *Jàkhar*, Jat.

Dari sections are :—

Adam.	Akà.	Ali.	Bàbù.	Bàlo.	Bàm.
Bànì.	Bàrà.	Bèri.	Bezàd.	Bodila.	Camaràl.
Càrà.	Chajo.	Dalazàk.	Darpeza.	Dorh.	Galoda.
Gawàr.	Hasan.	Ja'far.	Jallo.	Kajo.	Kàlù.
Khodo.	Làl.	Madà.	Màmà.	Mìrdàd.	Mùsà.
Osì.	Sadìc.	Sargìn.	Shekhàn.	Sulemàn.	Turkì.
Usmàn.	Uryà, etc.				

Of the above, Adam will appear again among the Afridì; Bàlo, Bàm, and Bàrà stand for *Bàlà*, *Bàmà-deo*, and *Bàrù*, Brahman tribes; Bèrì is a Khatri tribe. Camaràl and Càrà are Turk names. Chajo stands for *Chajira*, Rahtor; Galoda for *Gahlot*, Rajpùt; Gawàr, or Gawàrì, for *Gabari* of Swat before mentioned; Ja'far for *Jipra*, Pramara Rajpùt; Jallo for *Jallya*, Rajpùt; Madà is a Jat tribe, and *Mada* a mercantile Rajpùt tribe; Màmà is a Brahman tribe; Osì stands for *Oswàl*, mercantile Rajpùt; Uryà stands for *Harayà*, Rajpùt. Sargin is the name of the Gilgit valley, and may stand for a Dardu tribe from that place.

RAJAR, or RAZAR (for *Ràjwar*), is a Rajpùt tribe of the Indian desert; its sections are :—

Ahmad.	Akì.	Ako.	Bangi.	Bahlol.	Bàzìd.
Bhalar.	Chùra.	Dàùd.	Dùran.	Gadàe.	Gharani.
Ghulàm.	Isap.	Khizar.	Langar.	Malik.	Màmù.
Manì.	Ma'rùf.	Mata.	Mughal.	Nekbakhti.	Panjpào.
Pàyndu.	Sàdin.	Sargìn.	Sharghat.	Shamòrì.	Sihsada.
Sindi.	Umar.	Zinda, etc.			

Of these, Bangi is a Jat tribe, the same as the Bangi Sikh, and

the Bangash Pathan to be noticed later on. Bahlol stands for *Behila*, Pramara, or *Bahèl*, Khatri; Chùra is for *Chawara*, Rajpùt; Dàùd for *Dàdù*, to be noticed hereafter; Khizar for *Khejar*, Pramara; Langar stands for *Langaha*, Solànki Rajpùt; Mata and Mughal are usually joined together; Panjpào stands for *Panch Pàndù*, as before stated; Pàynda for *Pandù*, or *Pande* Brahman.

Yusuf, or Isap is in five clans—Isà, Mùsà, Bâi, Akà, and Uryà. They occupy the Kohistan, or "Hill Country" of the Yùsufzi, or Isap, which is commonly called *Yàghistan*, or "Independent territory."

Isà, the Musalmàn form of *Asi* (for *Aswu*), sections are:—

Alisher.	Aymal.	Aypì.	Burhàn.	Dàdì.	Gadàe.
Hasan.	Hotì.	Ilyàs.	Kìkà.	Kamàl.	Kamboh.
Kanrà.	Khadìn.	Khakì.	Kotwàl.	Lughmàn.	Madì.
Makho.	Màmà.	Màshù.	Musàrà.	Mirahmad.	Nasrat.
Panjpào.	Sàlàr.	Sèn.	Shargha.	Shè.	Tàjù.
Tàos.	Warkam.	Wilayati.	Yà.	Zakarya, etc.	

Of these, Aypi is the same as the Opì, Upì, Hùpì, before mentioned; Kàkà will appear again in the Khattak tribe; Kamàl and Kamboh have been before noticed; Madì, Madà, and Madò are the same, and a Jat tribe; Makho stands for *Makwàhana*, apparently a compound of *Makh* or *Mak* and *Hana* together. Màshù is the same as *Mashwànri*, before noticed. Sàlàr and Sèn are Rajpùt; Shè and Yà are Jat.

Bâi (*Boioi*, Greek) sections are:—

Abù.	Barkha.	Chaghar.	Daulat.	Ismàil.	Isap.
Mandi.	Nùr, etc.				

Akà (*Akhà*, Greek, or *Agà*, Jat, and *Akà*, Nàga) is in two divisions, Gohra and Ranrì. Gohra stands for *Gahor*, Gahlot, Rajpùt; and Ranrì or Ranì for *Ranìkà*, Solanki Rajpùt.

Gohra sections are:—

Abà.	Adìn.	Akà.	Alà.	Bàbù.	Bahlol.
Bâi.	Barat.	Barchì.	Bìbo.	Chamba.	Dàdì.
Daulat.	Darza.	Jogì.	Khwàedàd.	Khwàjo.	Làl.
Mahpalàn.	Màrùf.	Mashrak.	Maturà.	Mìtà.	Mùsà.
Sahèl.	Sèn.	Shàmo.	Shargha.	Sibùjana.	Sulemàn.
Zanka, etc.					

Ranrì sections are:—

Ali.	Azì.	Bahràm.	Dorh.	Ghebì.	Idal.
Jèlam.	Kàrah.	Khwàzo.	Lando.	Madì.	Makhà.
Malà.	Malì.	Mardàn.	Sèn.	Sulemàn.	Sultàn.
Umra.	Usmàn.	Utmàn, etc.			

Of the above, Barat stands for *Bharat*, Rajpùt minstrel tribe;

Barchì for *Bhareja*, mercantile Rajpùt; Chamba for *Chanpata*, Rajpùt; Làl for *Lár*, mercantile Rajpùt; Sahel for *Sohor*, mercantile Rajpùt; Sibùjana for *Sipat* and *Jùna*, Rajpùt tribes conjoined. The others have, for the most part, been noticed before.

Urya stands for *Haràya*, Rajpùt. It has now become greatly reduced in these parts, and is absorbed into the Chagharzi section of the Bâì or Bâizì above mentioned. The CHAGHARZI is a large clan and comprises sections of:—

Arjùn.	Bâì.	Baraki.	Basi.	Chùr.	Firòz.
Jùna.	Lughman.	Madà.	Makì.	Mandì.	Nàsar.
Nasrat.	Ormur.	Shakali.	Smèl.	Taosàn.	Uryà, etc.

Of these, Arjùn is the name of a Pandu tribe of Yàdù Rajpùt; Baraki we have before spoken of; as also of Basi, Indian hereditary serf, or predial slave tribe; Chùr may stand for *Chùrya*, Indian herdsman tribe. Jùna is a Rajpùt tribe; Maki stands for *Màkù* or *Makwahana*, before noticed. Madà and Mandì are Jat tribes. Ormur is the name given to a sect of religious heretics who created considerable trouble on this border in the reign of the Emperor AKBAR, under the denomination of *Roshànyàn; Ormur* is the Pukhto of the Persian *Chiràgh-kushàn* sect, so named from their midnight orgies after the lights were extinguished. Shakali stands for *Shakul*, Brahman tribe; Smèl for *Simala*, Rajpùt, commonly met in Afghan sections under the form *Ismaìl*.

From the foregoing details of the composition of the Mandanr and Yùsuf it appears that the only new elements imported along with them in the invasion before mentioned were the Mandanr (*Mandruani* of Pliny) from the banks of the Helmand, and the Turk tribes of Kamàl; for the hills and adjoining plain of the modern Yùsufzai country were already, and apparently had been so all along, occupied by the *Isap* and their associated clans. But there were other tribes who invaded this country along with the Mandanr and Yùsuf; namely, the Ghorya, or second division of Kand, a name which seems to bear relation to Kandhàr and Gandhàra. Before proceeding to examine the composition of the Ghorya-khel, we may here conveniently dispose of the remaining divisions of Khakhi, namely, the Makh and Turklànrì of the genealogies.

MAKH, or MAK, stands for *Makwahana*, one of the royal races of the Rajpùt, although, according to TOD ("Annals of Rajàsthan") it is neither Rajpùt nor Jat by descent. The Makwàhana are now represented in Afghanistan by the Màkù, a small tribe forming one of the clans of the Durani Afghan. The Makh, or Mak, are not known in Afghanistan as a distinct territorial tribe

at the present day, but under the Makh, as an over-name, are classed the Khugiàni, and their Chamkani and Laili Vaziri divisions, as previously described.

The TURKLANRÌ, as before stated, are not of Afghan or Pathan descent, and comprise a mixture of Turk clans, settled principally in the Bajaur country and adjoining Kunar valley. They are included amongst Afghans from having adopted the Pukhto language and Pukhtùn, or Pathàn, nationality, conforming to the Pukhtùnwali, and identifying themselves with the Pathan interests. They represent the Skythian invaders, who deprived the Greeks of Baktrìa, as mentioned by STRABO. GHORYA, or GHORYA-KHÈL, "The Ghor clans," is in four divisions, namely, Daulatyàr, Khalìl, Chamkani, and Zirànì.

Daulatyàr, "Friends of the State" (probably the Dohil and the *Jora* Rahtor Rajpùt), is in two divisions, Mahmand and Dàùd.

MAHMAND is in two divisions, Darani and Khàtùnì.

Darani sections are :—

Abà.	Ahmad.	Amà.	Ayùb.	Azgar.	Bàbì.
Bùchal.	Dàdù.	Darbì.	Ghàzì.	Hàjì.	Halìm.
Haraira.	Hasan.	Ibràhìm.	Isà.	Jànì Beg.	Jaeli.
Kàlà.	Khojar.	Langar.	Makh.	Mandar.	Mando.
Marcha.	Matì.	Mùsà.	Nazal.	Nekbì.	Nùr.
Pandiàli.	Ràwal.	Sado.	Sàk.	Sarbèdàl.	Sulemàn.
Tarakì.	Umar.	Walì Beg.	Ya'cùb, etc.		

Of these, Darani may stand for Darangi, the ancient Drangai of ARRIAN, whence the modern Durànì. Ayùb stands for *Jobsya* Rahtor; Azgar for *Aggar*, mercantile Rajpùt; Bàbì may be the same as the Bibù, frequently met before, and if so, stands for Bhìbà Pramara; Bùchal for *Buchal-gòt* Rajpùt; Darbi for *Dharbi*, minstrel clan of Rajpùt; Halìm for *Halla* Rajpùt; Haraira is the same as Haràya Rajpùt; Jaeli stands for *Jaèl*, mercantile Rajpùt; and Khojàr for *Khejàr* Pramara Rajpùt. Sarbèdàl is the name of a Persian dynasty founded at Sabzwar in 1337 A.D., after the death, according to D'HERBELOT, of Sultan ALJAITU, of the CHANGIZ KHAN family, when the empire of the Mughal Tatar in Persia commenced to decline, by one ABDURRAZZÀC, Bàshtini; who at the head of a numerous band of adventurers of all sorts raised the standard of rebellion, and capturing several cities of Khorasan, assumed royalty at Sabzwar, where his dynasty reigned under a succession of twelve princes for only thirty-five years. The national title of the Sarbedal was *Dagar*. The last Sarbedal prince, AMIR KHWAJA ABI MUYÀD, attached himself to TAMERLANE, when he entered Khorasan in 1380 A.D., and was treated by that conqueror with favour. Taraki, "of the Tara," is the

plural form of *Torki*, or *Tùàrki*, Yadu Rajpùt. The others have been before noticed.

Khàtùnì sections are :—

*Abbàs.	†Ahmad.	*Akà.	Ali.	†Atarà.	Bàcì.
Bàì.	†Bakhtyàr.	*Bàrak.	†Barwid.	*Bayàn.	Bota.
†Casim.	†Daulat.	Gandào.	*Ghorì.	Hado.	Hàjì.
†Hydar.	Isà.	Ismàil.	Jangà.	Koko.	Katasar.
Khwàjo.	†Kodin.	†Kotak.	Mahyàr.	†Mainà.	Mità.
Mùsà.	†Pàsh.	Ràmì.	Razar.	†Sanjar.	Sarah.
Shànì.	Sihpàh.	Sulemàn.	Tanà.	Umar.	Urya.
Usmàn.	Yahya.	Yùsuf.	Zakaryà, etc.		

Of these, the over-name KHÀTÙNÌ means "the Queen's tribe," and refers apparently to MARYAM (MARY), the daughter of KHWÀJA MUBÀRAK, the son and successor of the BÀRAK HÀJIB, who founded the Kàrà Khitài dynasty, which reigned, under a succession of nine princes, according to D'HERBELOT, for a period of eighty-two years in the Kirmàn and Sùràn provinces of the Indus valley, as dependents of the MUGHAL TATAR princes of the CHANGIZ KHAN family in Khorasan; for of the above sections those marked * are collectively styled *Maryamzì*, "Mary's clan." Of the other sections, those marked † are collectively styled *Mastùrazì*, or "Mastura clan." With reference to what has been said before of the Baraki tribe, and the derivation of the Bàrakzi reigning tribe of Afghanistan from them, I may here note what D'HERBELOT says, on the authority of the *Nigaristan*, regarding the BÀRAK HÀJIB above mentioned. He says to the effect that BÀRAK HÀJIB, first Sultàn of the Kàrà Khitài (of the Kirmàn dynasty), of which country he was a native, was sent by the king of the Mogol (of Kàshghàr and Zùnghar, the à rà Khitài country), as ambassador to SULTAN MUHAMMAD KHÀRIZM SHÀH, who, recognising his superior abilities, detained him in his own service, and appointed him to the post of *Hàjib*, or "Chamberlain." On this the KHÀRIZM SHAHI VAZIR, becoming jealous, so vexed BÀRAK HÀJIB that he quitted the court and retired to SULTAN MUHAMMAD'S son JALÀLUDDIN, who held the province of Ghazni, and commanded in India. To reach him, BÀRAK HAJIB had to pass through the province of Kirman (on the Kuram river), of which SHUJÀ-'UDDÌN RÙZENI, (probably of the *Rosya* Chohàn Rajpùt tribe, prior to the adoption of Islàm) was governor on the part of the KHÀRIZM SHAH. This governor, desirous of possessing the beautiful women in the harem of the Hàjib, who travelled with all his family and dependents, barred the road against him. BÀRAK'S people being few, he adopted the stratagem of putting all his women into men's clothes, and so boldly advancing, confronted the governor,

who, not expecting to find so many men with BÀRAK (who was probably assisted by some of his Baraki kindred in the adjoining Logar district through which his road lay), lost courage, and in the conflict which ensued not only was defeated, but also taken prisoner, and deprived of his government. Thus commenced the power of this prince; for BÀRAK HAJIB having thus installed himself in the government of Kirman, he gradually became absolute master of the country, and declared himself independent. The SULTAN MUHAMMAD no longer regarded him as his officer, for he gave him his own mother, who was still young, in marriage; and one day, by way of familiarity or banter, said to him, "Who has elevated you to this high degree of honour in which you now find yourself?" To which BÀRAK proudly replied: "It is he who has deprived the Sàmànì of their kingdom to give it to one of their slaves, namely, to SABAKTAKIN, first prince of the Ghaznavi dynasty, and who has similarly despoiled the Saljùkì of their empire to confer it on their slaves, who are the Khàrizmì, your ancestors." BÀRAK had eight successors in his principality, of whom his son MUBÀRAK KHWÀJA was the first; for he left his government to him after a reign of eleven years in 632 H. (commenced 6th of October, 1234 A.D.). The Khàrizm Shahi dynasty being extinguished by the Moghol, BÀRAK KHAN so gained the good will of OKTAI, son and successor of CHANGIZ, that he not only maintained him in his principality, but also greatly augmented its extent. His son MUBÀRAK KHWÀJA (called RUKU-UDDIN KHWAJA HACC by *Khondamir*), had four sisters named SUNIJ, YA'CÙT, KHÀN, and MARYÀM, each with the title Turkàn, who all married into the principal Moghal families. The dynasty founded by BÀRAK HAJIB is that known as the Kàrà Khitàì dynasty of Kirman. There were nine princes of this dynasty, who reigned from 1224 to 1306 A.D., a period of eighty-two years; they were BÀRAK HÀJIB, eleven years; MUBÀRAK KHWÀJA, his son, six years; SULTAN CUTBUDDÌN, nephew of BÀRAK, eight years; HAJÀJ, son of CUTBUDDIN (being a minor, his mother-in-law governed for him), twelve years; SÌURGHATMISH, son of CUTBUDDIN, nine years; PADSHAH KHÀTÙN daughter of CUTBUDDIN; SHAH JAHAN, son of SÌURGHATMISH; MUHAMMAD SHAH, son of HAJÀJ.

Of the Khàtùnì sections above named, Abbàs, Atarà, Bàcì, Bàrwìd, Bayàn, Càsim, Koko, Katasar, Sanjar, and Sihpàh are all Turk, in name at least. Bakhtyàr stands for *Bakhtari*, or "Baktrian." The rest are Rajpùt and Indian, and have almost all been before noticed.

DÀÙD sections are:—

Alì.	Bàbù.	Bàzìd.	Bìbì.	Bhàgal.	Husèn.
Màmùr.	Mandar.	Neko.	Tâjo.	Yùnus.	Yùsuf, etc.

Of the above, Dàùd stands for *Dàdù*, or *Dàdì*, and will be noticed further on when we speak of the ancient *Dadikai* of HERODOTUS. The sections Bàbù, Neko, and Husèn, are collectively styled *Mandaki*, "of the Manda." The others have been previously explained.

KHALÌL sections are :—

Aco.	Akà.	Bàrù.	Matì.	Mashì.
Nùr.	Sàk.	Sàlàr.	Turk.	

and others of Musalman nomenclature. The above names have been before explained, except Aco, which may stand for *Akhà.* and represent Greek *Akhaioi*, or Akhaians.

CHAMKANI is probably a compound of Chohàn, or Chahùman, and Kanà Rajpùt tribes joined together, and is in three divisions, namely, Arnì, Arani, or Arnyà, Khànì, Khoja. Of these three names, Aranì is a Kachwàha clan, and will appear again among the tribes of Kafiristan. Khànì stands for Kaim Khànì, one of the royal Rajpùt tribes of TOD's list. Khoja stands for *Kho*, another Kachwàha clan, which will appear again with the Arnì, or Arnyà. The Kachwàha, or Kashwàha, is a celebrated Indian tribe, neither Rajpùt (Solar race) nor Jat (Lunar race) by descent, but adopted into the Rajpùt. They seem to have given their name to the Kash or Kaj country, modern Balochistan, in the south, and to the Hindu Kush and Kashkàr in the north. The Chamkani are, by that name, mainly settled on Sufed Koh, along with the Khugiàni and Laili Vaziri, but they are much scattered about these parts, and they have a village called by their name a few miles eastward of the Peshawar city. Formerly the Chamkani, it is said, were very numerous in these parts; they are now an obscure people.

ARNI or ARANÌ sections are :—

Barham.	Camar.	Daryà.	Dreplàra.	Husèn.
Khùkì.	Lashkari.	Nàsar.	Tàokì, etc.	

KHÀNÌ sections are :—

Ambarak.	Balàjawà.	Gorga.	Jamàl.	Madì.
Mamùt.	Mustafà.	Shero.	Sultan.	Tola.

KHOJA sections are :—

Dari.	Hakìm.	Gulsher.	Fatah.	Jalàl.
Langar.	Mirzà.	Shomì.	Wali, etc.	

Of the above names, Barham, or Brahìm, may stand for Brahman. Camar, or Kamar, is the same as Jetwà, or Jatoì Rajpùt. Khùkì stands for Khugiàni, already described. Tàokì, Tawaki, or Toegì, will appear again among the tribes of Sistan.

ZIRÀNÌ stands for *Jiràn*, mercantile Rajpùt; is not now known in Afghanistan as a separate territorial tribe; but scattered fami-

lies of Zìrànì or Jìrànì are found amongst the Tajik of Nangrahàr, or Jalàlabad, district, west of the Khybar.

The MAHMAND—the "*Great Mand*"—whose composition we have above seen, is a great tribe, or people, and are most largely found in the coast districts north of Bombay. In Afghanistan they are now principally settled in the Peshawar district, and in the independent hill tract lying between the Kabul and Swat rivers; but there is still a remnant of the tribe left in their ancient seats about Kandahar, in Mand-Hisàr and the adjacent villages, where they represent the *Mandruani* of PLINY, and have given their name to the Helmand river. In Europe they are represented by the modern Wend of the Austrian dominion. Of the hill Mahmand, on the Peshawar border, a large division is called Pandiali, after the district they inhabit; but the largest division is called Bâì, or Bâizi, and reckoned at sixteen thousand families. Their chief town is Goshta, and they are said to be an orderly and intelligent people, exhibiting many characteristics of Indian affinity. The Bâi we have seen appearing in the sections of several of the Mandanr and Yùsuf clans, and shall find them presently in Kohat, just in the country formerly held by the Greeks, as a flourishing settlement and important strategical position between India and Baktria.

The DÀÙD, or DÀÙDZI, are evidently a branch of the same people as the *Dàùdpùtra* of Bahawalpur. DÀÙDZI and DÀÙDPÙTRA —sons of David—are Musalman transformations (Pukhto and Hindi respectively) of the ancient Indian name *Dàdi* or *Dàdìkà*, of which people we shall speak presently. Adjoining the Daudzi, in the Hashtnagar district, is another branch of the Mahmand called Muhammadzì; and beyond them in the hills are the Utmàn-khel, or Utmàn tribe. They are quite distinct from the Utmàn clans above described, and occupy the hills on both banks of the Swat river from the Kohi Mor to the Khanora mountains, and are situated between the hill Mahmand and the Ràmrizì. They are said to have been brought from the Ghor country, and planted here as a military colony by SULTAN MAHMÙD, of Ghazni, in the early part of the eleventh century. They represent the *Utoi* of HERODOTUS before mentioned.

UTMÀN-KHEL sections are :—

Akà.	Alì.	Asìl.	Baddo.	Ballo.	Bùra.
Ghàzì.	Isà.	Kamar.	Kùrush.	Madà.	Mughal.
Mandal.	Sarkani.	Sarnì.	Shamo.	Shìno.	Tìràhì.
Torì.	Umar.	Zà.			

Of the above names, Asìl means "pure bred," and perhaps refers to the real *Ut*, *Utì*, or *Utmàn;* Baddo is *Badda* Yàdù; Ballo is

Bhallè Khatri; and Bùra, is *Bora* mercantile Rajpùt; Ghazi is an Arabic honorific title given to warriors in the cause of Islàm; Kamar is another name of the *Jetwà* or *Jatoi* Rajpùt, as before stated; Kùrush, Korish, Gorish, Gùraish, or Gorach, are different dialectic pronunciations of the Royal Rajpùt Kerùch, Kuruch, or Kurèch. The converted of this tribe (to Islàm), to conceal their origin, have changed the name to Korèsh, and pretend descent from that Arab tribe, which itself may derive originally from the ancient Persian *Kurush*, the tribe of Cyrus, for the *Curèsh*, or *Koraish*, to which Muhammad belonged, is admittedly not a genuine Arab tribe of the prime stock; Kùrush is said to be the proper national appellation of the modern Kàfir of Kafiristan. Madà is a Jat tribe; Mandal stands for Mandan or Mandanr; Shàmo is the same as *Sàma*, the patronymic of the great Jareja division of the Yàdù tribe; their ancient seat was in Siwistan, modern Sibì, where their titular prince, *Sambus*, fought ALEXANDER, as recorded by ARRIAN. Shìno stands for *Shinwàri*, which will appear again shortly, as also will the Tiràhì and the Torì.

The Utmàn division of Mandanr, above described, and commonly designated Utmàn-nàma, occupies the southern slopes of Mahaban mountain on the west bank of the Indus, jointly with the Gadùn or Jadùn tribe. These Gadùn represent the great Yàdù tribe, which, according to TOD ("Annals of Rajasthan"), "was the most illustrious of all the tribes of Ind." Their name became the patronymic of the descendants of BUDHA, progenitor of the Lunar race. Their early seat in these parts was in the *Jàdù kà dàng*, or "Hills of the Yàdù," in the Jèlam Salt range; whence they passed a great colony into Zabulistan, where they founded the city of Gajni (modern *Ghazni*), and "peopled those countries even to Samarkand." In the Zabul country they adopted the name of Bhatti (whence the Afghan *Batani* perhaps). Another branch of the Yadù, which settled in Siwistan (modern *Sibi*) under the name of Jareja, also changed their cognomen, and adopted as their patronymic the title of their illustrious ancestor HARI, or KRISHNA, who was styled *Sàma*, or *Shàma*, on account of his dark complexion. Since their conversion to Islàm this name has been changed to *Jam*, which is the title of the petty Jareja princes of Las Bela in Balochistan.

The GADÙN of Mahàban are a branch of the Gadùn, or Jadùn, of Pakli in Hazàrah (*Abhisàrà* of Sanskrit) on the opposite side of the Indus, where they are settled along the Dorh river (whence the *Dorvabhisàra* of the Rajataringini) as far as the Urash plain; perhaps a former seat of the *Urash*, *Wurash*, *Borish*, or *Biorisha* tribe of Rajpùt. The Mahaban Gadun are in two divisions—Sàlàr and Mansùr.

Sàlàr sections are :—

Adìn.	Ali.	Alisher.	Ato.	Calandar.	Càsim.
Daulat.	Gawàr.	Isà.	Khwàjo.	Mati.	Sàlàr.
Shàhà.	Suleman.	Ud.	Umar.		

Mansùr sections are :—

Bàrà.	Camar.	Daulat.	Dòd.	Dono.	Ghori.
Ido.	Isà.	Ismaìl.	Khidar.	Kuram.	Mùsà.
Paryàna.	Shèb.	Turà.	Umar.	Zakarya, etc.	

Of these names, Alisher is often met among the sections of many of the Afghan tribes on the Indus border, and seems to be connected with the celebrated prince of that name who ruled over Khorasan towards the close of the fifteenth century. AMIR ALISHER, Nizàm ud daula, had collected a large library at Herat (says D'HERBELOT), of which he gave the charge to *Khondamir*, the historian. Gawàr stands for *Gawàrai*, the Gabar of Swat, before described. Ud, Ut, or Uta may stand for *Utmàn*. Umar is *Umara* Pramara, so frequently met on this border. Bàrà is a Brahman tribe. Camar is probably the same as *Kamar*. Dòd stands for Dorh, one of the royal Rajpùt tribes. Shèb, or Shaib, stands for *Shìvàchàrì*, religious clan of Hindu devotees. Tura stands for *Tuwara*, *Torì*, *Tùàr*, a celebrated tribe of the Yadù or Gadun race.

Besides the organized tribes of the Yùsufzi above described, there exists amongst them a very numerous and mixed population of servile and dependent classes, almost entirely of Indian origin, and collectively denominated *Hindkì*. They are all Musalmans, and include the various artisan and labouring classes, musicians, watchmen, sweepers, etc., etc. They are for the most part attached to the soil, and although they now have no possession in it, they cling to their native country, whatever the changes in its proprietors, conquerors, and rulers. The Hindki represent the Sùdra caste of Hindu, and are common all along the Indus border as dependents, vassals, and menials of the Afghan and Pathan tribesmen. There is also a numerous priestly class, comprising different orders, mostly hereditary, who are supported by the voluntary contributions of the tribesmen, either in grants of land, or allowances of food, tithes, etc. Such as the Sayid, Pir, Mulla, Myàn, etc. There are also some Kashmiri and Gujar, together with other Musalman straylings, and some considerable colonies of the Khattak tribe, to be noticed presently. And lastly, but in very varying proportion in different parts, a certain number of unconverted Hindu traders and shopkeepers, who manage all the banking and trade of the country, etc., and retain their idolatrous religion under certain restrictions against its public observance. The servile classes, and those without share in the land, are

denominated *Fakìr* and *Hamsàyah*, and slaves are called *Mràe*. This completes our survey of the tribes now inhabiting the country of the ancient *Gandarioi* of HERODOTUS.

Adjoining to the south is the country of the ancient Aparytai—the modern Afridi. For the purpose of this inquiry we may consider this country as comprising the whole of the eastern spurs and southern slopes of Sufed Koh, and that portion of the eastern slopes of the Suleman range which is drained by the Kuram river. Towards the east it is bounded by the Indus in that portion of its course included between the junctions with it of the Kabul and Kuram rivers; and it is separated from the country of the Gandarioi by the Kabul river eastwards of the Khybar range. The tract thus defined includes the Kuram valley and its tributaries, and the Banù, Kohat, and Peshawar districts in British territory. In this extensive area, the *Aparytai* of HERODOTUS, a tribe which I have identified as the Afrìdì of the Khybar hills, were, we may take it, the nation responsible for the payment of tribute to DARIUS, and were at that period the dominant tribe in this part of the satrapy. Of the other nations jointly occupying this tract of country with them, ARRIAN furnishes us with the names of two; the *Thyraioi* and *Arasakoi*, against whom ALEXANDER led military expeditions. Of these the Thyraioi are probably the *Tìràhi* of our day, in preference to the *Tùrì* of the Kuram valley, who probably came into the country after the cession of the Indus provinces by SELEUKUS NIKATOR to SANDRAKOTTOS, as before mentioned. The Arasakoi are surely represented by the modern *Orakzì*. Anciently these tribes no doubt extended over a wider area than they at present occupy; and their positions also have been a good deal shifted by the intrusion of other tribes at later periods. Of the tribes now found in the area above defined, the most important and numerous are the Afridi, Orakzi, Khuttak, Bangash, Tùrì, Jàjì, Mangal, Shinwàrì, and Tìràhì. And amongst them is found a dependent or servile population similar to that described as dwelling amongst the Yùsufzi, under the denomination of Hindki *fakìr* and *hamsàya*. Let us now investigate the composition of the tribes above named.

The AFRÌDÌ, or APARÌDAI, the *Aparytai* of HERODOTUS, anciently occupied, we may take it, all the country south of the Kabul river from the Khybar range inclusive to the Indus, and as far south as Kalabagh and Bahadur-khel salt mines. At the present day they are confined to the hills about Peshawar city—to the western half of the Charhàt (Cherat) range, the Kohat and Khybar passes, and the hills north of the Mulàghar spur of the Rajgal peak of Sufed Koh, and are reckoned at about thirty thousand families. In the Afghan genealogies the Afridi are

classed in the Kakì division of the Karai, Kararai, Karàrànì, or Karalànri branch of the Ghurghushti Afghan, along with the Khattak, Jadràn, Utman, Khugiàni, Shìtak, Sulemàn, etc. The Karalànri is the same as the Turklànri, and comprises the two divisions of Kodi and Kaki; of which the Kaki (perhaps the same as *Kùki*, a Nàga tribe to be presently noticed), comprises the tribes above named; and Kodi comprises the Dalahzàk, Orakzi, Mùsà, Mangal, Torì, Hannì, Wardak, etc. The Afridi are said, by native accounts, to have been driven out of the plain country by the Dalahzàk tribe, which was formerly very numerous and powerful, and the first tribe which penetrated from Kabul through the Khybar Pass into the Peshawar district, at that time called Bagràm, after the name of its capital (the site of which is now covered by the British cantonment at Peshawar), which they seized from the Raja of Lahòre, together with all the country up to the Indus, crossing which river they extended their conquests far to its eastward. They sent a strong contingent of their clansmen with the army of SULTAN MAHMÙD GHAZNAVI in his expedition against Somnath. At the time of the Dalazàk invasion, this part of eastern Afghanistan, the Peshawar valley and both banks of the Indus, was occupied by the *Sùr Kafir*, or *Surkh Kafir*, "the Red Infidels," supposed to be descendants of the Greeks who formerly held the whole country from Kabul to the river Jèlam, or Jhelam, but probably including *Sùrya* or *Sùrajbansì* Rajpùt as well. These the Dalazàk, who are said to be a Turk tribe in the following of MAHMÙD GHAZNAVI, or of his father the celebrated SABAKTAKIN (but more likely a clan of the Jata Skythians, who dispossessed the Greeks), gradually forced out of the plain country up into the hills around, and mainly into the highlands of Swat and Boner, and the Khybar hills. The Dalahzàk maintained their prosperity and renown to the time of MIRZA ULUGH BEG, governor of Kabul—1520–1545 A.D.—when they were dispossessed and expelled the country to the east bank of the Indus, to Chach and Pakli, by the Yùsufzì and Ghorya tribes, as before described. In these parts (Chach Hazàrah) the Dalazàk having revolted against the Mughal government of Delhi, the Emperor JAHANGIR, 1546 A.D., sent an army to reduce them; and the greater part of the tribe which survived the campaign, was deported to Hindustan, and dispersed in various parts of Central India and the Dakhan. There is a small colony of the descendants of these Dalazàk in the Dholpur Rajpùt State; and small clusters of the tribe are found also scattered all over the Chach, Hazàrah, and Pakli districts, as well as in the Boner hills, and in Peshawar itself.

The DALAHZÀK, or DALAZÀK—"The Great Zàk"—of Pakli and Boner have the following sections:—

Amà. *Borì. *Mando. Mànì. Motik. *Samar.
Sunni. *Umar. *Vatak. Yasìn. *Zakaryà, etc.

Of these those marked * are Rajpùt and Indian, as already explained in previous passages.

The Afridi, according to their own accounts, were brought from the Ghor country and planted in their present seats by MAHMÙD GHAZNAVI as military colonists for the defence of the Khybar passes. And they were reinforced by a fresh colony from the same quarter some two centuries later, planted here by SHAHÀBUDDIN GHORI. They claim descent from one KARÈRAI by his wife MYMANA; which means apparently that they were Karài or Garày Turk of the Mymana country, adjacent to the existing Karài Turk settlements in the Khorasan hills south of Mashhad. The Afridi have few villages and no tents, but live mostly in movable huts of matting and wicker frames, and also largely in caves. They are a notoriously predatory and warlike people, of lean, wiry build, keen eyes, and hungry features, of light complexion, but not of fine physique.

The AFRIDI are in five divisions:—

Mìta. Adam. Ula. Akà. Mìrì.

MÌTA. With the exception of a small colony in the Tàkhàl, or Tàkàl, and adjacent villages around Peshawar city, the Mìta are not now known in Afghanistan as a separate clan; most of them having been deported to Hindostan by the EMPEROR JAHANGIR, and settled chiefly about Hydrabad in the Dakhan; and others having emigrated at different times to the Rajpùt States of Central India; some are said to have settled at Panipat near Delhi.

ADAM. The Adam-khèl is a large and important clan of the Afridi, and is reckoned at four thousand families; and is largely engaged in the salt trade between the Kohat mines and the highlands to the north and west beyond the British border. The Adam-khel occupy the Kohat and Charhàt hills, and are quite distinct in location, habits, and interests from the other Afridi clans, and belong to neither the Sàmal nor Gàr factions, but join either as found expedient at the moment. They are in three divisions,—Hasan, Jawàkì, and Gali, which are collectively styled Katorì; so that the whole of the Adam-khel are Katori, which is the name of a celebrated Jata tribe.

Hasan sections are:—

'Akhor. Ali. Aparidì. *Asho. *Jùnà.
*Kàlà. Myàmì. Shàho. Zàko, etc.

Jàwàkì sections (*Jàwà-kì* = "of Jawà," the name of a southern spur or bluff of Sufed Koh) are:—

Atà. Aytam. *Bìbì. Daulat. *Godì. *Hastò. *Paè. *Sènì. Yàghì. *Mahwàl.

Gali sections (Gali may be *Gaeli* Kurd) are:—

*Bàkal. Bostì. *Darbì. Fìroz. *Mìrì. *Mùlà. Nekzan. *Sharakì Zarghùn, etc.

Of the above, those marked * are Rajpùt and Indian, as before explained. Akhor, or Akor, means the *house* or *family* of A; they are sometimes called À-khèl. It is to be noted, however, that *Khor* is the name of a Brahman tribe of northern India; and that the word *khor* is added to the names of many of the sections of the Hill Mahmand of Pandiali, etc. Aparidi represents the ancient *Aparytai.* Asho represents Indian Ashyag, the *Achi* or *Achak* Durani. Zàko may stand for the Dalahzàk. Hasto is a relic representing the ancient *Hasti*, or tribe of Astes, whence the *Astakeni* before described in speaking of the Gandhàrì. Yàghì means *free, independent.* Mùlà is the name of a mountain separating the Afridi from the Orakzì; Mulaghar = "Mula Mountain" (Pukhto). Zarghùn means *green, fresh* (Pukhto).

ULA is in six divisions:—Malikdìn, Kambar, Kamar, Kùkì (which are collectively styled Fìroz-khèl), Sipàh, and Zakhà.

Malikdìn sections (*Sàmal* in politics) are:—

Alàe. *Darbà. Daulat. Janda. *Jâpar. *Jùnà. *Kàlù. Karamna. *Katì. Mata. Mìrì. Nasrat. Nàto. *Ranrà. Shàhì. *Umar, etc.

Kambar sections (*Gàr* in politics) are:—

Ali. Anae. Borì. Darbì. Matkhàn. Miràn. Nekzan. Pabì. Pakhàì. Shàn. Shekhmal. Sùrànì. Tàr. Watàr. Zana, etc.

Kamar sections (Sàmal) are:—

Abàbakar. Abdàl. Aymal. Iskandar. Kharogi. Khudàdàd. Kurmàna. Landì. Mata. Paynda. Torkal. Zakhà, etc.

Kùkì sections (Gàr) are:—

Abdàl. Bàrì. Galì. Katì. Madàr. Mado. Màkù. Mashì. Mìràn. Paridì. Sherkhan. Sikandar. Tùàr. Walì, etc.

Sipàh sections (Sàmal) are:—

Abàbakar. Abdàl. Baghdàd. Drewandì. Ghèbì. Hormuz. Jàwàkì. Kàro. Landì. Sùràn, etc.

Zakhà sections (Sàmal) are:—

Anàe. Bàrì. Khasrogi. Mohib. Nasruddìn. Pakhàì. Pàynda. Shàn. Zàoddìn, etc.

Of the above names, Ula may stand for Hùl Rajpùt. Malikdin-khel means "those of the king's religion;" Daulat-khèl, "servants

of the State (*Daulat*), of SULTAN MAHMÙD. Mìrì-khèl, "dependents of the king's palace" (*Mìrì* = Hill-castle). Shahù-khel; "the king's serfs." Those marked * are Rajpùt and Indian tribes, and have been previously noticed. Darbà stands for *Dharbì*, Indian minstrel tribe.

Kambar is a *Kurd* clan, and probably a branch of the Kambaràni of Balochistan, to which tribe the ruling family of Kelàt belongs. In Balochistan the Kambaràni ("those belonging to the Kambar") are said to be of Abyssinian origin; in Afghanistan they are said to have been settled in the hills north of Kelàt by MAHMÙD GHAZNAVI. Anàe is the same as *Unàe* and *Anwàe*, a Khatri tribe, and also Kayasth Hindù. Bori may stand for *Bor* mercantile Rajpùt, or for *Bahrì* Khatri, Pabi is the *Pabyà* Chohan Rajpùt.

Miràn stands for *Mer* of Merwara, who have here given their name to the district of Miranzai. Pakhài are the Pashâi to be noticed later on. Shàn may stand for *Chohàn* Rajpùt. Shekhmal stands for Sri Mal, mercantile Rajpùt, and comprises subdivisions of Bàsh-khel, Nazar-beg, Mirza-beg, and Vali-beg; titles indicating later arrivals, probably in the time of TAMERLANE by whom, it is said, the title of Beg was first introduced into India. Matkhàn for Sri Mat Rajpùt tribe. Sùràni for Sùra Chohàn, who gave their name (Sùràn, pl. of Sùra or Sùr) to the Sùràn province, drained by the Gomal river, and of which the Banu district (British) forms part. Tàr and Watàr may stand for Tùàr, and Tawàrì, Yàdù Rajpùt.

Kamar, is another name of the *Jetwà* Rajpùt, and distinct from the Kambar above mentioned, the two belonging to opposite factions (Sàmal and Gàr). Abdàl will appear again amongst the Durani. Aymal may stand for *Srì Mal*, mercantile Rajpùt, Kurmàna, or Kirmàna, stands for the people of Kirmàn, the valley of the Kuram river.

Kùkì is a Nàga clan of very ancient date in these parts. Bàri stands for *Bàrà* Brahman. Katì is a branch of the tribe which gave its name to the Katawàz district of Ghazni. Paridì is the same as Aparidi above mentioned, and together with the sections of the same name amongst the Màmuzi, Zaimukht, and Alikhel Mahsùd Vazìrì, and perhaps a few others, represents the *Aparytai* of HERODOTUS.

Sipàh, perhaps, represents a military force planted here as colonists by the SULTAN MAHMÙD. Drewandì means "three bands or companies." Hormuz and Baghdàd are well-known cities, and perhaps the homes whence came the tribes bearing those names. Ghèbi and Jàwàkì are also named after localities, viz., *Ghèb* in Rawalpindi district, and *Jàwa* spur of Sufed Koh.

Kàrò appears among the sections of some other Pathan tribes, and may stand for *Kaori* Greek, or for Lydians (*Carians*).

Zakhà is probably a branch of the Dalahzàk. Khasrogi is the same as Kharogi of the Kamar sections, and may stand for the Shashrozi before mentioned, as Khasrogi is also called Khasrozi, viz., for *Chachaira-Rosya* Chohan Rajput together.

AKÀ sections (Sàmal) are:—

Basì.	Isà.	Karèrai.	Kati.	Madà.	Màrùf.
Mirì.	Sanjar.	Shèr.	Sultan, etc.		

Of these, Basì may stand for the Indian *basì* or predial slave of the Rajput landlord; or for the *Bessi* of Pliny, a nation of Paionia, many of whose tribes dwelt on the banks of the Strymon at the base of Mount Haimus, the modern Balkan range. Karèrai is the Karai Turk. Sultàn is a Hindu tribe of the Indian desert. The others we have met before.

MIRÌ, or MERI, is an Indian tribe, and the same as Miràn, after whom Mìràn zai district (British) is named. The Mirì do not now exist here as a separate tribe, but are incorporated with the Malikdin and Akà as above shown. This completes our examination into the composition of the Afridi tribe. Adjoining them on the south are the Orakzi, whom I have identified in a preceding passage with the *Arasakoi* of ARRIAN.

The ORAKZI are separated from the Afridi by the Mulaghar range, which is the watershed between the Bàrà and Tiràh rivers, the former draining the Afridi country, the latter that of the Orakzi. But before describing the Orakzi, it will be more convenient first to dispose of the Tìràhì, whose ancient country they now occupy, and also of the Shinwari, amongst whom the Tìràhì are now principally settled.

The TÌRÀHÌ I recognise as the *Thyraioi* of ARRIAN in preference to the Tùri of Kuram, their near neighbours, and also an anciently settled people in these parts; because, from ARRIAN'S account, brief as it is, the *Thyraioi* appear to have occupied the country north of Sufed Koh, and on both banks of the *Kophenes* (Kabul river), which is the tract in which the Tirahi are still most numerously found; whilst the Tùrì of Kuram are altogether on the south of Sufed Koh, and do not appear to have had settlements on the north of that range. The Tirahi are a fairer skinned people than the Turi, and speak also a dialect of their own, called Tirahi; but they do not now exist in Afghanistan as a separate territorial tribe. Their ancient country, now called Tiràh, is inhabited by the Orakzi, and comprises the Mastùri and Khànki valleys, which drain the country lying between the Mulaghar spur and the Samànaghar range, this last separating the Tiràh country from

the Kuram valley and Zaimukht tribe. Formerly the Tiràh country, it would seem, extended over a much wider area both to the south and north of the eastern offshoots of Sufed Koh; for the Tiri district south of Miranzai, now inhabited by Khattak, and that of Tirgari on the Kabul river, where joined by the united streams of the Alishang and Alingar, probably derive their names from the Tirahi. It was probably in the Tirgari district that ALEXANDER first came into contact with the *Thyraioi.* At the present day the chief seat of the Tirahi is in the Kotrùd—"Castle-river"—valley of the Shinwari country in Nangrahar, or Jalàlabad district; and it was probably here, in the Nazyàn valley, that ALEXANDER took and destroyed the double-walled town where he was wounded; from which he then marched to Andaka, as before related. In the Nàzyàn valley (Kotrùd) the Tiràhi are reckoned at two thousand families, and there are about as many in the Peshawar district, where they are scattered in small clusters amongst the general population; they are found also in most parts of Lughmàn, scattered about amongst the Tajik, along with whom they are reckoned of common descent by the Afghan. They are not now found in the Tiràh country, which is occupied entirely by the Orakzi, who formerly dwelt in the plain country of Kohat and Miranzai. Of the Shinwari tribe, amongst whom the Tirahi now have their chief settlement, very little is known in regard to their origin and antecedents.

The SHINWÀRI are by some supposed to be of modern Albanian descent, and to have been settled in their present occupancy in the Nazyàn valley by NADIR SHAH so late as the middle of last century only, as a guard over the western entrance to the Khybar Pass, since which time their original name of *Shirwàni* has become corrupted to Shinwari. The people themselves have no suspicion even of such an origin, nor do they exhibit a single trace referring them to such a source. Their language is the Pukhto, and their manners and occupations in conformity with those of the Pathan. The colony of twelve thousand Kizilbàsh Turkman, planted by NADIR SHAH at Kabul, as he advanced into India, retain their identity in its integrity; they speak Turki among themselves, but use the Persian language in current business, and adhere strictly to the Persian sect of Muhammadans—the Shia'—though in the midst of a hostile and bigoted population of the Sunni sect. The Shinwari are probably the *Sanobari*, or *Sinàwari*, Indians of Rajpùt descent. They occupy the northern slopes and base of Sufed Koh from the Khybar Pass westward to the Mazinan valley, where they meet the Khugiani tribe (*Hygennoi* of Herodotus) before mentioned; they have also a considerable colony in the Kàoshàn valley of Hindu Kush, and another of

smaller strength in the Shàegal, or Sàigal, valley of Kafiristan, draining to the Kunar river. The Shinwari are reckoned at fifteen thousand families, and are largely engaged as muleteers, breeding large numbers of mules for their carrying trade. The Shinwari are in four divisions, called Sangù, Mandù, Sipàh, and Alisher. The Sangù-khel and Mandù-khel are ancient occupants, clans perhaps of the *Thyraioi*; the Sangù may be the tribe of the *Sangaius* to whom HEPHAISTION gave the charge of the city he took from *Astes* (of the Hasto-khel of the Jàwàkì Afridi), as related in a preceding page. The Mandù we have frequently met before; they are part of the great Mand tribe of the Jata, and of the same origin as the Wend of Europe. Sipàh and Alisherzì appear to be later arrivals, as has been before noted.

The ORAKZI (*Arasakoi* of ARRIAN) formerly occupied Kohat and Miranzai districts, whence they have been driven up into the hills of Tiràh, first by the Khattak and then by the Bangash, some six or seven hundred years ago by the former, and four hundred and fifty or so by the latter, according to native accounts. The Orakzi are reckoned at thirty thousand families, partly Sunni and partly Shìa' in religion, and partly Sàmal and partly Gàr in politics. Some of their clans are not acknowledged as genuine Orakzi; these adopted clans are the Meshtì, Ali, and Shekhan. *Meshti* in Pukhto means "inhabitants, dwellers," and may refer to the ancient occupants prior to the Orakzi invasion; the Meshti sections are Màmà, a Brahman tribe; Dàdì, an Indian tribe to be noticed later on when speaking of the *Dadikai* of Herodotus; Hydar, and others with Musalman names. The Ali, which I take to represent *Aioloi* Greek, form sections of several of the Pathan tribes in this part of Afghanistan, and have given their name to a considerable district at the head waters of the Kuram river (Alikhel); their sections are Akhtàn, Bràhìm, Gandà, Mastùra, Sokrì, etc., of which Akhtàn will appear again as *Akhto*. Brahìm may be for Brahman. Gandù for *Gùnda*, Indian herdsman tribe. Sokrì for *Sàgra* Pramara Rajpùt. Mastùra may perhaps stand for Maha Astùra or Mah Ustùra, the *Ustùrì* tribe, to be mentioned in a later passage as the *Stauri* of PLINY. The Shekhàn is the plural of Shekh, the title given in India to converts to Islàm; their sections are—Marra, Mùla, Rangin, etc. These three adopted tribes are all Sunnì and Sàmal, excepting Ali, which is Gàr; they are reckoned among the *Hamsàyah* or "dependents," and are said to exceed ten thousand families, or a third of the Orakzi tribe. The Orakzi speak a dialect of Pukhto peculiar to themselves, and more divergent from the ordinary Pukhto of Yùsufzai than that spoken by the Afridi; they are much divided amongst themselves by family feuds; they are in

four divisions, including the Hamsàyah above described; viz., Daulat, Ismail, Lashkar.

Daulat sections are:—

Abdulazìz. Bar Muhammad. Bazoti. Mànì.
Sipàh. Ustùri. Utmàn. Firoz, etc.

Of these, the Utmàn and Firoz are Sàmal and Sunni; the others are all Gàr and Shìa', except Bazoti and Usturi both Sunni.

Ismaìl sections (all Sunni) are:—

Akà. Brahìm. Isa. *Khàdì. Muhammad.
Mamà. *Màsù. *Rabya. Sada, etc.

Of these, those marked * are Samal, the other Gàr.

Lashkar sections (all Sunni and Gàr) are:—

Alisher. Ayà. Màmù. Parì. Sàlàr. Tàgha, etc.

Of the above, Mànì may stand for *Mànat*, mercantile Rajpùt, or for followers of *Mànì*, the founder of the Manichæan sect of heretics, who were at one time very numerous and troublesome in these parts. Tàgha is for *Tàga* Brahman, or for *Togh*, a clan of the Toghiànì (Tokhàri) Turk. Adjoining the Orakzi on the west is the Zaimukht, Zwàemukt, or Domusht tribe, said to be a colony of the Tor Tarin tribe, and reckoned at five thousand families. Physically they are a tall manly race, and often as fair and as stoutly built as Englishmen; being in these respects markedly superior to the tribes around them, from whom they live much isolated in the hills between the Orakzi and the Turi of Kuram, where they have many villages along the banks of the Shakali, Sangroba, and Makhàzai, feeders of the Kuram river.

The ZÀEMUKHT are in two divisions—Khwàedàd and Màmù.

Khwàedàd, or Khudàdàd (*Diodotus*) sections are:—

Alì. Baràt. Bàbakar. Husan. Ibràhìm. Ismaìl.
Kadam. Karìm. Khadìr. Mazaki. Mìrah. Nekbi.
Pàynda. Sangù. Tapì. Umar. Zàwà, etc.

Of these, Khadìr stands for *Khatèr*, mercantile Rajpùt. Zàwà is Jàwà, whence *Jàwàki* Afridi before noticed. Most of the others we have met and noticed before.

Màmù sections are:—

Bàlò. Basì. Boghzì. Bostàm. Chàr. Dàùd.
Daranì. Dreplàra. Kajìr. Kamar. Khàdì. Kurma.
Mànatù. Mandan. Mastù. Mìro. Parìdì. Saparì.
Shàhì. Uzba. Watì. Yùsuf, etc.

Of these, Bàlo stands for *Bâlà* Bràhman, Màmù, also called Muhammad, stands for *Màmà* Brahman. Boghzi for natives of Boghz, on the Kuram river, formerly the capital of the Kirman province, and the *Naghz* of BABAR'S Memoirs and TYMÙR'S History; the present village is surrounded by extensive ruins and fortifi-

cations. Chàr stands for *Chàwara* Rajpùt. Kajìr for *Kejàr* Pramara. Dreplàra is Pukhto for "Three Fathers," and appears frequently in the sections of the Indus border Pathan tribes. Mànatù is *Mànat*, mercantile Rajpùt. Next to the Zàemukht on the south is the Tùrì tribe.

The TÙRÌ or TORI represent the *Tawàrì* or *Tùàr* Rajpùt, formerly an important tribe in these parts, and a branch of the celebrated Tomàr, Ṭawàr, or Tùàr Rajpùt, once a powerful and ruling tribe in India, and to which belonged the last dynasty of Hindu sovereigns who reigned at Delhi, when the Brahman dominion was overthrown by Islàm under SHAHÀBUDDIN GHORI, towards the end of the twelfth century. By some the Tùrì are said to claim descent from the Khatèr Rajpùt, but this name does not appear among their clans or sections. The Tùrì are a dark-skinned, short, and wiry people, but very active and hardy; they are said to be skilful and bold riders on horseback, and to observe some customs peculiar to themselves; they wear their hair long and are scantily clad, and are addicted to a wandering life in tents, within the limits of their country, which formerly extended as far as Torawari in Miranzai. At present they are confined to the Kuram valley and the southern slopes of Sufed Koh, the Bàlyàmìn district of Kuram being their principal seat. Formerly they extended westward of the Pewàr ridge to the head waters of the Kuram river; their Ali clan having given its name to a considerable tract here, called Alikhel, which is now occupied by the Jàjì tribe. The Tùrì are all Shìa' Musalmans, and are reckoned at ten thousand families; they are in five main divisions or clans, collectively styled *Panjpadrì*, "Five Fathers," viz.,—Gundì, Ali, Mastù, Sarghalì, and Dopà.

Gundì sections are:—

Isà. Mahmùd. Rustam. Shamsì. Tanì. Yusùf, etc.

Of these, Gundì stands for Gùndì, Indian herdsman tribe.

Ali sections are:—

Chùgù. Khwàedàd. Màsù. Mat. Miro. Mùlà. Shàmù, etc.

Of these, Mat may stand for *Sri Mat* Rajpùt, Shàmù for *Shàma* Jareja Yàdù Rajpùt. All the other names are Indian.

Mastù sections are:—

Azi. Boghzì. Drewandì. Firoz. Junà. Màmà. Maro. Mùlà. Sèn. Turkali, etc.

Mastù and Mùlà stand for natives of Mastura valley and Mulaghar ridge in the adjoining Orakzi country. Junà is Rajpùt. Màmà is Brahman. Maro stands for Marwari, a native of the Indian

desert. Sèn is Rajpùt. Turkali is perhaps the Musalman disguise of *Thàkuraili*, Indian Jat.

Sarghali sections are :—

Akà. Bàdì. Dreplàra. Hamza. Jànì. Khèshgì.
Parì. Sàti. Shakùr. Spìn, etc.

Of these, Pari, Sàti, and Shakur may stand for *Parsya*, *Sàt*, and *Shukul* Brahman tribes. Bàdì, Jànì, and Khèshgì are Turk in name; Khèshgì, or Khwèshgì, probably stands for the people descended from *Hushka*, or *Huvishka*, brother to the celebrated KANISHKA, king of Kabul and Kashmir, and will appear again later on. Most of these are entirely nomadic.

Dopà sections are :—

Ambàr. Daulat. Ja'par. Kachhìn. Kevì. Khyro.
Pàe. Sama. Taro.

Of these, Ja'par and Khyro stand for *Jipra* and *Khyr* Pramara Rajpùt; Pàe for Pàha Gahlot. Sama is a *Jareja* clan of Yadù Rajpùt. Taro is *Tarì* Brahman. Kachhìn, Khachìn, or Kachin, or Khajìn we have met before among SHEKH BÈT'S descendants, and will meet again further on amongst the Dardu tribes. Kevi, or Kivi, is an Indian tribe of the Sind desert.

Adjoining the Tùrì, on the west of the Pewar spur, is the JÀJÌ tribe, reckoned at about five thousand families; they are Sunni Musalmans, and supposed to be of the same descent as the Mangal, their neighbours in the south-west. They speak the Pukhto and conform to the Pukhtùnwali, but are not acknowledged as either Afghan or Pathan, nor Ghilzi, nor Tajik. They are much isolated, and very little is known about them, beyond that they are eternally at feud with the Tùrì. They may perhaps be the Kara Khitâî of Kirman, for nowhere else in this part of Afghanistan are the Kara Khitâi to be found by that name. Among the Kara Khitai of Kashghar and Yarkand the cavalry soldier is called *Jigit*, and the infantry soldier *Jàjà*. It may be that our Jàjì represent the descendants of the Jàjà soldiery, perhaps planted here as a military colony, of the Kara Khitai princes of the dynasty founded in Kirman (1224 A.D.) by the Barak HAJIB before mentioned. This dynasty ruled the provinces of Kirman and Suran (the countries drained by the Kuram and Gomal rivers) as dependents of the Mughal sovereigns of Khorasan and Persia for a period of eighty-two years. On the other hand they may represent *Jajothya* Brahman.

The JÀJÌ, as we find them, occupy the Alikhel district, drained by the Haryàb and Kirya feeders of the Kuram river, and extend westward towards the Shuturgardan range, as far as Jaji *thana*, or "military post," in the Hazardàrakht defile. They are divided

into eight *wàn*, or "companies," viz., Ada, Ahmad, Ali, Bayàn, Husèn, Lehwanai, Pètla, and Shàmo. Ada, Bayàn, and Shàmo are the names of Turk tribes. Lehwanai may stand for *Lawani* Rajpùt; and Pètla for *Pàtilì* Rajpùt; whilst the over-name Jàjì itself may stand for *Jijà*, or *Jijothyà* Brahman, and perhaps this is its real source. Shàmo may stand for the Turk *Shàmlù*, or for the Rajpùt *Shàma*, another name of the Jarejà tribe, Yàdù or Gadùn of the Lunar race.

Beyond the Jaji, and adjacent also to the Turi, is the Mangal tribe. The MANGAL are reckoned at six thousand families, and inhabit the Chamkani valley, south of the Kuram river, and the hills as far west as Machalgù (*Bachalgot* Rajpùt tribe) in the Zurmat district of Ghazni. They are said to be of kindred race with the Jàjì, and are generally allied with them in politics. They may represent the *Mangali* (Mangal Barni, or Mang Barni, before mentioned in connection with the Aparni Dàhi of Hazàrah) of SULTAN JALÀLUDDIN MANGALI, the celebrated son of SULTAN MUHAMMAD KHÀRIZM SHAH, whose special government and princely appanage was the province of Ghazni, in which his family, dependents, and followers were settled. *Mangali* is a common proper name among the Moghol Tatar, and is said by D'HERBELOT, to be the Tatar form of the Hebrew Mìkàìl (*Michael*), a name introduced amongst them in the early centuries of Christianity by Israelites, or by Nestorians. On the other hand, *Mangalia* is the name of a well-known clan of the Gahlot Rajpùt, and also of a predatory tribe of the Indian desert; whilst *Mangal* is the name of a Khatri tribe. The Mangalia of the Indian desert and Jesalmir appear to be the source of the *Mingal* of Balochistan, whom we shall meet at a later stage of this inquiry, and they may be the true source also of the Mangal we are now discussing. The Mangal of Kirmàn are partly agricultural and partly pastoral, and all more or less predatory and independent. They are in five main divisions or clans:—

Mìral. Khajùrì. Marghà. Kamàl. Zào.

Of these, Mìral, or Mìràn, are part of the *Mèr*, *Mìr*, or *Mìràn*, an Indian tribe, who have given their name to the Miranzai district of the modern Kohat (British), now occupied by the Bangash tribe, to be presently noticed. Khajùrì stands for *Khejar* Pramara Rajpùt. Kamàl is a Turk tribe. Zào may stand for Zàolì or inhabitant of Zàbul, the native name of the Ghazni country. Each of these clans is subdivided into sections, such as—Babu, Darman, Mada, Sulemàn, etc.

Adjoining the Mangal are the Jadràn.

The JADRÀN are reckoned at ten thousand families, and inhabit

the forest-covered hills of the Sulemàn range between Khost and Zurmat; their principal section, named Akhtùn, occupies the Shamal district on the western border of Khost. The Jadràn are not reckoned Afghan at all, and are an entirely free people; in their own country they live by agriculture chiefly. In winter many of the tribe come down to British territory as day labourers, and are there considered a quiet, inoffensive, and industrious people, and clever at spade work and well sinking. In their own country they are hemmed in by other tribes on all sides, and thus cut off from free communication with the rest of the country; on the east they have the Khostwàl, on the west the Gurbuz, on the south the Ghilzi, and on the north the Mangal. The Jadràn probably represent the ancient *Gadrosai* of the Greeks, and appear to have been forced up into their isolated position in the time of SULTAN MAHMÙD of Ghazni, who, it is supposed, transplanted them to this place when he invaded the Kalàt and Las provinces of Balochistan, and replaced them there by the Jhàlàwàn tribe. The ancient Gadrosai are represented in their native country by the *Gadarì* of Làs, and it is this name in the plural form of Gadaràn which is the source of our Jadràn.

Jadràn sections are:—

Akhtar.	Akhtùn.	Ahmat.	Al.	Alèk.	Ali.	Alo.
Ayo.	Babar.	Bakhai.	Bashak.	Bàzkì.	Bèt.	Bibù.
Bolà.	Brèst.	Burhan.	Dangì.	Derì.	Dobì.	Drèplàra.
Fìroz.	Garazì.	Ghanì.	Goyàn.	Hos.	Jàmkì.	Jòl.
Khànì.	Kharmaz.	Khatar.	Khòe.	Khoja.	Lala.	Mado.
Mamal.	Mandal.	Marsèn.	Mata.	Mazi.	Mosam.	Multàn.
Mùsà.	Niàmut.	Nambat.	Pào.	Parangi.	Sher.	Siparì.
Shodut.	Sparkì.	Sultàn.	Sùrì.	Tènpà.	Tokar.	Tola.
Torakì.	Umar.	Wali.	Walìdì.	Zaùgi.	Zanì, etc.	

Of these, Akhtar and Akhtùn appear to be the same. Al, Alèk, Ali, and Alo also appear to be different forms of the same name. Ayo is perhaps a Jat tribe. Babur, or Bàbar, is a Gùjar tribe. Bashak stands for *Bachak* Rajpùt. Bèt may stand for *Bhattì*, the tribe of SHÉKH BÊT, Batani, before mentioned, the Jadràn now occupying part of the country anciently inhabited by the Batani. Bìbù stands for *Bhìbà* Pramara Rajpùt. Bolà may be the same as Walì and Walìdì, at the bottom of this list, and stand for Bolèdì, a considerable tribe in the Kaj Makran portion of Balochistan, and the same people as the Folàdì, Faòlàdi, Pùlàdi of Hazàrah (the *Boledi* of PTOLEMY), before described. Bola may be the source of Bolàn (Pass) and Bèla (city) and district (Làs Bèla). Dangì may stand for *Dangast*, and Dobi for *Dàbi*, Rajpùt tribes. Hòs stands for *Oswàl*, Jòl for *Jàel*, and Khatar for *Khatèr*,

mercantile Rajpùt tribes. Jàmki means "of the *Jàm*," the title of the hereditary Jareja prince of Làs Bèla in Balochistan, whose tribe was, previous to conversion to Islam, called Shàm, as before related. Khòe and Khoja may be the same, and stand for *Kho* Kachwàha, a tribe we shall meet again when we come to discuss Kafiristan. Mado stands for *Mad*, and Mandal for *Mandàhal*, mercantile Rajpùt. Kharmuz may stand for *Hormuz*. Niàmut and Nàmbat seem to be the same. Pào stands for Pàha Gahlot Rajpùt. Parangi we have met before; it is a name we shall notice again as of Greek origin. Sipari, or Sapari, and Sparkì, or Saparkì, are the same, and may stand for the *Saraparai* of PLINY. Sultan is the name of a tribe (Hindu) of the Indian desert. Sùrì stands for *Sùr* Rajpùt, or *Sùrì* Khatrì. Tènpà stands for Thènbà Jat, and Tokar for *Thàkur* Jat, or *Thàkur*, mercantile Rajpùt. Umar is for Umra Pramara. Zangi is for a native of Zang (Zanguebar), and probably a slave tribe.

Next to the Jadràn on the east are the Khostwàl and Dàwarì.

The KHOSTWÀL, or "People of Khost," inhabit a fertile valley drained by the upper sources of the Shàmil, or Kèti, river, a principal affluent of the Kuram, which it joins at Zerwàm, twelve miles south of the Tùrì limit at Thal Biland-khel, and are reckoned at four thousand families. They are called Khostwàl by their neighbours, and do not appear to have any distinct tribal designation of their own. Though they share the possession of the Khost valley with the Vaziri, who are indeed forcible intruders, they are not allowed to be of the same lineage with them, but are rather looked down on as of inferior descent. Khost is probably an abbreviation of *Khosthàn*, "the country of the *Kho*, a Kachwàha tribe, whose original seat was in the Shekhàwat, or Shikàrwàt, hills about Udipùr. The Khostwàl would thus be the Indian *Kho*, and the same people as the *Kho* of Kafiristan, whom we shall meet by-and-by. Like the Afridi, Orakzi, and other Pathan tribes in this part of the Indus frontier, the Khostwàl and Dàwari, as also the Banu tribes, to be presently noticed, are ranged in two opposite political factions, or *gùndì;* but here they are called Torgùndì, or "black faction," and Spingùndì, or "white faction," instead of the Sàmal and Gàr previously mentioned. The origin of these factions is not well understood; but judging from the names Sàmal and Gàr, they probably indicate Buddhists (*Sràman*) and Magians (*Gabar*, or *Gaur*) prior to the establishment of Islàm.

Khostwàl sections are:—

Bàcir. Ismaìl. Lakan. Mandù. Matùn. Mùlà.
Saban. Shamal. Tani. Tarawì, etc.

Of these, Bàcir may stand for *Bàgrya*, Hindu tribe of the Indian

desert and Rajwàra; Ismaìl for *Simala* Rajpùt (Kachwàha). Mandù is a Kachwàha tribe. Matùn, or Matìn, may stand for *Matì*, before described among the Batani; Mùlà and Shamal are names of localities. Tanì, Tànì, or Tùnì, we have met before amongst the Batani (Ghilzì) clans. Tarawì, or Tarwì, may stand for *Tarì* Brahmin tribe. Mùla seems to be the name of a tribe (perhaps a Kachwàha clan) which formerly extended over a wide extent of this Indus border, and gave its name to the Mùlà Pass to Khozdar in Kelat Balochistan, and to the Mùlà range of hills (Mulaghar) in the Afridi country, at the extreme ends south and north respectively of the great Suleman range. Lakan is also a place name of wide distribution on this border, in the form of Lakì, being found in the Mula Pass just mentioned, and also in the Banu district; it may mark the ancient seats of a Kachwàha clan now lost in the Musalman population and nomenclature.

The DÀWARI, or DÀÙRÌ, tribe inhabits the Dàwar or Daur district, which lies to the south of the Khost valley, and is properly called Rorh or Rodh. It comprises two open and fertile valleys separated from one another by a long narrow defile called Tograi Tangì, "the strait of the Togrà" (*Toghrà* or *Togrà*, a Solànki, or Chàlùk Rajput tribe), through which flows the Tochi or Gambila river, an affluent of the Kuram. The Dàwari, who have given their name to the Rorh or Rodh district, are supposed to have been transported to this part from Zamìn Dàwar on the Helmand at the time that the Afghan tribes were moved by SHAHÀBUDDIN GHORI from the Ghor mountains to the Sulemàn range, about the middle of the twelfth century. SHAHÀBÙDDIN GHORÌ, by whom Islàm was first really established in India, following the example of SULTAN MAHMÙD GHAZNAVI, planted a whole succession of Afghan colonies in the mountain barrier along the Indus, from Bajaur in the north to Khozdar in the south, and mostly in places previously so planted by Mahmùd, fully a hundred and fifty years earlier. The Dawari are reckoned at six thousand families, and are in two divisions, Tapì and Malì. *Tapi* sections are (Lower Dàwar):—

Arghùnd.	Bangash.	Barì.	Bata.	Bìbà.	Bokì.
Bulbul.	Chàrgul.	Dorì.	Gali.	Hoti.	Hydar.
Idak.	Isorì.	Jàkar.	Jaras.	Jàwàkì.	Kati.
Khàdì.	Khoshi.	Makhì.	Mena.	Mìro.	Mùsìkì.
Pahàr.	Palàla.	Ràjì.	Rozì.	Sami.	Sarki.
Shangì.	Sivàki.	Spìn.	Tapi.	Taroti.	Tàrù.
Tata.	Toghràì.	Tori.	Utmàn.	Zho.	Zeràki.

Of these, Bangash we shall meet again presently. Bàrì and Bata are Brahman tribes. Makhi stands for *Makwàhana*. Mena and

Mir are Indians of Central India and the desert. Mùsàkì we have noticed before. Pahàr stands for *Pùàr* (*Pramara*) Rajpùt, or else for *Parihàra* Rajpùt. The whole list, in fact, is of purely Indian nomenclature.

Malì sections are (Upper Dàwar):—

Ahmad.	Alì.	Amràni.	Aswàn.	Aydal.	Bàbì.
Bràhìm.	Chàr.	Darpù.	Dhan.	Firoz.	Gadàe.
Gàrà.	Idal.	Jabar.	Kàkà.	Karài.	Katì.
Khadi.	Kori.	Land.	Larh.	Malakh.	Malì.
Mando.	Maryam.	Mùsàki.	Myànì.	Nànì.	Nàsarki.
Nasrat.	Naugoshi.	Ormuz.	Pàe.	Rehar.	Sapaki.
Samal.	Senì.	Soho.	Taos.	Taraki.	Taroti.
Tàyb.	Tariki.	Tùàr.	Umar.	Zìra, etc.	

Of these, Amràni stands for *Amrà* Brahman. Aydal is the same as Idal, lower down the list. Bàbì is the same as Biba, and stands for *Bhìbà* Pramara. Darpà stands for *Dharbi*, minstrel tribe. Dhan and Gadàe are the names of Khatrí tribes. Mando is a Kachwàha clan. Rehar is a Pramara clan. Sapaki, or Saparki, has been noticed a little way back. Samal may stand for *Sri Mal*, mercantile Rajpùt, or for Simala Rajpùt. Soho stands for *Soha* Gadùn; and Taroti for *Tilota*, mercantile Rajpùt. The others are almost every one Indian, and have been before noticed.

Next to the Dàwari eastward is the Shitàk tribe of the Banù district; but before we speak of them it will be better first to dispose of two other tribes which we have not yet dealt with, and which occupy the country extending east and west between the Indus and the Kuram rivers, namely, the Bangash and the Khattak.

The BANGASH tribe inhabits the plains of Kuram, Miranzai, and Kohat, from the Peohàr or Pèwàr ridge in the west, to the Khattak border on the east, all which tract is called Bangash by the name of the tribe. The Bangash are reckoned at ten thousand families, of which number two thousand are in Kuram (beyond the British border), where they are dependents of the Tùrì. In Kuram every Bangash is obliged to attach himself as *hamsàyah*, or "vassal," to some Tùrì lord, who protects him against any other Tùrì, and is styled his *nàik* or *nàyik*, or "protector, patron." The Tùrì *nàyik* furnishes his Bangash *hamsàyah* with a passport or escort when moving from one part of the district to another, claims his service in war or faction fights, and has a right to his estate in default of a direct Bangash heir. According to native accounts, the Bangash came originally from Sistan, and settled in Gardez district of Ghazni, where they were

converted to Islàm in the last quarter of the ninth century, during the reign of SULTAN ISMAÌL SÀMÀNI, whose name they are supposed to have adopted as their Muhammadan patronymic; though more probably they got that over-name as belonging to the sect of Ismaili, called Mulàhida by orthodox Musalmans, which was founded by HASAN SABAH in Persia in 1099–1100 A.D., and exterminated by HOLAKÙ KHAN in 1265 A.D. The Ismaili, Mulàhida, or "Assassins," to escape destruction, fled in large numbers into Afghanistan. It is not clear which Sistan they came from: whether from the province on the Helmand bearing that modern name (Sistan, the Sajistan of Arab writers, who took the name they found, viz., Sakastan, or "country of the *Sàkà*), or from the province bordering on the Bolan Pass, the modern Sibi (Siwisthan or Shivasthan of the Indians). But, be this as it may, they were expelled from Gardez after some five hundred years of settlement there by the Ghilzi, and drifting eastward towards the Indus gradually, about four hundred years ago, possessed themselves of the Miranzai and Kohat plains, whence, with the aid of the Khattak of Tirì, they drove the Orakzi inhabitants into the Tirah hills where we now find them, as before described. The Bangash are for the most part Shià' Musalmans, and of the Gàr faction in politics. They are reckoned amongst the Pathan tribes, although their origin is variously described and assigned to different sources. By some, the Bangash ancestor, *Ismaìl*, is connected with the SULTAN ISMAIL, founder of the Sàmàni dynasty, which succeeded to that of the Suffari (founded by YACUB BIN LEITH or LAIS) 875 A.D. ISMAIL was surnamed SÀMÀNI, after his great-grandfather SÀMAN, a camel-driver by profession, and a highway robber by occupation, who had settled in the vicinity of Marv. The great-grandfather of this SÀMÀN again was THÀHIRI, or DÀHIRÌ, that is, belonged to the Dàhir family or tribe. DÀHIR was the name of the Hindu Raja of Sind, who was conquered and slain by the Arab general, MUHAMMAD CÀSIM when he invaded that country; and, as before suggested, it was from this Dahir family, after conversion to Islàm, that the *Tahïri* dynasty sprung. But perhaps Bangash (or Bangakh, as pronounced by the hill Pathan,) may stand for Bangat, or Bankat, Chohàn Rajpùt. Or the Bangash may be a branch of the Bangi division of the Khattak to be next noticed, and of the same stock as the Bangi division of the Sikh nation, and of Jata descent. The Bangash have emigrated largely to India, where they have established considerable colonies in various parts of the country, chiefly at Farrakhabad in the North-Western Provinces.

BANGASH is in two divisions—Gàrà and Sàmal.

GÀRÀ is in two divisions—Bâì and Mìràn.

Bâi sections are :—

Alisher.	Biland.	Dang.	Daulat.	Darsamand.	Dodà.
Gulshàh.	Hasan.	Isà.	Jamshedi.	Kamàl.	Katì.
Landì.	Mandar.	Mastù.	Mùsà.	Mysaro.	Shàdì.
Shingì.	Tapì.	Umar, etc.			

Mìràn sections are :—

Abà.	Alisher.	Azì.	Badda.	Hasan.	Isap.
Khoja.	Làbì.	Lodì.	Mandar.	Mardo.	Shàhù.
Umar, etc.					

SÀMAL sections are :—

Alì.	Darbì.	Kalesar.	Kàsì.	Khàdì.	Khadìr.
Khòti	Landi.	Màmà.	Marì.	Mastùrì.	Mozù.
Musà.	Nàso.	Pàe.	Tànà.	Tàzì.	Ustarì, etc.

Of the above names, Gàrà and Sàmal are those of two political factions previously mentioned. These factions—in the country drained by the Gomul river and the southern affluents of the Kuram, called Spìngùndì and Torgùndì—divide all the Pathan tribes on the Indus frontier throughout the country between the Kabul and Gomal affluents of that river into opposite parties, and in former times were much more powerful and active than they now are. Inside the British border these factions have died out altogether, but are still in force beyond the border, where the clansmen are ranged in opposition under one or other as a matter of hereditary duty rather than of expediency or choice. For it appears that they have no knowledge of the origin of these factions, nor of the names by which they are distinguished; all they know is, that their fathers and forefathers were partisans of the faction to which they themselves belong, and that is a precedent good enough for their guidance. These factions probably sprung into existence on the establishment of the supremacy of Islàm in these parts, when the professors of the two principal religions at that period prevailing side by side in Eastern Afghanistan, namely, Buddhism and Magism, or Fire-worship (their laity called *Sràman* and *Gabar* respectively), were enrolled together under its one brotherhood, supreme creed, and paramount government. Bâi and Mìràn we have before noticed as representing *Boioi* Greek, or *Bài* Kachwàha Rajpùt, and Mer or Mìr, an aboriginal Indian tribe of the great desert of Jesalmìr, and hills of Central India and Rajwàra; Dang, not before met, is also an aboriginal Indian tribe of the same region as the preceding; Mysaro also belongs to the same category, together with Shingì and Làbì. Of the others we have met and explained most in preceding passages. Badda is a Yàdù or Gadùn tribe.

Kalèsar may stand for *Kalpùsar* Pramara. Khadìr is the *Khatèr* before mentioned. Khoti stands for *Kojoti*, mercantile Rajpùt. Tànà for *Tùn* before noticed. Usturi is the same as Stùri, and stands for the *Stauri* of PLINY, to be mentioned later on.

The KHATTAK tribe inhabits the barren, rocky, and parched country on each bank of the Indus for upwards of a hundred miles along its course, from a little above the confluence of the Kabul river at Attock to near the junction of the Kuram stream below Kàlàbàgh. The width of this Khattak tract varies much, being only a few miles above Attock, and widest—fifty to sixty miles—about Makhad and Kalabagh. The Khattak are reckoned at thirty thousand families, nearly half of which number dwell on the east bank of the Indus. They are a very fine, tall, and well-developed race of Indians, with generally fairer complexions than their neighbouring tribesmen. Their country is exceedingly poor—except in salt, of which it contains whole mountains, and many mines in full work—desolate and rugged, with but little cultivable soil. I have in a previous passage identified the Khattak with the *Sattagydai* of HERODOTUS, and may here add that they are the same people as the Shitak of Banu originally, the difference in name being merely the result of local dialectic pronunciation, the soft sound prevailing in the south, and the harsh in the north. The original seat of the Khattak was in the Shàmal and Barmal districts, on the east slopes of the Suleman range, now occupied by the Vaziri. In this country they were called Sattak, Shattak, Sìtak, or Shìtak; but as they passed northwards, on expulsion by the Vaziri from their ancient seats, they were called Khattak by their neighbours there, according to the pronunciation of that part of the country; and after awhile themselves adopted this pronunciation of their name, though in their common Pukhto they still retain the soft pronunciation of the southern and western dialects of that tongue. In fact, the Khattak is the only tribe in the Kohat and Peshawar districts which speaks the soft dialect of Pukhto, all the other tribes north of Kohat and the Kuram speaking different dialects of the northern hard Pukhto.

These Khattak, it appears, were expelled from their lands in the region above indicated by the Vaziri, early in the thirteenth century, during the period of the Kara Khitai rule in the provinces of Kirman and Sùran, which together formed the principality founded by the Bàrak Hajib previously mentioned. At first, it seems, they took refuge in the, at that time, uninhabited Kafir Koh range forming the southern border of the modern Miranzai district, and thence gradually spread eastwards by the Tìrì district and Bahàdur-Khel salt-mines to the Indus, and across that river

to the rough country about Makhad and Mianwali through which the Sohan river passes to its confluence with the Indus. At present we are concerned only with that portion of the Khattak found in the country previously defined as that in which the ancient *Aparytai* of HERODOTUS were the dominant nation responsible for the tribute due to DARIUS HYSTASPES. Here they are in two great settlements or divisions, namely, the Khattak of Akora in the eastern portion of the Peshawar district, and its Charhàt range of hills, where they are in contact with the Afridi and Orakzi; and the Khattak of Tìrì in the southern part of Kohat district, where they have the Bangash of Miràmzai on their north border, and at Thal Biland on the Kuram river come in contact with the Vaziri. These Khattak have also a considerable colony in the Yùsufzai country, at Jamàlgarhi and Kàtlang near the Lundkhor valley. The Khattak are probably the same people as the *Satakh*, or *Stakhi*, mercantile Rajpùt, and are in two great divisions—Tormàn and Bolàc.

TORMÀN, or Tùràn, is in two divisions—Tari and Taraki.

Tari sections are:—

Ako.	Amàn.	Amìr.	Ano.	Aziz.	Babar.
Bahràm.	Bàrak.	Bargwèt.	Bayàn.	Chakho.	Darpì.
Darshì.	Ghorì.	Godì.	Gul.	Hàtì.	Husèn.
Idrìs.	Ismàil.	Janda.	Kàbul.	Kachir.	Kamàl.
Kàmì.	Kànì.	Khachìn.	Khùshhàl.	Khwaram.	Madì.
Màeshi.	Makhal.	Malì.	Màmà.	Mandoli.	Mashar.
Mìrì.	Murgì.	Nàsar.	Pash.	Rajar.	Saro.
Shakhal.	Shakhàwat.	Shèkhàlì.	Shoè.	Sùrya.	Tarakì.
Watar.	Yàsìn, etc.				

Of these names, Tormàn, or Tùràn, may stand for *Tomàrì*, *Tawàrì*, *Tùàr*, *Tìrì*, or *Tùrì*, various forms of the great *Tùàr*, Yàdù Rajpùt; and Taraki for *Torì-kì*—"of the Torì." Tarì is the name of a Brahman tribe. Ako is the same as Akà, and stands for either *Akhà*, Greek, or for *Agà*, Jat, or, more exactly perhaps, is the Akà Nàgà tribe, of very ancient date in these parts. Amàn may stand for *Awàn*, a tribe strongly represented on the opposite, or east, bank of the Indus, and of Scythic origin. Amìr for *Amrà*, Brahman, and Ano for *Unàe* Khatri, or Anwàe Kayasth. Babar for *Bàbur* Gùjar. Bàrak stands for the *Baraki* before mentioned, the *Bàrkai* of HERODOTUS, no such name appearing among the Rajpùt or Indian tribes, nor amongst the Turk tribes in these parts. Bargwèt stands for *Barkota* Pramara, or *Birgota* Rajpùt. Bayàn is a Turk tribe. Chakho may stand for *Chakit* Rahtor. Darpì for *Dharbì*, minstrel tribe. Darshì for *Darzì* of Ghor, before mentioned. Godì for *Goda* Gahlot. Gùl for *Goèl* Chohàn, or for

Gohil Rajpùt. Hàtì, or Hotì, for *Hodì*, Jat. Kàchìr for *Kochar* Khatri or *Kachira* Gahlot. Kamàl is a Turk tribe. Kànì is a Rajpùt tribe. Khachìn we have met before and will meet again; it is connected with the Khajùna language of Gilgit. Madì for *Madi*, mercantile Rajpùt. Màeshì for *Mahècha* Rahtor. Mandolì for *Mandàhala*, mercantile Rajpùt. Mashar, or Mishar, for *Misàr* Bràhman. Rajar is a Rajpùt tribe of the Indian desert, a Rahtor clan perhaps. Saro stands for *Sora* Chohan. Shakhal and Shekhàli are apparently the same, and stand for *Shukul* Brahman. Shakhàwat for *Shekàrwat* Kachwàha. Watar may stand for *Bàtar* Rajpùt, or for *Batàr* Gùjar.

Taraki sections are:—

Aodal.	Aodanì.	Badìn.	Bahràm.	Bashar.	Bogar.
Dàwar.	Darkhan.	Ganda.	Jalì.	Kashìd.	Khojak.
Laghàri.	Mahpàl.	Mandar.	Nàsar.	Ustùrì.	Yùsuf, etc.

Of these, Aodal is the same as *Abdàl*, and has appeared before. Badìn may stand for *Bhadìl* or *Bhadail*, Rahtor. Bashar may stand for *Bhasìra*, Khatrì. Bogar for *Bâyrì*, Jat, or for *Bhagair*, Rajpùt. Darkhan for *Dargbansì*, Rajpùt. Ganda for *Gùnda*, Indian herdsman tribe. Jali for *Jalya*, Rajpùt. Khojak, Laghàri, and Mahpàl will all appear again. Usturì is the same as *Sturì*, before mentioned. Yùsuf stands for Isap, previously noticed.

Bolàc sections are:—

Acho.	Bàbar.	Bangì.	Barmal.	Chàwarì.	Dallo.
Galì.	Ghorì.	Jùna.	Kharak.	Khwaram.	Kùtì.
Mamar.	Matùn.	Maryam.	Mandi.	Makorì.	Maroz.
Misarì.	Mùsà.	Nagorì.	Nandrak.	Nara.	Rozì.
Sada.	Sàghrì.	Sako.	Sènì.	Shàn.	Shèvi.
Shoè.	Tapasi.	Tara.	Taraki, etc.		

Of these names, Bolàc is probably a branch of the *Boleli* before mentioned, and to be noticed later on in Balochistan. Acho stands for *Achì* (whence the *Achakzì* Durànì), an Indian tribe celebrated in the history of Kashmir (*Rajataringinì*). Bàbar and Bangi are both Jat tribes. Chàwara, or Chàora is Rajpùt. Dallo may stand for *Dohil*, mercantile Rajpùt. Kharak for *Kharara*, Solanki. Maryam has been noticed before in connection with the Kara Khitai dynasty of Kirman. Makori is *Mukùrì*, Rajpùt. Nagorì is mercantile Rajpùt. Nandrak may stand for *Nandè*, Khatrì. Rozì for *Rosya*, Chohàn. Sada for *Sisodia*, Gahlot. Sàghrì for *Sàgra*, Pramara. Shàn may stand for *Chohan*, Rajpùt. Shevi and Shoè, or Shivì, for *Shiva-charì*, Indian religious sect; Tapasi is another Indian religious sect. Taraki for *Tùàr-ki*. This completes our review of the tribes now found in the area assigned to the ancient *Aparytai* country. The next of the four nations

mentioned by HERODOTUS in this connection is the *Sattagydai*, "those of Sattag kindred or association"; they apparently occupied the area lying between the Suleman range and the Indus, and drained by the Gomal river and its Zhob and Bori tributaries, as far south as the Vihova range, which marks the boundary between the Pathan and the Baloch tribes on the Indus frontier. This extensive mountainous tract was formerly called Sùràn, and with Kirmàn (the country drained by the Kuram) formed the Kara Khitai kingdom before mentioned; it appears to have been jointly occupied by several tribes, of which the *Sattagydai* were anciently the one held responsible for the payment of tribute.

The Sattagydai I have identified with the *Khattak* and *Shìtak* of our day. Anciently they held the Shàwal, or Shàmil, and Barmal, or Barmol (probably the same as Farmùl, or Furmùl, of the Furmùli, whom I recognise as the ancient *Pamphylai* of HERODOTUS) districts in the hills now occupied by the Vazìrì (the *Buseri* of PLINY), along with the plain country now known as the Banu district, and were then known by the name of Sattak, Shattak, or Shìtak, (all three forms are met with in native manuscripts); but on the expulsion of the portion of the Sattak inhabiting Shàmil and Barmùl, and their migration into the adjoining districts of the Aparytai country, they were called in the harsher dialect of that region Khattak; whilst the portion of the tribe that remained in their ancient country about the modern Banu, retained their original name of Sattak, or Shattak, Sìtak, or Shìtak, as pronounced in the softer dialect of that country, which was all formerly included in the general term Sùràn (from the Sùr Rajpùt).

The two provinces of Kirmàn and Sùràn, as before stated, constituted the principality of the Kara Khitai of Bàrak Hàjib. The tribes inhabiting Kirman (the country drained by the Kuram river) we have disposed of in the preceding pages. We now proceed to describe those inhabiting Sùràn (the country drained by the Gomal river), which represents the area assigned to the ancient Sattagydai. This extensive tract is occupied by a number of different tribes, of which the Shìtak, Wazìrì, Kàkar, and Shìràni are the principal, with several others of less power and notoriety, such as Gurbuz, Kharoti, Furmùli, Usturàni, etc.

The SHITAK tribe is said to descend from one SHÀH AFRID; a circumstance which seems to indicate some hazy connection with the Afridi, who also are said to descend from one AFRID. The Shitak inhabit the Banu subdivision of the Banu district, and are now-a-days more commonly known as Banùchi. They are in three main divisions, viz.: Kevi, Sùràni, and Sàmi.

Kèvi, or *Kìvi*, sections are:—

Bài.	Bakhì.	Balbo.	Bàrak.	Bobal.	Borah.
Boti.	Brahim.	Burtah.	Calandar.	Dalla.	Dodà.
Gala.	Gèdi.	Ghàzi.	Ghùndì.	Gìdar.	Haved.
Isap.	Ismaìl.	Jèlam.	Kabìr.	Kakì.	Kamàri.
Karak.	Kevi.	Khojak.	Lewan.	Màmà.	Mandì.
Mìrgal.	Mìrì.	Mita.	Mughal.	Mùsà.	Nèri.
Nucradin.	Ràwat.	Rustam.	Sarbì.	Sètì.	Shàdi.
Shoba.	Sindi.	Tapi.	Targali.	Tohali.	Torar.

Umar, etc.

Of these names, Bakhi may stand for *Bahíkatha*, Indian religious tribe. Balbo, for *Bhìba*, Pramara. Bàrak we have met and explained before. Bobal for *Bàbar*, Gujar. Borah for *Bor*, mercantile Rajpùt. Boti for *Bùta*, Rajpùt. Brahìm for *Brahman*. Burtah for *Bhurta*, Solànki. Calandar is a Musalman religious tribe, perhaps converted Indian *Chàrandain*. Dalla, for *Dohila*, mercantile Rajpùt. Gidar will appear again among tribes of Balochistan, as *Gidor* and *Gadara*, representatives of the ancient Gedrosai of the Greeks. Khojak has given its name to the Khojak Amràn range of Peshin, and is the same as Kajak, and may represent a Kachwàha tribe. Nèri may stand for *Nàiri*, or *Nàyr*, a well-known tribe of Southern India. Nucradin, for *Nagadra*, mercantile Rajpùt. Ràwat is an Indian herdsman tribe. Sarbi for *Sorbya*, ditto. Sèti for *Sethi*, Khatri. Shoba for *Shivachàri*, Indian religious tribe. Targali for *Tagàli*, Khatri. Tohali for *Dohil*, mercantile Rajpùt. Torar for *Dharar*, Indian herdsman tribe. Umar for Umra Pramara. In Banu, as in other plain districts on the frontier, there is a very numerous mixed population of dependent and vassal castes living amongst the dominant tribes; they are collectively styled *Hindki*, or "Indians," and comprise various Musalman and Hindu tribes or castes employed in the various industries and trades; the Hindu tribes are Arora, Bhaka, Bhattya, Khatri, etc., and Musalman are Dùm, Gùjar, Jolaha, Kashmiri, etc.

Sùrànì sections are:—

Adam.	Amàndi.	Aymal.	Bàrah.	Bhangì.	Borì.
Bùbak.	Bùbakar.	Chandan.	Chàr.	Danda.	Daulat.
Dharma.	Doràn.	Gabrak.	Ghor.	Hamza.	Hybak.
Jaji.	Jànì.	Kamàl.	Kechì.	Kevi.	Kàkal.
Khachin.	Khàdi.	Khàtùn.	Khojak.	Khoti.	Làdì.
Làlì.	Lata.	Mahèt.	Makhal.	Mali.	Mamkat.
Mandu.	Mashaki.	Mèshù.	Mita.	Nànì.	Nokar.
Pak.	Pali.	Rèmi.	Sabo.	Salami.	Sangù.
Saranì.	Shordura.	Shùmì.	Sirkì.	Sultàn.	Tota.
Torakì.	Utmàn.	Zàkar.	Zhòb, etc.		

Of the names, Sùrànì means those of the great Sùr Rajpùt tribe. Many of the others we have met and explained before. Chandan may stand for *Chanda*, Chohan. Chàr for *Chàhira*, Rajpùt. Danda, for *Dandi*, Indian religious tribe. Dharma for *Dhormya*, Gahlot. Doràn for *Dor*, Rajpùt. Gabrak for *Gabar* and *Gawàre*, before noticed. Jàji for *Jijothi*, Brahman. Kèchi for *Khìchì*, Chohàn, or for *Khìcho*, mercantile Rajpùt. Kèkal, or Kaykal, for *Kàkar*, Pathan. Khoti for Kojoti, mercantile Rajpùt. Làdì for *Làdì*, mercantile Rajpùt. Lali for *Laylè*, Brahman. Lata for *Lathar*, Rajpùt. Mamkat for *Mamkhor*, Brahman. Meshù for *Mahaicha*, Rahtor. Nokar for *Nagàr*, mercantile Rajpùt, or for *Nagàr* Gùjar. Pak for *Patak*, Rajpùt. Pali is mercantile Rajpùt, Rèmì for *Ramdeva*, Rahtor. Sirki and Tota stand for *Sirkaira* and Tilota, mercantile Rajpùt. Zàkar for *Jàkhar*, Hindu tribe of Indian desert.

Sàmì sections are :—

Bàbak.	Bada.	Badal.	Bahlol.	Bajal.	Bangash.
Bàrak.	Bashar.	Bàtak.	Bàzìd.	Bhàwan.	Chèt.
Chìgha.	Dàdi.	Ganda.	Gari.	Ghazni.	Ghèb.
Hamìr.	Hasan.	Hàtì.	Hybat.	Injal.	Isà.
Ismàil.	Kafaah.	Kamàl.	Kalra.	Kati.	Kèngar.
Khattak.	Khojrì.	Lachi.	Làdi.	Langar.	Mamìt.
Manda.	Mangùr.	Masì.	Mati.	Misri.	Mùsà.
Nàtak.	Nìl.	Odi.	Pàe.	Pahàr.	Parìd.
Sabo.	Samali.	Sarwar.	Sartoi.	Shakhal.	Sikandar.
Sinàwar,	Sokrì.	Sùro.	Sarwar.	Tapi.	Wazirì.
Weràn.	Yasìn.	Zalo, etc.			

Of these names, many have appeared and been explained before. Chèt, or Chayit, may stand for *Chakit* Rahtor. Kalra and Khojrì may stand for *Kalhar*, and *Kochar*, Khatri. Mangùr for Mangora, mercantile Rajpùt. Misrì for *Misàr* Brahman. Pàe for *Pàha* Gahlot. Pahàr for Pùàr (Pramara). Parìd for *Aparìdì*, or Afridi. Samali for *Sìmala*, Rajpùt. Sarwar is a Rajpùt tribe. Sìnàwar, or Sanobar, is a Jat tribe.

The rest of the Banu district is occupied by the Isa-khel and Marwat tribes. The Isa-khel have been mentioned before, as a section of the Niyàzì branch of the Lodi tribe of Ghor. The Niyàzì are partly settled and agricultural and partly pastoral and *Pavindah*, or "caravan merchants." The agricultural Niyàzì comprise the Isa-khel in the district of that name, the Kamar Mashani between Isàkhel and Kalabagh, the Khùndi, or Kùndi in the Tànk district, and the Sarhang in Mianwali on the east bank of the Indus.

Isakhel sections are:—

Awàn.	Badar.	Bangì.	Jat.	Kazir.	Koresh.
Màmù.	Màsù.	Mulo.	Shekhàn, etc.		

Of these names, Isa has been before described, as perhaps representing the *Asì* (*Asiàni* of STRABO, and *Aswà* of Sanskrit books); but it may also stand for *Isài*, "Followers of Jesus," or Christians. Awàn has appeared and been noticed before. Kàzir and Koresh, or Gorich, are said to be the same; and Koresh has been before recognised as the Rajpùt *Keruch*, a clan of either the Rahtor or the Kachwàha.

The PAVÌNDA sections are:—

Ali. Mahsùd. Mala. Mamrìz. Nùr, etc.

They spend the summer in Khorasan, and winter in India, going to and fro by the Ghwalarì Gomal route.

The MARWAT, or MÀORAT (an Indian tribe of the great desert) inhabit the Marwat division of the Banu district, and are a branch of the Lohani, previously described. They are partly agricultural and partly pastoral, and reckoned at eight thousand families. They are a fine, tall, muscular Rajpùt race.

The BATANI, who inhabit the western slopes of the Gabar mountain and outer spurs of the Waziri hills bordering on the Banu and Dera Ismail districts (British), are a branch of the Batani previously described, and are reckoned at five thousand families. These Batani are in three divisions, namely, Tata, Dana, and Urashpùn.

Tata, called also Pala, sections are:—

Ashak.	Bâì.	Bolàkì.	Daraki.	Devì.	Jàol.
Kana.	Katagràm.	Kìchì.	Khyr.	Nyàmat.	Pìra.
Sadì.	Sarì.	Sèn.	Shakar.	Shàn.	Tarì.
Tùràn.	Umar, etc.				

Of these, Ashak is the same as Achak, and will appear again among the Durani tribes. Devi stands for *Deba* Pramara. Jàol for *Jàel*, mercantile Rajpùt. Shakar for *Sakarwàr*, Rajpùt. The others have appeared and been explained before.

Dana sections are:—

Adam.	Adì.	Ajàd.	Ali.	Ayb.	Azgha.
Bàbur.	Bùbak.	Dàdì.	Dàori.	Gali.	Hàti.
Kàkà.	Kèsù.	Lamar.	Makhal.	Ma'rùf.	Pàe.
Pàr.	Pirà.	Suraj.	Sèn.	Shàdì.	Shekh.
Sikandar.	Tari.	Warghara.	Wrùki.	Warya, etc.	

Most of these names have appeared before. Pàr may stand for *Pùàr* (Pramara). Dāori for *Dàwari*, before described.

Urashpùn, or *Warashpùn*, sections are :—

Bàrak.	Barmast.	Chaplì.	Dand.	Darì.	Dreplàra.
Galar.	Gharbùn.	Jangi.	Jarik.	Khat.	Kodìn.
Maghzi.	Mandra.	Mandi.	Moya.	Myànì.	Samar.
Sarwar.	Sèkra.	Shakhi.	Shanbè.	Tarì.	Tarakì, etc.

Of these, Warashpùn may stand for *Byorisha* Rajput (Kachwàha), or *Byorishbansi*. We have met Warashpùn or Ashpùn before, along with Khachìn or Gharshìn, sons of Shekh Bèt, Batani; and shall meet them again in the *Bùrish* of the Darada country. Chaplì stands for *Chopra* Khatri. Dand for *Dhand* Pramara, and Darì for *Deora* Chohàn. Galar for *Kulhar* Khatri. Gharbùn is the name of the main branch of the Khànkai or Kasha river of Tirah, where it is joined by the Hangu stream, in Miranzai of Kohat. Janji stands for *Jinjhar* Gùjar. Khat for *Kathak*, minstrel tribe of India. Maghazì for *Magràsa* Gahlot; Mandì for *Mandú* Kachwáha; Samar for *Sumra* Pramara; Sarwar for *Súrar*, mercantile Rajpùt, or, with Shanbè, for *Sarwarya* and *Sàmpè*, Brahman tribes. Tarì is also Brahman, and Tarakì may stand for *Tarìkì*, "of or belonging to Tari."

To the west of the Shìtak, or Banùchì, beyond the Tànk, Kolàchi, Draband, and Chaodwàn districts (British), is the Shirani tribe; which occupies the country lying between the Zmari on the south, and the Vaziri of the Gomal valley on the north, and bounded on the west by the Kàkar and Mandù of the Zhob valley.

The Shiràni (*Jiràn*, mercantile Rajpùt) are a fine tall race of hardy mountaineers, mostly engaged in agriculture, and are distinguished by some peculiar customs. For instance, they marry later than other Pathan tribes, and the father not only receives nothing for his daughter but gives a dower with her; they have no dependents or slaves, but do all their own work and cultivation themselves; they have a few handicraftsmen and artificers, and some shopkeepers (Hindu); their chief has the title of *Nìka*, "Grandfather" (perhaps Hindi *nàyik*, "Leader, chief, patron," etc.), and exercises considerable authority over the tribe, from which he receives contributions of sheep, oxen, etc., by way of recompense for his magisterial and priestly functions. Though long ago converted to Islàm, the Shiràni, it is said, never kill beef; but they eat the flesh of oxen that die naturally, first cutting the throat in the orthodox fashion.

Formerly, the Shirani were a terror on this border, from their predatory habits, but are now quiet and orderly for Pathans; they are not counted Rajpùt nor Jat, but are called also Chàr, or Chahàr, after an early ancestor of that name They date from a

very early period in this part of the Indus valley, and are supposed by Tod to be the Saura of Saurashtra.

The Shiràni are in three main divisions, namely, Wadam, Jalwàni, and Haripàl.

Wadam sections are :—

Ahmad.	Anjar.	Angù.	Bàbar.	Bàbi.	Bahlol.
Bàrak.	Byràm.	Daulat.	Hamìm.	Hani.	Hormuz.
Hydar.	Jahìm.	Kamàl.	Kapìp.	Kàro.	Khàro.
Làlà.	Land.	Mainà.	Mamand.	Mangal.	Masàni.
Marhèl.	Marù.	Mùsà.	Nùro.	Nyàzi.	Pèo.
Rodin.	Sanjàr.	Sydàni.	Umar.	Yahya, etc.	

Of these names, Wadam may stand for *Bidman*, Yàdù. Anjar for *Anjìra*, Brahman. Angù, or Hangù, is the name of a township in Miranzai. Bàbar is a Gùjar tribe. Bàbi and Bahlol stand for *Bhìbà* and *Bèhil*, Pramara. Hani for *Hana*, Brahman. Jahim for *Jàdùo*, mercantile Rajpùt. Kapìp for *Kapol*, ditto, or *Kapàr*, Khatri? Khàro for *Khoro*, Indian herdsman tribe. Kàro for *Kori*, Jat. Làlà for *Lèlè*, Brahman. Land is a Sind tribe. Màmà is Brahman. Mangal is Khatri. Masàni is for *Mashwànri*, before explained as the *Masianoi* of Strabo. Marhèl may stand for *Maholi*, Rahtor, or for *Hèla*, Jat, and *Marù*, Rahtor, together. Maro for *Mòri*, Pramara. Yahya for *Johya*, Rajpùt.

Jalwàni sections are :—

Ano.	Aymal.	Bàbakar.	Bezà.	Brahìm.	Bùbak.
Gado.	Hamìm.	Isà.	Kàbul.	Kalasha.	Kàmò.
Kirmàn.	Khidar.	Khojak.	Kolàr.	Kengarì.	Loda.
Mamand.	Mandal.	Mano.	Ma'rùf.	Marwat.	Mayàr.
Mir.	Mùsà.	Nekbì.	Nekzan.	Obah.	Parcha.
Parik.	Pìrak.	Sado.	Sàlàr.	Saro.	Shakar.
Shamal.	Shanbè.	Sipand.	Spàpì.	Sultan.	Tarakì.
Tarkhàn.	Varya.	Ya'cùb, etc.			

Of these names, Jalwàni stands for *Jhàla*, Makwàhana (plur. *Jhàlawàn*). They are seemingly the people after whom the Jhàlàwàn province of Kalàt Balochistan is named. Ano is *Unàe*, Khatri. Aymal stands for Sri Mal, mercantile Rajpùt. Gado for *Gadì*, Indian herdsman. Kalasha for *Kalacha*, Solànki, and will appear again amongst the tribes of Kafiristan. Kàno for Kànì (Rahtor) Rajpùt. Kolàr is an aboriginal Indian tribe, as is Kongàri for *Khangar*, or *Kanjar*, or *Changar*, Indian Gipsy tribe. Obah is the name of a district in the Ghor country towards Herat; it may here stand for *Opal*, Khatri, but this is doubtful. Parcha may stand for *Pàràncha*, Indian pedlar and hawker tribe. Shamal for *Shèkh Mali*, or *Srì Mal*, or *Simala*, all Rajpùt tribes before noticed, or for a native tribe of Shamal district. Shanbe for

Sùmpè, Brahman. Spàpì, or Sipapì, for *Sipat* and *Papà*, Pramara, together.

Harìpàl sections are,—

Aro.	Idrìs.	Kàlù.	Karmo.	Khalìl.	Nàzak.
Sado.	Sèn.	Shàhù.	Torì.	Yàsìn.	Yusuf, etc.

Of these names, Harìpàl is a branch of the Jareja Yàdù. Aro may stand for *Harì*, Brahman, or *Hàra*, Chohàn, or *Harèya*, Rajpùt (Kachwàha?). Idris perhaps for *Idar*, branch of Gahlot. Sado stands for *Sisodya*, Gahlot. Yàsìn may stand for *Yaskùn* of Yasin in Gilgit country, to be noticed at a later stage of our inquiry. The name Shiràni—the over-name of the above three clans—is supposed to stand for Jiràn Rajput, as stated above; but it may, perhaps more correctly, stand for the Indian *Mysari* of the great desert and Jesalmir; thus Mysari in Pukhto becomes *Mzarai* (pl. *Mzari*), or *Zmarai* (pl. *Zmarì*), which is the Persian *Shèr*, or *Shìr* (pl. *Sheràn* or *Shiràn*), and means "tiger, lion," and this may be the Musalman disguise of the Indian name on the conversion of the tribe to Islàm.

Next to the Shiràni on the north is the great VAZIRI tribe. They may derive from the ancient *Buseri* of Themiscyra on the Pontus, or Euxine Sea, mentioned by PLINY; or they may be the *Bhasìra* Khatrì. The Vaziri are also called Sulemani, in common with the Ghilzi, as inhabiting the Sulemàn range. The Sulemàn range was probably so called by the Arab conquerors after the Solànki Rajpùt, whom they found in possession of the country at the period of their invasion. As the Ghilzi is the predominant tribe inhabiting the western slopes and spurs of the Suleman range in its northern part, so the Vaziri is the predominant tribe inhabiting the eastern slopes and spurs of that range in its northern part. The Vaziri extend on this side the range from Thal Biland on the Kuram, bordering Miranzai, to the Gomal Pass, and their principal districts are Shàmal (or Shawàl), Barmal (or Barmòl), Khysor, Marghat, Sham, etc. They are a very numerous, powerful, and predatory tribe, noted for roughness of manners and hardiness of habit. They are in two great divisions —Khizari (*Khèjar* Pramara) and Laili or Lèlè (*Lèlè* Brahman). The Lèlè Vaziri, reckoned at six thousand families, have for centuries been settled amongst the Khùgiani on the north slopes of Sufed Koh, as before described, and are now entirely distinct from the Vaziri proper. The KHIZARI VAZIRI are in three divisions—Mùsa, Mahsùd, and Gurbuz.

MÙSÀ is in two divisions, Utman and Ahmad, together styled Darvesh. Of these, UTMÀN, reckoned at eighteen thousand families, is in three clans—Mahmùd, Ibràhim, and Wàlì.

Mahmùd, or *Mahmìt*, sections are :—

Aydal.	Ayiz.	Babur.	Badì.	Bakhshi.	Balal.
Baràk.	Bozì.	Chàlàk.	Darani.	Dardàni.	Darmal.
Dosàli.	Gogì.	Hasan.	Hakìm.	Hybat.	Iramya.
Jangì.	Khalap.	Kharmanz.	Khoja.	Làli.	Lochì.
Mashi.	Mali.	Màmà.	Mandi.	Marchi.	Masaki.
Mihrmàn.	Mihtar.	Nànà.	Nazal.	Nùr.	Pahàr.
Peng.	Raji.	Razoti.	Reshmìn.	Shàdi.	Shamal.
Shàpi.	Sarmast.	Shekh Vali.	Sikander.	Sulemàni.	Tarì.
Targalì.	Toragi.	Tola.	Wazar.	Wùzì, etc.	

Of these names, many have appeared and been explained before. Chàlàk stands for *Chalùk* Solanki; Gogì for *Gogàdeva* Rahtor; Dosàlì for *Dusora*, mercantile Rajpùt; Dardàni for *Dindorya* ditto. Iramya is perhaps for *Aranya* Kachwàha, which will appear again among tribes of Kafiristan. Khalap is the same as Chalapi or Chaplì, of the Urashpùn sections (p. 114). Lochì, or Làchi, is the name of a township in Banu district. Wùzì and Bozi of above list are apparently the same.

Ibràhìm sections are :—

Alì.	Badìn.	Bajal.	Bobali.	Bozi.	Calandar.
Dàdì.	Ditta.	Hybat.	Indas.	Iskandì.	Jànbeg.
Jangi.	Karài.	Kayi.	Khoja.	Khushhàl.	Làchì.
Lakhi.	Mada.	Machgan.	Makhtar.	Mali.	Manzar.
Mati.	Mewà.	Mìràli.	Nùnyà.	Nyamat.	Pàla.
Pèla.	Ràmì.	Sakhì.	Salami.	Samì.	Shakha.
Shàmìra.	Sìrkì.	Sògì.	Sùnì.	Tarpashi.	Tolak.
Torì	Udì.	Wurùkì.	Zakar.	Zarnì, etc.	

Of these names, Badìn (or Shekh Badìn) has appeared frequently before, and may stand for *Bodano* Rajpùt, or for *Bida* Brahman, or for *Bidman* Yàdù. Bajàl or Bùchal stands for *Bachal* Rajpùt; Indas for *Indoh* Parihàrà; Nùnya for *Ninyàwar* Rajpùt; Ràmi for *Ràmdeva* Rahtor; Sogì for *Sohagni* Rajpùt. Tolak is a township in Tymani district of Ghor, besieged and destroyed by CHANGIZ KHAN. Zarni is also a township of Ghori, capital of the chiefs of the Tymani. Zakar stands for *Jàkhar*, Jat.

Wali sections are :—

Andì.	Aral.	Aram.	Aydya.	Baba.	Bada.
Bàjì.	Bakà.	Bangat.	Bashaki.	Dàdà.	Darì.
Degàn.	Fatoh.	Galì.	Garì.	Hindì.	Imbar.
Isà.	Jabì.	Jamàl.	Jànbeg.	Jànì.	Jogì.
Kabul.	Kaji.	Kaka.	Khandar.	Kharmaz.	Khozì.
Kotar.	Ladì.	Mada.	Malikshahi.	Malo.	Mama.
Mamìt.	Mandar.	Ma'rùf.	Mèna.	Mèsti.	Mita.
Mìtaki.	Mùsà.	Myàmi.	Myàn.	Nànak.	Narmì.

Nùr.	Pàl.	Pipalì.	Polya.	Reshmìn.	Sàlì.
Sardì.	Shabar.	Shakhal.	Sharbat.	Shobar.	Shùmì.
Sunì.	Sùr.	Syfalì.	Takhti.	Tàtàr.	Tattì.
Tor.	Torak.	Tùra.	Wrùkì, etc.		

Of these names, Andi and Hindi stand for *Indoh* Parihàra; Bada is for *Badda* Yàdù. Bangat is *Bankat* Chohàn. Bashaki stands for *Bàchak* Rajpùt. Kàbul, or Kàbul-khel, is a large and important section of the Vaziri, and with the Myamì represent the *Kabali Meionoi* of HERODOTUS (otherwise called *Lasonoi*), as mentioned in the second satrapy. The Lasonoi appear to have given their name to the Las province of Kalàt Balochistan. Besides the Kabaloi Meionoi, HERODOTUS mentions the Kabalà, and then the Hygennoi in the same second satrapy. The Hygennoi we have recognised in the *Khùgàni* or *Khùgyàni* on the north slopes of Sufed Koh. The Kabaloi we may take as represented by the Kàbuli, now the Kabul-khel Vazìrì. Menà, Maìna, or Mìna is a well-known aboriginal Indian tribe of Mèwar. Pal and Polya are the same. Pipali is *Pipara* Gahlot, and perhaps the same as the Popal, or Popalzi, of the Durani. Shabar and Shobar are the same, and may stand for *Sabrwàl* Khatrì; and Sharbat for the *Sorbya*, mercantile Rajpùt. Shakhal and Shùmì for *Shakal* and *Shùnak* Brahman. Sùni, or Sunni, for *Soni*, mercantile Rajpùt. Takhti may stand for *Tyka*, Pramara, and Wruki for Burishki or *Byorisha*, Rajpùt.

AHMAD, the other division of Mùsà Darvesh, is reckoned at ten thousand families, and is in two divisions—Sèn and Kàlù.

Sèn sections are :—

Aggar.	Allahdàd.	Alì.	Amal.	Aydal.	Babar.
Bakar.	Barat.	Bolà.	Botì.	Bràhìm.	Dodì.
Galì	Gandàe.	Garara.	Hàtì.	Isà.	Isap.
Jànbeg.	Jangar.	Kaka.	Kamàl.	Kymal.	Làlà.
Landì.	Madak.	Madì.	Madìd.	Marìz.	Marwat.
Mùsà.	Myàn.	Nànà.	Pàe.	Pàèk.	Parbà.
Patoh.	Perga.	Salemi.	Sanzar.	Shàmì.	Sirkì.
Sùdat.	Tàos.	Tarah.	Tolak.	Torak.	Torì.
Umar.	Walì.	Walìd.	Zìrakì, etc.		

Of these names, Sèn is a well-known Rajpùt tribe (Sèngarh). Aggar is mercantile Rajpùt. Barat may stand for *Bharat* Rajpùt. Bolà for *Bàlà* Brahman, and for the *Boladi* of Balochistan, etc. Botì for *Bàtà* Rajpùt. Dodì for Dodà Rajpùt. Gandàe and Garara for *Gandwàl* and *Gararya*, Indian herdsman tribes. Hàtì for *Hodì* Jat. Jangar for *Jangam*, Hindu religious tribe. Kaka for *Kakì* Khatrì. Parbà for *Purbya* Chohàn. Pàe for *Pàha* Gahlot. Sanzar is *Sanjar*. Sirki may stand for *Sirkaira*, mercantile Rajpùt.

Sùdat or Sùrat for *Soda* or *Soratya*, Pramara tribes. Salemì for *Sulemànì*. Shàmì for *Shàma* Jareja. Umar for *Umra* Pramara.

Kàlù sections are :—

Aggar.	Alì.	Andaki.	Ashpàla.	Badìn.	Badakhan.
Baghwan.	Bajal.	Baloch.	Bàmi.	Bapaj.	Basì.
Batan.	Bezan.	Bobal.	Camar.	Càzì.	Darba.
Darveza.	Gàla.	Galot.	Gangì.	Gidar.	Indaki
Indas.	Isap.	Isò.	Kabìr.	Karanì.	Katì.
Khojal.	Kodo.	Làlì.	Malik.	Mandak.	Mastì.
Mata.	Misrì.	Mughal.	Màlà.	Nagara.	Nànà.
Nàsrì.	Nazarbeg.	Pasarkì.	Potì.	Sadan.	Sakharya.
Sanjar.	Sanzì.	Sèni.	Shàdì.	Shakhan.	Shamsì.
Shekh Bàzid.	Sherak.	Shivakì.	Sìdì.	Sipàhi.	Takhì.
Takra.	Torì.	Umar.	Utmàn.	Vàskak.	Vatak.
Zà.	Zàzà.	Zakarya.	Zàlì.	Zargar, etc.	

Of these names, Kàlù stands for *Kàlam* Gahlot Rajpùt. Andaki, Indaki, and Indas are all the same, and stand for *Indoh* Parihara Rajpùt. Baloch will be noticed later on. Bàmì is *Bàmadeva* Brahman. Bapaj may stand for *Papà* Pramara, or for Bappa, to be noticed later on. Bezan will appear again as *Bizanjù* Baloch. Camar is the Musalman disguise of *Chandra* Brahman. Darba is *Dharbi*, Bard or minstrel tribe. Darveza may stand for *Dùharya* or *Dàhirya* Rahtor (whence the *Tàhìrì* Musalmàn dynasty of Khorasan and Persia). Gàla for *Gohil* Chohàn. Galot for *Gahlot* or *Gràhilot* Rajpùt. Gidar for *Lùmrì* Baloch, to be noticed later on with tribes of Balochistan. Kabìr for *Kabrya* Rahtor. Karanì is *Karan* Kayasth tribe of Rajpùt. Nagara stands for *Nagora*, mercantile Rajpùt. Nànà may stand for *Nau Nàga* Jat. Nàsrì, or Nàsirì, for *Nàsar*, tribe of Povindah caravan merchants. Potì is the name of a district in Afghanistan (Tarnak valley), and of a district (*Potwàr*) in the north of Panjab, so called perhaps from a Jat tribe of that name. Sadan may stand for *Soda* Pramara. Sakharya for *Sirkaira*, mercantile Rajpùt. Vàshak for *Bàchak* Rajpùt (Rahtor or Kachwàha?) Takhì for *Taga* Brahman. Zakarya for *Jàkharya*, Indian tribe of the great desert. Zàlì for *Jàlya* Rajpùt (Kachwàha or Parihara ?) Zàzà and Zà may stand for the *Jàjì* before described.

Mahsùd, or Mas'aùd, Vazìrì, are in two divisions—Alì and Bahlol.

Alì sections are :—

Akà.	Astànì.	Ata.	Bangash.	Basi.	Berì.
Chàr.	Dodyà	Dosang.	Gadàe.	Galì.	Garì.
Ghalap.	Jamìn.	Kangar.	Kati.	Kèmal.	Kèsì.

Khàli.	Khojak.	Machi.	Mada.	Mahpàl.	Mala.
Man.	Mangì.	Matì.	Miràk.	Nàjil.	Pìplì.
Potya.	Salmì.	Sargala.	Shahàbì.	Shaman.	Shèbànì.
Shekhà.	Taraki.	Tatarì.	Totya, etc.		

Of these names, Astànì stands for *Ashtàna* Kayasth Rajpùt. Bèrì is a Khatrì tribe. Ghalap is the same as *Khalap* in the Mahmìt Vaziri sections preceding. Kangar stands for *Khangar* aboriginal Indian tribe. Mangì is for *Man-ki*, "of Man." Shahàbi, Shèbàni, and Tatari are names of Turk connection historically. Most of the other names have appeared and been noticed before.

Bahlol sections are—

Ashangì.	Aykam.	Bàbul.	Balam.	Banda.	Batanì.
Bilàl.	Burtì.	Cayàmat.	Darman.	Darvesh.	Gèga.
Ghorkì.	Hamal.	Hybat.	Jogì.	Kamàl.	Katì.
Kharman.	Khormang.	Làdì.	Langar.	Lèla.	Malài.
Malikshàhi.	Manda.	Masùra.	Mèrat.	Nanàk.	Nàsirì.
Naurang.	Panjì.	Pàyo.	Rozì.	Salìmkì.	Sandar.
Sarmat.	Shamak.	Shingì.	Shùmi.	Surà.	Tano.
Thano.	Tokhì.	Totya.	Udì, etc.		

Of these names, Bahlol may stand for *Bèhil* Pramara, or for *Bèhila* Solànki. Ashangi for *Ashyag* Hindu tribe of the great desert of Jesalmer. Burtì for *Bhurta* Solanki. Cayàmat, or Kyàmat for *Goèmà*, mercantile Rajpùt. Darman for *Dhormya* Gahlot. Gèga for *Gogadeva* Rahtor. Làdì is mercantile Rajpùt. Langar stands for *Langaha* Chàlùk, or Solànki. Lèla for *Lèlè* Brahman. Merat for *Mairot* (Mèr) aboriginal Indian tribe Nànak for *Nànwag* Rajpùt, or *Nau Nàga* Jat. Panjì for *Pancham* mercantile Rajpùt. Rozì for *Rosya* Chohàn. Salìmkì for *Solànki* Chàlùk Rajpùt. Sandar for *Sùndara* Rahtor. Sarmat (has appeared frequently before as *Sarmast*) for *Srì Mat* Rajpùt. Shingì for *Singalì* Rajpùt. Totya for *Tilota*, mercantile Rajpùt. Udì is a well-known Rajpùt name (*Udìpùr*). Of the above sections, Làdì and Batani together are denominated Nekzan, perhaps a Musalman disguise for *Nèkumbh*, or *Nikumpa* Chohàn. The Mamìt, Madì, and Pìplì Vaziri are collectively styled Star Vaziri —"Great Vaziri"; they are also called *Dre-ngharì*—"Three hearths," or families. The *jirgah*, or "council," of these three tribes is referred to as the final umpire in all disputes amongst the clansmen that cannot be settled by their own councils; and the referees decide according to a particular code, called *nirakh*, an Indian word which means "tariff, fixed price," etc. The Star Vaziri are reckoned at twelve hundred families, all belonging to the Spìn Gùndì, or "White faction."

GURBUZ VAZIRI are in two divisions—Nàsirì and Kharì. Their sections are :—

Begi.	Bèrì.	Borya.	Ganda.	Husèn.	Kodì.
Landì.	Manì.	Pakha.	Pirì.	Prèt.	Sargali.
Sher.	Zàùddìn, etc.				

Of these Kharì may stand for *Khatrì*. Bèrì is a tribe of the Khatri. Borya may stand for *Bora*, mercantile Rajpùt. Gùnda is an Indian herdsman tribe. Prèt stands for *Purot* Gahlot. The Gurbuz, although classed among the Vaziri, are said to be a distinct people. Formerly, it is said, they dwelt in the Shakhdù valley and Bàbar mountain, but being driven thence by the Mahsùd Vaziri they took refuge in the Gabar hills, whence again they were driven out by the previous occupants, the Khachin Batani. The Gurbuz, now greatly reduced in strength, retired to the inaccessible hills on the north-west of the Vazìrì country, and bordering on the Khost and Dawar districts.

To the south of the Vaziri is the great KAKAR tribe. They occupy a very extensive tract of mountainous country, drained by the Zhob confluent of the Gomal river, and comprising some populous and fertile valleys ; viz., those of Zhob, Borì, Kànchoghai, and the lesser valleys of Barshor, Hana, Jawara, etc. The Kàkar are supposed to be a branch of the Gakar, a great tribe in the Potwàr country on the east bank of Indus adjoining Chach Hazara ; but in native manuscripts the name is frequently written Kaikàn, Kàyàn, Kìkànàn, Ḳàkàn, as well as Kàkar, suggesting affinity with *Kaikaya* of the Mahàbhàrat, and the *Kàyànì* of Sistan. They are also said to be of the same descent as the Tymani (ancient *Thamanai* of HERODOTUS) inhabiting the Ghor country, and they certainly are a good deal mixed up with the Tymani, who look on the Kàkar as elder brethren and protectors. Kàkar may stand for *Khokra* Rahtor, and the connection of the tribe with the Tymani may date from an early period, when possibly the Kàkar occupied the Ghor hills as the dominant people. In the Afghan genealogies the Kàkar are classed in the Ghurghushti division of the nation, which comprises the Dànì, Bàbì, and Mando. Of these, Dànì, in four divisions,—Kàkar, Nàghar, Paunì, and Dàwì,—represent the *Danava* of the Mahàbhàrat and Sanskrit writers.

KAKAR sections are :—

Adam.	Akà.	Ali.	Ango.	Ano.	Apakh.
Arabì.	Astàna.	Ato.	Baràt.	Chòe.	Dàdar.
Dalor.	Darpì.	Dumhar.	Ghorì.	Hàkalon.	Husen.
Abràhìm.	Ilyàs.	Isà.	Ismaìl.	Ismàm.	Jadràn
Jafara.	Kâbul.	Kamàl.	Kapìp.	Karkaràto.	Kevì.
Khutan.	Makràn.	Malì.	Mando.	Mardàn.	Mastak

Mùsà.	Mzari.	Pàe.	Pakhì.	Pannì.	Pindàr.
Pokhì.	Rajar.	Ràni.	Rùmì.	Sabàk.	Sàlor.
Sanatya.	Sanjara.	Sargari.	Satag.	Sèn.	Shàm.
Shamal.	Shapràd.	Shorì.	Sitam.	Sudan.	Sulemàn.
Sùràn	Tabrak.	Tàhir.	Tarahghàri.	Tàran.	Tor.
Ud.	Utmàn.	Yùnus.	Yùsuf.	Zan Ghorì, etc.	

Of these names, we have met and noticed several before. Ango stands for *Ananga* Rajpùt. Apakh for *Apaharya*, herdsman tribe (Indian). Arabi for the Indian tribe anciently seated on the *Arabius* river (modern Hab), on the Sind border adjoining Las province of Balochistan, the *Arbies* tribe of STRABO; there are the ruins of an ancient town on the Kabul river near Peshawar, called Arabai (the *Orobates* of ARRIAN), as before related; this may formerly have been a city of the Arabì, ancestors of those whose name we have here. Chòe may stand for *Chohàn* Rajpùt, or for *Chàera* Rahtor. Dumhar for *Dàmara*, a tribe formerly very numerous, and figuring prominently in the history of Kashmir (*Rajataringini*), as a powerful and turbulent people in the country about Lahore. The Dumhar, Domar, or Dâmar inhabit the Tokàtu mountain overlooking Shâl (Quetta) valley in Kalàt Balochistan. Hàkalon stands for *Hykalàn*, or people of the village in Peshin valley of Kalat Balochistan, now called *Hykalzì*, and they probably represent the *Aiglai* of HERODOTUS (twelfth satrapy). Makràn is the name of a considerable province of modern Balochistan, which we shall notice later on. Mando is a Kachwàha tribe. Mzarì stands for Indian *Mysari* of the Jesulmer desert, and has been before noticed in describing the Shirani. Panni is Pramara Rajpùt. Rùmì may stand for *Ràm-deva* Rahtor. Sabàk is the name for an ancient Indian tribe (perhaps a Kachwàha clan); there is a village on the Kabul river, near Nowshera cantonment, called *Pir Sabàk;* it may mark a former seat of the *Sabàk* tribe, to which perhaps belonged the celebrated *Sabak-tegin* of Ghazni. The latter part of the name, *tegin*, or *dakin* (*dakmàc*, "to call") is a Turki word meaning "called," and was applied by Turk sovereigns to their slaves; Sabak-takin equals "Yclept Sabak." Sanatya stands for *Sunadhya* Brahman. Satag is the old name whence the *Sattagydaì* of HERODOTUS, and the modern *Khattak* and *Shìtak* already described. Tàhir is the Musalman form of the *Dùharya*, or *Dàharya* Rahtor.

NAGHAR sections are:—

Bahrand.	Chandolì.	Chandro.	Dor.	Hydar.	Khàdo.
Masho.	Matroli.	Namìr.	Pàhat.	Palkat.	Parid.
Rorak.	Salàyij.	Saylati.	Tarak.	Tarnak.	Tìro.

Yùnus. etc.

Of these, Nàghar is the name of a mercantile Rajpùt tribe. They do not now exist in Afghanistan as a distinct territorial tribe, having for the most part emigrated to Hindustan along with the Lodi and others. In India they are principally settled in Karàoli, Shekhàwati, and other States of Rajwàrra, in Barar and other parts of the Central Provinces, and in Hydrabad of the Dakhan. Chandoli stands for *Chandèlì* Gùjar. Chandro for *Chandra* Brahman. Rorak for *Rorà* Parìhàra.

PANNÌ sections are—

Adin.	Aghzar.	Ahmad	Ali.	Bàbar.	Bàbakar.
Bahùn.	Bâì.	Balèl.	Bihdìn.	Càsim.	Dahpal.
Dreplara.	Gahadà.	Hamza.	Hazràn.	Hybat.	Inzar.
Isot.	Kàbul.	Kamàl.	Kàno.	Karèr.	Karmo.
Khitàni.	Khojak.	Lahar.	Maghdùd.	Màmì.	Malahì.
Mardo.	Marghastàn.	Marghràni.	Marsèn.	Muki.	Mùlà.
Mùsì.	Nàsar.	Pak.	Sàmì.	Sandùd.	Sarhang.
Sèn.	Shàdì.	Shakun.	Shero.	Tola.	Toti.
Umar.	Umargat.	Utmàn.	Wadìr.	Zmàri, etc.	

Of the above names, Panni is a Pramara tribe; there are now comparatively few of the Panni left in Afghanistan, most of that name having emigrated to India along with the Nàghar before mentioned, and settled in much the same localities, but most numerously in the Barar districts and Dakhan, especially Hydrabad. Isot, or Sot, is a Rahtor clan. Lahar may stand for *Làhiri* Brahman. Many of the others we have met before, and some are new names not well known or recognised. Wadìr may be the same as Wadihu of Kafiristan, to be noticed later on.

DÀWÌ, Dàvì, or Dàbì sections are:—

Ali.	Balèl.	Dùmar.	Hamar.	Khùndì.	Mùsà.

Sikandar, and others with modern Musalman names.

Of these, Dàwì, or Dàbì, is a Rajpùt tribe (Parihàra), and is not now of any note in Afghanistan, or even among the Kàkar. The KÀKAR is a very numerous and important Pathan tribe; its numbers are reckoned at twenty thousand families in the Suleman range. The Kàkar have settlements also in various parts of Hindustan, especially in the Bulandshahr and Rohtak districts; but, like other Pathan colonists in Hindustan, are quite Indian in language and manners, and in appearance also. There is a colony of Kakar at Kandahar also, and large numbers of the tribe are in the Ghor country along with the Tymani, with whom they claim kinship. The Firozkohi of this country, and the Kàyàni of Sistan, together with the Utman-khel of Peshawar, also claim common descent with the Kàkar.

The BÀBÌ division of Ghurghushti Afghan is not found within

the area before assigned to the Sattagydai of HERODOTUS, except in small and scattered communities. The greater part of the tribe, which is principally engaged in mercantile pursuits, is settled in and about the city of Kandahar, and also at Kalàt, the capital of Balochistan. The Bàbi probably represent the *Bhíbà* Pramara.

Bàbi sections are :—

Azrail.	Bakhi.	Idris.	Jandar.	Kato.	Mir.
Sàèb.	Saro.	Shèloi, etc.			

The Bàbi, it is said, were formerly composed of four clans, called respectively Jabràil (*Gabriel*), Mikàil (*Michael*), Asràfil (*Asrafel*), and Azrail (*Azrael*), named after the cherubim ; but the Afghans, on conversion to Islàm, disapproving this nomenclature, the names were changed. The story seems to indicate some connection with Jewish or Israelitish families at some former period. There is a large and important tribe in Persia called Bàbi, which may be related to the Afghan Bàbi.

The MANDO branch of the Ghurghushti is settled in the Zhòb valley along the course of the river, together with the Kàkar. The *Mando* sections are :—

Aymal.	Bàbakar.	Bangi.	Bàrak.	Barham.	Chàr.
Hamza.	Hybak.	Ismail.	Kambar.	Làli.	Màlewa.
Mamkati.	Mès.	Nàni.	Nekbi.	Nokar.	Salami.
Shordara.	Shùmi.	Sirki.	Toraki, etc.		

Mando is a great Kachwàha clan, and widely distributed among the Pathan tribes on the Indus border. Kambar will appear again in Balochistan. The others we have frequently met before.

Beyond the Kàkar to the north-east, is the KHAROTI tribe, one of the principal clans composing the Povindah association of caravan merchants. The KHAROTI represent the *Kharaita* mercantile Rajpùt; they are reckoned at six thousand families, and inhabit Paltu and Dwa Gomal districts on the east slopes of the Suleman range, and are almost entirely nomadic or pastoral. The chief township in their country is called Urghùn, or Warghùn, which is inhabited by the Furmuli tribe. The Kharoti also inhabit the western slopes of the Suleman range from Paltu Pass to Katawàz district. The Kharoti who are not enrolled amongst the Povindah are mostly employed in agriculture and grazing ; they own large herds of camels and immense numbers of goats and sheep. The agricultural and pastoral Kharoti differ very remarkably in appearance and manners, and even in language, from the mercantile Kharoti, being more rough in their ways and unkempt in

their persons; but they are all a very fine and manly people, with light complexions compared with Indians.

Kharoti sections are :—

Adèk.	Alì.	Alo.	Amand.	Ambàr.	Azghar.
Bàbar.	Badìn.	Banàs.	Bandar.	Bostàm.	Bì.
Drèplàra.	Gàrì.	Ghebi.	Ghori.	Gundì.	Hàrùn.
Isa.	Isòt.	Kàkal.	Karàba.	Khadìr.	Khàràn.
Khidar.	Làjmìr.	Lalli.	Làli.	Langi.	Lewan.
Madad.	Malèk.	Malì.	Matok.	Mazrak.	Motik.
Mrigat.	Mùsà.	Nàdir.	Nora.	Panjo.	Paròtì.
Pasànì.	Ràyo.	Sakhta.	Sandar.	Sayad.	Shàèb.
Shàhtorì.	Shàlì.	Shàmo.	Shàrik.	Suleman.	Sultàn.
Sùràn.	Tàr.	Tor.	Yàh.	Yahya.	Yasìn.
Zàko.	Zàolì.	Zhònya, etc.			

Of these names, Azghar may stand for *Agastwar* Parihara Rajpùt. Banàs for *Monàs* Rajpùt. Isòt is a Rahtor clan, and has appeared frequently in the preceding pages. Kàkal stands for Kàkalsa, mercantile Rajpùt; Khadìr for *Khatèr*, mercantile Rajpùt; Khàràn, perhaps for people of *Khàràn* in Balochistan; Khidar for *Kehdar*, mercantile Rajpùt; Karàba for *Karbaira*, mercantile Rajpùt; Panjo for *Pancham*, mercantile Rajpùt; Paroti for *Puròt* Gahlot; Sandar for *Sundara* Rahtor; Yahya for *Johya* Parihàra. Many of the others have been previously noticed. The Kharoti claim affinity with the Ghilzi, and pretend to have been a branch of the Tokhì, from which they have long been separated. The Sàhak Ghilzi, it is said, claim the Kharoti as their dependents or *hamsàyah*, that is, as their vassals.

Another tribe similar to the Kharoti is the NÀSAR, one of the Povindah clans of caravan merchants. They pretend to be a branch of the Hotaki Ghilzi; but these last claim the Nàsar as their *hamsàyah*, or vassals. The connection is merely that of landlord and tenant; both the Kharoti and Nàsar summering for pasture in the territories occupied by the Tokhi and Hotaki respectively, and wintering in the Dàman of the Indus Derajàt. Some of the Nàsar claim descent from SHÀH HUSEN GHORI, and others claim to be Baloch in descent. The Nàsar, although assimilating to the Pathàn in language and customs, are a different people in complexion and features, and show undoubted marks of Indian origin. They are reckoned at thirteen thousand families. There is a small Nàsar settlement in the Koh Dàman of Kabul; but most of the tribe is without land in Afghanistan, and is chiefly engaged in the carrying trade between India and the countries of Central Asia.

NÀSAR sections are—

Alambeg.	Banù.	Bhar.	Borì.	Chàlàk.	Dàùd.
Domush.	Habìb.	Kamàl.	Khidar.	Màli.	Mànak.
Mandì.	Marwat.	Mùsà.	Nàso.	Nyàmat.	Shàdi.
Spìnkì.	Sùrkì.	Tarahkì.	Umar.	Uryà.	Utmàn.
Yahya.	Zangì, etc.				

Of these, Bhar is the name of an aboriginal Indian tribe, now represented in this region by the *Bràhwì* of Kalàt, Balochistan. Chàlàk is for *Chalùk*, or Solànki, Rajpùt. Dàùd for *Dàdù*, to be noticed presently. Domush stands for *Zwàemukht*, before described. Mànak stands for *Mànat*, mercantile Rajpùt. Shàdi is the same as Khàdì and Khodo, frequently met before; stands for *Shùdì* (the *tschoudi* of the Russians, and modern Esthonians), or for *Chàto* Brahman. Spìnki, Sùrki, and Tarahki, mean Nàsar of the *White*, *Red*, and *Black* classes respectively. Most of the other names have been previously noticed.

The FURMÙLÌ, or PURMÙLÌ (*Pamphylai* of HERODOTUS), are said to number six thousand families in Afghanistan, and to inhabit the eastern slopes of Suleman range bordering upon the Paltù pass. The district they occupy is named after them Furmùl, and its chief town is called Wurghun, or Urghun, which has been before noticed. The Furmùli are very little known out of Afghanistan; in their isolated position they are said to mix little with their neighbours; they are a quiet and industrious people, engaged in agriculture, and trade in iron; they are largely employed in Furmùl (*Burmùl*) in the smelting of iron ore; they work up the metal for sale in Western Afghanistan through the agency of the Kharoti. The Furmùl district (Barmòl of the Vaziri before mentioned) is described as a valley draining to the Kuram river, its sides thickly covered with pines and other forest trees, and its central part well cultivated and covered with gardens and orchards, and producing all the ordinary fruits of the country in abundance, the apples being of excellent quality. The Furmuli are situated between the Vaziri and the Kharoti, and are reckoned as Tàjik; their language is the old Persian of the Shàh Nàma; they are quite distinct from both the Afghan and Pathan, but claim to be of common descent with the Khiliji, whose capital, they say, was the city of Khilij, to the westward of the Helmand and Kala Bost. Perhaps there is here some hazy reference to the ancient *Kilikia* in Asia Minor. There are, it is said some Furmùli at Kabul and in the districts to its west, chiefly engaged in trade. There is a village called Furmùl, or Purmùl, in the Yùsufzai country, at the south entrance to the Surkhàwai pass into Bonèr

The USHTARÀNÌ, USHTÙRANÌ, USHTURÌ, STURYANÌ, or STÙRÌ, are the modern representatives of the ancient *Stauri*, mentioned by PLINY (Hist. Nat. vi. 18) along with the Tapyri, the Anariaki, and the Hyrkani as occupying the country between the Apavortene (*Abivard*) region and the district of Margiana (*Murghàb*). According to the Afghan accounts, the Ushturyànà formerly occupied the Sturyànì chàh and Tarawì or Tari districts to the north-east of Kandahar; districts freely watered by *Kàrez* streams, and celebrated for their fertility, and from which they were expelled by the Lahwàn clan of the Kàkar.

The Ushturyàni are not allowed to be of Afghan or Pathan descent, though they are included among the Pathan tribes from having adopted their language and nationality; they are now partly an agricultural and partly a nomadic people; those of the former class inhabit the hills to the west of Kolàchi in the Dera Ismail district, whilst the other join the Povindah caravan traders, and move backwards and forwards between the Derajat Dàman on the Indus, and Kandahar plain on the Helmand, according to the seasons, spending winter in India, and summer in Khorasan. The nomadic Ushturyàni live entirely in the black-hair tents called *kizhdì*, which they pitch in small clusters —from two or three to a score or more—in the form of a camp, called *kirì* (*kora* of Eastern Turkistan); but the settled sections of the tribe live in small movable huts of mud-plastered wicker work made from the tamarisk, which they build in the form of a village called *jhok* (a Panjabi word), and *kirì* indifferently, both being terms of Indian origin, signifying "circle," or "cluster." The Ushturyàni are reckoned at five thousand families, and about half the number is settled as agriculturists and cattle dealers; they are a free, brave, and manly people, rough in manners, and of predatory inclinations. The GANDAHPÙR section of the Ushturyàni is chiefly settled in British territory along the Derajàt Dàman from Tànk to Dràband, and have become a quiet, orderly, and industrious people, and now number amongst them some enterprising and wealthy (for these people) merchants. The Gandahpùr most likely represent the ancient *Gondophares* dynasty, which ruled over the Sistan and Kandahar country about the commencement of the Christian era.

USHTURYÀNI, is in two great divisions, Gandahpurì and Hamar.

GANDÀPÙRÌ Sections are :—

Akhta.	Ali.	Amar.	Amràm.	Aydak.	Bàbar.
Bàhir.	Bàrà.	Bàzak.	Bojar.	Bràhìm.	Dàdì.
Dànà.	Dòdà.	Dreplàra.	Gadàe.	Ganda.	Hàji.
Hayàt.	Husèn.	Isà.	Isap.	Jàfar.	Jàli.
Jàmak.	Kamàl.	Khalil.	Khùbi.	Khyri.	Makì.

Mala.	Malang.	Màni.	Marèri.	Mènà.	Nasrat.
Nèkal.	Pabahi.	Pàèk.	Parà.	Sarwàn.	Sedal.
Shàbi.	Shadàd.	Shèkhi.	Sikandar.	Sultàn.	Taji.
Tàno.	Tarah.	Utmàn.	Ya'cùb.	Yahya.	Zaòli.
Zarni.	Zohàk, etc.				

Of these names, Akhta is that of an ancient tribe of Ghor, still known amongst the Tymani as Akhtan. Amar and Amràm are apparently the same, and stand for *Umra* Pramara, whence perhaps the Khojak Amràn range of mountains. Bàbar is a Gùjar clan. Bàrà a Bràhman clan. Bojar may stand for *Bhojak*, Brahman, or for *Bijherya*, Rajpùt. Gadàe and Ganda may stand for *Gadi* and *Gandwal*, Indian herdsman tribes. Jamàk for *Jàèmo*, mercantile Rajpùt. Khyri for *Khyr*, Pramara. Sikandar stands for *Alexander*, and may indicate descendants of ALEXANDER THE GREAT and his followers. Pabahi, for *Pabya*, Chohàn. Parà is the same as Pari, frequently met before, and stands for *Parihàra*, Rajpùt of royal race. Ya'cùb stands for *Akobi*, a clan of Sklàb (Slàve) Turk. Zàoli and Zarni are names of tribes so called from inhabiting Zàwal and Zarni, districts of Ghazni and Ghor respectively. Zohàk is the same as Zàk and Sàk, and stands for the ancient inhabitants of Sistàn and Makràn, Assyrian subjects of Nimrod, king of Babylon.

HAMAR Sections are :—

Adin.	Ako.	Aldo.	Aman.	Bagar.	Bài.
Dàdar.	Gagal.	Ghorani.	Hado.	Hasan.	Isà.
Jàrù.	Kadr.	Kamàl.	Karì.	Làlak.	Madid.
Mashar.	Matak.	Mùsà.	Pànya.	Sàbi.	Sàli.
Sèn.	Shàmo.	Shè.	Tormàn.	Tùsà, etc.	

Of these, Hamar is the name of a Rajpùt tribe of the Sind desert. Bagar may stand for *Bagrya*, Indian desert tribe (aboriginal). Gagal for *Kàkalsa*, mercantile Rajpùt; or for *Gogàdeva* Rahtor. Jàrù for *Jorà*, Rahtor. Matak, Motik, Mata, and Mita, frequently appearing in the sections already reviewed, seem to be all the same, and to stand for the Rajpùt *Sri Mat*. Tùsà for *Tassaira*, Chohàn. Pànya for *Pùni*, Pramara. The Hamar clans differ a good deal from the Gandapuri proper in appearance and customs; some of them wear the hair in long ringlets like the Baloch, the Amàn especially.

This completes our review of the tribes inhabiting the country assigned in a previous passage to the ancient Sattagydai. We have next to notice those found in the country of the Dadikai of HERODOTUS, the Hindi *Dàdiki*, or "Dàdi tribes," the existing *Dàdi*.

The DÀDI are not now found in Afghanistan as a separate territorial tribe by that name; but Dàdi sections are found in

many of the Pathan tribes along the Indus frontier, and on the other side of that river, beyond the area of our inquiry, the Dàùdputra of Bahàwalpur represent the ancient *Dadikai* in a Musalman disguise. The ancient *Dadikai* country, of which the capital is now probably represented by the town of Dàdar, near the entrance to the Bolan Pass from the side of India, may be defined as bounded on the north by the Khojak Amràn and the Vihova ranges; on the south by the Mùlà Pass to Khozdàr; on the east by the Indus; on the west by the Khàràn country, including Nushki and Shoràwak. In the area thus marked off is included the district of Sìbì, the ancient Siwisthàn. Anciently Khàràn (*Caarene* of STRABO, previously mentioned,) seems to have included the whole of the modern Kelàt province of Balochistan, with its Sarawan and Jalawan, or Jhalawan, divisions, north and south respectively; which, it seems, derive their names from the *Sarwàni* and *Jalwàni* tribes of Afghans, who were, it is said, planted as military colonists in this part of his frontier towards Makràn by SULTAN MAHMÙD of Ghazni; whose son and successor, renewing the attacks against Makran, confirmed and enlarged these colonies, during the first half of the eleventh century. The Sarwani is a branch of the Batani, and the Jalwani of the Shiràni previously described. The principal of the Jalwani sections are Kongari, Mayàr, Marwat, Nekbi, Sàlar, and Sipand.

The *Sarwàni* Sections are:—

Acho.	Aghok.	Ahmad.	Ako.	Ali.	Asèk.
Aso.	Balì.	Bùbak.	Dài.	Dodo.	Gadàè.
Hadya.	Hàrùn.	Hybak.	Ismaìl.	Isot.	Ja'far.
Kakor.	Karborì.	Malana.	Màlàta.	Malikyàr.	Màmo.
Mata.	Mùsà.	Nàhar.	Nor.	Pùnì.	Rustam.
Saknòt.	Sàm.	Samya.	Sanjar.	Sènì.	Shàkhà.
Soda.	Srìpàl.	Sùrì.			

Of these names, Sarwàni is a Rajpùt tribe (Parihàra?). Acho is an Indian tribe before mentioned, and to appear again as the *Achakzi* Durani. Aghok may stand for *Aghorì*, Indian religious tribe. Kakor for *Kakkè* Khatrì. Karbori for *Karbaira*, mercantile Rajpùt. Malana for *Malanì* Chohàn. Màlàta for *Màlàvat* Rahtor. Malikyàr for *Molak*, Indian herdsman tribe, and *Jora* Rahtor joined together. Màmo for *Màmà* Brahman. Nàhar for *Nàghar*, mercantile Rajpùt. Pùnì is a Pramara tribe, so also is Soda. Most of the others we have met and noticed before.

The plain country between the Indus river and the hills projecting from the Suleman range forms the British district of Dera Ghazi, in which the population is very mixed, comprising various tribes of Musalmans, such as Sayad, Afghan, Pathan,

Baloch, with their numerous subdivisions; and miscellaneous castes of Hindus, such as Brahman, Khatrì, Arora, Labàna, Sùd, Bhattya, and others. The Baloch comprise Lagàrì, Bozdàr, Mazàrì, Lùnd, Kasràni, Drèshak, Kosah, and many other clans, of very mixed descent, who are said to have come into these parts towards the middle of the sixteenth century, when HUMÀYUN advanced, with the aid of Persia, through Khorasan, to recover his throne of Delhi, at the head of a numerous army very largely composed of the Baloch and other tribes of the Kandahar country. The Baloch is now a very large and mixed tribe; and, in fact, forms a distinct nationality, entirely separate from the Afghan, and not included at all in their genealogical tables. Nor indeed do the Baloch come under the appellations of Afghan or Pathan, for by political relationship, rather than by blood descent, they are Persian more than Indian; though by race, language, manners, and features they are decidedly Indian and not Persian. The Baloch were originally the Rajpùt *Balàecha*, and occupied the Khàràn country adjoining their fellow tribesmen the Rajpùt Bharàecha (now represented in Afghanistan by the Bahrechi of Shoràwak), both being clans of the great Chahuman, or Chohàn, Agnikula. The latter have established some important and extensive colonies in India, and have given their name to a district (*Bahràech*) in Oudh; the Nuwwabship of Jhajjar (Delhi district) was another colony of this tribe, the late chief of which, a Bahràechi Pathàn, was executed for his treachery in the Indian Mutiny of 1857. We shall speak of the Baloch later on, but must here notice such of their nationality as are now found within the area above assigned to the *Dadikai*. First, however, it will be convenient to dispose of the Bahrechi in Shoràwak of Afghanistan.

The BAHRECHI, or BARÀÈCHI, are reckoned at three thousand families, and comprise the sections:—

Abù. Alì. Bàdo. Bahàdur. Mandù. Shèro, etc.

Their country is a poor plain of hard clay, traversed by the Lora river, and surrounded by wastes of sand. The Barèchi live in huts of wicker and matting, called *Kadal* (Persian *kada* = "house"), and rear large numbers of camels. Abù may represent the ancient Abi, a Scythian tribe mentioned by HOMER, I believe, or else the district in Rajwàra (Mount *Abù*), whence they originally came. The others we have met before.

In the plain country between the Indus and the Kala Roh range of hills to the west, are found the Baloch tribes above mentioned, and they may be here disposed of. Instead of the *-khel* and *-zì* of the Pathan and Afghan, the Baloch add to the names of their clans and sections the Persian possessive plural termination *-ànì*, which means "those of," or "belonging to"; thus—

Aliàni, "those of the Ali clan, or family"; Sanjaràni, "those of the Sanjar family, or stock"; and corresponding to the Alìkhel and Alizi of the Pathan and Afghan, etc.

The Laghàri Baloch comprise the Ali, Hadi, Bàgal, and Hybat clans, and inhabit the *pachàda*, or hard clay tract along the hill skirt.

Aliàni sections are:—

Bozdàr. Chaji. Chandi. Chàngo. Gabòl. Jogi.
Khalil. Lanjo. Mehro. Mita. Mùnd. Sanjar.
Sùraj. Tàlpùr, etc.

Hadiàni sections are:—

Asàr. Basham. Bijar. Debi. Hàji. Jhàr.
Kalohi. Samala. Shàho. Zangal, etc.

Bàgaliàni sections are:—

Bàgal. Bàghi. Dàdù. Kaleri. Màsù. Nangri, etc.

Hybatàni, or Habtàni, sections are:—

Badòi. Habti. Phero. Rustam. Sùr. Sùràj, etc.

Most of the above names are easily recognised. Bozdàr for *Buzdàr*, Persian for "goat-herd," and perhaps the Musalman substitute for the Hindi *Bhagtà*. Chàji for *Chajira*, Rahtor; Chandi for *Chanda*, Chohàn; Chàngo for *Chohàn*; Gabòl for *Kapòl*, mercantile Rajpùt. Jogi is an Indian religious tribe. Khalil may stand for *Kohila*, Pramara, or for *Kohalà*, Khatri. Lanjo for *Langaha*, Solànki; Mehro for *Mehrà*, Khatri. Mita perhaps for *Maithili*, Brahman. Mùnd for *Mùndà*, Kachwàha.

Hadi stands for *Hodi*, Jat; Basham for *Bisan*; Bijàr for *Bijherya*, Rajpùt (Parihàra?); Debi for *Debà*, Pramara; Hàji for *Hayobansi*, Rajpùt; Jhàr for *Jinhàr*, Gùjar; Kalohi for *Kohali*, Khatri; Samala for *Simala*, Rajpùt (Kachwàha or Parihàra?). Shàho, or Shàhi, very frequently met in preceding pages, is the Musalman rendering of the Indian *Ràoka*, Solànki, both words meaning "of the king" in Persian and Hindi respectively. Zangal for *Jangam*, Indian religious tribe. Bàgal stands for *Bhagèla*, Solanki, or for *Bhàgel*, mercantile Rajpùt. Bàghi for *Byràgi*, Indian religious tribe; Dàdù for *Dàdi*; Kaleri for *Kalhar* Khatri. Màsù for *Mahàsù*, or *Mah Asù*, "the great Aswa," Rajpùt tribe; Nangri ? ? ? . Hybati, or Habti, those of the Hab river district; Badoi for *Bhadail*, Rahtor; Phero for Parihàra. Rustam, the name of the celebrated Persian hero, may be of Indian origin and affinity, his native country being Zabul or Ghazni, and his father's government Sistan and Kabul.

The Bozdar inhabit the hills between the Sanghar and Vidor

passes, and have the Lùnì Pathan on their west border. Their sections are:—

Baskan.	Bhala.	Chàkar.	Chandya.	Chango.	Digar.
Dol.	Dùrk.	Gadi.	Gaham.	Gamo.	Ghulàm.
Isà.	Ja'far.	Kalàti.	Kàyànì.	Làdù.	Lagar.
Lùnd.	Marì.	Mìr.	Mità.	Namwar.	Nandù.
Polàdi.	Shamar.	Shàho.	Shukar.	Siha.	Sobì.
Sorb, etc.					

Of these, Baskan may stand for *Bastab* Kayasth; Bhala is for *Bhala Sultàn* Rajpùt, or for *Bhallè* Khatri. CHÀKAR is the name of an ancestral chieftain of the Baloch of Kalàt; he may have been a *Chàkit* Rahtor. Digar may stand for *Dhèngar* Indian herdsman tribe, or for *Dùgal* Khatrì. Dol stands for *Dohil*, mercantile Rajpùt; Dùrk for *Durgbansi* Rajpùt (Kachwàha). Gadi is both Khatrì and Indian herdsman, Gaham for *Gaharwar*, and Gàmo for *Gamoha*, both Rajpùt; Làdù is for *Làdì*, mercantile Rajpùt. Lùnd is a Rajpùt tribe from the banks of the Lùnì river in Rajwàrra. Marì stands for *Morì*, Pramara; Nandù for *Nandè*, Khatri. Polàdi is the same as the Faoladi of the Hazàra, and will appear again; it represents a very ancient and important tribe in these parts, after whom is named the Bolàn Pass, and whose memory is consecrated in the not far distant shrine of Polàji, as well as in the more famous and ancient temple of *Bòl*, or *Bola*, at Multàn. The real name is Bola; the terminal *di* is merely the Sindì genitive affix, corresponding to the Hindi *ki* and the Pukhto *da*. Shamar stands for *Samarphala*, herdsman tribe; Shukar for *Shukul*, Brahman; Sihà may stand for *Sahànì*, Khatri. Sobì and Sorb are apparently the same, and stand for *Sorbya*, mercantile Rajpùt. The Bozdar are disciples of HAZRAT SULEMÀN, of Ja'far parentage, the founder of the Taòsa shrine, which, with that of Sakhi Sarwar, is the most popular place of pilgrimage in this part of the country. The above Sulemàn may be the Musalman substitute for *Solànki*, and Ja'far for *Jipra*, a clan of the Pramara.

The KHOSAH, or KOSAH, inhabit the plain country bordering the Bozdar on the West. The Khosah sections are:—

Bada.	Balèl.	Changàl.	Dalàna.	Dastì.	Gamo.
Hàjì.	Hamal.	Isà.	Jajèla.	Janda.	Jangal.
Jarwàr.	Jàyà.	Kalol.	Lashàri.	Mamùrì.	Mati.
Mihèr.	Sikandar.	Ug.	Umar, etc.		

Of these names, Khosah is that of an Indian tribe of the great desert, and may be a branch of the Kho, a great clan of the Kachwàha. Bada is for *Badda* Yàdù; Jajèla for *Jajothya* Brahman; Jangal is apparently the same as Changàl higher up in the

list; Jarwàr is for *Jarwarya*, herdsman tribe; Mihèr for *Meherya*, mercantile Rajpùt, or for *Mehra* Khatri.

The MAZÀRÌ inhabit a tract of about fifty miles by thirty, forming the extreme south of Dera Ghàzi district, and comprise the sections:—

Abdàl.	Azàd.	Balàch.	Bangì.	Bàtil.	Bhimbar.
Chàoghi.	Chaòngal.	Dewa.	Dharo.	Garanì.	Golah.
Gorak.	Gulsher.	Haro.	Jàlà.	Jask.	Jurk.
Kaisar.	Kisr.	Lot.	Marvì.	Masid.	Mingal.
Mor.	Mùsì.	Nozak.	Pandì.	Piràk.	Polat.
Ràìs.	Sado.	Salàt.	Samal.	Sanjàr.	Sarga.
Takar.	Zàd.				

Of these names, Mazàrì stands for *Mysari*, Hindu tribe of the Indian desert; Balàch is for Baloch, and stands for *Balàecha* Chohàn; Bangì is a Jat tribe; Bàtil is for *Botila* Rajpùt; Bhimbar for *Bhimla* Gahlot; Chàoghi and Chàongal appear to be the same, and may stand for *Chàonda* Pramara; Dewa is for *Deba* Pramara; Dharo for *Dùharya* Rahtor; Haro for *Harì* Bràhman; Mor for *Mohor*, mercantile Rajpùt, and tribe of great Indian desert; Mùsì is the *Mùsà*, frequently appearing in the sections of most Pathan and Afghan tribes, here thus altered for the affix *-ànì*, as Mùsiànì instead of Mùsà-ànì; Pandì for *Pàndè* Brahman; Polàt is the same as the Polàdì above mentioned; Raìs, or Raìsànì, stands for *Ràokà* Solànkì; Takar for *Thàkar*, mercantile Rajpùt; Sarga for *Sagra* Pramara.

The LÙND are in two divisions, Sorì and Tibi. Their sections are:—

Alo.	Baran.	Chandya.	Chàto.	Cholì.	Daolat.
Dasti.	Dego.	Gadì.	Garani.	Genjur.	Gorich.
Hydar.	Jàmo.	Jandi.	Jangù.	Jat.	Kamàl.
Kambar.	Kanj.	Khundì.	Kosa.	Làdì.	Lùnd.
Marì.	Mèlo.	Meo.	Nàtho.	Pasham.	Peshag.
Rind.	Sado.	Sàh.	Sàk.	Shàh.	Sidik, etc.

Of the above names, Lùnd is that of a tribe from the banks of the Lùnì river in Màrwàr; their divisions of Sori and Tibi are named after the districts they occupy. Chàto is a Brahman tribe. Gorich is the *Keruch* Rajpùt, here commonly called Gorchànì; the name has appeared before, and we shall meet it again later on; Jàmo for Jàemo, mercantile Rajpùt; Rind is an Indian tribe of the *Rin* or *Ran* of Kach, the great salt marsh into which the river Lùnì disembogues; Meo, native of Mewàt, aboriginal Indian tribe; Sàh a Hindu tribe on east bank of Indus, in Jhelam district.

The KASRÀNÌ inhabit the country at the junction of the Dera

Ismaìl and Dera Ghazi districts, and the adjoining hills to the west, and comprise the sections :—

Adam.	Ata.	Balo.	Banj.	Bhada.	Bhati.
Bowa.	Broh.	Chalgarì.	Chàora.	Chùra.	Dana.
Gurija.	Hamal.	Hùlat.	Jand.	Jarwar.	Josa.
Kapij.	Laghà.	Lango.	Lashkar.	Mam.	Mando.
Mir.	Pehùr.	Ranj.	Soba.	Wasù, etc.	

Of these names, Kasar, or Kasràni, may stand for *Kuchra* Gahlot. Bhada and Bhati are for *Badda* and *Bhatti* Jadùn or Yàdù tribes. Bowa may be the tribe whence sprang the *Bowì*, or Dilami, dynasty of Persia. Jarwar stands for *Jarwarya* herdsman tribe. Laghà is the same as Laghàrì, which has the plural possessive termination *àrì-àni* before described and will be noticed again amongst the Baloch. Lango stands for *Langaha* Solanki. Mam is Brahman. The NUTKÀNÌ, or NÀTAK, inhabit the Sanghar division of Dera Ghazi district, and comprise the sections :—

Bàgal.	Chòt.	Jasm.	Làlù.	Mandar.	Maro.
Masù.	Matì.	Sanjar.	Tango, etc.		

Of these names, Nutak may stand for *Nat*, or *Nath*, an aboriginal Indian tribe of nomadic habits, and largely engaged as jugglers, rope-dancers, athletes, etc. Chòt may stand for *Chàto* Brahman. The others have been before noticed. Most of these sections of the Baloch tribes above described contain very few families, varying from fifteen or twenty in the smaller to only a hundred or so at the largest. All the Baloch above described are British subjects.

The GORCHANÌ derive their descent from an ancestor called *Gorish* or *Goraish*, which name has given rise to the notion of their affinity to the Koresh Arab. The Gorich are really Indian and the same people as the *Keruch* Rajpùt, a Kachwàha or a Parihàra clan probably. The Gorich, or Korich, or Goraish, or Kurush, as the name is pronounced in different parts, is a widely extended tribe on the Indus border. The name Koresh or Kurush is said to be the national designation of the Kafir tribes north of Lughman ; and it is not impossible it may have been the family name of the CYRUS king of Persia, who was born in the Cabul country. Keruch is the name of a Rajpùt tribe, or clan, which may have been adopted into the Rajpùt nation, though of different race and descent.

GORCHANI sections are :—

Alèkh.	Ayrì.	Bàbì.	Bàbòl.	Badol.	Bakar.
Bangal.	Bàzgìr.	Braham.	Chang.	Chotì.	Dalàl.

Doda.	Dorak.	Gabol.	Gandaghwàlakh.		Gàt.
Ghoram.	Gishkori.	Gokchalam.	Gorak.	Hèlo.	Hotî.
Jalab.	Jalàl.	Jàmo.	Jand.	Jangì.	Jaro.
Jask.	Jogì.	Kambar.	Kang	Katàl.	Khalìl.
Khyrì.	Kohan.	Korpat.	Kulang.	Lashà.	Malùk.
Mànik.	Mèlobar.	Mèo.	Mita.	Motik.	Nok.
Pahìd.	Pitàfi.	Pìr.	Pomèl.	Sàgor.	Sarmor.
Saro.	Shàlo.	Shèkh.	Soho.	Sùr.	Tango.
Thàlar.	Turkal.	Umar.	Zùwad.	Zahr, etc.	

Of the above names, we have met and explained many before. Bàbol stands for *Bàbar* Gujar. Badol for *Bhadaìl* Rahtor. Bangal for *Bankat* Chohàn. Dulàl is a Jat tribe. Dodà is a tribeless Rajpùt clan. Gàt for *Gàtwara* Jat. Hèlo and Hoti are for *Hèlà* and *Hodì* Jat. Jaro is for *Jorà* Rahtor. Gishkori is *Korì*, a Jat tribe of Gish; Korpat for *Kor*, herdsman tribe. Lashà, or Lashàrì, may mean Lasì, or people of Las. Soho is for *Sohor*, mercantile Rajpùt.

The DRESHAK Baloch, a very ancient tribe in these parts, inhabit Rajanpur division of Dera Ghazi, and comprise sections:—

Arab.	Aràho.	Baskal.	Bhàg.	Gambrì.	Gàmùk.
Gondfaz.	Gopang.	Isàn.	Jask.	Kirman.	Katahal.
Màlo.	Mandò.	Masìd.	Mazar.	Mingo.	Nùk.
Phal.	Sàmin.	Sargani.	Sàyid.	Sazèb.	Shèkh, etc.

Of these, Arab has been before explained. Aràho may stand for the *Ahàrya* Gahlot. Gàmùk is for *Gàmùkà*, and Gàmù for *Gamoha* Rajpùt. Gondfaz and Gopang are herdsman tribes (Indian). Another tribe commonly reckoned amongst the Baloch is the KHATRAN, though they themselves prefer to be considered as Pathan.

The KHATRAN inhabit the hills, west of Dera Ghazi, between the Lùnì Pathàn on the north, and the Mari Baloch on the south, and bounded on the west by the Jadràn range of hills, beyond which are the Tarìn Afghàn. They speak a peculiar dialect called Khatrànkì, which is quite distinct from the Pukhto, and differs notably from the Balochki, containing a large proportion of Panjabì and Sindì words. The Khatran wear their hair long like the Baloch, whom they resemble also in features, but are of lighter complexion; they are an independent people, and reckoned at five thousand families; their chief town is Nàhar Kot, or Laghàri Barkhan.

KHATRAN sections are:—

Baharhai.	Balait.	Bìbì.	Bohar.	Chàchì.	Chàkar.
Dàbì.	Dàhima.	Dàriwàl.	Ganjùra.	Hasan.	Hosì.

Isà.	Isablata.	Jàkra.	Jàhya.	Jàm.	Jògi.
Kàsim.	Khèchi.	Lalak	Lanja.	Ma'rùf.	Mat.
Mazàr.	Mohima.	Nàhar.	Pato.	Rothàr.	Salàr.
Sèmin.	Shàmir.	Sidak.	Tayk.	Vàgadeo.	Zakrì, etc.

Of these, Baharhai is for *Bahàohar*, mercantile Rajpùt; Balait for *Balmàin*, Jat. Dàhima is Indian herdsman tribe, and a Brahman tribe also. Ganjùra is said to be the name of the common ancestor of the Khatràn tribe, who belonged originally to the Tarìn tribe. Chàchì is said to be a branch of the Dodai Baloch. Hosì may stand for *Oswàl*, mercantile Rajpùt. Isablata is a compound of *Isap* and *Lata* joined together. Mat is for *Sri Mat* Brahman. Nàhar, in the time of the Mughal emperors, furnished the chieftain of the Khatràn, his residence being at Nàhar Kot. Rothar is *Rahtor*. Taik is for *Tyka* Pramara. Vàgadeo for *Gogadeva* Rahtor. Most of the others have been before explained.

To the north of the Khatràn is the MÙSÀ, or MÙSÀ-KHEL, Pathàn tribe. Beyond them again to the north are the Shìrànì, previously described, and to the west are the Kàkar. The Mùsà-khel is reckoned at six thousand families, and by some considered a branch of the Kàkar, though the latter do not acknowledge them as of their kindred. The Mùsà-khel speak Pushto, and are all Sunni Musalmans, but they resemble the Baloch in the form of their feudal government rather than the democratic Pathan.

MÙSÀ-KHEL sections are:—

Bàhìr.	Balèl.	Bàzì.	Hamza.	Hasan.	Kàno.
Lahar.	Maghdùd.	Salìm.	Shàdì.	Umar, etc.	

Adjoining the Mùsà-khel to the north is another Pathan tribe—ISÒT, or SÒT, a Rahtor clan. They number only about three hundred families, and are mostly nomadic, ranging the spurs of Kala Roh, west of Dera Ghazi, and living in caves during winter. They are allied with the Ja'far Pathan (*Jìpra* Pramara) by marriage, and some of them are engaged as carriers and husbandmen. ISOT sections are:—

Ado.	Chando.	Khàdì.	Khidar.	Kùtì.	Mùla.
Noh.	Pàènda.	Sado.	Satàr, etc.		

To the south of the Isot is the tribe of JA'FAR Pathan, above mentioned. They number about five hundred families; their chief town is Drug.

JA'FAR sections are:—

Hèl.	Jatal.	Jìra.	Khidar.	Mohra.	Pato.
Rajali.	Ràmid.	Rawànì.	Umar.	Sada.	Silha, etc.

Hèl and Jatal are Jat tribes. Jìra is for *Jìran* mercantile Rajput. Mohra for *Mohor* ditto. Pato for *Patùrya* Rajpùt. Rajali for *Rajwar*, or *Rajar*, Rajpùt of Indian desert. Ràmìd for *Ramdeva* Rahtor. Rawànì for *Rewàrì* herdsman tribe. Silha for *Sinhala* Khatrì, or for *Silhala* Rajpùt.

To the west of the Khatràn are the LÙNÌ Pathàn, the modern representatives of the ancient *Lavanya*, who with their neighbours the Dàmara, the modern *Dùmar*, figure prominently in the history of Kashmir during the tenth and eleventh centuries. The Lùni *Pathan*—so called to distinguish them from the Lùnd *Baloch* of the same race—number about a thousand families, and inhabit the Tarìn country to the north of Chotiali. Their language is a corrupt Pukhto mixed with Balochkì.

LÙNÌ sections are :—

Bàbù.	Banjì.	Druk.	Kat.	Ladù.	Mado.
Mal.	Sado.	Sagho.	Samand.	Shàdì.	Shìmì.

Zangèl, etc.

The TARÌN tribe occupies the Sibi and Peshìn districts, and is one of the five tribes composing the Sharkhbùn division of the Sarabanrì Afghan ; the others being the Shiràni, Myàna, Bàrech, and Aormur. Of these the Shirani tribe has been described ; the others we will notice presently. The Tarìn are partly agricultural and partly pastoral, and are in three divisions—Spìn, Tor, and Abdàl. The Abdàl comprises the Duràni tribes, and will be described further on.

The SPÌN TARÌN, "White Tarìn," inhabit the Zhawara, or *hollow*, of Tal Chotiali, and are largely employed in the carrying trade. They are reckoned at six thousand families, and their sections are :—

Ado.	Laghjam.	Lasàrì.	Marpà.	Obchì.	Pàm.
Shàdo.	Sulemànlagh.	Wadar.	Yahya, etc.		

The TOR TARÌN, "Black Tarìn," inhabit the Peshìn valley, having the Achakzì to their north, the Barech to their west, and the district of Shàl (Quetta) to their south, whilst on the east they are separated from their Spìn Tarìn tribesmen by a strip of Kakar territory. They are reckoned at ten thousand families, and comprise the sections :—

Abàbakar.	Ahmad.	Ali.	Bàbù.	Bàdhì.	Bado.
Bati.	Hàrùn.	Hadya.	Hydar.	Hykal.	Ismaìl.
Kanda.	Kòk.	Malikyàr.	Malmùni.	Mandì.	Mangal.
Nekbakhti.	Nùr.	Sikhì.	Tarah.	Ya'cùb, etc.	

Spìn Tarìn means the "White or Superior Tarin," and Tor Tarin the "Black or Inferior Tarin" ; and it may be that the

epithets *Spìn* and *Tor* refer to the political factions thus named, which we have previously noticed. The name Tarìn itself seems to be the same as the *Tarì* Brahman. Abàbakar, frequently met before, together with Abà and Abì, may stand for the ancient *Abioi* of STRABO, a Scythian tribe. Hykal may represent the ancient *Aiglai* before mentioned.

The BARÈCHÌ, or BAHRÈCH, are the *Bharàecha* Chohàn Agnikula Rajpùt, and inhabit the Shoràwak district between Peshìn and the Sistan desert. They are reckoned at four thousand families, and have small settlements at Kala-Bost, at Rùdbar and Pulàlak, and some other places west of the Helmand. They are mostly nomadic, but many live in huts of matting and tamarisk wicker plastered over with mud, and called *Kadal*. These are mostly along the course of the river Lora, which flows through their country on its way to join the Tarnak.

BARECHI sections are:—

Abù.	Alì.	Badal.	Bàrak.	Basà.
Basok.	Chopàn.	Dàùd.	Husèn.	Mahalì.
Mandì.	Mardàn.	Shakar.	Shèkh.	Zako, etc.

Basà and Basok are the same, and stand for the *Basi* Indian serf tribe before noticed. Chopàn is derived from the Hazàrah clan of that name. Mahalì may stand for *Mahaila* herdsman tribe.

To the south of the Barechi are the Balochi of Nushki.

The BALOCHI I recognise as the Balàecha Chohàn. They will appear again when we treat of the inhabitants of the modern Balochistan.

The MYÀNA, or MIYÀNA, tribe is not now found in Afghanistan as a distinct territorial people, but are distributed over most of the eastern border of the country amongst the sections of the larger Pathan tribes, such as Shirani, Bangash, etc., and amongst the Povindah traders. The *Shirani* Miyani are settled in the Gomal valley; their sections are:—

Badar.	Fìroz.	Ismaìl.	Lughman.	Mayàr.
Mirgal.	Narò.	Sèn.	Shrì, etc.	

The other Miyàni sections are:—

Abìs.	Gharshin.	Ghorani.	Ja'far.	Jòt.	Kèki.
Khatràn.	Lath.	Lawàni.	Malahì.	Salàh.	Samra.
Sarghi.	Shikùn.	Sòt.	Sùr.	Togh.	Zèrì.
Zùrà.					

Of these names, Miyani may represent the ancient *Meionoi*, afterwards called Lydi, and mentioned by HERODOTUS among the subjects of CRŒSUS, king of Lydia, conquered by DARIUS. Lath

or Las may stand for the *Lais* or *Laith* of Sistàn, whose dynasty flourished there after the Tàhirì. Samra is *Sumra* Pramara. Zeri and Zùra may be the same, and stand for the Zùrì of Ghor. The others have been noticed before.

The ORMUR or AORMUR, tribe (*Umra* Pramara), so named from the sect of *Chirágh-kushàn* to which it belonged, does not now exist as a distinct tribe in Afghanistan. The head-quarters of these heretics were at Kanigoram in the Vazìri country, where, it is said, some Ormur families are still found; of the sections:—

Khèkni. Khuramjànì. Mulàtànì. Bèknì. Jìrànì.

About four hundred families altogether. The rest of the Ormur are scattered about this border of Afghanistan and in the adjoining districts of Hindustan, some being found amongst the Baraki in Logar, and others in Peshawar, where they have a village called after them Ormur. They are a quiet and industrious people, chiefly engaged in agriculture and trade.

ORMUR sections are:—

Bokì.	Dàhiri.	Dàlcha.	Dwatoì.	Haràn.	Jaloyàn.
Kànigoram.	Khalìl.	Khizràn.	Konìkh.	Malàni.	Mantòi.
Mashkor.	Mashwì.	Rang.	Sayadàni.	Sangtoì.	Sìn.
Shaktoì.	Zìk, etc.				

Many of these seem to be names of places; as those ending in *toi*, which is a Pukhto noun meaning "rivulet," Kànigoram, etc.

Besides the foregoing tribes found in the ancient *Dadìkai* country, there are the Marì and the Bugti, Baloch.

The MARI is a widely-spread tribe in this quarter, and musters strongly also in Lower Sind about Sakar and Khyrpùr. The portion of the tribe we are concerned with inhabits the hills bounding Kachi on the east and north, alongside of the Khatràn, the Lùni, and the Tarìn, and having the Bugtì to the south. Their chief place is Kàhan, around which they extend into Sibi and the Sham and Phelawàr plains. They are a nomadic and predatory people, have no villages, and but little agriculture, and have some small forts. Their sections are:—

Ah.	Bhàwal.	Bìjàr.	Calandar.	Chalgari.	Ghazni.
Gùsar.	Isàn.	Jangì.	Kandar.	Khongari.	Kìvì.
Lanj.	Lohàr.	Mazàr.	Mohand.	Pawadì.	Sàlàr.
Sarwar.	Shaheja.	Sher.	Somar, etc.		

Of these names, Ah may stand for a Nàgà tribe? Bhàwal for *Bhàwar* Chohàn, Bijàr for *Bìjherya* Rajpùt. Gùsar for *Gasora*, mercantile Rajpùt. Khongari for *Khangar*, aboriginal Indian tribe. Pawadì for *Pdwarya*, minstrel tribe. The others are easily recognisable.

The BUGTI tribe inhabits the hills south of the Mari, and west of Rajanpur. Their sections are:—

Bagì.	Chandar.	Dàmgì.	Drig.	Firòz.	Gor.
Ja'far.	Jakar.	Jask.	Kaheja.	Kalpar.	Kamak.
Mahal.	Mandù.	Mysùrì.	Nàth.	Nok.	Nùri.
Pajalor.	Phong.	Ràma.	Rohal.	Sekhar.	Shàlo.
Shambì.	Soda.	Sundar.	Sùrkì, etc.		

Of these names, Bugti may stand for *Bhagta*, Indian herdsman tribe. Chandar for *Chandra* Brahman, or for *Chanda* Chohàn. Kalpar for *Kalpùsar* Pramara. Ràma for *Ràmdeva* Rahtor. Rohal for *Rohila*, native of Roh. Shàlo for native of Shal, or Quetta. The Bugti, like the Mari, are nomad and predatory, but of late years, in common with many other of the independent Pathan tribes on the British border, have become more orderly, and are taking to agriculture.

This completes our enumeration of the tribes inhabiting the country assigned to the Dadikai of HERODOTUS. It also completes our review of the four nations named by that historian as comprising the seventh satrapy of the empire of DARIUS HYSTASPES. The eighth, ninth, and tenth satrapies lay beyond the region comprised in the Ariana to which our inquiry is confined, but the eleventh comes within our range.

The eleventh satrapy, HERODOTUS says, comprised the Kaspioi, Pausikai, Pantimathoi, and Daritai. Of these the first-named may represent the tribe of the *Kasyàpa* Budha, after whom the Kashmir country was called, in Sanskrit, *Kasyápamár* or *Kasyápagára*, and as such lie beyond the area of our inquiry. The other three nations were contiguous one to the other—at least, if my identifications are correct—and extended from the Helmand to the Indus, through the Paropamisus region; that mountainous tract along the southern borders of Baktriana, now constituting the Highlands of Zabulistan, or Ghazni, of Kabulistan or Kambojia (the present Kafiristan), and the mountainous region of Dardistan, or Kohistan of Bolor. The whole region lay obliquely between the northern borders of the seventh satrapy, just described, and the southern borders of the twelfth satrapy, to be next described. The order in which these three nations lay, from west to east, was, first the Pantimathoi, next the Pausikoi, and then the Daritai.

The *Pantimathoi* are nowhere traceable in Afghanistan by that name, so far as I can learn. The name may be a Greek compound signifying "All the Mati," which tribe, according to the Afghan genealogy, comprised, as we have before seen, all the descendants of MATO, the daughter of SHEKH BÈT, Batanì, who

were collectively styled Mati, the Ludi and Ghilzi being the chief. On the other hand, the Pantimathoi of HERODOTUS may be the Greek form of Pandumati or Pandu Mati, in contradistinction to the Persian Mati, the *Matienoi* of the eighteenth satrapy, who are the same people as the Matianoi mentioned by STRABO (Geog. xi. 8) as adjoining the Medes below the Parakhoathros mountains; that is, in Persia to the south of the Alburj range. In another passage (ii. 5) STRABO mentions the Sauromatai amongst the nations dwelling between the Caspian and the Euxine seas as far as the Caucasus. These are a different branch of the Mati—the Sùr Mati, or Mati of the Solar race, a qualification which is inapplicable to the Mati of Afghanistan, who were descendants of SHEKH BÈT, Batani, the ancestral representative of the Lunar race of Rajput, or Royal Skythian, in Afghanistan, as before related. The Lunar race of Rajput in Afghanistan as descendants of SHEKH BÈT, the Bhatti chieftain, were all of Pandu descent, and the Pandu sovereigns of the Pàl dynasty of Delhi—the Tùàr, Tawàrì, or Torì tribe of Rajpùt—ruled in Afghanistan, together with other Rajpùt kings, for many centuries, until their power was finally broken by SULTAN MAHMÙD, of Ghazni, in the early part of the eleventh century.

The Mati of Afghanistan are divided into the two great branches of Ghilji and Lùdi. The Ghilji are supposed to derive from a Turk tribe beyond the Jaxartes, called Khilichi—"Swordsmen." But, to judge from the composition of the tribe, the name Ghilji is more like a corruption of the Rajput *Keruch* of Hindustan and Rajwarra, pronounced along the Indus as Goraish, Gorich, Koresh, Gurich, Kurush, etc.; for the names of the clans are mostly referable to a Rajpùt or Indian source, whilst the tribe speaks the Pukhto and observes the Pukhtùnwali (Pathan code of laws and customs); and, instead of any tradition of a Turk origin, traces its descent from a prince of Ghor by the daughter of a Batani chieftain whose occupancy was in the hills about Ghazni. This is one view of the case. Another is, that the names Batani and Ghilji may represent tribes of Asia Minor —*Bithyni* and *Kiliki*—subjects of CRŒSUS, king of Lydia, when he was dispossessed by DARIUS HYSTASPES, king of Persia, by whom these tribes, and others from the same quarter, may have been transplanted to the eastern provinces of his empire, where the former may be represented by the *Bateni* of PLINY. However this may be, the Ghilji clans, as we have seen, are very largely Indian in name.

The Mati of Afghanistan appear to have anciently occupied the Arghandàb valley and the eastern bank of the Helmand north of Kandahar, and to have extended thence eastwards through the

highlands of Ghazni to the base of the Suleman range, and onwards to the north through the western highlands of Sufed Koh to the borders of Jalalabad, the Kambojia district of Kabulistan. The western portion of this tract was formerly occupied by the Lùdi branch of the Mati, but they have long since left the country and settled in Hindustan, chiefly in Sarhind; whilst its eastern portion, from the vicinity of Kalàti Ghilzi to Jalalabad, is still occupied by the Ghilzi.

Next to the Pantimathoi come the *Pausikai* of HERODOTUS. The name may stand for Hindì *Pashì-ki*—"of the Pashi." They are the same people evidently as the Pasiani (the Persian plural form of the Indian name and meaning "Pasi kindred") mentioned by STRABO as one of those Skythian tribes who deprived the Greeks of Baktriana. Speaking of the Skythians, STRABO says (Geog. xi. 8), "The best known tribes are those who deprived the Greeks of Baktriana, the Arioi, Pasianoi, Tokharoi and Sakarauloi, who came from the country beyond the Jaxartes, opposite the Sakai and Sogdianoi, and which country was also occupied by Sakai."

The Arioi would be the people of ancient Aria (modern Herat) to the west and south-west of Baktria (modern Balkh), and were already in that country prior to the arrival of the Greeks. The Tokharoi would be the people of the mediæval Tokharistan to the north and north-east of Baktria, a province which included the eastern portion of Baktria and adjoining portion of Sogdia, and comprised the whole of the hilly country at the head waters of the Oxus. This people spread all down the Indus valley under the name of Toghiàni Turk; the proper name appears to have been Togh in the singular, and Toghiàni and Tokhàri are plural formations, the one Persian, the other Baloch; the plural termination, *-àri*, often occurring in the names of Baloch tribes instead of the *-àni* of the Persian. The Sakarauloi are by some supposed to be represented by the modern *Sarikoli*, but a preferable identification is obtained by reading Sakatauroi instead of Sakarauloi; we should then have on the east of Baktria the great and powerful Kataur or Kator nation, which established contemporary branch dynasties at Kabul and in Kashmir, and which is at this day represented in Afghanistan by the Shah-Kator princes of Chitral and Kashkar.

Lastly, the Pasiani would be the modern Pashàè to the south of Baktria, in the hilly tract from Bamian through Kafiristan to the Kunar Valley. The proper name of this people in the singular is Pàs, or Pàsh; the name occurs in this form in the "Rajataringini," in the appellation of a military chief styled *Pàsìkà* Thàkur, "Chieftain of the Pàsì" (Bk. viii., Sl. 1481); the Pukhto

Pakh and the Balochkì *Pugh*, *Pogh*, or *Puzh*. Pashàè, or Pashàì, or Pakhàè are Pukhto attributive plural forms, meaning "of the Pash, or Pakh." The Pashàe are still found by that name in the Bamian and Lughman districts and in the southern valleys of Kafiristan. Though now professing Islàm, the Pashàe are reckoned of the same race as their unconverted neighbours in the independent country on the southern slopes of Hindu Kush, who are collectively styled *Kafir*, or "Infidel," and their country *Kafiristan*, by the Muhammadan nations around. These opprobrious terms are said, incorrectly I believe, to have become adopted by the people to whom they are still applied, as the national designation of themselves and their country, though they are neither appropriate nor stable, since they formerly had a much more extended application and affected a greater variety of races than at the present day. Four or five centuries ago, the whole of Badakhshan and the adjoining States at the upper waters of the Oxus, together with the whole of the Bolor country and Baltistan, were included in Kafiristan, and their peoples under the name Kafir; but the steady advance of Islàm has since then absorbed all these populous and hardly accessible regions within the pale of the Faith, so that at the present day the terms Kafir and Kafiristan are restricted to the people and country on the main range and southern slopes of Hindu Kush between the valleys of the Panjshir and Kunar affluents of the Kabul river only. The Pashàe of these parts speak a dialect cognate with those spoken by the Kafir tribes, and they are all, so far as known, of distinctly Sanskrit origin. Anciently the Pashàe, it appears, were a much more numerous, widely extended, and influential people than the obscure tribe by which they are now represented would lead one to expect. It is supposed that the Pashàe formerly included a number of the tribes around them of similar speech and of probably kindred stock, but who are now known by different names, such as Sàfì, Lughmàni, Dehgàni, Dara Nùrì, etc.

The Kafir, as they are called, are, and have been for many centuries past, so completely isolated in their inaccessible mountain retreats, and so completely shut off from free intercourse with the outside world, that very little is known about them accurately. Those communicating with Lughmàn call themselves Korish, Gorish, Korèsh, or Kurush, as the name is variously pronounced, and occupy the hilly tract up to the Panjshir valley itself; and this has led some of the border tribes, who have been converted to Islàm, to pretend Arab descent, from ancestors of the noble and celebrated Curèsh tribe, to which the Prophet Muhammad belonged; without anybody stopping to

inquire why or how, in this case, these descendants of such illustrious Arab progenitors have lapsed from so honourable a connection to the despised and degraded condition of *Kafir*. It is clear that the Curesh descent claimed by the Kafir is merely a bit of Muhammadan vanity, to hide their real descent from the Rajpùt Keruch, a very ancient tribe in these parts, and widely distributed throughout the Indus valley, as we have seen in the Gorchàni, or Goraishàni, of Dera Ghazi and the Korèsh of Dera Ismaìl and Banu districts. Anciently the Keruch was probably a very important tribe of Afghanistan; and the Kurush tribe, to which CYRUS, King of Persia, belonged (and of which the Arabian Cùresh may have been a branch), may have been the same as the Keruch prior to its adoption, under the latter name, into the Rajpùt nationality; which was established in Afghanistan in consequence of the cession of the country, up to the Paropamisus inclusive, to SANDRAKOTTOS (CHANDRAGUPTA *Maurya;* the title is suggestive) by SELEUKUS NIKATOR, as before related.

Besides the Keruch Rajpùt amongst the Kafir, there are several other Rajpùt and Indian tribes amongst those of their clans, of which we have the names. Some of the largest and most important divisions of the Kafir communicating with the Chitràl or Kàshkàr valley are the tribes called Kho, and Kalasha, and Aranya; all three names of well-known Rajpùt tribes without any alteration at all. The Kho is a clan of the Kachwàha, a great tribe, which formerly appears to have extended throughout Eastern Afghanistan, from the sea to the mountains, and to have given its name to the countries at opposite extremes of its occupancy—to Kach Gandava and Kach Makràn of modern Balochistan in one direction, and to Hindù Kùsh and Kàshkàr in the other. The Kalasha, or Kalacha, is a Chàlùk or Solànki Rajpùt clan; and the Aranya, or Aruya, are also Rajpùt (Rator or Kachwàha?), and may represent the *Arisni* of the Dionysiacs of NONNUS, where (as TROYER observes in his "Rajataringini," vol. ii. pp. 307–8) they are coupled with the Khouthi (*Khothi* Pathàn, or *Kùtah* of Nawagai), the Zaori (*Zùri* of Ghor), the Jori (*Jora* Rahtor, and *Yàrù* Pathan), and the Kaspeiri (*Kàshuri* of Kashmir). The Arienoi are also mentioned in the Bassarica of DENIS of Samos along with the Kaspeiri and the Kossai (*Kashùri* and *Khàsa*), who were the original people of Kasperia (*Kàshur*, or Kashmìr), as the same author observes. Another Kafir tribe of Rajpùt name is the Nùrgal or Dara Nùrì, which stands for the Nor, or Norkà, a tribe very widely distributed in Western Afghanistan, chiefly in Sistan and about Herat. The Indian affinities of the Kafir are shown in one view in the following list of their tribes and sections:—

Amishì.	Arnya.	Askin.	Ashpìn.	Atèr.	Ayrat.
Bashgali.	Bàrì.	Beragali.	Chànàk.	Chanesh.	Chìmi.
Chùnya.	Dangarik.	Dèba.	Demish.	Ding.	Dùhtak.
Gado.	Gambìr.	Gawàchi.	Goshta.	Gùmi.	Jàmaj.
Jàmkà.	Kahrah.	Kaigal.	Kalasha.	Kaltàr.	Kàmà.
Kàmoj.	Kàmoz.	Kampar.	Kamtoz.	Kastoz.	Katàr.
Katì.	Kayath.	Khachin.	Khalam.	Mandìgal.	Mandùl.
Manchashì.	Mil.	Nùra.	Paintàr.	Pashagar.	Pàndù.
Paronì.	Pèt.	Pimich.	Pùnùz.	Ràna.	Saigal.
Sàlàr.	Samàjil.	Sàno.	Shùna.	Sokoè.	Sonindesh.
Tapakàl.	Tarì.	Wadihù.	Waè.	Wàegal.	Wàmah.

Wèlì-wàe, etc.

The termination *-gal, -gali, -kàl* of some of the above names corresponds to the Hindi *-kùla* and Pukhto *-khèl*, and is also found unaltered in some of the Balochistan tribes; it means "clan," or "tribe," or "family," or "association." Some of the above sections have adopted Islàm, and are subjects of the Kabul Government on the sides of the Jalalabad and Kunar valleys, and of the independent, or now tributary, chiefs of Kashkar on the side of the Chitral valley. But the greater part remain free and retain their ancient religions, customs, and languages. Formerly the Kafir occupied the whole of the Kàshkàr and Kùnar valleys, and extended into the adjoining districts of Yasin and Panjkora, towards the East; that is, into the Darada country, with the natives of which they appear to be of common descent. But now they—the inhabitants of Kùnar and Kashkar—all profess Islàm; the ruling classes being of the Sunni sect, and the subordinate and servile of the Shia'; besides these two orthodox Muhammadan sects, there is a heretic sect called Maulàì, a word which, according to De Guigne, is the Chinese rendering of the Arabic *Malàhida* = "Heretics"; the latter being the name given to the "Ismaili," known in Europe as the sect of the "Assassins." The Maulàì are very numerous in the Upper Oxus States north of the Hindu Kush, but in the Kàshkàr valley they are confined mostly to the Lùdkho valley, which is inhabited by the Arniya and Khachin Kafir, who are together styled Kho, and their language Khowàr, or Khajùna (Khachìna).

In the above list of Kafir clans and sections, a large proportion bear pure Rajpùt names. Amishì stands probably for *Amasht*, Kayasth clan. Askin for *Yaskùn* (ancient Assakani), or Yashkùn, of Yasin and Gilgit. Bàrì is the name of a Brahman tribe of Northern India; but here the *Bàrì* constitute a servile class, and are held in no estimation by the Kafir; it is said, indeed, that the Bàrì are a different race from the other Kafir, who in consequence have enslaved them, and frequently sell them to

Musalman slave-dealers. Bashgali is partly converted to Islàm. Their women wear the horned head-dress which was peculiar to the ancient *Jata* of Kashghar. The proper name of this tribe is *Bash* or *Pash*, which represents the Pausikai of HERODOTUS, and Pasianoi of STRABO, and the Pashàe of the Afghans. Bera-gali stands for the *Berì* Khatri. Chànàk, Chanèsh, and Chùnya may stand for *Chànan* and *Chùrya*, Indian herdsman clans. Chaimì or Chìmì for *Chamàìn* Gujar. Dangarik is an Indian herdsman tribe. Dèba is Pramara Rajpùt. Demish, for *Damà* Brahman? Gado for *Gadi* Khatri, or for *Gadi* herdsman. Gùmì for *Gàmo*, or *Gamoha*, Rajpùt. Jàmaj and Jàmkà for *Jàm*, the Musulman substitute for *Shùma* Jareja Rajpùt. Kahrah, or Kaharah, for *Kahorya* Pramara, or for *Kaharya* Brahman. Kàmà, Kàmoj, or Kàmoz, Kàmpar and Kàmtoz, are all clans of the Bashgali. Kàmoz and Kàmtoz are Upper and Lower Kàmà respectively. The Kàmà district is, or was, the chief seat of the Pashae of Lughman; prior to whom it was probably the seat of the ancient Kamboh, after which it was called Kambojia. Katàr, or Kator, is the same people as the Katoràn or Katormàn, who established a Turk dynasty which ruled contemporaneously in two branches at Kabul and Peshawar respectively, from the beginning of the fifth to the latter part of the ninth century, when, after losing much of their power and territory to the Tùàr Rajpùt kings of Delhi, they were finally overthrown by them and the Ghaznavis. Under the rule of the Kator Yuechi (Getai or Jata) Buddhism was the religion of the country, but during the century or so of Tuar Rajpùt sovereignty, Brahminism was the dominant religion, till the Hindu was finally dispossessed by SABAKTAGIN, who founded the Ghaznavi Turk dynasty. The SHAH KATORI of Kashkar and Chitral, who, as above suggested, represent the Sakarauloi of STRABO, are the same people as the Katàr of Kafiristan, the name of which country was formerly Kator; at least in the time of TAMERLANE, the beginning of the fifteenth century. Kayath stands for *Kayasth*, scribe or clerk tribe of Rajpùt. Khalam for *Kàlam*, Gahlot Rajpùt. Mandigal and Mandùl for *Mandù* Kachwàha. Pashagar, or Pashagal, for Pashàe, before noticed. Paronì or Paròti for *Puròt*, Gahlot. Pàndù for *Pàndè*, Brahman. Ràna, or Rono, for the *Ràokà* Solanki; or, being called also (says BIDDULPH) Horaiya, for *Harair* Pramara. Saigal is a Khatri tribe. Sonindesh for *Sonigara* Chohàn. Tari is a Brahmin tribe. Wadihu appears again amongst tribes of Balochistan, and probably represents the *Videha* of the Mahabhàrat, etc. Wàe, Wàegal, and Weli Wae are for *Bâì*, before assigned to the *Boioi* Greek, and adopted as a tribeless clan by the Rajpùt. Wàmah for *Bàma* Brahman.

At the present day the ruling family in Kashkar is of the KATOR tribe; the senior branch of the family being designated Shah Katori, and the junior Khùshwakhtì. The Kator are spread all over Kashkar as a privileged class, their principal clan being the Sangalya. In subordination to them, and also a privileged class paying no taxes nor revenue, the RONO, called also, according to Major J. BIDDULPH ("Tribes of Hindoo Koosh") Zundrè and Haraiyo; they are scattered over Kashkar and Yasin, and fill most of the government offices, and furnish the rulers with their ministers. Zundrè is probably meant for *Chandra*, Brahman tribe. The rest of the population of the Kashkar valley is composed of agricultural tribes and the various artisan classes, who are designated *fakir*, or "vassals." Most of them are of Rajpùt and Hindu origin; one of the most numerous of these tribes is the KALASHA (*Kalacha* Rajpùt), another the ARNIYA, or KHO (Kachwàha). The Dangarik of Ashrèt and Kalkatàk districts are Indian Jat; the Shaòki, Jakàni, and Kàshi are also Indian. The Kàshì probably represent the original Kashwàha (the Kachwàha of Balochistan) or Kash, after whom are named Kàshkàr and Hindu Kush.

In the Birkot and Narisàt districts of Chitral is a tribe called Gabar, or Nasrati; formely they were very numerous in Swat, which was called Gabrak after them up to the middle of the thirteenth century. The Gabar, Gabàre, Gawàre, Nasrati, or Nasruddinkhel, as they are sometimes called, are now widely dispersed through Boner and across the Indus in Pakli. The BASHGALI Kafir inhabit the country north of the Wàegali, the valleys running south-east from Hindu Kush to the Kunar river at Birkot, and represent a tribe of different stock from the Rajpùt and Indian races. BIDDULPH says, the Kafir are separable into three main tribes, viz.: the Rumgali or Lumgali (Lughmani) who inhabit the upper valleys running south-west from Hindu Kush; the Wàegali, who inhabit the valleys running south-east from Hindu Kush to Kunar Valley at Chaghan Sarae; and the Bashgali who inhabit the upper valleys farther north, running south-east to Kunar Valley at Birkot. These divisions may mean, Rùmgali (*Ràmakùla*, or *Ràmadeva*, Rahtor), Rajpùt tribes; Bashgali (*Bashkula*, or *Pashàe*, or *Pausikai*), Skythian Jata tribes; and Wàegali (*Bâì-kula*, or Boioi), Greek tribes.

The last of the nations mentioned by HERODOTUS as composing the eleventh satrapy of the empire of DARIUS HYSTASPES, is the DARITAI. They are the *Darada* of MANU and the Purans, the *Derdai* of STRABO, the *Dardai* of PLINY, the Daradrai of PTOLEMY, and the *Dardu* of the natives of our day; a people regarding whom the researches of Professor W. G. LEITNER have furnished us with much interesting and instructive information.

The country of the ancient DARITAI may be described as comprising all that cluster of lofty mountains lying directly to the south of the junction of the Tsungling portion of the Himalaya and the Hindu Kush in the great Tàghdumbàsh (Tàghnungbàsh) or "Head of the Mountains," glacier region; and extending as far south as the watershed range of the Panjkora and Swat rivers, and of the Kànra-Ghorband valleys north of Boner, on the west of the Indus, and to the Pakli district and watershed ridge of the Kishanganga river on its east bank. On the west it includes the Mastoch Valley in the highest part of Kashkar; and on the east it is bounded by Baltistan, or Little Tibat, if it did not formerly include this tract also. The Dard country, or Dardistan, thus curves round the northern borders of the region we have previously assigned to the Gandarioi of the seventh satrapy, and, crossing the Indus, borders upon Kashmir and Baltistan on the south and north banks respectively of the western course of the Indus, before its bend to the south near Bùnjì. The country thus defined contains, in its northern half, the districts of Mastoch, Yasin, Ponyal, and Gilgit, together with the Kanjud country of Hunza and Nàgar; all which, along with Baltistan further to the eastward, constitute the Bolor country. In its southern half, it contains the subordinate valleys of Gor, Dàrel, Tangìr, Kàndya, etc., on the west bank of the Indus south of Gilgit, and the Chilàs, Astor, Kàghàn, and Shinkàri district of Pakli on the opposite east bank; all which tract constitutes the Kohistan, or Shinkàrì territory of the Dard, part of which, on the west bank of the Indus, still retains its independence as a free country. Formerly the whole of the Pakli country seems to have been included in Dardistan; its southern frontier corresponds to the Darvabhisara of the *Rajatarangini*, that is to the Dorh and Abhisara districts. From this Abhisàra (the country of the *Abissares* mentioned by ARRIAN) is derived the modern Hazàra, which includes Chach and Pakli.

In all this country of the modern Dard, or Dardù, the predominant tribe is called Shin, and their language Shina. Major J. BIDDULPH, in his "Tribes of Hindoo Koosh," has supplemented the discoveries and researches of Dr. LEITNER in this previously unknown region—to the European world at least—with much interesting and valuable information about the various castes now found in the country. From his account it appears that Gilgit, anciently called Sargin, and still spoken of as Sargin Gilit by its inhabitants, is supposed to be the Gahlata of ancient Sanskrit literature; that its former rulers, the last of whom, named SHIRI BUDDUTT, was dispossesed and slain at the commencement of the fourteenth century by a Muhammadan invader whose dynasty

was called afterwards Trakhanè, had the title of Rà, and ruled over the whole of the country above defined as Dardistan; and that the predecessors of SHIRI BUDDUTT in the rule of this country were called Shahreis. All this seems to mean that formerly Gahlatà, Gilit, or Gilgit, was the seat of the rule of a Rajpùt prince of the great Grahilot or Gahlot tribe (afterwards successively called Ahàrya and Sisodia), whose kingdom comprised the whole of the Dard country above defined. TOD, in his "Annals of Rajasthan," mentions, in regard to this Rajpùt tribe, that it changed its ancient name of Grahilot, or Gahlot, to that of Ahàrya, and that later again this last was superseded by Sisodia, which is the name by which the Gahlot is now known. The Sisodia we have met with before, as traced in the Yusufzi and other Pathan clans under the forms *Sihsada*, *Sada*, and *Sado*; and we shall meet the name again among the Durani clans.

The Muhammadan Trakhàne conqueror was probably a Turk, or a Mughal *Tarkhàn* of the court of CHANGIZ KHAN or one of his successors; Tarkhàn being the title of a privileged class of princes and nobles amongst the Mughal; and many families of Mughal and Turk chieftains bearing this title, having risen to posts of power and rule in the times of the Mughal ascendency in Central Asia from the days of CHANGÌZ to those of BÀBAR; whilst the SHIRI BUDDUTT, who was dispossessed and slain by the Muhammadan invader, was probably a chief, or prince, of the Badda clan of the Yàdù Rajpùt of the Lunar race and Buddhist faith. As TOD has observed ("Annals of Rajasthan"), at the period of, and for centuries before, the invasions of MAHMÙD GHAZNAVÌ, there were four great kingdoms in Hindustan, viz.:—Delhi, under the Tùàr and Chohàn; Kanauj, under the Rahtor; Mewàr, under the Gahlòt; and Anhalwàra under the Chàòra and Solanki. They all fell in turn to the Sùr of Ghor, the Sultàn SHAHÀBUDDIN, who made a permanent conquest of India. The SHIRI BUDDUTT above mentioned may have held his principality of Gilgit as a dependency of the Mewar kingdom. The Shahreis, mentioned as the predecessor of SHIRI BUDDUTT in the rule of the country, may have been a branch of the family of the Raja Sahris, who, as TOD states on the authority of ABULFAZAL and FARISHTA, anciently reigned in Sind, his capital being Alor, and his dominions extending to Kashmir in the north. The Sahris dynasty endured, it appears, for a long series of many generations till it was finally destroyed in 717 A.D., when MUHAMMAD CASIM, the pioneer of Islàm in the direction of India, conquered Sind and slew the RAJA DÀHIR; from whose family, later on, when converted to Islàm, very probably sprung the *Tahiri* dynasty of Khorasan, established in 869 A.D., in the Khilàfat of Al Màmùn, by TÀHIR of

the family of MASSÀB, who was surnamed AL KHÙZÀI ("native of Khùza"), and nicknamed DHÙL YAMÌNAIN, or *Ambidexter*, and was general of MÀMÙN's forces when he was governor of Khorasan, before TÀHIR himself raised him to the Khilàfat. The Tahiri dynasty (observes D'HERBELOT, from whom the above details are derived) was the first which was established among Musalmans under the empire of the Khalifs. It lasted for a period of fifty-six years under a succession of five kings, and was succeeded by that of the Suffari, established by YACUB BIN LAIS of Sistan. I mention these particulars because in Sistan, as we shall see later on, there is a tribe called Shahrèì, or Shahrèkì ("of the Shahrè"), who may represent the descendants of another branch of the family of RAJA SAHRÌS. After the death of CASIM, Sind was ruled by the Ansari Arab, but they were soon deprived of power by the native Sumra dynasty (the *Umra Sumra* Pramara Rajpùt), which in turn was subverted by another native dynasty called Sàma, or Shàma (the patronymic of the Jareja), Yàdù Rajpùt, of Siwistan (modern Sìbì), the princes of which, after conversion to Islàm, pretended a Persian descent, and adopted the title of Jam, which is still borne by the Jareja chieftains of the petty Las Bela State in Balochistan. We have seen the wide and plentiful distribution of these Rajpùt tribes in the *Umar* and *Shàmo* sections of the Pathan tribes all along the Indus valley and Suleman range.

The SHÌN of Gilgit and Dardistan represent the Chìna named by MANU amongst the races of the Kshatrya class, or Rajpùt, who by their neglect of Brahmanism, gradually sunk to the Sudra class, the lowest of the four classes of Hindus. The Chìna who thus lapsed from the Kshatrya to the Sudra class are named by MANU along with the Pàrada, Pahlava, Kiràta, Darada, and Khàsa; all which races inhabited the mountainous country between Kabul and Kashmir in which Buddhism long held its strongest sway. The Pàrada and Pahlava probably occupied the Paropamisus and Balkh, Bamian countries; the Kirata and Khàsa inhabited Kashmir (where the cooly class is still called *Khàsa*, a distinct people from the *Kàshuri* or Kashmiri); and the China and Darada dwelt in the Pakli and Bolor countries, the Dardistan above defined. The words Kirata and Darada are both said to be of Sanskrit origin and to signify "mountaineer"; in which case the name Dardistan is synonymous with Kohistan, which is the common modern name of this mountainous region. Other nations mentioned by MANU in the same category are the Kàmbojia, Yàvana, and Sàkà; these may be the *Kamboh* or *Kàmà* tribes of the modern Kafiristan, the *Yùna*, or Musalman *Yùnus*, the *Ιωνος* Greeks of Persia or Baktria, and the *Sàkà* of

Sagistan or Sistan. The other three races named in the same list as those above enumerated are the Odra, Paundraka, and Dravira; these apparently dwelt in Southern India; they are not traceable by those names along the Indus border of Afghanistan.

The Shin country is called Shinkari and comprises a tract of that name on both sides the Indus; that on the east bank being a part of Paklì, and inhabited now by Afghan tribes, Swatis and others; whilst that on the opposite west bank, between Gor and Ghorband, is inhabited by the independent Shin. A notable peculiarity of the Shin is their aversion to the cow and its productions, and to the domestic fowl also, both of which they consider unclean and will not touch, though they have for several generations past professed Islàm. The Shìn are described as of inferior caste to the Rono; but they consider themselves of a superior race, despise labour and handicrafts, and look upon hunting and agriculture as the only honourable pursuits. In Baltistan, where they are subordinate to the Tatar occupants, the Shin are called *Brokpa*, "Highlander," by the Balti Tatar; but they call themselves *Ròm*, and are in four divisions, namely:

Sharsing. Gabùr. Doro. Yùday.

The Ròm, it is said, do not intermarry with the Yashkùn, who in Kharmang and Himbaps are also called Brùsha (*Byorisha* Rajpùt). Of the above names, Ròm may stand for *Ràma*, the great ancestor of the Solar race of Rajpùt; Gabùr for *Gabàre;* Doro for *Dorh* Rajpùt; and Yùday or Yùdè for Yàdù Rajpùt of Lunar race and Buddhist religion. The Yashkùn being called Brùsha—which is the same as Burish or Burisho, to be described presently—indicates their recognition as a portion of the Burish tribe, but whether by blood descent or by tribal adoption is not clear.

Next to the Shin in importance are the YASHKÙN. According to BIDDULPH, the Yashkùn form the entire population of Hunza, Nàgar, Ponyàl, nearly all that of Yasìn, and more than half that of Gilgit, Sai, Darel, and Astor. In Hunza and Nàgar they call themselves Burish, and in Yasìn, which is still known by its old name of Wurshigùm (Burishgùm), they call themselves Wurshik and Burìsho. Their language is called Burishki, Burishaski, and Wurishki—the Khajùna of Dr. LEITNER; but BIDDULPH says that the term Khajùna is applied by the Gilgit people to the Burishki of Nàgar, though, he says, it is never used in that country. The association here of the Yashkùn or Yaskùn (*Assakanoi* of the Greeks) with the Wurish or Burish (*Byorisha* Rajpùt) of Yasìn or Burishgum is very curious, and affords an interesting subject for investigation, particularly in connection with the Warashpùn, or Ashpùn, and Khachìn, or Gharshin, of the Batani tribe of Ghor,

which we have previously described. It is certainly curious that the language of the Burish of Yasin should be called Khajuna, although there is a clan of the Kho Kafir called Kachin, and Kacho is a common proper name amongst the Kafir (I have met two Kafir men of that name, one KÀCHŬ, from Saigal, and another KÀCHUK, from Drôsh); and still more so that it should differ so materially from all the other dialects spoken by the neighbouring peoples. Major BIDDULPH says that the Burishki (Khajuna of Dr. LEITNER) is believed to be of the Turanian family; in this connection it would be worth while to compare it with the language spoken by the Kachin of Manipur and the Assam frontier, who are supposed to descend from the Pandu through Arjuna, though it is more likely that they are—together with our Kachin or Khachin of Afghanistan—really Nàga. The aboriginal inhabitants of Kashmir and the mountainous country to its north were of the Nagà race, and the name may survive in the above modern Nàgar district. There seems to be some confusion between the Yashkùn and Burish of Yasin, etc.; in the Kunjud country of Hunza and Nàgar the people call themselves Burish, but are called Yashkùn by the Shìn. They are settled agriculturists, and are ruled by families of different descent from themselves. The designation of these ruling families is *Thum*, which is said to be a Chinese term equal to "Governor"; and, says BIDDULPH, they descend from twin brothers named MOGHLOT and GIRKIS, who lived about the end of the fifteenth century, the Nagar ruling family being called MOGHLOT and that of HUNZA AYESHÈ, and both bearing the title of Sùrì, their wives being called GANISH, and sons GASHPÙR, all three words of Sanskrit derivation. The names MOGHLOT and GIRKIS suggest Mughal and Kirghiz ancestry, and Ayeshè relation to the Chandrabansi or Lunar race of Rajpùt (Buddhists), for the Turki *Ayisi*, "of the moon, lunar." The Chinese title, Thum, indicates the auspices under which these foreigners were established in their present positions. The Indian titles of Sùrì, etc., may have been at first applied to them by their subjects, and become afterwards adopted by the rulers. In Ponyal and Haramosh the inhabitants are Yashkun, and speak Shina, so that the Burishki or Khajuna, it would seem, is the dialect peculiar to the Burisho or Wurshik, rather than that of the Yashkùn.

Besides the above-mentioned principal tribes of Dardistan, there is a numerous servile population, found mostly amongst the Yashkùn, comprising the Kramin (Ustàd of Chitral and Kashkar), or "artisan" classes, together with the Dom or minstrel class. In Gilgit there is also a colony of Kashmiri, who have been settled there since about the middle of last century. There is also a very numerous population of Gujar, who occupy the mountainous tracts

to the south of Gilgit, and extend into Swat and Boner, etc.; they are entirely employed as graziers, shepherds, and cattle breeders, and do not mix with the people of the country in any way. Like their kindred in Swat, Bajaur, and the Kohistan generally, the Gujar speak a dialect of the Panjabi.

This completes our sketch of the tribes inhabiting the region assigned to the nations composing the eleventh satrapy, exclusive of the Kaspioi. The twelfth satrapy, says HERODOTUS, comprised the Baktroi as far as the Aiglai. The name Baktri is a comprehensive term applied to the inhabitants of the country of Baktra proper, as distinguished from Baktriana, which had a wider signification. Baktria proper we may consider, for the purpose of our inquiry at all events, to comprise the modern Balkh and Badakhshan countries, extending from the basin drained by the Andkhoi river on the west to the Sarikol district on the east, and bounded on the north by the Oxus and Wakhsh rivers, and on the south by the Hindu Kush and Kohi Baba ranges. In all this tract there is no tribe now found by the name of Baktri; their place appears to have been taken by the Ali tribe (*Aioloi* Greek), now more commonly called Shekh Ali Hazarah. It is a remarkable circumstance that in all this Balkh country the traditions of the people refer to HAZRAT ALI, the son-in-law of MUHAMMAD, a multitude of heroic exploits, commemorated by sacred shrines and the ruins of former habitations scattered all over the country, notwithstanding the fact that he was never anywhere near this region of Asia. The similarity of names seems to have offered the Musalman converts a too tempting opportunity to disguise their real descent by transferring to the head of their religious sect traditions relating to their Greek ancestors; as is indeed indicated by the appellation of the tribe—"Shekh Ali"—which means the "converted Ali," for *Shekh* was the honorific title often bestowed upon early converts to Islàm, and here was evidently coupled with Ali the presumed tribal ancestor, and adopted as the patronymic of the tribe. The Shekh Ali are now reckoned among the Hazarah, but a large division of them, called Ali Ilahi (or those who believe in the Divinity of HAZRAT ALI), are reckoned amongst the Turkman and Uzbak intruders of a later date. The Greeks of Baktria, as before related, were dispossessed by certain Skythian tribes, amongst whom the Tokhari occupied a very prominent place; but, though they gave their name to the western half of the country, and more particularly to a province on the northern bank of the Oxus, they are now not found as a distinct tribe of that name in any part of the Balkh country, where their place is now taken by various tribes of Turkoman and Uzbak Tatar.

The Tokhari appear to be the same people as the Tuchàra or Tushàra mentioned in the Ramayana, Mahabharat, and Harivansa (See TROYERS' "Rajataringini," vol. ii. p. 321), and are reckoned an Indo-Skythic race of very ancient date, and allied to the Nàga, who, it seems, were the earliest invaders of India from the north. The Tokhari at an early date spread all through the Indus valley, where their posterity were formerly known as Toghyàni Turk; at the present day they are not found in Afghanistan as a distinct tribe of that name, though doubtless many of their tribes are represented in the yet unrecognised clans and sections of the Pathan tribes all along the Indus border of Afghanistan, and more particularly perhaps in the Turkolanri division of the Afghan genealogies, of which we shall speak presently.

The eastern half of Baktria proper, comprising the mountainous districts of Badakhshàn, Wakhàn, and Shignàn, has from a remote antiquity been inhabited by a population of Persian descent and language. This population is now designated by the general term Tajik, indicative of Persian nationality, amongst the Turk nations of Central Asia; but amongst themselves the people are distinguished as Badakhsi, Wàkhi, Shughni, or after their native districts. In appearance and character they differ little from their neighbours on the south side of Hindu Kush, except in the more open districts where they have mixed with the Uzbak invaders. Some of the people on the northern slopes of Hindu Kush are said to be of the same race as the inhabitants of Kafiristan, with whom also they are generally on friendly terms and intimate trade relations. The Vardoji, or people of the Vardoj district, seem to have planted a colony, at some former period, in the vicinity of Ghazni, where their posterity are now represented by the Wardak tribe, not only from the similarity of names, but also from other corroborative circumstances, such as similarity of appearance, character, and habits. The Wardak are not Afghan nor Pathan by descent, nor Ghilzi, nor Hazara, nor Turk, nor Mughal; by some they are reckoned Tajik, by others they are called Shekh, whilst themselves pretend descent from the Arab Curesh. They speak the Pukhto, but in a corrupt dialect mixed with many foreign words, which may perhaps come from the Vardoj language. Though, as above stated, there are now no clans found in the Balkh country bearing the name of Baktri, that ancient people may have their modern representatives in the Bakhtyàri, who are now largely distributed in Persia, and are found scattered about the Suleman range in small clusters here and there. In Persia, the Bakhtyari were formerly a very numerous tribe and celebrated for their superior soldierly qualities; they distinguished themselves in Afghanistan by the cap-

ture of the hill fortress of Kandahar under NADIR SHAH in the middle of last century; but the tribe had settlements in the Kandahar country long prior to that event. The Bakhtyari comprise numerous sections; those best known in Afghanistan are:—

Ako. Ato. Ilyas. Karài. Marghachi. Mukurì.
Nazari. Parì. Tori. Yahya, etc.

Of these, the three last represent Parìhàr, Tùàr, and Johya Rajpùt. The three preceding them are all Povindah clans, of which the two first are named after their settlements at Margha and Mukur, south of Ghazni. Karai is a Turk tribe.

HERODOTUS says that the Baktri extended as far as the Aiglai, without indicating the situation of the latter. Perhaps they may be represented by the *Hykali* or Haikalzì of Peshìn. As above stated, the Tokhari are now represented in Afghanistan by the Turklànrì or Kararàni, or Karalànri, which is an over-name merely. The TURKLANRI are in two divisions—Kodi and Kaki. Among the Kodi are included the Dalazàk, Aorakzi, Mangal, Torì, Mùsà, Hanì, Wardak, and Wato. All of which we have described in preceding pages. The coupling of these tribes together in this way may have some bearing on the political relations of the Tokhari with the people of this part of Afghanistan. The DALAZÀK was one of their principal tribes, and held Peshawar for a long time, as before stated.

The DALAZÀK sections are:—

Amà. Amàn. Bàcho. Borì. Khidar. Lùri. Mandar.
Màni. Mati. Samar. Sàni. Umar. Wathak. Ya'cùb.
Yàsìn. Zakarya, etc.

Among the Kaki are included the Afridi, Khatak, Jadràn, Khogiàni, Shìtak, Suleman, etc., all of which we have before described. The enumeration of these Pathan tribes under the over-name of Turklanri or Kararani may indicate the extent of the country over which the Tokhari were dominant. The KATOR, or kindred tribe with the Tokhari, was the most powerful and important of the Jata, Geta, or Yuechi, who overthrew the Greeks of Baktria. The Kator established an independent kingdom, which extended over the whole of the Indus valley from the Himalaya to Balochistan and Sind, and from Kabul and Ghazni to the borders of the Indian desert and Lahore. Their kings were all Buddhists, and their rule lasted from the second century before to the ninth century after Christ, when they were displaced at Kabul by a Brahmin dynasty. The Katàr are now found by that name in Afghanistan only in the Chitral valley and the adjoining districts of Kafiristan; to the

east of the Indus they are found in several parts of the Rawalpindi and Jhelam districts. The greater part of the ancient Baktria is now occupied, as before stated, by Turkman and Uzbak tribes from beyond the Oxus. They differ entirely in physique, language, and manners from the earlier occupants of the country, whether Indian, Persian, or Greek.

The clans and sections of the Turkman and Uzbak tribes have not yet been completed. A complete list will be added hereafter.

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The next satrapy of HERODOTUS—the thirteenth—comprised Paktyika, and the Armenians, and the neighbouring peoples as far as the Euxine Sea, and lay altogether beyond the region to which our inquiry is limited. It is worth noting, however, in this place that the identity of names between this western Paktyika and the Paktyika on the Indus—both so called by HERODOTUS—and the similarity in physical aspects of the two distant countries to which the name is applied, together with the facts that the Armenians claim affinity with the Afghans, and that the Afghans themselves claim descent from the Israelites of the captivities deported into Media and the borders of Armenia, all afford curious and interesting subjects for investigation. We shall recur to this subject in a later passage, when tracing the origin of the name Afghan as now applied to the people of the country we call Afghanistan.

Next in order comes the fourteenth satrapy, which, HERODOTUS says, comprised the Sagartoi, Sarangoi, Thamanai, Utoi, Mykoi, and those who inhabit the islands on the Red Sea, in which the king settles transported convicts. This satrapy appears to have occupied the south-western portion of Afghanistan—that is the modern Sistan (Sajistan or Sagistan of the Arabs). Its boundaries may be roughly defined as follows:—On the north the watershed of the Siahkoh range, or Siàhband, which separates the drainage of the Herat river in the Obah country from that running southwards into the Sistan lake, and that portion of the Paropamisus formed by the basins of the Upper Helmand and Upper Arghandab rivers, both inclusive; on the south the sandy desert separating Kandahar from Kharan and Sistan from Makran; on the west the Kohistan separating Sistan from Kirmàn and Yazd; and on the east the elevated plateaux, south of Ghazni, from which issue the Tarnak river, and its Arghasan and Kadani tributaries, down to the Khojak Amran range separating Kandahar from Balochistan. In other words, this satrapy may be considered as represented geographically by the modern Kandahar and Sistan. Of the above tribes enumerated by HERODOTUS, the SAGARTOI are not now found in Afghanistan by that name. To the north of Panj-

gur, in Makran, there is a range of hills and a district called *Sagarkand* on the southern confines of Sistan, which may indicate former occupancy by the Sagartoi; and, perhaps, the modern representatives of that tribe may exist amongst the Persian *ilat*, or nomads, of this region; for, as HERODOTUS says, the Sagartoi were a Persian tribe of pastoral habits. The SARANGAI are the same as the *Zarangai* and *Drangai*, who gave their name to the ancient Drangia, and more extensive Drangiana of STRABO, PLINY, and PTOLEMY, and whose name has been revived in modern times by the *Durani* appellation of the Afghan kingdom established in the middle of the last century by AHMAD SHAH, ABDALI, as before related. The THAMANAI have been long ago identified by Sir H. RAWLINSON with the modern *Tymani* of the Ghor country, and of whom we have already spoken in describing the Char Aymac. They (the Tymani) occupy the south-western part of the Ghor mountains between Kandahar, Farah, and Herat; which is much the same position as the Thamanai of HERODOTUS held. Their capital is the town of Tybàra, or Taiwàra, on the Khàsh river, not far from Zarnì, or Ghor, the ancient capital of the Ghor kingdom, and the seat of the Sùrì princes and nation, who formerly possessed the whole of the western Ghor country or Paropamisus, both names of similar import, and meaning "mountainous country." The modern Tymani claim to be of the same stock as the Kàkar of the Sulemàn range, and indeed have large numbers of the Kakar sharing the soil with them. The Tymani are in two great divisions—Darzai and Kibchak—as before described. The UTOI are represented by the modern Ut and Utmàn, before described; their ancient seat was probably along the course of the Helmand about Bost (ancient *Abeste* of PTOLEMY), Girishk and Zamindàwar. Perhaps the Otak, or Hotaki (Hàt, Hòt, Ut) of Kalati Ghilzi may be offshoots from the ancient Utì. The modern Utman-khel (whose migration to the Indus along with the Mandanr and Yùsuf has been described in a previous passage) also, like the Tymani, claim affinity with the Kàkar, though now they are quite separated from that tribe. The MYKOI, as before stated, may be now represented by the Màkù Durànì of Kandahar. The greater portion of the Màkù, it is said, emigrated to Hindustan to escape the horrors of the Mughal invasion under CHANGIZ KHAN. There are some flourishing, though small, colonies of the Màkù in Multan and the Derajat of the Indus valley. The Màkù are generally associated with the Khagwàni, a branch of the Khugiani, before described, and with them reckoned as of the Mak, or Makh, race, which I have supposed to be the Makwàhana of the Rajpùt genealogy.

The Afghan genealogies commence with the tribes inhabiting

the country of which we are now speaking, viz.—The modern Kandahar province, and they are all classed under the Sarabani (*Suryabansi*) division of the Afghan nationality. The Sarabani are in two great branches—Sharkbùn, or Sharfuddin, and Kharshbùn, or Khyruddin, and both are also indifferently styled Farsbùn. The Sharkhbùn comprise the five tribes—Tarìn, Shiràni, Miyàna, Bahrech, and Aormur. The Kharshbùn comprise the three named—Kand, Zamand, and Kànsi.

The TARÌN tribe is in three clans—Abdàl, Spìn Tarìn, and Tor Tarìn. The name Tarìn may stand for *Tarì* Brahman tribe of Northern India, whose ancient seat may have been in the Tarnak valley. The name Abdàl or Awdàl is supposed to represent the *Abtila* Hun (Haital, pl. Hayàtila), the Epthalites and Nepthalites of Byzantine writers; but it is just as likely to derive from a Rajpùt source (perhaps from *Aodi* or *Udì*); since the Abdàl are classed in two divisions—Rajar, or Razar, and Kakì, or Kaka, both purely Rajpùt names, borne by tribes of the Indian desert and Indus border.

The RAZAR, RAJAR, or RÀJWAR clans are,—Isà, Màkù, Alì, and Aod, or Ud.

Isà sections are:—

*Abdì.	Achak.	Akà.	Aliko.	Apo.	Ayùb.
*Bahadur.	Bahlol.	Bai.	Bàkal.	Bàko.	Banù.
Bàrak.	Basàma.	Bàyàn.	Bor.	*Chàlàk.	*Darzai.
Daulat.	*Firoz.	Ghèbi.	Gurjì.	Hasan.	*Hàwà.
*Ishàc.	Ismàil.	Jaèb.	Kalandar.	*Kàno.	Khojak.
Khonsì.	Lashkar.	Lùt.	Maila.	*Mahya.	*Mandan.
Ma'rùf.	Mùsa.	Nasrat.	*Nùr.	*Pàgal.	*Panjpae.
Popal.	Prot.	Sado.	Sàfo.	Sanjar.	Sarkali.
Shekh.	Umar.	Utmàn.	Ya'cùb.	Yadu.	Zako.
Zangì.	Ziràk.	Zìtak, etc.			

The above names are largely Rajpùt and Indian, and many have been before noticed. Ayùb may be the Musalman disguise of *Jobsya* Rahtor. Bahàdur or Bàtùr stands for *Batàr* Gujar or *Bàtar* Rajpùt. Bàkal is the same as Pàgal lower down in the list, and stands for *Bhàgèl* Solanki. Basàma is Hindù Jat; and Bor mercantile Rajpùt. Gurjì is either for a native of Gurjistan district of Ghor country, or of Georgia in the Caucasus. Jàèb may stand for *Jaèl*, or for *Jaèmo*, mercantile Rajpùt. Kàno for *Kànì* Rajpùt. Maila for *Mhaila*, Indian herdsman tribe. Mandan is a Brahman tribe. Prot is Gahlot Rajpùt. Ya'cùb may stand for *Acobi* Sklàb Turk. Of the above sections those marked * are reckoned Abdàli, the others not so, though classed with the Abdàli.

Màkù sections are :—

Bedil. Firoz. Sàhib, and others of modern Muhammadan nomenclature.

Ali sections are :—

Alik. Gyorà. Hasan. Khwaèdàd. Khyr. Màsho. Shèkh. Sikandar. Sogàni.

Of these, Gyorà may stand for *Gàhor*, Gahlot Rajpùt. Khyr is Pramara. Màsho stands for *Mashwàni*, the ancient Masiàni before noticed. Aod, or Ùd, is not now found in Afghanistan by that name. The tribal ancestor of that name is said to have become a religious devotee ; which may mean that the tribe, on embracing Islàm, changed its name for a Musalman one.

The KAKI clans are Suleman (*Solànki?*), and Khagwàni. The former is incorporated with the Ghilzi, and the latter is a branch of the Khugiani ; both of which have been already described.

SPÌN TÀRIN sections are,—

Adhamì. Adwàni. Laghjam. Lasràn. Marpani. Shàdi. Sulemàn. Vazìr. Yahya, etc.

Of these, Adhami and Adwàni are apparently the same, and stand for Adam, a clan of the Katòr Turk. Marpani is perhaps the same as Sarpani, before noticed. Laghjam and Lasràn will appear again as Baloch tribes. The others have been before described.

TOR TARÌN sections are :—

Abàbakar.	Ahmad.	Ali.	Bado.	Balè.	Batè.
Gondarì.	Hadya.	Hàrùn.	Hydar.	Hykal.	Ismaìl.
Kand.	Karbala.	Kokh.	Malikyàr.	Malmòni.	Manà.
Manì.	Mangal.	Mazal.	Nekbakhtàni.	Sìkhì.	Sayad.

Toral, etc.

Of these, Bado may stand for *Bida* Brahman. Balè for Bhalè Khatrí. Batè for *Batèswara*, Gahlot, or *Batèwara*, mercantile Rajpùt. Gondari for *Gonda*, Indian herdsman tribe. Hadya for *Hodì* Jat. Hykal I have before suggested as representative of the *Aiglai* of HERODOTUS. Manà and Manì are apparently the same, and may stand for *Mànat*, mercantile Rajpùt. Mangal is a Khatri tribe. Sikhi is apparently a modern importation from the Sikh of Punjab. The Nekbakhtàni—"Fortunate"—I have before taken to represent the *Euergetes* ("Benefactors"), the Greek rendering of the name given by CYRUS to the ancient Agriaspoi or Ariaspoi, in recognition of their services to his army in his expedition against the Skythians. They are mentioned by ARRIAN in his account of ALEXANDER'S campaign in this country, who adds to the above particulars that ALEXANDER, "hearing that

they lived not after the manner of the Barbarians, their neighbours, but administered justice like the best ordered State of Greece, declared them free, and gave them as much land out of the neighbouring country as they requested, because their requests were moderate." There are the ruins still traceable of a city called *Sari Asp* on the banks of the Tarnak, about ten miles from Kalati Ghilzi, which probably mark the site of the ancient Ariaspi capital; and in the neighbouring hills towards the Arghandab valley northwards is a small tribe called Nekbi-khel (for *Nekbìn-khel*), "the Benevolent tribe." The Nekbi-khel have a large settlement in the Swat valley, where they are associated with the Sibujuna clan. This last name is composed of the conjunction of the two Rajpùt tribes Sipat and Jùna. The Nekbi-khel are found also among the sections of several of the Pathan tribes all along the Indus border, sometimes as the Nekbi-khel, and sometimes as the Neknàm-khel, and sometimes as the Nekbakhtàn. ALEXANDER came to the *Euergetes* from the country of Zarangia or Drangia; that is, from the country on the west or right bank of the river Helmand, or the modern Sistan country. It is from these Drangai, or their posterity, that the Durràni of our day derive their name. AHMAD SHAH, ABDÀLI, when he raised the Afghan people into an independent nationality under a monarch of their own race, about the middle of the last century, or less than a hundred and fifty years ago, was the first to adopt this name as the distinctive national designation of his native subjects. For, as I stated some years ago, in the paper previously mentioned, "AHMAD SHAH was crowned at Kandahar, not as sovereign of the Afghan nation, but as king of the Durràni people. Thus the new monarch resuscitated and raised into an independent kingdom the ancient province of Drangiana, and revived the apparently obsolete name of the ancient Drangai in that of the modern Durràni." Thus the people of the ancient Drangiana—the modern Kandahar province (with Sistan)—were now distinguished as the Durràni, "whilst the rest of the population of Afghanistan incorporated in the home kingdom, established by AHMAD SHAH DURANI, came to be styled Bar Durani, that is, 'Outside or Extra Durani.' But the name of the Government, as well as the royal title, was simply Durani—the modern form of the ancient Drangai; and in later years, when the British Government reseated the fugitive and luckless SHAH SHUJA, 'on the throne of his ancestors,' the new kingdom was for a brief interval masqueraded under the imposing title of the Durani Empire."

The DURANI are in two great divisions—Zirak and Panjpae. Zirak may be for *Jiràn*, mercantile Rajpùt, and Panjpae for *Panj-*

pàynda or *Panjpàndu*. The Zirak division comprises the clans —Popal, Aliko, Bàrak, and Achak. The Panjpae division comprises the clans—Nur, Ali, Ishàk (or Sahàk or Sàk), Khàgwàni, and Màkù. The over-names Zirak (abbreviation of *Zirànki*, or *Jìranki* Rajpùt), and Panjpàe (abbreviation of *Panj Pàndù* Rajpùt) may indicate former Rajpùt divisions of the modern Durani or Kandahar country, named after Indian tribes in occupancy. Each of the clans above named under these two great divisions has greatly increased in numbers and power since their incorporation together into the Durani commonwealth. The Zirak clans—Popal, Aliko, and Bàrak I take to stand for the Greek *Paioplai*, *Aìoloi*, and *Bàrkai* before mentioned; the Achak, a tribe held to be distinct from the others by the Durani themselves, I take to represent the Indian *Achi* or *Achiholada*. "The turbulent Achi," of the Rajataringini, a branch of the Dàmara (*Dùmar* Kàkar before noticed) tribe, which figures in the history of Kashmir as a powerful and turbulent people about Lahore and the northern Punjab in the reigns of AVANTIVARMA, 857 to 886 A.D., and of HARSHA, 1090 to 1102 A.D., both kings of Kashmir; they may represent tribes of the Tokhàri or Toghiyàni Turk, or of the Kator. The Panjpàe clans Nùr and Makù I have before explained as representing the *Nor* or *Norkà* Rajpùt, and the *Makwàhana* Rajpùt; Ali as representing the Greek *Aioloi*; Ishàk, the Musalman disguise of *Sàka* or *Sàk*, represents the Persian *Sàka* and Greek Sakai, the Skythian conquerors who gave their name to Sistan, the *Sagistan* of Arab writers, and Sàkàsthàn of Indians. Another branch of Sàka Skythians is found in the *Sagpàe* and *Sagjùe* Hazàra clans, before noticed. Khàgwàni is the same as Khùgiani already identified with the *Hygennoi* of HERODOTUS. Let us now look at the composition of each of these Durani clans.

POPAL sections are:—

Ali.	Ayùb.	Bàdo.	Bahlol.	Bamì.	Bànù.
Basàma.	Calandar.	Habìb.	Hasan.	Ismaìl.	Kànì.
Ma'rùf.	Nasrat.	Sado.	Sàlih.	Umar.	Zìnak.

Of these, Ayùb stands for *Jobsya* Rahtor (*Ajàb* is a common proper name among the Pathans). Bàdo for *Bàdya* Turk. Bahlol for *Behila* Solànkì. Bamì for *Bàmà* Brahman. Banù for *Banàfar* Rajpùt. Nasrat is the name of a tribe in Kunar and Swat, and may be a branch of the Kator Turk. Zinak, or Zainak, is also Turk. The others have been previously noticed. Popal may stand for *Pipàra* Gahlot Rajpùt, or for *Paioplai* Greek, as above suggested. As before stated, HERODOTUS mentions the Paioplai as having been transported by order of DARIUS HYSTASPES

from the river Strymon along with various tribes of the *Paionoi*, or *Pannoi*, and settled in a district of Phrygia. The tribes named as thus transported were the Paionoi, Siropaionoi, Paioplai, and Doberoi. These tribes seem to have moved eastward and settled in the ancient Drangiana (modern Kandahar), for we now find in this very country certain tribes bearing the same or very similar names. Thus the Paionoi, or Pannoi, are represented by the existing *Panni* Afghan, who have mostly emigrated to Hindustan, but have left remnants of the tribe in Sibi and the country about Shàl. The Siropaionoi by the *Sarpanni* or *Marpanni*, now found amongst the Spin Tarìn of Peshin. The Paioplai by the *Popalzi*, or *Popali*, of Kandahar, and the Doberoi by the *Dàwari* of Zamindàwar on the Helmand, and the *Dàwari* of Dàwar, or Daur, on the Indus border. On the other hand, Popal may stand for *Pipara* Gahlot, the clan being largely composed of Rajpùt sections. Besides those above explained, Ismaìl, Kanì, Sado, and Umar stand for *Simala* and *Kani* Rajpùt, *Sisodia* Gahlot, and *Umra* Pramara. Sado is the tribe whence came AHMAD SHAH ABDALI, the Durani monarch; on becoming the royal tribe, the Sadozì increased greatly in numbers, wealth, and influence, and soon branched off into a number of subdivisions bearing modern Musalman surnames, for the most part. Some of the more characteristic of these names, especially in reference to Rajpùt affinity, are:—

Alì. Hàrùn. Ismaìl. Kamàl. Kamràn. Khidar. Maghdùd. Mùsa. Rustam. Sarmast. Shajal. Yàrà. Zàfaràn, etc.

Of these, Ali may stand for *Aioloi* Greek; Hàrùn for *Aranya* (Kachwàha); Ismaìl for *Simala* Rajpùt. Kamàl and Kamràn are Turk names. Khidar or Khizar may stand for *Khejar* Pramara, or for *Kehdar*, mercantile Rajpùt. Maghdùd is the same as Màkù, and may stand for Makwàhana. Mùsa may represent Israelites of the *Mosaic* religion, or the ancient *Mysoi* of Lydia, or the *Musi* of the Indus valley and Sind, and before mentioned. RUSTAM is the name of an indigenous hero of fabulous times, and may mean simply "mountaineer." Sarmast is perhaps the Musalman disguise of *Srì Mat* Rajpùt; Shajal of *Sojat*, mercantile Rajpùt; Yàrà of *Jorà* Rahtor; and Za'faràn (pl. of Za'far) of *Jipra* Pramara. The above section, Khidar, or Khwaja Khidar, is the family clan of AHMAD SHÀH ABDÀLI. The country of the Sadozì is about Shahri Safà in the Tarnak valley, and that of the Popalzì generally about Kandahar and on the Helmand up to the Khàkrez district. The Popalzi are reckoned at about thirteen thousand families, partly agricultural and partly pastoral, and enjoy the

reputation of being the most civilized, or least savage, of all the Afghan tribes.

The ALIKO, or ALIKOZI, occupy the districts of Jaldak, Arghandàb, Panjwàe, etc., on the east, north, and west of Kandahar itself, and number about fifteen thousand families, mostly agricultural. The name Aliko is the same as *Alìkà*, "of the Ali." The Ali (Alikhel and Alizi) is a very widely distributed tribe in Afghanistan, and represents, I believe, the Greek *Aioloi*. In and about Kandahar, besides the districts above mentioned, they have settlements in Khàkrez and the hills to the north of Mywand, and in Zamindàwar on the west bank of the Helmand, and extend as far west as Herat. In the Hazarah country they appear as the Shekh Ali, and among the Turkman of Balkh province as Ali Ilahi. The Ali are also found amongst the Pathàn tribes in the Kabul and Ghazni countries, and in British territory in Doàba of Peshawar and Chach of Rawalpindi districts, and also in some parts of the Dakhan (southern India). The principal subdivisions of the Alikozi are Naso, Sarkani, and Ziyùra. The mother of AHMAD SHAH ABDÀLI, was of the Alikozi tribe; as also was the celebrated WAZIR YAR MUHAMMAD, of Herat, who belonged to the Naso section.

The BÀRAK, or BÀRAKZI, are more than twice as numerous as the Popalzi, whom they dispossessed of the government in 1818–19 A.D. Since that date the Bàrakzi have held the rule in Afghanistan by favour of the British. The Bàrakzi are partly agricultural and commercial, and largely pastoral and military. They occupy a large tract of country drained by the Arghasan river, and extending from the Toba and Margha plateaux of the Khojak Amràn range in the east to the borders of Garmsil in the west, all along the south of Kandahar to the borders of Shoràwak and the sand desert of Balochistan. In the south-eastern portion of this tract the Bàrak were formerly associated with the Achak, but AHMAD SHAH on establishing his Duràni kingdom severed the connection, and the Achak are now recognised as an entirely distinct tribe, and are held in light esteem as the most ignorant and savage of all the Durani clans. The Bàrakzi are now the dominant tribe in Afghanistan, and have acquired a high reputation for their military qualities in consequence of their prowess in the wars with the British. They appear to be the same people as the Baraki, or Bàraki of Logar and the Bàrak clan of the Khattak tribe, though long separated, and not now themselves cognisant, at least confessedly, of any such affinity. The Bàrakzi are reckoned at upwards of thirty thousand families in Afghanistan, where their original seat is not far from the Baraki settlements of our day, as before described. The Baraki, it is said,

formerly held very much more extensive territory than that represented by the few castles and villages they now possess. Though recognised as a distinct people from all the other tribes of Afghanistan by the natives of that country themselves, the Baraki are nevertheless considered a superior race, and are held in esteem for their bravery and soldierly qualities. The Baraki are in high favour with the Bàrakzi rulers of the country, and are enlisted by them as trusted bodyguards, and for service about the royal palaces. At least such was the case up to the time of the late AMIR SHER ALI KHAN.

The ACHAK, or ACHAKZÌ, are entirely pastoral and predatory, and inhabit the Kadani valley and north slopes of the Khojak Amràn range to the Toba tablelands. But they wander far to the west, and are found scattered all over the country to Herat and Badghis, and parts of the Ghor country. They are reckoned at five thousand tents, and are in two divisions, viz., Bahàdur and Gajan.

Bahàdur (*Bàtar*, a tribeless clan of Rajpùt) sections are:—

Ashdàn. Bakar. Fàm. Ghabè. Kako. Shàmo, etc.

Gajan (*Kachin* tribe of Nàga) sections are:—

Adà. Adrak. Ali. Ashè. Bàdì. Hàrùn. Jalì.
Kàmil. Làlì. Malì. Màpì. Mushakì. Shakar, etc.

Of the above sections Ashdàn and Ashè appear to be the same; and are different forms of *Achì* and *Achak*. Some of the other sections are not recognised, such as Fàm Ghabè, Adà, and Adrak. The other names are all Indian, and have been before explained; though Shàmo is a Turk name also, Bàdì and Kàmil are also Turk, and Hàrùn is Musalmàn.

The NÙR, or NÙRZÌ, of the Panjpàe Durànì inhabit the western parts of the Kandahar country, and are mostly pastoral and predatory. They are reckoned at thirty thousand families, scattered about the Helmand in Garmsìl, in Farah, Daràwat (Deh Ràwat or Dàhi Ràwat; Ràwat is a Rajpùt tribe of herdsmen and graziers), the Siahband hills of Ghor, in Isafzàr (called also Isfaràyin, Sufedràwan, and Spèrwàn) and the Adraskand valley to the borders of Sistàn. The name Nùr, or Nùrzi, is evidently the same as the Rajpùt Nor, or Norkà, and originally Skythian, probably a branch or clan of the Sàka. Of the divisions of the Nùrzì, the Bàdì section is Turk, and the Chàlàk (*Chàlàk* or *Solànki*) Rajpùt. Little is known of this tribe.

The ALI, or ALIZÌ, are reckoned at sixteen thousand families, and occupy much the same districts as their kinsfolk, the Aliko, above mentioned, their chief seat being on the plain of Zamìndàwar, to the west of the Helmand, between Bost and Chaknà-

sùr. With the Alizì are joined the Ud, or Udzì, reckoned at five thousand families; they have settlements in Daràwat, Nàdàlì, Garmsìl, Ma'rùf, etc. The name Ùd may stand for Rajpùt *Ùdi*, or for the *Uti* of HERODOTUS.

The ISHÀK, SAHÀK, SÀK, or ISHÀKZÌ, are partly pastoral and partly agricultural, and inhabit the lower course of the Arghandáb river between Kandàhar and Bost, and along the Helmand to the Sistan basin; their principal seats are at Khan Nishìn and in the Okàt of Làsh-Juwèn and Farah. They are reckoned at twelve thousand families, of which about a thousand are settled in the Balkh country. The Ishàk represent the ancient Sàkà conquerors of Sistan, or Sàkàstan, so called after them; previously the country was called by Orientals Nìmroz (the country of NIMROD, king of Babylon), and by the Greeks Drangia.

The KHÀGWÀNI and MÀKÙ are joined together, and are very few in number, and have no territory of their own except at Ghazni, where they have a few villages in the suburbs of the city.

This completes our review of the tribes classed under the head of TARÌN, in the Afghan genealogies. The next tribe of the Sharkhbùn branch of the Sarbani Afghan is the SHÌRÀNÌ, called also CHÀR (*Chàwara* or *Chàora* Rajpùt). The Chàora, according to Colonel TOD ("Annals of Rájàsthàn"), was once a renowned tribe in the history of India, though its name, he says, is now scarcely known, and its origin is veiled in obscurity. It belongs neither to the Solar nor the Lunar race, and is probably of Skythic descent. The name is unknown in Hindustan, and is confined, with many others originating beyond the Indus, to the peninsula of Saurashtra. If foreign to India proper, continues TOD, its establishment must have been at a remote period, as individuals of the tribe intermarried with the Surajbansi ancestry of the present princes of Mewar, when this family were the lords of Balabhi. The capital of the Chàora was the insular Deobandar, on the coast of Saurashtra, and the temple of Somnath, with many others on this coast, dedicated to Balnath, is attributed to this tribe of the Saura or worshippers of the sun. It was VENA RÀJÀ or BANRÀJ, prince of Deo, who, 746, A.D., laid the foundation of Anhalwara, which his dynasty ruled for one hundred and eighty-four years, when BHOJRÀJ, the seventh from the founder and the last of the Chàora, was deposed, 931 A.D., by his own daughter's son, MULRÀJ of the Solanki tribe. MULRÀJ ruled Anhalwara for fifty-eight years. During the reign of his son and successor, CHÀWAND or CHÀOND RAÈ, called JAMAND by Muhammadan historians, MAHMÙD of Ghazni invaded the kingdom of Anhalwara, and drained it of its immense riches, for Anhalwara was at that time the *entrepôt* of the productions of the eastern and the western hemispheres.

Anhalwara recovered fully from the devastations of MAHMÙD, and we find SID RAÈ JAY SING, the seventh from the founder, and who ruled from 1094 to 1145 A.D., at the head of the richest if not the most warlike kingdom of India. Twenty-two principalities at one time owned his power, from the Karnatic to the base of the Himalaya. His successor was displaced by the Chohàn, PRITHWÌRÀJÀ, who set on the throne KOMÀRPÀL, who then, quitting his own Chohàn tribe, entered that of the Solànki. Both SID RAÈ and KOMÀRPÀL were patrons of Buddhism. The end of KOMÀRPÀL'S reign was disturbed by the lieutenants of SHAHÀBUDDIN; and his successor, BALLO MALDEO, closed his dynasty in 1228 A.D., when the Bhagela dynasty, descendants of SID RAÈ, succeeded. Under the Bhagela rule dilapidations from religious persecution were repaired, Somnath rose from its ruins, and the kingdom of the Bahlika RAÈ was attaining its pristine magnificence, when, under GAHLA KARAN, the fourth prince, ALAUDDIN invaded and annihilated the kingdom of Anhalwara, sacked and plundered the rich cities and fertile plains of Guzerat and Saurashtra. The statues of Buddha were everywhere cast down and mutilated, the books of his religion everywhere burned and destroyed. The city of Anhalwara was razed to the ground and its very foundations dug up. The remnants of the Solanki dynasty were scattered over the land, and this portion of India remained for upwards of a century without any paramount head, when its splendour was renovated, and its foundations rebuilt by SAHÀRAN, TÀK, a convert to Islàm, under the name of ZAFAR KHAN, who, with the title of MUZAFFIR, ascended the throne of Guzerat, which he left to his son, AHMED who founded Ahmadàbàd.

I have made this lengthy extract from TOD'S "Annals of Rajasthan," because it throws much light upon the affinities of several of the modern Pathan tribes of the Sulemàn range and Indus frontier. The CHÀWAND RAE, called JAMAND by Muhammadan writers, is evidently the source of the Zamand division of the Kharshbùn branch of the Sarabani Afghan; and KOMÀRPÀL'S quitting his own Chohàn tribe and entering that of Solanki, is clearly the origin of the Afghan account of SHIRÀNI'S quitting the Sarabani and entering the Ghurghushti branch of the Afghan nation. The Bhagela are now represented in Afghanistan by the Pàgal, Bahàgul, and Bàkal sections of several of the Suleman range tribes. During the long centuries of the rule of the Chàora and succeeding dynasties the whole of the eastern portion of Afghanistan was mainly peopled by Rajpùt and Indian tribes of Skythic descent, who came into the country at different periods and probably from different directions also; the earlier migrations being direct from the countries north of the Oxus, and the later from the direction of Hindustan.

SHIRÀNÌ, or CHÀR, is in three divisions, viz.: Dàmar, Jalwàni, Haripàl. The DÀMAR, DOMUR, or DUMAR are the same, I take it, as the *Dàmara* of the Rajataringini before noticed, as figuring prominently in the history of Kashmir between the ninth and twelfth centuries, during which period, it appears, they occupied the country about Lahore, and on several occasions caused trouble by their turbulence. They are mentioned sometimes along with the *Lavanya* and *Achìholada*, tribes of equally restless character, but who for us have a peculiar interest on account of the identity of their names with those borne by some of the existing neighbours of the Afghan or Pathan Domar of Peshin and Shàl Kòt (Quetta), namely, the Lùnì Pathan and Achakzi Duranì. The Achakzi, as before stated, of all the Afghan tribes are noted for their turbulence and barbarity; and the Sanskrit name Achì-holada, or Achì-holara, of the Rajataringini expresses this character for it means "The turbulent Achi." TOD, in his enumeration of the Hindu tribes of the Indian desert, mentions the *Ashyag*, a name which may stand for the Sanskrit *Achi*, and is evidently the source of the Afghan *Achak*, whom we have noticed above among the Durani clans. The LÙNI of Sibì and the borders o Shàl and Peshìn are clearly the same as the *Lavanya* of the Rajataringini, and derive orginally from the banks of the Lùni river of Ràjwàra. The *Lawàni*, *Lewanni*, and *Lohàni* of the Suleman range are also probably from the same source.

DUMUR, or DÀMAR, sections are:—

Ahmad.	Anjar.	Bàbar.	Boyà.	Daulat.	Hamìm.
Hanì.	Hormuz.	Jahìn.	Kapip.	Landumar.	Miyàni.
Mùsà.	Niàzàn.	Punbazan.	Sayid.	Sanjar.	Shàhmìr.

Umar, etc.

Of these, Bàbar is a Gujar clan. Boya may be another form of *Bâì*, and stand for the tribe whence sprung the Bowì princes of the Dilami dynasty of Persia, the founder of which, BOYÀ, is described as a son of KABÀ KHUSRAU; Kabà being a clan of the Pramara Rajpùt. Hani may stand for *Hana* Brahman. Hamìm may perhaps stand for *Hamir*, a Rajpùt tribe of Sind; and Jahin for *Chohàn*. Niàzàn is the same as *Nìyàzi* before noticed. Pumbazan, "cotton carder," is evidently a Musalman disguise. The Bàbar, or Babùr, are now the most numerous section of the Domar, and are reckoned as a distinct tribe, and generally associated with their neighbours, the Kàkar. The Anjar may have some connection with *Anjira* district of Kalàt Balochistan. Sanjar, is Turk, of the dynasty of that name which reigned at Kandahar.

The JALWÀNI division of Shiràni is apparently derived from the Rajpùt *Jhàlà* (Makwàhana), which probably gave its name to the Jhàlàwàr division of Kalàt Balochistan.

JALWÀNI sections are :—

Kongari. Marwat. Mayàr. Nekbikhel. Sàlàr. Sipand.

Of these, Kongari stands for *Khangar*, aboriginal Indian; Marwat for *Maro* of the Indian desert; Mayàr for *Mohor*, Rajpùt (mercantile). Nekbikhel has been before described. Sàlàr is Rajpùt and Turk; Sipand for *Sepat*, Rajpùt.

The HARÌPÀL is a small tribe, inhabiting the hills between Borì and Zhòb valleys, where they are associated with a neighbouring nomadic tribe called Isòt, or Sòt, another Rahtor clan.

Harìpàl, a purely Hindu name, sections are :—

Yùsuf. Nàzak. Torì, or Tawàrì.

The next division of the Sharkhbùn Sarabani Afghan is the MIYÀNA tribe, which I have supposed to represent the ancient *Meionoi* of Lydia. The Miyàni are widely distributed all along the Indus border, from the Khybar to the Bolan, but are principally settled in the Derajàt, or Dàman, of the Sulemàn range.

Miyàni sections are :—

Ahìr.	Akà.	Bâì.	Bùdar.	Gharshìn.	Ghoràni.
Hàti.	Jòt.	Kati.	Kèhì.	Khatràn.	Las.
Lawanì.	Lohàni.	Malahì.	Mashà.	Mashwàni.	Mùsà.
Nànà.	Nùro.	Pasanì.	Ràna.	Rahwàni.	Sarghì.
Sèn.	Shàdo.	Shkùn.	Silaj.	Sòt.	Sumra.
Sùr.	Togh.	Wurùki.	Zakorì.	Zmarì.	Zora.

Of these, Ahìr is Indian herdsman tribe; Akà a Nàga clan; Bâi stands for *Boioi*, Greek; Jòt for *Jàt*, or Jat; Kati, a Skythian tribe, has given its name to Kaṭàwàz district of Ghazni; the great Indian branch of the tribe has given its name to Kaṭiàwàr in the Saurashtra peninsula; Kèkì, or Kaikì, is a form of the name Kàkar; Las is a tribe of Balochistan to be noticed later on. Lawani and Lohàni have been noticed above; Malahi stands for *Maholi*, Rahtor; Rahwàni is the same as *Rewàri*, Indian herdsman tribe; Shkùn, or Shkwan (?); Togh is for *Toghiyani*, or Tokhàri Turk; Zakori, or Zakùri, for *Jàkhar*, and Zmarì for *Mysari*, Hindu tribes; Zora for *Jora*, Rahtor. Many of the Miyàni are engaged as Povindah, or caravan traders, the best known being the Lohàni, Sòt, Sèn, Bàbar, Pasani, Rahwàni, Kati, etc.

Besides these Miyàni there is a tribe called Miyàn, of Indian origin, in Hashtnagar of Peshawar, etc., who are engaged in the caravan trade with the hill districts to the north as far as Chitral and Badakhshan. They are associated with the Kàkà-khel Khattak, and like that clan also enjoy a religious esteem amongst the mountaineers with whom they trade; they are also accorded certain privileges in the tenure of land by their own people, the Pathans.

The next division of the Sharkhbùn Sarabani Afghan is the BÀHRÈCH, or BÀRÈCH, tribe, which I recognise as the *Bharàecha* clan of the Chohàn Agnikula Rajpùt (well-known in Hindustan, where it has given its name to a considerable district of Oudh). They inhabit the Shoràwak district of Kandahar, bordering on the sandy desert of Balochistan, and extend along the Helmand river from Bost (formerly the winter residence of MAHMÙD of GHAZNI) to Sistan, and are partly agricultural and partly nomadic, living in movable huts, called *kadala*, made of wicker frames of tamarisk twigs plastered with clay; they keep large numbers of camels of a superior quality, and among Afghans are distinguished for their devotion to the breeding of that animal. The Bahrèch have emigrated largely to Hindustan, where they have several colonies in the Delhi country, at Jhajjar, Gohàna, etc.

Bahrèch sections are:—

Badal.	Bàrak.	Basà.	Chopàn.	Dàdù.	Husèn.
Malahì.	Mandì.	Mardàn.	Shakur.	Sàbit.	Zako, etc.

Of these, Badal may stand for *Bhadail*, Rahtor; Basà, or Basò, for *Basì*, Indian serf, or hereditary slave, tribe; Chopàn for *Dàí chopán*, Hazàrah, at Khàk i Chopàn, "the dust or grave of CHOPAN," or Kàk i Chopàn, "the reservoir or cistern of the Chopan," before mentioned; Dàdù for Dàdì, before noticed as representing the ancient *Dadikai* of HERODOTUS; Malahi for *Maholi*, Rahtor; Mandi for *Mandù*, Kachwàha; Mardàn for Dai Marda, the ancient Mardì of ARRIAN and STRABO; Shakur for *Shukul* Brahman; Sàbit, or Shekh Sàbit, for *Sepat*, Rajpùt (Parihàra?); Zàko for *Jàga*, Indian minstrel tribe.

The next and last division of the Sharkhbùn Sarabani Afghan is the ORMUR tribe, before described. ORMUR is said to have been the son of *Amaruddìn*, and to have been named after the place of his birth. Probably Ormur stands for *Umra*, Pramara, the name being applied to a part of the Umra Sumra clan of Pramara Rajpùt, who in the reign of the Emperor AKBAR—1580–90 A.D.—created considerable disturbances on the Peshawar frontier by their activity in spreading the heretical doctrines of the Roshànya sect—"the Enlightened." AKHÙND DARVEZA, the celebrated divine of Swat, a cotemporary and active opponent of BÀIZÌD, the founder of this sect in these parts, whom he contemptuously calls *Pìr Tàrik*, "Guide to Darkness," has written an account of this sect and their doings in this *Tazkira* or "Memoirs." The *Roshànya*, or "Illuminated," adopted the doctrines of metempsychosis, free love, and community of goods, and are reckoned a branch of the *Isma'ili Mulàhida*, better known in Europe as "the Assassins." They are called *Ormur* by the

Pathàns (in Pukhto, *or* = "fire" and *mur* = "extinguished"), just as a similar sect amongst the Persians was called *Chiràgh-kush* = "Lights out," on account of their nocturnal assemblies, when the extinguishing of the lights was the signal for their deeds of darkness to commence. The original sect of the "Ormur" is said to have been at Kànigùram, where the sect occupied all that district of the Sulemàn range which is now inhabited by the Mahsùd Vazìri. On the suppression of the sect by AKBAR'S lieutenant at Kabul, the Ormur became dispersed, and for the most part disappeared; but the name is still borne by scattered communities of their descendants. SARDÀR HYÀT KHAN, C.S.I., of Wàh in Panjab, in his *Hayàti Afghàni*, says there are three or four hundred families of Ormur in their old homes at Kànigùram, of the sections Khèkani, Bèkani, Khuram Jàni, Mulàtàni, and Jiràni. Of these the last named is a well-known tribe of mercantile Rajpùt, and the first is a corrupt form of *Kaikàn* for Kaikaya or Kàkar. There are also some Ormur amongst the Baraki in Logar of Kabul, and a small colony of them in the Ormur village of the Peshawar district. They are an inoffensive, industrious people, mostly engaged in agriculture and trade.

This completes our review of the tribes composing the Duràni Afghàn. We have now to notice the peoples inhabiting the ancient Drangia (modern Sistàn), the country whence the Duràni derive their name. Sistàn was formerly called Nimroz (after NIMROD, king of Babylon), and was the residence of JAMSHÈD and other Persian kings of the fabulous or traditionary Peshdàdi dynasty; it is celebrated also as the centre from which the Persian power rose, and as being the home of the heroic RUSTAM. The principal inhabitants of Sistàn are the Sistani, a very mixed people, who have no possession in the soil, and occupy a servile position amongst the dominant tribes of the country. With reference to these last, the divisions of Sistan may be said to be the OKÀT (pl. of Òk or Awak, a derivative perhaps from the Turki *oe*, or *awe* = "house habitation") of Làsh-Jùwen and Farah, inhabited by the Ishàk, or Sàk, Duràni; CHAKNASÙR, inhabited by Sarabani Baloch; SIHKÙHA, by the Kàyàni (now mostly at Ghàyin in Persian Khorasan); GARMSÌL, inhabited by Baloch, Bahrèch, Nùr, and other Duràni; and KANDAHARI by the Shahrìkì and Kurd. Of these, the Baloch, commonly called Sarbandi (*Sarabani*?), and the Shàhrìki ("of the Shàhrì") are the predominant tribes in numbers and in influence; but the Kàyànì are the most ancient, and are said to descend from the Kâì dynasty of Persia founded by CYRUS (*Kurush*). Besides these are some Tàjik, supposed to be descendants of the ancient Persians, and some obscure wild tribes of hunters and cattle-graziers who

dwell on the shores of the Hàmùn, or Sistan Lake, in the centre of which is an isolated rock called Kohi Zùr or Sùr, which is said to have been the seat of RUSTAM's castle.

The ISHÀK, SÀHAK, or SÀK Durànì we have already noticed. The BALOCH require particular attention. They are not included in the Afghan genealogies, and yet they are recognised as of kindred stock by the Afghans. The reason of their exclusion from the Afghan genealogies is because they do not conform to the Pukhtùnwali, nor speak the Pukhto language. The Baloch are feudal in their government, and not republican, as are the Afghan and Pathàn; and they speak a distinct language called Balochki (" of the Baloch "), which is a Persianized Indian dialect, resembling the Sind language more than any other. The Baloch differ also from the Afghan in physical appearance, dress, manners, and customs; but not more so than does the Sikh Jat from the Musalman Jat of Panjàb, nor than is explainable by the different political conditions of their existence for long centuries past. The BALOCH were originally the *Balàecha* of the Chohàn Agnikùla Rajpùt, and occupied the Nùshki district to the south of the Bahrèch above mentioned. It would be interesting to investigate the history of this tribe, which has evidently come under more direct, complete, and prolonged Persian influence than any other of the tribes of Afghanistan. They seem to have greatly increased in numbers and power, and have given their name to a distinct nationality, and to a large tract of country, in which are found many different tribes, some of a remote antiquity, all included together under the general name of Baloch. These we shall speak of presently, when we come to investigate the tribes of Balochistan. But it is very curious to mark the differences between the two neighbouring clans of the former Chohàn Rajpùt—*Bharàecha* and *Balàecha*: the Bahrèch Afghan of Pukhto speech and republican constitution, and the Baloch of his own national speech and feudal government, both long since converted to Islàm of the orthodox Sunni creed; but the one under influences from the side of India, the other under influences from the side of Persia. The differences now marking the Baloch and the Afghan, and separating them into distinct nationalities, are apparently the result of political causes; but we cannot now stop to discuss this subject.

The Baloch, like the Bahrèch, are distinguished for their nomadic and predatory habits, and their devotion to the camel as a means of livelihood and wealth; but the one speaks Balochki, the other Pukhto. The Bahrèch claims descent from the Israelite KAIS, or KÀSH, ABDURRAHMÀN, Pathàn (probably representing KASH or KUSH, the son of RÀMA, the great ancestor of the Solar

race of Rajpùt, founder of the Kashwàha or Kachwàha tribe); and the Baloch from Arab ancestors, whose home was at Aleppo (probably from the ancient *Arabitai* of the river *Arabius* of ARRIAN, the modern *Hab*, or "Arabic" *AlHab*); in either case a mere Musalman conceit on their conversion to Islàm. The Bahrèch, with the rest of the Afghan, prides himself on being Bani Israìl; whilst the Baloch scorns the idea of a common descent with the Afghan.

With the BALOCH in Sistan are associated several different clans and tribes, such as Sarbandì, Nahroì, Sanjaràni, Tàòki, Mammasàni, KurdGali, and others who wander over the desert tracts to the south, and extend far into the neighbouring Persian districts of Kirman, Yazd, Ghàyn, and all along the Khorasan hills to Mashhad and Kùm. The Sarbandi were formerly an important tribe here, till their power was destroyed by TAMERLANE, who, it is said, transplanted the bulk of the tribe to Hamadàn, whence some of them were brought back to Sistan by NÀDIR SHAH. The Nahùì are recent arrivals from Balochistan. The Sanjaràni, a Turk tribe, are mostly nomadic, dwelling in booths or sheds made of mats and wicker; and during the rule of the Sanjar dynasty at Kandahar were the dominant tribe in these parts. The Tàòki is a servile tribe of mixed races, vassals chiefly of the Sanjaràni. The Mammasàni probably represent the *Mammisei* mentioned by PLINY (Hist. Nat. v. 19) as inhabiting the tetrarchy of Mammisea in Cœle (Koile) Syria; they are numerous in Makràn and Kirmàn, and at the time of ALEXANDER'S conquest dwelt about the Jaxartes. The Mammasàni, Tàòki, and Sanjaràni are collectively styled *Nakhài*, or Noghày; they are all Turk, and more or less nomadic.

The KURDGALI, curiously enough, here retain the double name by which PLINY mentions their ancestors in describing the nations of this region; *viz.* "the *Gaeli*, by the Greek writers called *Kadusioi*." The Kurd of Persia have long been recognised as the same people as the ancient *Kadusioi;* and here, in Sistan, we have the two names of Gaeli and Kadusioi combined in the modern *KurdGali*. This whole description of PLINY (Hist. Nat. vi. 18) is worth examination. He says that from the mountain heights of Margiana, along the range of Caucasus, the savage race of the Mardi (whom we have before recognised in the *Dàhì Marda* Hazàrah), a free people, extends as far as the Baktri; that below the district of the Mardi we find the nations of the Orciani (*Arghandi* of the Arghandàb valley), the Comori (*Kamari* and *Kambari* of the Afridi and Baloch), the Berdrigæ (*Berdrangæ*, modern *Barduràni*?), the Harmatotropi (or "chariot horse breeders," perhaps the *Rahtor* Rajpùt, *rathwàn* = "chariot driver"), the Citomariæ (not recognised), the Comani (*Turk Komàn*, *Turkoman*), the

Marucæi (*Marù-ki* = "of the Marù," Rajpùt tribe), and the Mandruani (previously identified with the modern *Mandanr* of the Helmand valley and Yùsufzai of Peshawar). The rivers here, adds PLINY, are the Mandrus (*Helmand*) and the Chindrus (*Arghandàb*); and beyond the nations already mentioned are the Khorasmi (*Khorasàni*), the Kandàri (*Kandahàri*), the Attasini, the Parikàni, the Sarangæ (*Zarangi* or *Drangæ*, modern *Duràni*), the Marotiani (*Marwati*, before noticed), the Aorsi, the Gaeli, by the Greek writers called *Cadusii* (our *KurdGali*, above mentioned), the city of Heraclæa founded by ALEXANDER, afterwards destroyed, and rebuilt by ANTIOCHUS, and by him called Achaia (the site marked by the modern *Kala i Kàh*); the Derbici (*Dharbaki*, Rajpùt minstrel tribe) also, through the middle of whose territory the river Oxus runs, after rising in Lake Oxus; the Syrmatæ (*Sùr Mati*, before noticed), the Oxydracæ (Wakhàn and Darwàz ?), the Heniochi (former *Venetian* colonists?), the Bateni (Batani, before noticed), the Saraparæ (*Sarpara* of Balochistan, to appear later on), and the Baktri, whose chief city is Zariaspe (*Hazàrasp*), which afterwards received the name of Baktra from the river there. The last nation lies at the back of Mount Paropamisus, over against the sources of the river Indus, and is bounded by the river Ochus.

The AORSI above mentioned, according to STRABO (Geog. xi. 5), was a great trading tribe which dwelt to the north and north-east of the Caspian Sea, and may have had a colony in these parts; they are not now traceable by that name in Afghanistan, except in the *Uras* or *Uràrùs* section of the Dàhi Zangi Hazàrah. The Heniochi appear to have been a colony of *Veneti*, or Venetians, settled in Baktria for the purposes of trade; these, however, together with the Jews, seem to have disappeared with the cessation of the overland trade between Europe (Byzantium) and the far East.

The SHAHREKI is an ancient tribe in Sistan according to local tradition. I have suggested their connection with the Sahris dynasty of Sind; but they may be of Persian origin (from *Shahrwàn* of Hamadan ?), as they are said to be widely scattered over Persia, in Ghàyn, Kirinàn, Làr, etc. The SISTANI, also called *Dihcàn*, represent the original inhabitants of the country; they now occupy a very subordinate position amongst the general population, and are much mixed with foreign elements; they own no land, but are employed in the various industrial arts and handicrafts, and are the vassals of the Baloch Sarbandi and Shahrèki, much as the Tàoki are of the Sanjaràni. The KURD-GALI of Sistan are a branch of the Kurd (*Cordueni* and *Kardukhi* of the ancients) of Kurdistan, who established a dynasty in

Lùristàn (between Kirman and Khùzistan) about the beginning of the twelfth century, and maintained their authority there till SHAH ABBAS annexed their province. The MALIK KURD dynasty of Ghor was established by SHAMSUDDIN KURD, governor of Khorasan, for Sultan GHIÀSUDDIN GHORÌ, about 1245 A.D. He was confirmed in his authority by the Mughal Emperor HOLÀGÙ, of whom he was a vassal, and greatly increased his power and authority in the reign of his successor, ABÀKA KHÀN. SHAMSUDDIN was succeeded at Herat, his capital, by his son RUKNUDDIN, who took Kandahàr city, and died in the reign of the Sultan ARGHÙN KHAN, 1280 A.D. His brother, GHIÀSUDDIN MALÌK KURD, then succeeded, and was confirmed by the Mughal Emperor ALJÀITÙ KHAN in his command of Ghor to the confines of the provinces on the Indus. The Malik Kurd dynasty was after this reduced to vassalage by the Amir CAZAN of Khiva, and was finally extinguished in 1383 A.D., when the Amir TYMUR (Tamerlane) took Herat and slew its last prince, another GHIÀSUDDIN, and his son. This completes our review of the tribes inhabiting the territory assigned to the fourteenth satrapy.

The fifteenth satrapy, HERODOTUS says, comprised the Sakai and Kaspioi; its position and area are now represented by Khiva and Bukhara, a region beyond the limits of our inquiry.

The sixteenth satrapy comprised the Parthioi, Khorasmoi, Sogdoi, and Arioi; it covered a wide area on both the south and north of the Oxus, and lay athwart the western borders of Paropamisus and Baktria, curving round from Sistan in the south-west to Khokand in the north-east. In the country to the south of the Oxus dwelt the Parthioi and the Arioi. The PARTHIOI appear to have been composed mainly of the *Koman Turk*, or TURKOMAN of our time, a very numerous and powerful horde of nomads, extending round the east, north, and west sides of the Caspian Sea, and later along its southern shores also. The only portion of the nation coming within the area of our inquiry is the TURKOMÀN of the Mashhad and Marv districts. These we have already noticed along with the Chàr Aymak tribes, and have mentioned their Harzagi section as the modern representatives of the ancient ARSAKI, founder of the Parthian empire. "Parthia," says STRABO (Geog. xi. 9), "is a small country, thickly wooded, mountainous, and produces nothing; for this reason, under the Persian dominion, it was united with the Hyrkanoi for the purpose of paying tribute, and afterwards during a long period, when the Makedonians were masters of the country. At present (STRABO died 24 A.D.) it is augmented in extent, Komissene and Khorene are parts of Parthiene, and perhaps also the country as far as the Caspian Gates, Rhagoi, and the Tapyroi, which

formerly belonged to Media." The Komisene here mentioned is the *Kum*, or *Kûmis*, district of Persia; Khorene seems to be the same as the Khaarene mentioned by STRABO (Geog. xv. 2), and the same as the modern Khàràn of Balochistan.

The ARIOI were the people of Aria, the modern Herat province, and are represented by the *Harawi*, or Herati. In the early centuries of our era the province of Herat, and chiefly the hilly country to its west, was occupied by the Abdali (*Hayatilì Hun*); but this people appear to have migrated, about the ninth century perhaps, to the eastward and settled on the elevated plateaux on the western base of the Sulemàn range, and their former seats in the Herat country are now occupied by the Karai or Garay Turk. The Arioi, according to STRABO (Geog. xv. 2), were on the west by the side of the Paropamisadoi, and extended both north and west of the Drangai so as nearly to encompass them; and the Drangai were by the side of the Arakhotoi and Gedrosioi. In another passage (Geog. ii. 5), STRABO says: "Beyond India on the west, and leaving the mountains on the right, or north, is a vast region, miserably inhabited, on account of the sterility of the soil, by men of different races, who are absolutely in a savage state. These are named Arioi, and extend from the mountains to Gedrosia and Karmania." The vast region here referred to includes the modern Sistan and Balochistan Makran, and the different savage races are represented by the various tribes of nomad and predatory Baloch. In another passage (xi. 10) STRABO says: "Aria and Margiana, which are the best districts in this part of Asia, are watered by the river Arins and by the Margus. Drangiana as far as Karmania furnished jointly with Aria payment of tribute."

The seventeenth satrapy comprised the Parikànoi and Asiatic Æthiopians. It corresponds with the modern Balochistan—the Gadrosia or Gedrosia of STRABO, PLINY, ARRIAN, etc., and comprises all that mountainous, arid, sterile, and for the most part desert and sparsely inhabited region which extends from the Indus to the Persian province of Kirmàn, east and west; and is bounded on the north by the sandy desert separating it from Kandahar and Sistan, and on the south by the Arabian Sea. The western portion of this region belongs to Persia, and is distinguished as Persian Balochistan; it is for the most part covered by the Sarhad mountain ranges and plateaux, and contains the districts of Sarhad, Bampur (the town of that name being the capital of this division of Balochistan), Dizak, Gah, etc. The eastern portion belongs to India, and is called Kalàt Balochistan (the town of that name being the capital of this division of Balochistan), and contains the provinces of Sàràwan, Jhàlàwàn, Kach Gandàwa, Las Bèla,

and Kaj Makràn. Anciently the name of the whole of this region, now called Balochistan, was, it would seem, Kash, Kach, or Kaj (or Kùsh or Kùj, as the Persians pronounce it), that name appearing both in its eastern and western divisions as *Kach* Gandàva and *Kach* or *Kaj* Makràn respectively; and it was inhabited by the Kash or Kach race (Cush of the Bible—"CUSH begat NIMROD"), the Asiatic Æthiopians of HERODOTUS. From these Kash or Kach derives the great Kashwàha or Kachwàha (Kùshwàha or Kùchwàha) of the Rajpùt genealogies.

The PARIKÀNOI (Persian plural form of the Indian *Parù-kà* = "mountaineer") mentioned by HERODOTUS along with the Asiatic Æthiopians, are now represented by the *Brahoe*, *Brahwì*, or *Barohì*, an indigenous word of the same signification, "mountaineer." The term Asiatic Æthiopians of HERODOTUS, here mentioned, refers to that branch of the ancient Cushites which at a very early period settled in the Tigris valley, and thence extended along the sea-coast to the Indus. From these parts they spread eastward to the heart of Rajputana or Rajwàra as the Kachwàha and to the north as far as Hindu Kùsh, where we have seen Kachwàha tribes among the people of the Kafiristan and Kùnar or Kàshkàr. The tradition current among the Baloch, of their ancestors having come from Aleppo in Syria evidently refers to the Cushite origin of the ancient inhabitants of the country.

STRABO, describing this part of ancient Ariana—our Afghanistan—says (Geog. xv. 2), that the tribes on the sea-coast from the Indus to Karmania (Persian Kirman), are the Arbies, a tribe on the east bank of the river Arbis, which separated them from the Oritai, then the Oritai; next to them the Ikhthiophagoi, and then the Karmanoi; and that above the Ikhthiophagoi is situated Gedrosia. PLINY also mentions the Oritai (Hist. Nat., vi. 25) as the Ikhthiophagi Oritai, who speak a language peculiar to themselves, and not of the Indian dialect, and as being neighbours of the Gedrusi and Pasires, and being divided from the Indians by the river Arabis. ARRIAN, describing ALEXANDER'S march through this region, says that, after starting NEARCHUS to conduct the fleet by sea, ALEXANDER himself marched along the coast to the river Arabius, to attack the Oritai, a nation of India dwelling near that river; that on his approach the Oritai fled to the deserts, and ALEXANDER, invading their territories, came to the village called Rambakia, which served them as a capital city. CURTIUS, in his account of this same march, says that ALEXANDER built a city at this place, and peopled it with Arakhotoi. Beyond the Oritai, continues ARRIAN, ALEXANDER, keeping near the coast, entered through a narrow pass into the territories of the Gedrosoi, the onward march through which lay at a distance from the sea, by

a very dangerous road, destitute of all the necessaries of life, till he reached Pura (*Bampùr*), the capital of the Gedrosoi, on the sixtieth day after leaving the territory of the Oritai. After a rest at Pura he marched into Karmania. The only people mentioned by ARRIAN as inhabiting this part of Ariana are the Oritai and Gedrosi. The name Oritai is probably a Greek word ("Mountaineers"), and corresponds to the native name *Parikani* used by HERODOTUS, and both are represented by the modern colloquial name *Brahwì*. On the other hand, there is the Hàra range of mountains, separating Las Bela—the country of the Oritai—from Makràn, which may be the original source of the name Oritai. Be this as it may, both these peoples, the Gedrosoi and Oritai, came under the denomination *Ikhthiophagoi*, the Greek equivalent of the Persian *Màhìkhoràn*, "Fish-eaters," still surviving in the modern Makràn.

Pura (*Bampùr*) was, according to ARRIAN, the capital of the Gedrosoi, after whom the whole of this region was named Gedrosia. They were probably at that time the dominant and most numerous tribe; their name still survives in that of their modern representatives, the Gadar of Las Bela, where they are chiefly employed in mercantile pursuits. The *Gìdar* sections of some of the Pathàn tribes of the Suleman range are perhaps from this source, or more directly, from the *Lumrì*, a name of the same signification; and, as before suggested, the Jadràn of the Sulemàn range near Ghazni represent the same people. But the ancient Gedrosoi are probably now most largely represented in Balochistan by the *Lùmrì*, which is only another Indian form for *Gìdar*, both words meaning "jackal," or "fox." On the other hand, the Pathàn Gidar may stand for the Sanskrit *Vidor*, and may represent the tribe of the wise and far-seeing *Vidura* of the Mahàbhàrat, whilst the Gadari represent the swift *Gadura*, enemy of the Nàga.

The place of the ancient Gedrosoi is now taken by the Baloch, by far the most numerous tribe in the country, and after whom this region was, it is said, named Balochistan by NADIR SHAH, only about a hundred and fifty years ago, when he annexed the Afghanistan of our inquiry to the Persian dominions. I have in a previous passage recognised the Baloch as the *Balàecha* Rajpùt. Formerly they must have been a powerful tribe, and have given their name as the national designation to a heterogeneous mixture of tribes and races which are now incorporated as clans of the Baloch. The Baloch are not now, however, the dominant tribe in the country which bears their name. That position is occupied by the Bràhwì. Let us now examine the composition of these two great tribes of the ancient Gedrosia, the modern Balochistan, viz., the BRÀHWÌ, representing the ancient *Parikànoi*, or *Oritai;*

and the BALOCH, representing the ancient *Asiatic Æthiopians*, or *Gedrosoi*. We take the Bràhwì first.

The BRÀHWÌ,—the name is said to be a corruption of *Ba-rohì*, "of the hills," or "Highlanders," and distinguishes this people from the Baloch, whom they designate as *Na-rohì* (Nàrhwì), "not of the hills," or "Lowlanders,"—inhabit the Sarwan and Jhalawan provinces of Kalàt Balochistan, and the Brahwì, or Brahwik, range of mountains extending southwards through these districts and Las Bela, from Shàl Kòt (Quetta) in the north to the sea coast in the south, and bounded eastward by Kach Gandàva and westward by Nushkì and Khàràn. This wide area of mountains and elevated plateaux is the central home of the mountaineers called Brahwì, and is the country in which their language, called Brahwiki, prevails. The name Brahwì, thus explained, corresponds to the term *Kohistani*, applied to the "mountaineers" of the Swàt and Boner countries at the northern extremity of the Indus frontier, and is not the proper ethnic name of the people to whom it is, in one sense, properly enough applied. The proper ethnic name of the Brahwì and his language is *Baraha*, an aboriginal tribe of kindred race with the Lùmrì; but the names Baraha and Brahwi, Brahoe and Barohi, are really the same, and the people so called are of the same stock as the Kurd or Kurd-Gali. Though mostly centred in the area above defined, the Brahwi is found all over Balochistan, and, as we have seen, in Sistan also; and though in his native home he is more commonly called Brahwì, outside it he is most commonly called Kurd, or KurdGali; whilst both names, Brahwì and Kurd, are common to him everywhere. The Brahwì or Kurd is in reality a descendant of the ancient Assyrian or *Khaladi*. During the thirteenth and fourteenth centuries the Kurd were an important people in Afghanistan; and under the Malik Kurd dynasty (previously noticed), the princes of which were treated as favoured vassals by CHANGIZ KHAN and his successors, they held the government of Herat, Ghor, and Kandahar to the confines of the provinces on the Indus. The Malik Kurd dynasty in Afghanistan was extinguished, as before stated, by TAMERLANE; but was revived in Balochistan by the ancestor of the present Khan of Kalàt, a chieftain of the Kambar clan of Kurd. I have mentioned these historical details, because they help to explain in some degree the mixture of Turk (subjects of the Kurd) elements in the composition of the tribes of Balochistan, whether clans of the Brahwì or of the Baloch. Most of the names of the clans and sections of both these great tribes end in the Persian plural form (possessive) *-ànì* (which is sometimes changed to *-ànrì* or *-àrì*), corresponding to the Indian *-kà* or *-kì*, and the Afghan *-khel* and *-zì*.

BRAHWÌ. The principal Brahwì clans are the following; and they are all subdivided into more or less numerous sections, some of which contain only a few families. The principal clans are:—

Amal.	Bangal.	Bizanjù.	Ghajgi.
Jatah.	Kalloì.	Kambar.	Kèdar.
Kochik.	Kurd.	Langào.	Làrì.
Lùtì.	Mahmùd Shàhì.	Mandar.	Mingal.
Noshirwànì.	Pazh.	Phog.	Ràìs.
Raksh.	Rod.	Saholì.	Samala.
Sarpara.	Shirwànì.	Shèkh Husènì.	Sonàri.
Tambar.	Zèhrì.	Zigar, etc.	

Of these names, Ghajgi stands for *Kaj-ki*, native of Kaj or Kej. Jatah is Jat. Kèdar for *Kehdar*, mercantile Rajpùt. Langào stands for *Langaha*, Chalùk or Solanki Rajpùt. Làrì for native of Làr (Kurd). Lùtì for native of the Lùt, or desert of Yazd and Kirmàn. Mahmùd Shàhi perhaps for the posterity of colonists settled here by MAHMÙD GHAZNAVI. Mandar has been noticed before. Noshirwànì and Shirwànì, lower down the list, appear to be the same, and represent the posterity of NOSHIRWAN, king of Persia. Pazh, or Pash, is perhaps the same as *Pàs*, *Pash*, or *Pakh*, the Pashàì before mentioned, or else the same as the Bash, met with before as the *Bashgali* of Kafiristan. Ràìs, or Ràìsàni, may stand for *Raòkà*, Solanki in Musalman disguise. Raksh, or Rakash (Rakshàni) for *Rakhaj*, native of the Arabic Ar Rokhàj, and Greek *Arakhotia*, or *Arakhosia*. Samala is Rajpùt. Sarpara may stand for the *Saraparai* before noticed, as mentioned by PLINY amongst the tribes to the south of Paropamisus. Shèkh Husènì is evidently the Musalman title and name given to a convert to Islàm. Sòn, or Sonàri, stands for *Soni*, mercantile Rajpùt. The others are all Kurd or Brahwì clans; amongst them Kambar is the tribe of the ruling chief at Kalàt, the Kambaràni Khan. Amal, or Amalàri and Tambaràrri are both subdivisions of Bizanjù Kurd. Zigar is a branch of the Mingal, and the two may represent the Hindù Jàkhar and Mangal. Besides the above there is a great number of subdivisions, the names of many of which appear indifferently as Brahwì and Baloch.

BALOCH. The Baloch (*Balàecha* Chohàn Agnikùla Rajpùt) appear to have been separated from the other Rajpùt tribes of Afghanistan from an early period, and to have remained for ages under more direct and complete Persian influence. Perhaps their country was not included in the territories ceded by SELEUKUS to SANDRAKOTTOS, previously mentioned. The Baloch know nothing of their remote ancestry, but as Musalmans pretend Arab descent from ancestors settled at Aleppo; the claim may arise from a

tradition in the country of its first inhabitants having come from that quarter. In Kaj Makran and Kach Gandàva the Baloch are called Nàhrwì (*Narohì*) by the Bràhwì, it is said, by way of distinction from themselves (Barohi); but this name has no connection with their tribal divisions or race designations. In Kalàt the Brahwi are commonly reckoned as a division of the Baloch, and the whole tribe of Baloch is said to consist of three great branches; namely, the Brahwì, the Rind, and the Nùmrì, or Lùmrì. These, in fact, represent the three main ethnic elements constituting the modern Baloch nationality; the BRAHWI representing the aboriginal Baraha and Kurd; the Rind, the Rajpùt and Indian; and the Lùmrì, the Æthiopic and Cushite. The LUMRI, or NUMRI, are a very ancient people, and perhaps represent the *Namrùdì*, or people of Babylon, subjects of NIMROD "the mighty hunter," son of CUSH the Hamite, after whom, it is supposed, Sistan was called Nimroz; they would thus be a branch of the ancient Assyrians, the *Asùra* of the Mahabharat perhaps, the *Rakshasa* being the Rakasha of Rakhaj, or Arakhosia. The RIND are originally from the *Rin*, or *Ran*, of Kach, the great salt marsh formed by the Loni ("salt") river of Rajwara; a name, according to TOD ("Annals of Rajasthan," vol. ii., p. 295) derived from the Sanskrit *aranya* ("the waste"), and preserved by the Greek writers in the form of *Erinos*. We have before met with the name Aranya amongst the tribes of Kafiristan, viz. in that of the *Arinya*, or *Aranya*, neighbours of the Kalasha, whom I have recognised as the *Kalacha* Solanki Rajpùt (Agnikùla). The name Rind is a territorial designation applied to the Baloch, or Balaècha, and other Chohàn Rajpùt tribes, whose original seats were in the Chohàn country, on the banks of the Loni; and instead of being a branch of the Baloch as now reckoned, is the tribe of which the Baloch proper (*Balaècha*) is a branch. For the purpose of description, however, it is convenient to adhere to the above threefold division of the Baloch. We have described the Brahwì, and have now to examine the composition of the Nùmrì and the Rind.

NÙMRÌ, are in three main divisions, viz. Numri of Las Bela, Bulfat, or Burfat, and Jokyà, each of which is subdivided into numerous sections. These all speak Jadgali or Jatgali, a dialect —varying amongst the different clans—of the Jatkì, or Jat language, of Sind.

The *Nùmrì*, or *Lùmrì*, sections are:—

Achra.	Angaryà.	Bahra.	Barodya.	Borà.	Chota.
Dodà.	Gadarya.	Gangà.	Jamhòt.	Mangya.	Mandurì.
Masùr.	Ràngà.	Ronghà.	Shàlùka.	Shèkh.	Sùr.
Sinhan.	Sèngar.	Suthra, etc.			

Of these names, Achra may stand, like the *Achak* Durràni, for the

Achì before noticed. Angarya is the name of a celebrated tribe of pirates along the shores of the Persian Gulf and Arabian Sea, and may stand for *Angira* Brahman, or for *Aggar*, mercantile Rajpùt. Bahra, or Vahra, may stand for *Bahrì* Khatrì. Baradya and Borà for *Bararya*, and *Bor*, mercantile Rajpùt. Chotà for *Chàto* Brahman. Dòdà is Rajpùt. Gadarya, or Gadar, represents the ancient *Gedrosoi* of the Greeks. Jamhòt is the same as Jareja, and was the name taken on conversion of the tribe to Islàm, as before related. Jamhòt means the Jam family or clan. Masùr, or Masùrya, is for *Mysara* tribe of Indian desert. Ràmja and Ronghà are the same, but not recognised. Shàlùka is for *Chàlùk*, or Solànki Rajpùt. Sinhan for *Sinhala* Khatri. Sèngar for *Sèngarh* Rajput. Sùthra may be for *Soratya* Pramara.

BULFAT, or BURFAT, is a corruption of *Abùlfath*, a Muhammadan surname taken on conversion to that religion by the ancestors of this tribe, and means "Father of Victory," or, "Pre-eminently Victorious." The Bulfat are in two divisions—Bappah, or Bappàhànì, and Amal, or Amalànrì. The BAPPAH, or BAPPAHANI, descend from the family of the celebrated Gahlot Rajpùt sovereign of Chitor, who was styled BAPPA, and whose history is given in TOD'S "Annals of Rajasthan." BAPPA founded the Gahlot dynasty in Màrwàr in 728 A.D. He left a very numerous progeny, and had reached the age of one hundred years when he died. At the close of his career, BAPPA, says TOD, "abandoned his children and his country, carried his arms west to Khorasan, and there established himself, and married new wives from among the 'barbarians,' by whom he had a numerous offspring." TOD adds, that BAPPA "became an ascetic at the foot of Meru, where he was buried alive after having overcome all the princes of the west, as in Ispahan, Kandahar, Cashmeer, Irak, Iran, Tooran, and Cafferistan, all of whose daughters he married, and by whom he had one hundred and thirty sons, called the Nosheyra Pathans. Each of these founded a tribe bearing the name of the mother. His Hindu children were ninety-eight in number, and were called *Agni oopasi Sooryavansi*, or "sun-born fire-worshippers." "The AMAL, or AMALANI, are apparently the same as the Aymal, or Aemal, which we have frequently met in the sections of several of the Pathàn tribes of the Indus valley all the way up to Peshawar, where is a village of that name near the Kohàt Pass. The "Nosheyra Pathans" of TOD may now be represented by the *Noshirwani* and Shirwàni Baloch; and their original seat by the district of *Nùshkì*, "of the Nùsh," an abbreviation of Noshirwàni, or Nosheyra. *Bulfat* sections are—Not yet ascertained.

Jokyà sections are :—

Band. Bardèja. Bizanjù. Ghad. Gidòr. Hamìràkà.

Harya putra. Hartì. Hingara. Jadgal. Kalmati. Mahmat. Medah. Mùsì. Pagh. Panda. Ponwàr. Ràìs. Regànì. Sabra. Sàlàrya. Shàhzàda. Shikàrì. Tabar. Wardili.

Of the above names, Jokyà may stand for *Jàga*, and Band for *Bhand*, both Rajpùt tribes of the bard or minstrel class, similar to the celebrated and once-powerful Chàran of the same clan. Bardeja for *Barèja*, mercantile Rajpùt. *Gìdòr* is the same as Gadar, and stands for the Sanskrit *Gadura* (of the Mahabharat), whence the *Gedrosia*, or *Gadrusia*, of the Greeks. Hamìràkà stands for the descendants of *Hamìr*, a famous Gahlot chieftain who opposed the Arabs in Sind. HARYA PUTRA, "sons of Hàri," a branch of the Jareja Yàdù, or tribe of Harì. Hartì is perhaps the original form of the *Hardìn* Gùjar. Hingara may be connected with the *Hinglàj* shrine. Jadgal, or Jatgal, is Jat; it is curious to note the use of the affix *-gal* and *-galì* here in the southern extreme of eastern Afghanistan, just as amongst the Kafir tribes in the extreme north of this frontier, as in the Waegal, Beragal, Bashgal, etc., before noticed; the Jadgal are also called Jagdal by a transposition of syllables and confusion or corruption of consonants, not at all uncommon in Balochistan; and it is probable that the places in Afghanistan called *Jagdalak* in Jalalabad district of Kabul, and *Jaldak* in Kalàti Ghilzì of Kandahar, may indicate former tenancy by the Jat, a race widely spread over northern India, where it constitutes the main ethnic element of the population, in Punjab especially. Kalmati stands for *Kalmoh* Pramara. Mahmat, Mohmit, or Mahmìt, we have before met as a clan of the Vaziri; it may stand for *Maha Mad*, or *Maha Mèd*, "the great Mad or Mèd," the same people as those of the next section, Mèdah, which stands for *Mèd* or *Mad*, a very ancient tribe in these parts, and an offshoot of the *Madai* or "Medes" of Persia; here the Mèd are a coast tribe, employed chiefly as sailors, fishermen, and formerly as pirates; they represent the *Ikhthiophagoi* of the Greeks, and are the modern *Makràni*, after whom the country is called Makràn. Mùsì, or Mùsà (commonly called Mùsiànì) is the same as Musè-kà, the *Musikani* of Alexander's historians. Pagh is apparently the same as Pazh and Phog of other Baloch tribes, and as the Pash and Bash (Bashgali) of the Kafir, and may stand for *Pashàì*, before noticed; or it may stand for *Pachhada*, Jat, "of the Pachha," which again may stand for *Pashàì*. Panda for *Pàndè* Brahman, and Ponwàr for Pùàr, another form of *Pramara* Rajpùt. Ràìs, or Raisàni, for *Ràokà*, Chalùk, or Solànki. Sabra for *Sabar* or *Sabrwàl* Khatri. Sàlàrya for *Sàlàr*, before noticed. Tabar for *Tepòra*, mercantile Rajpùt. Wardili seems to be the same as *Wadihì*, a tribe of the Kafir.

RIND.—The Rind comprise a great number of clans, more commonly known by the general term Baloch; of which latter tribe the Rind is now reckoned a branch. All these clans or tribes are subdivided into numerous sections, some of which contain only a few families. The principal Baloch tribes are the following, most of the subdivisions and sections of which have the possessive plural affix of -ànì, or -àrì, as before explained.

BALOCH tribes.

Bàrì.	Bolida.	Bozdàr.	Bugtì.	Burdì.	Dreshak.
Dor.	Dùmkì.	Gichkì.	Gorich.	Hamar.	Hòt.
Jakar.	Jaloì.	Jatoì.	Kàodài.	Kasar.	Katwàr.
Khatràn.	Khosa.	Korwà.	Laghàrì.	Landì.	Lashàrì.
Lattì.	Lorì.	Lùnd.	Magazì.	Malài.	Mammasàni.
Marwàrì.	Marì.	Mazàrì.	Mèd.	Nabkà.	Nohànì.
Noshìrwànì.	Raksh.	Rind.	Sajodì.	Sangarya.	Utàn, etc.

Of the above names, Baloch is for *Balàecha* Chohàn Rajput; Bàrì is for *Bârè* or *Bàrù* Brahman. Bolida (mentioned by PTOLEMY) is the same as the *Pùlàdì* or *Faòlàdi* of the Hazàrah, before noticed, and was formerly an important tribe in these parts, and has given its name to a considerable district of Makràn; the original name seems to have been Bòl, Bola, or Pola (whence the Bol temple of Multan, Bolan Pass, and Pùlajì shrine not far from it), for *Bàlà* Brahman, and the form Bolìdà is the Sindì correlative of the Hindi Bolikà—"of the Bola, Pola, or Bàla." Bozdàr (Persian *Buzdàr*, "goat-herd") may be the Persian form of the next section, Bugtì, which stands for *Bhagta*, Indian herdsman tribe. Burdì is for *Bhurta*, Solanki Rajpùt. Dùmkì is for *Domarkì*, and represents the *Dàmara* before noticed. Gichki is the same as Kajki, and stands for *Kash* or *Kach*, whence the Kachwàha previously noticed. Gorich is for *Keruch* Rajpùt before described. Hamar or Hamaràrì, represent descendants of Hamìr above mentioned. Hòt is apparently the same as Ùtàn, at the end of the list, and both stand for the *Uti* of HERODOTUS, the Ut and Utmàn previously noticed amongst the Yùsufzì. Jakar is for Jàkhar, Hindu tribe of the Indian desert, reckoned among the Jat. Jaloì is for *Jalya* Rajpùt. Jatoì is Jat. Kàodài represent the ancient *Kàì* (whence Kàyànì), through the Sindì form Kâoda, "of the Kàì," and the Persian Kàodài, "of the Kàodà"; the same Kâì appears as Kâo in Kafirìstan. Katwàr is for *Katyàr* Rajpùt. Khatràn for Khateràn, plural form of *Khatèr*, mercantile Rajpùt. Khosa is a Hindu tribe of the Indian desert and Jesalmìr. Korwà stands for *Kori* Jat. Laghàrì and Lashàrì are different pronunciations of *Lasàrì*, and represent the natives of Las, sometimes called *Lasì*, especially by moderns; the transitional stages

are Las, Lash, Lakh, Lagh, and the last form occurs in Laghjam along with Làsari, the first form among the Spìn Tarìn before described; Laghjam is a compound of the Lasì and Jamòt, and Lasàri is the plural form of Lasì; and Lasha and Lagha appear as sections of the Gorchànì and Kasrànì (plural form of the Kasar, a branch of the Rind, in the above list of Baloch tribes) respectively, and before described. Landì and Lùnd are the same, and stand for *Lùnì*, the Sanskrit *Lavanya*, as previously stated. Lattì is perhaps meant for *Lasì*. Lorì is for *Làrì*, native of Laristan, and representative of the ancient Assyrian. Magazi may stand for *Magràsa* Gahlot, Malàì for *Malahì*, or *Maholì* Rahtor. Mammasànì has been before noticed. Marwàrì for native of Marwàr. Merì for *Morì* Pramara, or for *Mèr* aboriginal Indian tribe. Mazàrì for *Mysari* Hindu tribe of Indian desert. Mèd has been noticed above. Natkà, or Natkànì, is for *Nat*, Indian tribe of gipsies, conjurors, rope-dancers, etc. Nohànì for *Lohàni*, *Lùnì*, *Lavanya*, above mentioned. Noshirwànì for the *Nosheyra* above mentioned, or for descendants of NÒSHIRWAN, the celebrated king of Persia, whose capital was Madàyin or Ktesiphon on the Tigris, and who died 579 A.D., after a reign of forty-eight years, during which he settled this part of the country as far as the Indus. Raksh stands for Rakash, and represents the *Arakhosoi* of the Greeks, as above explained. Rind has been noticed above. Sajodi may stand for *Sojatì*, mercantile Rajpùt. Sangarya for *Sèngarh*, Rajpùt.

The chief of the above tribes are subdivided as follows:—

MARÌ sections are:—

Alì.	Bijàr.	Chalgarì.	Ghazni.	Gusàra.	Jangì.
Kalandar.	Kandar.	Kàyànì.	Kongara.	Lanja.	Lohàr.
Pawàdì.	Sahèja.	Sàlàr.	Sarwar.	Shera.	Somra, etc.

Of these, Bijàr is for Bijherya Rajpùt (Rind). Chalgarì (Chalùkàrì) is for *Chalùk* or Solanki Rajpùt; it is also called Shalgarì, and given its name to the Shalgar district of Ghazni. Gusàra is for *Gasòra*, mercantile Rajpùt. Kongara for *Khangar* or *Khanjar*, aboriginal Indian tribe of gipsies. Lanja for *Langaha* Solànki. Lohàr for *Làhirì* Brahman. Pawàdì for *Pàwarya*, minstrel tribe. Sahèja for *Sàhani* Khatrì. Sarwar for *Sarwarya* Solanki. Somra for *Sumra* Pramara.

MAZÀRÌ sections are:—

Baloch.	Bangì.	Batil.	Bhimbar.	Chàoghì.	Dhàro.
Golà.	Haro.	Isan.	Jala.	Jask.	Kasar.
Lot.	Machì.	Màsid.	Mastak.	Mer.	Merwì.
Mingal.	Morkà.	Mùsì.	Pandè.	Polàtì.	Rustam.
Sado.	Sahèja.	Samala.	Sanata.	Sanjar.	Silàt.

Siyàf.	Solà.	Sòt.	Sùreja.	Tàkar.	Tàlpur.
Torkà.	Umrà.	Vào.	Zamkà, etc.		

Of these, Bàtil is for *Botila* Rajpùt (Kashwàha?). Bhimbar is for *Bhambù*, mercantile Rajpùt. Golà is a tribe of hereditary slaves of the Hindu and Rajpùt. Haro for *Hàra* Chohàn. Isan, or Isanàni, is not recognised; it may correspond to the *Yasin* section so frequently met in the sections of the Pathan tribes. Lòt or Lùt for *Lùtì* tribe of the Lùt desert of Kirmàn. Mèr and Mèrwì are the same, and stand for *Mèr*, aboriginal tribe of Merwàra. Morkà for *Mohor*, Hindu tribe of Indian desert. Polàti for *Bolida*, above explained. Sanata for Sanadhya Brahman. Silàt, or Silàtya, for *Sitolya*, Indian herdsman tribe. Tàkar for *Thàkur* Jat.

LÙND sections are :—

Alo.	Bakar.	Barna.	Bhè.	Burta.	Chàto.
Gadì.	Gaj.	Gerà.	Gorich.	Hòt.	Jamo.
Ganjo.	Jato.	Kàlì.	Kambar.	Làdì.	Lodà.
Màrì.	Mato.	Nato.	Sàho.	Sàka.	Sohà.
Sorba.	Sumra.	Yàro.	Zara, etc.		

Of these, Burta is for *Bhurta* Solanki. Chàto is Brahman. Gadì is the name both of a Khatri and Indian herdsman tribe. Gaj is for *Kaj*, or Kach. Jamo for Jamòt of Las Bela. Kambar is a Kurd clan, before noticed. Làdì and Lodà are the same, and stand for *Làdì Sàka*, mercantile Rajpùt (a Skythian tribe). Sàho and Sohà are the same, and for *Sàh* Khatrì. Sàka, usually associated with the Làdì, represents the *Sàkai* (Sacæ) of the Persians and Greeks, after whom Sistan was named Sàkàstàn, as before related. Sorba is for *Sorbya*, mercantile Rajpùt, Yàro for *Jora* Rahtor.

DRESHAK sections are :—

Arab.	Arsho.	Bràhim.	Fogil.	Gàmo.	Gonfaz.
Isan.	Jask.	Katohal.	Kirmàn.	Malo.	Mando.
Mingo.	Mital.	Nùk.	Sàmì.	Sarganì.	Shekh, etc.

Of these names, Gàmo is for *Gamoha*, Rajpùt. Gonfaz may be meant for *Gandapùr*, before noticed. Fogil is for Pagal, and stands for *Bhagèla* Solankì.

GORISHÀNI, or GORCHÀNI sections are : —

Ali.	Babol.	Badal.	Bangal.	Bàzgir.	Chang.
Chotì.	Dòd.	Dorkà.	Gabòl.	Haro.	Hèl.
Hòt.	Jask.	Jogì.	Kalang.	Kang.	Katàl.
Korpat.	Khalìl.	Làdì.	Lashàri.	Mèo.	Mita.
Motik.	Mùsà.	Pitàfì.	Sàlù.	Sandil.	Sarmor.
Shàl.	Shik.	Soha.	Sùr.	Tangù.	Tarkal, etc.

Many of these we have met and explained above. Babol is for *Bàbur*, Gujar. Bangal is Jat. Chotì is for *Chàto* Brahman. Dod and Dorka are the same, and for *Dor* Rajpùt. Gabòl is for *Kapòl*, mercantile Rajpùt. Hèl is Jat. Korpat is a compound name of *Kor* and *Phàtak*, Indian herdsman tribes, together. Khalìl may be *Khallya*, Indian herdsman tribe. Mèo, native of Mèwat, Rajwara. Sandil is Brahman, or may stand for *Sindhil*, Parihara, Rajpùt. The above examples suffice to show the composition of the tribes and clans comprised under the name Baloch, and classed together under the Rind, Rin, or Ran, Rajpùt branch of the Baloch.

JAT Baloch sections are :—

Abrà.	Aslamyà,	Bangal.	Bangi.	Dalàl.	Dèsì.
Dhè.	Gàtwara.	Haurà.	Hèl.	Hòdì.	Jagdal.
Jàkhar.	Jatoì.	Kalhora.	Khandya.	Khokhar.	Korì.
Machì.	Mànjha.	Nau Nàga.	Pachhada.	Palàl.	Pasràr.
Thakùraili.	Thenwà.	Wadèra, etc.			

Of these, Gàtwara is met with as *Gàto*, Aslamya as *Islàmya*, Jagdal as *Jadgal*, Jàkhar as *Jakar* and *Zigar*, Korì as *Korwà*, Manjhà as *Mànjo*, Nau Nàga as *Nànà*, Pachha-da as *Pash*, *Pazh*, *Pagh*, and *Phog*, Thakùraili as *Tàkar* and *Takar*, Thènwa as *Tanya*, Wadèra as *Wardili* and *Wadìhì*.

Besides the tribes of Balochistan above mentioned, there are some scattered Afghans and Arabs. The latter are found chiefly in the western coast districts, where they are engaged in commercial and agricultural pursuits; they constitute the bulk of a religious sect in these parts of Belochistan, which is called *Zikarì*, and appears to be an offshoot of the Roshànya, and perhaps of the Manichæans. The former have a small colony, settled at Kalàt chiefly, of the Bàbì Afghan tribe, almost entirely engaged in mercantile pursuits; they derive probably from the *Bhìbà* Pramara Rajpùt. In the same district of Kalàt is also found a settled community of Persian origin, called *Dehwàr*, or "villager"; they correspond to the *Dihcàn* of Sistan, speak Persian, and are wholly engaged in agriculture. By some they are reckoned as Tajib, a term which, in Afghanistan and Central Asia generally, is applied to all the vassal or servile Persian-speaking population who are settled in villages and towns, and engaged in husbandry and civil industries, as distinct from the dominant classes, military, nomadic, and predatory. This completes our review of the tribes inhabiting Balochistan, the ancient Gadrosia, the country covered by the seventeenth satrapy of HERODOTUS.

The eighteenth satrapy comprised the Matienoi, Saspiroi, and Alarodoi; it occupied the northern portion of modern Persia,

and lies beyond the limits of our present inquiry. It included part of Media, adjoining the ancient Aria district of our Afghanistan, which was inhabited by the Matienoi, or *Matì*, a tribe which we have seen largely represented amongst the modern Afghan.

The nineteenth satrapy comprised the Tibarenoi, Makronoi, Mosynœkoi, and Marsoi; it lay farther away than the preceding satrapy towards the west, about the shores of the Euxine Sea. It is interesting to us only from the mention of the Makronoi and the Mosynœkoi. In *Makronoi* we seem to have the same name as the Makràni of Balochistan, already explained as meaning "fish-eaters"—the *Ikhthiophagoi* of the Greeks; the name may have been given to the coast tribes of the southern shores of the Euxine for the same reason that it has been given to those of the ancient Gadrosia, modern Balochistan. The *Mosynœkoi* of HERODOTUS is the name applied to a people apparently different from his Makronoi. But STRABO, speaking of the inhabitants of some mountains in Pontus, says (Geog. xiii. 3) that they are all quite savage, including, among others, the Suanoi, formerly called *Makronoi;* and that some of them live among trees, or in small towers, whence the ancients called them *Mosynœkoi*, "dwellers in towers," because the towers were called *mosynoi.* In regard to this, I may here note that in various parts of the Indus valley, where the land is marshy and periodically flooded, the pastoral inhabitants erect platforms or towers upon upright posts, in which they live during the period of the inundations, to escape the torments of musquitoes and insects; these structures they call *machàn*, which may be the word represented by the Greek *mosynoi* above mentioned. In regard to the Suanoi (modern Mingrelian), formerly called Makronoi, I may here note that there is a district, in the Makràn division of Balochistan, called Syàna-koh; and at the junction of the Khojah, Amran, and Suleman ranges, on the north-eastern borders of Balochistan (Syàna-koh being within its north-western border), is another district called Syona-dàg. The Pukhto word *dàg* must not be confounded with the Turki *dàgh* or *tàgh*, which has the same meaning as the Persian *koh*, viz. "mountain." The Pukhto *dàg* or *dàgah* means a bare, flat plain, generally hard, and strewed with pebbles, and is here applied as the name of the elevated plateaux of hard, pebbly, and mostly bare soil, which constitute a characteristic feature of the Tobah highlands. There is also, as we have seen, a section of the Pathan tribes of this region of the Suleman range, called Syànì.

The twentieth, and last, satrapy included the Indians, says HERODOTUS. The term is comprehensive, and indefinite enough; but, happily for us, this satrapy lies beyond the area of our inquiry.

We have now run over,—with more haste than I wished,—the twenty satrapies of the Persian Empire of DARIUS HYSTASPES enumerated by HERODOTUS, and have very briefly noticed those which lay within the limits of the ancient Ariana—our Afghanistan—as defined at the outset of our inquiry. We have recognised amongst the existing inhabitants of this region the modern representatives, in name, at least, of most of the nations mentioned by HERODOTUS as its occupants in his day—say, the middle of the fifth century before Christ; and I have examined and analysed the present composition of the several Afghan tribes bearing the names of those ancient nations, or occupying their territories. In the long list and multiplicity of tribes and their sub-divisions, amongst the great variety of names and races, the fact which comes out with most remarkable clearness is the entire absence of the name which the people of the country now bear as their national designation. We have met with no tribe, nor clan, nor section named Afghan, or bearing a name anything like it.

Next to this disclosure, and a fact no less remarkable, is the great preponderance of Rajpùt and Indian races—long since lost to sight in the all-absorbing brotherhood of Islàm—throughout the whole area of the region to its farthest western limits, although naturally they predominate in its eastern quarters. The Indian element in the population of ancient Ariana is well represented in modern Afghanistan by the survival to our day of the same tribal names, with little or no orthographic change, which history has recorded as being borne by the nations inhabiting that region during the centuries immediately preceding and following the overthrow of the Persian Empire of another DARIUS (CODOMANNUS) by ALEXANDER THE GREAT, in 330 B.C.

The Makedonian conquest was that of one pagan—or idolatrous—nation over another; the religious worship of both the Greek and the Indian, though separated by the intervening Persian of an entirely different creed, had many points in common, and their mythologies were so alike, as to have been recognised by each as of one and the same origin (Egyptian, Hamitic); the great difference between them, apart from language, lay in the superior civilization of the Greek, his advance in letters, arts, and military organization. It was this superior civilization of the Greek that enabled the successors of ALEXANDER to establish the Greek dominion over the countries he had conquered; apparently with the willing co-operation of the natives, with whom the Greeks freely intermarried, and with whom they fairly shared the government, whilst retaining the supreme authority in their own hands. During the Greek supremacy and course of Hellen-

selves *Pukhtùn* individually and *Pukhtànah* collectively; and from this last, or from *Pukhtàn*, another form of Pukhtùn, comes the current Hindustani form *Pathàn*. By its Indian neighbours this country of Pukht is called *Roh*, a Hindì word which corresponds to the Persian *Koh*, and means "mountain"; and the Roh country is said to extend from the highlands of Swat and Bajaur in the north to the Arabian Sea in the south, and from Kandahar and Ghor in the west to the Indus and Hasan Abdàl in the east; but in a restricted sense the name is applied only to the Suleman range itself, from the Khybar to the Bolan. The inhabitants of Roh are called *Rohila*, an abbreviation of Roh-wàla, which means "native of Roh" (mountaineer). The word Pukhta is the mountaineer's hard pronunciation of the Persian *Pushta*, which means "mountain," "hill range," though the use of the word in this sense is now more or less obsolete in both thè Pukhto and Persian colloquials; the words *Koh* and *Kohistan*—"mountain" and "mountainous country," and Kohistani, "mountaineer," being used instead, especially in designating the mountainous districts in the northern portion of this eastern frontier of Afghanistan; as the Kohistan of Kabul, Kohistan of Swat, etc., and in the case of Dardistan as Kohistan simply; the latter term being in fact the Persian equivalent of the Sanskrit *Daradisthàn*, or "country of the Darada"; the meaning of the word Darada itself being "mountaineer," or "of the *dàr*," which last word means "mountain." Another Sanskrit name for "mountaineer," used anciently to designate the hill people on the Indus borders of Kashmir (if not indeed another name for the Darada), was Kirata, for Kirada "of the Kir," that is "of the mountain" (*kir* or *gir* = mountain). This last name is not often heard in these parts now, but that of the Darada still survives in the modern Dardù of Dardistan.

We thus see that from a remote period the whole of the eastern portion of our Afghanistan has, in various languages and dialects, been designated as "The Mountains," or "The Highlands," and its inhabitants as "The Mountaineers," or "The Highlanders." The Paktiya of HERODOTUS is clearly the Pathàn *Pukhta*, the harsh mountaineer's pronunciation of the soft Persian *Pushta*, the term applied to this mountainous region when it formed part of the Persian Empire. The Roh of the Hindi probably originated after the transfer of these provinces to SANDRAKOTTOS filled the country with Hindus. The Sanskrit Darada and Kirata lay beyond the Paktiya country to the north, and were more ancient names, which perhaps included Paktiya before it got its Persian name of Pushta. The southern extremity of the Roh country, to the south of the Bolan Pass, though called Kohistani Baloch also, is locally styled Brahwikì, "of the Brahwì," or

"Brahwi country," and explained as meaning *burohì kì*, "of the people of the mountains." Thus far we see that the several national names in this eastern portion of Afghanistan—*viz.*, Pukhtùn or Pathàn, Rohila, Kohistànì, Barohì or Brahwì, and Darada or Dardù, all alike mean "Mountaineer."

Let us now turn to the western portion of our Afghanistan. Here we find the frontier marching with Persia of the present day, and extending in an unbroken chain of hills from Gurgan (ancient *Hyrkania*) in the north to Kirman (ancient *Karmania*) in the south, called by the Persian word Kohistan, "Highlands." The portion of it to the west of Herat, now occupied by the Karaì Turk, is said to have been the former seat of the modern Abdali Afghans; and the whole range was one of the strongholds of the sect of the ASSASSINS, the followers of HASAN SABAH, the *Shekh ul Jabàl*, "Prince of the Jabàl" (the name given to the highlands of Persia by the Arabs), and the "Old Man of the Mountains," as known in Europe; who call themselves Ismàili, but were called *Mulàhida*, or "The Impious," by orthodox Musalmans. It is probable that many of the subdivisions of the Afghan tribes which bear the name *Ismail* may derive from this sect, after its destruction by HOLAKU KHAN, and perhaps the entire Bangash tribe. The rest of western Afghanistan is occupied in its southern half by the sandy desert of Sistan and the low hills of Makran, a tract which, inclusive of modern Sistan, was called Nimroz by early Muhammadan writers from a tradition, it is supposed, of its having anciently belonged to the empire of NIMROD, king of Babylon. In its northern half the greater portion of western Afghanistan is occupied by the mountainous country of Ghor, the Paropamisus of ALEXANDER'S historians, a word supposed to be derived from the Hindi *parva-bàma*, "flat-topped mountain," and the modern Hazàrah. By Muhammadan writers the country is usually mentioned by the tautological term Kohistani Ghor, that is, "the mountainous country of the mountains"; for Ghor is a form of the Pukhto *ghar* = Sanskrit *gir*, "mountain," and is found in this form in Gharistan (Gharjistan of our maps), the name of one of its districts. The name dates apparently from a period subsequent to the Makedonian conquest, and was given to the country probably by the Indians, who then took possession of the country. The modern name Hazàrah dates only from the period of the Mughal invasion of CHANGIZ KHAN in the first half of the thirteenth century, and is explained as being of Persian origin, from the word *hazàrah*, "a division a thousand strong," being used to designate the military divisions, or banners, into which the country was parcelled out under the Mughal rule. But there is another country, or district, on the east bank of the Indus, now

called by the same name Hazàrah, to which this explanation does not apply; for the Indus Hazàrah is evidently the modern form of the Sanskrit Abhisàra (the country of the *Abisares* of ALEXANDER'S historians) mentioned in the *Rajàtaringini* as a dependency of Kashmìr under the name of *Dorvabisara*, "the Dor valley Abhisàra." There is, however, apart from any historical record, a decisive point in favour of the accuracy of the above explanation of the name of the Hazàrah of Ghir, and that is its common use in the plural form of *Hazàrajàt*, which indicates the former division of the country into military districts, each of which was distinguished as the *hazàrah*, or division of troops nominally a thousand strong, of a particular district under its own proper banner; and at the present day each of the four Aymak tribes previously described, and several of the DAHI also, is called an hazàrah, both as regards the tribe itself and the district belonging to it; as Tymani hazàrah, Tymùri hazàrah, Dahi Zangi hazàrah, Dahi Chopàn hazàrah, etc. At the present the name Hazàrah or Hazàrajàt supersedes any other for the entire Ghor country. It is only the hill districts to the east and west of Herat that are now sometimes spoken of as Kohistan; but their inhabitants are not called Kohistani, being too well known by their proper names. The Aymak and Hazarah inhabitants of Ghor are never called Afghan by the people of the country in the heart of which they dwell; they are indeed entirely different races, as we have seen, and have nothing in common with the Afghans so called.

North of the Ghor country is the Turkistan province of modern Afghanistan. It is the country of Turk and Uzbak tribes, and contains no territorial tribes of Afghans. We need not therefore tarry in this part of the country. The eastern portion of Afghan Turkistan is inhabited by the Badakhshi, Wàkhì, Shighnì, who are classed as Tajik along with the other ancient Persian-speaking population now found in the lowlands and open parts of the country, and in the large towns and cities. In Afghanistan the term Tajik is comprehensively applied to all the Persian speaking peasantry in the lowlands, and to the artisan, professional, mercantile, and servile classes in the cities and towns whose language is the Persian. The Dehwar colony of Persian-speaking agriculturists in Kalàtì Baloch is also reckoned as Tajik, and there are similar village communities of Tajik in different parts of the country, as in Logar, the suburbs of Kabul, Ghazni, Kandahar, etc., and especially in the Kohistan of Kabul, where the bulk of the population is Tajik, and largely consists of converted Kàfir. The word Tàjik or Tazik, as used in Afghanistan, is a diminutive form of the Persian *tàz*, which means "servile, menial, low-bred, subject," and in this sense appears to have originated during the

Arab supremacy in Persia and Central Asia, where the vulgar language of the civil population was Persian, to distinguish the servile and trading classes from the ruling and military classes; as in the phrase *Turk* or *Tàz*, distinguishing the warlike and military Turk from the peaceable and servile Persian; and in *Tàzìk Màzìk* or Tàjik Màjik, used in a contemptuous sense, to denote the servile and rustic classes of the Persian-speaking population and such like. The term Tàjik does not signify race descent in Afghanistan, for under that designation are included a variety of tribeless but servile races, Persian, Indian, Rajpùt, Nàga, etc. Those of recognised Persian descent in Afghanistan are called Parsivan. By the Persians the name *Tàz* is given to the descendants of Arabs in Persia, and is also applied by them to the Arabs themselves who settled in Persia, and anything of Arab origin or descent in Persia they called *Tàzì*, "Arabian," as *aspi Tàzì*, "Arab horse," *sagi Tàzì*, "Arab dog"; but both these examples have also the independent meanings of "race-horse" and "racing dog, grey-hound," from the Persian verb *tàkhtan*, *tàz*, "to run," "drive," etc., and this may be the source of the *Tàz* applied by the Persians to Arabs.

Of the various divisions of the country mentioned by the ancient Greek and Roman writers quoted, and by the later Muhammadan authors, we have already noticed the names in the beginning of our inquiry, and need not repeat them again now. In our review we have gone over the whole area of the region previously defined as the Afghanistan of our inquiry, and nowhere have we found any portion of it called Afghanistan, either by ancients or moderns, or even by its existing inhabitants; for, though the name is not unknown to them, it is not used by them as the designation of their country, except by that division of the inhabitants calling themselves Durani Afghan, and by them since the middle of the last century only. The name by which this region is known to and spoken of by its inhabitants is Khorasan. The name Afghanistan, it appears, originated with the Persians, and no earlier than the conquest of NADIR SHAH, Turkoman, who on re-annexing this region to the Persian empire of his creation, less than a hundred and fifty years ago, called the southern portion of it Balochistan, after the predominant tribe there, and the northern Afghanistan, after the principal people in that quarter with whom he had to deal. But in the middle of the last century, AHMAD SHAH, ABDALI, on making himself master of NADIR'S conquests in this region, extended the name of Afghanistan to the whole country, as we have defined it after the ancient Ariana. Although the name Afghanistan is of very modern date as a territorial designation, the Afghans themselves appear in

history from a very much earlier period; at least from the beginning of the eighth century of our era, at which period the savage and predatory mountaineers of the Ghor highlands north of Sistan became known to the early Arab invaders of this region by the name of Afghan, and Afàginah in the plural. From this time forwards during the next two centuries of warfare and dynastic changes in this region, the Afghan name figures from time to time in Oriental history as that of a turbulent and barbarous people, mostly nomadic or pastoral, of warlike and predatory instincts, and endowed with military and administrative capabilities of no mean order; till at length they attain the climax of their glory and renown in the Ghorì dynasty of Ghazni, when the celebrated SHAHÀBUDDIN GHORI conquered Hindustan, and not only confirmed the Islàm introduced there by Sultan Mahmud of the preceding Turk dynasty at Ghazni, but along with it planted the Afghan arms with such effect, that after the downfall of the Ghori dynasty they raised the Afghan to the sovereignty of India, as represented by the Pathan kings of Delhi. We are not concerned to trace the Afghan career in India to its displacement by the MUGHAL, but may conveniently turn from this point to inquire who these Afghans were. The dynasty established at Ghazni by SABAKTAKIN is reputed to have been Turk, though SABAK himself may have been a native of the Ghazni country, and perhaps a Rajpùt to boot; at all events he married a lady of one of the tribes dwelling about Ghazni, who bore him his son and successor the famous MAHMÙD, the first Muhammadan prince who ever adopted the title of Sultan. This MAHMÙD treated the Afghans with especial favour, and very largely employed them, not only in his army, but also in various other State offices, by which means they acquired so great power and influence as to supplant his dynasty on the throne of Ghazni, which then passed to the Afghan of Ghor.

The Ghorì Afghan of the Ghazni dynasty belonged to the Sùr tribe of Ghor; they were Sùrì Afghan. The Sùr we have already described amongst the tribes of Ghor, and left it uncertain whether these Sùr were of Syrian or of Indian derivation. The Pathan kings of Delhi, who rose upon the ruins of the Ghori dynasty of Ghazni, were of the Lodì tribe; they were Lodi Afghan, and apparently neighbours of the Sùrì, but their exact location as a territorial tribe is not well ascertained, though probably it was somewhere in the vicinity of Ghazni, towards the Arghandab valley. From the time of SULTAN MAHMÙD the Lodi figure prominently as military commanders and provincial governors under successive sultans, until their own elevation to the sovereignty. There is none of the tribe now traceable in

Afghanistan, nor have they left any perceptible mark of their former possession in the soil there; though they are said to have been a very important tribe in all the country between Bost on the Helmand, the winter residence of the court of MAHMÙD, and Ghazni, the summer residence; and are said to have materially contributed to the successes of MAHMÙD's repeated invasions of Hindustan, and especially at Somnath. In India, the Lodi, or Lùdhì, as they are there called, have established many flourishing colonies, especially in Sirhind district, where the town of Lùdhìana marks one of their chief settlements, and is now, under British rule, the asylum for broken-down and exiled Afghan princes. The name Lodi, Lùdi, Lodhi, or Lùdhi does not appear among the Rajpùt tribes and clans; but among the Brahmans of Northern India there is a clan named *Luhdi*. This Luhdi Brahman clan may be the source of the modern Lodi, or they may derive from the ancient Ludi of Lydia, together with the Ludhi Brahman themselves. But however this may be, neither of these names Sùrì and Lùdì help us to the origin of the name Afghan, under which as a national appellation both are classed. Thus far we have failed to trace the source of the name Afghan amongst the people by whom it is borne as a national appellation, certainly since the commencement of the eighth century after Christ. Let us now look for it elsewhere within the ancient Persian Empire, of which this region formed an integral part.

HERODOTUS, in his enumeration of the twenty satrapies before referred to, says, "The thirteenth comprehended Paktyika, the Armenians with the contiguous nations as far as the Euxine;" and a little farther on, after the last satrapy, speaking of the Indians, he says, "There are other Indians bordering on the city of Kaspatyrus and the country of Paktyika, settled northward of the other Indians, whose mode of life resembles that of the Baktrians." Thus we have two countries called *Paktyika*, one on the western borders, the other on the eastern frontiers of the ancient Persia. The Paktyika on the Indus we have before spoken of as the Pukhtùn-khwa (Hindì *Pukhtòn kà*), Pukhta, or Roh country of the Pukhtànah, Pathàn, or Rohila, and explained the words as equivalent to the modern Persian Kohistan or Koh, and Kohistani, and meaning respectively "Mountainous country," or "Mountains," and "Mountaineers." The Armenian *Paktyika* on the Euxine, being of the same mountainous character as the Indian Paktyika on the Indus, evidently bore the same Persian name of Pukhtùn-khwà or Pukhta (probably the highlanders' pronunciation of the soft Persian *Pushta*) meaning "mountainous country." In Afghanistan the old names Pukht and Roh have given way in the colloquial to the modern Persian Kohistan, of

the same signification. Whether the old name represented by the Greek Paktyika still survives in Armenia and contiguous countries in the form of Pukhtùn-khwà and Pukhta, as it does on the Indus frontier, I do not know; but it is probable that there also the old name has been displaced in the colloquial by the modern *Dàghistan*, which is the Turki equivalent of Kohistan. The Turki words Dàgh and Dàghistan, "mountains" and "mountainous country," and Dàghistani, "mountaineers," though used commonly throughout Asia Minor to designate mountainous districts and their inhabitants, are applied more particularly to a separate district and its inhabitants in that portion of the Armenian mountains which lies between the Caspian and Euxine seas and is bounded northwards by the range of Caucasus. The eastern portion of this region is occupied by the province of Shirwàn, the Albania of STRABO and PLINY, and it is this country which is now more particularly designated *Dàghistan*, and its inhabitants *Daghistànì;* perhaps because they are the exact equivalents of an obsolete native Pukhtùn-khà and Pukhtun in the later predominant language of the country.

The name *Albania*, it seems clear, was given to the country by the Romans. Albania means "mountainous country," and its inhabitants were called Albani, "Mountaineers," Albanians. The name is not found in HERODOTUS, and may be taken as the Latin equivalent of the Persian name represented by his Paktyika, which was probably Pushta or Pukhtùnkhà. The original Latin name was probably *Alba*, corresponding to the Persian *Pushta;* and from it came *Albania* as the equivalent of *Pushtùnkhà*. The stages may be thus expressed: Alba = Pushta = "mountain"; Albàn = Pushtàn = "mountaineer"; Albania = Pushtùnkhà = "country of the mountaineer"; Albani = Pushtùn = "inhabitant of the country of the mountaineers," or Albanian. The Latin Albàn is apparently the source of the Armenian *Alwàn*, which is their name for these Albànì. The Armenian Alwàn, Alvàn, or Albàn, though ordinarily so pronounced indifferently, is written in the Armenian character with letters which, being transliterated, read as *Aghvàn* or *Aghwàn;* and this word, pronounced Alvàn, etc., in Armenia, in the colloquial dialect of their eastern neighbours is changed to *Aoghàn*, *Avghàn*, and *Afghàn;* which last, with its Arabic plural *Afàghinah*, is the form commonly used by the Arab and other Muhammadan writers. In signification the word is the same as the current Persian *Kohistani* and Turkì *Daghistani*, and means "Mountaineer."

Thus we find that the eastern highlands of the ancient Persian empire and their inhabitants have been called, at different periods and in different portions of the regions, by names which all alike

mean "the mountains" and "the mountaineers." The old Persian Pukhta and its inhabitants the Pukhtùn (Hindustani Pathàn), whose language is the Pukhto, or "Hill language" (pronounced by the western Afghans Pushta, Pushtùn, and Pushto), the Greek forms Paktyika and Paktyes, *Anglice*, Paktyans), the Hindì Roh and Rohila, the Sanskrit Daradasthàn and Darada (colloquial Dardù), and the current Persian Kohistan and Kohistani, all alike mean "the mountains" and "the mountaineers" respectively. Similarly, in the western highlands of the empire the old Persian Pushta and Pushtàn, the assumed source of the Paktyika and Paktyes of HERODOTUS, the Latin Albania and Albani, whence the Armenian Alwàn, Aghvàn, and Afghàn, and the Turki Daghistan and Daghistani, all alike mean "the mountains" and "the mountaineers."

Having found the source of our Afghàn in the Armenian Aghvàn, it seems clear from what is above explained that the name Afghàn merely means "mountaineer," and is the Armenian form of the Roman Albani, the same as the modern Albanian, and that properly it is not an ethnic term of distinct race nationality at all, but is merely the appellation of the inhabitants of a particular mountainous region, irrespective of their national or racial affinities. It is in this last sense that the name is applied to the inhabitants of Afghanistan, for the Afghans, as we know them, certainly comprise several distinct race nationalities. But the Afghans themselves, though they reckon no tribe as Afghan that does not speak the Pukhto as its mother tongue, make a marked distinction in the application of the name. In Afghanistan the name Afghan is properly limited to certain tribes inhabiting the Kandahar country whose language is the Pukhto; whilst, as before explained, the other Pukhto-speaking tribes, inhabitants of the Suleman range and its offshoots, are called Pukhtùn, or Pathàn. In other words, Western Afghanistan is Afghan, and Eastern Afghanistan is Pathàn.

How the Armenian name Afghan, derived originally from the Latin, came to be applied, with the limitations above indicated, to the people of a portion of Western Afghanistan, is a question that requires investigation. The name itself, I take it, dates only from the period of the Roman dominion in Asia Minor, and can have been applied to the people now owning it only at some time subsequent to the Roman rule; perhaps during the period of the Parthian Empire, of which Armenia formed an important division. In the long succession of Arsaki kings, who for more than four and a half centuries ruled this part of Asia, some of them were of Armenian birth and descent, and others were closely allied by marriage with the Armenian princes and nobles. The whole of

INTRODUCTORY REMARKS TO AN INQUIRY INTO THE ETHNOGRAPHY OF AFGHANISTAN.

WHEN invited to become a member of this Ninth International Congress of Orientalists, and at the same time asked to contribute a Paper in furtherance of the work to be accomplished by the Congress, I gladly accepted the former proposal, because of the interest I have always taken in everything relating to the East; but with respect to the latter, though fully sensible of the honour thereby conferred, I felt some hesitation, owing to my inability to offer anything worthy the attention of the learned men who had devoted their lives to the acquirement of Oriental knowledge, and who would take part in the work of the Congress.

On reflection, however, it seemed to me that the present occasion offered a convenient opportunity to bring to the notice of learned Orientalists some results of a mass of miscellaneous information relating to the inhabitants of Afghanistan, which I had acquired during a long period of service in and about that frontier province of India; and more especially so as the course of political events in that quarter of Central Asia seems likely to bring the people of Afghanistan more prominently into notice amongst the Western nations than they have yet been by their previous wars with the British in India.

I decided, therefore, to prepare a Paper on the Ethnography of Afghanistan, as a contribution towards the work of the Ninth International Congress of Orientalists to be assembled in London in September, 1891, in response to the request above referred to. But, on looking over my

Paper for the **Ninth International Congress of Orientalists,** London, September, 1891. Section (*f*).

notes and memoranda relating to the subject, I found they were so fragmentary and unconnected—jotted down as they had been at different times and on different occasions in odd intervals of leisure during the course of many years of varied official duties—that they could be utilized only as material in aid of an independent and methodical investigation of the ethnography of that region. As my memoranda and observations in this connection ranged over the wide area extending from Balkh-Turkistan to Balochistan in the one direction, and from the Indus Valley to the Persian Desert in the other, and thus covered the whole extent of the ancient Ariana, I thought I might venture to undertake an inquiry into the ethnography of that region under its modern name of Afghanistan, as comprehended in the extended application of that term.

On setting to work, however, I soon discovered that a bare enumeration of the various tribes and clans of the several distinct nationalities inhabiting that area,—without entering upon any detail of particulars relating to history, language, religion, manners, and physical characteristics,—was much more than could be intelligibly compressed into the limits of a paper to be read before the Congress. At the same time another difficulty presented itself in regard to the order in which the various and multitudinous array of tribes to be disposed of was to be dealt with. Under these circumstances it occurred to me that, considering the limited time for the work, the best plan would be to limit my task to a simple enumeration of the several tribes now found in Afghanistan, and to identify such of them as I could with the nations and tribes mentioned by ancient authorities as formerly inhabiting the region represented by that modern geographical term. Whilst with reference to the order in which they were to be dealt with, I thought it most convenient to take as my guide the earliest authentic record on the subject, and to prosecute the inquiry on the basis of the Persian satrapies described by Herodotus, "the Father of History;" and

supplementing the information gathered from this source with that derivable from the works of the best-known of the later Greek and Roman writers, treating upon this part of Asia subsequent to its conquest by the Makedonians under Alexander the Great, as the groundwork of further investigation from more recent and contemporary sources of information, to put the whole together as briefly as possible.

This, in fact, is the course I have adopted, and with the result that, notwithstanding the limited time at my disposal, and my constant endeavour to be as concise as possible, consistently with intelligibility in the text, the inquiry has assumed the proportions of a small volume. This being the case, and fully sensible as I am of the many defects in my work, a doubt arose in my mind as to the propriety of submitting so hurriedly arranged and so imperfectly pursued an investigation to the criticism of the learned men who might take the trouble to read what I have written. But this doubt I at once set aside, under the conviction that the inquiry itself, however great its imperfections, presents the reader with at least a comprehensive view of the inhabitants of Afghanistan by their tribal nomenclature, such as has never before, so far as I am aware, been attempted, or at all events been accomplished, in the English language; whilst at the same time it offers to the student of Ethnology the names of a number of very ancient and now obscure tribes, the investigation of whose history and antecedents furnishes a wide field for research of a most interesting, if not important, kind, in consequence of their ancient connection with the historical events or traditionary occurrences that took place in India on the one side and Assyria on the other, in ages remotely distant from our earliest authentic records.

Pursuing the inquiry after the manner above indicated, I have attempted no more than a simple statement of the names of the several nations recorded in history to have anciently inhabited this region to which our inquiry is limited; coupling with them respectively their modern representatives by name, together with a list of the clans and principal sec-

tions into which each such tribe is now divided; and noting such of these latter as I have, from independent personal observation and inquiry, recognised as representing ancient tribes on the sides of India, or of Persia, or of Assyria, as the case may be; irrespective of such recognition having been either forestalled, or negatived, or unnoticed by others. In my explanations and affiliations of these tribal names I have doubtless made many mistakes, and for this reason am glad to think that my ventures in the direction indicated may lead others better qualified than myself to turn their attention to the subject and to give us the true identifications.

As above stated, this inquiry commences with the account given by Herodotus of the nations in his time inhabiting the ancient Persian Empire, of which the region engaging our attention constituted the eastern portion, and does not in any way treat of the nations which occupied this region at a more remote period, except incidentally when their posterity is recognised in the existing clans or tribes found at this day in various of the less accessible parts thereof. And even in this case as briefly as possible; for to have described in any detail the many tribes now found in Afghanistan, whose names appear in the recitals of the Ràmayana and the Mahàbhàrat, or in the records of the Ràjatàringini, would have carried us away, however alluring the pursuit, far beyond the limits of the task I had undertaken at the outset of this inquiry. The subject is one of great interest, and awaits investigation at the hands of some Orientalist well acquainted with the ancient history of India, in respect to the relations of that country with Egypt and Assyria on the one hand and with Tartary and Tibet, including Burmah, on the other; in which last quarter and Manipur, we find the namesakes of such tribes as the Khachin, Kùki, Khaki (Khakien of Burmah), etc., of the Indus border mountain ranges. For in the *Shloka* of the Ràmayana and the Mahàbhàrat, we have many important historical truths relating to the ancient colonization of the Indian continent by conquering invaders from each of the quarters above men-

tioned, all designedly concealed in the priestly phraseology of the Brahman, but with such exactitude of method, nicety of expression, and particularity of detail, as to render the whole capable of being transformed into a sober, intelligible, and probable history of the political revolutions that took place over the extent of India during ages antecedent to the records of authentic history, by any one who will take the trouble to read the Sanskrit aright through the veil of allegory so transparently covering it.

Of the several nations named by Herodotus and mentioned as inhabiting certain Persian satrapies, which were included within the area of the region afterwards known as Ariana, almost every one is at this day represented by a so-called Afghan tribe of precisely the same name, and in much the same situation too as that assigned by Herodotus to the ancient nation of which it is the relic or survival. The same may be said also in regard to the various nations mentioned by the later Greek and Roman writers as in their times,—the first two or three centuries of the Christian era,—inhabiting different parts of this region, which in their day had come to be known by a geographical nomenclature of provinces and districts unknown to Herodotus. But amongst the clans and sections of these existing tribes, bearing the names of the ancient nations above referred to, is found a variety of names evidently belonging to different races and nationalities the ethnic affinities of which afford an interesting subject for investigation.

Some of these clans and sections, especially all along the mountain ranges bordering upon the Indus, are at once recognisable by name as representatives of the posterity of nations of a remote antiquity in this part of Northern India and Central Asia, as recorded in Sanskrit writings, such as the Ràmayana, Mahàbhàrata, Harivansa, Vishnù Puràna, etc., and referable to aboriginal Indian races on the one hand and to early Skythic invaders, principally of the Nàga race, on the other. Whilst in other parts of the country, chiefly in Balochistan, are found tribes whose

names indicate affinity with the ancient Assyrian and Babylonian races.

Besides these, there are other tribes, found in the areas of these ancient satrapies, and mentioned by Greek writers subsequently to the conquest by Alexander the Great, which bear names of a stamp different from the preceding, and clearly referable, some to Thrakian affinities, and others to Skythian. Amongst these last are classed, by the native Afghan genealogists, a number of tribes bearing Rajpùt names referable to the Sàkà Skythian races, of later arrival in India than the Nàga Skythians above mentioned, but earlier than the Jata Skythians who dispossessed the Greeks of Baktriana, and swarmed into India at about the same period that other Jata hordes of their kindred surged westward into Europe, as Jutes, Goths, and Vandals, the Jit, Jàt, and Mandan of our Indus valley tribes.

Coupled with these are certain other tribes whose names are found neither in the early Greek nor Sanskrit writings, but appear, some of them only, for the first time in Muhammadan authors of comparatively recent times, and, most of them, in the modern tribal nomenclature of the country. In this category are included representatives of the Alexandrian Greek conquerors, and later Turk and Mughal invaders, commonly designated Tatar; though the Tatar proper belongs to a much earlier period, being mentioned in the Mahàbhàrat as the Tittar, along with various tribes of Turk race.

The above brief sketch conveys some idea of the composite constitution of the existing population of the Afghanistan to which our inquiry is directed. The various race elements composing it afford so many subjects for special study and research, as to when and under what circumstances they came into the localities they now severally occupy in that country. In one or two instances I have ventured to indicate the origin of tribes whose true derivation was previously unknown and altogether unsuspected even by the very people themselves; although their persis-

tent avowal of descent from a source different from that of any of the other peoples amongst whom they dwell, would have led one to expect the survival of some tribal tradition relating to their origin; but if such formerly existed, as is very probably the case, it has long since been forgotten under the levelling influences of a jealous Muhammadanism, combined with the ignorance attending degradation and barbarism. So that now, though the knowledge of a distinct racial origin survives, there is no legend, token, or tradition amongst the people to point out where the distinction lies; and in default of better information they are content to receive, certainly with more or less of indifference, if not incredulity as well, the silly fables concocted for them by Musalman priests as full of religious zeal as they are empty of historic lore.

The remarks just made in reference to some two or three particular tribes of Afghanistan may be appropriately extended to most of the others of old date in the country, The absurd etymologies and stupid stories of the Musalman genealogists in explanation of the names borne by various Pathan tribes have done much to obliterate the memory of traditions formerly current amongst the people. But, fortunately, proper names have seldom been distorted beyond recognition, in the case of the larger and better known tribes at least; although, not unfrequently, some of the lesser clans have adopted purely Musalman surnames to the total effacement of the original patronymic; even in these, however, the old name sometimes still lingers as an alternative appellation, or it is preserved as the ancient designation by neighbouring tribes. The tribal traditions, though largely corrupted under Musalman influences, for the most part retain some faint clue to, or hazy feature of, the original; a lucky circumstance which sometimes enables the investigator to connect the garbled account with some corresponding record of authentic history.

For instance, there is the Baraki tribe of Kabul. This tribe is in Afghanistan acknowledged to be of different

origin from all the other peoples amongst whom they dwell. But nobody mentions the existence of any tradition as to whence they originally came; though themselves and their neighbour tribes with one accord declare that they were planted in their present seats in the Logar. valley of Kabul by Mahmùd of Ghazni. But they say, with one accord also, that they are by descent neither Afghan nor Pathan, being excluded from their genealogies; further, they say that they are neither Turk nor Tajik, nor Ghilzi nor Kurd, nor Hazàrah nor Mughal. In fact, of the Baraki tribal traditions really nothing is known for certain, and next to nothing of their peculiarities in respect to domestic manners and customs. They are known to use a peculiar dialect of their own amongst themselves, though ordinarily they speak the vernacular of the district in which they reside; those dwelling about Kabul using the Pukhto, and those in Kunduz and the Tajik States north of Hindu Kush using the Persian. Of their own Baraki dialect very little is known to others, and from the very meagre vocabularies of it which have hitherto been obtained no definite opinion can be formed, though it is probable that careful examination would disclose a great majority of Greek elements. The Baraki are a fine manly race, of generally fairer complexion than those amongst whom they live, and are sometimes quite as fair as Englishmen; at least, I have seen two such. Amongst the Afghans they enjoy a reputation for intelligence and bravery superior to the ordinary standard of those qualities amongst their countrymen, and are credited with a loyalty to the ruling Barakzi dynasty so marked as to obtain record in the writings of contemporary native authors, and attested by their almost exclusive employment as the palace guards at Kabul since the time of the Amir Dost Muhammad Khan.

The Baraki possess their own hereditary lands, castles, and villages, and are principally engaged in agriculture and sheep-breeding, though many take service in the regular army, and some engage in trade as caravan merchants.

They are said to have formerly been a very numerous and powerful tribe, holding extensive territory throughout the country from Kunduz and Indarab, north of Hindu Kush, to the Logar valley and Butkhàk in the Kabul district, and to Kanigoram on the Suleman range; but now they are much reduced and scattered, their principal seats being in the Baraki castles of Logar, where they are agricultural, and in the Khinjàn and Baghlàn districts of Kunduz, where they are pastoral; they have lesser settlements in Kaoshan district on Hindu Kush, and in Kanigoram district on the Suleman range. They are reckoned at between twenty and thirty thousand families altogether, half the number being south of Hindu Kush and the rest to its north. In this latter direction their chief place is the village of Baraki in the Baglàn district of Kunduz; and this appears to have been the original settlement of the tribe in this part of the world. For it is said, as above noted, that they were planted in Logar by Mahmùd of Ghazni (in the beginning of the eleventh century), who afterwards gave them certain lands in Kanigoram as a reward for their services in his expeditions into Hindustan. As to the origin of the Baraki nothing is known by the Afghans; by some they are classed amongst the Tajik, and by others they are reckoned as Kurd; whilst the Baraki themselves prefer to be considered as Arab, perhaps of the Koresh tribe, that convenient refuge of so many of the wild tribes of these parts, who on entering the fold of the ennobling faith become ashamed of their poor relations, and willingly forget all about their early parentage. The foregoing is what we learn from the local sources of information available amongst the people themselves.

But from our more extended inquiry the Baraki of Afghanistan appear to be no other than the modern representatives of the captive Greeks who were transported, in the sixth century before Christ, by Darius Hystaspes, king of Persia, from the Libyan Bàrkè to the Baktrian territory, as recorded by Herodotus, who further tells us

*

that the village which these exiles there built and called Bàrkè, was still inhabited in his time, which was about a century later. It appears also from the passage I have quoted in this connection from Arrian, that in the time of Alexander's campaign in Baktria, say a century later again, the descendants of these Bàrkai, or Barkaians, were still there; and not only so, but also that their true origin was known to the followers of Alexander. For although Arrian does not mention the Bàrkai by name, it can be only to them that he refers when incidentally mentioning the Kyrenes or Kyreneàns in the passage above referred to. For otherwise what could Kyreneans be doing in this distant part of Asia? If they were not the descendants of those who had been transported to this very tract by Darius from Barkè, a colony of Kyrene, then who were they? From the tenor of Arrian's account it would seem that these Barkai in Baktria were recognised as the posterity of the exiles from Kyrene, and that the history of their presence there was so well known at that time as not to require any special explanation in mentioning them by the name of the country whence they had originally come. Besides, it is probable that in their passage of the Kàoshan Pass over Hindu Kush, at that time in the possession of these Kyreneans, as it is now of the Baraki, the Makedonian army received succours in the form of supplies and guides, which the historian, bent on magnifying the exploits of his hero, would not care to lay too much stress upon. The district in Baktria to which the Bàrkai of Herodotus were transported would appear to be the present Baghlan; and the existing village of Baraki there probably marks the site of the village they there built and named Barkè. In the text of my "Inquiry into the Ethnography of Afghanistan," I have preferred, rightly or wrongly, the Baraki in Logar as the original settlement of the Bàrkai in these parts, because of its being the better known of the two; though the Baraki in Bughlan accords best with the situation indicated by Herodotus—the district in Bak-

tria—whilst the other is in Baktriana, or the wider territory of Baktria proper.

There was another body of Greek exiles recorded to have been settled, by Xerxes after his flight from Greece, in much the same part of this Baktrian country; namely, the Brankhidai of Milesia on the Hellespont. According to Arrian's account, their posterity settled in Sogdia, were exterminated, and their village there levelled with the ground and effaced altogether by Alexander, in punishment, it is alleged, of the crime committed by their grandsires at Didymus. It is probable, however, that this punishment only involved the people of one particular village; many of their kinsmen residing elsewhere escaping the fury of Alexander. Anyhow it seems that traces of the posterity of these Brankhidai are still to be found in Afghanistan; where, indeed, formerly they seem to have been a numerous and widely-distributed tribe, to judge from the several different places bearing their name.

The original settlement of the Brankhidai, when transported into Baktria, appears to have been in the modern Indarab district, north of Hindu Kush; where there still exists, in the hills to the east of Khost and bordering on Badakhshan territory, a canton called Barang or Farang, inhabited by a people called Barangi, and classed among the Tajik population. They may represent the ancient Brankhidai or Brankhoi, and perhaps in their original settlement in Baktria. There is another place not far distant referable to the same people, and situated to the west of Indarab, and on the south slope of Hindu Kush; namely, Barangàn, or Farangàn, a cluster of villages in the Ghorband district; the name is the plural form of Barang, and a native of the place would be naturally called Barangi. A few miles from this place, is a very ancient lead mine, unused for ages, and its existence apparently unknown to the people of the neighbourhood till its discovery by Dr. Lord in 1839–40; to judge from his description of it, the mine might well have been the work of Greeks, perhaps of the

Brankhoi, our Barangi, of the vicinity. The shaft, it is stated, descended one hundred feet perpendicular before it reached the ore; and the galleries had been run and the shafts sunk with a degree of skill that showed an acquaintance with the lie of the mineral, and an engineering knowledge that could scarcely be exceeded in the present day. Besides the above-mentioned, there is another district called Barang in the Nawagai division of Bajaur on the Indus border; probably so named after its former settlers, of whom traces might possibly be brought to light by local inquiry. There is also a village called Farangi in the Koh-dàman of Kabul, and another called Farangabad or Piringabad in the Mastung Valley, south of Quetta in Balochistan; both names are different pronunciations of Barangi, which is the same as the Greek Brankhoi, of which Brankhidai is a derivative. But besides these traces of Barangi occupancy, we have a clan of that name forming a division of the Syàni branch of the Lodi-Afghan, and comprising numerous sections as shown in our "Inquiry." The above-mentioned Baraki or *Bàrkai*, and Barangi or *Brankhoi* are both instances of Greek settlements in this remote frontier of ancient Persia at a period antecedent by several generations to the conquest by Alexander the Great. Inquiry would, no doubt, lead to the discovery of many other instances of Greek cities and colonies surviving to our day, and probably by names but little altered by the lapse of centuries, the changes of revolutions, and the succession of dynasties. In the modern town of Andikhoè, and the existing tribe of Shekh Ali, both within the area of the ancient Baktria proper; our "Inquiry," shows the one to represent the Antiokhia built as a Syrian city by Antiokhus the son of Seleukus; and the other to represent the Greek Aioloi, who, it would seem, colonized this part of the country in considerable strength, perhaps, as the chief or foremost tribe amongst those constituting the support of the Greek kings of Baktria. But these are by no means the only Greek names that our "Inquiry"

has brought to notice, as will be seen by reference thereto.

The Alexandrian conquest of the Persian Empire no doubt brought about great and important changes in the population of the country. But it would appear that the Greek element had already become strongly diffused more or less throughout the wide extent of that sovereignty for centuries before the birth of Alexander the Great; and very likely this circumstance, in its way, contributed to the celerity and success of the military achievements of that great conqueror. Each of the four great divisions of the ancient Greeks—the Iònoi, the Aioloi, the Doroi, and the Boioi—had for nigh a thousand years prior to the Makedonian invasion, established powerful and flourishing colonies in Asia Minor, and these, in the pursuit of their own interests and affairs, were the means of bringing the sovereigns of Persia and Lesser Asia into more or less close relations, hostile or otherwise as the case might be, with the leaders of the ever unstable and turbulent Greek States in Europe. Further, it would seem that these Asiatic Greek colonies, at an early period after their establishment, sent out adventurous bands of emigrants, even into the far east of the Persian dominions. The Iònoi (Ionians), the Doroi (Dorians), especially, together with the Mysoi (Mysians), and Lydoi (Lydians), it would seem, advanced eastwards up to the borders of the Indus at a very early period, if we are to recognise them in the Javana or Jùna and the Dor or Dòdh of the Sanskrit writings, and in the Mùsa and the Lodi of the Musulmans. Be this as it may, however, it seems that these several Greek tribes made numerous and powerful settlements in the territory of our Afghanistan during the period of the Greek sovereignty in that country; for their names, in the forms of Jùna and Yùnus, of Dor, Dorh, and Dòdh, of Aali and Àli, and of Bàe and Bâi, of Mùsa and of Lodì, appear frequently amongst the clans and sections of the existing Afghan tribes; chiefly amongst the Pathan tribes

along the Indus border. Some of these, as the Jùna, Dor, and Bâì have found a place in the Rajpùt genealogies; not as true Kshatrya by descent, but as tribeless Rajpùt by adoption, on account of association and common national interest. The names Yùnus and Ali are Musulman forms of the Greek Iònoi and Aioloi. The Greek Akhaioi may possibly in some instances be represented by the Afghan Akà; but there is a difficulty of etymology here, and it is more likely that the Afghan Akà uniformly represents the Akà tribe of the Nàga, anciently the dominant race in Northern India, and largely figuring in the Sanskrit writings.

Besides the instances above adduced there are some other less known tribes or clans, which may possibly represent the posterity of Greek colonists. In my "Inquiry" I have briefly adverted to the settlements of his own made by Alexander in the Indus provinces of Afghanistan, as indicated by Strabo; and in another passage have also noted that, according to Seneca, the Greek language was spoken on the Indus so late as the middle of the first century after Christ; if, indeed, it did not continue to be the colloquial in some parts of that valley up to a considerably later period still. Anyhow, from the statement of Seneca, above alluded to, we may conclude that the Greek language was commonly spoken along the Indus, say in the sixth generation, or nearly a hundred and eighty years after the overthrow of the Greek dominion in our Afghanistan by the Jata. Who, then, were the people by whom this Greek was spoken on the Indus so long a while after the destruction of Greek sway in that region? They could be none other than the progeny of the Greek colonists established there some two hundred years before the overthrow of the Greek kingdom of Baktria, above referred to; a progeny, too, by Greek women, for it is the mother's language which the infant learns. This is a conclusion which should not excite surprise when we consider the numerous instances, recorded by ancient Greek and Roman

writers, of the employment of Greek women in the households of the Indian princes and nobles of that day, and sometimes in the retinue of Greek ladies married to Indian sovereigns and grandees. There is no doubt that the Greeks accompanying Alexander freely took wives from the women of the countries they had conquered; but after their rule was established under Greek kings, there is equally no doubt that the successive reinforcements they received from the home country were accompanied by more or less large convoys of merchants, mechanics, menials, and emigrants, amongst whom was a no small proportion of Greek women.

Moreover, it is to be borne in mind, that although the Jata deprived the Greeks of the paramount authority and kingly rule, the Greek was by no means thereby effaced, nor at once degraded by the conquest of the barbarian. On the contrary, he long continued to exercise the just influences of his superior knowledge and higher civilization, and probably also, as an honoured subordinate, was granted a fair share in the government and administration of the country from the paramount rule of which he had been deposed. As, indeed, is evidenced by the use of his language on the coinage of the new Sovereigns during several succeeding centuries; as is attested by the art of his architects and sculptors, the more durable relics of whose work are in our day so plentifully discovered in the ruins of former habitations throughout the area of Greek occupancy in this region; as is visible in the Greek cast of decorative art, in the domestic furniture and utensils of the people, as practised by them at the present time; and as is traceable, if I mistake not, in the presence of Greek vocables and derivatives in the very vernacular of the country itself. Results such as these could proceed only from Greeks naturalized to the soil, and maintaining their nationality and civilization, in more or less of integrity, for a long period after their fall from the high position and dominant authority they had possessed and exercised. With the

lapse of time, however, and the operation of dynastic changes, the Greeks of Ariana gradually lost their influence through the resulting decay of their national characteristics, and finally—perhaps not before the rise of Islàm—became lost to view in the common multitude of the Infidel of these parts; along with whom they afterwards passed undistinguished into the fold of the Faithful, where we now find their descendants.

The Greeks were dispossessed of Baktria, and deprived of their rule in Afghanistan by the Jata—the Goths of Asia—whose tribes are largely represented in the population of the north-eastern parts of the country, and all along the Indus valley. But before proceeding to notice these later arrivals, we may here conveniently refer to the tribal constituents of the population of ancient Ariana prior to the Alexandrian conquest, or at the period immediately preceding that great event. From the records quoted in our "Inquiry" it appears that the western portion of that region was inhabited by Persian tribes, amongst whom had intruded at a comparatively recent date at that period—the middle of the fifth century before Christ, when Herodotus wrote—various hordes of the nomadic Skythians, called Sàkà, Sakai (Saxons), by the Persians and Greeks respectively.

The Persian tribes mentioned by Herodotus, and stated to have been exempt from the payment of tribute—and probably for the most part inhabiting Persia proper—were the Pasargadai, the Maraphoi, and the Maspioi; the Panthialai, the Derusiai, and the Germanoi, who were all husbandmen; and the Daoi, the Mardoi, the Dropikoi, and the Sagartoi, who were all nomads. These were the principal tribes of the Persians, and they are enumerated by Herodotus in the three separate groups as above distinguished. Of these the first group comprised the tribes of the royal family and ruling classes. Of the three names given, the first in the list and the noblest of all, Pasargadai, is rather a descriptive title than a tribal patronymic. The name seems to be the

Greek form of the Persian *Pisar Kada*—"Sons of the House," which was probably the colloquial term applied to the tribe to which the royal family belonged. In fact, as Herodotus says, "among them (the Pasargadai) is the family of the Akhaimenides from which the kings of Persia are descended." That is to say, one of the Pasargadai, or *Pisar Kada* clans, was called Akhaimenes, which is probably the Greek rendering of a native name—perhaps *Akà-manush*, or "Men of the Akà race"; the Akà being a tribe of the Nàga, to which also belonged the Mada, or Medes. The tribe in which this Akhaimenes, or *Akàmanush*, clan was incorporated, was probably the Kurush (so named after the Kuru, another great tribe of Nàga race), from which Cyrus (Kurush) took his name. The Kurush, as shown by our "Inquiry," are still largely represented by that name in our Afghanistan; of which country itself the Persian king Cyrus was not improbably a native. The Maraphoi may be represented by the *Marùf* sections found in some of the Pathan tribes; the name may also be connected with the *Marùf* district to the south of Ghazni along the western skirt of the Suleman range. The Maspioi may stand for one of the clans of the great Aswa tribe celebrated in the legends of antiquity relating to this part of Asia; the name is most likely the Greek form of *Meh-aspa*, in the colloquial *Meh-Isap*, "the great Isap," and may be now represented by the Isap, Isapzì, or Yusufzì of Afghanistan, the *Aspioi* of Strabo and Arrian.

The three tribes in the second group—Panthialai, Derusiai, and Germanoi—all of whom were husbandmen, evidently represented the settled agricultural or peasant population of the Persian race. The last named is represented now-a-days by the people of the province of Kirman, in the south-east of the modern Persia; but it is probable that formerly a branch of these *Kirmani* had an occupancy on the Indus, where they gave their name to the Kirman district watered by the Kuram river. The Panthialai also, it would seem, formerly had a settlement on the Indus border, for we have

a district, in the Mahmand hills north of Peshawar, called Pandiali, which probably took its name from this tribe of the Persians; the Pandiali are not now found as a separate territorial tribe in Afghanistan, though it is probable that traces of them exist among the Tajik population. The Derusiai are now represented in Afghanistan by the Darazi or Darzai tribe inhabiting the Ghor hills to the east of Herat, and supposed to be a branch of the Druses of the Lebanon in Syria.

The third group comprises the four tribes, Daai, Mardoi, Dropikoi (Derbikoi of Strabo), and Sagartoi, all nomades. Each of these tribes is represented in our Afghanistan; the two first named by the Dàhi clans of Hazàrah, among which is one called Dàhi Marda; they are probably more fully represented among the Ilyàt of Persia. The Dropikoi, I have in our "Inquiry" supposed to be represented by the Rajpùt minstrel clan *Dharbi* or *Dharbiki*, from the similarity of the name to the Derbikoi of Strabo; though the Rajpùt are not supposed to have come into these western borders of ancient Ariana at this early period; but they may have been adopted into the Rajpùt genealogies, like many other tribeless clans of Rajpùt. The Sagartoi are not found by that name as a separate tribe in Afghanistan; perhaps they may be included among the Tajik of Sistan, or among the Ilyat of Sagarkand to the south of Sistan; or they may be represented by the Sàgari or Saghri clan of the Khattak on the Indus in Peshawar district.

All the foregoing tribes were of the Persian race proper, and as such exempt from the payment of tribute. Hence their names do not appear among the nations named as composing the several satrapies respectively. Of these last, the tribute-paying nations, Herodotus furnishes us with the names of a considerable number, whose territories lay in the different satrapies or provincial governments which were included within the geographical limits of the ancient Ariana—our Afghanistan—as defined at the outset of our "Inquiry." Almost every one of these nations is to-

day represented among the inhabitants of Afghanistan by tribes bearing similar names, and situated in the corresponding satrapies, so far as the position and extent of these are determined by the identity of nomenclature.

For instance, the second satrapy, comprising the Mysoi, the Lydoi, the Lasonoi (called in another passage Kabaloi Meionoi), the Kabaloi, and the Hygennoi, is shown by our "Inquiry" to have occupied that central portion of our Afghanistan which is contained between the Kabul and Helmand rivers on the north and west, and bounded by the Suleman and Khojak Amran ranges of mountains on the east and south respectively. In other words, the second satrapy of Herodotus comprised the modern Afghan districts of Kabul, Ghazni, and Kandahar together. Because the several nations mentioned by him as composing that satrapy are to-day represented in the area above roughly defined by the territorial tribes named Mùsa, Lùdi, Miyàni, Kàbuli, and Khùgàni. The Lasoni are not now found by that name in this area, but they are represented in Balochistan by the Lasi, Lasàni, Lashàri and Laghàri, all variants of the original patronymic Las, after which is named the Las Bèla province of Balochistan. The Lùdi, whose history as an Afghan people is fairly well known, are not now found as a separate territorial tribe in Afghanistan, having bodily emigrated to Hindustan in comparatively recent times. The others are all well-known tribes in the area spoken of.

Again, the seventh satrapy comprised the Sattagydai, the Gandarioi, the Dadikai, and the Aparytai, "joined together," as Herodotus states. Each of these nations I have shown to be now represented by the Khattak, Shattak, or Sattag (for the name is met with in each of these forms), the Gandhari, the Dàdi, and the Afridi; and from their several occupancies along the Indus border, have marked out roughly the situation and extent of this satrapy. It lay along the Indus up to the eastern watershed of the Sulemàn range, and its northern extension of Sufed Koh and Khybar

range to the mountains of Bajaur; and extended from the Bolan Pass in the south to the watershed of the lofty mountains separating it from the eleventh satrapy in the north.

The eleventh satrapy comprised the Kaspioi, the Pausikoi, the Pantimathoi, and the Daritai. It lay athwart that just described, through the ancient Paropamisus, from the Arghandab valley in the west to the Kashmir border in the east; being bounded in the south by the second satrapy above mentioned towards the west and by the seventh onwards to the Indus in the east; whilst in the north it was bounded by the twelfth satrapy, to be next noticed. The Kaspioi I have supposed to be a tribe of the modern Kashmir country, and as such beyond the area of our inquiry. The Pausikai I have recognised as the Pàsi or Pàsiki of the Rajataringini, the modern Pashài of Lughman and Ghorband, and in the "Inquiry" have included the Bash or Bashgali of Kafiristan with them, though these last probably derive from a different source; from a later invasion of the northern Nomads, and speaking a different language, though probably of the same stock as the Pasi originally. The Pantimathi I suppose to be represented by the Mati of the Arghandab and Upper Helmand valleys. The Daritai are the Darada of the Sanskrit, the modern Dardu of Dardistan.

The twelfth Satrapy comprised the Baktroi as far as the Aiglai, and is represented by the modern Balkh and Badakhshan, now commonly called Afghan Turkistan. It extends from the Murghàb river on the west to the Sarikol Pamir in the east; being bounded on the north by the Oxus, and on the south by Hindu Kush and Kohi Bàba. It was here that were settled, several generations before the Alexandrian campaign, those Greek exiles from Kyrene and Milesia, the Bàrkai and Brankhai, whose posterity we have recognised in the Baraki and Barangi, at this day dwelling in the very seats originally allotted by Darius Hystaspes and Xerxes to their remote ancestors. And it was here that was established the centre of the Greek

dominion in this part of Asia resulting from the conquest of Persia by Alexander the Great. What connection, if any, the one may have had with the other is a very interesting question for investigation by the historian and statesman. For not only have we here the posterity of the Greek exiles above mentioned, but also that of the Greeks who ruled this country as its conquerors and naturalized citizens for a period of two hundred years; from 330 B.C., when Alexander took possession of the country, to 126 B.C., when his successors here were deprived of the government by the barbarian Jata. The Greeks took the country from the Baktri, whom, it would seem, they also deprived of their lands, for the Baktri were the only people who obstinately opposed the progress of Alexander after he had passed from Aria (Herat) into Drangia (Sistan). But however this may be, there are no Baktri now known by that name as a tribe in this satrapy. Their modern representatives are supposed to be the Bakhtyàri (for Bakhtari, from Bakhtar, the native original of the Greek Baktria), now found settled principally in Persia, and scattered about sparsely in different parts of Afghanistan as travelling merchants and carriers; though they have small settlements in Kandahar, at Margha in Arghasàn, at Dràband in Kolàchi of the Indus Derajàt, and a few other places. In Balkh their place appears to be occupied by the Shekh Ali and Ali Ilahi, or Ali Ali tribes, whom I have supposed to represent the Aioloi Greek; and it is probable that representatives of other Greek tribes may yet be discovered among the so-called Tajik population of the petty States of Badakhshan, inasmuch as many of the existing chiefs and noble families of that country claim descent from Alexander and his followers. In later times a new racial element has been introduced into the population of this province by the invasion of Uzbak and Turkman tribes, mostly nomads; but in numbers sufficient to have acquired for the country the modern designation of Afghan Turkistan.

To the north of this Baktria province, across the Oxus,

and to its west, beyond the Murgàb, lay the sixteenth satrapy of Herodotus, which comprised the Parthoi, Khorasmoi, Sogdoi, and Arioi. Of these nations only the first named and the last come within the range of our inquiry. The Parthoi, who occupied the modern Sarakhs and Mashhad districts, are of interest to us as the nation to which belonged the celebrated Arsaki tribe, now represented by the Harzagi division of the Turkoman of Marv—a tribe anciently associated very intimately with the Greeks of Baktria, and which gave its name to the dynasty more familiarly known as that of the Arsacides. The name Parthoi may be the Greek rendering of the native Pàrs, or Bàrs, which means "Leopard," used as the national designation of the Komàn or Turk Komàn of these parts, according to the usage anciently current amongst the Skythic hordes. In which case the Parthoi of Herodotus would now be represented by the Turkman tribes of the Marv country, who have recently become subjects of the Russian Empire. The Arioi occupied the modern Herat country, and are now represented by the Herati, the Haravi of Muhammadan writers, and perhaps the Haràya of the Rajpùt genealogies. They are not now known as a distinct territorial tribe by that name in the Herat province, but are scattered about in isolated families all over Afghanistan, chiefly in the larger cities and centres of town population, where they are engaged as scribes, shop-keepers, artisans, and so forth.

To the south of the Herat province, the ancient Aria, lay the fourteenth satrapy of Herodotus, which comprised the Sagartoi, the Sarangoi, Thamanai, Utoi, Mykoi, "and those who inhabit the islands on the Red Sea, in which the king settles transported convicts." This satrapy is represented by the modern Sistan province and western Makràn. Of these nations, the Sagartoi have been mentioned above as nomads, and described among the principal Persian tribes who were exempt from tribute. Here we have them again, but included among the nations paying tribute. The

Sarangoi were the same people as the Zarangoi and Drangai, inhabitants of Drangia, the modern Sistan, in which country the site of their capital city is now marked by the ruins of Zarang. The name has been revived in modern times in the national appellation of the Durani, as explained in our "Inquiry," though probably the tribe itself is now represented by the Kàyàni of Sistan, a Persian tribe of ancient date, supposed to be the same as the Kakàya of the Sanskrit writings, and to include the existent Kàkar Pathan of the Suleman range, who are called Kàyan, Kaikàn, and Kaikànàn by Muhammadan authors. The Thamanai are the modern Tymani of Ghor. The Utoi are now represented in Afghanistan by the Utmàn tribes on the Indus border, to which quarter they migrated from the Kandahar country in the fifteenth century as described in our "Inquiry." The Mykoi I have supposed to be represented in Afghanistan by the Màkù, though probably they are better represented in Persia—along with the Uti, also—by the Muki.

The remaining portion of ancient Ariana was covered by the seventeenth satrapy of Herodotus, which comprised the Parikanoi and Asiatic Ethiopians. It lay to the south of the second satrapy, first above mentioned, and is represented by the modern Balochistan. The terms used by Herodotus to designate the natives of this satrapy are somewhat indefinite, though they may be comprehensive enough. The Greek Parikanoi seems to be a close transcript of the Persian form of a Sanskrit designation; of Parikàn, the Persian plural form of the Sanksrit Parva-kà, which means "of the mountains," or "mountaineer"; and may represent the Brahwì of Eastern Balochistan, or the Kalàt Highlands. The Asiatic Ethiopians evidently refers to the various Kùsh, Kash, Kach, Kùj, or Kaj tribes, after whom the country is still named, in its great divisions of Kach Gandava and Kaj Makran. The principal of these tribes was the Gadara, after which people the country was called Gadrosia by the later Greeks. They seem to be

the same people as the Garuda (Eagles) of the Sanskrit writings, the inveterate foes and destroyers of the Nàga (Snakes). They are now represented by the Gadari of Las Bèla. Another was the Boledi (mentioned by Ptolemy), and whose real name seems to have been Bola, probably deriving from the Assyrian (Asura of the Mahàbhàrat) Bael, Bal, or Bel. In the foregoing enumeration we have the names of all the principal tribes, as mentioned by Herodotus, inhabiting our Afghanistan in the century preceding its conquest by Alexander the Great. In the Ràmayana, Mahàbhàrat, and other Sanskrit writings, we have the names of many tribes dwelling in these parts at the same early period, some of which are identifiable with nations named by Herodotus, and others of which were probably included among their clans or tribes. But this is too long a subject to enter into now. Nor indeed have I touched it in the course of our "Inquiry"; referring to which I would merely observe here, that among the various names appearing in the sections of the several clans and tribes of Afghanistan, many are recognisable as of Sanskrit record, and as such referable to a period antecedent to the Greek invasion. Thus, from Herodotus on the side of Persia, and the Sanskrit records on the side of India, we are enabled to obtain a fairly complete view of the racial elements composing the population of Ariana at the time of its conquest by Alexander the Great.

By the historians of his campaign, and the geographies of Strabo and Ptolemy relating to this newly-opened part of the world, we are furnished with a different nomenclature of peoples and provinces contained within the region to which our inquiry is directed. Some of these peoples are at once recognised as those mentioned by the earlier authorities above indicated, whilst others are explicitly described as tribes of the invading barbarians by whom the Greek rule and civilization in these parts was overthrown and ultimately destroyed; but besides these there is a third set of names referable to neither of the preceding categories, and which,

though few in number, require further elucidation. The list of these tribes and their allotment in the three categories above mentioned is too lengthy for description here. I merely allude to the subject now, to point out that after investigating all the names of nations and tribes, in this region of Ariana, which are mentioned by the ancient authorities prior and subsequent to the Alexandrian conquest, as above indicated, and adding to these the tribes introduced by the later Turk, Mughal, and Tatar invasions during the Muhammadan period, we still have a few tribal names the affinities of which can be referred neither to the one nor the other of the preceding sources. These tribes, from the similarity of names, I have supposed to represent the posterity of certain Thrakin and Lydian tribes assumed to have accompanied or followed the Greeks, who we know conquered, ruled, and colonized extensively this our Afghanistan some twenty-two centuries ago; and who, we also now know, established the seat of their authority in the province which for several generations preceding had already been occupied by two distinct and more or less numerous settlements of their own nationality; and the posterity of which earlier Greek colonists we now discover in the Baraki and Barangi inhabiting the very localities assigned by the ancient authors before cited to the original settlements in this region of the Bàrkai and Brankhai Greeks. Now, if, as seems to be clearly established, the posterity of the Greek exiles above described, first planted in Baktria in the sixth and fifth centuries before Christ respectively, have survived down to our day in the very tracts originally settled by their remote ancestors, surely we may reasonably expect to find some posterity of those Greeks who during the two succeeding centuries at least occupied, if they did not also thoroughly colonize, this same region in vastly greater numbers, and under incomparably more favourable conditions, than were ever enjoyed by their compatriot predecessors above mentioned.

The Afghan tribes which I suppose to be of Greek

ancestry, are the various clans and tribes called Àli or Aàli, representing Aioloi, or Aiolians; the clans and sections called Jùna or Yona, Javana or Yavana by the Hindus, and Yùnus by the Musalmans, representing the Iònoi, or Ionians; the clans called Bâì, Bâè, and Bâìzì, representing the Boiòtioi, or Bœotians, for though in my "Inquiry" I have entered the name as Bâì, dropping the affix *-zì* or *-khel*, as there explained, I should state that the name is invariably, so far as I am aware, met with as Bâìzì, and I cannot cite a single instance of its appearing as *Bâì-khel*, though I know of no reason why it should not so occur also. Besides these names commonly found amongst the clans and sections of most of the Pathan tribes, there are, doubtless, others which have escaped my notice. I have, in my "Inquiry," suggested the connection of the Bàrak, or Bàrakzi, tribe of the Durani Afghan—the tribe of the ruling Bàrakzi Amir of Kabul—with the Baraki above mentioned, the representatives of the Greek Bàrkai or Bàrkæans, of Kyrènè; and should further research establish the reality of such connection, we must reckon the Bàrakzì also as of Greek ancestry, the remotest of all to be found in the country.

Regarding the other tribes, and the origin of the name Afghan, I must refer to the "Inquiry" itself; for my introductory *précis* has already much exceeded the limit at first fixed; and in now concluding my remarks, I would beg it to be understood that my "Inquiry" is what that word signifies, and by no means pretends to a complete elucidation of the ethnography of Afghanistan. The "Inquiry" contains what I have been able to put together in some sort of connected order in the course of a hasty gallop against time over the length and breadth of the wide area of the ancient Ariana, snatching up here and there, wherever recognised, stray relics of the inhabitants of long bygone ages, and tacking them on, wherever they seemed to fit, to those now dwelling in their former occupancies. Such a proceeding on unknown ground would have been