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An inquiry into the ethnography of Afghanistan, prepared and presented to the Ninth International Congress of Orientalists (1891)

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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 into 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 whose identity was
in that country. But I have not had time to enter into this sub-
ject 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 regarded as
hasty. 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
as present. But those of Rajput descent deserve especial atten-
tion, from an historical point of view, owing to their intimate
connection ancienly 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.

Farnham Royal.

H. W. BELLEW.
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 21 A.D., speaking of Ephesusthenes' 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 further on (xx. 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 these, and established these settlements of his own. But Seleucus Nicator gave them to Sapphikeides 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. 20): "Most geographers do not fix the Indus as the northern boundary of India, but add the four satrapies of the Gedros, An- khoan, Aria, and Pacapamisada, fixing the river Kophes as its farthest boundary." Here we learn from Ptolemy 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 recognizing Sandacottus as the Chandara Gupta Mauya, whose grandson Aroka propagated Buddhism to the most distant parts of his empire, mentions Aṣamand, the capital of the Yonas, or Greek country, as one of these places, and, admitting proofs of the Indian occupation of the Kabul valley in the third and fourth centuries before Christ, infers 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 Abdaltes, 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 Brahmanas, whose power was not finally extinguished until towards the close of the reign of Mandesu 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 Ghaznavids, whose late conversion to Mahommedanism," says Sir A. Cunningham, "had only added bigotry to their native ferocity, the persecution of idolatry 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 archaeologist 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 Kafir 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 Seleucus Nicator (whose death is dated 281 B.C.) to Sandracotta would not, under the amicable circumstances of the transfer, disprove these settlements, though it would naturally be followed by an increase of the Indian population in the ceded countries. This, indeed, took place; but 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 (xvi. 28), quoting Eratosthenes, gives the limits of this region as follows: "Ariana is bounded on the east by the Indus, on the south by the Caspian 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 Parthia and Persia. . . . The name also of Ariana is extended so as to include some part of Persia, Media, and the north of Baltria and Sogdiana; for those 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 Pahlav was not at that time formed; or if previously existing, was confined to the Sialk highlands and Sulaiman 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 Hecataeus 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 Persian Gulf and Khorasan; and on the west by the Oxus river as far as Kohja Salih, and thence across the Khurzian desert to Persian Khorasan.

The name Afghanistan, as applied to the region thus defined,
is not commonly known, or as 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 Ohkain in the south, marking off the Persian Khorasan.

Proclus divides Ariana into the seven provinces of Margiana (Murgab or Mary, Baktiriana (Balkh and Bakhshshian, and now Afghan Turfanstn), Aria (Herat), Paropamisus (Hasarak, and Kabul to the Indus, including Kadistan and Dardistan), Drangiana (Sistan and Kandahar), Arakhlosis (Ghanzi and Sulaiman range to the Indus), and Gohrosia (Kuch 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 Mohammedan writers, are not so well defined. Some speak of the northern half as Kabulisistan, and the southern as Zumulistan; of the north-eastern part, as Balitjar, and the north-western as Ghor; of the south-eastern part as Roh, and the south-western as Nimroz. In this division Kabulisistan comprises Margiana, Aria, Paropamisus, and Baktiriana; and Zumulistan comprises Drangiana, Arakhlosis, and Gohrosia; whilst Balitjar would comprise Baktiriana and the eastern half of Paropamisus; Ghor, the western half of Paropamisus, Aria, and Margiana; Roh, all Arakhlosis, with the eastern halves of Drangiana and Gohrosia, or Kandahar and Kuch; and Nimroz, the western halves of Drangiana and Gohrosia, 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 Comnenus 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 occupations, 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, Procopius, 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 Tosi's "Annali di Rajastan," published in 1829, is the most useful and instructive; and, finally, to utilize the information gathered from these various sources by the light, however oblique 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 rounded distinction between the old possessors and the later settlers; between the remains of subsequent dynastic invaders and the stragglers of wanton 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 (Gotic) invasion by which it was destroyed; in connection with the relations of these Scythian conquerors with their kindred races of the earlier invasions which peopled Northern India with the Brahman and the Kshatriya; in connection with their joint domination in Ariana—Buddhist Jatas in the north, Brahman Kshatriya in the south; and finally in connection with the struggles of those Indias of Ariana with the fire-worshipping Parthin 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

ETHNOGRAPHY OF AFGHANISTAN.
About a century prior to the destruction of the Persian Empire of Darius Codomannus by the Macedonians 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 Khorezm, or Afghanistan, we speak of, formed the eastern portion of the Empire of Darius Hytaerbus—Dara son of Gunthazes. This Dara belonged to a Persian family or tribe, whose seat was in the north-eastern part of the country we are discussing—in the Bukhur province, the capital of which was the city of Balkh, called by the Arabs "Bakhtur halifat," or "Mother of Cities," on account of its great antiquity. He succeeded, about 521 B.C., to the empire founded by Cyrus (Kruhes), and enlarged and consolidated by his son and successor Cambyses (Kruhes, Kruhiyes). Cyrus—whose mother was called Mansush (Mandana; perhaps a princess of the Mamush tribe), and said to be a Mede, and whose father was called Cambyses (Kruhes; perhaps a chieftain of the Kruhes tribe)—having reduced the Medes and conquered the kingdom of Cyrus, the Lydian (Udi), 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 (tk. 1: 195), were the Psaargadai (Psha-speeda, "Sons of the House"), the tribe of the Royal Family; the Maraphoi and the Massali tribes apparently connected with the civil and military administration of the Empire; the Panthialai, the Dermai, and the Haraasia, who were all landowners; and the Drobis, the Daspis, and the Sarguia, who were all nomads.

The mother tongues 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 Indian frontier; for there is a district in the Mahmand hills, on the Pedawar frontier, north of the Khybar Pass and between the Kabul and Swat rivers, called Panthiali, 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 Panthialai, after whom the district is named; for, though they are now incorporated with the Mahmand, and speak the Pathoa, they differ from other Pathuns in many of their customs, and in
The Derwani are represented by the Durki in the mountainous east of Herat, in Afghanistan; and more numerosly by the Drksi, or Drsas, of the Lebanon, in Syria. The German are the Kirimini of the Persian Kirim province: there is another Kirim district on the Indus, of which we shall speak later on. These are all settled tribes.

The Bazi are the Dabi of Dihistan, or Hankah, in Afghanistan. The Mardoi are now included with the Dabi, as the Dabi Mardah, and occupy exactly the position assigned to them by Sranzo, as we shall see farther on. The Drophi are the Derbikoi of Sranzo and Delakki of Punt, and the Dharbi, or Dharbi-ki Raja, a hard or minuted tribe; they are now found, in Afghanistan as the Derbiki, an obscure and little-noted people, scattered about in small clusters of a few families together, amongst the Jamashdi and Pirabadhi Aygam, in the country between Herat and Mymna. The Sagarto 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 Meses, says Himodorys, were the Bnsni, the Parnatrenoi, the Strultadi, the Arizimtoi, the Buclioi, and the Mapi. None of these tribes are traceable by those names in Afghanistan. Parnatrenoi is perhaps the same as the modern Puthstniz, and means "Mountaineer." The Mngoi or Persian Bngoi, are now called Ghrwi, 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 Gavwari, occupying a small district called Gadarh, on the west bank of the Indus above the Baramdo 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 Buhar, 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 Muslims. Among the western Muhammadans the name Gbaru or Gawr is used as a term of reproach, and is the familiar Ghar applied by them to Christians and other unbelievers in Islam.

The other nations of the empire of Cyrus mentioned by Himodorys as dwelling within the kingdom of Cesus, and Persian subjects, were the Lydoi, formerly called Moisnoi or Moseoni; the Phrygoi; the Myysi, who were colonists of the Lydoi; the Maryandynoi, so named from the district they occupied; the Khababoi; the Paphlagonesi; the Thracoli, who on crossing over into Asia
were called Thynoi and Bithynoi; Karoi, Ionoi, Doroi, Aioloi; 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 Great Bactrian 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 Arians, as mentioned by STRABO in the passage before quoted. Whilst, hence, 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 Macedonian 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 Achaians or Achaianoi, Bocotans, Boiotians, or Pannones, such as the Xystiki, Parabati, Doberoi, Beconi, and other Pargi of the Parangars.

I mention the names of these Macedonian and Greek tribes, because throughout a large tract of mountainous country bordering upon the Indus, and forming part of the ancient Bactriana, 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 Lydote are represented in Afghanistan by the Lodi or Lodhi; the Maioci, by the Miyoni; the Myos, by the Mosha; the Thynoi and Bithynoi, by the Tanj and Bihuri; the Karoi, Ionoi, Doroi, and Aioloi, by the Karo, Yuma, Dor, and Aih, or Auli, clans and sections of several Afghan tribes; and the Pamphyloi, by the Parmadi or Farmadi.

The Lodi tribe of Afghanistan, with whom the Miyoni and the Mosha have always been closely associated, will be seen further on, has figured conspicuously amongst Afghan tribes in connection with the history of medieval India, since the time of MAHMOOD GHANAVI, at the commencement of the eleventh century; at which
time they had already acquired renown for their martial qualities. They were largely entertained by Mahmud as soldiers, and furnished him with several enterprising military leaders and capable provincial governors. The capture of Sounath, 1124 A.D., is said to have been due to the valor of the Lodi contingent, and Mahmud, in recognition of their services in this campaign, gave some of their chiefs important commands in Hindustan; the favor they enjoyed under the Ghaznavi dynasty they retained under that of the succeeding Ghori, two centuries later, and it was a Lodi chieftain who, with his contingent of clansmen, led the van of Shaharun's expedition against Delhi, 1193 A.D., when the Rajput sovereign of Hindustan, the Bar Parmas, or Punthdras, was vanquished and slain, and the empire of India transferred to the Muhammadians. On this occasion, say the Afghans, Shaharun, the second Sultan of the Ghori dynasty of Ghazni, raised the Lodi chieftain, Mark Mahmud, to the rank of Amir, and granted extensive estates to himself and his fellow-chiefs. From this time the fortunes of the Lodi steadily rose, and they became powerful in Punjab. The conquest of Shaharun opened a free communication between Afghanistan and India; and large numbers of Afghan tribes of many different tribes looked into the country as military mercenaries. Two centuries later again, when the Amir Tyur, or Tamerlane, invaded Hindustan and captured Delhi, 1398 A.D., he was accompanied by a strong contingent of Afghans, as the head of which was Mark Kindar, Lodi, with the Jalwani, Sarwani, and Riyazi chiefs from the Sulaiman range. For his services on this occasion Mark Kindar, who was previously governor of Multan, was appointed to the government of Delhi, and under his rule the Lodi became masters of nearly the whole of Panjab, from Multan to Surhind. In 1460 A.D., Babu, Lodi, 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 Brahui States of Central India, in Rajwara, Barir, and Hyderabad of the Deccan, or Southern India. Among the tribes thus quitting Afghanistan were the Lodi, the Tuzvi, or Tuzar, the Khwar, the Bhani, the Makhi, 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 Shekhawat, Barir, Karnoli, Hyderabad, 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 Hindostan, which peopled a whole province, named Rohilpund, after their appellation of Rohil, 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 Macedonians 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 Ludi acquired the sovereignty, in the middle of the fifteenth century.

The Ludi have entirely disappeared from Afghanistan, but the Miyani, 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, and that in India the Afghans were employed as mercenaries in the country, as is shown in the early genealogies of the race, given in Top'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 Rajput 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 to the period of the Macedonian conquest.

Among the other nations of Asia Minor, the kingdom of Cossus above mentioned, are the Thynoi and Bashkyn. These are repre-
sent in Afghanistan by the Tarai or Tharai sections of the Ghilzai and other Pathan tribes of the Suleman range, and by the Itimad, a tribe which has always been linked with the Luli. According to the Afghan tradition the Luli tribe sprang from the offspring of a daughter of Shikhs Jatt or Bait—a new convert to Islam—the chief of the Hizai tribe, inhabiting the mountains of Ghor.

The tradition briefly runs thus. In the Khilafat of Wali, grandson of the KULUZ MARWAN, HAJI BAY TEMER was dispatched in command of an army to conquer Khurasan 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 HUSEIN by name, found an asylum in the town, or camp, of SHERA HER, chief of the Bituni tribe dwelling in that neighborhood, fell in love with his host's daughter, named HUSEIN, 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 HUSEIN gave the following account of his descent: When FAHREN conquered ZEALH (the Assyrian), and hanged him by the heels in the cavern on the summit of DAMWUN, the family of the captive fled from their home at Istalah, 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 Israil, Afghans, and others. The family of SHAH HUSEIN descended from these Zolah refugees. When HAJI had conquered Ghor, he sent his prince, HUSAIN KHAN, son of JALALUDDIN HASSAN, to the court of the KHALIF WALID in Bagh-
dad. At the same time the father of SHAH HUSEIN, called SHAH MUCHEHRY, set out on a pilgrimage to Mecca, whilst the youthful SHAH HUSEIN betook himself to the neighbouring camp of SHERA HER, HIRANI.

This story, I may here interpose, seems based upon a hazy and confused recollection of the history of HUSEIN BUKHARI BIN HAJI, the founder of the Ghori dynasty, which ruled at Ghauri in succession to the dynasty founded there by SULYMAN MARUKH, Turk, of which SULTAN MAMAD GHURKAY was the most celebrated prince and plunderer of India. This HUSEIN, 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 Sultān Ibrāhīm, who reigned
at Ghazni from 1005 to 1046 a.d. The whole gang was taken to
the capital, and condemned to death; but on Husayn 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. Ibrāhīm's
son and successor, Ibrāhīm III., made Husayn his governor of the
whole province of Ghur, which was his native country, and where
his ancestors had previously reigned (D'Ivernois, from Kha-
demir).

Putting these two stories together, the Afghan account appears
to mark the first contact in Afghanistan of the Bitani with the
Lūdū, which latter probably came from the west, as the former
occupation of the Bitani in Afghanistan is said to have been in
the hills separating the Lugar valley of Kabul from the Zhari
district of Ghazni; whilst the Lūdū occupation in Afghanistan
was in Kandahār. However, to continue the Afghan account of
Shaikh Husayn, and the tribes descended from Shaikh Bīr's daughter
Mahī. In order to verify Shaikh Husayn's story of his parentage,
the Shēr Bīr despatched his servant, named Kāch, of the Dūr
(Dur or Durum) caste, to Shaikh Husayn's friends in Ghur. The mes-
enger returned with corroborative evidence, but declined to
divulge it unless the prince agreed to marry his daughter, named
Mahī, also,—a proposal to which Husayn readily assented. Matters
thus settled, Shaikh Husayn was forthwith married to Mahī, who
shortly afterwards bore him a son, whom the parents named
Ghulīzī, "son of a thief," from the circumstances attending his
birth. From this Ghulīzī sprang the Ghulīzī tribe. Bīr Mārī
bore a second son (but it is not said by whom) named Ibrāhīm,
and surrounded Leo, "Great," on account of his remarkable in-
telligence and superior abilities. In the course of time this Leo
became changed to Lodī or Lūdū, and was adopted as the
patronymic of the tribes descended from him. By his other
wife, Bīrī Mārī, Shaikh Husayn had a son, called Suyurī, from
whom descended the tribe of that name. In the course of time
the offspring of the children of Bīrī Mārī became very numerous,
and were collectively styled Mārī, because Shaikh Husayn was not
an Afghan. Such is the native tradition. I may note here that
Mārī is the name of a large and important Persian tribe, anciently
inhabiting Northern Persia, between the modern Hamadān and
Naiband, and called Mārīan by Simla (v. 8). Plan also mentions
the Mārīan ("Nat. Hist." vi. 15) along with the Sarnīs and others, whose situation was west of the modern Helmand, and south of the Ghur country. In Afghanistan the
The early seat of the Mati is said to have been the district of Dzrart, in the Arghandab valley. The descendants of Bini Mati are included along with the Mati.

Besides the daughter Mati, above mentioned, Sheru Bini Bitani and three sons, viz.: Wahaburum or Asurum, Imran, and Kham, Kazir, and Gharam; the tribes spring from whom bore their respective names, and are collectively styled Bini, under which name the descendants of Bini Mati are also included. Pliny (vi. 15) mentions the Dzrruz, along with the Sarparum (a tribe we shall meet in Balochistáta by-and-by) and the Baki, 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 Wahaburum, Imran, Kham, and Mati. Let us see how they are severally constituted in their Khet and Zai. 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 Pulitto. They are not found attached to the names of the Persian-speaking tribes, nor to the tribes inhabiting Ralochistan and Dardistan. The term Khet is generally supposed to be an Arabic word signifying "troop, company, association, etc., of horses"; but more correctly it is the Mahabrat corruption of the Sanskrit or Hindi khel, signifying "tribe, race, family." The particle Zai, in the plural Zai, is explained as derived from the Persian zirch, "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 suffix. 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-khel and Ali-zai, Musa-khel and Musa-zai, etc. For the sake of brevity I have omitted these terminal affixes from the names of the Afghan clans and sections.

Wahaburum or Asurum comprises the following sections:-

Of the above, those marked * are all distinctly Rajput and Indian in name. Bahman and Bahmir = Bahman and Bahmani mercantile Rajput clans. Bahl = Bhand, a ministerial clan of the Hindu, Chahki and Chahkali are apparently the same, and represent the Chaluk or Shalanka Agrawals, Rajput. Dumar is the Dhumara of the Rajputaringini, and probably a clan of the Rhor. Duth or Dvor is the Ddu Rajput. Ghurani and Ghori are apparently the same, and represent the Rajput Gov. Hirn is the Ernus, a branch of the Agar mercantile Rajput. Tikam and Ismaili are probably Mahamudian substitutes for the Indian names Bravamaun and Simala, the latter of which is a well-known Rajput clan. Jak is apparently the Hindu Jatu Jatuk. Mahgai and Pha stand for the Mangrah and Pha class of the Gahlot Rajput. Snamir and Sbiti are the Snamar and Sbit Rajput. Sbiti is the Sekowul or Sbit Rajput. Tari is the name of a Brahman tribe of Northern India. Yahya is the Musalman form of Jago Rajput; as Yosaf is of Iaqf, the native form of the Aquais and Aquai of the ancient Greek writers. Zani is a corruption of the Hindu Mison. Ismail, probably Rajput Simala, as above suggested, or else the followers of Ismail, the founder of the sect of "The Assassins," is said to have quitted the Bihani and joined the Sarwani tribe, whose seat was on the Kohro Salam, probably in the modern Sarwan division of Kadi Balochistan. He became a religious ascetic, and adopted the title of Shahi Ismail Sauwko. We thumb is said to stand at a place called Khwajah Khoda, on the Talch Salaman, where he died, leaving twelve sons and two daughters, of whom no further mention is made in the Afghan genealogies.

Krishn, Khachan, or Gharsen is composed of the following sections:—


Of the above those marked * are Rajput and Hindu. Bakal
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an
who moved into these parts in the time of ALEXANDER, from
their Asiatic settlement in Bithynia. Usain we shall meet
again.

'Arab sections are:- Akh, Ali, Boh, Bami, Bii, Shandsrei.
Akh is the name of a Naga tribe; Ali, and Bii are both Greek
names, representing Indian and Boeotian colonists. Bami prob-
able stands for Boh, Pears Rajput. Bami is a Brahmin tribe of
northern India. Shandrei stands for Cheek Ksongh or Choshaerah
and Jongsah together, both clans of the Cohnian Agukdaha Rajput.
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 Arabins of the Greeks, the
modern Puri in Eastern Balochistan. Most of these sections
we shall meet again, and largely amongst the Yussufi, 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 Yussufi.

Torki is in four divisions, viz.:- Mahmorad, Ayibh, Hasun, and
Nir.

Mahmorad sections are:-


Of the above, Asho stands for Achi, an anciently powerful
Indian tribe mentioned in the Rajataaringini, and notorious for
its turbulence and barbarity; it is better known in Afghanistan
as represented by the Aschakz tribe. Ban stands for Bih,
mercantile Rajput. Ham-ni = Hansa Behwin of Northern India.
Khvastad = Khvastad = Bhaskat, and may represent Greek
settlers. Makh stands for Gabreihana, a very ancient Indian
tribe, neither Rajput nor Jat by descent, but reconned amongst
the Rajput along with the Jat as adopted tribes; a clan, perhaps,
of the Sakha Scythians. Makh, or Mami, is a Brahman tribe of
Northern India. Mus is also an old tribe, and anciently held the
Judas valley about the modern Lower Derajat and Upper Sind.
Their chief, Ansetirmas of the Greeks and Mus bi = "Chief of the
Mus," of the Indian, having been excited by the Brahman, says
ALEXANDER, to rebel against ALEXANDER, was reconned, and along with
many Brahmanas crucified as an exemplary punishment. The
Mus are now found widely distributed along the Indian border
and Baluchistan range, as clans and sections of several of the larger
Afgan tribes. Popal, perhaps, represents the Lydian Ptolemais;
or the word may stand for Pipara, a clan of the Gahlot or Sisodia
Rajput. Shamar is abbreviated Shoh Ash, which is the Muham-

AN INQUIRY INTO THE
miu1a.n substitute for the Hindu Sri Mati, a well-known tribe of mercantile Rajpūt. Siiri is the name of a Khatri clan. Yūnas stands for the Greek Ὑφων, Ἰωνος, Iranian.

Agar sections are:

Fīrūz.  Ḥāva.  Ḥābi.  Katī.

Of these, Bahlol may stand for Bāhī, a clan of both the Path and the Chālchī Aqākhīla Rājpūt; and Bibi for the Bibhī before mentioned. Katī is the name of an ancient tribe, which in Afghanistan has given its name to the Kātīān district of Ghānī; they are the same people, apparently, as the Khāt of the Panjāb, whose ancestors opposed Alexander, and whose posterity afterwards spread southwards and gave their name to an extensive country, the modern Kāthīāwa or Kāthiāwar. Mirām are the Mār or Mār of the Indian desert originally, and of the original Indian stock. Nasr and Sūn are both Rājpūt tribes representing the Nāwag and Sangar; Nasr may stand for Na Nāgo, a Jat clan. Fīrūz, Ḥābi, Moghul, are modern Moslem names.

Rahim sections are:


Of these the Adam-khel will appear again. Bakar is a Gujar clan. Birak will appear again. Īsh may possibly represent professors of Christianity, followers of Jesus, or Is. Khālī may stand for the Kīlān Ghālibī-Rājpūt. Shāk or Sākhī may stand for the Sākhī Rājpūt tribe. The other names are modern Mohammadan.

With reference to the Siwā section, Mahmand division, Tobbi clan, Tobbi branch of the Ghālib, above noted as bearing the same name as one of the Khatri class, I would add here, that Sūrī was the patronymic of the dynastic family of Ghor, which set on the throne of Ghānī in succession to the dynasty established there by Šahābādī the Turk, during the eleventh and twelfth centuries; and that the same still exists in Ghūr in the appellation of its Sūrī tribe. Plutarch's statement (Nat. Hist. vi. 10) that ANTIOCHUS, the son of SELEUCUS, rebuilt the destroyed city of Alexandria, resulting from the dominion of the Sūrī tribe. Ptolemy's statement (Nat. Hist. vi. 10) that ANTIOCHUS, the son of SELAEUS, rebuilt the destroyed city of Alexandria on the same site, wased by the river Margas, as a Syrian city, and called it Antiochias, has given rise in my mind to the supposition that the Sūrī of Ghūr, in that very locality watered by the Margas (modern Mangla), may have been the posterity of the Syrians with whom Antiochus peopled his new
city. But the question is, Were they those Syriacs? Were they a tribe of that name (Siri) brought by Alexander from Syria (Syrie), and settled here as a colony in his own interest? Or were they an Indian tribe of the same name (Siri) already settled, but recently so, in that country, in consequence of its transfer or cession by Seleucus to Saurashtrae, as stated in the quotation from Strabo in a preceding passage? The weight of conjecture, perhaps, is in favour of the latter supposition. The Sori were an ancient and very celebrated people, and in the times of Aristo- ratus and Mithradates, the most powerful of the Greek Bactrian 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.

Behail, Beho, or Behar, is in two great branches, viz.: Jasp and Muna. Jasp, or Jasa, is in three divisions, viz.: Tadsang and Maha. Maha, or Mahal, is in three divisions, viz.: Sardar, Maha, and Bach. Of these, Bichua may stand for Baboob Rajpiot. Dhan, Goil, and Pakir, represent hereditary slave, sevile, and menial classes; the first two of Hindu origin (Dhas and Gool), the other Mohammedan. Kabi—Ahon Pramara Rajpiot. Maud is an ancient tribe, corresponding to the modern Wazír of Afghanistan, and seems to have made large settlements in Afghanistan at an early period. Many and sections of Maud appear in many of the Afghan tribes. Muz is perhaps the Rajpiot Mazhi, or Tirkhan Naukai. Pakir is the same as the Rajpiot Mazar Purna, Pusa, Puniir, or Pimon. Such stands for Sialola, the later name of the Gahbi Rajpiot. Sarwar is Rajpiot. Soho is Soho, mercantile Rajpiot. Smadal stands for Sardar, another name of the Gahbi Rajpiot. Utman and Utman are the same, and will appear again. Yahya is Yahya, Rajpiot.
Of these we have already noticed several. Jaul is the same as Chaul of the preceding Suleman sections, and they stand for the Indian Chauhan hereditary clan. Kasali is a Turk tribe, and will appear again. Dangi is a great Jat tribe, and will also appear again. Garsi stands for Gadi, Indianhardman clan. Adam and Khybari are Afridi clans, and with the Mushkai, which stands for the Mushkiyas of Suhain, will be spoken of later on. Neknun is the same as the Nebaldkhan, which we shall meet with farther on, and means "the honourable," "the fortunate"; they represent the Eropeans, "the beneficent," of the Greek writers, anciently called Agrisippe, and were so named, as Avern says, by Cyrum the son of Cymara, for their aid in his expedition—about 530 B.C.—against the Syriatics. Alexander, just two centuries later, found these Erupeans inhabiting the country between the modern Kandahar and Ghazni, about the banks of the Tarbakh river, and in the hills separating it from the valley of the Arghandab. The existing ruins of Saraga on the river Tarbakh are held to mark the site of the capital city of the ancient Agrisippe, whom Tott ("Annals of Rajahstan") recognizes as the Resemur of the Rupip tribe. At the present day, and in this very locality, is found the Nebaldkhan, an abbreviation of Nebaldkhan-khal; but the original tribe is now much scattered, and sections of the name are found in the clans of several of the Afghan tribes on the Indus border. In the Swat valley the Nebaldkhan have a considerable settlement, into which they came along with the Ysufzi, when that tribe migrated from the Kandahar valley to its ancient home on the Indus, in the fifth century, as will be related in a later part of this inquiry. The overname of this Arab division of the Indian branch of the Borthdirty is Greoli, and represents an ancient Arabian settlement. The same remark may perhaps apply, mutatis mutandis, to the next or Ash division of the Isap Borthdirty, which stands for Ashinae possibly, though properly a Naga clan.

Ash sections are:

Abdurrahim: Bari, Jalalabad. Kawa. Madi, Miro Vais, etc.

Of these the Bari and Miro we have before noticed. Vais is the Rappi Rais, a tribe which has given its name to the Baiswa district of the Ganges—Jama Doh. The Bais are Shurabani or Shyavasti, "the Solar race" of Hindustan; and the Vais are Sarbani or Saraba in the Afghan classification of their tribes. The Vais of Afghanistan is the tribe whence issued Shuk Mardan (Mir Vais), the conqueror of Persia in the early part of the last century, as before mentioned.
I may here note that the Afghan genealogies classify the whole of their existing tribes under three great denominations; viz., SARABAN, KATAN, and GHOSHEHWAR, which, the Afghans say, are the names of the three sons of KAIN, KISS, or KISH, a cotemporary of the Prophet MUHAMMAD, and the original ancestor of the existing Afghan peoples. The Afghan story is briefly this. On the announcement by MUHAMMAD of his mission as the RESHUL-ULLAH — the Apostle of God — to the Afghans, who were the leading chieftains of the Afghans, at that time inhabiting the mountains of Ghur, received a letter from KHALID BEN WALID, an Israelite, whose ancestors, after the destruction of Jerusalem by Nebuchadnezzar, had settled in Arabia about Malka and Malina, informing him of the advent of the “Last Prophet of the Times,” and inviting him to accept his doctrine; for the Afghans being Bani Israel, “Children of Israel,” maintained correspondence and communication with their Israelite kindred settled in Arabia. Thereupon, set out from his home in Ghur, at the head of a party of seventy-six of his tribesmen representing the principal chiefs of the Afghan Bani Israel, for Mekah (Medina), where, on arrival, they embraced Islam at the exposalion of Khaldun bin Wali, and fought valiantly in the cause of MUHAMMAD. In reward for their devoted services the Prophet, on dismissing them to their homes, gave them his blessing, and as a mark of his favour changed their Hebrew names for Arabic ones. To KAIN, the leader of the party, he gave the name of AMIN RASUL, “Servant of the Prophet,” and at the same time bestowed on him the title of PRINCE, said to mean the “rudder” of a ship in the Syrian language, because he was to be henceforth the director of his people in the way they should go. Further, the Prophet promised these Afghans that the title of Malik-“king,” which they had inherited from their great progenitor, Saul, King of Israel, “Prince of great stature”), should never depart from their nation, but should be the title of their chiefs and princes to the end of time. With regard to their descent from SAMU, the Afghans have the following story. SAMU, the son of KAIN or KISH, of the tribe of ZAVIDA (IZAVIDA), had two sons, named BAKRIYAH (BAKRIYAN) and IRANIYAH (JEREMIAN), who were both born in the same hour of different mothers, both of whom were of the tribe of LEVY (LEVY). These sons were born after the death of Samu, who, together with ten other sons, was slain in battle against the Philistines (Philistines), and grew up under the protection of David (David), SAMU’s successor on the throne, who raised them to important offices in his government; BAKRIYAH being his Prime Minister, and IRANIYAH his Generalissimo.
BANAHK had a son named AAB, and ISRAH one named AFGHANAS. These inherited the offices of their respective fathers under the government of SULAYMAN (SASORH), the successor of DAVID. At the time of the death of SULAYMAN, the families of AAB and AFGHANAS were among the chiefest of the Banu Israel, and they multiplied exceedingly after the death of AAB, who had eighteen sons, and of AFGHANAS, who had forty. At the time that Banul succeded, "The Holy Temple," (Jerusalem) was taken and destroyed by BUKITH-AN-NASAIL (NEBUCIDNEB), and the Banu Israel were oppressed and slaughtered by reason of their steadfast adherence to the religion of their forefathers, the tribe of AFGHANAS, owing to the obstinacy with which they resisted the idolatry of their conquerors, were banished from Shish (Syria, or Palestine), and after a time took refuge in the Kolistan Ghor,—"Highlands of Ghor," and the Rohi Pirazakh—"Mountain of Pirazakh" (Turquoise-Mountain). In these localities they were called Afghan, Aghusn, Aghvbn or Alwán, and Banu Israel by their neighbors.

In the mountains of Ghor and Pirazakh (the ancient Paropamisus and modern Hazarah Dahistan), the Banu Israel multiplied exceedingly, and after a protracted warfare with the original heathen inhabitants of the country, finally subdued them. Some centuries later, their numbers having so greatly increased that the Ghor country became too small for them, the Afghans extended their borders by force of arms to the Kolistan Kabul, Kandahar, and Ghazni. During all this period of more than fifteen hundred years from the time of Sulayman, this people, the Banu Israel of Ghor, were Tazak-khawan, or Readers of the Pentateuch, and were guided in all their actions and observances by the ordinances of the Mosaic Law; until, in the ninth year of Muhammad's mission as the Apostle of God, the Afghans first heard of the advent of the 'Last Prophet of the Ages,' through KHAID-IBN WALID, a fellow Israelite of Media, though by some called a Korah, owing to his having entered that famous Arab tribe.

The story then tells of the journey of Kais and his companions to Mecca, as already related, and ends with the statement that, after his return to Ghor, Kais preached the acceptable doctrine of Islam—a mere Reformation of their Mosaic religion—to his people, and enjoyed their respect and obedience to the end of his life. Kais lived to the age of eighty-three years, and died in the year 80 of the Hijrah, or Muhammadan era, which commenced on the 8th March, 609 A. M., leaving three sons, named respectively SABAHAN, BATAN, and GARSAT, whose progeny and posterity are comprised in the whole of the tribes composing the extant
Afghan nationality. The Sarabandi coss, or nation, comprises 165 khel, or tribes, the khal of the Rajput genealogies; the Batauni, 100 khel; and the Ghurghushti, 177 khel. Practically, however, the clan and its subdivisions or sections; whilst the bar, or house, the gott of the Rajput genealogies, represents the family.

The whole of the above Afghan account, divested of its Muhammadan garb, may be read as an accurate bit of Indian history, but I have not time just now to strip off these coverings and disclose the facts they conceal. Perhaps at the conclusion of our inquiry I may venture to do so, if it should be found necessary. Meanwhile, I may observe in this place, with reference to the above names, the patronymics of the three great branches of the Afghans descended from Kus as a common ancestor, that Sarabandi is the Pakhto (the "Hind language," the language of the Afghans) form of the Hindi or Indian Sterophansi or Surgh-bandi, "Children of the Sun," the Solar Race of the Rajput; that similarly Ghurghushti is the corruption of the Rajput Abhshati, a Hind-appellation of Surya; and that Batauni is the Pakhto form of Bhuddhoni, "descendants of Bhundi," the great representative of the Yadis, Jadun or Guddun, the Lunar Race of the Rajput, who, according to Tom ("Annals of Rajasthun," vol. i. p. 50), migrated from Hindustan after the Molaaharut at Kurukshetra, near Delhi, about 2987 B.C., by way of the Salt Range of Jhalam—the Jadis la deng, or Hills of Jad, Jadun, or Guddun—across the Indus into Zabunistan (the southern division of our Afghanistan previously mentioned), and there founded Gzani (modern Ghazni). The Yadi chiefs derived their name of "Jadis la lading" from the stay there of the Yadi tribes, descendants of Kunis, before they advanced into Zabunistan, and "peopled these countries even to Samarkand." But in Zabunistan, the name Yadi seems to have given place to that of Bhundi; for it was under the latter name that this people was, in part at least, driven back upon the Indus, as Tom assures us, from those parts, in consequence either of the Macedonian invasion, or the revolution produced by the rise of Islam—events, I may observe, about a thousand years apart. From the Indus the Bhundai possessed of Punjab, and there founded Sibrishapir; but expelled thence they retired into the great Indian desert; and there established a succession of colonies, of which Jassunir is the chief, in 1167 A.D. Be all this as it may, it appears certain that, at the present day, a very considerable proportion of the peoples inhabiting Afghanistan is composed of tribes referable to the Yadi, or Lunar Race of the Rajput of India, who represent the ancient Buddhists; whilst the Solar Race of Rajput represent the Brahmins.
of it as the Meas, the second clan of the Buxtan Ghilzai, which I have recognized as representing the people of the Mezmoihaus mentioned by Alberland, and, as referred to in a preceding passage, though they may also in part represent professors of the religion of Meesah or Messa, is in three divisions—Sialk or Sakh, Andar, and Taraki.

Andar—the Schul and Shagal Rajpoot—sections are:

Hasan, Ya'qub, Khizar, Bakhto, Yusef. Ano.

Of these, the Muhammadan names Hassan and Ya'qub have obliterated all trace of any Indian derivation which these sections may have. Khizar may be the Khizar Pranara, or the Khizar mercantile Rajpoot. Bakhto is the Dhaany, herdsman clan of Northern Jutin. Yusef is Yusef before mentioned. Ano in Dahu or Amu'yo Khizari clan, and also a Khayanit clan.

Anaro—either Andar Hindu, or Andara mercantile Rajpoot—is in three divisions—And, Od, or Ud, Sultanma, and Khizari.

Od or Ud, the Hol or Hul Jat, sections are:

Ahmed, Aliho, Baksho, Bahadur, Hurr, Hizal.
Habau, Chir, Ghaizai, Hulb, Hurana.
Jahi, Kha, Kabli, Kharg, Khali.
Khyro, Kati, Kondi, Mihowin, Nur.
Pathau, Poladi, Shankai, Sikhop, Tangiwal, Tota.

Of the above, Chir stands for Charga, Indian herdsman clan. Kana in Pranara Rajpoot, as is Khyar or Khyro. Kati may stand for Kotha Gahlot Rajpoot. Kondi or Kondi for Khojia Jat. Nur for Norhi Rajpoot. Poladi is the Badoor of Puroxar, and will appear again. The other names are all modern Muhammadan.

Tota may stand for Dhuhi Rajpoot.

Sulema—perhaps Rajpoot Selin or Suliaki—sections are:

Ahmed, Bahshah, Changa, Dunbat, Dias.
Gnumi, Imam, Isma, Jabber, Karo.
Khojuk, Motshak, Nikhi, Polshak, Rati.
Sayid, Tari.

Of the above, Dias is a Jat clan. Khojuk derives its name from its occupancy on the Khojuk range, an offshoot of the Suleman range; the range itself is perhaps named from ancient possessors, the Kho, clan of the Kachwaha, who are found as the "Kho" among the tribes of Upper Khakkar and Kahiristan; they will be noticed further on. The Motshak are also named after a district of that name near Ghauri. The Nikhi we have before met. Polshak stands for Bichara Rajpoot. Rati for Jopshah Ghishan Agnikul Rajpoot. Tari stands for Taimur, Tari, or Jinar Yaddi Rajpoot. Jabbar stands for Jypr Rajpoot. The Muhammadan
names, Imám, Islam, Sayíd, perhaps represent Arab posterity; or, in the case of the two first-named, converts who adopted the priesthood as a profession, though Islam may stand for Ashoura, a clan of the Jat. The Moshahi above mentioned is the name of a town, two stages north of Ghani, and acquired a temporary importance during the last Afghan war as the scene of the celebrated Moshahi "Alma, "The Sage of Moshahi," who, under the vulgar appellation of Moshahi 'Alam, "Performer of the Universe," played a conspicuous part as a military diviner and energetic patriot against the operations of the British at Kohul.

Khālid or Khādēr—either Khādēr Pāmnar, or Khādēr, mercantile Rajpūt—sections are:—

Yūrī. Zākīr.

Of the above, Amrīsā is Unām, Piramānā Rajpūt. Aymal stands perhaps for Sīrī Nāk, mercantile Rajpūt. Bālbāhī is Bālbhābā, Chānān Rajpūt. Bārāh will appear again. Calander is perhaps the Muhammadan disguise of the Ashoura, Chālūk or Sōlākī Rajpūt. Gīrō is the Indian hereditary clan of that name. Lādī is the Lālī Sībī, mercantile Rajpūt. Lūlī stands for the Lūlī Bāhraṇī of Northern India. Lawnānā is a Rajpūt tribe. Nano and Nasītī are the same as the Nār Nāshī of Swat and Kāsūr, who will be noticed later on. Pakhī stands for Pākhī, or Pākhī, to be noticed further on. Potti is probably Jāt, named after the Potti district in Afghanistan, a name of the same origin as the Pottiā in Pāṇjab. Rāmānī is for Rāmānī, Rāhīr, Rāmīrī for Rāmīrī, Sūlākī. Sīnī is the same as Jānī and Chānī before mentioned, and stands for Chānān, Indian hereditary tribe. Shāh, and probably Sīla also, stands for Sīlā, mercantile Rajpūt. Sīkhi is the same as Sīkhi and Sārī before mentioned, and stands for Sīkhi, mercantile Rajpūt. Sunī is the same as Sunī, or Pāshā. Sunī is the same as Sunī, or Pāshā. Yūrī is the same as Yūrī, Rāhīr. Zākīr is Jāhār of Indian descent. 

Tārā—see the last division of Mīrā Dārān Sīhī—the stands either for Tārā, Brahma, or Tārā, mercantile Rajpūt. Sunī will appear again.

Tūsī has been noticed before as representing Thārāsī Tārā. Yūrī is the same as Yūrī, Rāhīr. Zākīr is Jāhār of Indian descent.

Tārāsī—the last division of Mīrā Dārān Sīhī stands either for Tārā, Brahmāni tribe of Northern India, or for Tārāsī or Tārā of Yūrī Rajpūt, and comprises the following sections:—

Hatin, Jakho, Jamil, Kall, Kusji, Khajal.
Khyro, Lajmir, Lailh, Mirl, Masuri, Mirah.
Na, Naaj, Mir, Subir, Sah, Sik.
Shih, Suri, Shabul, Shab, Shikir, Taww.
Turami.

Of these, Anari will appear again, as the Antarekhol of Strabo. Bahrin is perhaps the Badam of the Yehudi Rajpdt. Bastam stands for Bastoh, Kevayati Hindus clan. Bagd stands for Begh, Brahman clan. Bahram for Bahraman. Firoz probably stands for people originally from Firozkoh. Gor is a Rajpdt tribe. Khajal stands for Khajal, Pranmar Rajpdt. Miri and Misri stand for the Mir and Misri of the Indian desert. Na and Naaj are apparently the same and, stand for the New Naja, Na. Sari for Nangawal, Khatri. Sado stands for Sili Sado, which represents Sindhi Rajpdt. Sill stands for Sadaulia, Jat. Shal for Shalul, Brahman, Taww, or Taww for Tawwaf, Chohan Rajpdt. Turami may perhaps stand for Tawoow, Rajpdt. Sik is the same as Sahib, and is supposed to represent the tribe of the Assyrian Zohric, whose descendants settled in Ghazni, as before stated in our notice of Shah Husein; but more likely it represents the Sika Scythian. Catal is supposed to stand for Kotor, a very celebrated Scythian tribe, of which we shall speak later on.

The Misri, above so recognized as the Indian Mysuri of Jemaituir and the desert to its north, are by the Afghans supposed to represent Egyptians, and to be of the same stock as the Ceth, or Copt, who are found dwelling amongst the Hamirs, and whom we shall notice later on. With regard to the Ahri, leading the above list of Turki 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 Antarekhol of Strabo, who (Geog. xi. 8), quoting ERTAOSTHENES, places them on the shores of the Caspian Sea south to Hyrkania (modern Georgia); for Antarekhol is a compound word signifying the Amari and those belonging to them. The Amari of Afghanistan may have been a branch or colony of the Amatrix of Hyrkania, and probably gave their name to the Aral and the Aral and Arakand valley, south of Herat. There still exist in this part of the valley of the Arakand river, where the stream flows through a narrow rocky defile, about thirty miles to the south of the town of Sabzvar, the ruins of an ancient fortified city, now called Qayy by the Nuri, Afghan nomads who dwell in its vicinity. These ruins perhaps mark the site of the ancient Arakon captured by Alexander; Arakon and Arakand being clearly the same name. Amari'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 Mazion 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 Susa (Tau?), a city of the Arians, where he received reinforcements. From this he directed his march towards Baktria, but on the road, learning that the governor of the Arians 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 Arastakos, 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 Krateros, himself with a strong detachment marched suddenly against the Arians and their governor Satamarsanes, and having travelled six hundred furlongs in two days, came to Aratbokos. Alexander was here joined by Krateros with the rest of the army; and after the capture of the city, he appointed Aratbokos the Persian governor of the Arians. If for Persian we here read Parthian, this Aratbokos may have been a Turkoman chieftain. For at the present day we find among the Turkomans of Media, one of their principal divisions named Arakhi or Harakhi; the modern representatives of the ancient and powerful Arabians, whose rise to sovereignty, and to the dominion of Asia, may have had its commencement in this appointment made by Alexander. From Aratbokos Alexander proceeded against the Zangac or Dranga, and came to their imperial city. It was probably during his prolonged halt here that Alexander founded the city of Herakia, which, Pliny tells us (Nat. Hist. ch. 35), was afterwards destroyed, and rebuilt by Antiochus, and by him called Abha. This place is, I think, now represented by the modern Xila Kāh, or Āla Aha, "the castle of Aha," situated at the southern extremity of the Anzāndžā district.

We now return to the Mardi tribes, and come to their other great division called Fralidām, surnamed Lois. In this nomenclature we may find concealed a Brahman tribe descendants of Ladan,
The son of Rama, the founder of the Solar Race of Rajputs. Kama or Kish, the progenitor of the existing Afghan nationality being the representative of Kast, the other son of Rama; who with his brother Lava, shared the proud distinction of joint progenitor of the Rajput tribes, representing the Brahmanical religion. Whilst va Shikhl, the chief of Bitani, we may find the representative of Kast or Pratih, the patriarch of the Buddhists, Yahi race in Bokhistan. Be this as it may, the names May and Lo, in Afghanistan, have long since given way to Loor or Lo, and the tribes and castes classed as descendants of Imrah, are now known only by the over-name of Loor.

Loor is in three divisions, viz.: Syani, Nyak, and Dutini. I have before suggested the identity of the Afghan Loor or Lo with the Lodi of Asia Minor or Lydia; but it may prove more correct to identify the Afghan Loor with the Lodi Brahman of Northern India, especially as the Afghan Lodi is written differently as Lodi and Lohi.

Syani is in two divisions, viz.: Pahari and Jamiat. The name Syani is applied also to two different tracts of country in Afghanistan; to a mountain range which, commencing from the Sarhad chain on the western frontier of modern Bokhistan, runs southwards and separates Sistan from Makran, and is called Syani Koh; and to the elevated table-land country at the junction of the Khojah Auran range with the Selena range, which in the Pulchino language is called Syama Darya.

Parang, Barang, Prangit, or Prangit Sections are (Greek):—Ahmad, Ambar, Anjir, Azar, Bano, Doulat. Doli, Fiyon, Gupi, Jang, Japar, Man. Mancha, Nara, Rihdi, Sheko, Sheik, Tajo, Targhunil, Vien, Zadon.

Several of the above we have met with before. Doli is for Dohlar, Jat, Jafar is Jupen Pirakhti Rajput. Man is Mian, mercurial Rajput; or else for followers of Mian, the founder of the Mianwali sect. Mancha may stand for Majid, Indian herdman clan. Sheko for Sheko Rajput. Zadon for Zadoun.

Jamiat—perhaps the Muhammedan substitute for Sinarah Rajput, or else the patronymic of the Aqulbaha, or "Assassins."—is in three divisions, viz.: Sir, Lohani, and Mahupi.

Such Sections are:—

Ah. Bahram, Dand, Dohlar, Hadi, Kadi, Mahmud, Niz, Shado, Sher, Tendi, Taran.

Yiar, Usman.

Of these Dand stands for Dandi or Doli, a tribe we shall meet again farther on. Sheko is the same as Shadi, Khadi, and
Khollo or Khoicha, a section commonly met with in one or other of these forms, and is a Jata tribe, the same people as the Tuchandali of Baluchistan in Russia; and here may stand for chak, Brahman clan of Northern India. From Dusum or Litkha springs Shun Solon (Pankh Khan), king of Hindustan, and his ancestors of this family.

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


The Lobhial, as above shown, is a great tribe, and is largely engaged in the caravan trade between India and Central Asia, under the name Podindali, of which mercantile association they form one of the principal clans; the other Podindali clans being the Nyai, the Niaar, and the Khawar. These Podindali clans are entirely devoted to the caravan trade. In summer they leave their families in tents, called yizulb, or yizulchi or yizulzi, in the Phans, Kheb, Khe, etc., districts of Ghumzi, with a guard of their old men, whilst the bulk of the younger men dispense with their mercantile, mostly carried on camels, to Samarkand, Buhar, Tashkand, Kishghor, Yarkand, etc. In winter they leave their families in tents at the foot of the hills, or Daman, of the Dochter portion of the Indian valley, whilst the men spread over India, driving their caravans to the principal cities and trading posts down to Calcutta, Bombay, Hyderabad, etc.

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

Many of these we have before met with and noticed. Astana stands for Astah, Kayasth Hindi clan. Bohi stands for Bohshar, mercantile Rajpiit. Bost stands for Bosthi, Yadi Rajpiit, or for Bhatt, Gijar. Bharat, for Bharat, ministerial clan.

The NYAS division of Lodi, as suggested by Two ("Annals of Rajasthan"), is derived from the Hindi Nyaj or "New comer." The term appears to have been applied to Indian inhabitants of Afghanistan, converts to Islam in the time of Shahshbudin Ghori. The Nyaj, it is said, emigrated largely to Hindustan during the reigns of SultansBahadur Shah and Sattar Shah, under whose Governments they enjoyed lucrative offices about the royal court, and various important administrative charges. There are now few of the clans left in Afghanistan, where they form one of the four principal classes of the Afghan caravan merchants. Their summer quarters are in the high plateau on the west of the Sulaiman range, and they winter on its eastern side in the Daman of the Indus valley. The Nyaj sections are:

Waiza. Yasun.

and is largely and central Asia, an association they Hutha clans being a Porindian clans In summer they loti, or khsilali, in f Ghuni, with a he younger men and on camels, to arzad, etc. In foot of the hills, calry, whilst the to the principal may, Hyderabad, early the whole tribes and clans, etc. The con-
Karborn and Kharbāri are the same, and stand for Karbeyna, mercantile Rajput. Kolsāh may stand for Kolsoha, Selhani or Chāhlīk Rajput. Sangāl is Pramana Rajput. Sāmo, or Shāmo, is the same as the Jāraj Tālīh Rajput. Sampāl may stand for Nowhera Chobāli, and also mercantile Rajput, and Utyra for Hāllāya Rajput. Masāhini is the same as Masāhwni, which will appear later on: they have a colony of some four hundred families settled in Koh Dāman of Kabol, where they are engaged in the caravan trade with Bukhara. But the principal seat of the Masāhwni as an independent tribe of itself, separate from the Nyāxāl Masāhini, is in the Gandghar hills, on the east bank of the Indus, in the Chach Ruazkhāri district, where their chief place is Sār Kāz. They represent the ancient Mānāt, whom Sīvān (Geog. xx. 2) mentions as occupying the country lying between the rivers Kophes and Indus; that is, in the modern Yāzīf plain between the junction of the Kabol river with the Indus, and directly opposite, on the west bank of the Indus, to the actual present occupancy of the Masāhwni. The sections of these Gandghar Masāhwni are:


Of the above, Khor is the Sārmae Rajput. Kāpūr is the Kapūr, mercantile Rajput, or the Kapūr Khāzri. Kargar and Kharbāri are the same as just above noticed. Rōghāni stands for Rōghānī Rajput. The Kāpūr above mentioned have given their name to the village of Kāpirīngārū, or “Port of Kāpirī,” in Yāzīfī. It is the same place as the Laungar Kot mentioned in the Afghan histories as the stronghold of the Daulakh tribe at the time they were conquered and driven across the Indus by the Māndaur and Yūsif, as will be related hereafter.

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

MARPAI is entirely composed of subdivisions of the Bīhārī Rajput, and is called Bīhāri. Bīhāri is a clan of Pramana Rajput, and Kālīpīd stands for Kālīpīd Khāzri tribe.

DUP × division of Lodī, sections are:


Of these, Bihāri may stand for Bihārī Yālī, or for Bihār Brahman. Rāzi, or Bāzi, is the Zādehāl Chobāli or Solīkli Rajput.

Sado is for Bāzi.

She will stand in the high country of the Khorāsān, and in the highlands of Bānīs, with a Dērān bālā, a bālā after the descent of Hāzāra, and they will be the same as the Bānīs, and the Sādo now stand in the highlands of Bānīs and Khorāsān, but with a Dērān bālā, and the same as the Bānīs, as will be related hereafter.

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Of these, Bihāri may stand for Bihārī Yālī, or for Bihār Brahman. Rāzi, or Bāzi, is the Zādehāl Chobāli or Solīkli Rajput.
Sado is for Sadoi Gahbet Rajpuit. Sado is the Sadoi, mercantile Rajpuit. Umar is the Umbar Pratama Rajpuit.

The foregoing details complete the list of tribes and clans classed in the Afghan genealogies as the descendants of Rostam, daughter of Sohrab Ber Bataat, who was married to Sohrab Hormuz, prince of Ghor, as previously mentioned. By his other wife, Hose Hormuz, the daughter of Sohrab Ber's servant Khaz Bato, a Dacit by caste, Hose Hormuz had a son called Sardasht; his descendants are styled Mohi, but they are classed with the Bataati, and more commonly known by this latter name. The original country of the Sarwanis was at the southern extremity of the Soloman Range, in the tract now known as the Sarwan division of Khul Beluchistan, comprising the Shalik, or Quetta, and neighbouring cantons. Sarwanis may stand for Sarwangan Chakht, or Sarwangan Brahman. Sarwangan sections are:-


Of the above sections, Adoo, Aghboli and Asbuk appear to be the same, and may stand for the Adik, a tribe celebrated in the history of Kashmir (See Tawes's "Rajataran"), and now represented in Afghanistan by the Achkari. Aco and Akh stand for the Aga Jan. Aghboli may stand for the Greek Akgidi. Asbuk stand for Agya Batoi. Ali is Bilba Brahman. Dado and Dado are both Rajpute tribes. Asbuk for Guli Khatri, also heredity tribe of Indians. Malikyar stands for Mokh and Jcow, Indian herdsmen tribes. Malha is Mahma Chokhan Batoi. Peni is Pratama Rajpuit. Shah represent the ancient Sot of the Indus valley about Multan, of Alexander's time. Sana is Sana Rajpuit of the Pratama tribe. Japar is Japar Pratama. Khielkar may be the same as Yakht, a mountain of the Solaman range overlooking Shal and Padin, whose ancient name is named Bibak, or Bhilbi, is Bibha Pratama. Sana, or Shami, is the sobriquet name of the Sujra branch of the Shal or Gahmen Rajput of the Lunar race and Buddhists religion; the chiefs of the Sana, or Shami, have the title of Jow, and under that designation hold the petty principality of Las Bola in Beluchistan. The Sana, according to Toop ("Annals of Rajasthan"), represent the tribe of Shanbostg, whose Alexander pawniour the vials of his wrath. The ancient seat of the Sana was in the modern Shiki or Suri, or Siviutian 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 Kholi, or Gadun, Raja of the Lunar race and Buddhist religion seem to warrant the conclusion that the Afghan patriarch, Swarn Biri, is the same personage as the Yadu patriarch Bhatti, described by Tod, as previously mentioned, and that the patronymic Batani is the same as Bhatti. **Pliny** (Nat. Hist., 18), describing the nations dwelling about the mountain heights of Margiana and along the range of Caucasus (the modern Baki Marghab and Ghardish of the Kholi Khib 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 Battas. The situation of the Batani is not precisely defined, though, from their being mentioned along with the Motioni and the Surnoati (the Sauromatai of Strabo), it is clear that they occupied portions of the Ghur, or modern Hazarah, country. This is the very region in which the Afghan tradition places the Batani and Mātī, as well as the Sinh, to which Shah Husain belonged. Pliny's Surnoati, or Surnoatai, apparently represent a mixed nation of the Suri and Matī, whose country probably was the western portion of the modern Rostam. 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 Caspian Sea, on the south-east shore of the Caspian Sea, is the Apavoataenie region (the modern Abivard, the native country of the Asiatic conqueror of the last century, Nāma Siāh, Turkoman), in which is the fertile plain called Darsean (the present Darvaza). Next come the nations of the Tappyri, the Anzāriaki, the Siār, and the Hykian. Of these, the Anzāriaki we have previously noticed. The Siār we shall notice later on, when we come to speak of the Nāri, Tehari, Tehari, or Tehesari, of the Suleman range. The Hykian are the modern Gurghīs, and beyond the limits of our...
The large propor-
tion of the modern Tuyub, of the "Ferg" Nationalities, comprises the Tyub, the Darr ob, and the Minor. These five tribes occupy the Ghur country (the ancient Paropamisus) in its western portion between Kabul and Herat. The name Aryan, or Osorm, 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 Mongol 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 Ghur Ayub ("Turk" in Persian) are an entirely different people from the Afghans. They differ from them in physique, in language, in form of government, in manners and morals. The Ayub 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 Farhad, with a greater or less admixture of Turk words. The government of their chiefs is of a despotic kind, not republican like that of the Afghans. In religion they are now Muhammadans, both of the Sunni and Shi'ite sects, but mostly of the latter; previously to their conversion to Islam they were largely Christian of the Nestorian Church, and had amongst them considerable colonies of Jews and Israelites, and many Fire-worshipers. The Ayub are more or less entirely independent of the Afghan Government, and hold little communi-
tion with their neighbour nations, either commercial or political, and are very much secluded from the outside world in the inaccessible vettues of their mountain fastnesses. The in-
terior 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 in-
ternal constitution and distribution of these tribes. It will be conve-
ient 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 Oxus to the Ganges. It was the Suri of Ghur which supplanted the Turk yea beyond the Oxus at Ghauri; and it was a sovereignty of the Ghori dynasty, Suriin Shahrizur, who overthrew the Tahir Rajput dynasty at Delhi, slew its last king—Pitana Rai, or Prayv-
raja,—conquered Hindustan, and established Islam in India.
There are in two great divisions—Jamsheedi and Firozkohe.
Jamsheedi inhabit the Balkh Murgab country as far as Kandahar, Bokhara, Karshi, etc. They are reckoned at about twelve thousand families, and are entirely nomadic. They claim descent from Jamshid, king of Persia, of the ancient Sassanid dynasty, and are said to retain the Persian cast of features in greater purity than any of the other Aymeks; especially among their sheiks, who, like the Persian sheikhs, live in tents of a strong cloth made of black goat's hair. Like the Persians also, they are of the Shia sect of Muslims. I have no list of their clans and subdivisions.

Firozkohe inhabit the Firozkohe country, or Kohi Firuz, "Turquoise mountains," which separate the upper courses of the Horat and Murgab rivers. They are reckoned at about twenty thousand families, and are divided into two main branches, called Darazi and Mahmudi. Of these, the Darazi or Dari is the most important and powerful, numbering twelve thousand families, and holding the strongest part of the country (the district of Chakchārūn), and the strongly situated castle of Darazi. The Firozkohe extend from Kah-i Nao, on the north of the range, to Dusztarz on its south, and are all of the Shia sect. There is a settlement of Firozkohe—perhaps descendant of the original Tapiri of Pliny—in the Nishāpur district of Persia. The Firozkohe of Ghor claim a common descent with them. Firuz is a name frequently found among the sections of several of the Afghan tribes of the Sulaiman range; and, may be, is connected with the Tynihri Firozkohe, but I have no list of their clans or sections to clear up this point. Tynihri, or Tynihri, may stand for Fuzou, or Tynihri, or Tynihri, meaning Rajput.

Dārā or Dārā—the Harāmān proper, for the term Harāmān loosely applied to all the divisions of the Aymek—inhabits the country lying between the Paghman range, Ghurḍspīd and Ghur districts of Kabul on the east, and the Khi Yalḵo (Jew's Castle), Chakchārūn, and the Garmam range on the west; and between Noi and Sāghkān beyond Hindu Kush on the north, and the Ghilzau range and as far west as Tari and Drowzd to the south; or, in other words, the eastern half of the Ghur country. This region is elevated throughout, and some of its mountain peaks rise to 30,000 feet above the sea; many of its localities bear Indian names, as Oghrūl and Ghur, meaning mountainous tracts; Paghman from a Jat tribe called Paghī; Chakchārūn, from Chak, "district," and Chirouān, "the Bard cam of Ministrs"; Gāmpūr, after the Gāmpūr tribe of marauding Rajputs. The Harāmān are a distinct nationality in Afghanistan,
and comprises a mixture of several different tribes or races. Their principal divisions are the following:—Dahi Zangi, Dahi Khundi, Dahi Chopan, Dahi Marat, Dahi Fazli, Jhaghi, Shekhi Ali, Harballi, Gori, Baneshi, Kubi, Naneshi, etc.

Dahi Zangis are reckoned at about 16,000 families, and inhabit the districts of Sari Jangal Sal, or Lat, Sangi, Wara, Zari, Sarabol, etc., or Chagharan. They comprise many sections; among the number (all Shia Musalmans) are—

Dahi-Ghulam, Bibiuli, Dai Khundi, Sag-Pas
Sag-Bel Takhah, Urdins, Yangdiur.

Sag or Skik-pa and Skik-Job represent Sikh class probably; in Tibet the Sak-Sikhi of the ancient Persians, and Skishm of the Greeks—are called Skik-po and Skik-mo (male and female respectively); the Saguq district is probably named after those Sah or Sag.

Dahi Khundis inhabit the country to the south of Chagharan as far as Tari and Darawat (or Dah Hawat, for Dahi Hawat), about 100 miles north of the Khilcalmar city; their chief districts are Sang Takh, Shekhi Miran, Ghaun, Niskhur, Cateri, etc. The Dahi Khundi are Shia Musalmans, but oddly enough pretend descent from the Korish tribe of the Arab. There are other tribes in Afghanistan claiming the same proud Arabian descent, and with no less incongruity, such as the Koma of the Hind valley; but with greater absurdity than all the Kafir of Kafiristan, or some of the tribes so called. In reality, however, the Arab Korish orCRCm is the Musulmar substitute or disguise of the ancient Korish or CRCm, itself, perhaps, derived from the Persian Khurmo, the tribe to which Cyrus belonged; though why the Dahi Khundi claim such descent is not very clear, since they appear to be the modern representatives of the ancient Korish mentioned by Herapho, who (Gregor xi. 7) says, "Ancient writers call the nations on the east side of the Caspian Sea Skiki and Dn/im. The nomads who live on the east coast of that sea are called by the moderns (Saitho died about 24 B.C.) Darwali and sometimes Parni." The name Darwali I have not been able to trace as that of a separate or independent tribe in Afghanistan, but Dahi, Tari, or Dahi, is common in the Hazarah country as the distinctive national title of many of its tribes. I may note, however, that Darwali, or Parni, was the tribe to which belonged the Khizrism or Khwairam-Shah kings, whose dynasty was destroyed in the year 922 A.D. by Chahar Khan, in the person of Sultan Masulma.x Khwairam Shah, whose son, the celebrated Jalaludin, was called Masg Bari, and held the government of Ghizni until finally driven out by the conquering Mongol.
In the next chapter to that above quoted Strabo says, "Most of the Scythians, beginning from the Hyrcanian Sea, are called Dahani Sthitini, and those more to the east Menengeli 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 Bactriana, the Arrioi, Pasienoi, Takhirni, and Sakaronti, who came from the country beyond the Isarrites, opposite the Sakai and Sogdians, and which country was also occupied by Sakai. Some tribes of the Dahan are named Apamani, some Xanthiti, others Passeni. The Apamani approach nearest to Hyrcania and the Caspian Sea; the others extend as far as the country opposite to Asia. Of the tribes who deprived the Greeks of Bactriana we shall speak later on. Of the tribes mentioned as Dahan—our Dahan—the Apamani are the same as the Parni above noticed, the Xanthiti represented by the modern Schairi, and the Passeni I recognise in the existing Huns or Hsashi, to be presently noticed. "Between the Dahan and Parthia, as far as Asia, lies a vast and arid desert, which they crossed by long journeys, and overran Hyrcania, the Persian 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 Dahan, 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 army of Russia extended its authority over these thinly settled—mere nomads, 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 Bactriana, it is not more easy to recognize 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 Arri we can recognize in the modern Harati, the representatives of the Harati of the old Indian writers, and probably the same as the Harut Raijot. The Pasieni may be represented by the existingfiresh of Langhuni and Nijh; who, though now included among the
Tajik of Afghanistan, are a distinct people from the Tajik proper, and speak a peculiar dialect of their own, which is said to be a mixture of Persian, Hindi, and Turkic words, with some Dilli and a little Arabic, the grammar being Persian. The Tukhi, 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 Toghit, Toghitai Turk, or Toghitari of Bajaur and the Lower Khan valley. The Salarani may be represented by the Shik Katori of the Upper Khan valley and Chitral or Kishkari. Formerly both the Toghit 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 Muslim population, are still traceable by their clans scattered here and there in different parts of this extensive tract, from the Hazaraj, 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 so 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 Afghanistam 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. 

Dihi Chohan inhabit Kandahaj, Nawar, Gulloh, Uruzgan, Sarobi, and the Upper Afgahandah Valley. Their principal sections are:

- Alldie
- Bakhsh
- Baksh: Chiravasta: Darrai.
- Isfandiyar: Painolah: Sierza: Targhan.

Of these Alldie may stand for Ajibh, a Maghal tribe; Bakhsh for Isfandiyar, in a Persian name; Bostanur is Maghal; Bakhsh means "homeless," "penniless"; Chiravasta means "four troops," "four brigades." Bichak may stand for Bichak Rajpat; and Baji for Bostan or Ufers. It so, they are, with the Bakhsh, of Indian origin, and were formerly associated with the Batani Buddhists, when they occupied this tract of country. The Dihi Chohan are now reduced at about eight thousand families, but formerly they were a numerous and powerful tribe. In the time of the Maghal sovereignty, during the thirteenth and fourteenth centuries, this part of Afghanistan (Kandahar and Ghor, etc.) was the provincial government of several successive Maghal princes. NOPOLAR OGLAS" MASTER NICOIAS," the youthful son of the Maghal Emperor, HOLLAD KIAN, hold the Kandahar and Ghor county as his provincial government before he ascended the throne of Persia, 1260 A.D., as ninth emperor of the CHAKIAN dynasty. He was the first of the Maghal sovereigns (as D'Herbelot says, on the authority of Khoumsur) who embraced Islam; when he took the name of Ahmad, and favoured the Muhammadans. His conversion to Islam gave rise, it is said, to great troubles in his family and in his government, because the Maghal Tartar 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, AMIR (son of his elder brother, ARAK, who was a Christian), who had been suppressed on the throne, revolted against his uncle, and caused his death two years later—an occurrence which greatly exasperated the Muhammadans. Amirsul succeeded Ahmad-Nicolai, and in the third year of his reign, having executed two prime ministers in succession, abandoned himself to the control of the Jew, SA'ADUDDAULA, a physician by profession, who as completely gained the goodwill of the SULTAN AMIR, 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 Ansar. It was only the Muhammadans who were at this time without credit or influence, and they maneuvered continually against their rivals; for at their instigation Ansar had deprived the Muslims of all their offices of justice and finance, and even forbidden their access to his camp and presence at his court. The Muhammadans assured that Ansar had promised the Christians to convert the temple at Mecca into a Christian Church, but that Providence frustrated his design, for Ansar 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 Muhammadans to their former status, but he was presently slain by his enemies. Abulfeda (says D'Herbelot) asserts that the Jew, SADUDIN, "Polarity 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 death of the Sultan Ansar and his minister to avenge themselves by a great massacre of the Jews. Sultan Ansar was succeeded on the throne by GANJAH, son of ABBA, who, after a reign of four years, was murdered by HAMUD, son of TAMPAT, son of HULAN, who then ascended the throne at Hamadan, 1294 A.D. Hamudin, 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,"—Ecbatan, Ecbatana—of the Persian kings (STRABO, Geog. xi. 21) as it was of the Macedonian 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. Hamad was dispossessed and slain by GHAZAN or CAZAN, son of Sultan Ansar, who since the death of his father had held the government of Khurasan, and now, with the aid of AUN NAMAZ, assumed the throne. This AUN NAMAZ was the son of AUN NAMAZ (who had possessed the government of the Kandahar and Ghir country for thirty-nine years under the children of CHAK-KHAN), and after the death of his father had attached himself to the Sultan Ansar, at whose court he resided till his friend and relative, AUN NAMAZ, was exiled, when, fearing a like fate, he fled to Afghanistan, and there, embracing Islam, waged war against the enemies of that religion, whereby he acquired the title of GHAZAN. These proceedings at first embroiled him with the Prince CAZAR, who was the governor of the province, but the AUN NAMAZ CAZAR,
promising to put him on the throne occupied by Bado, if he
would embrace Islam. Cazan made public profession of that re-
ligion in the city of Fireseh, when many others, following his
lead, became Mahomedans and joined his party. Cazan now
made war against Bado, under the conduct of Nasor, who
finally defeated and slew Bado in Anzabijan, after he had reigned
only eight months.

Cazan, on his conversion to Islam, took the name of Muyam,
with which he ascended to the throne of Persia, 1294 A.D. He
appointed Amur Naour to the government of Khosran in re-
ward for his services; but, soon after, suspecting him of dissolu-
tion, sent an army against him. Nasor on this fled for refuge
to his son-in-law and protect, Yakherdun Malik Kusd; but
this fugitive, fearing the vengeance of Cazan, and desiring of
warming his favour of his sovereignty, delivered up Naour to the
Sultan's General, who immediately killed him. Cazan on this gave
the government of Khosran to his brother Altajar, 1298 A.D.,
who at first had many disputes with the Malik Kusd, owing to
the vicinity of their principalities, till peace was made between
them through the intervention of a Mahomedan monk. Al-
jar ordered the government of Khorasun to his brother, 1298
A.D., where he too adopted Islam, and took the name of Ghuradun Muhammad, " Support of
the religion of Mahammad," with the Persian title of Khosranbaha,
" Servant of God." He was a zealous Muslum, and during his
reign of twelve years greatly favoured the Mahomedans, espe-
cially of the sect of Ali—the Shiites. He built the city of Sultania,
which he made the capital of his empire. Altajar was succeeded
by his son Asir Salno, a youth of twelve years of age, under the
teutings of the Aim Cazan, who had the rank of Yaghsun, and
had been his tutor and generalissimo of his army.

Aim Cazan governed the empire with an absolute power
until his murder by the Sultan, because of his refusal to give his
daughter in marriage (although he himself had received the
Sultan's sister in marriage in 1291 A.D.), he having already be-
trothed her to the Aim Haraq Luwari, son of Shahr Husin.
The Aim Cazan had a captain of his army called Sko or Zio
—evidently a Hunhan 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 Aim Cazan,
this Sko proved a traitor to the interests of the Aim; which led
to the murder of his son Damasan, whom he had left at the
Sultan's court, at the time that he himself retired to Khosran,
taking Sko with him as hostage for his son. As soon as Aim
Cazan heard of the murder of his son, and the order of the Sul-
tan for his own destruction and that of all his family (an order

CAZAR now sent of NAUSHON, who, after he had reigned the name of MAHYUN, Persia, 1294 A.D. In his
out of KHORASAN in returning him over nine days
without a field for cavalry,

MUSLIH, 110 one of his officers would obey, owing to the great power and
popularity of AMIR CHOPAN in Khorasan, he immediately
despatched the traitor Sim, and with an army of seventy thousand
horses marched towards Kasvân, 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 Nanbagh (Nabaghal), towards Khor-
asan; 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
courts of the Sultan and Arâb. On arrival at the Murgab river,
however, he changed his resolution, and retraced his steps to throw
himself into the arms of GHAZÂN KHAN, whom he had
abandoned from his youth and advanced to the first positions in the
armies of Asia. But this MALIK KHAN proved no more faithful
than the others; for, having just at that time received an express
despatch from the Sultan, filled with offers and promises if he would
send him the head of CHOPAN, the first visit of this ingrate to his
guest was that which made by his executioner.

The head of AMIR CHOPAN was sent to the Sultan, but the base
conduct of the MALIK KHAN was not rewarded. For the Sultan,
having in the meantime, through the complaisance of the Amir
HASSAN (who divorced her for this purpose), married BAHADÁR
KRÁTEN, the daughter of AMIR CHOPAN, the KUROI 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 compliant Hassán. MALIK KHAN, 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 SÂTÂN his sister, whom
he had married to the Amir CHOPAN. The place where AMIR
CHOPAN and his son JALAIR were murdered by the MALIK
KHAN, is called KOKI, or KHOI CHOPAN, and is a camp-stage
on the road from Kandahar to Kila Bost, being about fifty miles
west of Kandahar. It is this CHOPAN whom the Dâr CHOPAN of
Huzûrah claims as their great ancestor.

Dârî MARDAH inhabit Dashti Yâhâd, or "Jew's Plain," Solitâ,
Bâbd, Dâhâzí Gholi, etc., and are reckoned at about six thousand
families. They represent the Merû of Prynle, 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 (Bâbd Murgâb), along the range of Cannicus (Hindu
Kush), the savage race of the Mardi, a free people (characteristics which apply to the Dakh Mardi of our day as much as they did to the Mardi in his), extend as far as we find them at this day in Afghanistan. They are still a truly savage and free people, 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 Arrhidaeus' account, extended much farther westward than their present limits in Afghanistan. Arrhidaeus (date of his death 359 B.C.) informs us that Alexander, in his report of Darius, came to the city of Rhesus (its ruins lie some twenty miles east of Peshawar, the modern capital of Persia), whence he passed through the Caspian Straits against the Parthians. The Caspian Straits here mentioned have been identified by Fergus ("Carter's Journal", chap. vii.) with the Tangi Sirvari, or "Sirvari desert," through the Koti Tui, or "Salt Hill," south of the Alazare mountains, separating the plains of Yarkand and Khir. But to continue Arrhidaeus' account, he says, that about the time that Alexander had passed through the Caspian Straits (probably where he had advanced so far as the modern Shahr-e-Babak and Bostan Bala, the Baburians the Babylonians came to him from the army of Darius, and acquainted him that Darius had been seized and held in custody by Bessus, governor of Baktria, and Beatras, or Barzanan, prefect of the Ariachian and Drangic. In regard to this I would here observe that, whether Beatras 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 Bagistan at this day, and situated in the Khuristan hills not far from Tun, a subdivision of Tabas, and almost due west of Herat. It would appear also, from Arrhidaeus' account of Alexander's movements in consequence of the information thus communicated to him, that the army of Darius from which Beatras came, was in or near the district of Bagistan above mentioned. Arrhidaeus says Arrhidaeus, 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 Beatras came (that informant probably being his guide), but found not the enemy. There he was assured that Darius was carried prisoner in a chaise, by Bessus with his Baktrian horse and all the other Barbarians, except Arrhidaeus, and his sons, and the Greek mercenaries, who, having separated
The people (characteristics) day with as much force as far as the desert, and the whole of the situation and find them at this day in vages and from people; but, since, they pay no tribute to the Afghans.

Having this, Arrian continues to follow through all possible speed, and traveling hard all that night reached 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 the night, 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 Babylonians, who at once fled in disorder. A few who stood to their arms were cut off, and then the rest and his companions, having mortally wounded their prisoners, moved away with a party of six hundred horse, and the corpse of the Persian king thus fell into the hands of Alexander.

It is probable in this place that Darius refers, where he says that Darius was held captive in a village of the Parthians called Thrace.

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

Strabo mentions the Amazons along with other tribes which dwelt along the shores of the Caspian Sea next to Hyrcania. He says (Geog. xi. 7), quoting Eratosthenes, that the Tapyri (the Tymaroi of the Chor Aymak previously noticed) occupy the country between the Hyrcania and Ariza (Ourgan and Herati); that around the shores of the sea next to Hyrcania are Amaranii, Amazakii (previously noticed), Kadaii (modern Kirsh), Alboini (modern Afgan), Kaspiici, Vitis, and perhaps other tribes extending (southward) as far as the Skythians (on the west of the Caspian Sea); that on the other side (westward) of the Hyrcania are the Drybikoli (Rajput Dherak, amongst the Turkmans of Murzai); that the Kadasii (Kard) are contiguous both to the Medes and the Medes below the Parabokhoor (Agha range, in which the Kuni now inhabit the hills north of Kishkan).

Parthin, says Strabo (xi. 9), is a small country, thickly
woode, mountainous, and produceth nothing; for this reason, under the Persian dominion it was united with Hyrcania for the purpose of paying tribute, and afterwards during a long period when the Macedonians were masters of the country. At present, says Strabo, writing about the beginning of the Christian era, it is augmented in extent, Comisene and Khoresea (Khor and Akor) are parts of Parthus, and perhaps also the country as far as the Caspian Gates, Baysai, and the Tagyris, which formerly belonged to Media. The Tagyrri, he adds, are said to live between the Derbikiot and the Hyrcania (which is just the posi-
tion now occupied by the Tycabri, between the Turkmans and Onguas). 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 Bactrians; then Eutychides and his party the revolt of all the country near that province. Afterwards Arsaces (Arsus) a Scythian, with the Parmi nomads (the Barzi before mentioned as the tribe of the Kharism Shabi dynasty), a tribe of the Daihi who live on the banks of the Oxus (that part of the Oxus river in the Khiva plain), invaded Parthia and made himself master of it. At first Arsaces 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 Euxamantes and then the Scythians, by force of arms, of a part of Bactria. 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 Arsuras, Strabo mentions Khwareza 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 "Revalzir traversed and subjugated this part of the country on his march from India to Karmania." The Khwareza here mentioned is the present Chhars of Balochistan. The Arsaces above mentioned as founder of the dynasty of the Arsakides, which overthrew the Bactrian power in Asia, and en-
dured under a succession of thirty-one kings for 481 years—from 230 B.C. to 205 A.D.—belonged most probably to the tribe which is now represented by the Arwaki, or Khorangi, division of the Turko-
man of Marv; the latter, a people which Khwareza has recognised as Kowin, or Kowin, Turk from the steppes north of the Caspian Sea. The Turkmans, dwelling within the limits of the region to
for this reason, the Hyksos for the
inquiry is restricted, comprising the
a long period a
As present, the
Christian era, the
Kohrmen (Kur and
the country as far
which formerly
are said to live
is just the posi-
the Tarboums and
having occurred in
consequences of the
Parthian, etc., being
entrusted with the
revert of Bactrian;
of all the country
had a Skythian, with
and as the tribe of
a Dahi who live on
a river in the Khiva
water of it. At first
by wars with those
a. Afterwards they
are, that at last they
were Euphrateses. They
the forces of arms
of the Christian
an extent of country,
that of the
Romans. In the
century, describing
subjugated this part
to the Khurasan. The
Khurasan, if the
dynasty of the
over in Asia, and
for 481 years—even
to the tribe which
division of the
Turkmen has recon-
limits of the region to
which our inquiry is restricted, comprise the main divisions of
Satur, Salor, Tabah, and Arski, or Haraagi (or Arnavi as it is
sometimes written by Europeans). Salar is the name of a Turk
tribe, and is also the name of a Rajput tribe, one of the royal
races of Rajasthan, and was originally a tribe of the Sacli Sky-
thians. There are many names of Turk tribes found amongst
the clans of the Rajputs as given by Toyn (“Annals of Rajasthan”);
and this circumstance leads to the conclusion that the Rajput
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 name to be identified as Rajput on account of
their adopting their language, manners, etc.

Jamati—perhaps Hindu Jaldari—inhbit Jarmata, Saktas, Saktas,
Jalpa, Sangmenara, Arghamnab valley, Gutkush range, etc., and are
reckoned at about fifteen thousand families. They are all Shia
Musalmans, and comprise a great many sections, such as:

- Bajrochara, Balheto, Bhak, Gajroas, Garai, Ghalsia, Gujatstan, Gblra.
- Malistan, Marn, Mughato, Pashto, Shadrigh.
- Shrinad, Zoli, Nusr.

Of these, Allah may stand for Allahbo, Chahak Rajput, Bibi Nusr for Badii, Beshtrana, and Nusr, Jat. Bakhra for
Bayat, Jat. Bakh for Bddas, Rajput. Balheto, Almto, Gaj-
raeto, Moghato, all appear to be Meghal names. Gans is Turk,
the same as the Durr in the Zawa hills, south of Mazar. Pashto is the same as the Fasat of Logmann. Zoli is for
Zoli, native of Zabo, of Ghanzi. Sani may stand for
Sangi, Indian religious mendicant class. Nusr for Nusr, Jat.
Indrai is probably for Persian Yazdis. Gujarstans and Malistan
are the names of villages and districts also.

Surkh Aaj, I suppose to represent Great Afgh; they inhabit
the country about Bamiyan, Ghirband, and the sources of the
Helmand river. They are reckoned at about ten thousand
families, and are partly Shia and partly Sunni Musalmans.
Among their sections are the following:

- Darghan, Kahl, Habash, Tahir, Sagra.
- Sagra or Sogha stands for Sachi, Skythian. Tahar for Tahar,
Mughal. Habash for Habash, Abyssinian; descendants probably
of Abyssinian slaves naturalised in Balochistan and thence trans-
ported to the vicinity of Ghazni.

Zaindar is the name applied to the Jamashedi and Firunboli
Aymak previously noticed; but amongst them are reckoned a
number of miscellaneous Hazara, dwelling mostly to the north-east of the river Margah, such as —

Khosa Miri.  Saripani, etc.

Ali Bibi is the name of a sect—believers in the Divinity of Ali —rather than of a tribe. Bakhri and Saripani are the Hazirah of those districts. Dahi Miri and Khosa Miri probably are divisions of the same class, perhaps the Dahi Madta.

Bakur, or Bakur, inhabit Sarjaungul and Lal districts, and the upper valley of the Hari Râd, and are reckoned at about twenty thousand families. They represent the Dabirnoi or Syrtah (Geog. vi. 2), a Thrakian tribe of Jats or Getai Skythia.

Gâvi inhabit Gherband and Hind Khush, east of the Beshik Ali Hazarah, are Sams Mosalmans, and reckoned at about two thousand families. They may represent the Govel Han of Dr. Gunner ("Histoire des Indo "), and probably came into these parts at the same time as the Gengis of the same stock, who passed on into the Indus valley, and thence, under the name of Gujar, spread all over Northern India.

Faulan, Pollar, or Bolan, represent the Bokist of Ptolomy, and inhabit the Beshid district north of Nawar and the Faulidi valley, south of Baniyan; they are reckoned at about six thousand families, and are of the Shia' sect. There is a considerable settlement of this tribe in Western Baluchistan, which we shall notice again when we come to this part of the country.

Bâbi—the Dhuqir of Szabâ, before noticed—inhabit the Banid district west of Paghman range from Kabul to Bamiyan, and are reckoned at about forty thousand families, all Shia' in religion. They are in numerous subdivisions, the chief being —

Sarzâi.  Sohi, etc.

There is another district called Bendor in the Jalalabad valley, between the junction of the Kamur and Kabul rivers; but no Hazrâh are now found there.

Besides the Hazirah classes and sections above mentioned there are some others, such as the Khow of Bendor, west of Kabul. They are by some reckoned a branch of the Bendor, and said number four thousand families. They are supposed to be Hoys, originally from Egypt; but how they came into their present positions is not at all clear. Their chief seat is in Kohl Bdtta, and they have settlements in Ashtara, Magasaâ, Sang Sambâ, etc. The Habash above mentioned among the Shoii Ali, who inhabit Boli, half way between Bamiyan and Bakhri, perhaps
may have some historical connections with the Kebdi. On the other hand, it is not impossible that the Afghan, who call
these Kebdi by the common name of Miori (Egyptian), may
have confounded an Indian tribe with an Egyptian people in
consequence of the similarity of their names, and thus the Miori
of the Indian desert may have first been called Miori (Egyptian)
and then Kebdi (Copt). Not being Afghans by descent, none of
these Huzurah tribes appear in the Afghan genealogies; never-
these they have their peculiar traditions as to descent, etc. The
Kashokli claim to be of the race of Anzamah, the Turk ancestor
of the people of Turan. The Bokri claim descent from the brothers
Sutuk Kamar and Sutuk Sorka. Of these names, Sutuk is a
Turkic title of respect, equivalent to our "Mister," and corre-
sponds with the Persian Khanyah, which means "gentleman," "seigneur," etc. Kamar is the name of a Scythian tribe, which is
not uncommon in Afghanistan, and appears to have been early
incorporated with the Bajpit of Gwazkh, where it was after-
wards changed to Jomeh, according to Tosi. Sopah is the same
as Sopah, or "Skythian," of which the Kamari is a branch. The
Kashkai Huzurah claim descent from the Toghakhi Tuck, or
Tukhachi, who conquered Baktria from the Greeks. The Bokri,
or Bokri, claim descent from the Kashkai Arab; but, as I have
previously suggested, the Kashkai from which several different
tribes in Afghanistan claim descent, is probably the Bajpit
Korish of Tur, common with Kevah, Gorkha, Gorkh, Gorkh,
etc., in Afghanistan, where this name is of very ancient date.
Besides the Huzurah clans and sections above mentioned, there
are some others, such as the Mongol and Sakar, inhabiting about
the head waters of the Murghab river, and other parts of the Ghor
country, who claim to be descendants of military colonists placed
in this region by Charus Rukan and his grandson, Mastaj. They
are said to differ from the other Huzurah, and to retain somewhat
of their original Mongol speech, though generally they speak the
same ancient dialect of Persian as is current amongst the Ghor
Ayman and Huzurah. Certain sections of other language.
Amongst these Mongol and Sakari, or "desert dwellers," are
found the Kukiari or Nakidari. They are mentioned by the
Emperor Babur amongst the Aymam norah, he met on his
return to Kabul in the autumn of 1524 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 Afghan-
istan, and it may be that they were called Nakidari or Kukiari
after their former chieftain, Nickaun, the son of the Moghal
Emperor, Islam Khan, who held this country of Huzurah, or
Ghor, as his provincial government or principality before he

KINETHIOGRAPHY OF AJFGHANISTAN. 47
succeeded to the throne; when he forsook Christianity and his Christian name, Nicoclae—in the Mongol language, Nic你现在应该为我解释一下这段话的含义。
which being destroyed by the barbarians, because the son of Seleucus, rebuilt it on the same site as a Syrian city, and called it Antiokhia, and that it was watered by the Margus which gained 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 Oromis (Alexand. XIV.) conducted some of the Romans as survivors of Cassus (about 54 B.C.); this statement of Pline'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 Syrian 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 Margus; whether any traces of its existence in this direction have been discovered I do not know. But the name of an existing city somewhat further eastward, and situated upon a river which, although rising among the same range of mountains as the Margus, drains a different watershed and flows in a separate and distinct stream away from and at some distance from the Margus, seems to offer an indication of the true site of Antiokhia. In the modern Ankho or Ankhkooy, 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 Zothale, or Zothik, a name not far off from Pline's Zothale. Antiokhia, or Ankho, apart from the above points of conformity with Pline's description of Antiokhia, may reasonably be taken to mark the site of Alexandria, probably one of those six cities founded by Alexander in Bactria for the defence of that province. The name of the river on which Antiokhia stands is Sungaluk; but it may have been called Margus by Pline on account of its being on the extreme eastern frontier of Margiana. However, be this as it may, the Syrian city may be represented to-day by the Suri division of the Hazara or Chir Aymen. It remains yet to inquire who those Syrians, or Suri, were.

Antiochus, the son of Seleucus Nikator, was the first king of Syria of that name. His mother, daughter of Sophanos (Arrias), the Bactrian chief, had been given by Alexander to Seleucus in 325 B.C. at Sura, when he married his generals to native ladies and Persian princesses. Seleucus, 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 Seleukids. He then gave his son the government of Upper Asia (his own former satrapy, consisting of the modern Afghanistan and Turkestan), with the title of king, which Antiochus held until 280 B.C., when he succeeded his father on the throne of Syria. Antiochus Soter died 261 B.C. after a reign of nineteen years.

Thus the Greek-Bactrian Antiochus ruled over Afghanistan for about twenty years prior to his succession to the throne of Syria, and rivals, on the same site, the destroyed Alexandria, as a Syrian city, which he called Antiochia (the modern Alishabah). It was perhaps, in the very country of which his mother was a native, and adjoining the Paropamisus province, which his father had a few years previously ceded to the Indian king Sandracotos, or Chandragupta, in exchange for the five hundred elephants by the aid of which Seleucus won the battle of Ipsus and the sovereignty of Asia. From Pliny's account it seems clear that, "Antiochus the son of Seleucus built Antiochia 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 Syria or Suryabansi Rajput, to secure its frontiers toward Persia and the territories of the Syrian king; and that in consequence of the marriage alliance between Seleucus and Sandracotos, 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 Rajput.

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 Chakia Sir, "Land, or district, of the Sir," and the castle and township
of Nadīlī (Nadīrī), both situated on the plain between the Helmand river and the Sistan basin, distinct traces of former Rajput occupancy; both Sīrōe and Nadīrī are the names of well-known Gahlot or Sisodia Rajput clans. Another fact worthy of note in connection with the Indian relations of the Sūrī, is the wide dissemination of this tribe of Afghanistan on the Indus frontier, throughout Sīrīl, and the peninsula of ancient Saurashtra to which they gave their name. The early seat of the Sūrī in Afghanistan was the country called Ghor by the Arabs; it is perhaps connected with the Gāur, or Gūr, of the Rajput, 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 a tribute to be paid to him from each nation, both connecting the adjoining people with the several nations, and omitting some neighbouring people, let annexed to some others that were more remote." Hymenæus 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 province 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 Xenocrates has recorded an instance which is of the greatest interest and importance to us in this inquiry. He tells us (Bk. iv. 600, etc.) that, about the same time that Darius Hystaspes led his expedition across the Bosporus against the Skythians, his governor of Egypt sent a naval and military force against the Greek colonies of Birkē and Kyrenē in Libya; and that after the Persians had captured Birkē, they enslaved the Barkaians 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 Xenocrates 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 Baktia to dwell in. They gave then the name of Birkē to this village, which was still inhabited in my time in the Baktian territory." And I may now repeat these words of Xenocrates, and say that, after the lapse of about two thousand three hundred and fifty years, the village of Barche, which he mentions, is still in our day inhabited, and by the posterity, in name, at least, if not in literal descent also, of the Barkaians he speaks of; and that too in the very territory he indicates. The colony of Barkaians in Baktian territory, of which the "Father of History" has thus informed us, is to-day represented by the Barchi tribe inhabiting the villages of Barchi in the Baghlan district of Kandah, and of Barchi Bārī and Barchi Bāran, in the Logar district of Kabul, which last is a tract comprised within the Baktiar Zanūn, or "Baktiar territory," of Oriental, and the Baktrians 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 untrodden, 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.

Hieronimus 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 Thrakia, to remove the Parnabas from their abodes, and to bring to him themselves, their children, and their wives.” Magadbas accordingly
invaded Pazonior, and took possession of their towns, and the
Pazonio immediately gave themselves up to the Persians. Thus
the Scyphienoi and Paephi, and the tribes of the Pazonio as far as
the Lake Pannon was removed from their abodes, and transported
into Asia. But those about Mount Pangaeus and near the Doberon,
the Agratini, Odomantoi, and those who inhabit Lake Pannon
itself, were not at all subdued by Mazarakis. Those of
the Pazonio then who were subdued were taken to Asia.

Mazarakis, leading with him the Pazonio, arrived at the Helles-
pont, and having crossed over from thence, came to Sardis,
bringing the Pazonio with him. The Pazonio, who had been
removed into Asia by Mazarakis from the river Strymon,
occupied a tracts in Paphius, and a village by themselves. Thus
the tribes named as thus transported into Paphia are the Paponio,
the Paephi, and the Doberon. The Paponio 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
Paponio and Doberon appear to have been class of the same tribe.

Nearchus, leading with him the Paponio, arrived at the Helles-
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not far from the Hellespont, were a branch of the Panni, or Pannoni,
who gave their name to the country called Pannonia; and the
Paponio and Doberon appear to have been class of the same tribe.
Anyhow, we find in Afghanistan at the present day tribes bearing
the same name, viz.: the Pani, the Pappki, or Papelzi, and the
Dwari; and all settled together in the Kandahar country, where,
curiously enough, they have a ridge of hill and a district, with
its village, called Papeli, which may stand for the Paegius 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 Hyderabad of the
Darawan, in Bahr, Kaskoli, Shefkiwast, and other parts of Central
India, Bajaur, etc., leaving but few of the tribe in Afghanistan.
The Panni, or Papelzi, form one of the principal tribes of the
modern Dwari, and are reckoned as about twelve thousand
families, mostly agricultural and partly pastoral. Their Sickle
class furnished the king, and the Khelm can the prime minister of
the newly-established Durani monarchy. Their chief seats are
in the Teh and Darawan districts north of Kandahar, and along
the Tarin valley to the east of that city as far as Shahri Safa.
The Dwari apparently gave their name to the Zamin Dwari
district, or "Dwari territory," on the west bank of the Helmand
adjoining Darawan, but are not now found as a separate tribe of
that name in this district, though its inhabitants are often called
Dwari amongst the people of the country. There is another
district called Dwari on the Indus base of the Sulman range,
which was probably peopled from the Zamin Dwari above men-
tioned; but as we shall refer to these tribes again in a later
passage, we need not dwell further on them now.

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It must be noted here, in regard to the above-described transportation of the Paioni, that afterwards, India 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 Hecataeus says, 'The Paioni, 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 Derisches, thence proceeding on foot they reached Parnia.' 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 Dawar, where we now find their modern representatives, as above stated.

Hesiodorus 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 Aristocles (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 Amara, near which the Tigris, flowing by, falls into the sea.' The Milesians were of the Milesi nation of Asia Minor, and, together with the ancient Mori of the Indus valley, may be represented in Afghanistan by the tribes bearing the name of Malay. One of these, the Mali of the Yasufi, Swat and Bajaur districts, has some small sections upon the Indus, where is a town called Ayni, now in the possession of the chief of the Tanahi tribe. These Ionians are traceable by that name in Afghanistan in the form of Yonis (Iyons). This Muhammadan name appears among the sections of many of the Afghan tribes, especially 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 same Ionian appears in the form of Yonas or Yavatas, and Jana or Javana. In order to save time and to avoid the inconvenience of repeated reference, I proceed now to take the several satrapies of the empire of Darius, in the order they are described by Hecataeus (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, Lydoci, Aioloi, Phrygesi, Aioloi, Khroi, Lycloi, Milgoi, and Pamphyloi. Of these, the Ionoi, as above stated, are now represented in Afghanistan by the Pshtils sections of various tribes on the eastern border of the country. Similarly the Aioloi by the Ail or Aoli sections. The Lydoci or Lydii, by the Lodi or Lodi sections. The Khroi by the Khuri sections. The Pamphyloi by the Pamboli or Partholoi tribe. Each of these, excepting the Loci already described, will appear again in its proper place amongst the sections of the Afghan class; 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 Pshtili, or Pshthi, 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, or settlements of his own, as stated by Strabo in the passage before quoted.

The second satrapy comprised the Mysi, the Lydoi, the Loci, the Khroi, the Loci, the Lydoi, the Loci, and the Hygro. Of these the Mysi may be now represented by the Lodi sections of many of the Afghan tribes; formerly they appear to have formed a distinct tribe settled in the Herod, or "valley of the Mosis," in the Ghor country adjoining Zamandarwar, west of the Hulsamid river, into which the Mosis stream empties, not far from Girdar. On the other hand, the Mosis class of Afghanistan may derive from an Indian tribe of that name anciently seated on the Indus below the junction of the modern Chenab; for Arrian mentions amongst the local chieftains and princes of this region the Musavi, a name which seems to be the Greek rendering of Muslims, or "Prince of the Mosis tribe." I have not found any such name as Musavi amongst the Rikhs and Hindu tribes in the lists given by Top and Sirmunshi. The Loci may be represented by the Lodi or Lodi sections of Baluchistan; they are not now found by that name amongst the Afghan tribes, but by their other name of Kalati Musavi, they may be represented by the Miyko, an important division of the trading association of cavan merchants called Farsabic; and perhaps also by the various sections of traders and religious beneficiaries styled Miyko. The Khroi may be represented by the modern Kabuli, and the Kobul-khal of the great Vaziri tribe. And the
Elygeni, without doubt, by the flowing river, seated on the northern base of the Nebid Koh. From its composition, supposing my identifications are correct, this tract comprised a considerable portion of the ancient Parapamisus, from the Khyber Pass in the east to the vicinity of Bala in the west. The Khugani were formerly a numerous and important tribe, extending along the northern base of Nebid Koh, from near the Khyber Pass to the plain of Kabul at Buikibuk; but now they occupy a much restricted area, being confined to the Gandumal 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 Khyrbini—Hygonni—Khugani, also called Khugani, Koigei, Khugani, and Khugani. In the Afghan genealogies they are classed in the Ghurchmati division of the nation, amongst the tribes of the Kambri or Kambari branch. Koigei is a Pukhto word, and means "the brotherhood, kindred, or associates of Karsi"; and Karsi or Karai is the name of a well-known Turk tribe, now settled in the Khorasan hills south of Mashhad, about Zawiah and Tuzbati Jan, etc. The Khyrbini are reckoned at six thousand families in their ancient seats on the north slopes of Nebid Koh, and have a colony of nearly equal strength in the Doaba of Peshawar, where they inhabit the villages of Sikh Mandi, Matani, Mandozi, etc. They have besides some small settlements at Kandahar, and nearer home in the Lower Kainar 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 Tajiki; and by the Pathans they are reckoned as of the same genealogy as the Chachma tribe, which indeed is counted as a branch of the Khugani. Among the Khugani of Nebid Koh, and sharing the land with them are the Lahai, Laili, or Lahi Vaziri, said to be an offshoot of the great Vaziri tribe of the Tamen mountains, and reckoned at six thousand families.

The Khyrbini are in three main divisions, viz., Vaziri, Khubai, and Sherzai. The Vaziri or Laili sections are—Agam, Barak, Bibi, Nain, Bani, etc., collectively styled Surki; and Ahmad, Kangas, Kojik, Piro, Tabak, etc., collectively styled Motik. Of these names Surki may stand for Suro Kandahar Agricultural Rajput, and Motik for Mohkid Brahman. Bibi for Bibi Brahman; and Bani for Bani Brahman. Barak will appear again later on.

The Khyrbini are in two divisions, viz., 'Ali ("the Noble"), comprising the sections—Ali, Aja, Dundi, Mandu, Mato, etc.; and Vaziri or Barak, comprising the sections—Ommadi, Hama, Jai, Shikar, Muktar, Toor, etc. Of these names, Khyrbini stands
for Khawber, or "Khyber pass," a well-known pass of the Pamir-Rajput. Such stands for Abd Allah Greek. Karhi is the name of a Turk tribe above mentioned. Jai will appear again. Kiah stands for Jaiyar Panjmania, or for Kobra merchant tribe. Mahar is Rajput, and Tor stands for Tomari or Thom Rajput.

The Serskh regions are—Lagman, Khodi, Manal, Marki, Shadi, etc. Of these names, Serskh is Persian for "Lion born"; the Pukhto equivalent of Serskh is Manal; and this Manal may be the Merdian, substitute for an original Manali, the name of the large Hind tribe of the Indian desert and Jund valley; or it may be the Muhammadan title of the New Brahman, for Maml, one of the sections, is the name of a Brahman tribe of Northern India. Khodi, or Kadi, and Shadi are different pronunciations of the same word, and stand for the Chito Brahman.

The third satrapy comprised the Helmandotii, the Floroi, the Thraco, Papalagrum, Maristan, and Syri, and was evidently situated at the western extremity of the empire. None of these names are found amongst the tribes of Afghanistan, excepting the Sing, or Sibi, which has already been noticed.

The fourth satrapy was composed of the Khilici, and apparently comprised the province of Kobil, the modern Adam, with perhaps the adjoining provinces of Kandahar, with its capital Kandah, the ancient Kandahar. The Khoi may perhaps be represented in Afghanistan by the Ghilji or Khilji. The Ghilji of Afghanistan, called also Khaideeh, Kishieh, and Khadje, was said to be a Turk tribe from beyond the Jaxartes, and of the Khilji, or "Scythian" tribe of Turk. They have been known in Afghanistan by the name of Ghilji or Khiliji, at least since the time of Mahmud of Ghaur, towards the close of the tenth century, and were probably settled in the country at a much earlier date. The same appears in the form of Khilislieh, or Khilichi, or Khiilji, as the patronymic of the Saljuq dynasty of Rum, or Asia Minor, whose capital was Byzantium, 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 Saljuq, as recognised by Lithian, are evidently the Greek Seleucid, 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 Saljuq 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 1017 to 1196 A.D., a period of 180 years; of Khorasan, from 1094 to 1197 A.D., 141 years; and of Rum, or Asia Minor, from 1087 to 1320 A.D., or
263 years. D'Herbeilot, on the authority of the Lab Taird, says
that Saljuk descends in thirty-four generations from Abbaraan,
king of Turan or Turkestan; that he had four sons—MakAl
(Michael), Bala (Israel), Musa (Moses), and Yunos (Jonah) (all
purely Hebrew names), who acquired great riches in friends,
lands, and flocks and herds; that they migrated from Turkestan
into Transoxiana in search of more abundant pastures in 376 of
the Hija, which commenced on 23rd May, 986, A.D.; that they
hurried first on the borders of Behara and Samarkand, and them
sought permission of the Sultdn MakAlltI Shakhmin to pass the
Oxus into Khurasan, of which province he was master; and that
MakAl granted them permission to establish themselves in the
environs of Nasa and Abiyand. That MakAl had two sons, named
Tocknnn Biks and Jazn Bnk; 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
MakAll was dead, his son and successor, MakAlltI, led an army
to turn them out, but was defeated; and that Tocknunn, 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
Salon was the son of Dnak, a principal officer of Bala, a Turk
Sultan, who dwelt in the Khasan country or plain of Kuchch, and
hence the surname. Dnak had the surname of Titishehr, or
"Strongbow," and on his death left a young son, named Saloun,
whom Bala Bala adopted and brought up with the surname or
title of Balahehr, or "Captain." Saloun having violated the
privacy of his patron's harem, and thus incurred his vengeance,
left with all his family, friends, and dependents to Samarkand,
and established himself in that vicinity, where he and his
embrace Idmam. His followers increasing he had frequent conflicts
with Bala 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 Yunos to Yunos, and calls the sons of MakAll, MuhammId
and Daum.

To the above accounts D'Herbelot adds that of Mirkhond,
which is to the effect that Mikan, the son of MakAl Shakhmin,
rejected altogether the claim of the Saloun to descent from the
Turk; because the family or race of Saloun 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
re
biff was given by MakAll to an ambassador from the Saloun,
requesting the assignment of a residence, and swearing obedience
and fidelity on their part. In consequence of this the Saljuq waged war with Maimun, and soon took all Khaikhan from him, and joined it to their possessions in Transoxiana.

Putting these different accounts together, the probability is, that the people represented by Saljuq and his sons were an obscure party of pastoral or nomadic Greeks, Ismaelites (for that Jews, and Christians too, were both numerous and influential in these parts at the time of the Mughul invasion, fully two centuries later than the period of the Saljuq's appearance, is a well established 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 Samanid dynasty, under the lead of a Greek of the Saljuq family, acquired extended possessions and wealth, and increasing their strength by the accession and incorporation of neighbouring Turk nomads and struggling of all sorts, rapidly rose to power and to sovereign rule; and that the successes achieved by the Saljuq leader, having been mainly effected by the aid of his Turk followers and adherents, who naturally far outnumbered 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 Saljuq 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 Takt-i 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.e., 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 Sanjarizti Baluch in the adjoining principality of Kallat.

The fifth satrapy was composed of all Phoenicia, 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 Antiochian (Amphilas) built "as a Syrian city" by Antiochus the son of Seleucus, as before noticed. The sixth satrapy comprised Egypt, and the Libya bordering therewith, and Kyrtna, and Birkh, and the Lake Maris. Here we find something of interest to us. I have already quoted the
passage in Hecataeus, describing the transportation of the Barkaians from the far distant Libya to the village in Kunah of Baktria, which the colons called Balsīb in commemoration of the Libyan Barkī; which was founded 264 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 at Kyrene. Hecataeus, after describing the manner in which the Libyan Barkī was founded by Greek colonists (4Bk., ii, 155), states that the name given to the first king was Balsūs, which in the Libyan tongue meant "king." I mention this because in the Logar valley of Kabul, which is today their principal settlement in Afghanistan, the Baraki tribe have two villages close together, the one called the Baraki Balsū, the other the Baraki Barkī; a distinction probably marking some recognized difference originally existing among the exiled Barkaians (Barkai of Hecataeus) on their first settlement in these parts, such as the Barkī of the king's family or household, and the Barkī of the city of Barkī; for such is the exact meaning of the names themselves—Baraki Balsū meaning "Royal Balsū," Barkī Barkī meaning "Barkī of the Barkīs." That these Barkī of Afghanistan, or rather their ancestors the Barkaians of Hecataeus, were recognised as Greeks by Alexander and his followers—notwithstanding the absence of any such explicit statement, and of the mention even of their names—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 Indus (the Indus in the Paropamisus about Ghazai, the former seat of the Baktai tribe before described), all which nations he subdued with the least toil and difficulty, owing to the deep snow and extremities of want; and then, marching to Mount Causasus, 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 torkha = "wormwood") and the turpentine tree (Pukhto mastic = "mastic") growing there, but the country very populous and supporting multitudes of sheep and cattle, for they feed on the sylphium, of which, says Arrian, the sheep especially were so fond that some of the Kyreens kept their sheep at a distance and enclosed within a fence, to prevent their destroying the sylphium by gnawing the roots, as it was there very valuable. This mention of the Kyreens in Baktria, near the present Kabul,
and the Bahraki or Bakhrais, in 330 B.C., are extremely interest-
ing in relation to the colony of the Greek exiles transported
from the kingdom of Kyrode in Libya, of which Bahraka was
but a branch, to this very country by Darius Hystaspes, as be-
fore related; and affects important evidence in corroboration
of my identification of the Bahraka tribe of Kabul with the Bakhra
exiles of Bactriaca; for these Kyrodeans mentioned by Arrian
can be none other than the Bakhrais of whom Huseynpur
speaks, viz., the Bahraka of Baghlan in Kandahar.

After the time of the Greek dominion the Bahraka, 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 Mardan Husrav the Bahraka were an im-
portant tribe, and largely aided Shapur in his military expedi-
tions. The reputation then acquired as soldiers they still retain,
and the Afghan monarchs—of the Bahraka family at all
events—always entertain a bodyguard composed exclusively of
Bahraka. The Bahraka are mentioned by the Emperor Babur, 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
Kandahar and Logar, have settlements in Bokhara, and at Kundu-
gum in the Varsi country, and on the Hindu Kush, about
Bamian and Ghorband districts. In Afghanistan, though their
ture origin is not suspected, the Bahraka are considered a distinct
people by themselves; they are disclaimed alike by Afghan and
Pathan, by Ghilji and Hamirah, by Tajik and by Turk. Amongst
themselves the Bahraka 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 Bahraka pretend descent from the Arab invaders, but this
is a conceit of their conversion to Islam. 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 Bahraka:
for I can find no other source whence the Bahrak can have
sprung; the same remark applies also to the great Bahrak clan of
the Khatake tribe. By reckoning these Durani Bahrak and
Khatake Bahrak as offshoots from the Bahraki, the Bahraki of Baha-
porta, the great decline of the Baraki—perhaps at that time
properly called Bahraki—from the prosperity and influence they
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are said to have enjoyed in the reign of Sultana Mahinud Din
ar, 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 Islam in the early period of its introduction.

The seventh satrapy contained the Saturday, Gandaroi, Dasti-
ku, and Aparyati, joined together. These are the names ap-
parently of the dominant nations responsible for the payment of
the tributes. They are all recognisable by the same names to-day
along the eastern frontier of Afghanistan. The Saturday, or "Sat-
tag kindred," are now represented by the Khattak, Shettok,
Suffal, and Sishek or Sisak tribes of the Hindu border; the Gan-
daroi by the Gandhari, now a mere handful by that name in the
hills north of the Khyber Pass; the Dastik, or those of the Dast
stock, by the Dinkha (obsolete) or Desh, found among the sections
of several Afghan tribes about the Helon, and by the Desh-patun
or Dinkhpatun of Bahawalpur; and the Aparyati, by the well-
known Aparkait and Nysh or the Khyber 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 Hindu border from the mountains
of Buner on the north to those of the Bolan Pass on the south, and
from the river Indus to the watershed of the Salang and Khyber
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 succes-
sion from north to south; this being the more convenient arrange-
ment for disposing of them and the tribes now associated with
them.

The Gandhari—Gandhari or the Sarnakers, and Gandharoi
of the ancient Greeks—now inhabit a small country called Naw-
gai, of which the capital is Gandhar, a town said to contain four
thousand houses; the country lies north of the Kabul river,
beside its Kunar tributary and the Bajaur hills. The Gandhari
are now reckoned among the clans of the Sufi tribe, and are
numbered at about three thousand families. The celebrated Ak-
hind of Swat, Ameer Ghafar by name, a religious recluse of
considerable local sanctity and influence, some few years ago was
a Gandhari, though commonly called a Sufi, of which tribe the
Gandhari or Gandhari is a principal clan. The Sufi is a consider-
able tribe inhabiting the Langman district, and lower valleys at
the base of the Kafiristan hills, from the Abishang river round to
the Bolan. They are a fair and manly race, speak a dialect of
their own, and are commonly reckoned as a branch of the Dakhil.
Soma Sufi I have met were ringlets on each temple, and had the
top of the head close cropped, much after the fashion of Oriental Jews.

Anciently the Gandhāri 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 India border extending from Attock to Kangra Ghorkland, below Gilgit. This country is the Gandhāri of Sanskrit authorities, and may be taken to represent that of the Gandhāri of Herodotus; its southern boundary being the Kabul river eastward of the Kunar junction; and its western the watershed of the Indus range separating it from the valley of the Kunar river; the northern boundary is formed by the high mountains dividing this tract from the Darīa country. The Gandhāris of Sākṣī had a much smaller area, and was restricted mostly to the plain country (or Swat) between the junction of the Kabul and Indus rivers; and perhaps more particularly to the Doāba portion of this tract, between the Kabul and Swat rivers. The larger area of the Gandhāri above defined comprised, besides the Doāba and Swat, all the hill country drained by the Panjkora (the Gārma of the Greeks), Swat (ancient Sānctus) and Barandu rivers, and containing the cantons of Bajaur, Swat, Buner, etc., as far northwards as the Kohistan of Kangra and Ghorkland, beyond which lay the country of the Darīa.

The Gandhāri, or inhabitants of the Gandhāra thus defined, comprised several distinct nations or tribes, of which the predominant Gandhāri themselves occupied as their central seat the interfluval 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 Gandhāri, or Gandhāri, as before stated, are now confined to a little canton in the midst of the Nawgai hills; the rest of their ancient country being in possession of other tribes, principally the Mahamndī, of whom we shall speak presently.

Of the other nations anciently inhabiting the Gandhāra country, Sākṣī furnishes us with the names of five, which we can easily recognize as we follow his account. He says (Geog. xv. 2): "On his return to Baktīvāra from his expedition into Sogdian, and against the Skythians, Alexander, crossing the same mountains into Ariana by other roads, proceeded towards India, and the rivers Kophe (Kohil) and Khomapis (Swat or Landi), which unite near Plemyrium (the modern village of Pīr-i-wak; the Pukhto corruption probably of the Hindi Pramāra, "of the Pramāra," a well-known Rajput tribe, very largely represented amongst the Afghan tribes all along the Indus border), after the Khomapis
a part of the Paktan or Aspho tribe of Astrapis, now of their own modern Muslimized name, has passed by another city Gorys (Gwiri or Gwir, the ruins of which are a well-known and prominent feature of the Tellish plain in Swat) in its course through Bandobene (present-day district of Bajaur) and Gandaritis (Gandarhi), and weakening in the territory of the Hyposoici (STRABO calls them Archelaus in another passage; ASIANI calls them Astrapis, which is nearer to the present Pulkto or Paktan of the modern Swat), and in that of ASIANIS (king of the Hyposoici, ASIANI: of the ASIANIS, a tribe anciently inhabiting the Swat valley, now represented by the ASIANI of Chitral, and Yohobin or Yohudin of Yasid and Gilgit), in the beginning of spring he descended into the plain to the city of Taxila (the site of which is marked by the modern Takhast villages near the Peshawar cantonment; not by the Taxila found east of the Indus, for ARISTOTLE has not yet crossed that river). After the river Kophes follows the Indus. The country lying between the two rivers is occupied by the Aspho tribe (of which ASIANI, was the chief), Mustamisi (moderni of Bandoben on each bank of Indus previously described), Yaspis (inhabitants of Yaspis of the Greeks, Naser of the Hajlah, and Nusara of any day, around which are the ruins of the ancient, free city of Nusara), and Hyposoici (or Archelaus, the Aspho of the Paktan, and the Aspius of the modern Muslimized); next is the territory of Assnichis (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 Khash on the Indus, 'The City'), the royal residence of the country. Near the Indus is another, Peukalaitis (its site is perhaps marked by the ruins of Boko, on the Indus bank below Topi), for at this place a bridge which was constructed afforded a passage for the army.

ALEXANDER 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 Bactria, whence, at the approach of spring (15th Apr.), he pushed forward with all his forces for India, and past Mount Caucasus, arrived at Alexandria, the city he had built among the Paromakhi, when he made his first expedition into Bactria. From this passage forwards to Nikias (Mynias), he proceeded to the river Kophes (Kosi of Daras Nal, where it joins the Kohat river). Here, dividing his forces, he despatched Harpalus and Peneleus with a division of the army into the country of Pankhaloata (identified by Cunningham—Ancient Geography
of India,—with the Shanshro Pakshikusro, the ancient capital of Gandoria, 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 Artists (chaeflain probably of the Astakush of Shards, and governor of their capital city, now represented by the modern Chisraea, commonly called Hatchan- gar, indicating a former name of the sort, most likely Hatchanu, "City of the Hari "); for Hatchanu 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.

Artex was slain in the defence of a city (not named) into which he had fled; Hecatomnestus took this city after a siege of thirty days, and then gave the government of it to Sarbaras (perhaps of the Sengha clan of the Shinwari tribe, now inhabiting the Namia valley of Nangrihar district west of the Khybar Pass). Alexan- dreis, after dividing his forces as above stated, then himself marched with a detachment against the Aspari (Aspan), the Thymies (Tremhi), and Arasakoi (Omakzi) and passing through a rough mountainous country along the river Khoo (Ku), the name of the Kabul river from the junction of the Koo of Dāra Nājil to that of the Kunar stream), which he crossed with some difficulty (perhaps at the ford opposite Jalalabad, where he passed to the south of the Kabul river), he ordering his foot to follow at leisure, himself, with all his horses and eight hundred heavy-armed Macedonian targes, 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 Thymies or Tremhi, castle in the Kotkoh, "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 Anduka (Uka, Kora 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 Krates or other captains of Foot, to subdue and govern the whole province (Nangrihar or Jalalabad), as it should seem to him most convenient.

The expedition against the Arasakoi (Omohzi), I may here observe, must have been conducted by Krates or. For Alex- ander, as Arrian continues, next directed his march towards the river Enaspas (the same apparently as the Khasapes of Strabo) by crossing the Kabul river at the ford between Daka and Lalium,
then marching over the Goshia plains, where the general of the Aspoc lay, and in two days' time by long journeys came to the city (perhaps Ghazipur in Waziristan), which on his approach the Bactrians set on fire, and fled to the mountains. The Macedonians pursued and made 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 Arignius (perhaps the Totai range, to the city of Arishal, where are extensive ruins round about the existing village of that name, on the eastern base of the range, in the Pourtali district of Yezd), and found it deserted and burnt by the inhabitants. Alexander considered the situation of this place extremely commodious, and Kassander 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 Rajah), 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 short 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 Kassander with his troops, who had rebuilt Arignius, moved with a detachment towards the Awhak (Yezdihud of Baghar), 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 Gardi (as called perhaps from the Gard Rajah, then inhabiting the modern Yusufzai country), crossed the river of that name (Gurians, modern Indus) 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 Kh war), 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 Assaracus, Alexander sent a detachment against Baisra, (Yezdihud in Swatistan valley of the Yezd), and another to Om with orders to invest the place till he came. I may here note, that Justin, speaking of this capture of
Nasagra: calls 1:ho place Xonnt Daiclnlus (Il'ci.1 L'u,~iL&ciZ, a m~ultahi
north of the Pnnjl;oria river between 13a,jaur nncl Swat), lringoin
of Queen C~~osrs or C~~ornrs (Ass~~c~wus
being, accorcling to
Cun, r e c e n t l y cleael), mliose realm was restored to her by
AI,T;ESANDER,
by whom she afterwards bore a son, who wns na~necl
Arassasnen. I 111n.y add also, in reference to this statement, that
at tile prescllt clnJ several of tlie chiefs and ruling families in the
neiglibonring States of Chibra1 a,ud Bac:lal<lishan boast a lineal
cestcell from
TRE G~AT.
On rcacliiug Ora, (it,s site inny perl~aps be nlarlied by the high
monnd of ruills callccl Sd)-1
EnirZol
on the Yhsnfzai Sama, five or
six miles fi.01~ tlie front;ier fort of Marclan), AT;EXANDER took the
place witlhout lnucll difficulty, though it was defendecl by Indians
sent into it for that purpose by Ammarus (prince of ABhins
writers, the modern Chcck Hassabah on the east bank of the
Indus), and on this the inhabitants of Bessn (Khanor), seated
on an eminence and surrounded by a stont wall, deserting the
city at night, fled to the rock called Armos (perhaps Shal Dara or Mulh on the heights of Mahalan) for safety, and many of the
neighbouring Bactrians, forsaking their villages, followed them
thither. Alexandra determined to take this rock of Armos
(Ammi is a common Hindi name for hill ridges in these parts;
there is an Ammi spur of Mahalan near Charra in the Chamh
Valley, and another Ammi ridge of the Kuri hills near Kalista in
Bawalpindi district), and having placed garrisons in Ora and
Masagra, and sent a new colony into Bessn for the defence of the countr;
y, and Hassanah and Pasbonah having by his orders repopulated another city called Orchasas (the site of which has been
recognised by Sir A. Curwin in the ruins of Arbal, on the
south bank of the Kabul river, near Nauhara cantonment), and
finished it with a garrison, and moved forwards to the river Indus to
prepare the bridge for its passage as they had been ordered to;
he then moved that way himscll, and the city Penkalotis
(Pvakamati above noted, the modern Hashangar or Charanda)
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 Ammarus, the two princes of that
province (Kophas perhaps being the chieflain of the Kobi
Kajpid tribes). He arrived at last at Emboseia (modern Ambala in
the Chamba country of Rohil), a city seated not far from the rock
Ammi (modern Malka, near the summit of Mahalan mountains;
the stronghold, in recent years, of the Wahabi fanatics of Hinduis-
ian), at the destruction of which, at the close of the Ambela cam-
paign of 1863-4, 1 was present with the "Queen's Own Corps of
Gurkhas," to whom this duty had been assigned, defended by
Indians, and leaving Krates 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 Assaleni (perhaps the Astarz-kak or Ass-kak, the tribe perhaps of the above-mentioned Assaleni, which name may stand for Astar-kaj of the Astar tribe of the Jat nation or race; the Assaleni may be now represented by the Trabees as before stated), in pursuit of the Barbarians who had fled into the mountains there; and when he arrived at the city of Dybris (capital perhaps of the Darade), there, he found both that and the country around entirely destitute of inhabitants. (Alexander appears to have crossed the Assaleni river into the Phran ad Chalitar valley, now inhabited by the Chagharm Afghans; there is a castellated village in Chalitar called Dihir, perhaps the Mussulman disguise of a native Darade, possibly so named from inhabitants of the Dardh tribe.)

Next day he sent a force to scout 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 city, 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 Hermaurus and Pereskias had already built.

Alexander then entered that part of the country which lies between the two rivers Ephesenes and Indus (Kohul and Indus rivers), where Nysa is said to situate, and on arrival at Nysa (modern Nishta, on the left bank of the Lambi Swat river, near its junction with the Kohul stream) with his army, the citizens sent a deputation headed by Aris (perhaps a chief of the Akha tribe of the Naghi, beseeching Alexander to leave the liberties of the city entire for the sake of their god Dronvrs, and assuring him that Dyrovs, 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 (Kohul or Aris) he would have denominated Moris. 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 formerly inhabiting the country of the Gandharis. They are the Assakenoi, the Masseni, Nisses, Asseni, and Assakenoi.

The Assakenoi were probably, as before suggested, the tribe of Acaces, prince of the Haidada Raghial, inhabitants of the Haidadagam (modern Hashanragan district). They are not now known by that name in Afghanistan, except in a few small sections called Haidi, among the clans of some of the Pathan tribes on this border; their ancient seat here is now occupied by the Mahmudan tribe, the Mahamudan clan of which inhabits the Hashanragan district.

The Masseni, as before stated, are now represented by the Masseni (modern Nasirzad, whose chief seat now is at Sorkhe on the Ghulgar hill of Chunck Hurush or on the east bank of the Indus; but as Herdian, Masseni, as before stated, are now represented by the Masseni (modern Nasirzad, whose chief seat now is at Sorkhe on the Ghulgar hill of Chunck Hurush or on the east bank of the Indus; but as Herdian, Masseni, Nasirzad, etc., they are found amongst the sections of several of the Pathan tribes along the Indus.

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

The Assakenoi are, as before suggested, perhaps now represented by the Yoshiho of Chitral and Yasin districts adjoining their ancient seats in Bajaur. Bajaur was probably the country of Masseni, fourth in descent as Tasso tells us ("Annals of Rajasthan," vol. i. p. 41) from the Haidada Raghial, one of the three grand branches that divided and crossed the Indus, and which is said to have spread out from Bajaur and across the Indus, 1000 ac. of Bajaur, which obtained possession about the Indus, had five sons, who gave their name of Panjab or to Panaj. Kaimela, the youngest son, founded its capital, named Kaimela, the site of which is marked by the existing village of Kaimela, near Addu, where is now the British cantonment called "Cantlopore," and to this family belonged the Prince of Panah, the wife in common of the five Pandore brothers, the heroes of the Mahabharat. The Panjab Pandare are well known in the local legends commemorating their deeds and current among the tribes of the Gandhara country. The Yoshiho 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,
Asiatic is the generic name for all the ancient or Indian inhabitants of Swat and Bajaur since their conversion to Islam. Among the Swatis is a large division distinguished by the name of Gabari, Godivari, or Gamari, who, before their adoption of Islam, were known as the name implies, "Five-worldly-gods," and perhaps Persians of the Pushtindi tribe (before mentioned), one of whose chief ancient seats is marked by the existing Pushtindi district in the present Mahrmand hills, between the Kabi and Swat rivers.

The Aspis are now represented by the Jlps tribe, which is widely distributed among the sections of several of the larger tribes constituting the eastern borders of Afghanistan, from Kandahar to the Indus; and which exists at the present day, under the Mahrman name of Yansif, as a large and powerful tribe in the ancient seats of its remote ancestors, to which they have given their modern name of Yansifi (plural Yansifs), or Iansif as it is pronounced by the hill clans.

The Aspis, so called by Amman, are the Hypasioi or Aspasioi of Strabo; and are mentioned as a later period by Ctesarius as the Agiapti or Arispati in the Kandahar country. By their modern name of Yanskii they possess all the country lying between the Swat and Kabul and Indus rivers so the high mountains separating them from the Darra country of Yasin and Gilgit; in fact, the whole of the ancient Gandahar as previously defined, with the exception of the tract to which that name was more strictly limited, situated between the Kabi and Swat rivers and bounded westward by the lower course of the Tarnak stream, in which area the modern Kandari or Gandari are still found in the little country of their name amidst the Nauagai hills on the Bajaur border.

The great mass of the ancient Gandahar, together with their neighbours the Japsi, in the adjacent Sana, or "Plain," between the Swat, Kabul, and Indus rivers, were expelled by the Afghan Tribes of Bajaur and Buthi, and settled about its banks in the 16th century of our era, at the time that they carried the begging-pot of Budaun 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 amid the ruins of the ancient castellated city of Gandahar, the name of which country is probably derived from this colony of the tribe Gandahari, which was 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 counsels in...
this migration, the Isapi, it is known that their descendants, ten centuries later, under the Mohammedan name of Yousfi, or "Sons of Joseph,"—a name which has led to some confusion, in connection with the Afghan claim to Israellite descent—returned to their ancient country and fatherland, in association with another tribe, the Maudani (Mundharni of the Persians), from the banks of the Helmand river.

According to their own accounts the Yousfi came into their present settlements in the Peshawar valley about the middle of the fifteenth century, during the reign of Mimga Unior Bro, who was king of Kabul and Ghazni, and the grandson of Amir Timur (Tamerlane) of Persian origin, and patriarch of the Emperor Babar, founder of the Mogul dynasty of India. Prior to this migration, they dwelt in the Ghunara Mughla, or "fat pasture" district, at the sources of the Arghasha river, a southern tributary of the Tarnak. In consequence of a dispute about pasture with the Torin tribe, occupying the Lower Arghasha and Kishani districts, they migrated thence to Kabul; where, meeting with other migrating tribes, named Mahsani, Khulli, and Dhulhi, collectively styled Ghorysh-Khel or Ghori, they joined with them and took to plundering the roads and taxing the country. Their depredations became so intolerable that Uljau 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 Khugarni tribe, inhabiting the north slope and skirt of the Sabz Koh, and with their aid moved forwards towards the Indus. The Yousfi, under the lead of their chief, or Malik, named Khan Kaion or Kaio, passed over the Khybar hills, into the Peshawar district, where they were granted a strip of land along the hill side as a residence. But quarrelling with the Dalizak 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 Same. Here the Dalizak rallied at their capital, called colloquially Kot Kapir, Leagoo Kot, Kapardagachi, and Ghari Kaptur (or "Fortress of the Kapir," or Keno, the name of a magnificent Yousfi tribe), and renewed hostilities against the Yousfi, who had passed the Swat river into the Same. Their efforts were unavailing, and the victorious Yousfi, driving the Dalizak across the Indus into Chach Hazannah, took possession of the Same.

The unfortunate Dalizak, 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 Jamangal, who deported the remnant of the tribe bodily into Hindustan and Dalman, in which parts they are now lost in the mass of the population.
Some inhabitants of Yousuf, on the outskirts of the town, were named after the river Yousuf, and some of the villages were named after the river. The town itself was called Yousuf, and the area surrounding it was known as the Yousuf district.

The town was surrounded by a fort, which was built in the 10th century AD. The fort was called Yousuf, and it was built to protect the area from attacks by hostile tribes. The town was also known as the Yousuf district, and it was a center for trade and agriculture.

The area around Yousuf was rich in resources, and it was a center for trade and agriculture. The town was surrounded by fortified walls, and it was protected by a fortified gate.

Yousuf was a center for trade and agriculture, and it was known for its rich soil and fertile land. The area around the town was a center for trade and agriculture, and it was a source of wealth for the local population.

The town was built on a hill, and it was surrounded by a fortified wall. The wall was built to protect the town from attacks by hostile tribes. The town was also known as the Yousuf district, and it was a center for trade and agriculture.

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population of the Buddhist religion; which, as we learn from the travels of the Chinese pilgrims, Fa Hsüan and Huen 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 archæological 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 debris of ancient habitations all over the Afghan country, prove conclusively, all other evidence aside, that it was once a flourishing seat of Greek civilization. These facts would naturally prompt us to find in the midst of the ruins of their ancient hallowed prosperity and dominion some trace of the posterity of these 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 Mohammedan transformations, and sometimes appropriated by conquering invaders. Nevertheless, we do find among the present inhabitants of this Yarush 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 displaced, also bore names resembling, or the same as, those of the Greeks. The tribal names Ahi, Ali, Bāi, Jānī or Jūnī, Yāmu, etc., though now supposed to be of the Jat race, may have been adopted by 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 Barbak Greek, and the source whence sprung the modern Bānī or Barbakī of the Durani Afghan, and the Bārak of the Khattak Pathan, then we need not be staggered by the appearance of Greek Akhtai in the Aka Pathan and Aga Jāt his co-partner in the soil; of Greek Aidi in the Pathan Ahi or Aalī; of Greek Jōāī in the Rajput or Pathan Bāī; of Greek Yūmā in the Rajput and Pathan Jānī and Yūmā.

With these invading Geta, or Jata, of whom a principal division was called Bād (the Godh, or God, and Wood, of Europe), came other numerous and powerful hordes of Huin, who have left the marks of their conquests in Afghanistan by enduring settlements of their tribesmen. In the part of Afghanistan we are now considering, who, as is most probably the case, spread westward towards the borders, after a ground of Nor-
are now considering these were the Goi and the Geougen Tatar Hau who, as Dr. Turner tells us, leaving their ancient seats in the extreme east of Turky, to the north of China, met large hordes westward at an early period before the Christian era. These hordes, after centuries of wanderings and warfare on the arable ground of Northern Asia, gradually drifted southwards and westwards to the great Shum or Gobi desert (perhaps so called after the Goi or Hau), where joining the Yueshi or Utari, 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 (The Shaws of the Chinese, Ka'laas of the Brahman), through the Agyilib Kazghur and Jatta Zuunghar, and invaded the populations, civilized, and rich countries at the sources of the Syrhom and the Erylan (Sir and Ama, Jaxaries and Oxen) where the Greeks held the sway. Whilst the Yueshi and the Geougen (the Jata and the Giiar) advanced into the south and south-west, the Goi (modern Goui or Kabi) 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 Gwa Hazarab about Bamian and Ghorbund, though there are sections of Kabi and Kabi in several of the Afghan tribes along the Indus border; the same also appears amongst the clans of the Pamara Agricola Rejasia, 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 pastoral people. Both are strong, stately, stalwart, and brave races.

In Phustiz the Gujar have some considerable villages on the Juna; 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 Aespioi of Athian (the modern Jap, or Japiz, or Pashai), it appears that they occupied the hills circling the plain from the Swat river round to the Indus; while the Assamoi (the modern Yossh or Yosshin) of the same author occupied the hills and valleys drained by the Swat and Panjakora rivers. Thus these two tribes and the Gandhari occupied the whole of the hill tracts of the Gandhari country. The Aespioi are now represented by the Jap division of the Yossh, 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
Macedonians 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 Assalcelloi are now represented by the Yasin of Chitral and Yasin, and by the Swati probably of Hazara Pakhl. In the early part of the thirteenth century, when occupied by the camp of Chandu Kiran, 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 Yasinfi, in the latter part of the next century, the Gabari have almost entirely left the country and migrated to the Dardin districts along the banks of the Indus above Kall, Palas, etc., known as Gabriel, or Gabari country; and at the same period probably the Yasin migrated from Bajaur to Chitral and Yasin, whilst those of Swat migrated across the Indus to Pakhl Hazara under the name of Sutti; which is the territorial name given to all the ancient peoples of the Swat country, and includes besides the Gabari and Yasinfi, a number of other petty tribes of Indians.

Thus we see that the ancient Gandhara was occupied, as we learn from the ancient authorities quoted, by Gandhera, or Gandhari, in the tract between the Kabul and Swat rivers; by the Assakander, or Assakegani, on the plain north of the Swat river; by the Assakoli, or Mundokwari, on the plain north of the Kabul river below the Swat junction; by the Assok, or Ispig, in the circling hills and plain at their base from the Swat river round to the Indus; and by the Assakander, or Ispig, 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 Yasinfi overshadowing them all. Let us now examine the Yasinfi tribe, and resolve it into its components.

The Yasinfi are in two great divisions—Mandaar and Yufuf. According to the Afghan genealogy, the classification is in this wise: Sarabandit, the first branch of the posterity of Kais, Pathan, is in two main branches, namely, Shakhbhii and Khaskhii. Of these Khaskhii are in three divisions, namely, Kais, Zamani, and Khast. (Zamani is the Musulman form of Khaskhii, during the reign of Chahang Rai Solangi, of Anhalwar, Mazedu Guzali invaded and devastated that country.) Of these again, Kais is in two clans, namely, Khaskhii, or Shakhkhii, or Khaskhii, and Ghorye. Of these Khaskhii is in three divisions, namely, Maud, Mafi, and Torklani. Lastly, of these Maud is in two clans, namely, Mandaar and Yufuf.
Mandans, Mandan, or Mandar clans are Usman, Urman, and Raja. They occupy the Sama, or Plain, of Yansai. Mandans is a Brahman tribe also.

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

Kanis is in two divisions—Mishawi, or "Seniors," and Kishafi, or "Juniors."

Mishawi sections are:


and a number of others of modern Musulman names.

Of these, Kori is a Turk tribe previously mentioned; Mai we have met before as descendants of Shelb Bati, Batani; Masi also as the Myoi of Herodotus in the second satrapy; they may include Nokh, Israelites of the Mosaic religion; the Nokh we have also met before in the Noboldheen, the Energues of Amran, and shall meet them again later on.

Kishafi sections are:


Restam, Sbri, Shafi, Sultan.

and others of modern Musulman names.

Of these, AllahulAd stands for Diodotus; Bighakhan for Bakhuda. Dalo, or Qain; Bari for Bakti, Greek; Dalo for Daha; another Jat tribe. Maghdh is said to be the same as Mehl, which stands for Mahakshen Rajput. Mashwahir we have met before; Shafi stands for Shabnun Khatri; Shafi for Cheb, Brahman; and Sultan for Subhun, Hindu, converted to Islam.

Ami is in two divisions—Dayhi, and Ismail. Dayhi may stand for Dobhi, mercantile Rajput; and Ismail for Shabun, mercantile Rajput.

Dobhi sections are:


Mairif. Multan, Piyana, Sanger, etc.

Of these, Bahram stands for Babri Khatri, or for Bekhuma; Cabil for Kupol, and Makhri for Moher, both mercantile Rajputs. Mall, now occupying Bajaur, may stand for Mil, mercantile Rajput, or for Kupol, an ancient Indian tribe of the Indus valley, after whom Multan was named Multanistan. Mairif may stand for Nir-Rp, Rajput; Multan for the Bahrak we have before met; Piyana for Pande, Brahman; and Sanger for Sangar, Rajput.
Isaiah sections are:—

Baccl. Bim, Bhadr. Bosc. Dorn. Jor. Juma. Sikanlar. Soliman. Tors. Urya, etc. Of these, Baccl may stand for Bāqilāgī, mercantile Rajput; Bim for Bāmakōvā, Brahman; Bosc for Bhakāt, Premara Rajpūt. Bim, or Biskh, is a Turk name. Dorn, or Docc, is Rajpūt. Jor stands for Jor, or Jorlāh, the Jor of Siroho, one of the four Skysthan tribes that depredated the Gradcs of Baktiriana. Juma stands for Yum or Yarām, Greek; and Sikanlar is Alexander. Soliman may be the Maslama disguise of the Rajpūt, Sānači or Chaličk.

Umar is in four classes—Akā, Kānā, Ali, Salar. Of these the Akā may stand for Akait, Greek, or Ḍi, Jet, and more probably is the Nāga clan of that name. Kānā is the Kānā Rajpūt. Ali, or Ahl, stands for Ḍiūrī, Greek. Salar is the abbreviation of Sāhālama, which stands for the Sāhālama, Gāhilū Rajpūt.

Abū sections are:—

Sikandar, etc.

We have met several of these before. Jum is mercantile Rajpūt. Jum is a Hindu religious tribe converted to Islam. Khwādīd, or Kāhōl, stands for Dīdūtus, Greek. Lāl may stand for Lār, mercantile Rajpūt; Malāhām for Māhlī, or Māhīlī, Jum. Khwādī, or Orya, for Harīya Rajpūt; Sāhālama Rajpūt; Shāmā is the same as Jumāra Ḍi, Yum Rajpūt.

Kānā sections are:—


Of these, Aso is the same as the Aso above noticed. Bāhā is a Brahman tribe of Northern India. Chor, or Chawar, or Chawr, stands for Chaumār Rajpūt; Harālī for Harīya Rajpūt; Sāhālama for Shaumār, Brahman; and Shāhāni for Shāmā and ShāhāJumā above noted; Sāhāda for Sāhālama, Gāhilū Rajpūt.

Abū sections are:—

Sīmā. Sānā. Umar. Zangī, etc.

Of these, Bān stands for Bānī, Indian serf or predial slave tribe; Chumānda, daycare; Dālī, we shall meet a

Lanār Sāmā, etc.

Sūs sections

Abū sections


Sāmā. Lāng. Mā.


Sīrī. Umā. Of these, Bān...
tribe; Charinda for Charsadda, a tribe of Hindu religious devotees; Dahi is a Rajput tribe. Opi, Hap, Hipan, or Ayph, we shall meet again; it stands for Opal Khatri; Unar stands for Unar Shadma, Prannara Rajput.

Sado sections are in two divisions—Jallo and Dari.

Jallo sections are—
Tik. Tik. Talha. Tazkarya.

Of these, Bodha stands for Bodh, Rajput; Khebi is a Chauhan Rajput tribe; Naqat is a tribe of Chitral, we shall meet again later on; Pandha, or Pandhyana, stands for Panch Pandha, the "Five Pandha" brothers celebrated in the legends of the Jangal; Han stands for Hanshi, Shulak Rajput; Talha for Johna Rajput; Tazkarya for Jakkar, Jat.

Dari sections are—
Usman. Ury. etc.

Of the above, Adun will appear again among the Afkhi: Bano, and Biri stand for Bana, Bana-dev, and Birk, Brahman tribes; Biri is a Khatri tribe. Camari and Ooli are Turk names. Chini stands for Chini, Rajput; Durma for Dari, Rajput; Gawar, or Gwark, for Gahder of Swat before mentioned; Jaffar for Jaffar, Prannara Rajput; Jallo for Jaljes, Rajput; Madi is a Jat tribe, and Madi a mewarite Rajput tribe; Mami is a Brahman tribe; Madi stands for Madi, mewarite Rajput; Dari stands for Darhi, Rajput. Sargin is the name of the Gilgit valley, and may stand for a Dari tribe from that place.

Rahar, or Rahan (for Rajpure), as a Rajput tribe of the Indian desert; its sections are—
Sindi. Umar. Zinid, etc.

Of these, Bangi is a Jat tribe, the same as the Bangi Sikh, and
the Bangash Pathan to be noticed later on. Bahol stands for 
\( \text{B} \), Phooni, or Bahul, Khatri; Churn is for Churnar, Rajpoot; 
\( \text{B} \) for Bahul, to be noticed hereafter; Khizar for Khijer, Pres-
non; Langh stands for Langhak, Solanki Rajpoot; Macha and 
Mughal are usually joined together; Panjpio stands for Panjpio 
\( \text{P} \), as before stated; Payyda for Panjpio, or Panji Brahaman. 

Yusuf, or \( \text{J} \), is in five classes—\( \text{J} \), \( \text{J} \), \( \text{J} \), \( \text{J} \), and \( \text{J} \). 
They occupy the Kohistan, or "Hill Country" of the Yousufi, 
or \( \text{J} \), which is commonly called Youshthan, or "Independent 
territory."

Joi, the Mosalmian form of \( \text{J} \) (for \( \text{J} \)), sections are:—


Of these, Ayu is the same as the Opi, \( \text{J} \), \( \text{J} \), before men-
tioned; Kik will appear again in the Khattak tribe; Kamal and 
Kamal have been before noticed; Male, Maleh, and Maleb are 
the same, and a Jat tribe; Maleh stands for Millehsham, appar-
ently a compound of \( \text{M} \) or \( \text{M} \) and \( \text{M} \) angels taggar. Mashi 
is the same as \( \text{M} \), before noticed. Suhar and \( \text{S} \) are 
Rajpoot; \( \text{S} \) and \( \text{Y} \) are Jat.

Bo (Boo, Greek) sections are:—

- Mandi. Nt. etc.
- Ab (Abi, Greek, or \( \text{A} \), \( \text{A} \), \( \text{A} \), \( \text{A} \), or \( \text{A} \), \( \text{A} \) is in two 
divisions, Gohra and Ruhri. Gohra stands for Gohar, Gharat, 
Rajpoot; and Ruhri or \( \text{R} \) for \( \text{R} \), Solanki Rajpoot. 

Gohri sections are:—

- Zana, etc.

Gohri sections are:—

- Maleh. Mili. 
- Maleh. Mairahmad. 
- Sub. Sub. 
- Umar. Uran. Uragha, etc.

Of the above, Barat stands for Bharat, Rajpoot ministrel tribe;
Barchi for Biharu, mercantile Rajput; Chamba for Chayuta, Rajput; Lal for Lal, mercantile Rajput; Sahel for Sohar, mercantile Rajput; Shibjuna for Sapat and Jatts, Rajput tribes conjoined. The others have, for the most part, been noticed before. Urja stands for Harojh, Rajput. It has now become greatly reduced in these parts, and is absorbed into the Chagharhi section of the Dal or Dalai above mentioned. The Chamanzai is a large clan and comprises sections of:


Of these, Arjan is the name of a Pandu tribe of Yabji Rajput; Barahi we have before spoken of; as also of Basi, Indian hereditary serf, or prechial slave tribe; Chir may stand for Chirpas, Indian herdsman tribe. Juna is a Rajput tribe; Mai for Makt or Malvozahen, before noticed. Mandi and Mai are Jat tribes. Ormar is the name given to a sect of religious heretics who created considerable trouble on this border in the reign of the Emperor Aksar, under the denominations of Kudhebazi; Ormar is the Pakhto of the Persian Chahartaehaz sect, so named from their midnight orgies after the lights were extinguished. Shakali stands for Shakel, Brahman tribe; S¢di for Shidda, Rajput, commonly met in Afghan sections under the form Jand.

From the foregoing details of the composition of the Mandaur and Ybasf it appears that the only new elements imported along with them in the invasion before mentioned were the Mandau (Mandavrni of Pliny) from the banks of the Helmand, and the Turk tribes of Kasim; for the hills and adjoining plain of the modern Yousufzai country were already, and apparently had been so all along, occupied by the Jat§ and their associated clans. But there were other tribes who invaded this country along with the Mandaur and Ybasf; namely, the Ghorya, or second division of Kandhi; a name which seems to bear relation to Kandhi and Gandhara. Before proceeding to examine the composition of the Ghorya-khel, we may here conveniently dispose of the remaining divisions of Kakhki, namely, the Mah and Turkhanl of the genealogies.

Marki, or Mua, stands for Malivanahana, one of the royal races of the Rajp§t, although, according to Tu(no "Annals of Rajputistan") it is neither Rajput nor Jat by descent. The Malivanahana are now represented in Afghanistan by the Maki, a small tribe forming one of the clans of the Durani Afghans. The Mah, or Mua, 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 Khugiani, and their Ghiskari and Laili Vaziri divisions, as previously described.

The Tuarish, as before stated, are not of Afghan or Pathian descent, and comprise a mixture of Turk clans, settled principally in the Bajaur country and adjoining Kamar valley. They are included amongst Afghans from having adopted the Patho language and Pathan, or Pathian, nationality, conforming to the Pathitswallis, and identifying themselves with the Pathian interests. They represent the Skyltan invaders, who deprived the Goikas of Bakhra, as mentioned by Ngado. Ghorsa, or Ghorsa-khan, "The Ghoe class," is in four divisions, namely, Danlatir, Khali, Chamkani, and Zirzai.

Thata, or "Friends of the State," (probably the Dohl and the Jum Rahore Rajpoot), is in two divisions, Mahsund, and Bohd. Mardan is in two divisions, Darani and Khalpin.

Divisions are :-

Taraki. Umir. Wali Beg. Yacool, etc.

Of these, Daransi may stand for Darangi, the ancient Drungai of Arihan, whence the modern Darani. Ayub stands for Johar Rajhor; Angur for Aggar, mercantile Rajpoot; Bbhi may be the same as the Milas, frequently met with, and if so, stands for Milas Prassana; Bichal for Bichal-3id Rajpoot; Darbi for Dhurdi, minister class of Rajpoot; Halim for Halim Rajpoot; Harora is the same as Hariya Rajpoot; Jael stands for Jael, mercantile Rajpoot; and Khejar for Khejar Prassana Rajpoot. Sarbalit is the name of a Persian dynasty founded at Balkasar in 1397 a.d., after the death, according to D'Herbelot, of Sultan Alaudin, of the Ghurani Khan family, when the empire of the Mogul Tatar in Persia commenced to decline, by one Amebrahan, Khushiban; 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 Balkasar, where his dynasty reigned under a succession of twelve princes for only thirty-five years. The national title of the Sarbalit was Drug. The last Sarbalit prince, Amir Khwarem Ali Muyad, attached himself to Tambrulst, when he entered Khorasan in 1380 a.d., and was treated by that conqueror with favour. Taraki, "of the Tar," is the plural of the man's name, which has been adopted as a term of address.

"Abdullah, Bb., Qasim, Hya, Hvar, Mibah, Shah, Umam, etc."

Of the Khor clans, the Khawas and Muhim, there are nine parts, and two years, as described by the family in the next section.

"Master of the tribe of the Khawas, Bb., Muhim, etc."

"Friends of the State" (probably the Dohl and the Jum Rahore Rajpoot), is in two divisions, Muhim and Bohd. Mardan is in two divisions, Darani and Khalpin.

Divisions are :-

Taraki. Umir. Wali Beg. Yacool, etc.
plural form of Tork, or Thorki, Yudh Bajpji. The others have been before noticed.

Khâbists sections are:—

*Usân.* Yahya. Yûsuf. Zâkâyâ, etc.

Of these, the over-name Khâbistân means "the Queen's tribe," and refers apparently to Maryam (Mary), the daughter of Khwâja Monirâk, the son and successor of the Bâzak Hâdi, who founded the Khâbi Khâtibi dynasty, which reigned, under a succession of nine princes, according to D'Herbelot, for a period of eighty-two years in the Khurâsân and Sistan provinces of the Indus valley, as descendants of the Khâbi-Tátar prince of the Chagata Khân family in Khârûn; for of the above sections those marked * are collectively styled Maryânezi, "Mary's clan." Of the other sections, those marked † are collectively styled Mokhtérâzi, or "Mastura clan." With reference to what has been said before of the Bâzak tribe, and the derivation of the Bâzak ruling tribe of Afghanistan from them, I may here note what D'Herbelot says, on the authority of the Niyârâtân, regarding the Bâzak Hâdi, first Sultan of the Khâb Khâtibi (of the Khurâsân dynasty), of which country he was a native, was sent by the king of the Mogul of Kâshâhpur and Zanghâr, the ã-î Khâtibi country, as ambassador to Sultan Muhammad Khâkânân Sifâ, who, owing to his superior abilities, obtained him in his own service, and appointed him to the post of Hâjjâ, or "Chamberlain." On this the Khâkân Sifân Vâzân, becoming jealous, so vexed Bâzak Hâdi that he quitted the court and retired to Sultan Muhammad's son Jâllâhân, who held the province of Ghânâzi, and commanded in India. To reach him, Bâzak Hâdi had to pass through the province of Khurâsân (on the Kârân river), of which Shân- ornân Râzîzân (probably of the Roosha Chákshin Bajpî tribe, prior to the adoption of Islam) was governor on the part of the Khâkân Sifân. This governor, desirous of possessing the beautiful women in the haven of the Hâjjâ, who travelled with all his family and dependents, barred the road against him. Bâzak's people being few, he adopted the stratagem of putting all his women into men's clothes, and so bodily advancing, confronted the governor,
who, not expecting to find so many men with Bâarak (who was probably assisted by some of his Barakis) nobly in the adjoining Lango 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 Bâarak Hai was 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 Bâarak proudly replied: "It is he who has deprived the Siyâri of their kingdom to give it to one of their slaves, namely, to Bâarak Hai, first prince of the Ghânnâvi dynasty, and who has similarly despoiled the Saljûq of their empire to confer it on their slaves, who are the Khârijâhi, your ancestors." Bâarak had eight successors in his principality, of whom his son Muhammad Khâlija was the first; for he left his government to his after a reign of eleven years in H.I. 632 (commenced 6th of October, 1234 A.D.). The Khârijâhi dynasty being extinguished by the Moghul, Bâarak Khan so gained the good will of Ootâ, son and successor of Chiâna, that he not only maintained him in his principality, but also greatly augmented its extent. His son Muhammad Ghâni (called Rukû ud-din Khâlija Hâcç by Khânâvâd), had four sisters named Sumb, Yâ'â'âr, Khan, and Manzâr, each with the title Türkân, who all married into the principal Moghul families.

Of the Afghan sections above named, Abbâs, Afârâr, Bâch, Bârikâl, Rayân, Cusht, Kobra, Kârân, Suejaj, and Shâfâh are all Turk, in name at least. Bâkhtyâf stands for Unkhtcui, or "Baktrian." The rest are Ngâjûñ and Indian, and have almost all been before noticed.

DeLio sections are:

Mânâfâ, Mandur. Nâhû, Tûje, Yûmâ, Yâun, etc.

Of the Afghan sections named, Aghâ, Avern, Chamsân, and Khoâ are previously of roundly a Khoâli; Ac. Gâ and others have been before and reprinted Chamsân and Khoâ, namely, As names, Awi the tribe of the royal A mother Kâr or Auyin, tribe, but do not adopt name to the north, and the Khârijâhi a problem with the Kh about these a few miles away, it is so obscure a subject of a Baratan Khâlik, Khoâli or Ambô, Mandô, Khoâli or Dari, Lângar

Of the Afghan sections above named, Abbâs, Afârâr, Bâch, Bârikâl, Rayân, Cusht, Kobra, Kârân, Suejaj, and Shâfâh are all Turk, in name at least. Bâkhtyâf stands for Unkhtcui, or "Baktrian." The rest are Ngâjûñ and Indian, and have almost all been before noticed.
Of the above, Dhitd stands for Dihi, or Dáth, and will be noticed further on when we speak of the ancient Diáthí of Hamonovus. The sections Dhíth, Naka, and Húdín, are collectively styled Mándákí, "of the Mandá." The others have been previously explained.

Khalit sections are:

and others of Múslím zómmatulátur. The above names have been before explained, except Aco, which may stand for Aka, and represent Greek Ákhaim, or Akaikais.

Chamkání is probably a compound of Chohán, or Chóhmán, and Kaná Rajpít tribes joined together, and is in three divisions, namely, Arú, Árum, or Áryá, Kábí, Khoja. Of these three names, Arúni is a Kachhón dán, and will appear again among the tribes of Kachhán. Kábí stands for Kián, Cábí, one of the royal Rajpít tribes of Túrn's list. Khoja stands for Kho, another Kachhón dán, which will appear again with the Arú, or Áryá. The Kachhón, or Kachwhá, is a celebrated Indian tribe, neither Rajpít (Sóhr roce) nor Ját (Lánsc réce) by descent, but adopted into the Rajpít. They seem to have given their name to the Kásh or Kaj country, modern Balóchistán, in the south, and to the Hindú Kúsh and Káshkár in the north. The Chamkání are, by that name, mainly settled on Súrfed Kóh, along with the Khígíán and Láli Vásrí, but they are much scattered about these parts, and they have a village called by their name a few miles eastward of the Peshwár city. Formerly the Chamkání, it is said, were very numerous in these parts; they are now an obscure people.

ARNÍ or ARNÍ sections are:

Khólí. Láshkári. Námar. Táchí, etc.
Khalit sections are:

Khút sections are:

Láángár. Mírá. Sándí. Wálí, etc.

Of the above names, Barhum, or Bárám, may stand for Bárám. Camar, or Kamár, is the same as Jétwá, or Játíl Rajpít. Khólí stands for Khígíán, already described. Táchí, Tawákí, or Tegí, will appear again among the tribes of Súsan.

Zísták stands for Jítów, mercantile Rajpít; is not now known in Afghanistan as a separate territorial tribe; but scattered fami-
lies of Zirzi or Jiici are found amongst the Tajik of Naugrahi, or Jahlabad, district, west of the Khylar.

The Musamm—"the Great Man"—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-Hisar and the adjacent villages, where they represent the Amdurans of Kafy, and have given their name to the Helmand river. In Europe they are represented by the modern Wens of the Austrian dominion. Of the hill Mahamad, on the Peshawar border, a large division is called Daudshah, after the district they inhabit; but the largest division is called Bih, or Biai, and reckoned at sixteen thousand families. Their chief town is Gusha, and they are said to be an orderly and intelligent people, exhibiting many characteristics of Indian nationality. The Bih we have seen appearing in the sections of several of the Mandhur and Yusef clans, and shall find them presently in Kabul, just in the country formerly held by the Greeks, as a flourishing settlement and important strategical position between India and Baktia.

The Dian, or Datun, are evidently a branch of the same people as the Daudshah of Bahawalpur. Datun and Dacunzana—sons of David—are Musalmah transformations (Punjabi and Hindi respectively) of the ancient Indian name Dadi or Datiha, of which people we shall speak presently. Adjoining the Daudshah, in the Hazaraght district, is another branch of the Mahamad called Mahamad; and beyond them in the hills are the Urmah-khel, or Urmah tribe. They are quite distinct from the Urmah clans above described, and occupy the hills on both banks of the Swat river from the Kohi Mec to the Khamarn mountains, and are situated between the hill Mahamad and the Khylar. They are said to have been brought from the Ghore country, and planted here as a military colony by Sultan Masoom, of Ghaur, in the early part of the eleventh century. They represent the Daudshah sections before mentioned.

Urmah-daha sections are as follows:

<table>
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<tr>
<th>Districts</th>
<th>Names</th>
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<tr>
<td>Abk.</td>
<td>Ali</td>
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<td>Oosh.</td>
<td>Id. in the Valley</td>
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<td>Mandul.</td>
<td>Sardar.</td>
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<td>Tori.</td>
<td>Urban.</td>
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Of the above names, Abk means "pure bred," and perhaps refers to the real Ab, Ab, or Abm; Ali is Abso Ab; Badd is Baddo Yid; Balo is Balo.
Tajik of Nangrabi, who composed all and are most largely ky. In Afghanistan, in the Suber and Surn tribe left in their and the advocate of Peshawar, how they are representative. Of the geology is called the largest division of India in the sections shall find the exact history held by the present strategists of the same and Divarications (Pakhsa and the Dost or Dosth, ruling the Dosth, of the Mahabud the hills is distinct from Madan on both natural causes and the Rasthur country, as many, of Ghazni, they represent as.

Bhalai Khatri; and Bora, in Ilora means hostile Rajput; Ghuji is an Arabic honorific title given to warriors in the name of Janath. Kurnar is another name of the Jutia or Jutia Rajput, as before stated; Kurnah, Kurnat, Garish, Gurnah, or Ghurah, are different dialectic pronunciations of the Royal Rajput Kurnah, Kurnah, or Kurnah, to which Muhammad belonged, is admitted not a genuine Arab tribe of the prime stock; Kurnah is said to be the proper national appellation of the modern Yadi of Kafiristan. Mini is a Jat tribe; Mandal stands for Mandal or Mandan; Shino is the same as Shino, the patronymic of the great Jareja division of the Yadi tribe; their ancient seat was in Sivistan, modern Sibi, where their titular prince, Shino, fought M CARSH, as recorded by Arrian. Shino stands for Shino, which will appear again shortly, as also will the Tirahi and the Tori.

The Utman division of Mandaur, above described, and commonly designated Utmaudohn, occupies the southern slopes of Mahabud mountain on the west bank of the Indus, jointly with the Ghul in or Jutia tribes. These Ghul in represent the great Yadi tribe, which, according to Tuo ("Annals of Rajastan"), was the most illustrious of all the tribes of Hind. Their name became the patronymic of the descendants of Shino, progenitor of the Laut race. Their early seat in these parts was in the Jutia khan, or "Hills of the Yadi," in the Jumna Sah region; whence they passed a great colony into Kafiristan, where they founded the city of Ghazni (modern Ghazni), and "peopled those countries even to Sambarkand." In the Jutia country they adopted the name of Bhalai (whence the Afghan Sanskrit perhaps). Another branch of the Yadi, which settled in Sivistan (modern Sibi) under the name of Jareja, also changed their cognomen, and adopted as their patronymic the title of their illustrious ancestor Han, or Kasina, who was styled Shino, or Shino, on account of his dark complexion. Since their conversion to Islam this name has been changed to Jone, which is the title of the petty Jone princes of Las Bala in Baluchistan.

The Garo of Mahahud are a branch of the Ghul, or Jutia, of Polhi in Hazarah (Abhaan of Sanskrit) on the opposite side of the Indus, where they are settled along the Dari river (whence the Dervakhtan of the Rajatarigalin) as far as the Usman plain; perhaps a former seat of the Usman, Jutia, Garish, or Bawadha tribe of Rajput. The Mahabud Ghul are in two divisions—Sibi and Mandah.
An Inquiry into the

Schir sections are:


Mesir sections are:


Of these names, Alisher is often met among the sections of many of the Afghani tribes on the Indus border, and seems to be connected with the celebrated prince of that name who ruled over Khurasan towards the close of the fifteenth century.

Amir Almir, Sa'id ud dina, had collected a large library at Herat (says D'Humall), of which he gave the charge to Alisheer, the historian. Gawar stands for Gauair, the Guber of Swat, before described. Ud, Ut, or Ut may stand for Utma. Umar is Umar Praman, so frequently met on this border. Bak is a Brahman tribe. Omur is probably the same as Kowar. Did stands for Dhor, one of the royal Rajput tribes. Shab, or Shah, stands for Shtwakur, a religious clan of Hindu devotees. Tum stands for Tumur, Tur, Thor, a celebrated tribe of the Yuhin or Qadim race.

Besides the organized tribes of the Yuhin 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 Hindki. They are all Musulmans, 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 Shtwakur caste of Hindoos, and ere 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, titles, etc. Such as the Sayid, Pir, Mulla, Myina, etc. There are also some Kashmiri and Gujar, together with other Musulman stratagems, and some considerable colonies of the Khatkot 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...
This completes our survey of the tribes now inhabiting the country of the ancient Gandhara of Hanover.

Adjoining to the south is the country of the ancient Aparyka—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 Safed Koh, and that portion of the eastern slopes of the Suliman range which is drained by the Kunar 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 Karam rivers; and is separated from the country of the Gandhara by the Kabul river eastwards of the Khybar range. The tract thus defined includes the Kunar valley and its tributaries, and the Banu, Kohat, and Peshawar districts in British territory. In this extensive area, the Aparyks of Hanover, a tribe which I have identified as the Afridi 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, Amian furnishes us with the names of two: the Thyraioi and Arasakoi, against whom Alexander led military expeditions. Of these the Thyraioi are probably the Tilibi of our day, in preference to the Tilivi of the Indus valley, who probably crept into the country after the cession of the Indus provinces by Seleucus Nikator to Sandarotpos, as before mentioned. The Arasakoi are surely represented by the modern Orakzi. 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, Tilivi, Jaji, Mangal, Shinwari, and Tilivi. And amongst them is found a dependent or servile population similar to that described as dwelling amongst the Yaisufi, under the denomination of Hindu fakir and hussays. Let us now investigate the composition of the tribes above named.

The Afridi, or Amidi, the Aparyks of Hanover, 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 Beshah-dur-kiel salt mines. At the present day they are confined to the hills about Peshawar city—to the western half of the Charish (Chorat) range, the Kohat and Khybar passes, and the hills north of the Malikghar spur of the Rajgel peak of Sulb Koh, and are reckoned at about thirty thousand families. In the Afghan genealogies the Afridi are denominated Fakir and Huzwah, and slaves are called Afrin.
classed in the Kail division of the Kosi, Karam, Karah, or Karahari branch of the Ghugmughi Afghan, along with the Khattak, Jadvil, Utsaal, Khughali, Siyak, Selem, etc. The Karahari is the same as the Turkari, and comprises the two divisions of Kadi and Kadli; of which the Kadi (perhaps the same as Kadi, a Nuba tribe to be presently noticed), comprises the tribes above named; and Kadi comprises the Dalahzhi, Orkali, Meech, Mangal, Tori, Hazni, Wardak, etc. The Afriki are said, by native accounts, to have been driven out of the plain country by the Dalahzhi 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 Baghistan, under 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 Lahber, together with all the country up to the Indus, crossing which river they extended their conquests far to the eastward. They were, a strong contingent of their chieftains with the army of Sultan Mahmud Ghaznavi in his expedition against Somnath. At the time of the Dalahzhi invasion, this part of eastern Afghanistan, the Peshawar valley and both banks of the Indus, was occupied by the Bar Kofir, or Shird Kofir, the Red Infidels' supposed to be descendants of the Greeks who formerly held the whole country from Kabul to the river Jilam, or Jilam, but probably including Barma or Breegh, Rajpi as well. These the Dalahzhi, who are said to be a Turk tribe in the following of Marmo Ghaznavi, or of his father the celebrated Sarabtakin (but more likely a clan of the Jata Ughians, who dispossessed the Greeks), gradually forced out of the plain country up into the hills around, and mainly into the highlands of Swat and Buner, and the Khybar hills. The Dalahzhi maintained their prosperity and renown to the time of Mirza Umar Rast, governor of Kabul—1520-1535 A.D.—when they were dispossessed and expelled the country to the east bank of the Indus, to Chach and Pakli, by the Yumen and Ghorya tribes, as before described. In these parts (Chach Hazarah) the Dalahzhi having resisted against the Moghal government of Delhi, the Emperor Jahangir, 1610 A.D., sent an army to reduce them; and the greater part of the tribe which survived the campaign, was despatched to Hindustan, and dispersed in various parts of Central India and the Deccan. There is a small colony of the descendants of these Dalahzhi in the Dholpur Rajpi State; and small clusters of the tribe are found also scattered all over the Ghach, Hazraham, and Pakli districts, as well as in the Buner hills, and in Peshawar itself.

The Dalahzhi, or Dalazak—The Great Zake—of Pakli and Buner have the following sections:

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

The Afridi, according to their own accounts, were brought from the Ghur country and planted in their present seats by MAHMUD (Ghurakai) as military colonists for the defence of the Khyber passes. And they were reinforced by a fresh colony from the same quarter some two centuries later, planted here by SHAHABUDDIN GHORI. They claim descent from one KAISARI by his wife MYXIANA; which means apparently that they were Karvi or Gauri Turk of the Myvana country, adjacent to the existing Karvi Turk settlements in the Khurasan hills south of Mashhad. The Afridi have few villages and no tents, but live mostly in moveable 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:—

\[Mitw. Adum. Ur. Ahb. Mir.\]

MYNA. With the exception of a small colony in the Takhel, or Takhel, and adjacent villages around Peshawar city, the Mitw are not now known in Afghanistan as a separate clan; most of them having been deported to Hindostan by the EMPEROR JAQANIR, and settled chiefly about Hyderabad in the Daulatab; and others having emigrated at different times to the Rajput States of Central India; some are said to have settled at Panipat near Delhi.

ADAM. The Adam-khel 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 Chahbat hills, and are quite distinct in location, habits, and interests from the other Afridi clans, and belong to neither the Sultana nor Gaur factions, but join either as found expedient at the moment. They are in the following sections, which are collectively styled Katori; so that the whole of the Adam-khel are Katori, which is the name of a celebrated Jat tribe.

\[Human sections are—\]

*Kab. Myxian. Shahb. Zakho, etc.

\[Jat sections* (Jaoh-kh = "of Jawa"); the name of a southern spur or hilly of Sudel Koh) are—\]
AN INQUIRY INTO THE


Gali sections (Gali may be Gádi or Kádri) are:


Néhám. *Sharáki. Zárgóh, etc.

Of the above, those marked * are Rajput and Indian, as before explained. Akbor, or Aker, means the house or family of A; they are sometimes called A-Ahá. It is to be noted, however, that Akber is the name of a Brahman tribe of northern India; and that the word Akber is added to the names of many of the sections of the Mhá Mahmand of Pundí, etc. Aparid represents the ancient Apardí. Asho represents Indian Ashyag; the Asho or Jehad Dánni. Ziká may stand for the Dalajášik. Haísí is a relic representing the ancient Haísí, or wife of Aásis, whence the Áhtáshí before described in speaking of the Gátráshí. Yaghí means free, independent. Mahá is the name of a mountain appearing the Afták from the Grká; Mahághaur—" Mula Moun-
tain " (Púhí). Zárgóh: means great, free (Púhí).

Ora is in six divisions:—Mákó, Kambar, Kamár, Khitá (which are collectively styled Fíroz-khél), Sipá, and Zákhá.

Máhahá sections (Sámil in politics) are:


Kamar sections (Gir in politics) are:

Tá. *Wehr. Zána, etc.

Kamán sections (Sámil) are:


Káel sections (Sál) are:

Tá. *Wáll, etc.

Sísh sections (Sámil) are:


Zákhá sections (Sámil) are:


Of the above names, Mák may stand for Hdl Rajput. Málik-din-
khel means " those of the king's religion; " Dánsá-khél, " servants
of the State (Daulat), of SULTAN MAMUCO. Mirh-khil, "dependents of the king's palaces" (Mir = hill-town). Shahi-khil, "the king's works." These marked are Rajpits and Indian tribes, and have been previously noticed. Dairh stands for Dharah, Indian pastoral tribe.

Kambar is a Kard clan, and probably a branch of the Kambari of Baluchistan, to which tribe the ruling family of Kelat belongs. In Baluchistan the Kambari ("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 Khost by MAHARPH GHAZNAVI. Ambo is the same as Aruni and Asanic, a Khatri tribe, and also Kaysanit Hindu. Bori may stand for Bure mercantile Rajpits, or for Bohri Khatri. Pahel is the Pukhto chadian Rajpits.

Mirian stands for Mir of Marwara, who have been given their name to the district of Miranbal. Pachal are the Pahel to be noticed later on. Shuin may stand for Chocha Rajpits. Sheihmal stands for Shee Mal, mercantile Rajpits, and comprises subdivisions of Sheeh-khel, Nazar-beg, Mirza-beg, and Vai-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. Makhlan for Shee Mal Rajpits. Sindh for Sira Chollan, who gave their name (Srin, pl. of Sir or Sira) to the Sindh province, drained by the Gomul river, and of which the Bann district (British) forms part. Tir and Watal may stand for Tirar and Twalr, Yeh Rajpits.

Kammar, is another name of the Jetwin Rajpits, and distinct from the Kambar above mentioned, the two belonging to opposite factions (Shimul and Gar). Ahobl will appear again amongst the Durani. Ayomal may stand for Sir Mal, mercantile Rajpits, Kurmain, or Kurnica, stands for the people of Kurnah, the valley of the Kurnam river.

Kabul is a Nago clan of very ancient date in these parts. Buri stands for Buri Brahman. Katl is a branch of the tribe which gave its name to the Katawhe district of Ghazni. Paridi is the same as Aparidi above mentioned, and together with the sections of the same name amongst the Miramsh, Zaimulsh, and Ahkhal Mahsul Vaisiri, and perhaps a few others, represents the Apytai of RODOTUS.

Sipkh, perhaps, represents a military force planted here as colonists by the SUTTAN MAHOMO. Drewsandi means "three bands or companies." Hormus and Baghalur are well-known cities, and perhaps the homes whence came the tribes bearing these names. Ghool and Juehki are also named after localities, viz., Ghool in Rawalpindi district, and Juree spur of Sudo Koh.
Khirb appears among the sections of some other Pathan tribes, and may stand for Avestan Khurba, or for Lybians (Carmois). Kharog is probably a branch of the Dakhnin. Kharog is the same as Khuroi of the Kamar sections, and may stand for the Shastr upset reference. As Khuroi is also called Kharouzi, via. for Oxchenuro-Raghu Chulbhan Rajput together. Aka’s sections (Stanza) are:—

Hari, Tah, Kheri, Kat. Mada. Makaf.
Miri. Sanjar. Shic. Sultan, etc.

Of these, Hari may stand for the Indian head or prescriptive slave of the Rajput landlord; or for the Hassi of Piny, a nation of Patisons, many of whose tribes dwell on the banks of the Styrmion at the base of Mount Aman, the modern Balkan range. Kocen is the Kocen Turk. Sultan is a Hind tribe of the Indian desert. The others have not before.

Miri, or Meri, is an Indian tribe, and the same as Miran, after whom Miciomi district (British) is named. The Miri do not now exist here as a separate tribe, but are incorporated with the Malhike and Aka as above shown. This completes our examination into the composition of the Afridi tribe. Adjoining them on the south are the Uralzai, whom I have identified in a preceding passage with the Amurzai of Amurzai.

The Orakzi are separated from the Afridi by the Malaghur range, which is the watershed between the Bara and Tirah 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 Tirah, whose ancient country they now occupy, and also of the Shilmarvi, amongst whom the Tirah are now principally settled.

The Tirah I recognize as the Thapaioi of Amurzai in preference to the Turi of Kirman, their near neighbours, and also an anciently settled people in these parts; because, from Amurzai’s account, brief as it is, the Thapaioi appear to have occupied the country north of Sufed Koh, and on both banks of the Afghan Balb ( Kabul river), which is the tract in which the Tirah are still most numerously found; whilst the Turi of Kirman are altogether on the south of Sufed Koh, and do not appear to have had settlements on the north of that range. The Tirah are a fair skinned people than the Turi, and speak also a dialect of their own, called Tirahli; but they do not now exist in Afghanistan as a separate territorial tribe. Their ancient country, now called Tirah, is inhabited by the Orakzi, and comprises the Masturi and Rihshki valleys, which drain the country lying between the Malaghur spur and the Sannahbur range, this last separating the Tirah country from the one on the Tur they had been ruled by Pahlavi times, and now to the south. The capital of the Turkoi, according to Amurzai, is at the junction of the Shilmarvi.”
The Kiram valley and Zaragnat tribe. Formerly the Tiwari country, it would seem, extended over a much wider area both to the south and north of the eastern tributaries of Nafak Kush; for the Tiri district, south of Miranai, now inhabited by Khattak, and that of Tirgari on the Ralum river, where joined by the united streams of the Alahmar and Khingar, probably derive their names from the Tirah. It was probably in the Tirgari district that Alexander first came into contact with the Thygrites. At the present day the chief seat of the Tirah is in the Kotild—"castle-river"—valley of the Shinwari country in Nagushar, or Jilabud district; and it was probably here, in the Nanjan valley, that Alexander took and destroyed the double-walled town where he was surrounded; from which, he then marched to Andaka, as before related. In the Nanjan valley (Kotil) the Tirah 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 Laghmun, scattered about amongst the Tagh, along with whom they are reckoned of common descent by the Afghan. They are not now found in the Tirah country, which is occupied entirely by the Orakis, who formerly dwelt in the plain country of Kishat and Miranai. Of the Shinwari tribe, amongst whom the Tirah now have their chief settlement, very little is known in regard to their origin and antecedents.

The Shinwari are by some supposed to be of modern Albanian descent, and to have been settled in their present occupancy in the Nanjan valley by Nadir Shah so late as the middle of last century only, as a guard over the western entrance to the Khyber Pass, since which time their original name of Shinwari has become corrupted to Shinwari. The people themselves have no suspicion even of such an origin, nor do they exhibit a single trait referring them to such a source. Their language is the Pakhto, and their manners and occupations in conformity with those of the Pathans. The colony of twelve thousand Kirabiv Turkmans, planted by Nadir Shah at Kallai, 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 Muhammadan—the blair—though in the midst of a hostile and bigoted population of the Sunni sect. The Shinwari are probably the Sendhuri, or Shinwari, Indians of Rajput descent. They occupy the northern slopes and base of Nafak Kush from the Khyber Pass westward to the Maiman valley, where they meet the Khugiani tribe (Hypothetical before mentioned); they have also a considerable colony in the Khoshin valley of Hindu Kush, and another of
smaller strength in the Shigal, or Siigal, valley of Kafiristan, draining to the Kunar river. The Shinwari are reckoned at fifteen thousand families, and are largely engaged as Unlimited, breeding large numbers of mules for their carrying trade. The Shinwari are in four divisions, called Sangi, Mandi, Sipah, and Akhber. The SanghiKhel and MandiKhel are ancient occupants, class perhaps of the Tharwai; the Sanghi may be the tribe of the Shuggetti whom Harrison gives the charge of the city he took from Atoz (of the HastehKhel of the Jawaki Afrei), as related in a preceding page. The Mandi we have frequently met before; they are part of the great Mand tribe of the Jata, and of the same origin as the Wends of Europe. Sipah and Akhber appear to be later arrivals, as has been before noted.

The Orakzai (Arnadabi of Ahmad) formerly occupied Kohat and Miramri districts, whose they have been driven up into the hills of Tigh, first by the Khattak and then by the Bangash, some six or seven hundred years ago by the former, and four hundred and sixty or so by the latter, according to native accounts. The Orakzai are reckoned at thirty thousand families, partly Sunni and partly Shi'a in religion, and partly Siyad and partly Gurs in politics. Some of their clans are not acknowledged as genuine Orakzai; these adopted clans are the Mandi, Ali, and Shekhian. Mandi in Pukhto means 'inhabitants, dwellers,' and may refer to the ancient occupants prior to the Orakzai invasion; the Mandi sections are Mandi, a Brachman tribe; Daili an Indian tribe to be noticed later on when speaking of the Daud Khel of Herodotus; Heed, and others with Muttahina names. The Ali, which I take to represent Akhbar 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 Kunar river; their sections are Alikhan, Beihaan, Gama, Mandieh, Sokli, etc., of which Akhbar will appear again as Akhoz. Shekhan may be for Brahman. Gonna for Orakzai, Indian herdsman tribe; Sokli for Sigarah, Punnah Raipukh. Mutasem may perhaps stand for Maha Astorkh or Muh Daghra, the Dheri tribe, to be mentioned in a later passage as the Shimori of Pukhto. The Shekhian is the plural of Shekh, the title given in Pukhto to converts to Islam; their sections are—Mara, Mula, Rangin, etc. These three adopted tribes are all Sunni and Samial, excepting Ali, which is Gurs; they are reckoned among the Homegshah or 'dependents,' and are said to exceed ten thousand families, or a third of the Orakzai tribe. The Orakzai speak a dialect of Pukhto peculiar to themselves, and are more divergent from the ordinary Pukhto of Yousufzai than that spoken by the Afrei; they are much divided amongst themselves by family feuds; they are in
four divisions, including the Hamsiyah above described; viz.,
Dalit, Ismail, Lashkar.

Dalai sections are:—

Udshri. Utman. Piro, etc.

Of these, the Utman and Piro are Samal and Surni; the others are all Gaur and Shiah, except Ismaeli and Lashki both Surni.

Ismail sections (all Surni) are:—

Mans. *Abdul. *Bakay. Sada, etc.

Of these, those marked * are Surni, the other Gaur.

Lashkar sections (all Surni and Gaur) are:—


Of the above, the Muni may stand for Minow, mercantile Rajpi, or for followers of *Mun, the founder of the Musulman sect of heretics, who were at one time very numerous and troublesome in these parts. Tagha is for *Tagha Brahman, or for Tagh, a clan of the Taghli (Tohli) Turk. Adjoining the Orakzai on the west is the Zainabki, Zoinamati, or Dongath tribe, said to be a colony of the Tor Turan tribe, and residing in five thousand families. Physically they are a tall, manly race, and often as fair and as stoutly built as Englishmen; being in this respect markedly superior to the tribes around them, from whom they live much isolated in the hills between the Orakzai and the Torri of Kurram, where they have many villages along the banks of the Shabali, Sangviola, and Makhras, feeders of the Kurram river.

The Zainabki are in two divisions—Khowedai and Muns.

Khowedai, or Khowedai (Hindustan) sections are:—


Of these, Khudai stands for Khudai, mercantile Rajpi, Zawia is Jowia, whose Jowia Afshar before noticed. Most of the others we have not yet notice of.

Mans sections are:—

Sikli. Usha. Wail. Yarif, etc.

Of these, Biho stands for Biho Brahman, Mans, also called Muhammed, stands for Mansur Bevamati. Bagho for natives of Bagho, on the Kurram river, formerly the capital of the Kurram province; and the Yowia of Jowia's Manus and Turri's History; the present village is surrounded by extensive ruins and foridi-
The Turi or Tuir represent the Tomiri or Thuir Rajputs, formerly an important tribe in these parts, and a branch of the celebrated Tomir, Tevar, or Thir Rajput, 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 Islam under SULTANUDDIN ABOU, towards the end of the twelfth century. By some the Turi are said to claim descent from the Kratir Rajput, but this name does not appear among their classes or sections. The Turi are a dark-skinned, short, and wiry people, but very active and hardy; they are said to be skillful and bold riders on horseback, and to observe some customs peculiar to themselves; they wear their hair long and are usually clad, and are addicted to a wandering life in tents, within the limits of their country, which formerly extended as far as Torawari in Mianzai. At present they are confined to the Kurnam valley and the southern slopes of Sufed Koh, the Bolan district of Kurnam being their principal seat. Formerly they extended westward of the Poonch ridge to the head waters of the Kurnam river; their Ali clan having given its name to a considerable tract here, called Akhil, which is now occupied by the Jati tribe. The Turi are all Shi'ah Musalmans, and are reckoned as ten thousand families; they are in five main divisions or classes, collectively styled Tahajjapuri, "Five Fathers," viz.,—Gundi, Ali, Mast, Sarghati, and Depa.

**Gund sections are:**
- Aza, Mahmud, Rustam, Shauz, Taml, Yusuf, etc.
- Of these, Gundi stands for Gund, Indian herdsmen tribe.

**Ali sections are:**
- Chisro, Khwozadal, Mash, Mat, Mero, Mulla, Shamsi, etc.
- Of these, Mat may stand for Sri Mat Rajput, Shauz for Shoma.
- Jindas Yasha Rajput. All the other names are Indian.

**Mast sections are:**
- Ani, Baghali, Dewawanji, Poon. Janah, Mamil, Mulla, Sain, Turkhi, etc.
- Masti and Mullah stand for natives of Mastura valley and Mulaghar ridge in the adjoining Orakzi country. Janah is Rajput. Mamil is Brahman. Mulla stands for Marwari, a native of the Indian...
desert. Sön in Rajput. Turkali is perhaps the Muslimm dis-
gnise of Tāj-Nasır, Indian Jat.

Santhal sections are:—

Akh, Barī, Deoplaha, Harna, Jāni, Khishghī, Puri, Sākt, Shāhur, Spīn, etc.

Of these, Fūrī, Sākt, and Shāhur may stand for Dhrups, Sākt, and Shāhur Brahman tribes. Barī, Jāni, and Khishghī are Turk in name; Khishghī, or Khishghī, probably stands for the people
descended from Hūshāb, or Hūshāb, brother to the celebrated
Kanwan, king of Kabul and Kashmir, and will appear again later
on. Most of these are entirely nomadic.

Dusā sections are:—

Ambar, Dusāl, Jāpūr, Kasāhi, Kevī, Khvīro, Fās, Sāgam. Tawu.

Of these, Jāpūr and Khvīro stand for Jīpūr and Khūr Panmara
Rajput; Fās for Fāsīn Ghalī. Sāna is a Jārape clan of Yūdī
Rajput. Tawu is Tāru Brahman. Kasāhi, Khvīro, or Kevī,
or Khvīro, we have met before among Sūnath Baya's descendants,
and will meet again further on among the Dusā tribes. Kevī,
or Kevī, is an Indian tribe of the Sind desert.

Joining the Tūri, on the west of the Dewar spur, is the Jat
tribe, reckoned at about five thousand families; they are Sūnath
Mūsalmans, and supposed to be of the same descent as the Mangal,
their neighbours in the south-west. They speak the Pākhão
and conform to the Pūrkhīmwallī, but are not acknowledged as either
Afghans or Pathans, nor Ghalī, nor Tājpī. They are much
isolated, and very little is known about them, beyond that they are
eternally at feud with the Tūri. They may perhaps be the Kāra
Khātī of Kūrram, for nowhere else in this part of Afghanistan
are the Kāra Khātī to be found by that name. Among the Kāra
Khātī the Kāshghār and Yarkhand the cavalry soldier is called
Jâgī, and the infantry soldier Jâjī. It may be that our Jâjī
represents the descendants of the Jâjī soldiers, perhaps planted
here as a military colony, of the Kāra Khātī princes of the
dynasty founded by Kūrram (1284 a.d.) by the brone Kūrram before
mentioned. This dynasty ruled the province of Kūrram and
Surān (the countries drained by the Kūrram and Gōlln river) as
dependents of the Mughal sovereigns of Kōhārnā and Fāsī, for
a period of eighty-five years. On the other hand they may represent
Jāgīpūr Brahman.

The Jâjī, as we find them, occupy the Alkhāl district, drained
by the Hūyzāb and Kīrāna feeders of the Kūrram river, and extend
westward towards the Subzurgārdagh range for some Jājī tribes,
or a "military post," in the Hāzmānrāgha tribe. They are divided
into eight main, or "companies," viz., Ash, Ahmad, Ali, Baydân, Hissâ, Ledwanâ, Pûth, and Shâhî. Ash, Baydân, and Shâhî are the names of Turk tribes. Lehwanî may stand for Lânqû Royjût; and Pûth for Pûthî Royjût; whilst the over-name Jâjî itself may stand for Jâjî, or Apâhîqî Dialogue, and perhaps this is its real source. Shâhî may stand for the Turk Shâhîs, or for the Royjût Shâhîs, another name of the Jâjî tribe, Yâqî or Shânî of the Lunar race.

Beyond the Jâjî, 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 Kunr river, and the hills as far west as Mâchâla (Dâscha Royjût tribe) in the Zor-mat district of Ghazni. They are said to be of kindred race with the Jâjî, and are generally allied with them in politics. They may represent the Mangalî (Mangal Bârî, or Mang Bârî, before mentioned in connection with the Apârni Dâhî of Hazarah) of Sultan Jaâlaydîn Mâhâni, the celebrated son of Sultan Muhammad Khârim Shâh, whose special government and princely appanage was the province of Ghazni, in which his family, dependents, and followers were settled. Mangalî is a common proper name among the Moghol Tatar, and is said by D'Herouard, to be the Tatar form of the Hebrew Mîshâl (Michaël), a name introduced amongst them in the early centuries of Christianity by Ismaelians, or by Nestorians. On the other hand, Mangalîs is the name of a well-known clan of the Oolaît Royjût, and also of a predatory tribe of the Indian desert; whilst Mangalî is the name of a Khârit tribe. The Mangalis of the Indian desert and Jummir appear to be the source of the Mangalî 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 Kirmân are partly agricultural and partly pastoral, and all more or less predatory and independent. They are in five main divisions or clans:

Miral, Khajûri, Mangî, Kamâl, Zâo.

Of these, Miral, or Mînî, are part of the Mîr, Mir, or Mîrîs, an Indian tribe, who have given their name to the Miranâdist district of the modern Kohat (British), now occupied by the Baraqsh tribe, to be presently noticed. Khajûri stands for Khajît Prin- man Royjût. Kamâl is a Turk tribe. Zâo may stand for Zâloti or inhabitants of Zâloti, the native name of the Ghazni country. Each of these clans is subdivided into sections, such as—Bânî, Dâmar, Mûsâ, Sulemân, etc.

Adjoining the Mangal are the Jâjîs.

The Jâjîs are reckoned at ten thousand families, and inhabit the
the forest-covered hills of the Sulaiman range between Khost and Zermat; their principal section, named Akhtar, occupies the Sulaiman district on the western border of Khost. The JadrAn are not reckoned Afghan at all, and are an entirely low 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 ainking. 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 Khostwals, on the west the Derbars, on the north the Mangali. The JadrAn probably represent the ancient Gadrosi of the Greeks, and appear to have been forced up into their isolated position in the time of Sultan Bahadur of Ghizni, who, it is supposed, transplanted them to this place when he invaded the Khost and less provinces of Balochistan, and replaced them there by the Jhalki tribe. The ancient Gadrosi are represented in their native country by the Godarst of Lue, and it is this name in the plural form of Godaran which is the source of our JadrAn.

JadrAn sections are:-

Ayo, Babar, Bahkai, Bastaak, Bakti, Beto, Bibi.
Bola, Brest, Berban, Dangli, Deri, Dobi, Dingle.
Fico, Gurani, Ghul, Gopian, Hoo, Jamaki, Jol.
Khani, Kharrr, Khotar, Khoo, Khoja, Lala, Mado.
Mumal, Mandal, Maran, Mata, Maxi, Moam, Mutilan.
Myn, Miyatun, Namat, Loo, Parmang, Sher, Sipari.
Shodak, Sopaki, Sultan, Shri, Trazi, Tolur, Tol.
Torkhi, Umar, Wall, Wallidi, Zardi, Zaul, etc.

Of these, Akhtar and Akhttim appear to be the same. Al., Aboik, Ali, and Abo also appear to be different forms of the same name. Ayo is perhaps a Jol. tribe. Babar, or Balar, is a Ghjar tribe. Bastaak stands for Bastaak Rajpoot. Lut may stand for Lutti, the tribe of Sirri Bhi, Bottaani, before mentioned, the JadrAn now occupying part of the country anciently inhabited by the Batta. Bibi stands for Bibii Praman Praghital. Bola may be the same as Wall and Wallidi, at the bottom of this list, and stand for Beckle, a considerable tribe in the Raj Mahran portion of Balochistan, and the same people as the Fohdi, Fofolaki, Phoflaki of Balsaar (the Balsaar of Pemmar), before described. Bola may be the source of Bola (Bess) and Bola (city) and district (Lue Bola). Dangi may stand for Danggat, and Dobi for Dalti, Rajpoot tribes. His stands for Oonoi, Jol for Jos, and Kwater for Khotar,
mercantile Rajpil tribes. Jamil means "of the Jbn," the title of the hereditary Juna prince of Lla Billa in Balochistan, whose tribe was, previous to conversion to Islam, called Shiarn, as before related. Shah and Khaja may be the same, and stand for the Khachwaha, a tribe we shall meet again when we discuss Kafiristan. Much stands for Moz, and Mandal for Mundhel, mercantile Rajpil. Khunnum may stand for Hormuz, Khunnum and Nimbat seem to be the same. Pdo or dook for Pika Gebel Rajpil. Parangi we have met before; it is a name we shall notice again as of Greek origin. Sipari, or Sapari, and Sparki, or Saparki, are the same, and may stand for the Sangoeni of Pahry. Sultan is the name of a tribe (Hindu) of the Indian desert. Sur stands for Sir Rajpil, and Sure Khatri. Tojka stands for Thab Jat, and Tokar for Thakor Jat, or Thakor, mercantile Rajpil. Umara for Umar Punamar. Zangi is for a name of Zang (Zangrebiar), and probably a slave tribe. The Khustwal, or "People of Khos," inhabit a fertile valley drained by the upper sources of the Shikan, or Keti, river, a principal affluent of the Kurram, which it joins at Zerwan, twelve miles south of the Tori limit at Thal Baluch-khel, and are reckoned at four thousand families. They are called Khustwal by their neighbours, and do not appear to have any distinct tribal designation of their own. Though they share the possession of the Khos valley with the Vaizari, who are indeed formidable intruders, they are not allowed to be of the same lineage with them, but are rather looked down on as of inferior descent. Khos is probably an abbreviation of Khosthun, "the country of the Kho, a Kachwaha tribe, whose original seat was in the Shikohwata, or Shikorwah, hills about Uchar. The Khustwal would thus be the Indian Kho, and the same people as the Kho of Kafiristan, whom we shall meet by-and-by. Like the Affridi, Orakzai, and other Pathan tribes in this part of the Indus frontier, the Khustwal and Dikwari, as also the Kinn tribes, to be presently noticed, are ranged in two opposite political factions, or gimbri; but here they are called Torghndi, or "black faction," and Spinghndi, or "white faction," instead of the Simal and Gar previously mentioned. The origin of these factions is not well understood; but judging from the names Simal and Gar, they probably indicate Buddhists (Saimun) and Magians (Ghur, or Gaur) prior to the establishment of Islam. Khustwal sections are:--

Bhir, Iznai, Lohan, Mandih, Maln, Moha, Saban, Shamal, Tazi, Tarwai, etc.

Of these, Bhir may stand for Baghra, Hindu tribe of the Indian
...
Mir are Indians of Central India and the desert. Miskhi we have noticed before. Falhir stands for Pahari (Punjab) Rajput, or the Multanis Rajput. This whole list, in fact, is of purely Indian nomenclature.

**Mir** sections are (Upper Dwarwar):—


Of these, Amruli stands for Amro Brahman. Aybak is the same as Dhan, lower down the list. Bubli is the same as Buda, and stands for Bubhi Pramara. Darpur stands for Darwah, first class tribe. Dhan and Gadda are the names of Khatri tribes. Miskhi is a Kashwaha clan. Rohar is a Pramara clan. Sapak, or Saparki, has been noticed a little way back. Samul may stand for Sher Mal, mercantile Rajput, or for Simula Rajput. Soha stands for Soha Gada; and Tare for Tais, mercantile Rajput. The others are almost every one Indian, and have been before noticed.

Next to the Dwarwar eastward is the Shitab tribe of the Banh 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 Kurram rivers, namely, the Bangash and the Khattak.

The Bangash tribe inhabits the plains of Kurram, Mianwali, and Kohat, from the Pohur or Powar, 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 Kurram (beyond the British border), where they are dependent on the Thri. In Kurram every Bangash is obliged to attach himself as hamadshy, or as manshi, to some Thri khol, who protects him against any other Thri, and is styled his mahal or manshi, or protector, patron." The Thri himself furnishes his Bangash hamadshy with a passport or escort when moving from one part of the district to another, claims his services 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 Garden district of Ghazni, where they were
converted to Islam in the last quarter of the ninth century, during
the reign of Sultan Ishāq, whose name they are supposed to have
adopted as their Mānasikān patronymic; though more probably
they got that connection as belonging to the sect of
Mashhīdīs by orthodox Muazzamas, which was
founded by Hārāb Sāhā in Persia in 1080-1081 A.D., and ex-
gamified by Hārāb Kūrā in 1357 A.D. The ‘Assassin’, Mashhīdīs,
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 Skijtān of Arab writers, who took the name
they found, viz., Sistan, or "country of the Šīhs"), or from the
province bordering on the Bolan Pass, the modern Šīh (Shyianān
or Shykhan of the Indus). But, be this as it may, they were
expelled from Germā after some five hundred years of settlement
there by the Ghilīs, and drifting eastward towards the Indus
gradually, about four hundred years ago, possessed themselves of
the Mirānmīr and Kōhā plains, whence, with the aid of the
Khattak of Tīrū, they drove the Ghilī inhabitants into the Turān
hills where we now find them, as before described. The Bāngash
are for the most part Šīhī Muazzamas, and of the Šīh faction in
politics. They are reckoned amongst the Pathān tribes, although
their origin is variously described and assigned to different
sources. By some, the Bāngash ancestor, Šīqīm, is connected
with the Sūfīrān Šīmān, founder of the Šīmān dynasty, which
successored to that of the Šīkīs (found by Yaqūb or Šīmān or
Lāsī) Sīd b. Aīzān, whose Sīmān, after his great-
grandfather Šīqīm, a camel-driver by profession, and a highway
robber by occupation, who fled settled in the vicinity of Mūr.
The great-grandfather of this Šīqīm again was Thālīr, or
Darānī, that is, belonged to the Ṭālib family or tribe. Darān
was the name of the Hindī Ṭālib of Šīrūs, who was converted
and slain by the Arab general, Muḥammad Kāshā who invaded
that country; and, as before suggested, it was from this Darān
family, after conversion to Islam, that the Ṭālibī dynasty sprung.
But perhaps Bāngash (or Bāngashī, as pronounced by the hill
Paṇḍos) may stand for Bāngā, or Bāngā, Cholān Bāngī. Or
the Bāngash may be a branch of the Bāngī division of the
Kōhālak to be next noticed, and of the same stock as the Bāngī
division of the Šīkhi nation, and of Jīn descent. The Bāngash
have emigrated largely to India, where they have established
considerable colonies in various parts of the country, chiefly at
Farrukhsarārī in the North-Western Provinces.
Bāngash is in two divisions—Bāl and Mīrān.

Gārā is in two divisions—Bāl and Mīrān.
Alislier, Biland, Dang, Dastak, Darsamand, Doshi, Gushesh, Hasan, Ja, Jamshedi, Kaland, Rathi, Lando, Mandar, Masah, Manah, Mysaro, Shihla, Shingli, Taqi, Umar, etc.

Mirza sections are:

Ali, Alislier, Azri, Buddha, Hasan, Isap, Khoja, Lodi, Lodl, Mandar, Mardo, Shihla, Umar, etc.

Sanal sections are:

Ali, Darbi, Kaisar, Kisi, Kholli, Kuldhar, Kholi, Lando, Macah, Marh, Mastari, Mano, Manah, Nasir, Dad, Tako, Tako, Umar, etc.

Of the above names, Girk and Sanal are those of two political factions previously mentioned. These factions—in the country drained by the Gomul river and the southern affluents of the Karun, called Spingamli and Torgildi—divide all the Pathan tribes on the Indo-Nepal 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 exposes 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 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 Islam 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 Swarn and Gobir respectively), were enrolled together under its one brotherhood, waycoos creed, and paramount government. Bil and Mirin we have before noticed as representing Indo-Greek, or Indo-Kathwaha Rajput, and Mer or Mir, an aboriginal Indian tribe of the great desert of Jesalmir, and hills of Central India and Rajwara; Dang, not before met, is also an aboriginal Indian tribe of the same region as the pre-ceding; Mysaro also belongs to the same category, together with Shingli and Lodi. Of the others we have met and explained most in preceding passages. Buddha is a Yohor or Gadim tribe.
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 Kunar stream below Kabulgh. The width of this Khattak tract varies much, being only a few miles above Attock, and wider—fifty to sixty miles—about Makhud and Kalabagh. The Khattak are reckoned at sixty 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 Sattaka of Herodotus, and may here add that they are the same people as the Shitak of Bann 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 Shumal and Barmal districts, on the east slopes of the Sulaman range, now occupied by the Vaziri. In this country they were called Sattak, Shattals, Sital; or Shital; 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 Pulhto they still retain the soft pronunciation of the southern and western districts of that tongue. In fact, the Khattak is the only tribe in the Kohat and Peshawar districts which speaks the soft dialect of Pulhto, all the other tribes north of Kohat and the Toran speaking different dialects of the northern hard Pulhto.

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 Kunar and Saran, which together formed the principality founded by the Barak 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 Missiari district, and thence gradually spread eastwards by the Tiri district and Bahadur-Khel salt-mines to the Indus, and across that river.

Kalmar may stand for Kalhmar Pahama. Khadir is the Khattar before mentioned. Ksidi stands for Kazhi, mercantile Rajgir. Thak for Tho before noticed. Gacri is the same as Sisir, and stands for the Sismat of Pehlevi, to be mentioned later on.
to the rough country above Maihad and Minawal through which the Sulem 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 to which the ancient Apargyris of Herodotus were the dominant nation responsible for the tribute due to Darius Hystraspes. Here they are in two great settlements or divisions, namely, the Khattak of Atorn in the eastern portion of the Peshawar district, and its Churhari range of hills, where they are in contact with the Afridi and Orakzi; and the Khattak of Tari in the southern part of Kohat district, where they have the Bangash of Munsoni on their south border, and at Thal Bilan on the Kuram river come in contact with the Vaziri. These Khattak have also a considerable colony in the Yusufzai country, at Janalghari and Kallang near the Lumbhor valley. The Khattak are probably the same people as the Suthuk, or Stoby, meritiate Rajput, and are in two great divisions—Tormun and Bolak.

TORMUN, or Tiran, is in two divisions—Tari and Taraki.

Tari sections are:—

Watir. Yasin, etc.

Of these names, Tormun, or Tiran, may stand for Tomiri, Tarniri, Thari, Tark, or Tari, various forms of the great Thari, Yuhir Rajput; and Taraki for Torka—as of the Turi. "Tari is the name of a Brahman tribe. Also is the same as Akk, and stands for either Akki, Ureki, or for Aqik, Jat, or, more exactly perhaps, is the Akki Naga tribe, of very ancient date in these parts. Amu may stand for Awad, a tribe strongly represented on the opposite, or east, bank of the Indus, and of Scythian origin. Amir for Amur, Brahman, and Amu for Ume Khatron, or Amur Kayasth. Bolak for Bokar Gujar. Bokar stands for the Baraki before mentioned, the Baraki of Herodotus, so rich name appearing among the Rajputs or Indian tribes, nor amongst the Turk tribes in these parts. Bausaat stands for Bausaat Drama, or Bausaat Rajput. Bayin is a Turk tribe. Chakko may stand for Chakhi Khattak. Darzi for Dherki, minstrel tribe. Darzi for Dari of Ghori, before mentioned. Gol for Goda Chohun. Gid for God Chohun, or for
Of these, Aodnni is the same as Ahdiil, and has appeared before. Badir may stand for Daliri or DaliriBaldar, Dalrur. Basir may stand for Khusi, Khatri, Bogar for Logri, Jat, or for Baqadir, Rajput. Darkhan for Dosthan, Badur. Ganda for Ganduri, Indian herdsmen tribe. Jali for Jilu, Rajput, Khatri, Basir, Laghari, and Mahali will all appear again. Usui is the same as Serti, before mentioned. Yusa stands for Las, previously noticed.

Balka sections are:—

Achh, Bazar. Bengi, Garani, Chawari, Buxa, Janni, Gali, Ghori, Jhuni, Ihab, Kichari, Jutti, Mamari, Math, Maryam, Barti, Mardari, Nandari, Nai, Rozi, Saida, Sighri, Sighri, Shav, Shav, Slab, Hapasi, Talari, etc.

Achh stands for Usui, as great Pati, Yedhi, "Tari in the name stand for either perhaps, is the Aki i. Amni stand e opposite, or east, air for Ahdiil, Budir, Laynath, Bazar for share mentioned, the c among the Rajputs here in these parts, in Rajput. Bayin for Radher, Darzi "Ghor, before men- of Chohar, or for
mentioned by Herodotus in this connection is the Sattagydai, "those of Sattagydai", "kindred or association,"; they apparently occupied the area lying between the Solomon range and the Indus, and drained by the Gonjal river and its Zhob and Bori tributaries, as far south as the Vihova range, which marks the boundary between the Pathan and the Bokhsh tribes on the Indus frontier. This extensive montaneous tract was formerly called Shhrml, and with Kaymial (the country drained by the Karam) formed the Kama Khitan kingdom before mentions it; it appears to have been jointly occupied by several tribes, of which the Sattagydai were ostensibly the one held responsible for the payment of tribute.

The Sattagydai have identified with the Khattak and Shitak of our day. Anciently they held the Shamlal, or Shimal, and Barmal, or Barmul probably the same as Farmul, or Farmul of the Khattak, with whom I recognize as the ancient Pamir or Pamish of the Scythians, the hills now occupied by the Vaviti (the Bani of the Feroz), along with the plain country now known as the Bann district, and were then known by the name of Shattak, Shitak, or Shitak (all three forms are met with in native manuscripts), but on the expulsion of the portion of the Sattak inhabiting Shamlal and Barmul, and their migration into the adjoining districts of the Aryan 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 Barmal retained their original name of Sattak, or Shattak, Shitak, or Shitak, as pronounced in the softer dialect of that country, which was all formerly included in the general term Shhr (from the Shri Rajpath).

The two provinces of Karam and Shhr, as before stated, constituted the principality of the Kama Khitan of Shrinji. The tribes inhabiting Karam (the country drained by the Sattak), the hills now occupied by the Vaviti (the Bani of the Feroz), along with the plains now known as the Bann district, and were then known by the name of Shattak, Shitak, or Shitak, as pronounced in the softer dialect of that country, which was all formerly included in the general term Shhr (from the Shri Rajpath).

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The Sattak tribe is said to descend from one Shhr Avar, a circumstance which seems to indicate some far to connection with the Afridi, who also are said to descend from one Afridi. The Shitak inhabit the Bani subdivision of the Bann district, and are now-a-days more commonly known as Bani. They are in three main divisions, viz.: Kovi, Shitak, and Shani.
...

Suriya sections are:—

Wara. Was. Zalo, etc.

Of these names, many have appeared and been explained before. Chota, or Chayat, may stand for Chabi Bhatto. Kalro and Khokhi may stand for Kohot, and Khost, Khokhi, Mangaur for Mangaur, mercantile Rajput. Misi for Misor Brahman. Pais for Pais Galbok. Fabir for Faur (Pramana). Paris for Aprakh, or Afrod. Samali for Saowari, Rajput. Sarwar is a Rajput tribe. Simakwar, or Sambhar, is a Jat tribe.

The rest of the Bann district is occupied by the Isa-khel and Marwai tribes. The Isa-khel have been mentioned before, as a section of the Nyazi branch of the Lodi tribe of Ghur. The Nyazi are partly settled and agricultural and partly pastoral and "caravan merchants." The agricultural Nyazi comprise the Isa-khel in the district of the same name, the Khanz Roshani between Isakhel and Kalahagh, the Khulde, or Khundi in the Thak district, and the Sirclog in Manwali on the east bank of the Indus.
The Pathan sections are:—
Awan, Badar, Bangi, Jat, Kazir, Korosh, March, Manz, Malo, Sheikh, etc.
Of these names, Awan has been before described, as perhaps representing the Aci (Anais of Strabo, and Anna of Strancks book); but it may also stand for Jash, "Pilgrims of Jesus," in Christians. Awan has appeared and been noticed before. Kair and Korosh, or Korish, are said to be the same; and Korosh has been before recognised as the Rajpoot Korosh, a clan of either the Balbar or the Kachwaha.

The Pathana sections are:—
All, Mahaud, Malik, Mandra, Nur, etc.
They spend the summer in Khorasan, and winter in India, going to and fro by the Ghwalari Gomal route.

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

The Bangash, the Ghilzai, the Khojra, the Memish, the Parkel, the Sherkhal, the Waziri, etc.

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

The Ashak, or Nhoia (an Indian tribe of the great desert) inhabit the Mardand division of the Bannu district, and are reckoned at five thousand families. They are a fine, tall, muscular Rajput race.

The Batani, who inhabit the western slopes of the Garbar mountain and outer spurs of the Wazir hills bordering on the Bannu and Derajat districts (British), are a branch of the Batani previously described, and are reckoned at five thousand families. These Batani are in three divisions, namely, Tats, Dasa, and Virdhipin.

Tats, called also Pals, sections are:—
Adum, Aul, Boli, Daraki, Devi, Jat.
Kama, Kᛅ거래.* Kohel, Khayr, Siahmat, Pir.
Sadi, Sar, Ser, Shaker, Shaha, Tari.
Turka, Umar, etc.

Of these, Ashak is the same as Ashak, and will appear again among the Durrani tribes. Dasa stands for Doro Pramara; Jat for Jeth, mercantile Rajput. Shaker for Shaker, Bajpath. The others have appeared and been explained before.

Dorna sections are:—
Babur, Babul, Del, Dora, Gali, Hati.
Kela, Khd, Lamar, Mahall, Malai, Pika.
Par, Pir, Suraj, Sia, Shalih, Shalid.
Sikandar, Tari, Warghara, Wicks, Wawa, etc.

Most of these names have appeared before. Par may stand for Pharo (Pramara). Doria for Doro, before described.
Of these, Waraspan may stand for Raggerun Rajput (Ishqwal), or Raggerun. We have met Waraspan or Ashqani before, along with Khachin or Ghaskhin, sons of Shabir Bok, Bohani; and shall meet them again in the Bherah of the Darach country. Chapli stands for Chapir Khatari. Dand for Dogar Punnah, and Dari for Donu Chokha. Galar for Khaksar Khatari. Gharai is the name of the main branch of the Khakai or Khaiser river of Tirah, where it is joined by the Hangu stream, in Mianwali of Kohat. Jangi stands for Jaiphur Gilaj. Khat for Kohah, municipal town of India. Maghazi for Maghais Gilahin; Manali for Manahil Kachwah; Nonahr for Nonah Punnah; Sarwar for Saver, mercantile Rajput, or, with Shabih, for Sameeng and Siope, Brahman tribes. Tari is also Brahman, and Taraki may stand for Dikhi, "of or belonging to Tari."

To the west of the Shihak, or Baniych, beyond the Tank, Kohali, Draban, and Chaudwani districts (British), is the Sambar tribe; which occupies the country lying between the Zabari on the south, and the Yari on the north, and bounded on the west by the Kizar and Mandil of the Zhob valley.

The Shirani (Ghilzai, mercantile Rajput) are a free 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 dowry with her; they have no dependents or slaves, but do all their own work and cultivation themselves; they have a few handcreftmen and artisans, and some shopkeepers (Hindus); their chief has the title of Nikay, "Grandfather," (perhaps Hindi निकाय, "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 Islam, the Shirani, 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 Rajput nor Jat, but are called also Ghur, or Ghilay, after an early ancestor of that name. They date from a
The Shirni are in three main divisions, namely, Waslan, Jhelvi, and Haripat.

Waslan sections are:

- Ahmad, Anjar, Anga, Babar, Bibi, Babul.
- Bari, Baryar, Daubal, Hamin, Hani, Haruna.
- Jhadj, Jahan, Kamal, Kupi, Kiro, Khoro.
- Lel, Laut, Maha, Massaud, Mangal, Massani.
- Marhal, Mar, Maha, Niro, Nyazi, Poo.
- Rojna, Rouj, Rouji, Umar, Yehya, etc.

Of these names, Waslan may stand for Bibi, Bibi, Anjor, Jhalvi, or Mangal, in the name of a township in Miranwali. Bibi is a Gajjar tribe. Bibi and Bibi stand for Bibi and Bibi, Prussian. Hani is for Han, Hanun. Jhalvi for Jhalvi, Jhalvi, or Kupi, Khoro? Bibi for Khiro, Indian herdsmen tribe. Kiro for Kiro, Jat. Lela for Lela, Benham, Lela is a Sind tribe. Maha is for Hanun, Mangal is for Khori, Massani is for Massani, before explained as the Musamani of Sialkot. Marhal may stand for Mohammed, or for Bibi, Jat, and Mohammed, together. Maro for Moh, Pomoon. Yehya for Yehya, Rajput.

Jhalvi sections are:

- Ano, Ayrum, Balochar, Beza, Bibi, Bibok.
- Osh, Hamia, Iah, Khud, Khash, Jami.
- Kirain, Khdar, Kupi, Koko, Kup, Lhash, Masaud, Manal, Main, Masr, Majgar.
- Mir, Maha, Maba? Nekziz, Obah, Poria.
- Purim, Pun, Saba, Sibbr, Soro, Shakor.
- Shalal, Shanb, Sipaul, Spahi, Sultan, Tasski.
- Torkhan, Yase, Yehya, etc.

Of these names, Jhalvi stands for Jhal, Meckalnana (plur. Jalalma). They are seemingly the people after whom the Jhalal valley of Kohi Balochistan is named. Aro is for Aro, Khori. Ayrum stands for Ar, Meckalnana Rajput. Bibi for Gahdi, Indian herdsmen. Khasha for Khasha, Sialkot, and will appear again amongst the tribes of Kafiristan. Kimo for Kimo (Kohi) Rajput. Kohi is an aborigined Indian tribe, is Kupi or Ghanari, or Gahar, or Ghan, Indian Gypsy tribe. Ohab is the name of a district in the Ghor country towards Herat; it may also stand for Owal, Khori, but this is doubtful. Purna may stand for Purn, Baloch, or for Bibi, Jat, and Khori, together. Shalal for Sheikh Mal, or Sc Mal, or Sambal, all Rajput tribes before noticed, or for a native tribe of Shalal district. Shanbo for very early period in this part of the Indus valley, and are supposed by Ton to be the Sasm of Saurashtra.
Of these names, Haripil is a branch of the Jareja Yklb. Aro
may stand for Hari, Brahman, or Mado, Chahan, or Haripil,
Khalil (Keshba). Aro perhaps for Idris, branch of Chahan.
Sado stands for Sheed, Qbrahim. Yasin may stand for Yashub
of Yasin in Gilgit country, to be noticed at a later stage of our
inquiry. The name Shinhri—the over-name of the above three
clans—is supposed to stand for Jilmlra Bajpur, as stated above; but
it may, perhaps more correctly, stand for the Indian Shinhri of
the great desert and Jezdir; thus Mysari in Pukhto becomes
Mysari (pl. Mysari), or Zymuri (pl. Zymuri), which is the Persian
Shin or Shin (pl. Shin or Shin), and means “tiger, lion,” and
this may be the Muslim disguise of the Indian name on the
conversion of the tribe to Islam.

Next to the Shinhri on the north is the great Vaziri tribe.
They may derive from the ancient Jarnari of Thamianyra on the
Pontus, or Euxine Sea, mentioned by Paus.; or they may be the
Phryrian Khatri. The Vaziri are also called Sulemani, in common
with the Ghilji, as inhabiting the Solomon range. The Solomon
range was probably so called by the Arab conquerors after the
Solluk Rajpoot, whom they found in possession of the country at
the period of their invasion. As the Ghilji is the predominant
tribe inhabiting the western slopes and spurs of the Solomon
range in its northern part, 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
The Hills on the Kunram, bordering Mizziana, to the Gomal Pass,
and their principal districts are Shimal (or Shaim), Barmal
(or Barmah, Baryoun, Margiath, 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
—Khizani (Khojir Pramata) and Loll or Leh (Lole Brahman).
The Lole Vaziri, reckoned at six thousand families, have for
centuries been settled amongst the Khigioni on the north slopes
of Sufed Koh, as before described, and are now entirely distinct
from the Vaziri proper. The Khizani Vaziri are in three
divisions—Mus, Mahabul, and Gurkum.

Musa is in two divisions, Umaran and Ahmad, together styled
Dervesh. Of these, Uruck, reckoned at eighteen thousand families,
is in three clans—Mahabul, Ibrahim, and Walli.
Mc17mi, or 11Yc71mjt, sections are:-


Of these names, many have appeared and been explained before.

ChAli~l; stands for C7ztrZid~ Solnnki; G.ogi for Goglidevn RnhLor; DosAli for Dusow, mercantile Rajpht; Dnrcljni for Dinclorya ditto. Irainya is perhaps for A~~ccnyn Rachwhha, which will appear again among tribes of Kafiristan. Khalap is the same as Chalapi or Chapli, of the Urashpi~n sections (p. 114). Lochi, or Lachi, is the name of a township in Bann district. Wzal and Bori of above list are apparrtly the same.

Roshka sections are:-

Tori Udi. Wuruki. Zalar. Zareil, etc.

Of these names, Bgziin (or Sleih Badin) has appeared frequently before, and may stand for Bidn rajpi~t, or for Bidn Brahman, or for Bidn Ydh. Bajai or Shchal stands for Rachal Rajpht; Indas for Indas Parihirk; Ninya for A~qu.war Rajpht; Rhmi for Rdnzclevcc Rahtor; Sogi for Sogti Rajpht. Tolak is a township in Tymani district of Ghori, besieged and destroyed by CFIANGIZ. Zarni is also a township of Ghori, capital of the chios of the Tymani. Zakar stands for Jahan, Jai.

Wall sections are:-

Of these names, Andi and Hindi stand for Sindhi Puribars; Bula is for Bunda Yodh. Bungat is Biauka Chohan. Basialect stands for Sihdhek Rajpots. Kabal, or Kabul-khel, is a large and important section of the Vaziri, and with the Mymeni represent the Kabuli Mundan of Homenars (otherwise called Losani), as mentioned in the second sutra. The Losani appear to have given their name to the Las province of Kahl, Balochistan. Besides the Kabuli Mundan, Homenars mentions the Kabul, and then the Hygenani in the same second sutra. They Hygenani have recognized in the Khapali or Khapprani on the north slopes of Sutel Koh. The Kabul we may take as represented by the Kabul-khel, now the Kabul-khel Vaziri. Mesh, Malma, or Mina is a well-known aboriginal Indian tribe of Mawar. Pol and Polyu are the same. Pipali is Pipara Gahlot, and perhaps the same as the Ppallu, or Popali, of the Durani. Shaker and Sholer are the same, and may stand for Shakra Khel; and Shabra for the Surbe, mercantile Rajputs. Shaktal and Shumlah for Shakal and Shaimak Brahman. Simi, or Sumri, for Simi, mercantile Rajpots. Talbati may stand for Tihla, Punnarn, and Wrikhi for Bariakhi or Zargar, Rajpots.

Anad, the other division of Mian Darvesh, is reckoned at ten thousand families, and is in two divisions—Sbn and Kahl.

Sects are—


Shaml or Shm for Soda or Sovnty, Pramnara tribes. Sulmnal for Shaml. Shm for Simnam Jareja. Tjmar for Uwa Pramnara.

Ali sections are:-


Zaad.

Of these names, Khaa stands for Kalmal Galdot Xajpht. Andaki, Indaki, and Indas are all the same, and stand for Indo Jat Rajpht. Baloch will be noticed later on. Bami is Bandara Brahman. Bapaj may stand for Papi Pramnara, or for Bapaj, to be noticed later on. Beaan will appear again as Biyanj Babch. Cammar is the Musalmnn disguise of Chamara Brahman. Darba is Dherki, Bord or minuted tribe. Darvessa may stand for Dakharya or Dakhir Rajpht (whence the Dakhali Musalmnn dynasty of Khurasan and Persia). Ghila for Ghooli Chohin. Goel for Goolot or Goolotal Rajpht. Gider for Lahiri Babch, to be noticed later on with tribes of Balochistan. Kahir for Kohrega Rahutor. Karani is Karan Kooyan tribe of Rajpht. Nagara stands for Negara, mercolute Rajpht. Maha may stand for Nana Muja Jat. Niai, or Nasiri, for Nasur, tribe of Povindah caravan merchants. Poti is the name of a district in Afghanistan (Tarnak valley), and of a district (Potesh) in the north of Punjab, so called perhaps from a Jat tribe of that name. Sadan may stand for Soda Pramnara. Sakharya for Sivabur, mercolute Rajpht. Viashak for Bashak Rajpht (Rahutor or Kashkawa?) Tahki for Tego Brahman. Zakarya for Jakharya, Jilalini tribe of the great desert. Zilli for Jilga Rajpht (Kashkawa or Parhara?) Zani and Za may stand for the Ziji before described.

Masur, or Masal, Vaxit, are in two divisions—Ali and Bahlol.

Ali sections are:-

Shokhah. Thakali. Tauri. Totya, etc.

Of these names, Assani stands for Ashhain Kayasth Rajpuit.
Beri is a Khatri tribe. Ghap is the same as Khap in the
Mahomot Vaziri sections preceding. Kangar stands for Khooser
aboriginal Indian tribe. Mangla is for Menk, "of Man." Shaha-
abi, Shikani, and Tauri are names of Turk connection histori-
cally. Most of the other names have appeared and been noticed
before.

Balbadi sections are—

Thano. Tobin. Totya. Udii, etc.

Of these names, Balbadi may stand for Bihari Pranaa, or for
Bhado Sukan. Ashangi for Ashhain Hindu tribe of the great
desert of Jesalmer. Buri for Bharta Sukan. Cayamatt, or
Khoyomat for Gauda, mercantile rajput. Darman for Dhroyga
Gohlot. Giga for Gopaula Bhakt. Leli is mercantile Rajpuit.
Langar stands for Langha Cholaik, or Sukan. Lela for Leli
Brahman. Meni for Meena (Mti) aboriginal Indian tribe
Munak for Nuungyo Rajpuit, or Naas Nipnpat. Pauj for Dwarahas
mercantile Rajpuit. Roni for Nuungyo Chohan. Sahabati for Sukan
Cholaik Rajpuit. Sandar for Sndara Bhakt. Sarnat (has ap-
peared frequently before as Sarnat) for Sri Mat Rajpuit. Shagi
for Singail Rajpuit. Totya for Tobin, mercantile Rajpuit. Udii is
a well-known Rajpuit name (Udipu). Of the above sections,
Leli and Batani together are denominated Nekan, perhaps a
Muslim disguise for Nekai, or Nuungyo Chohan. The
Munak, Meen, and Pipil Vaziri are collectively styled Stan Vazri
—"Great Vazri"; they are also called Dre-aghari—"Three
hearths," or families. The jirgot, 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 mirda,
an Indian word which means "tariff, fixed price," etc. The Star
Vaziri are reckoned at twelve hundred families, all belonging to
the Sukan Gond, or "White faction."
The Gurbuz, although classed among the Vaziri, are said to be a distinct people. Formerly, it is said, they dwelt in the Shahlid valley and Babor mountains, but being driven thence by the Mahsud Vaziri they took refuge in the Gabar hills, whence again they were driven out by the previous occupants, the Khusha Batani. The Gurbuz, now greatly reduced in strength, retired to the inaccessible hills on the north-west of the Vaziri 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 Zhab confluence of the Gomm river, and comprising some populous and fertile valleys; viz., those of Zhab, Bori, Khushkoghi, and the lower valleys of Barchor, Hana, Jawar, etc. The Kakar are supposed to be a branch of the Gubar, a great tribe in the Potwar country on the east bank of Indus adjoining the Hazara; but in native manuscripts the name is frequently written Kukh, Kukh, Kukhar, Kakhar, as well as Kakar, suggesting affinity with Kukhays of the Mahsudh, and the Khush of Sistan. They are also said to be of the same descent as the Yamaan (ancient Thamasaei of Hanzorum) inhabiting the Ghur country, and they certainly are a good deal mixed up with the Yamaan, who look on the Kakar as elder brethren and protectors. Kakar may stand for Khshar Rahtor, and the connection of the tribe with the Yamaan may date from an early period, when possibly the Kakar occupied the Ghur hills as the dominant people. In the Afghan genealogies the Kakar are classed in the Ghurghuzti division of the nation, which comprises the Dani, Gahbi, and Mandi. Of these, Dani, in four divisions,—Kigor, Naghar, Pamli, and Dami,—represent the Haemata of the Mahsudh and Sistan writers.

Kakar sections are:

Arab, Astana, Ato, Barat, Chiri. Dodi.
Daler, Derpi, Dumar, Ghori, Eikhon, Husen.
Abakhlam, Dylia, Jak, Jamali, Lemus. Jadkar.
Jafara, Kahl, Kamal, Kulp, Kaufar, Kevi.
Khatan, Makran, Mall, Mandi, Mekan. Matak.
Of these names, we have met and noticed several before. Ango stands for 
A~a~ign Rnpi~t. Apnlrh for ApaAn)yn, herclsmnn tribe (Indian). Arabi for the 
Arab tribe anciently seated on the Arabhes river (modem Hab), on the Sind border 
adjacerting La province of Balochistan, the Arabic tribe of Samson; there are 
the ruins of an ancient town on the Kubb river near Peshawar, called Arabi (the 
Orbites of Arian), as before related; this may formerly have been a city of the Arab, ancestors of those 
whose name we have here. Clie may stand for Chahas Rajjpt, or for Ghara Baktar. Dumhar for Dinawa, a tribe formerly 
very numerous, and figuring prominently in the history of 
Kashmir (Regimtbrig), as a powerful and turbulent people in 
the country about Lahore. The Dumhar, Donmar, or Damar 
inhabit the Tekes mountain overlooking Shal (Quetta) valley 
in Kihit Balochistan. Haknam stands for Hgyaln, or people of 
the village in Peshin valley of Kshat Balochistan, now called 
Hgyaln, and they probably represent the Anti of Hmocorvos 
(twelfth satrapy). Mabari is the name of a considerable pro- 
vince of modern Balochistan, which we shall notice later on. 
Mando is a Khebew tribe. Amahi stands for Indian Myseet 
of the Jassuter desert, and has been before noticed in describing 
the Shvani. Parni is Pranara Rajjpt. Rami may stand for 
Rana-ina Baktar. Sabt is the name, for an ancient Indian 
tribe (perhaps a Khebew clan); there is a village on the 
Kubn river, near Nowsherr cantonment, called Fsr Sabteh; it 
may mark a former seat of the Sabte tribe, to which perhaps 
belonged the celebrated Sabte-kisp of Ghazni. The latter part of 
the name, beginns, or shahin (shahsma, "to call") is a Turceh word 
meaning "called," and was applied by Turk sovereigns to their 
slaves; Sabha-kisk equals "Yehest Sabtehs." Sanatya stands for 
Samaahya Shikman. Shtag is the old name whence the Scntaghyat 
of Hmocorvos, and the modern Shhtag and Shhtak already de- 
scribed. Tahir is the Mamluk form of the Dshahrs, or Dshahrs 
Baktor. 

Names sections are:—

Dekran, Chandoli, Ghander, Dec, Hydar, Khabo.
Mabo, Mutrel, Namir, Pihat, Polka, Parid.
Rorak, Sahiyaj, Sylat, Terak, Tarnak, Tiro.
Yumas, etc.
Of these, Nighar is the name of a mercantile Rajput tribe. They do not now exist in Afghanistan as a distinct territorial tribe, having for the most part emigrated to Hindustan along with the Lohi and others. In India they are principally settled in Kasrod, Shakhwati, and other States of Rajputana, in Bazar and other parts of the Central Provinces, and in Hyderabad of the Deccan. Chandoli stand for Chandoli Ghar. Chandro for Chandra Brahman. Ronk for Ronk Pathans.

Parsi sections are:


Of the above names, Panni is a Pratara tribe; there are now comparatively few of the Panni left in Afghanistan, most of that name having emigrated to India along with the Nighar before mentioned, and settled in much the same localities, but most numerously in the Bazar districts and Deccan, especially Hyderabad. Isot. or Soh, is a Bahrani clan. Lahar may stand for Lahari Brahman. Many of the others we have met before, and some are new names not well known or recognised. Wafir may be the same as Wadin of Kafiristan, to be noticed later on.

Dawi, Dab, or Dahi sections are:

Sikander, and others with modern Musalmam names.

Of these, Dawi, or Dahi, is a Rajput tribe (Paribhara), and is not now of any note in Afghanistan, or even among the Kikars. The Kikar is a very numerous and important Pathan tribe; its numbers are reckoned at twenty thousand families in the Sulaiman range. The Kikar have settlements also in various parts of Hindustan, especially in the Bahrinbahr and Rohiab districts; lost, like other Pathan colonists in Hindustan, are quite Indians in language and manners, and in appearance also. There is a colony of Kikars at Kanhdhar also, and large numbers of the tribe are in the Ghur country along with the Tyrans, with whom they claim kinship. The Pirzahadi of this country, and the Kiyani of Sistan, together with the Uman-khel of Peshawar, also claim common descent with the Kikar.

The Bahr division of Ghurghushdi Afghan is not found within
the area before assigned to the Sattagydai of Hamnores, 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 Killa, the capital of Balochistan. The Bibi probably represent the Bibi Framan.

Bibi sections are:

- Azrail
- Bibhi
- Idris
- Jandar
- Kato
- Mir
- Sibb
- Saco
- Shidol, etc.

The Bibi, it is said, were formerly composed of four clans, called respectively Jabrill (Gabriel), Mikhil (Michael), Azrail (Azrael), and Azrail (Azrael), named after the cherubim; but the Afghans, on conversion to Islam, 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 Bibi, which may be related to the Afghan Bibi.

The Mando branch of the Oharghumsati is settled in the Zhoh valley along the course of the river, together with the Kikar. The Mando sections are:

- Aymali
- Bibabur, Bangi: Barak, Barham: Char.
- Hamza
- Manzari
- Mrs. Nam: Nekhi, Nohar, Sabali.
- Shordara, Shadi
- Sirkli, Tevulp, etc.

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

Khwarot sections are:

Zako. Zadli. Zhanoy, etc.

Of these names, Agghar may stand for Agsnnar Pochara Rajput. Baks for Monru Rajput. Isot is a Rajput clan, and has appeared frequently in the preceding pages. Kaka stands for Khakali, mercantile Rajput; Khadir for Khela, mercantile Rajput; Kiean, perhaps for people of Khc c, in Balochistan; Khleer for Kehlir, mercantile Rajput; Kasha for Kercha, mercantile Rajput; Panjo for Pancharan, mercantile Rajput; Paroti for Parot Gahlot; Sardar for Sambhur Rajput; Yash for Jaha Parian. Many of the others have been previously noticed. The Kharoti claim affinity with the Ghil, and pretend to have been a branch of the Tokhi, from which they have long been separated. The Shik Gil, it is said, claim the Kharoti as their dependents or hamsaag, that is, as their vassals.

Another tribe similar to the Kharoti is the Nash, one of the Povjndah clan of caravan merchants. They pretend to be a branch of the Hotaki Ghi, but these last claim the Nash as their hamsag, or vassals. The connection is merely that of landlord and tenant; both the Kharoti and Nash ecouraging for pasture in the territories occupied by the Tokhi and Hotaki respectively, and wintering in the Daman of the Indus Desert. Some of the Nash claim descent from Shah Husein Ghor, and others claim to be Baloch in descent. The Nash, although assimilating to the Pathan 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 Nash settlement in the Koh Daman of Khor: 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.
Nasser sections are...  


Yahya. Zanzil, etc.

Of these, Bhar is the name of an aboriginal Indian tribe, now represented in this region by the Brohri of Kalat, Balochistan. Chahak is for Chaflak; or Solangi, Rajput. Dadu for Dado, to be noticed presently. Domush stands for Zudemush, before described. Mianak stands for Minaat, marzoothi Rajput. Shadi is the same as Khadi and Khod, frequently met before; stands for Shaid (the bochaks) of the Romans, and modern Edomunus, or for Chatu Brahman. Siyidh, Sturki, and Tarshaki, mean Nisaar of the White, Red, and Black classes respectively. Most of the other names have been previously noticed.

The Fumadi, or Fumadi (Famadiyat of Hindostan), are said to number six thousand families in Afghanistan, and to inhabit the eastern slopes of Sulaiman range bordering upon the Pathi pass. The districts they occupy is named after them Fumadi, and its chief town is called Weighun, or Urghun, which has been before noticed. The Fumadi 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 Fumadi (Bazvab) in the smelting of iron ore; they work up the metal for sale in Western Afghanistan through the agency of the Kharioti. The Farnadi district (Barma of the Vaziri before mentioned) is described as a valley draining to the Kunram river; its sides thinly 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 Fumadi are situated between the Vaziri and the Ruksoi, and are reckoned as Tajik; their language is the old Persian of the Shiah Namaz; they are quite distinct from both the Afghan and Pathun, but claim to be of common descent with the Khilji, whose capital, they say, was the city of Khilji, to the westward of the Holmanai and Kala Bost. Perhaps there is here some hazy reference to the ancient Khush in Asia Minor. There are, it is said some Fumadi at Kabad and in the districts to its west, chiefly engaged in trade. There is a village called Fumadi, or Purnali, in the Yusufzai country, at the south entrance to the Norkhawan pass into Buner.
The Ushturybni, or Ushturani, or Ushturni, as also the Ushturni, or Ushturni, or Ushturni, or Sturni, are the modern representatives of the ancient Sturni, mentioned by Pliny (Hist. Nat. vi. 19) along with the Tapryri, the Anariabi, and the Hyrni as occupying the country between the Apavon- trene (Abseron) region and the district of Margiana (Marghyl). According to the Afghan accounts, the Ushturni, formerly occupied the Sturni shah and Tarazi or Tari districts to the north-east of Kandahar; districts freely watered by Khurz streams, and celebrated for their fertility, and from which they were expelled by the Lakwak clan of the Eikar.

The Ushturni 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; some of the former class inhabit the hills to the west of Kolachi in the Derajat district, whilst the other join the Povindah caravan traders, and move backwards and forwards between the Derajat Dama on the Indus, and Kandahar plain on the Helmand, according to the seasons, spending winter in India, and summer in Khorasan. The nomadic Ushturni live entirely in the black-hair tents, which they pitch in small clusters—from two or three to a score or more,—in the form of a camp, called khet (from 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 khet indifferently, both being terms of Indian origin, signifying "circle," or "cluster." The Ushturni 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 inclination. The Gandahpur section of the Ushturni is chiefly settled in British territory along the Derajat Dama from Tuk to Dradbud, and have become a quiet, orderly, and industrious people, and now number amongst them some enterprising and wealthy (for these people) merchants.

The Gandahpur most likely represent the ancient Gandaphares dynasty, which ruled over the Sistan and Kandahar country about the commencement of the Christian era.

**GANDAPHARES**

**Sections are:**

- Bahir, Bari, Bauch, Bejar, Bahdim, Dil.
- Dank, Dédik, Drepelal, Gisbo, Gandi, Haji.
- Hayat, Husän, Isri, Isap, Jöfr, Jöbi.
- Jának, Kamil, Khalil, Khobi, Khyri, Maki.

**Ushturni** is in two great divisions, Gandahpur and Humar.

**GANDAPHARES**

**Sections are:**

- Bahir, Bari, Bauch, Bejar, Bahdim, Dil.
- Dank, Dédik, Drepelal, Gisbo, Gandi, Haji.
- Hayat, Husän, Isri, Isap, Jöfr, Jöbi.
- Jának, Kamil, Khalil, Khobi, Khyri, Maki.
Of these names, Akbī is that of an ancient tribe of Ghor, still known amongst the Tymachi as Akblon. Amīr and Amrim are apparently the same, and stand for Čuva Pramara, whence perhaps the Kohjak Amrin ranges of mountains. Bābar is a Gījar clan. Bīr is a Behman clan. Bojār may stand for Bīhojak, Brahman, or for Bījarqya, Rajpūt. Gudsā and Gundā may stand for Gudč and Gundach, Indian herdsman tribes. Jamāk for Jāmā, mercantile Rajpūt. Khvīr for Khvīr, Pramara. Silundar stands for Alexander, and may indicate descendants of Alexander the Great and his followers. Pahārī, for Pahārī, Ciehān. Pān is the same as Pānī, frequently met before, and stands for Pānījak, Rajpūt of royal race. Yābū stands for Abū, a clan of Sālah (Salīr) Turk. Zākli and Zarrnī are names of tribes so called from inhabiting Zawal and Zarrī districts of Ghānī and Ghor respectively. Zolk is the same as Zāk and Sāla, and stands for the ancient inhabitants of Sīrān and Māhrīn, Assyrīan subjects of Nihrond, king of Babylon.

**Hāman Sections are**:


Of these, Hāman is the name of a Rajpūt tribe of the Sind desert. Bāgār may stand for Bāghā, Indian desert tribe (aboriginal). Gagal for Khwāl, mercantile Rajpūt; or for Gopālā, Rehtor. Jārū for Jāvi, Rehtor. Mātāk, Motīk, Mātā, and Mīmī, frequently appearing in the sections already reviewed, seem to be all the same, and to stand for the Rajpūt Sri Mā. Panīy for Panīy, Pramara. The Hāman clans differ a great deal from the Gandāqūr proper in appearance and customs; some of them wear the hair in long ringlets like the Baloch, the Amān especially.

This completes our review of the tribes inhabiting the country assigned in a previous passage to the ancient Sattagvādī. We have next to notice those found in the country of the Dādīk of Hanocrum, the Hindi Dādīk, or “Dādī tribes,” the existing Dādī. The Dādī are not now found in Afghanistan as a separate territorial tribe by that name; but Dādī 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
eighties of Baluchistan represent the ancient Dauda in a
Maulavian disguise. The ancient Dauda country, of which the
capital is now probably represented by the town of Dukar, near
the entrance to the Bolan Pass from the side of India, may be
defined as bounded on the north by the Khash Kandi and the
Vihara ranges; on the south by the Mula Pass to Khanzir; on
the east by the Indus; on the west by the Khairan country,
including Nushki and Shirwak. In the area thus marked off is
included the district of Sibi, the ancient Siwistan. Anciently
Kharan (Chauras of Surtak, previously mentioned) seems to have
included the whole of the modern Kohat province of Baluchistan,
with its Sarwani and Jalozai, or Jhalawan, divisions, north and
south respectively; which, it seems, derive their names from the
Sarwan and Jalozai tribes of Afghanistan, who were, it is said, planted
as military colonists in this part of his frontier towards Maldiv
by Sultan Marwin of Ghazni; whose son and successor, ceasing
the attacks against Maldiv, confirmed and enlarged these
colonies, during the first half of the eleventh century. The
Sarwani is a branch of the Bani, and the Jalozai of the Shirani
previously described. The principal of the Jalozai sections are
Kosgar, Majir, Mowur, Bobli, and Sigard. The
Sarwani Sections are:--
Sakmat. Sam. Saman. Sa'far. Sani; Shikhd.
Of these names, Sarwani is a Rajput tribe (Paribaha?). Arbo
is an Indian tribe before mentioned, and to appear again as the
Ashahri Dukar. Aghok may stand for Aghori, Indian religious
tribe. Kabir for Kohale Khatri. Karbar for Karbari, mercantile
Rajput. Malana for Malini Chokha, Miltana for Miltani
Bahador. Malikyar for Mogul, Indian horsemen tribe, and Jala
Bahador joined together. Mihan for Mian, Brahman. Nihor for
Nihor, mercantile Rajput. Pahl is a Pashtun 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 pro-
jecting from the Sulman range forms the British district of
Dukar Ghazi, in which the population is very mixed, comprising
various tribes of Mulsamans, such as Sayad, Afghan, Pathan,
Baloch, with their numerous subdivisions; and miscellaneous castes of Hindus, such as Brahman, Khatri, Avora, Labana, Belg, Bhatty, and others. The Baloch comprise Lajkar, Konlar, Maziari, Lodd, Xoarzani, Drehachi, Khosh, 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 Humayun advanced, with the aid of Persia, through Khurram, 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 Raiput Balochi, and occupied the Khurram country adjoining their fellow tribesmen the Raiput Baluchis now represented in Afghanistan by the Baluchi of Shorkwal, both being clans of the great Chalurun, or Chohan, Agnilana. The latter have established some important and extensive colonies in India, and have given their name to a district (Baluchistan) in the province of Khurram, of which the ruler, a Baluchi chief, was executed for his treachery in the Indian Mutiny of 1857.

We shall speak of the Baloch at leisure, but must here notice such of their nationality as are now found within the area above assigned to the Deccan. First, however, it will be convenient to dispose of the Baluchi in the province of Afghanistan.

The BAIHCO, or Baluchi, are reckoned as three thousand families, and comprise the sections:—

Abh., Ali, Baloo, Babahur, Mando, Shero, etc.

Their country is a poor plain of hard clay, traversed by the Lowr river, and surrounded by wastes of sand. The Baluchi live in huts of wicker and matting, called Koldoch (Persian kend = "house"), and rear large numbers of camels. Abh. may represent the ancient Abi, a Scythian tribe mentioned by Homer, I believe, or else the district in Rajwha (Mount Abi), whence they originally came. The others we have met before.

In the plain country between the Indus and the Kala Ras range of hills to the west, are found the Baloch tribes above mentioned; and they may be here disposed of. Instead of the -ki and -zi of the Pathan and Afghan, the Baloch add to the names of their clans and sections the Persian possessive plural termination -i, which means "those of" or "belonging to." Thus—
Alinai, "those of the Ali clan, or family"); Sanjnari, "those of the Sanjar family, or stock"; and corresponding to the Alifiel and Alizi of the Pathan and Afghan, etc.

The Laghhri Baloch comprise the Ali, Hadi, Bajil, and Hybat clans, and inhabit the panchede, or hard clay tract along the hill skirt.

Ali clan sections are:


Bajil sections are:


Bajil sections are:


Hybatni, or Habbari, sections are:


Most of the above names are easily recognised. Buzdar for Bazdar, Persian for "goat-herd," and perhaps the Mihraman substitute for the Hindhi Bhngta. Chaji for Chajir, Rahar; Chandl for Chomda, Cholin; Chango for Chohrin; Gabbi for Kapil, mercantile Rajpi; Jogli is an Indian religious tribe. Khalil may stand for Kohi, Pranar, or for Kohil, Khatri. Lajjo for Latupha, Solanki; Mehro for Mehro, Khatri. Mita perhaps for Mihir, Brahman. Mind for Mindhi, Kachwaha.

Hadi stands for Baji, Jat; Besham for Bisee; Debi for Debi, Pramara; Haji for Haybani, Rajpit; Jhur for Jhur, Gajjar; Kabri for Kabri, Khatri; Samoja for Simala, Rajpi (Kachwaha or Parikara?), Shur, or Shank, very frequently met in preceding pages, is the M警察man rendering of the Indian Shur, Solanki, both words meaning "of the king" in Persian and Hindi respectively. Zangol for Zangua, Indian religious tribe. Bajil stands for Bhagil, Solanki, or for Bhagil, mercantile Rajpi. Bajil, or Bhagili, Indian religious tribe; Debi for Debi, Pramara; Jhur for Jhur, Brahman.

The Buzdar inhabit the hills between the Safghah and Vidor.
passes, and have the Luni Pathan on their west border. Their sections are:

Surb, etc.

Of these, Bnakd may stand for Badoh Kayasth; Bhaln is for Bho~o Sultun Rajpwt, or for Bhalde Khatri. Chmsy is the name of an ancestral chieftain of the Baloch of Kall; he may have been a Chkst Sulkor. Diger may stand for Dhyngar Indian horseman tribe, or for Dzgul Khatri. Ghalo stands for Doh, mercantile Rajpwt; Dzgul for Durydhan Rajpwt (Kachwaha). Guma is both Khatri and Indian horseman, Ghalo for Ghulm; and Guma for Guma, both Rajpwt; Luh is for Luh, mercantile Rajpwt. Shab stands for Bshah tribe from the banks of the Luni river in Rajkara. Mrh stands for Mrh, Pramara; Numa for Numa, Khatri. Sobh is the name of the Pechani of the Laskar, and will appear again; it represents a very ancient and important tribe in these parts, after whom is named the Bohr Pass, and whose memory is commemorated in the sob for distant shrines of Pohid, as well as in the more famous and ancient temple of Bob, or Bobe, at Multan. The real name is Boba; the terminal ob is merely the Sindi genitive suffix, corresponding to the Hindi ob and the Pakhto ob. Shams stands for Sumanspa, herdsman tribe; Shams for Shams, Brahman; Siba may stand for Sibai, Khatri. Siba and Sobh are apparently the same, and stand for Sibai, mercantile Rajpwt. The Bandar are disciples of Bshah Sultun, of Ja'far parentage, the founder of the Dzba shrine, which, with that of Sekhi Suryw, is the most popular place of pilgrimage in this part of the country. The above names may be the Bshahsman substitute for Bshahs, and Ja'far for Jilai, a clan of the Pramara.

The Khosah, or Kosah, inhabit the plain country bordering the Border on the West. The Khosah sections are:

Muh. Silkhand. 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 Kachwaha. Baha is for Badeh Yahi; Jajah for Jajahye Brahman; Jangid is apparently the same as Changd higher up in the
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The Mazari inhabit a tract of about fifty miles by thirty, forming the extreme south of Dera Ghazi district, and comprise the sections: —

Takar. Zad.

Of these names, Mazari stands for Myso?. Hindu tribe of the Indian desert; Balkish is for Baloch, and stands for Balochi Chohan; Bangi is for Jat tribe; Bhil is for Betla Rajput; Bhiklat for Bhikla Gablot; Chiogihi and Chaugang appear to be the same, and may stand for Chiwada Pramara; Dawa is for Dawa Pramara; Dhash for Dhashu Ralhot; Garani for Hori Brahman; Med for Medar, mercantile Rajput, and tribe of great Indian desert; Golak is the Afzal, frequently appearing in the sections of most Pathan and Afghan tribes, here thus altered for the suffix -hali, as Mishtan instead of Mishtani; Golak for Pehlvi Brahman; Golak is the name as the Pathan above mentioned; Sada, or Rabkhi, stands for Rabki Salkashi; Takar for Thanka, mercantile Rajput; Sarga for Sarga Pramara.

The Lohar are in two divisions, Sori and Tibi. Their sections are: —


Of the above names, Lohi is that of a tribe from the banks of the Lohi river in Mirwai; their divisions of Sori and Tibi are named after the districts they occupy. Chato is a Brahman tribe. Gorik is the Khurish Rajput, here commonly called Gurishan; the name has appeared below, and we shall meet it again later on; Jato for Jato, mercantile Rajput; Janghi is an Indian tribe of the Riss or Rasa of Kach, the great salt marsh into which the river Lohi discharges; Mitho, native of Mirwai, aboriginal Indian tribe; Shik a Hindu tribe on east bank of Indus, in Jhelum district.

The Kassani inhabit the country at the junction of the Dera
Ismail and Dera Ghazi districts, and the adjoining hills in the west, and comprise the sections:-

Mir. Pehur. Ranji. Soba. Wash, etc.

Of these names, Kusaar, or Kasarkni, may stand for Kovsa Gahlot. Bhada and Bhati are for Buldo and Bhatti Jadh or Yadh tribes. Bono may be the tribe whence sprang the Roesi, or Dilami, dynasty of Persia. Jarwar stands for Jersazgra bardman tribe. Laghi is the same as Lughman, which has the plural possessive termination -hi as before described and will be noticed again amongst the Baloch. Lango stands for Langahe Solaki. Man is Brahman. The Neuroli, or Nutak, inhabit the Sanghar division of Dera Ghazi district, and comprise the sections:-

Masur. Man. Singar. Tanggo, etc.

Of these names, Nutak may stand for Nat, or Nish, an aboriginal Indian tribe of nomadic habits, and largely engaged as jugglers, rope-dancers, athletes, etc. Chot may stand for Chito 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 Gorchani derive their descent from an ancestor called Gourish or Gurwala, which name has given rise to the notion of their affinity to the Kuresh Arab. The Gourich are really Indian and the same people as the Kuresh Rajput, a Kuchwaha or a Parbata clan probably. The Gurich, or Kurch, or Gurwala, or Kuresh, as the name is pronounced in different parts, is a widely extended tribe on the Indus border. The name Kuresh or Kurch is said to be the national designation of the Kafir tribes north of Loghan; and it is not impossible it may have been the family name of the Cyrus king of Persia, who was born in the Cabad country. Kurich is the name of a Rajput tribe, or clan, which may have been adopted into the Rajput nation, though of different race and descent.

Gorchani sections are:-

Of the above names, we have met and explained many before. Bbélo stands for Bélo; Bédor for Bédor; Bédor for Bédor; ... and Qámí for Qámí, ... and Sóho is for Sóho; ... Balochi tribe. Kópaţ is for Kópaţ; Lashh, or Lashhi, may mean Lasi, or people of Lus. Sohó is for Sohó, ... and translator. 

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


Of these, Arab has been before explained. Aṛhī may stand for the Aṛhī tribe. Gānbi is for Gānsū, and Gānmi for Gāmsōhā. Kópaţ and Gopāng are herdsman tribes (Indian). Another tribe commonly reckoned amongst the Baloch is the Khāthān, though they themselves prefer to be considered as Pathān. 

The Khāthān inhabit the hills, west of Dāna Ghāzi, between the Lūnī Pathān on the north, and the Mārī Baloch on the south, and bounded on the west by the Jādrī range of hills, beyond which are the Tarīn Afghan. They speak a peculiar dialect called Khāthānki, which is quite distinct from the Pakhto, and differs notably from the Balochi, containing a large proportion of Pañjābī and Sindi words. The Khāthān 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 Nūhar Kōt, or Lāghārī Bārkīān. 

Khāthān sections are:—


Of Lheso, Baliarhai is for Bahioha., Inerci~ Lilo Rnjpi~L; Balait for Bah1ilit~, JnL. Dhimma is said to bo Lhe n:m0 of the common ancestor of the Khatijin tribe, who belonged originally to the Tarin tribe. Chichi is said to be a branch of the Doda Baloch. Hosi may stand for Os?oci7, mercantile BajphL. Isablnta, is a compound of Iscs and Lato joined together. Mat is for Sri Mad Brahman. Nahar, in the time of the Mogul emperors, furnished the chieftain of the Khatijin, his residence being at Nahar Kot. Rohir is Rohit. Tahl is for Tyke Fannara. Vagadlo for Gangotee Rohit. Most of the others have been before explained.

To the north of the Khatijin is the Min, or Min-alma, Pathan tribe. Beyond them again to the north are the Shirkai, previously described, and to the west are the Khatijin. The Musk-hel is reckoned at six thousand families, and by some considered a branch of the Khatijin, though the latter do not acknowledge them as of their kindred. The Musk-hel speak Pashto, and are all Sunni Musalmans, but they resemble the Baloch in the form of their feudal government rather than the democratic Pathan.

Musk-hel, sections are:-

Babir, Ball6, Balal, Hamam, Husam, Khano.
Lahar,Maghechod, Salim, Shad0, Umar, etc.

Adjoining the Musk-hel to the north is another Pathan tribe—Hay, or So, a Rohir clan. They number only about three hundred families, and are strictly nomadic, ranging the spurs of Kala Rob, west of Dera Ghazi, and living in caves during winter. They are allied with the Jafar Pathan (Pusa Pamma) by marriages, and some of them are engaged as carriers and landmen. Hay sections are:-

Ado, Chand, Khi6, Khidar, Kalt, Mila.
Nah, Pokanda, Sado, Salir, etc.

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

Jafar sections are:-

Hd, Jatal, Jira, Khider, Mohan, Pato.
Rajpli, Ramid, Rawind, Umar, Sula, Sill0, etc.
Bhbi, Bmlji, Drulr, Knt, Ladh, Mclndo, Xi~l.
Sado, Sajllo, Sainnncl, Shhdi, Shimi, ZniigOl, etc.

The TAR tribe occupies the Sibi and Peshin districts, and is one of the five tribes composing the Shnrk$n division of the Shn$r$h Afghan; the others being the Shirbn, Myins, B8roc11, and Aormur. Of these the Shirani tribe has been described; the others we will notice presently. The Tarin are partly agricultural and partly pastoral, and are in three divisions—Spin, Tor, and Abdl. The Abdl comprises the Dnrini tribe, and will be described further on.

The SPIN TARL\v, "White Tarin," inhabit the Zlinwara, or Bsklo, of Tal Chotiali, and are largely employed in the carrying trade. They are reckoned at six thousand families, and their sections are:—


The TOIL TARLv, "Black Tarin," inhabit the Peshin valley, having the Achkahr to their north, the Bnroch to their west, and the district of ShAl ((Quetta) to their south, whilst on the east they are separated from their Spin Tarin tribesmen by a strip of Kunar territory. They are reckoned at ten thousand families, and comprise the sections:—


Spin Tarin means the "White or Superior Tarin," and Tor Tarin the "Black or Inferior Tarin"; and it may be that the
AN INQUIRY INTO THE

epitheta Spin and Tar mean the political factions thus named, which we have previously noticed. The name Tarin itself seems to be the same as the Tari Brahman. Abibaliar, frequently met before, together with Abi and Abhi, may stand for the ancient Abhis of Sysam, a Scythian tribe. Dylak may represent the ancient Aigile before mentioned.

The Balouch, or Burets, are the Bhorochi Chaubin Agnihin Rajak, and inhabit the Bhorawk district between Peshin and the Sultan desert. They are reckoned at four thousand families, and have small settlements at Kala-Bost, at Rudbar and Pululak, and some other places west of the Holland. They are mostly nomadic, but many live in huts of wattle and tamarisk wicker plastered over with mud, and called Koala. These are mostly along the course of the river Lora, which flows through their country on its way to join the Tarak.

Burets sections are:—

Bash and Besh are the same, and stand for the Basi Indian surf tribe before noticed. Chopan is derived from the Bashrang clan of that name. Mahali may stand for Mahallie herdsman tribe.

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

The Balouch I recognise as the Balouch Chaubin. They will appear again when we treat of the inhabitants of the modern Balochistan.

The Miyani, or Miyana, 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 Shiran, Bangash, etc., and amongst the Povindall traders. The Shirani Miyani are settled in the Gojal valley; their sections are:—

Murgil. Nasb. Son. Shri, etc.

The other Miyani sections are:—


Of these names, Miyani may represent the ancient Melianoi, afterwards called Lydia, and mentioned by Herodotus among the subjects of Canesus, king of Lydia, conquered by Daruss. Lath

or La-

floria

Zeri or Burets.

These are mostly along the course of the river Lora, which flows through their country on its way to join the Tarak.

Khurasan.

About the sections of the Balochi as the Balochi district.

Legar after

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Of the Balochi

merchants tribe.

recognis
EIfHNOGRA PIZY
OF
AFGHANISY'AX
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or Las may stand for the Las or Latth of Sistan, whose dynasty
flourished there after the Tahiris. Sams is Samaa Pramara.
Zeri and Zera may be the same, and stand for the Zari of Ghaz.
The others have been noticed before.

The Ormur or Anurus tribe (Uorna Pramara), so named from
the sect of Chiragh-Jashan 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 Vaziri country, where,
it is said, some Ormur families are still found; of the sections—

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 Bunki 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.

The Oitarun or Aolmirk, tribe (Uorna Pramara.), so named from
the sect of Chiragh-Jashan 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 Vaziri country, where,
they will probably be found amongst the Bunki in

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

Besides the foregoing tribes found in the ancient Dakhoni
country, there are the Maru and the Bugti, Baloch.

The Maru is a widely-spread tribe in this quarter, and musters
strongly also in Lower Sind about Salar and Khypur. The
portion of the tribe we are concerned with inhabits the hills
bordering Kashi on the east and north, alongside of the Khatun,
the Lani, and the Tarcha, and having the Bugti to the south.
Their chief place is Kahan, around which they extend into Sibi
and the Sham and Peshawar plains. They are a nomadic and
predatory people, have no villages, and but little agriculture,
and have some small forts. Their sections are—

Of these names, Ali may stand for a Dagi tribe? Bhawal for
Bhawal Chohan, Bijir for Bijirga Rajput, Qamar for Qamar,
mercenary Rajputs. Khwari for Khwars, aboriginal Indian
tribes. Pawadi for Pawari, satraval tribe. The others are easily
recognisable.
The Berti tribe inhabits the hills south of the Mari, and west of Rajapaur. Their sections are:—

Bagi, Chandar, Dangi, Drg, Firz, Gor.
Jirat, Jokar, Jose, Kalpar, Kamsak.
Mehal, Mantu, Myarui, Nuth, Nok, Noh.
Pujador, Phoug, Rima, Rohal, Selbar, Shalo.
Shambl, Solo, Sundar, Sarti, etc.

Of these names, Bagi may stand for Bhagta, Indian herdman tribe. Chandar for Chandara Brahman, or for Chanda Chokhan.
Rohal for Roha, native of Roh. Shalo for native of Shal, or Quetta. The Bagi, 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 Daddkai 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 Arainas to which our inquiry is confined, but the eleventh comes within our range.

The eleventh satrapy, Hanoveras says, comprised the Kaspi, Pansikai, Pansimathoi, and Daru. Of these the first-named may represent the tribe of the Kaspi Budha, after whom the Kashmir country was called, in Sanskrit, Kaspipudra or Kasipudra, and as such lay 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 Sirkistan, now constituting the Highlands of Jubestan, or Ghani, of Khabistan or Kamboj (the present Kafristan), and the mountainous region of Badistan, or Kabistan of Bokor. 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 Pansimathoi, next the Pansikai, and then the Daru.

The Pansimathoi 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 Maro, the daughter of Shukri Ber, Baturi, who...
were collectively styled Mati, the Lodi and Ghilji being the chief. On the other hand, the Pumkima of HERODOTUS may be the Greek form of Panduanati or Pandu Mati, in contradistinction to the Persian Mati, the Mavoci of the eighteenth century, who are the same people as the Mavoci mentioned by Strabo (Geog. xi. 9) as adjoining the Medes below the Parac hiatus mountains; that is, in Persia to the south of the Aher range. In another passage (ix. 12) Strabo mentions the Scart- matis amongst the nations dwelling between the Caspian and the Oxus sea as far as the Caucasus. These are a different branch of the Mati—the Sit Mati, or Mati of the Solar, a qualification which is inapplicable to the Mati of Afghanistan, who were descendants of SOKHI BAY, Batani, the ancestral representative of the Lunar race of Rajput, or Royal Sylthian, in Afghanistan, as before stated. The Lunar race of Rajput in Afghanistan as descendants of Sokeri BAY, the Batani chieftain, were all of Pandu descent, and the Pandu sovereigns of the Pahl dynasty of Delhi—the Thur, Towari, or Tor tribe of Rajput—ruled in Afghanistan, together with other Rajput kings, for many centuries, until their power was finally broken, by Surban Mati- na, of Ghaznī, in the early part of the eleventh century. The Mati of Afghanistan are divided into the two great branches of Ghilji and Lodi. The Ghilji are supposed to derive from a Turk tribe beyond the Jaxartes, called Khilchî—"Swordsmen." But, to judge from the composition of the tribe, the name Ghilji is more like a corruption of the Rajput. Kosek of Hindustan and Rajputwa, proceeded along the Indus as Gurich, Gurich, Kosek, Gurich, Kosek, etc.; for the names of the clans are mostly referable to a Rajput or Indian source, whilst the tribe speaks the Pukhto and observes the Pukhtunwali (Pathan code of laws and customs); and, instead of any tradition of a Turk origin, traces its descent from a prince of Ghur by the daughter of a Batani chieftain whose occupancy was in the hills about Ghizni. This is one view of the case. Another is, that the names Batani and Ghilji may represent tribes of Asia Minor—Hellevi and Kikiki, subjects of Croesus, king of Lydia, whom 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 Dacei of Pavius. 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 Arghandab 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 Salman range, and onwards to the north through the western highlands of Sufed Koh to the borders of Jalalabad, the Kambujia district of Kabulistan. The western portion of this tract was formerly occupied by the Lodi branch of the Maiti, but they have long since left the country and settled in Hindustan, chiefly in Sarkind; whilst its eastern portion, from the vicinity of Kaki Ghuzi to Jalalabad, is still occupied by the Ghilai.

Next to the Pashmatoi come the Pasunicipi of Hamooni. The name may stand for Hindi Peshki—"of the Peshi." They are the same people evidently as the Puniani (the Persian plural form of the Indian name and meaning "Pesh kindred") mentioned by Synano as one of those Skythian tribes who deprived the Greeks of Baktria. Speaking of the Skythians, Synano says (Greg. xi. 8), "The best known tribes are those who deprived the Greeks of Baktria, the Arioi, Pasiiioni, Tolbharoi, and Sakaranpoi, 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 Tolbharoi would be the people of the medieval Tokharistan to the north and north-east of Baktria, a province which included the eastern portion of Baktria and adjoining portion of Sogdian, 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 Toghihine Turk; the proper name appears to have been Toghi in the singular, and Toghih and Tolbhar are plural formations, the one Pesian, the other Balchi; the plural termination, -hri, often occurring in the names of Baloch tribes instead of the -dai of the Persian. The Sakaranpoi are by some supposed to be represented by the modern Saroloi, but a probable identification is obtained by reading Sakatanpoi instead of Sakaranpoi; we should then have on the east of Baktria the great and powerful Katan or Kotor nation, which established contemporary branch dynasties at Kabul and in Kashmir, and which is at this day represented in Afghanistan by the Shah-Kotor princes of Chitral and Kashmir.

Lastly, the Pasiiioni would be the modern Pashtin to the south of Baktria, in the hilly tracts from Bamian through Kafristan to the Kunar Valley. The proper name of this people in the singular is Pas, or Pash; the name occurs in this form in the "Hajati Tuktor," in the appellation of a military chief styled Pash Tuktor, "Chieftain of the Pash" (Bk. viii., St. 1481); the Pashito
Pash and the Balochi Pagh, Pagh, or Pasch. Pashāb, or Pasah, or Pashah, or Pishk are Pishito attributive plural forms, meaning "of the Pash, or Pasch." The Pashe are still found by that name in the Bamian and Loghman districts and in the southern valleys of Kafristan. Though now professing Islam, the Pashe are reckoned of the same race as their unconverted neighbours in the independent country on the southern slopes of Hindū Khāsh, who are collectively styled Kafir, or "Infidel," and their country Kafristan, 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 Bokari country and Baltistan, were included in Kafristan, and their peoples under the name Kafr; but the steady advance of Islam has since then absorbed all these populations and hardly accessible regions within the pale of the Faith, so that at the present day the terms Kafir and Kafristan are restricted to the people and country on the main range and southern slopes of Hindū Khāsh between the valleys of the Panjshir and Kinar affluents of the Kabul river only. The Pashe of those 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 Pashe, 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 Pashe 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 Shiilib, Laghmāh, Dohghnil, Dara Nāfīl, 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 Laghmāh call themselves Kursh, Garsh, Kordh, or Kuran, 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 Islam, to pretend Arab descent, from ancestors of the noble and celebrated Qurash tribe, to which the Prophet Muhammad belonged; without anybody stopping to

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inquire why or how, in this case, these descendants of such illustrious Arab progenitors have lapsed from so honorable a connection to the degraded and degraded condition of Khur. It is clear that the Qurash descent claimed by the Kafir is merely a bit of Muhammadan vanity, to hide their real descent from the Rajput Korch, a very ancient tribe in those parts, and widely distributed throughout the Hindu valley, as we have seen in the Gorchani, or Gerashahi, of Dera Ghazi and the Korish of Dera Jamali and Bannu districts. Anciently the Kurch was probably a very important tribe of Afghanistan; and the Kurch tribe, to which Ovys, King of Persia, belonged (and of which the Arabian Qurash may have been a branch), may have been the same as the Kurch prior to its adoption, under the latter name, into the Rajput nationality; which was established in Afghanistan in consequence of the cession of the country, up to the Pamirianus inclusive, to Sardayyus (Sardayyus Marmus; the title is suggestive) by Seleucus Nikhum, as before related.

Besides the Kurch Rajpät amongst the Kafir, there are several other Rajpät 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 Chitral or Khaskh valley are the tribes called Kho, and Kalasha, and Ararya; all three names of well-known Rajpät tribes without any alteration at all. The Kho is a clan of the Kachwáha, 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 Mahrían of modern Balochistan in one direction, and to Hindu Kish and Khahkhr in the other. The Kachwa, or Kacha, is a Chahch or Sohúki Rajput clan; and the Ararya, or Aruya, are also Rajpät (Kach or Kachwa?), and may represent the Arámi of the Dionysiacs of Noxor, where (as Tavrof observes in his "Reptentíngim," vol. ii. pp. 307–8) they are coupled with the Khouti (Khout Paldın, or Kohn of Nawaga), the Zori (Zori of Ghor), the Jirt (Jirt, Path), and the Arangi (Arangi of Khah). The Khora are also mentioned in the Warsaw of Dara of Samos along with the Kaspeiri and the Kaspeiri (Kach or Kashmir), who were the original people of Kasperia (Kashmir, or Kashmí), as the same author observes. Another Kafir tribe of Rajput name is the Nóy¡el or Dar Niú, which stands for the Nor, or Nóy¡el, 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:
The termination -iel, -iel, -iel of some of the above names corresponds to the Hindi -iela and Puntho -iel, and is also unaltered in some of the Balochistan tribes; it means "clan," or "tribe," or "family," or "association." Some of the above sections have adopted Islam, and are subjects of the Khilaf Government on the sides of the Jalalabad and Kunar valleys, and of the independent, or now tributary, chiefs of Khairshar on the side of the Chitral valley. But the greater part remain free and retain their ancient religions, customs, and languages. Properly the Kafir occupied the whole of the Khirshar and Kunar valleys, and extended into the adjoining districts of Yasin and Pajoum, towards the East; that is, into the Durand country, with the natives of which they appear to be of common descent. But now they—the inhabitants of Yasin and Khairshar—all profess Islam; the ruling classes being of the Sunni sect, and the subordinate and servile of the Shia; besides these two orthodox Mahomedan sects, there is a heretic sect called Maullik, a word which, according to De Guegi, is the Chinese rendering of the Arabic Malaahibat = "Heretics"; the latter being the name given to the "Jannali," known in Europe as the sect of the "Assassins." The Maullik are very numerous in the Upper Oxus States north of the Hindo Kush, but in the Khairshar valley they are confined mostly to the Lodiho valley, which is inhabited by the Arinya and Kluchin Kafir, who are together styled Khu, and their language Khooraw, or Kluhina (Khushina).

In the above list of Kafir clans and sections, a large proportion bear pure Rajput names. "Amishi" stands probably for Asmath, Kayath clan: Aakon for Asmath (ancient Amash), or Yashk, of Yasin and Gilgit. Bari is the name of a Brahman tribe of Northern India; but here the Bari constitute a servile class, and are held in no estimation by the Kafir; it is said, indeed, that the Bari 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 Islam. Their women wear the horned head-dress which was peculiar to the ancient Joes of Kashgair. The proper name of this tribe is ^Bash or Bash, which represents the Puzikai of Hemusovs, and Pasand of Shahr, and the Pasala of the Afghans. Bash-gali stands for the Jera Khatri. Chahak, Chahak, and Chitnya may stand for Chituna and Charg, Indian herdsman clans. Ghimil or Ghimil for Chumati Gaik, Demurgik is an Indian herdsman tribe. Dhub is Pramaras Rajpuit. Demisht, for Doma Brahman? Ghal for Ghal Khatri, or for Ghal herdsman. Ghimil for Ghimil, or Ghaimil Rajpuit. Juma and Jumka for Jau, the Musulman substitute for Shima Jauja Rajpuit. Kahrah, or Kaharah, for Kharaga Pramans, or for Khariga Brahman. Kiani, Khanj, or Khanos, Kamar and Kainto are all clans of the Bashgali. Khan and Kainto are Upper and Lower Kani respectively. The Kain district is, or was, the chief seat of the Pasala of Lughman; prior to whom it was probably the seat of the ancient Kamebas, after which it was called Kameja. Katr, or Kater, is the same people as the Kator or Katorna, who established a Turk dynasty which ruled contemporaneous in two branches at Kabin and Pashawar 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 Turk Rajpuit kings of Delhi, they were finally overthrown by them and the Ghunasas. Under the rule of the Kator Yusqui (Getai or Jot) Buddhism was the religion of the country, but during the century or so of Turk Rajpuit sovereignty, Brahminism was the dominant religion, till the Hindus were finally dispossessed by Sarvatathar, who founded the Ghnasavi Turk dynasty. The Shah Kators of Kasba and Chitala, who, as above suggested, represent the Sakaukai of Srasso, are the same people as the Kator 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 Kayaath, scribe or clerk tribe of Rajpuit. Khalan for Kohlan, Ghokoty Rajpuit. Mandzi and Mandzi for Mandi Kakh-waha. Pashtuq, or Pashtagai, for Pasaha, before noticed. Paruti or Paruti for Paruti, Ghokot. Pundhi for Yusqui, Brahman. Rish, or R incons for the Shioksi Solanki; or, being called also (says Bur-zi) Honiya, for Honiya Prumans. Saiyal is a Khair tribe. Simondeer for Seengara Chohlan. Terti is a Brahman tribe. Wadih appears again among tribes of Belochistan, and probably represents the Videh of the Mahabharat, etc. Wae, Waplu, and Weil Wae are for Bha, before assigned to the Bhoi Greek, and adopted as a tribeless clan by the Rajpuit. Wamah for Bhoi Brahman.
At the present day the ruling family in Kishkar is of the Kator tribe; the senior branch of the family being designated Shah Katari, and the junior Kishkarwah, The Katari are spread all over Kishkar as a privileged class, their principal clans being the Sangdya. In subordination to them, and also a privileged class paying no taxes nor revenue, the Boora, called also, according to Major J. Biddulph ("Tribes of Hindu Kush"), Zadro and Haraliyo: they are scattered over Kishkar and Yasin, and fill most of the government offices, and furnish the rulers with their ministers. Zadro is probably meant for Chadev, Brahman tribe. The rest of the population of the Kishkar valley is composed of agricultural tribes and the various artisan classes, who are designated Path and Haraliyo: one of the most numerous of these tribes is the Kalarwa (Kalesha Rajput), another the Ameva, or Kho (Kachwaha). The Dungark of Ashidr and Kalat districts are Indian Jat; the Shahki, Jalaun, and Kahl are also Indian. The Kahl probably represent the original Kashgals (the Kashkha of Balochistan) or Kish, after whom are named Kishkhr and Hindu Kush.

In the Birkot and Nariat districts of Chitral is a tribe called Gabar, or Nasrati; formerly they were very numerous in Swat, which was called Gabral after them up to the middle of the thirteenth century. The Gabar, Gakhi, Gahore, Nanrati, or Nandodinkhel, as they are sometimes called, are now widely dispersed through Jamer and across the Indus in Path. The Barmz Koth inhabits the country north of the Wledgegi, the valleys running south-east from Hindu Kush, on the Kunar river at Birkot, and represent a tribe of different stock from the Rajput and Indian races. Biddulph says, the Kafir are separable into three main tribes, viz.: the Bangali or Langesali (Laghzari) who inhabit the upper valleys running south-east from Hindu Kush; the Weagali, who inhabit the valleys running south-east from Hindu Kush to Kunar Valley at Chaghlan Sarne; and the Bangali who inhabit the upper valleys farther north, running south-east to Kunar Valley at Birkot. These divisions may mean, Bangali (Rangali), or Rangesali, Baktar, Rajput tribes; Bashgali (Bashkule, or Bashak, or Passik, or Pusikal), Skhythian Jata tribes; and Weagali (Wadakule, or Bani), Greek tribes.

The last of the nations mentioned by Herodotus as composing the eleventh satrapy of the empire of Darius Hystaspes, is the Darat. They are the Darat of Mani and the Pusias, the Dardal of Sarma, the Darat of Payk, the Darat of Pusias, and the Dardas of the natives of our day; a people regarding whom the researches of Professor W. G. Lawrance have furnished us with much interesting and instructive information.
The country of the ancient Dardai may be described as comprising all that cluster of lofty mountains lying directly to the south of the junction of the Tsanglung portion of the Himalayas and the Hindu Kush in the great Tashkhumblak (Tashkhumblak) or "Head of the Mountains," glacier region; and extending as far south as the watershed range of the Panjora and Swat rivers, and of the Khams-Ghorband valleys north of Doser, on the west of the Indus, and to the Pahli district and watershed range of the Kishanganga river on its east bank. On the west it includes the Mastooh Valley in the highest part of Kasbar; and on the east it is bounded by Baltistan, or Little Tibet, that 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 Dambrii 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 head to the south near Bunji. The country thus defined contains, in its northern half, the districts of Mastooh, Yasin, Pongal, and Gilgit, together with the Kannigul country of Hunza and Nagar, all which, along with Baltistan further to the eastward, constitute the Bolur country. In its southern half, it contains the subordinate valleys of Go, Darel, Tangir, Kundya, etc., on the west bank of the Indus south of Gilgit, and the Chilas, Astor, Kaghaz, and Shinkair district of Pahli on the opposite east bank; all which tract constitutes the Kohistan, or Shinkair 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 Pahli country seems to have been included in Dardistan; its southern frontier corresponds to the Darvubheem of the Rungtseungdi, that is to the Pesh and Ahbhara districts. From this Shinkair (the country of the Abissins mentioned by Arrian) is derived the modern Bhui, which includes Chush and Pahli.

In all this country of the modern Dari, or Dardi, the predominant tribe is called Shin, and their language Shina. Major J. Biddulph, in his "Tribes of Nadir Xoosh," has supplemented the discoveries and researches of Dr. Larrain 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 Gilgit by its inhabitants, is supposed to be the Gilgit of ancient Sanskrit literature; that its former rulers, the last of whom, named Suwar Benem, was dispossessed and slain at the commencement of the fourteenth century by a Muhammadan invader whose dynasty was a...
was called afterwards Trakhbun, had the title of Rā, and ruled over the whole of the country above defined as Darāsūr; and that the predecessors of Shāīr Buḍḍut in the rule of his country were called Shahreis. All this seems to mean that formerly Gakhākh, Gili, or Gilgit, was the seat of the rule of a Rājput prince of the great Gahlot or Ghalot tribe (afterwards successively called Abhārya and Sasadā), whose kingdom comprised the whole of the Dar country above defined. Too, in his “Annals of Rajasthan,” mentions, in regard to this Rājput tribe, that it changed its ancient name of Ghalot, or Ghalot, to that of Abhārya, and that later again this last was superseded by Sasadā, which is the name by which the Ghalot is now known. The Sasadā we have next with before, as traced in the Yansur and other Dāru clan under the forms Sūkhrad, Sada, and Sād; and we shall meet the name again among the Dāru clan.

The Muhammadan Trakhbun conqueror was probably a Turk, or a Mughal Turkhi of the court of Chahān Khān or one of his successors; Trakhbun being the title of a privileged class of princes and nobles amongst the Mughals; 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 Chahān to those of Bābur; whilst the Sasadā Buḍḍut, who was superseded and slain by the Muhammadan invader, was probably a chief, or prince, of the Bānūs of the Yāḥū Rājput of the Lunar race and Buddhān faith. As Too has observed (“Annals of Rajasthan”), at the period of, and for centuries before, the invasions of Khānṣūr Ghanwān, there were four great kingdoms in Hindustān, viz.:—Delhi, under the Tūr and Cholān; Kanauj, under the Rājput; Mewār, under the Ghalot; and Ahībalwār under the Chālōn and Solāb. They all fell in turn to the Sūr of Ghūr, the Sasadā Shaikhs Buḍḍut, who made a permanent conquest of India. The Sasadā Buḍḍut above mentioned may have held his principality of Gilgit as a dependency of the Mewar kingdom. The Shahreis, mentioned as the predecessor of Shāīr Buḍḍut in the rule of the country, may have been a branch of the family of the Bānūs Shāhirs, who, as Too states on the authority of Amīrulār and Fāhīr, anciently reigned in Sind, his capital being Abūr, and his dominions extending to Kashmir in the north. The Shāhirs dynasty endured, it appears, for a long series of many generations till it was finally destroyed in 717 A.D., when Muhammad Casm, the pioneer of Islam in the direction of India, conquered Sind and slew the Bāla Dāmar; from whose family, later on, when converted to Islam, very probably sprang the Tūhri dynasty of Khurāsān, established in 869 A.D., in the Khilafat of Al Mūḥaib, by Tāhir of
the family of Masseud, who was supposed Al Khurafi ("native of Khurasan"), and nicknamed Dril Yamani, or Ambardar, and was general of Mamon's forces when he was governor of Khurasan, before Tahiri himself raised him to the Khilafat. The Tahiri dynasty (observes D'Herdelet, 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 Saffari, established by Yaqub ibn Lais of Sistan. I mention these particulars because in Sistan, as we shall see later on, there is a tribe called Shahari, or Shahibbii ("of the Shahri"), who may represent the descendants of the family of Tahiri. After the death of Casim, Siah was ruled by the Ansari Arab, but they were soon deprived of power by the native Sumer dynasty (the Umm Sumer Pramara Rajput), which in turn was overthrown by another native dynasty called Soma, or Shisna (the patronymic of the Jareja), Yaba Rajput, of Siwistan (modem Siibi, the princes of which, after conversion to Islam, 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 Baluchistan.

The Sinis of Gilgit and Darclistan represent the China, named by Mani amongst the Kshatriya class, or Rajput, who, by their neglect of Brahmanism, gradually sunk to the Suthra class, they belong to the four classes of Hindu. The China who thus lapsed from the Kshatriya to the Suthra class are named by Mani among the Pashas, Pahlivas, Kirata and Khissan; all which races inhabited the mountainous country between Kafiristan and Kashmir in which Buddhists long held its strongest sway. The Pasha and Pahliv, probably occupied the Parvakar and Bakh, Aryan countries; the Kirata and Khissan inhabited Kashmir (where the body class is still called Khassa, a distinct people from the Kshatriyas or Kashmiris) and the China and Darclistan swelled in the Puli and Bolar countries, the Darclistan above defined. The words Kirata and Darclasa are both said to be of Sanskrit origin and to signify "mountaineer"; in which case the name Darclistan is synonymous with Kafiristan, which is the common modern name of this mountainous region. Other nations mentioned by Mani in the same category are the Khamkata, Yawa, and Sik; some may be the Kambocks or Kuma tribes of the modern Kafiristan, the Yawa, or Musliman Yama, the Israelite Greeks of Persia or Bakhria, and the Sik of

Sugit lhat a part of the family of Shahri, or Shahi, traced their descent from the tribe of Shahri, or Shahi, which was a branch of the Persian people. This tribe is said to have been of the tribe of Shahri, or Shahi, which was a branch of the Persian people. This tribe is said to have been

The name of the tribe of Shahri, or Shahi, is derived from the term Shahri, or Shahi, which is a Persian word meaning "king" or "ruler." The Shahri, or Shahi, were a powerful and influential tribe in the region of Darclistan and Kafiristan. They are mentioned in the works of early historians and geographers as the founders of the Shakhs, or Shahs, dynasty, which ruled in Darclistan and Kafiristan from the 8th to the 10th century AD. The Shahri, or Shahi, were renowned for their military prowess and their ability to maintain a strong and stable dynasty over a long period of time. They were also known for their cultural contributions, including the promotion of Persian art and literature, which had a significant influence on the development of Central Asian art and literature. The family of Masseud, who was supposed Al Khurafi ("native of Khurasan"), and nicknamed Dril Yamani, or Ambardar, and was general of Mamon's forces when he was governor of Khurasan, before Tahiri himself raised him to the Khilafat. The Tahiri dynasty (observes D'Herdelet, 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 Saffari, established by Yaqub ibn Lais of Sistan. I mention these particulars because in Sistan, as we shall see later on, there is a tribe called Shahari, or Shahibbii ("of the Shahri"), who may represent the descendants of the family of Tahiri. After the death of Casim, Siah was ruled by the Ansari Arab, but they were soon deprived of power by the native Sumer dynasty (the Umm Sumer Pramara Rajput), which in turn was overthrown by another native dynasty called Soma, or Shisna (the patronymic of the Jareja), Yaba Rajput, of Siwistan (modem Siibi, the princes of which, after conversion to Islam, 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 Baluchistan.

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Sagistan or Sistan. The other three races named in the same list as those above enumerated are the Odm, Pnundralra, 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 Pakht, and inhabited now by Afghan tribes, Swatis and others; whilst that on the opposite west bank, between Gyar and Ghorband, is inhabited by the independent Shin. A notable peculiarity of the Shin is their aversion to the cow and its products, and to the domestic fowl also, both of which they consider unclean and will not touch, though they have for several generations past professed Islam. The Shin 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 occupant, the Shin are called "Broads", "Highlanders", by the Balto Tatar; but they call themselves Shin, and are in four divisions, namely:

- Sharsing
- Gabhr
- Doro
- Yadav

The Rono, it is said, do not intermarry with the Yashkin, who in Kharman and Himaps are also called Brah (Bhurish Rajput). Of the above names, Rono may stand for Raman, the great ancestor of the Solar race of Rajput; Gabhr for Gabhar; Doro for Doro Rajput; and Yadav or Yash for Yash Rajput of Lunar race and Buddhist religion. The Yashkin being called Brah—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 Yashkins. According to Biddulph, the Yashkins form the entire population of Hunza, Nagar, Panjak, nearly all that of Yasin, and more than half that of Gilgit, Sai, Darel, and Astor. In Hunza and Nagar they call themselves Burish, and in Yasin, which is still known by its old name of Wurshigum (Burishgum), they call themselves Wursik and Burisho. Their language is called Burishiki, Burishkiki, and Wursikiki—the Khajima of Dr. Lassen; but Blumner says that the term Khajima is applied by the Gilgit people to the Burish of Nagar, though, he says, it is never used in that country. The association here of the Yashkin or Yashkin (Ἀσαθήνης of the Greeks) with the Wursik or Burishik (Bhurish Rajput) of Yasin is very curious, and affords an interesting subject for investigation, particularly in connection with the Wursik or Wursik, Ashphun, and Khachin, of the Batani tribe of Giar.
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
Kachin is a common proper name amongst the Kho (I have met
two Kho men of that name, one Kachin, from Saigal, and another
Kachin, from Dush); and still more so that it should differ so
materially from all the other dialects spoken by the neighboring
peoples. Major Brinckmann says that the Burishki (Khojansa of Dr.
Lerwin) is believed to be of the Turanian family; in this con-
nection it would be worth while to compare it with the language
spoken by the Kachin of Manipur and the Assam frontiers, who
are supposed to descend from the Pundu through Arsua, though
it is more likely that they are—together with our Kachin or
Kachin of Afghanistan—really Naga. The aboriginal inhabitants
of Kashmir and the mountainous country to its north were of the
Naga race, and the name may survive in the above modern Naga
district. There seems to be some confusion between the Yashkin
and Burish of Yasin, etc.; in the Kangra country of Himas and
Nagar the people call themselves Burish, but are called Yashkin
by the Sinis. They are settled agriculturists, and are ruled by
families of different descent from themselves. The designation
of these ruling families is Thun, which is said to be a Chinese
term equal to "Governor"; and, says Brinckmann, they descend
from twin brothers named Moghol and Ghasin, who lived about
the end of the fifteenth century, the Nagar ruling family being
called Moghol and that of Himas Ayasim, and both bearing the
title of Suli, their wives being called Gansia, and sons Gashins,
all three words of Sanskrit derivation. The names Moghol and
Ghasin suggest Mogul and Khorgan ancestry, and Ayasim relation
to the Chandrabsana or Lunar race of Rajput (Buddhists), for the
Turkis Alpha, "of the moon, lunar." The Chinese title, Thun, in-
dicates the auspices under which these foreigners were estab-
lished in their present positions. The Indian titles of Suli, etc.,
may have been at first applied to them by their subjects, and
become afterwards adopted by the rulers. In Pasyl and Harm-
osh the inhabitants are Yashkin, and speak Shina, so that the
Burishki or Khojansa, it would seems, is the dialect peculiar to the
Burisko or Waresik, rather than that of the Yashkin.

Besides the above-mentioned principal tribes of Dardistan, there
is a numerous servile population, found mostly amongst the Yash-
kin, comprising the Kraman (Usal of Chitral and Khasbar), or "artisan" classes, together with the Dom or minstrel class. In
Gilgit there is also a colony of Khasbari, 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 north and west, and are called by the Sinis, who are their
kinsmen and cousins.

The above-mentioned names of these―and preferring the
name of one of our Burishki, a town of the Kho tribe, of the
place now called Bagh, the seat of the present chief of the
Khunjaras, his down the Dogra tract, and the name Baramula,
and the word Burishki, which is now pronounced as a different
word from the above-mentioned. To the north and west of the
Nagar, and between the Yashkins and Burish, are various
tribes, which are called Khojansa, and belong to the same
family, called the Khojansa or Khojens, which is a name of
Sanskrit origin, and means "of the sea." The Khojans are divided
into several tribes, the most important of which is the
Khojansa of the present day, who are the descendants of the
ancient Khojans, and are still the ruling tribe in the
Kashmir valley. The Khojans are a warlike and adventurous
people, and are noted for their skill in archery and horsemanship.
to the south of Gilgit, and extend into Swat and Buner, 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, Buner, and the Kohistan generally, the Gujar speak a dialect of the Punjabi.

This completes our sketch of the tribes inhabiting the region assigned to the nations composing the eleventh satrapy, exclusive of the Kajpi. The twelfth satrapy, says Hassew, comprised the Baktri as far as the Aiglai. The name Baktri is a comprehensive term applied to the inhabitants of the country of Baktri proper, as distinguished from Baktrians, which had a wider signification. Baktri proper we may consider, for the purpose of our inquiry at all events, to comprise the modern Balkh and Bokhahsh countries, extending from the basin drained by the Anskhoi river on the west to the Sarikhal district on the east, and bounded on the north by the Oxus and Wakhsh rivers, and on the south by the Hindush Bash and Kohi Bahn ranges. In all this tract there is no tribe now known by the name of Baktri; their place appears to have been taken by the Ali tribe (Greek), now more commonly called Sheikh Ali Hazara. It is a remarkable circumstance that in all this Balkh country the traditions of the people refer to HAMCAT ALI, the son-in-law of MUBARAK, 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 Musulman 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—"Sheikh Ali"—which means the "converted Ali." Sheikh was the honorific title often bestowed upon early converts to Islam, and here was evidently coupled with Ali the presumed tribal ancestor, and adopted as the patronymic of the tribe. The Sheikh Ali are now reckoned among the Hazara, but a large division of them, called Ali Buri (or those who believe in the Divinity of HAMCAT ALI), are reckoned amongst the Turkman and Uzbek invaders 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 Turkman and Uzbek Tatar.
The Tolrhari appear to be the same people as the Tashkars or Tushars mentioned in the Ramayana, Mahabharata, and Harivamsa (See Tuyramr "Rajatarangini," vol. ii. p. 321), and are reckoned an Indo-Skythian race of very ancient date, and allied to the Naga, who, it seems, were the earliest invaders of India from the north. The Tolonhari at an early date spread all through the Indo valley, where their posteriority were formerly known as Tobyalani Turks; 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 unrecognized clans and sections of the Pathan tribes all along the fixing border of Afghanistan, and more particularly perhaps in the Turkolari division of the Afghan genealogies, of which we shall speak presently.

The eastern half of Bactria proper, comprising the montaneous districts of Badakhshan, Wakhsh, and Shigian, 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 Badakhsh, Wakhsh, Shigiah, 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 Usbeks invaders. Some of the people on the northern slopes of Hindu Kush are said to be of the same race as the inhabitans of Kafiristan, with whom also they are generally on friendly terms and intimate trade relations. The Varzijoi, or people of the Varzijoi district, seem to have planted a colony, at some former period, in the vicinity of Ghazi, where their posterity are now represented by the Wardah tribe, not only from the similarity of names, but also from other corroborative circumstances, such as similarity of appearance, character, and habits. The Wardah are not Afghan nor Pathan by descent, nor Ghilai, nor Hazara, nor Turk, nor Mughal; by some they are reckoned Tajik, by others they are called Shahil, whilst themselves pretend descent from the Arab Omer. They speak the Pulkhi, but in a corrupt dialect mixed with many foreign words, which may perhaps come from the Varzijoi language. Though, as above stated, there are now no clans found in the Balkh country bearing the name of Balkhi, that ancient people may have their modern representatives in the Balkhylari, who are now largely distributed in Persia, and are found scattered about the Semanian range in small clusters here and there. In Persia, the Balkhylari were formerly a very numerous tribe and celebrated for their superior soldierly qualifications; they distinguished themselves in Afghanistan by the capture of the middle of the Kandahar province.

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Among the Khogiani described.

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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 Bakhtiyari comprise numerous sections; those best known in Afghanistan are:—


Of these, the three last represent Parthian, Toha, and Johiya Rajputs. The three preceding them are all Persian, of which the two first are named after their settlements in Margha and Mulur, south of Ghazni. Karhi is a Turk tribe.

Hersonorus says that the Balkhri extended as far as the Aqha, without indicating the situation of the latter. Perhaps they may be represented by the Hyphali or Haikali of Youshin. As above stated, the Tohkar are now represented in Afghanistan by the Turkeziki or Kurekhanzi, or Kurehkarzi, which is an over-name merely. The Torkzaki are in two divisions—Koti and Kobi. Among the Koti are included the Dalazak, Anazak, Mangal, Tori, Musah, Hani, Wardak, and Waq. 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 Tohkar with the people of this part of Afghanistan. The Dalazak was one of their principal tribes, and held Peshawar for a long time, as before stated.

The Dalazak sections are:—


Among the Kahi are included the Afridi, Khatak, Jochia, Khoghanzi, Shitak, Suleman, etc., all of which we have before described. The enumeration of some Pathan tribes under the over-names of Turkeziki or Karmanzi may indicate the extent of the country over which the Tohkar were dominant. The Karzo, or kindred tribe with the Tohkar, was the most powerful and important of the Jato, Goza, or Yonechi, who overthrew the Greeks of Baltria. The Katoz established an independent kingdom, which extended over the whole of the Indus valley from the Himlaya 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 Katoz 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 Rawal-
pindi and Jhelum districts. The greater part of the ancient
Baktria is now occupied, as before stated, by Turkman and
Uzbek 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 Uzbek tribes have
not yet been completed. A complete list will be added hereafter.

The next satrapy of Herodorus—the thirteenth—comprised
Paktiya, and the Armenians, and the neighbouring peoples as
far as the Oxus 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
Paktiya and the Paktiya on the Indus—both so called by
Herodorus—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 captivity transported 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, Herodorus
says, comprised the Sogdian, Sacusain, Thamain, Utaba, Mycbai,
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 Shihbokh range, or Shihbokh, which separates the drainage
of the Herat river in the Oub country from that running south-
wards into the Sistan lake, and that portion of the Paropamisus
formed by the basins of the Upper Helmand and Upper Arghan-
dab rivers, both inclusive; on the south the sandy desert separat-
ing Kandahar from Kharan and Sistan from Mahran; on the west
the Kohistan separating Sistan from Kirmian and Yazd; and on
the east the elevated platform of Ghazni, from which issue
the Tarnak river, and its Arghand and Kauani tributaries, down
to the Khojak Amran range separating Kandahar from Baloche-
tan. In other words, this satrapy may be considered as repre-
seated graphically by the modern Kandahar and Sistan. Of
the above tribes enumerated by Herodorus, the Sogdians are not
now found in Afghanistan by that name. To the north of Penj-
Etnography of Afghanistan.

In Makran, there is a range of hills and a district called Sagarotai 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 Hat, or nomads, of this region; for, as Humidorus says, the Sagartoi were a Persian tribe of pastoral habits. The Sagarotai 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 Drangai appellation of the Afghan kingdom established in the middle of the last century by Ahmad Shah, and his successors, as before related. The Thamani have been long ago identified by Sir H. Rawlinson with the modern Tymani of the Ghur country, and of whom we have already spoken in describing the Char Ayamce. They (the Tymani) occupy the south-western part of the Ghur mountains between Kandahar, Farah, and Herat; which is much the same position as the Thamani of Herodotus held. Their capital is the town of Tylbn, or Taiwhra, on the Khwah river, not far from Zarni, or Ghur, the ancient capital of the Ghur kingdom, and the seat of the Suri princes and vassals, who formerly possessed the whole of the western Ghur country or Paropamisia, both names of similar import, and meaning "mountainous country." The modern Tymani claim to be of the same stock as the Kâkâr of the Subekin range, and indeed have large numbers of the Kâkâr sharing the soil with them. The Tymani are in two great divisions—Darni and Kitehak—as before described. The Uroz are represented by the modern Uz and Urumi, before described; their ancient seat was probably along the course of the Helmand about Bost (ancient Aesost of Ptolemy), Girishk and Zamindawar. Perhaps the Otkar, or Hotaki (Hot, Hit, Uz) of Kohati Ghilzai may be offshoots from the ancient Uz. The modern Utoon-khel (whose migration to the Indus along with the Makoani and Yaran has been described in a previous passage) also, like the Tymani, claim affinity with the Kâkâr, though now they are quite separated from that tribe. The Mykoz, as before stated, may be now represented by the Mâkâ Durani of Kandahar. The greater portion of the Mâkh, it is said, emigrated to Hindustan to escape the horrors of the Moghal invasion under Chârûz Khoz. There are some flourishing, though small, colonies of the Mâkh in Multan and the Dehraut of the Indus valley. The Mâkâ are generally associated with the Khugwâzi, a branch of the Khugwâni, before described, and with them reckoned as of the Mâk, or Mâkh, race, which I have supposed to be the Makwâhian of the Rajput 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 Sardabi (Surbani) division of the Afghan nationality. The Sardabi are in two great branches—Sharkhbon, or Shahrulbin, and Kharshbon, or Khanyuddin, and both are also indifferently styled Farunb. The Sharkhbon comprise the five tribes—Tarin, Shirani, Miyana, Bahurag, and Aormur. The Kharshbon comprise the three named—Kuard, Zandali, and Khonsi.

The Tarin tribe is in three clans—Abdil, Spin Tarin, and Ter Tarin. The name Terin may stand for Teri Brahman tribe of Northern India, whose ancient seat may have been in the Tarin valley. The name Abdil or Awbdil is supposed to represent the Ablad Ila (Hitra, pl. Hayadiela), the Ephalites and Nephilites of Byzantine writers; but it is just as likely to derive from a Rajput source (perhaps from Auda or Uda); since the Abdil are classed in two divisions—Bajar, or Bazar, and Kali, or Kaka, both purely Rajput names, borne by tribes of the Indian desert and Indo-Urdu border.

The Bajar, Bajar, or Bajar tribes, are:-


The above names are largely Rajput and Indian, and many have been before noticed. Ayibh may be the Musalman disguise of Abdil. Bilcar is the same as Papil lower down in the list, and stands for Bidigil Solanki. Baskam is Hindoo Jat; and Bilcar mercantile Rajput. Gursi is either a native of Gurujot district of Oder country, or of Georgia in the Caucasus. Jhik may stand for Jot, or for Jhaks, mercantile Rajput. Khan for Khori Rajput. Mili for Milli, Indian herdsman tribe. Mandan is a Brahman tribe. Pasi is Gobhi Rajput. Ya’ibh may stand for Auda, Sikib Turk. Of the above sections those marked * are reckoned Abdil, the others not so, though classed with the Abdil.
Modern Sarabani sections are:-
Bedil, Firoz, Sikibi, and others of modern Mohammedan nomenclature.

Ali sections are:-
Ali, Gyar, Hassam, Khwaibd, Khyr, Masbo, Shikhib, Nikanlar, Sogini.

Of these, Gyar may stand for Gohar, Khybat Rajpoot. Khyr is Pranara. Masbo stands for Moshana, the ancient Masin before noticed. Ali, or Ud, is now not 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 Islam, changed its name for a Mussalman one.

The Kazi clans are Suleman (Suluthi), and Khwaibd. The former is incorporated with the Ghilzai, and the latter is a branch of the Khogasini; both of which have been already described.

Adhampi sections are:-
Adwani, Laghjam, Marsani, Shikib, Suleman, Vafir, Yahya, etc.

Of these, Adhampi and Adwani are apparently the same, and stand for Adam, a clan of the Kadir Turk. Marsani is perhaps the same as Sarpans, before noticed. Laghjam and Laosun will appear again as Baloch tribes. The others have been before described.

The Tribes sections are:-
Gondari, Hadza, Hakim, Hydar, Hykal, Ismail.
Kand, Kurbala, Khkh, Malikiyar, Malemoun, Masu.
Mangal, Mashal, Narkalahilani, Sikhi, Sayad.
Toral, etc.

Of these, Bado may stand for Balo Haulem. Bab for Bhalb Khatri. Bab for Bala, or Balsaran, mercantile Rajpoot. Gondari for Gonda, Indian herdsman tribe. Hadza for Hodi Jat. Hykal I have before suggested as representative of the Aigos of Honour. Masu and Male are apparently the same, and may stand for Mashal, mercantile Rajpoot. Mangal is a Khatri tribe. Sikhi is apparently a modern importation from the Sik of Punjab. The Narkalahilani—Fortunatus—I have before taken to represent the Enkegetes ("Benefactors"), the Greek rendering of the name given by Ctes to the ancient Agrigspoi or Arispoii, in recognition of their services to his army in his expedition against the Scythians. They are mentioned by ARB 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 neighbors, but administered justice like the best ordered State of Greece, declared them free, and gave them as much land out of the neighboring country as they required, because their requests were moderate. There are the ruins still traceable of a city called Zeri Ayo on the banks of the Durani, about ten miles from Kalat Ghilzai, which probably marks the site of the ancient Ariapiti capital; and in the neighboring hills towards the Arghanah valley northwards is a small tribe called Nekhi-khel (or Nekha-khel), "the Beneficent tribe." The Nekhi-khel have a large settlement in the Swat valley, where they are associated with the Situjana clan. This last name is composed of the conjunction of the two Rajput tribes Sitap and Jum. The Nekhi-khel are found also among the sections of several of the Pathan tribes all along the Indus border, sometimes as the Nekhi-khel, and sometimes as the Nekulakhian. Alexander came to the Erythraeans 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 Drangia, or their posterity, that the Durani of our day derive their name. Ahmad Shah, Ahmali, 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 sovereign of the Durani people. Thus the monarch redistributed and raised into an independent kingdom the ancient province of Drangiana, and revived the apparently obsolete name of the ancient Drangia in that of the modern Durani." Thus the people of the ancient Drangiana—the modern Kandahar province (with Sistan)—were now distinguished as the Durani, "while the rest of the population of Afghanistan incorporated in the same 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 Drangia; and in later years, when the British Government resumed the fugitive and helpless Shah Shuja, 'on the throne of his ancestors,' the new kingdom was for a brief interval misnamed under the imposing title of the Durani Empire."

The Durani are in two great divisions—Zirak and Panjpe. Zirak may be for Jirka, mercantile Rajput, and Panjpe for Panji.
Of these, Ayitb sl;nncls for Jobs,yn
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Rajpitl; Nasrat is tllo name of a tribe in Izlunar nid
Swat, and may bo
a
branch of
the Kdor Turk Ziuak, or Zainnl:,
is also Turk.
The
other
tlie
Durani
clans
Papal
sections are:


Of these, Ayith stands for Jokupa Ralikt (Apil is a common proper name among the Pathans). Bdeo for Bidya Turk. Bahhid for Bahaab Shalak. Banl for Shimal Behman. Banl for Thamidfar Ralikt. Nasat is the name of a tribe in Xnarr and Swat, and may be a branch of the Kator Turk. Zalak, or Zalath, is also Turk. The others have been previously noticed. Papal
may stand for Dipiera (Balikt Ralikt, or for Pannayi Greek, as
above suggested). As before stated, Hanneovers mettine the
Dipieras as having been transported by orders of Darius Hestesves

from the river Strymon along with various tribes of the Paeoni, or Pannoi, and settled in a district of Phrygia. The tribes named as thus transported were the Paeoni, Sirepomnoi, Paipoi, and Deorei. These tribes seem to have moved outward and settled in the ancient Dramaeana (modern Edessa) for we now find in this very country certain tribes bearing the same or very similar names. Thus the Paeoni, or Pannoi, are represented by the existing Paeoni Afghan, who have mostly emigrated to Hindustan, but have left remnants of the tribe in Sibi and the country about Shol. The Sirepomnoi by the Sirepmnoi or Marpamnoi, now found amongst the Spia Turhi of Pesch. The Paipoi by the Paipoi, or Pfulli, of Kandahar, and the Deorei by the Deorei of Zambalhawer in the Helmand, and the Deorei of Dwarar, or Darr, on the Indus border. On the other hand, Poyal may stand for Payana Gahlot, the clan being largely composed of Rajput sections. Besides those above explained, Ismail, Kail, Sado, and Unar stand for Simulat and Zain Rajput, Simflat Gahlot, and Unar Pamaana. Sado is the tribe whence came Ahmad Shah Ahmali, the Durrani monarch; on becoming the royal tribe, the Sado increased greatly in numbers, wealth, and influence, and soon branched off into a number of subdivisions bearing modern Muslim names, for the most part. Some of the more characteristic of these names, especially in reference to Rajput affinities, are:

Ali, Harun, Ismail, Kamaal, Kamar, Khiyar, Makhbool, Mos, Rostam, Sarmaat, Shaajal, Yarsh, Zahur, etc.

Of these, Ali may stand for Allah Gokul, Harun for Arungra (Kuchwaha); Ismail for Simula Rajput. Kamaal and Kamar are Turk names. Khizar or Khiyar may stand for Khajjar Pamaana, or for Khizar, marwarli Rajput. Makhbool is the same as Mikh, and may stand for Makwahana. Mos may represent Ismailites of the Mouslem religion, or the ancient Myos of Lydia, or the Mous of the Indus valley and Sind, and before mentioned. Rostam is the name of an ignoble bore of fabulous times, and may mean simply "mountaineer." Sarmaat is perhaps the Musalmann disguise of Sri Mat Rajput; Shaajal of Sejat, marwandi Rajput; Yarsh of Jooi Rastor; and Zahirun (pierce of Zafar) of Jooi Pamaana. The above section, Khizar, or Khwaja Khizar, is the family clan of Ahmad Shah Ahmali. The country of the Sadoai is about Shahri Safa in the Tarnak valley, and that of the Poyalsi generally about Kandahar and on the Helmand up to the Khelksha district. The Poyalsi are reckoned at about thirteen thousand families, partly agricultural and partly pastoral, and enjoy the

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

The Aziz, or Alikozi, occupy the districts of Jabalz, Kandahar, Pashawar, 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 Ali, "of the Ali."
The Ali (Alikhan and Ali) is a very widely distributed tribe in Afghanistan, and represents, I believe, the Greek Aioloi. In and around Kandahar, besides the districts above mentioned, they have settlements in Khelr and the hills to the north of Mywand, and in Zamindawar on the west bank of the Helmand, and extend as far west as Herat. In the Hazarajat country they appear as the Shiek Ali, and among the Turksmen of Balkh province as Ali Dahi. The Ali are also found amongst the Pathan tribes in the Kabul and Ghazni countries, and in British territory in Dehra and Chawal districts, and also in some parts of the Baluchistan (southern India). The principal subdivisions of the Alikozi are Naso, Sarkani, and Ziyara. The mother of Ahmad Shah Dabail, was of the Alikozi tribe; as also was the celebrated Waris Yar Mohammad, of Herat, who belonged to the Naso section.

The Barak, or Barakzi, are more than twice as numerous as the Popalzai, whom they dispossessed of the government in 1818-19 A.D. Since that date the Barakzi have held the rule in Afghanistan by favour of the British. The Barakzi are partly agricultural and commercial, and largely pastoral and military. They occupy a large tract of country drained by the Arghand river, and extending from the Toba and Mengu plateaux of the Khojati Amdar range in the east to the borders of Sirdar in the west, all along the south of Kandahar to the borders of Sirdar and the sand desert of Baluchistan. In the south-eastern portion of this tract the Barak were formerly associated with the Achak, but Ahmad Shah on establishing his Durrani kingdom severed the connection, and the Achak are now recognized as an entirely distinct tribe, and are held in light esteem as the most ignorant and savage of all the Durrani clans. The Barakzi 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 Barak, or Barak of Logar and the Bakhra clan of the Khakh tribe, though long separated, and not now themselves cognizant, at least confessly, of any such affinity. The Barakzi are reckoned at upwards of thirty thousand families in Afghanistan, where their original seat is not far from the Barak settlements of our day, as before described. The Barak, 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 singularly military qualities. The Baraki are in high favour with the Bābārāk rulers of the country, and are enlisted by them as trusted bodyguard, and for service about the royal palaces. At least such was the case up to the time of the late Aḥm Shah Ali Khān.

The Bālārī, or Bālārakī, are entirely pastoral and predatory, and inhabit the Khābzān valley and north slopes of the Khojā Akhmān range to the Yola tablelands. But they wander far to the west, and are found scattered all over the country to Bārāt and Bālāgūh, and parts of the Ghūr country. They are reckoned at five thousand heads, and are in two divisions, viz., Bālārī and Chāgarān. Bālārī (Bālārī, a tribeless clan of Bālārī) sections are:

Ashāb, Bahar, Fām, Ghabā, Kako, Shāmā, etc.

Gajōn (Kachī tribe of Nāgre) sections are:

Ashāb, Adīrak, Ali, Ashbā, Bādī, Bārān, Jali.
Kāmī, Li.ub, Mālī, Māqī, Māshākī, Shāhār, etc.

The Bālārī, or Bālārakī, are reckoned at fifteen thousand heads, and are mostly pastoral and predatory. They are scattered at thirty thousand families, scattered about the Holmān in Gharmāl, in Zārāwand (Zārāwān or Zārāwān), a prosperous tribe of herders and graziers, the Shāhabād hills of Ghur, in Isfāhrād (called also Isfāhrāyin, Shāhārwān, and Spirākī) and the Arakshād valley to the borders of Shāhān. The name Bālārī, or Bālā, is evidently the same as the Bālārī, or Bālā, of the Bālārī tribe of Bālārī, or Bālārī, of the Bālārī tribe of Bālārī, and so on. Of the divisions of the Bālārī, the Bālārī section is in Ghān, and the Chāghār (Chāghār or Shāhār) Bālārī. Little is known of this tribe.

The Aṣīr, or Aṣīrī, are reckoned at sixteen thousand families, and occupy much the same districts as their kindred, the Alikī, above mentioned, their chief seat being on the plain of Zārāwand, to the west of the Helmand, between Bost and Chahāb-
With the Alizi are joined the Ud, or Udzi, reckoned at five thousand families; they have settlements in Darwaz, Nidili, Garmsil, Murthif, etc. The name Ud may stand for Rujjat Ud, or for the Ud of Heratovus.

The Isak, Sarak, Sae, or Ithak, are partly pastoral and partly agricultural, and inhabit the lower course of the Arghanib river between Kundahar and Herat, and along the Helmand to the Sistan basin; their principal seats are at Khan Nislau and in the Okt of Lash-Jewin and Farn; They are reckoned at twelve thousand families, of which about a thousand are settled in the Helib country. The isak represent the ancient Saka conquerors of Sistan, or Sikaitan, so called after them; previously the country was called by Orientals Nimroz (the country of Nimso, king of Babylon), and by the Greeks Drujina.

The Kiskawar and Mazu are joined together, and are very few in number, and have no territory of their own except at Ghanau, where they have a few villages in the suburbs of the city. This completes our review of the tribes classed under the head of Tarah, in the Afghan genealogies. The next tribe of the Sherkhhan branch of the Sarbani Aryan is the Shiah, called also Chis (Chisara or Chisara Rujjat). The Chis, according to Colonel Tien ("Annals of Rajasthan"), 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 Tien, its establishment must have been at a remote period, as individuals of the tribe intermarried with the Sarbani ancestry of the present princes of Mewar, when this family were the lords of Balbhi. The capital of the Chisara 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 Saur or worshippers of the sun. It was Vana Raja or Barua, prince of Desu, who, 746 A.D., laid the foundation of Anbalwara, which his dynasty ruled for one hundred and eighty-four years, when Boodhaj, the second from the founder and the last of the Chisara, was deposed, 981 A.D., by his own daughter's son, Murlau of the Sokunki tribe. Murlau ruled Anbalwara for fifty-eight years. During the reign of his son and successor, Chwarrd or Cnloro Ban, called Jamrai by Muhammadan historians, Maximo of Ohammad invaded the kingdom of Anbalwara, and drained it of its immense riches, for Anbalwara was at that time the cradle of the productions of the eastern and the western hemispheres.
Anhalwara recovered fully from the devastations of Manzil, and we find Sir Ras Tai Say, the seventh from the founder, and who ruled from 1064 to 1145 A.D., at the head of the richest if not the most warlike kingdom of India. Twenty-two principalities at one time owed his power, from the Karnatic to the base of the Himalaya. His successor was displaced by the Chuhan, Patre-wikna, who set on the throne Komchar, who then, quitting his own Chuhan tribe, entered that of the Solanki. Both Sir Ras and Komchar were patrons of Buddhism. The end of Komchar's reign was disturbed by the Settlers of Somnath; and his successor, Balto Malto, chased his dynasty in 1588 A.D., when the Bhagela dynasty, descendants of Sir Ras, succeeded.

Under the Bhagela rule dilapidations from religious persecutions were repaired, Somnath rose from its ruins, and the kingdom of the Bahlkota Ras was attaining its pristine magnificence, when, under Ghulah Karam, 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 raised 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 Samaran, Tin, a convert to Islam, under the name of Zafar Karam, who, with the title of Muraveen, ascended the throne of Gujarat, which he left to his son, Akbar who founded Ahmadabad.

I have made this lengthy extract from Toor's "Annals of Rajasthan," because it throws much light upon the affinities of several of the modern Pathan tribes of the Solanki range and Indus frontier. The Chawara Ras, called Jamana by Mahamadian writers, is evidently the source of the Zamand division of the Kharshba branch of the Solanki Afghan; and Komchar's quitting his own Chuhan tribe and entering that of Solanki, is clearly the origin of the Afghan account of the Sarabani and entering the Ghurzaki branch of the Afghan nation. The Bhagela are now represented in Afghanistan by the Pashai, Bahchali, and Bakhai sections of several of the Solanki range tribes. During the long centuries of the rule of the Chisira and succeeding dynasties the whole of the eastern portion of Afghanistan was mainly peopled by Rajput and Indian tribes of Skyrakic 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 Hindostan.\n
Shahriyar as the prominent nawab of the court, by the death of the Lai was succeeded, but with the possession of their city of a new and considerable force. Quetta was the capital of the Ashak, Ralif, the ruler of the region, and it was a strong place with the Hill of the name  the mountain amongst the Shih and Raghi a river of human rocks.

Dum Ahmadabad, Firoz, Musam, Umars, Of the

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Parno may possibly have been for Chorai, the Shiban, Bakh, and the region was thought to be of the

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SIRAN, or CHAR, is in three divisions, viz.,

Darab, Jamali, and Hani. The Darab, or Dumar, or Darna are the same, I take it, as the Darba of the Rajatarangini 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 Leh, and on several occasions caused trouble by their turbulence. They are mentioned sometimes along with the LEnemy and Achakliade, 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 Pishin, Domar of Pishin and Shal Kiz (Qamut), namely, the Loni, Pathan and Achakzi Durani. The Achakzi, as before stated, of all the Afghan tribes are noted for their turbulence and barbarity; and the Sanskrit name Achihola, or Achiholam, of the Rajatarangini expresses this character for it means "The turbulent Achi." Too, in his enumeration of the Hindu tribes of the Indian desert, mentions the Akiyng, a name which may stand for the Sanskrit Achi, and is evidently the source of the Afghan Ashiak, whom we have noticed above among the Durani clans. The Loni of Shal and the borders of Shal and Pathin are clearly the same as the Lenemy of the Rajatarangini, and derive originally from the banks of the Loni river of Jelwia. The Lohani, Lerman, and Lohsai of the Suleman range are also probably from the same source.

Dumar, or Dama, sections are:—

Ahmed, Anjar, Bikan, Boya, Daras, Hamim, Hani, Herram, Jalin, Kapia, Lavanmar, Mayi, Maka, Niasan, Pambasam, Sayul, Sanjar, Shakhmir, Umar, etc.

Of these, Bikan is a Gujar clan. Boya may be another form of Biya, and stand for the tribe whence sprang the Bohr princes of the Dilmun dynasty of Persia, the founder of which, Boya, is described as a son of Karar Khusbii; Kabii being a clan of the Prasen Rajpuit. Hani may stand for Haras Brahman. Hamim may perhaps stand for Haras, a Rajpuit tribe of Sind; and John for Chohsia. Niasan is the same as Nisai before noticed. Pambasam, "cotton carrier," is evidently a Mussalman disguise. The Bikan, or Bikan, are now the most numerous section of the Dumar, and are reckoned as a distinct tribe, and generally associated with their neighbours, the Khakar. The Anjar may have some connection with Anjara district of Kalat Balochistan. Sanjar, in Turk, is Tark, of the dynasty of that name which reigned at Kandahar.

The Lerman division of Shirani is apparently derived from the Rajpuit Jaldar (Makwahana), which probably gave its name to the Jihakwir division of Kalat Balochistan.
JALWANI sections are:

Kongari, Marwat, Moghir, Nokchabtel, Sihir, Sigand.

Of these, Koygari stands for Khoger, aboriginal Indian; Marwat for Mow, of the Indian desert; Moghir for Mobur, Rajput (mercenaries). Nokchabtel has been before described. Sihir is Rajput and Turk; Sigand for Swat, Rajput.

The Haralal is a small tribe, inhabiting the hills between Boki and Zob villages, where they are associated with a neighbouring nomadic tribe called Eiti, or Sidi, another Rohri clan.

Haragul, a purely Hindu name, sections are:

Yosif, Naza, Tor, or Tawari.

The next division of the Sharihshn Sambani Afghan is the Miyani tribe, which I have supposed to represent the ancient Minnai of Lydia. The Miyani are widely distributed all along the Indo border, from the Hyderabad to the Rohin, but are principally settled in the Derajal, or Daman, of the Sulemni range.

Miyani sections are:

Ali, Ask, Bdi, Bidar, Ghasshin, Gheerani.

Hitai, Jot, Kafi, Khoil, Khoirni, Las.

Lawani, Lohi, Malahi, Masuli, Maswani, Musk.

Nath, Nour, Pashani, Ran, Rahwani, Sarghi.

Sel, Shada, Shukin, Shaaj, Sidi, Sutara.

Toghi, Wazib, Zaiab, Zemari, Zora.

Of these, Ali is an Indian horsemans tribe; Ask a Naga clan; Bdi stands for Bois, Greek; Jot for Jat, or Jat; Kafi, a Skythian tribe, has given its name to the Kotla district of Ghazni; the great Indian branch of the tribe has given its name to Kotlawer in the Sambani peninsula; Khoil, or Khoirni, is a form of the name Khair; Las is a tribe of Balochistan to be noticed later on. Lawani and Lohi have been notice above; Malahi stands for Mohoi, Rabhow; Shahani is the same as Shara, Indian horseman tribe; Shukin, or Shwani (?); Toghi is for Togljani, or Tokhak, Turk; Zaiab, or Zaiabi, for Zajo, and Zemari for Miyani, Hindu tribe; Zora for Joro, Balochi. Many of the Miyani are engaged as caravaneers, the best known being the Lohani, Sidi, Sidi, Balochi, Pasani, Rabhowi, Kasi, etc.

Besides these Miyani there is a tribe called Mykun, of Indian origin, in Hindustan of Peshawar, who are engaged in the caravaneer trade with the hill districts to the north as far as Chitral and Beshakehah. They are associated with the Ribkabul Khatlak, and like that clan also enjoy a religious esteem amongst the mountainers with whom they trade; they are also accorded certain privileges in the tenure of land by their own people, the Pathans.

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The next division of the Sharakhshun Sarabani Afghani is the Bhaloch, or Bbancn, tribe, which I recognize as the Sheherbeho clan of the Cholami Agnihotra Rajput (well-known in Hindustan, where it has given its name to a considerable district of Out). They inhabit the Shehrwak district of Kandahar, bordering on the sandy desert of Balochistan, and extend along the Helmand river from Bost (formerly the winter residence of Mirza of Ghurkh) to Sistan, and are partly agricultural and partly nomadic, living in movable huts, called kaidns, 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 Bhaloch have emigrated largely to Hindustan, where they have several colonies in the Delhi country, at Jindhar, Gehria, etc.

Bhaloch sections are:-


Of these, Badal may stand for Bhaloch, Bahxer; Bas, or Bas, for Bar, Indian serf, or hereditary slave, tribe; Chopan for Doi chopin, Hanish, at Khok i Chopin, "the dust or grave of Chopan," or Kolk i Chopin, "the reservoir or cistern of the Chopin," before mentioned; Dagh for Dali, before noticed as representing the ancient Dadhiki of Hanzors; Mabak for Mabak, Bahxer; Mandi for Mansi, Kochvaha; Mardan for Dali Mard, the ancient Mardi of Aryan and Saldar; Shashr for Soment, Bakhshian; Zako, or Shekh, Shashr, for Soment, Rajput (Pachur?)? Zako for Joga, Indian minstrel tribe.

The next and last division of the Sharakhshun Sarabani Afghan is the Omim tribe, before described. Omim is said to have been the son of Amurad, and to have been named after the place of his birth. Probably, Omim stands for Umara, Pramana, the name being applied to a part of the Umar Sura clan of Pramana Rajput, who in the reign of the Emperor Akbar—1558-90 A.D.—created considerable disturbances on the Pashtun frontier by their activity in spreading the heretical doctrines of the Roshkyana sect,—"the Enlightened." Among Barren, the celebrated divine of Swat, a contemporary and active opponent of Bhrizq the founder of this sect in those parts, whom he contemptuously calls \"Thhe Guide to Darkness,\" has written an account of this sect and their doings in this book or \"Memoirs.\" The Roshenpe, or \"Illuminated,\" adopted the doctrines of metempsychosis, free love, and community of goods, and are reckoned a branch of the Ismaili Malabid, better known in Europe as \"the Assassins.\" They are called Omim by the
Pathos in (Prakrit, or "fire", and aor "extinguished", just as a similar sect amongst the Persians was called Chaoepa-krao = "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 Khangirgam, where the sect occupied all that district of the Suleman range which is now inhabited by the Mahauld Yari. On the suppression of the sect by Azfar'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. Sardar Hyat Khan, C.S.I., of Wahl in Punjab, in his History of Afghanistan, says there are three or four hundred families of Ormur in their old homes at Khangirgam, of the sections Khidani, Khani, Khuram Jani, Mulabani, and Jiraki. Of these the last named is a well-known tribe of mercantile Rajput, and the first is a corrupt form of Khadi for Khadiya or Khasker. There are also some Ormur amongst the Baraki in Logar of Kandahar, and a small colony of them in the Ormur village of the Peshlawan district. They are an inoffensive, industrious people, mostly engaged in agriculture and trade.

This completes our review of the tribes composing the Durani Afghans. We have now to notice the peoples inhabiting the ancient Drangia (modern Sisthan), the country whence the Durani derive their name. Sistan was formerly called Nimroz (after Nimrod, king of Babylon), and was the residence of Jashat and other Persian kings of the fabulous or traditionary Peshdari 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 Sisthan 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 Oikast (pl. of Òk or Awak, a derivative perhaps from the Turkish or, aor = "house habitation") of Lîsh-Jiwot and Farah, inhabited by the Isak, or Sik, Durani; Chakran, inhabited by Sarabani Baloch; Surrana, by the Khayâni (now mostly at Ghâyin in Persia-Khorasan); Garshâna, inhabited by Baloch, Bahâôch, Niz, and other Durani; and Kamria between the Shahriki and Kuri. Of these, the Baloch, commonly called Sarbaundi (Sarwotani), and the Shahriki (of the Shahri) are the predominant tribes in numbers and in influence; but the Khayâni are the most ancient, and are said to descend from the Kiti dynasty of Persia founded by Cyrus (Kora). Besides these are some Téjik, supposed to be descendants of the ancient Persians, and some obscure wild tribes of hunters and cattle-grazers who dwell on the borders of which are said to have taken refuge to the Buzook in the Amu Darya kindred so long as they are found in Afghanistan and Balochi (whence they are said to have been driven in the Mughul times), and differ also in manners and customs from the Mughul Persians.

Thus concludes our outline of the history and character of the people of Kandahar, which are more truly Afghans than any other people under our observation. The name is too deeply impressed on their minds, and they are too imbued with the spirit of their past, to dive into the name of a tribe which is so important in all their habits and customs, and to which they shall always feel a great respect. The tribes of Lûsh-Jiwot and Farah, according to the Usbeck and Ghozkii evidence which we have collected from the person of Khyâni, who is his own uncle, and the various narratives converted to Christianity and admitted from the sect of the Khâni and the Amis, are appearing step by step to divide into the sect of the Khâni and the Amis, are appearing step by step to divide into tribes, and to be divided into sects. The Baloch, Sardar H. K., famous as a merchant and a soldier, is of the Khâni, or Kandaharian; the other sect is the Khâni or Kandaharian; the other sect is the Khâni or Kandaharian;
dwell on the shores of the Hamun, or Sisan Lake, in the centre of which is an isolated rock called Kohi Zir or Sur, which is said to have been the seat of Rostam's castle.

The Ishaik, Sihak, or Sih Durani 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 Pukhtunwalli, nor speak the Pukhto language. The Baloch are feudal in their government, and not republican, as are the Afghan and Pathan; and they speak a distinct language called Balochi ("of the Baloch"), which is a Persianised Indian dialect, resembling the Sind language more than any other. The Baloch differ also from the Afghan in physical appearance, dress, manner, and customs; but not more so than does the Sikh Jat from the Musalmans of Panjab, nor than is explainable by the different political conditions of their existence for long centuries past. The Baloch were originally the Baluchis of the Chohin Rajput, and occupied the Nishki district to the south of the Baluch 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 Chohin Rajput—Baluchis and Baluchis; the Baluch Afghan of Pukhto speech and republican constitution, and the Baloch of his own national speech and feudal government, both long since converted to Islam of the orthodox Sufi creed; but the one under influence from the side of India, the other under influence 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 Baluchis, 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 Balochi, the other Patho. The Baluchis claim descent from the Israelites Kasr or Kasr, the son of Rams, the great ancestor of the Solar
race of Bajogh, founder of the Kashwâhâ or Kashwâhâ tribe; and the Baloch from Arab ancestors, whose home was at Aleppo (probably from the ancient Arapesh of the river Aramas of Assyria, the modern Hab, or "Arabic" Albâh); in either case a mere Musalmân convert on their conversion to Islam. The Bahârî, with the rest of the Afghan, prides himself on being Bani Isrâîl; whilst the Baloch scorns the idea of a common descent with the Afghans.

With the Bâghr in Sistan are associated several different clans and tribes, such as Sarabandi, Nahri, Sanjarî, Taôkî, Marmossînî, Karâfî, and others who wander over the desert tracts to the north, and extend far into the neighboring Persian districts of Khurâsan, Yezd, Bhîsh, and all along the Khorassân hills to Mashhûd and Khâân. The Sarabandi were formerly an important tribe here, till their power was destroyed by Tâmelelân, who, it is said, transplanted the bulk of the tribe to Hamshad, whence some of them were brought back to Sistan by Nâdir Shâh. The Nahri are recent arrivals from Balochiâstan. The Sanjarî, a Turk tribe, are mostly nomadic, dwelling in huts or sheds made of mats and wicker; and during the rule of the Sanjar dynasty at Kândahâr were the dominant tribes in these parts. The Taôkî is a servile tribe of mixed races, vassals chiefly of the Sanjarî. The Marmossînî probably represent the Marmossi mentioned by Pliny (Hist. Nat. v. 58) as inhabiting the territory of Marmois in Cilicia Syria; they are numerous in Mahrân and Kûrân, and at the time of Alexander's conquest dwelt about the Jaxartes. The Maîmossînî, Taôki, and Sanjarî are collectively styled Nebbî, or Noûghây; they are all Turk, and more or less nomadic.

The Kunéfû, certainly enough, here retain the double name by which Pliny mentions their ancestors in describing the nations of this region; viz. "the Gædi, by the Greek writers called Kunéfû." The Kuné of Persia have long been recognized as the same people as the ancient Kudos; and here, in Sistan, we have the two names of Gædi and Kunéfû combined in the modern Kunéfû. This whole description of Pliny (Hist. Nat. vi. 15) 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 recognized in the Dôkî Mârûna Hantsch), a free people, proceeds as far as the Baktrî; that below the district of the Mardi we find the nations of the Orient (Arpa-ndât of the Arpandâb valley), the Comori (Kanwari and Kammori of the Afair and Baluch), the Heridges (Bendrawge, modern Hârdurzâ; the Harawatrapo (or "chariot horse breeders," perhaps the Baktrî Hârîzâ, sarawim="chariot drivers"), the Chakmarzâ (not recognized), the Osmani (Turk Kâmaun, Turkomân), the
The rivers here, adds PTOLEMAIUS, are the Mandara (Holmesun) and the Chindus (Arg-
quendus); and beyond the nations already mentioned are the Khorasani (Khorsus), the Kanishki (Kandahar), the Atitini, the Parthians, the Sunchan (Surchan or Surchun, modern Dehav, the 
Arisiani (Arisoni, before noticed), the Auzi, the Gadi, by the 
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Luristan (between Kirman and Khustain) about the beginning of the twelfth century, and maintained their authority there till Shah Abbas assumed their province. The Malik Kurd dynasty of Ghor was established by Shamsuddin Khoja, governor of Khurasan, for Sultan Ghiyasuddin, about 1245 A.D. He was confirmed in his authority by the Moghal Emperor Holagii, of whom he was a vassal, and greatly increased his power and authority in the reign of his successor, Aruza Khan. Shamsuddin was succeeded by Herat, his capital, by his son Rukmm-ad, who took Kandahar city, and died in the reign of the Sultan Amrun Khan, 1293 A.D. His brother, Ghiyasuddin Malik Khoja, then succeeded, and was confirmed by the Moghal Emperor Alauddin Khoja 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 Oksk of Khiva, and was finally extinguished in 1383 A.D. when the Amir Taksun (Tamerlane) took Herat and slew its last prince, another Ghiyasuddin, and his son. This completes our review of the tribes inhabiting the territory assigned to the fourteenth satrapy.

The fifteenth satrapy, Humoncous 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 Parthian, Khurasan, Sogdian, and Arioi; it covered a wide area on both the south and north of the Oxus, and lay athwart the western borders of Parthian and Baktria, curling round from Sistan in the south-west to Khurak in the north-east. In the east, it extends from the Oxus down the Parthian and the Arioi. The Parthian appear to have been composed mainly of the Khosra Tork, or Torkman of our time, a numerous and powerful herd of nomads, extending round the east, north, and west sides of the Oxus Sea, and later along its southward shores also. The only portion of the nation coming within the area of our inquiry is the Torkman of the Mashhad and Mary districts. These we have already noticed along with the Chur Aymak tribes, and have mentioned their Ghuragi section as the modern representatives of the ancient Assari, founder of the Persian 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 Hyrcanian for the purpose of paying tribute, and afterwards during a long period, when the Macedonians were masters of the country. At present (Strabo died 24 A.D.) it is augmented in extent, Xomises and Khores are parts of Parthian, and perhaps also the country as far as the Caspian Gates, Bhagoi, and the Tagroyi, which formerly belonged to the Khus, or Assari, tribe, in the same as they are now.

The Azir or Azer, and are recorded in centuries of the country to have been subject, but this perhaps, to the western provinces of the Herat dynasty.

The Aroi, by the side of the Caspian, was another part of the west, and the vast region of soil, by most

Before Geostralia and says: "Aroin is a part of Azir, the Dastaran, a district of the

The seventeenth satrapy, Geuritana comprises all that portion of the desert to the Persian empire thirn, and Sistan, and the western portion of the Persian Sea, Mounts Herv, and Bampur (the town of Balochistan). India, and the country as far as the

Formerly belonged to the Khus, or Assari, tribe, of the same as they are now.
formerly belonged to Media." The Komions here mentioned is
the Kew, or Komis, district of Persia; Kharaone seems to be the
same as the Kharaone mentioned by Strabo (Geog. xvi. 2), and
the same as the modern Khürüa of Balochistan.

The Arioi were the people of Aria, the modern Hord province,
and are represented by the Horan, 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 Abibai (Bapoi or Pashtun);
but these people appear to have migrated, about the ninth century
perhaps, to the eastward and settled on the elevated plateau on
the western base of the Suleiman range, and their former seats in
the Herat country are now occupied by the Karat or Garay Turk.

The Arioi, according to Strabo (Geog. xvi. 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 Arakhebist and Gedrosia. In
another passage (Geog. ii. 8), 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 in-
cludes the modern Sistan and Balochistan Makran, and the
different savage races are represented by the various tribes of
Arab 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 Arias and by the Margia.
Drangiana as far as Karmania, furnished jointly with Aria pay-
ment of tribute."

The seventeenth satrapy comprised the Parhānai and Assiūn
Būthipōra. It corresponds with the modern Balochistan—the
Gedrosia or Gedrosia of Strabo, Paus, Asmān, etc., and com-
passes all that desert and sparsely inhabited region which extends from the Indo
the Persian province of Kirman, east and west; and is bounded
on the north by the sandy desert separating it from Keshālār
and Sistan, and on the south by the Arabistan. 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 plateaus, and contains the districts of Sarhad,
Ranjan (the town of that name being the capital of this division
of Balochistan), Dask, Gah, etc. The eastern portion belongs to
India, and is called Khalī Balochistan (the town of that name
being the capital of this division of Balochistan), and contains
the provinces of Sīkān, Jalānān, Rash Gāntūā, Las Bēs,
and Kaj Makzin. Anciently the name of the whole of this region, now called Balochistan, was, it would seem, Kash, Kashi, or Kaj (or Kish or Kij), as the Persians pronounce it, that name appearing both in its eastern and western divisions as Esch Gandhara and Kesh or Kaj Makzin respectively; and it was inhabited by the Kash or Kach race (Cush of the Bible—"Cush begat Nimrod"), the Asiatic Ethipians of Herodotus. From these Kash or Kesh derives the great Kashwahia or Kashwaheia (Kashwahia or Kashwhila) of the Rejpt genealogies. The Pamekshia (Persian plural form of the Indian Parneshia = "mountaineer") mentioned by Herodotus along with the Asiatic Ethipians, are now represented by the Brahah, Brahah, or Brahah, an indigenous word of the same signification, "mountaineer." The term Asiatic Ethipians 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 Rajwar as the Kashwhila and to the north as far as Hindo Kish, where we have seen Kishwahia tribes among the people of the Kafirs and Kinar or Kashkai. 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 Aria—our Afghanistan—says (Geog. vi. 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 Orzesi, then the Orzesi; next to them the Bbikshiplaghi, and then the Karmanoi; and that above the Bibikshiplaghi is situated Ghorra. Pliny also mentions the Orizi (Hist. Nat., vi. 25) as the Bhikshiplaghi Orizi, who speak a language peculiar to themselves, and not of the Indian dialect, and of being neighbours of the Gezruzi and Pasuer, and being divided from the Indians by the river Arabis. Arrian, describing Alexander's march through this region, says that, after starting Nearshus to conduct the fleet by sea, Alexander himself marched along the coast to the river Arabas, a nation of India dwelling near that river; that on his approach the Orizi fled to the deserts, and Alexander, invading their territories, came to the village called Rambakin, which served them as a capital city. Curtius, in his account of the same march, says that Alexander built a city at this place, and peopled it with Arakhtuoi. Beyond the Orizi, continues Arrian, Alexander, keeping near the coast, entered upon a narrow pass into the territories of the Geruzoi, the onward march through which lay at a distance from the sea, by
a very dangerous road, destitute of all the necessary of life, till
he reached Purā (Dansper), the capital of this Gedrosia, on the
sixth day after leaving the territory of the Orīti. After a rest at
Purā he marched into Karman. The only people mentioned
by Aḥrān as inhabiting this part of Arioia are the Orīti and
Gedrosi. The name Orīti is probably a Greek word ("Mounta-
iners"), and corresponds to the native name Perīkhaši used by
Hunnormers, and both are represented by the modern colloquial
name Brūha. On the other hand, there is the Ĥâr range of
mountains, separating Las Bēla—the country of the Orīti—from
Malārin, which may be the original source of the name Orīti.
Be this as it may, both these peoples, the Gedrosi and Orīti,
came under the denomination Ribōspēs, the Greek equivalent
of the Persian Miθreiborē, "Fish-eaters," still surviving in the
modern Malārin.

Purā (Dansper) was, according to Aḥrān, the capital of the Ge-
drosi, 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 Gōdar of Las Bēla, whereas they are chiefly
employed in mercantile pursuits. The Gōdar sections of some of
the Pathāni tribes of the Sulemān range are perhaps from this
source, or more directly, from the Lāma, a name of the same
signification; and, as before suggested, the Janīs of the Sulemān
range near Ghāni represent the same people. But the ancient
Gedrosi are probably now most largely represented in Balochi,
by the Name of the Persians, which is only another Pārsian form for Gōdar, both
words meaning "jackal," or "fox." On the other hand, the Pa-
θhāni Gōdar may stand for the Sanskrit Vītora, and represent
the tribe of the wise and far-seeing Vītora of the Mahabharat,
whilst the Gūshāri represent the swift Gōdar, enemy of the Nāga.

The place of the ancient Gedrosia is now taken by the Bāleb,
for the most numerous tribe in the country, and after whom
this region was, it is said, named Balochi, by Nāvār Sīrāx,
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 Bāleb as the Balachō Ṭabqīti.
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
Bāleb. The Bāleb are not now, however, the dominant tribe in
the country which bears their name. That position is occupied
by the Behrī. Let us now examine the composition of these
two great tribes of the ancient Gedrosi, the modern Balochi,
viz., the Bahūri, representing the ancient Perīkhōši, or Orīti;
The Brahwi—the name is said to be a corruption of Bar-hil, "of the hills," or "Highlanders," and distinguishes this people from the Baloch, whom they designate as Na-rol (Nabwii), "not of the hills," or "Lowlanders,"—inhabit the Sarwan and Jahlawwan provinces of Kalat Balochistan, and the Brahwi, or Brahvi, range of mountains extending southwards through these districts and Las Bela, from Shāl Kôt (Questa) in the north to the sea coast in the south, and bounded eastward by Kuch Gandava and westward by Nushki and Khālsān. This wide area of mountains and elevated plateaux is the central home of the mountainous called Brahwi, and is the country in which their language, called Brahvi, prevails. The name Brahvi, thus explained, corresponds to the term Kohistani, applied to the "mountaineers" of the Swāt and Buner provinces 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 Brahwi and his language is Drehvik, an aboriginal tribe of mixed race with the Satari; but the names Brahwi and Brahvi, Brakh and Bakh, 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 or Kurd is found all over Balochistan, and, as we have seen, in Satan also; and though in his native home he is more commonly called Brahwi, outside it he is most commonly called Kurd, or Kurd-Gali; whilst both names, Brahwi and Kurd, are common to him everywhere. The Brahwi or Kurd is in reality a descendant of the ancient Assyrian or Khobad. 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 Chaggh Khan and his successors, they held the government of Herat, Ghur, and Khānderān 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 Kalat, a chiefman of the Kumbur 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 Brahwi 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) -ān (which is sometimes changed to -ān or -ān), corresponding to the Indian -ā or -āni, and the Afghan -ān and -ān.
The principal Brahwi 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:

- Arnal
- Jntali
- Kochili
- Lhti
- Noshrwani
- Bnksh
- Srpada
- Tambar
- Zembri
- Ghajgi, Kambar
- Lligalo
- Phog
- Rik
- Shbir
- Sarpada
- Zigar, etc.

Of these names, Ghajgi stands for Kaj, native of Kaj or Kaj. Jntah is Jat. Kochdar for Kochdar, mercantile Rajpht. Langio stands for Langio, Chahk or Solanki Rajpht. Lhti for native of Lhti (Kurd). Lati for native of the Lati, or desert of Yazd and Kirmun. Mohabuli Shahi perhaps for the posterity of colonists settled here by Musurn (Afrasiab). Lhti for native of the Lhti, or desert of Kirmun. Mahnibal Shahi perhaps for the posterity of Noshirwan, king of Persia. Pach, or Posh, is perhaps the same as Pach, Pach, or Pash, the Pashali before mentioned, or the same as the Bash, met with before as the Bashqul of Nizarian. Rik, or Rikani, may stand for Rikghi, Solanki in Musalmân disguise. Boshch or Bashas (Rahsini) for Bash, native of the Arabic Ar Bokhâr, and Greek Arhokhâr, Arakhshah. Solanki is Rajpht. Sarpada may stand for the Sarpwâri before noticed, as mentioned by Pary stand among the tribes to the south of Pargamum. Sheikh Husân is evidently the Musalmân title and name given to a convert to Islam. Son or Senâri, stands for Sol, mercantile Rajpht. The others are all Kird or Brahwi clans; amongst them Kumbâr is the tribe of the ruling chief at Kâlbâ, the Kumbârân Khân. Arnal and Amalâri and Tambarshri are all subdivisions of Bandâj Khân. Zigar is a branch of the Mungâl, and the two may represent the Hindâ Khânâr and Mungâl. Beside the above there is a great number of subdivisions, the names of many of which appear indifferently as Brahwi and Baloch.

Balkochi. The Balkochi (Balkochi Chahs or Abhilas Bajpâti) appear to have been separated from the other Rajpût tribes of Afghanistan from an early period, and have remained for ages under more direct and complete Persian influence. Perhaps their country was not included in the territories ceded by Sânsârâ (Sânsârâkârvâ, previously mentioned). The Balkoch know nothing of their remote ancestry, but as Musalmâns pretend Arab descent from ancestors settled at Aleppo; the claim may arise from a
t1.nclitioi1 in tho conntry or its first inhabitants having come from that quarter. It is by descent, by way of tradition from themselves (Barohi); but this name has no connection with their tribal divisions or race designations. In Kalât the Brahvi 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 Brahvi, the Rind, and the Nimri, or Lomri. These, in fact, represent the three main ethnic elements constituting the modern Baloch nationality; the Brahvi representing the aboriginal Baloch and Kuri; the Rind, the Rajput and Indian; and the Lomri, the Ethiope and Cushite. The Lomri, or Nimri, are a very ancient people, and perhaps represent the Naùrêdî, or people of Babylon, subjects of Nimrod "the mighty hunter," son of Carr the Hamite, after whom it is supposed, Sasan was called Nimroz; they would thus be a branch of the ancient Assyrians, the Andara of the Mahabharat perhaps, the Baksha being the Baksha of Balchah, or Arabistan. The Rind are originally from the Roi, or Rua, of Each, the great salt marsh formed by the Loni ("salt") river of Rajvâra; a name, according to Toc ("Annals of Rajasthan," vol. i., p. 280) derived from the Sanskrit arivâna ("salt waste"), and preserved by the Greek writers in the form of Asiana. We have before met with the name Asiana amongst the tribes of Kachistan, viz., in that of the Asirana, or Asiana, neighbours of the Kalaša, whom we have recognised as the Kalachâ, Solanki Rajput (Agnibhî). The name Rind is a territorial designation applied to the Baloch, or Baksha, and other Chōhâ tribes, whose original seats were in the Chōhâ 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 (Balchah) 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 Brahvi, and have now to examine the composition of the Nimri and the Rind.

Nimri, are in three main divisions, viz., Nimri of Las Bola, Buljat, or Burjat, and Jâlî, each of which is subdivided into numerous sections. These all speak Jâlî or Jatâlî, a dialect varying amongst the different clans of the Jatâ, or Jat language, of Sind.

The Nimri, or Lomri, sections are:-

Simhr. Singar. Sûlhr, etc.

Of these names, Achra may stand, like the Achâ Durkeni, for the
Achi 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 Angiar Brahman, or for Angier, mercantile Rajput. Bahra, or Vahra, may stand for Bakra Khatri. Bardnya and Ben for Barunya, and Bor, mercantile Rajput. Chota for Chota Brahman. Dikhi is Rajput. Gadarya, or Guhar, represents the ancient Gedrosian of the Greeks. Jumbl is the same as Jurja, and was the name taken on conversion of the tribe to Islam, as before related. Jumhot means the Jain family or clan. Masht, or Masarya, is for Myana tribe of Indian desert. Baha and Rangti are the same, but not recognised. Shiulika is for Chudal, or Sozliask Rajput. Shurua for Shikari Rajput. Suthara may be for Sutraya Praman. Banpat, or Banpat, is a corruption of Abulpat, a Muhammadan surname taken on conversion to that religion by the ancestors of this tribe, and means "Father of Victory," or, "Firmly Victorious." The Banpat are in two divisions—Bappar, or Bapphani, and Amal, or Amalani. The Banpat, or Bapphan, descended from the family of the celebrated Gahloli Rajput sovereign of Chitor, who was called Bappa, and whose history is given in Tod's "Annals of Rajasthan." Bappa founded the Gahloli dynasty in Mewar 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, Bapya, 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 Bapya "became a mercenary at the foot of Meru, where he was buried alive after having overcome all the princes of the west, as in Isphahan, Kandahar, Cashmeer, Irak, Inn, Tooran, and Chaffonistan, 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 Apna supasi Suparnasi, or "sun-born fire-worshippers." The Amal, or Amalani, are apparently the same as the Ashni, or Anual, which we have frequently met in the sections of several of the Pathan tribes of the Indus valley all the way up to Peshawar, where is a village of that name near the Kohat Pass. The "Nosheyra Pathana" of Tod may now be represented by the Noshrwanis and Shirwani Balochi, and their original seat by the district of Noshtan, "of the Kush," an abbreviation of Noshrwanis, or Nosheyra. Banfat sections are—Not yet ascertained. Banfat sections are—

Band, Barda, Bissanj, Ghad, Gidhar, Hamrak.

Of the above names, Joli~& may stand for Juga, and Band for Bandei, both Rajput tribes of the bard or minstrel class, similar to the celebrated and once-powerful Chirah of the same clan. Barheja for Barheja, renominate Rajput. Gidar is the same as Gidar, and stands for the Sanskrit Gadar (of the Mahabharat), whence the Gadaris, or Guadaris, of the Greeks. Hamulki stands for the descendants of Hamul, a famous Gahlot chieftain who opposed the Arabs in Sind. Shyota, "son of Hari," a branch of the Jareja Yohis, or tribe of Hari. Hari is perhaps the original form of the Hariot Girdar. Hingara may be connected with the Hindi shrine of Jagdal, or Jagti, is Jag; it is curious to note the use of the affix -gol and -gol 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, Beragul, Bishagul, etc., before noticed; the Jagal are also called Jagti by a transposition of syllables and confusion or corruption of consonants, not at all uncommon in Baluchistan; and it is probable that the places in Afghanistan called Jagdalak in Jalalabad district of Kabul, and Jadral in Kukri Ghilzi of Kundakdar, may indicate former tenancy by the Jats, a race widely spread over northern India, where it constitutes the main ethnic element of the population, in Punjab especially. Kalami stands for Kalamah Pramana. Mahmat, Molimit, or Mahmat, we have before met as a clan of the Yahi; it may stand for Mahal Med, or Medan Med, "the great Med or Med", the same people as those of the next section, Medahl, which stands for Med or Medh, a very ancient tribe in these parts, and an offshoot of the Medes or "Medes" of Persia; here the Med are a coast tribe, employed chiefly as sailors, fishermen, and formerly as pirates; they represent the Illyriophagen of the Greeks, and are the modern Mubiruis, after whom the country is called Mubri, Medh, or Medh (commonly called Meslih) the same as Misk-ha, the Meander of Alexander's historians. Bag is apparently the same as Bash and Phog of other Baloch tribes, and as the Pash and Bash (Bashgul) of the Kaffir, and may stand for Bash, before noticed; or it may stand for Bashtak, Jat, "of the Pachka," which again may stand for Pachka. Pandu for Pandul Brahman, and Ponwar for Pilar, another form of Prasara Rajput. Rais, or Rainski, for Raikes, Chaltlik, or Solakki. Saha for Saha or Sereval Khati. Shikrski for Sath, before noticed. Taber for Typer, mercantile Rajput. Wardili seems to be the same as Wardni, a tribe of the Kaffir.
The Rind comprise a great number of clans, more commonly known by the general term Baloch; of which latter tribe the Bhoi 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 suffix of -hi, or -hi, as before explained.

Bhoi tribes.


Of the above names, Baloch is for Ruínchach Chólah Rajpút; Bhoí is for Bhoi or Bhoi Benáras. Bolida (mentioned by Piotrov) is the same as the Bhoi or Bhoihi of the Kanhó, before noticed, and was formerly an important tribe in these parts, and has given its name to a considerable district of Mánchán; the original name seems to have been Bol, Bola, or Poila (whence the Bol temple of Malán, Bahan Pass, and Pilaghi shrine not far from it), for Bolá Bhoián, and the form Bolid is the Hindi correlative of the Hindi Boliá—a of the Bula, Poila, or Poila. Boulir (Persian Bodka, "goat-herd") may be the Persian form of the next section, Boudi, which stands for Bodey, Indian herdsmen tribe. Bursi is for Burti, Solani Rajpút. Dreshak is for Dora, and represents the Doraí Bhoián, Dünkli is for Jumarti, and represents the Djumari before noticed. Gikhi is the same as Kajki, and stands for Kosh or Kosh, whence the Kichwála, previously noticed. Gorich is for Kermán Rajpút before described. Hammar or Hammarí, represent descendants of Hammár above mentioned. Hät is apparently the same as Umain, at the end of the list, and both stand for the Umi of Humároon, the Uman and Umain previously noticed amongst the Yómari. Jakar is for Jakar, Hindu tribe of the Indian desert, reckoned among the Jak. Jakol is for Jakol Rajpút. Jakoli is Jat. Kånadí represent the ancient Kóti (whence Kátyán), through the Sindí form Kóch, "of the Kóthi," and the Persian Kóshía, "of the Kóshíá;" the same Kóti appears as Kó in Kátián. Katwær is for Kátwey Rajpút. Khántrán for Khántrán, plural form of Khánti, mercantile Rajpút. Kishó is a Hindu tribe of the Indian desert and Josalmir. Koréh stands for Koró Jat. Lághari and Lashéri are different pronunciations of Lashéri, and represent the natives of Lashéri, sometimes called Lashéri, especially by moderns; the transitional stages
are Las, Lash, Lalch, Lagh, and the last form occurs in Lngjham along with Lashi, the first form among the Spiti Turin before described; Lngjham is a compound of the Leo and Lashi, and Lashi is the plural form of Lasi; and Lashi and Lngia appear as sections of the Gorchnali and Kaurial (plural form of the Kasar, a branch of the Rind, in the above list of Baloch tribes) respectively, and before described. Lusdi and Lusd are the same, and stand for Lusd, the Samariki Lasari, as previously stated. Lusdi is perhaps meant for Lasd. Lori is for Lurach, native of Laseristan, and representative of the ancient Assyrians. Mugasni may stand for Magesht Ghalch, Makh for Holech, or Mohach Habir. Mamasni has been before noticed. Mawari for native of Marwar. Meri for Mori Pranars, or for Muv aboriginal Indian tribe. Mandri for Myseri Hindu tribe of Indian desert. Mok has been noticed above. Nakh, or Nakhani, is for Nat, Indian tribe of gypsies, conjurors, rope-dancers, etc. Nobari for Lobani, Las, Lasse, above mentioned. Noharwani for the Noshera above mentioned, or for descendants of Nosherwan, the celebrated king of Persia, whose capital was Mazhyun or Khesphon on the Tigres, and who died 549 A.D.; after a reign of forty-eight years, during which he settled this part of the country as far as the Indus. Rakh stands for Rashk, and represents the Arabishh of the Greeks, as above explained. Rind has been noticed above. Sagdi may stand for Seji, mercantile Rajput. Sangarya for Sagar, Rajput.

The chief of the above tribes are subdivided as follows:

Masis sections are:


Mawadi sections are:


Of these, Bijer is for Bijehya Rajpoot (Rind). Chalgari (Chalgar) is for Chakdik or Solanki Rajpoot; it is also called Sitaguri, and given its name to the Shnagur district of Ghazni. Goswadi is for Goshari, mercantile Rajput. Sarmara for Sarmar or Sarmara, aboriginal Indian tribe of gypsies. Laswari for Lashwari Solanki. Lohar for Lobber Brahman. Pawdli for Pwarse, mercantile tribe. Sahija for Solanki Charity. Surwar for Sourwarg Solanki. Soma for Soma Praman.

MAXAI sections are:

Of these, Bakir is for Rohila Rajput (Kashmiri). Bhimbar is for Bhimni, mercantile Rajput. Gol is a tribe of hereditary slaves of the Hindu and Rajput. Haro for Hira Shahis. Jana, or Isanaki, is not recognized; it may correspond to the Timsah section so frequently met in the sections of the Pathan tribes. Loh or Loha for Lohi tribe of the Lohi desert of Kurras. Mir and Mowri are the same, and stand for Mow, aboriginal tribe of Meswara. Morh for Mahor, Hindu tribe of Indian desert. Poluk for Polo, above explained. Sanata for Sanadhyn Brahman. Silb, or Silaya, for Silbhy, Indian herdsmen tribe. Tukar for Tukur Jat.

LODO sections are:—

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Of these, Barra is for Bhilra Solanki. Choto is Brahman. Ganli is the same both of a Khatri and Indian herdman tribe. Gaj is for Kaj, or Koch. Janso for Jamot of Las Bada. Kambor is a Kurdish clan, before noticed. Ladi and Lodh are the same, and stand for Laidi Sikhs, mercantile Rajput (a Sythian tribe). Sikh and Solah are the same, and for Sikli Khatel. Sikha, usually associated with the Laidi, represents the Sikhs (Scythians) of the Persians and Greeks, after whom Sisian was named Silistin, as before related. Sorha is for Sorby, mercantile Rajput, Yafo for Jana Balsora.

DEHRAN sections are:—

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<td>Sargani</td>
<td>Sholh</td>
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Of those names, Gomo is for Gomaha, Rajput. Genfa may be meant for Gomaphir, before noticed. Pogil is for Pogil, and stands for Bhagola Solanki.

GORANNI, or GORMAN sections are:—

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<td>etc.</td>
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Many of these we have met and explained above. Babol is for 
’Abax, Guzir. Bangal is Jaat. Glot is for Chato Brahman. 
Dol and Dawk are the same, and for Dar Rajput. Gabi is for 
Zokot, mercantile Rajput. Hl is Jaat. Korpa is a compound 
name of Kor and Thata, Indian herdman tribes, together. 
Khalil may be Khelto, Indian herdman tribe. Mee, native of 
Mewat, Rajpura. Sandit is Brahman, or may stand for Sindhi, 
Pachhri, Rajput. The above examples suffice to show the com- 
position of the tribes and clans comprised under the name Baloch, 
and clasped together under the Brao, Bal, or Bal, Rajpeta branch 
of the Baloch.

Jay Baloch sections are:—

Abe, Abkam, Bangal. Bangi, Doli, Deei.

Dol, Qaara, Hugh. Hldl, Hol, Jagdal.


Mischi, Mouja, Nan Naga, Pachhda, Dalal, Paswr.

Thakirali, Theew. Wadies, etc.

Of these, Qura, is met with as Gato, Aslamya as Islama, 
Jaqchi as Jagdal, Jakbar as Jakbar and Zigor, Kori as Karwi, 
Manjala as Munga, Nan Naga as Nasal, Pachhda as Pach, Pasw, 
Posh, and Po, Thakirali as Taker and Taker, Thawna as Tonga, 
Wadens as Wadals and Wadals.

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 com-
mercial and agricultural pursuits; they constitute the bulk of a 
religious sect in these parts of Balochistan, which is called Zohri, 
and appears to be an offshoot of the Rodiya, and perhaps of the 
Manichaeans. The former have a small colony, settled at Kalat 
chiefly, of the Bibi Afghan tribe, almost entirely engaged in 
mercantile pursuits; they derive probably from the Bibi Pranam Rajput. 
The same district of Kalat is also found a settled 
community of Persian origin, called Dihmar, or "villages"; 
they correspond to the "Bhaut of Sistan, speak Persian, and are 
wholly engaged in agriculture. By some they are reckoned as 
Tajik, a term which, in Afghanistan and Central Asia generally, 
is applied to all the usual or servile Persian-speaking population 
who are settled in villages and towns, and engaged in mercantile 
civil industries, as distinct from the dominant classes, milita-
ry, nonmilitary, and predatory. This completes our review of the 
tribes inhabiting Balochistan, the ancient Gedrosia, the country 
covered by the seventeenth satrapy of Herodotus.

The eighteenth satrapy comprised the Matusco, Sasscoi, and 
Alaroodi; it occupied the northern portion of modern Persia.
and lies beyond the limits of our present inquiry. It included part of Medes, adjoining the ancient Aria district of our Afghanistan, which was inhabited by the Medes, or Medoi, a tribe which we have seen largely represented amongst the modern Afghan.

The nineteenth satrapy comprised the Tilsnrenoi, Makronoi, Myzynskoi, and Mazai. It lay further 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 Myzynskoi. In Makronoi we seem to have the same name as the Makrioi of Balochistan, already explained as meaning "fish-eaters"—the Hlothiagophoi 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 Girdania, modern Balochistan. The Myzynskoi of Hosseotus is the name applied to a people apparently different from his Makrioi. 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 Sarnoi, formerly called Makronoi; and that some of them live among trees, or in small towers, whence the ancients called them Myzynskoi, "dwellers in towers," because the towers were called myzynoi.

In regard to this, I may here note that in various parts of the Indian valley, where the land is marshy and periodically flooded, the pastoral inhabitants erect platforms on towers upon upright posts, in which they live during the period of the inundations, to escape the torments of mosquitoes and insects; these structures they call mochi, which may be the word represented by the Greek myzynoi above mentioned. In regard to the Sarnoi (modern Mangrilian), formerly called Makrioi, I may here note that there is a district, in the Makri division of Balochistan, called Syoni-koh; and at the junction of the Khojah, Amran, and Sulman ranges, on the north-eastern borders of Balochistan (Syoni-koh being within its north-western border), is another district called Syoni-dag. The Patho word dag must not be confounded with the Turkish dogh or dogh, which has the same meaning as the Persian koh, viz., "mountain." The Patho word or dogh 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 Tohpah highlands. There is also, as we have seen, a section of the Pathan tribes of this region of the Sulman range, called Syan,.

The twentieth, and last, satrapy included the Sylains, says Xenophon. 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 Hyperanax,
enumerated by Herodotus, and have very briefly noticed those
which lay within the limits of the ancient Ariana—or Afghan-
istan—as defined at the outset of our inquiry. We have recog-
nised amongst the existing inhabitants of this region the modern
representatives, in name, at least, of most of the nations men-
tioned 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 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,
or clan, nor section named Afghan, or bearing a name anything
like it.

Next to this disclosure, and a fact not less remarkable, is the
great preponderance of Aryan and Indian races—long since lost
to sight in the all-absorbing brotherhood of Islam—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 orthographical change,
which history has recorded as being borne by the nations inhabi-
ting that region during the centuries immediately preceding and
following the overthrow of the Persian Empire of another Darius
(Herodotus) by Alexander the Great, in 330 B.C.

The Macedonian 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 differences between them, apart from language, lay in the
superior civilization of the Greek, his advance in letters, arts,
and military organisation. 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; appa-
rently 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 Helen-
The Greek domination in this region of Asia was overthrown and ultimately destroyed by the Goths, or Jata (Chinese Yuezhi), invasion, about 190 B.C.; but, according to Stein ("On Oesasia and Helmand"), the Greek language was still spoken on the banks of the Indus in his day (say 50 A.D.), and it was employed upon the coins of the conquering nations for many centuries later. The Jata swept through the highlands of Afghanistan, leaving few settlements there, except in the open country, and pouring down the Indus valley, thence spread all over Panjab and northern India, where their posterity now form the bulk of the population. The Jata are the Goths of India, and of the same stock as the Goths of Europe, and, like the latter in their sphere, they have produced a complete development of the order of things. They were Buddhists and ardent patrons of that creed and system; under their rule Brahmanism and that order of society was abolished in the land, and the way was thus prepared for the entrance of Christianity. This latter land—at an early period after its consolidation in the third century spread widely over the land; but it had hardly time to take firm root before the rise of Islam presented an undeniable rival, whilst the revival of Brahmanism in northern India soon extinguished Buddhism in that quarter. The rapid advances and wonderful successes of the Arabs as a conquering people soon filled Western Asia with Mahommedans; and Afghanistan, under a succession of native dynasties springing up from amongst converts to the new faith in Khorasan and the countries about the Oxus—deriving, some from a recent Rajpoot, and some from a remote Greek ancestry—was soon confirmed in its early conversion to Islam; and thence during the eleventh century carried the faith into Hindustan, where finally it was established as the State religion by the Afghan conqueror, Shah Shihabu.
God, in the beginning of the thirteenth century. Meanwhile Christianity, notwithstanding the unsuccessful issue of the Crusades in the West, was fairly tolerated in Afghanistan as a religion of "the book" which was held sacred by Jew, Christian, and Muslim alike, and at the outset of the Mogul conquests enjoyed an interval of especial favour in Persia and Afghanistan; but the later successors of Charnar Khan in the empire of the Mogul embracing Islam in preference to Christianity, the Moslems soon recovered their former ascendency, and from that period onwards the people of Afghanistan have been distinguished for their devotion to the religion of Muhammad.

According to their own traditions, the Afghans—whosoever they were—were amongst the earliest of the voluntary converts to the doctrine enunciated by the Arabian Prophet. This doctrine asserted the unity of God and the mission of Muhammad as the apostle of God, and denounced idolatry. In these respects Islam agreed with Judaism. The Jews had their one God the Almighty, and Moses the lawgiver of God, by whom idolatry had been denounced even more vehemently than by Muhammad. As the Afghans lay claim to Jewish, or rather Israelitish, descent, styling themselves with pride Banu Israel, "Children of Israel," there is probably a vein of truth in the matter of their early conversion to Islam, a religion in its fundamentals so similar to their own; for their accounts state explicitly, that previous to and up to the time of the appearance of Muhammad, the Afghans were Thurah-Shahis, "Leaders of the Pentarch," and observed the Mosaic laws. But if this was the case, they must have been Jews, for the Israelites had lapsed into idolatry previous even to the captivity, and we have no record of their return to Judaism subsequent to the dispersion. Yet the Afghans indignantly repel the idea of a Jewish descent, and claim to be Israelites, tracing back their pedigree to Saul (Sahu, king of Israel), the son of Kish (Khan); the descent of Kish they trace from Ya'qub, Israil Allah (Jacob, "Israel of God"). The whole history of the Afghans as current amongst themselves traditionally, together with a genealogy of the Afghan tribes, is contained in a book entitled Mesbani Afghani, "Afghan Magazine," which was compiled in the reign of the Mogul Emperor Jahangir, under the patronage of Khwajé Khan Looi, about 1620 A.D. This work (translated into English in 1829 by Professor Drew) is the principal authentic source of all our information regarding what the Afghans themselves say of their origin. It appears to be the first instance of the Afghan historical traditions being recorded in writing; and, although it quotes incidental notices of the Afghans from the works of other Muhammadan writers subsequent to the intro-
election of Islamic into India, is in the main an independent com-
position, the result of inquiries made in the country at that time.
The Afghan accounts of Jacob and David, of Moses and the
Ecclesiastes, of the wars of the Israelites with the Jebelites and
conquest of Palestine, of the Ark of the Covenant, and election of
Saul to the kingdom, etc., etc., are clearly founded on the Bible
record, and indicate a knowledge of the Old Testament, which, if
it does not prove the presence of Christians as a considerable
section of the population, at least corroborates the assertion that
the Afghans were readers of the Pentateuch up to the time of the
appearance of Muhammad. They call Moses Mint. Kasus Hishab,
"Moses the Word of God," and speak of the religion he revealed
as Islam, which is the name also of the religion taught by Mu-
hammad. Saul they call Sârâb Mint Thâlâm, "that the prince of
lofty stature." They say that Saul, who was killed with his ten
sons fighting against the infidels, left two pious-minded sons, born
on the same day and hour by different mothers. These sons,
named Barâxmah (Barachiah) and Ibrâim (Jeremiah), were adopted
and brought up as his own sons by David, Saul's successor in
the kingdom; and when they attained manhood he appointed the
former to be his Prime Minister, and the latter his Generals.Calam,
Barâxmah had a son named Ayâx, and Ibrâim a son named
Ahrâmah. In the reign of Sulân (Solomon), who succeeded
DAVID (David) on the throne, Ayâx and Ahrâmah filled the posts
previously held by their respective fathers, and in addition
Soliman appointed Ahrâmah to superintend the building of the
Temple at Jerusalem, commanded by David, and at this time
approaching completion. Ayâx had eighteen sons, and Ahrâmah
forty; and their posterity exceeded in numbers that of any other
tribe of the Israelites.

When Babûr (Babur) took and destroyed Jerusalem, and vanquished the Israelites, he reduced the whole
of Shám (Syria) to his subjection, and carried away the Jews,
amongst whom were Ayâx and Ibrâim (Daniel), whom he settled
in the mountainous districts of Ghaz and Kobi Firoz, where the
descendants of Ayâx and Ahrâmah, wandering with the infidels
around, conquered the country for themselves, and held the
dominion until the time of Sultan Mahmûd Shahâyâ and Sul-
tan Shâhâdshah Ghuâr. At the time that Bukhârâzâm ex-
pelled the Jews from Shám, part of them took refuge in
Arabia and settled in the vicinity of Makâr (Mecca), where the
Arabas called them Bani Jâthâ and Bani Afghâna until—after
fifteen hundred years from the time of Solomon—the Prophet
Muhammad appeared. At about this time died Walter, son of
Utba, son of Ahrâmah of the tribe of Afghâna. He is generally
reputed to be a Korish, because Amos Shams of that tribe was his maternal grandfather; but he was really an Israelite. Wa'd left two sons, KHALID and WAQID, who both became converts to Islam and staunch adherents of MUHAMMAD. KHALID fought valiantly in his cause, and received from the Prophet the title of *Siyahah,* "Sword of God," and afterwards, under the succeeding Khalifs, acquired renown as a successful soldier of the Faith.

This KHALID bin WAQID, of the tribe of Afghan—Korish according to some—embraced Islam sent a letter to the Afghans, his fellow-Israelies, who had been settled in the mountains of Ghur ever since the time of the expulsion of the Israelites from Shaim by BUQHTANASAX, informing them of the appearance of the "Last Prophet of the Time," and inviting them to embrace his religion. Consequently several of the Afghan chiefs, with KAS, the greatest of them, at their head, set out for Medina, and on arrival there, under the guidance of KHALID, embraced the new Faith, and, joining with the Israelites there, soon distinguished themselves in the cause of MUHAMMAD against the Korsh at Mecca. In the battle fought at this place, KAS is said to have slain seventy of the Korsh by his own hand. For their services on this occasion, the Prophet bestowed many favours upon them, and inquiring the name of each individual, observed that they were Hebrew names, and as a mark of his favour changed them for Arabic ones. To their leader, KAS, a name which the Prophet observed was a Hebrew one, he gave the Arabic name of *Abdur Rashid,* "Servant of the Guide," together with the title of *Mikhail,* which was mentioned by that title in the Qur'an (Koran), and declared that this title should never depart from their chiefs, but that they should be always called by it to the last day; at the same time, on dismissing these Afghans to their homes, the Prophet, exhorting Ammar Ramad to spread the Faith amongst his own people, gave him the surname of *Pahshi,* said to be a Syrian word meaning "ruler," since he was henceforth to be the guide of his people in the way they should go. KAS, after his return to Ghur, expounded the new doctrine with such success that his people immediately embraced Islam, and he lived many years highly respected by them. [Nevertheless, by the way, the Afghans have no shrine dedicated to his memory, though those of comparatively modern Muhammadan saints crop up all over the country in embarrassing profusion.] KAS died in the year 41 of the Muhammadan era, which commenced 6th May, 605. It is from this KAS, ABDUR Rasrr-IID, PATHAN, that the modern Afghans derive their descent, as the ancestor of their nationality. It is this KAS who is made the starting-point of all their genea-
EThnography of Afghanistan.

Kulas, they say, had three sons, Arain, Istan, and Gunwah, over whose entire nation is chased in three great divisions, named Samburi, Batin, and Chugh-nah. To these is added a fourth division of Afguns, under the name of Turkirdi, "Turk kindred," who, although they speak the Pachto language and conform to the Pachtoni, or Afgun manners and customs, are not acknowledged as of the same descent with the Afguns.

Such, in brief, is the Afgun account of their descent and Afgun origin. With the light now before us it is not difficult to explain their traditionary history, and to interpret their genealogical relationships and classification. Their accounts say that they dwelt in the mountains of Ghor and Firooz, where they were called, by the neighboring peoples, Afgun and Bani Irud, which countries they had conquered and held as their dominions from the time of the expulsion of the Arianism or Slaves by Berekhaman until the time of Sultan Manzur of Ghazni; when, that sovereign favoring their nation and taking large numbers of Afguns into his service as soldiers and district governors, they began to issue from their native mountains and established settlements on the Solanese range, whilst many of their chiefs rose to positions of important command in India; and that later, when the Ghazni dynasty of Sultan Manzur was succeeded by that of Ghor, the Sultan of Shahrizor (Goos) continuing to favor the Afguns as his predecessors had done, removed the whole nation of the Afguns, bag and baggage, families and rocks, out of Ghor, and settled them in the Sultanese range, from Bajaur in the north to Kishanghar (otherwise called Koh Kishi or Koi Koh) in the south, as a guard upon the frontier towards Hindustan. This Kishanghar, they say, was the first place inhabited by the Afguns after their emigration to the Sultanese range. From these settlements the Afguns made continual incursions upon the Kutar and Hindu tribes, whom they finally dispossessed, and themselves spread over their territories in the Indus valley, where Maliki (Salmah Uddin) was Sultan Shahrizor's governor of Multan. We need not follow the further history of the Afguns.

The foregoing summary of their own accounts of their movements in Afghanistan subsequent to their conversion to Islam is sufficient for the purpose of our inquiry. I may note here, however, that the Nasiruddin Kala, Shahrizor's governor of Multan, above mentioned, was evidently a Parsee Raja of the Koh in that descent. D'Herbelot calls him Gohar, a freed slave of Sultan Shahrizor (Goos)," and says that after the death of his master he resigned in the province of Multan, and over all the country bordering upon the Indus up to Zabolistan, of which Ghauri was...
the capital; and that it was with this generous and magnificent prince that an infinity of people of all classes sought refuge at the time that Chosroes Kaiin invaded Persia. He treated them all so well as to dispel their regret at being chased out of their own country. Towards the close of his days Nasiruddin had to sustain a disastrous war against Salmashahr Alatunia (Turk by descent), another freed slave of Shahiar, who had previously made himself master of the kingdom of Delhi. His army being destroyed by Alatunia, Kaha fled to Bokar for safety; but being pursued, embarked on a boat, which being wrecked, he was drowned in the Indus.

The fact of the Afghans assigning the destruction of Jerusalem and expulsion of the Israelites to Nebuchadnezzer, and mentioning Daniel among the captives, clearly refers to the Jewish captivity of 604 B.C., when Nebuchadnezzer first took Jerusalem, and carried Phoenicians, Copts, Syrians, and Jews captive to Babylon, and amongst the last-named people Daniel and his companions. Nebuchadnezzer's final capture and destruction of Jerusalem took place about 586 B.C., when the remnant of the Jews were carried to Babylon on flight to Egypt. The captivity of the Israelites, commenced by Tobiak Perisan and completed some years later by his successor Nebuchadnezzer in 583 B.C., carried that people to Upper Mesopotamia, Armenia, and Media. Thus we have whole nations of both Jews and Israelites settled as captives of war, and subjected to new rulers and countries not far from the Ghor in which the Afghan declares that their Israelite ancestors dwelt from the time of the Captivity by Nebuchadnezzer, say 600 B.C., to the time of the dynasty founded by Salmashahr Ghiyuuni, of which the Sultan Mazhar was the most celebrated sovereign, and the most energetic champion of Islam, say 500 A.D. During this period of fifteen hundred years, the Afghans are nowhere heard of in history until in the reign of the Caliph Harun ar-Rashid (763-809 A.D.), from 786 to 809 A.D., when the sons of the Caliph made a campaign against the Persians, and the Afghans were granted leave to return to their homes. This is, it appears, the first mention of the Afghans as a people, and by Arabs who had come from their previous conquests in Persia and Armenia, and met them on the borders of Afghanistan as their neighbours. The Afghan account of their own origin is as follows: They are the descendents of the Zephyrians etc.
according to the Afghan accounts of themselves, they had at this time been settled in Ghur for a period of thirteen hundred years, and were called, as their accounts explicitly state, by their neighboring peoples, Afghan and Basal Izrail. But that these were the names by which they designated themselves is nowhere explicitly stated in their own accounts. Hence it appears that these names were not originally the native designations of the people to whom they were at that period applied, and by whom they have since been adopted as a national title and source of descent. Much in the same way perhaps as the people called Kafir and Korish by their neighbors, have adopted the term as their national designation and claim descent from the Arabs. As the Kafir (Infidel) of the Sanskrit Rambhuj is said to be Korish (from a people of that name) (Korish Persian, and Korish Magid) known to have anciently inhabited these eastern districts of the Paroanias of the Greeks, so the Afghan (Moneddine) of Ghur may have been called Basal Izrail from a people anciently known to have inhabited those western districts of the Paroanias.

In the preceding pages we have seen the names of the various ancient nations mentioned by the early Greek writers as inhabiting this region of (Ghur) the Paroanias, and have found most of them represented now by tribes bearing the same names amongst the existing inhabitants of the country; but nowhere in all these regions of Aria, over which our inquiry has extended very fully, have we met with any tribe or subdivision of a tribe called Afghan or by any name like it; not even in the genealogies of the nation framed by the Afghans themselves. According to their own accounts, the Afghans must have been settled in Ghur for a century and a half before Herodotus wrote his history, and for about four and a half centuries before Strabo wrote his geography; and had they existed as a distinct territorial tribe during this long period, they would hardly have escaped notice by the authors above named, or, as is also the case, by later ancient authors, such as Arrian, Pliny, Philostratus, etc., who wrote specially about these regions. By some of the ancient Greeks and Romans, however, as far as I can learn, in any mention made of any tribe or people called Afghan. Yet there may have been during all this period Jews and Israelis, without territorial possessions or independent tribal constitution, scattered about in single families or small communities, amongst the vassal and servile classes dwelling with the possessors of the land, and employed in commercial pursuits the industrial arts, the various professions and trades, and even as soldiers. Alexander the Great is said to have had a strong contingent of Jews in the army with which he conquered eastern...
Persia, and doubtless the Hebrew race was well represented amongst the mixed multitude of his camp followers. The Arabs, when they invaded Persia with the Caesars in one hand and the sword in the other, do not found willing converts and condudes in the posteriority of the captive Israelites and Jews, who formed no insignificant element in the general population of the country, and to whom the new doctrine would be lost as a reform of their own degraded Judaism. And those, on entering the brotherhood of Islam, themselves not having any national constitution or independent tribal organization with territorial possessions, would quickly willingly forget and ignore their origin and servitude, and identifying themselves with their conquering protectors and co-religionists, would soon become lost to sight in the general mass of Muhammadans. Now and again, here and there, in the course of political revolutions, the wheel of fortune would run up individuals of the race to positions of distinction and power, sometimes as professed Jews, more commonly as Muhammadans, whose origin and descent being unknown were referred, when they had acquired a place in history as successful conquerors and independent sovereigns, to one or other of the dominant races or tribes amongst whom they had dwelt. In Muhammadan history instances are recorded, not unfrequently, of professed Jews occupying positions of high dignity, and even the offices of Vazir, or Prime Minister, under the rule of Musulman princes and kings of this part of Asia; whilst more than one of the Muhammadan dynasties originating in and about the Afghanistan area may be referred, with some show of reason, to a founder claiming descent from Israelite, Greek, or Rajput ancestors. Such are the Simni, the Soojhi, Tahiri, Sohil, Bodi, etc., the founders of which, by embracing Islam, as champions of the faith at once overcame the greatest obstacles to advancement by the exercise of their natural talents and energies.

We have seen in the course of this inquiry that during the time of the Greek dominion in Afghanistan, the mountainous country of Osrur was inhabited by a tribe called Sir, which may be either of Syrian or of Indian derivation. In the first case, it would perhaps have comprised the Israelites said to have been settled in these parts by the Afghan traditions, and thus account for their claim to be Bani Israil. In the other case it would represent the Sirya, or Siryabani, the Solar race of the Rajput of Himistan, which, it appears probable, came into these parts in consequence of the cession of the Indus provinces and Paropamisus by Seleucus Nicator to Sandracottus, as has been related. But be all this as it may, the point which now claims our attention is the origin of the name Afghan. The Afghan tradi-
resembled a Arabs, and the d condu-
ances or on ancestor mhois describecl as the son of Jerrau the son of Sate, King of Israel; and who held the post of Commander-in-Chief of the army of Solomon, King of Israel, by whom he was appointed to superintend the building of the temple at Jerusalem. All this we may confidently dismiss as a fabrication to account for the name Afghan, by which these people were called by their neighbors; which name first became known in history towards the latter part of the first century of the Muhammadan era, corresponding with the commencement of the eighth century after Christ; and which appears to have become subsequently adopted by a portion of the inhabitants of Afghanistan (namely, by the Durani tribes), as their national designation, to the exclusion of the rest of the population of the country—to the exclusion, not only of the Tajik and Hazarah peoples (who do not speak Pukhtu and are not reckoned as belonging to the Afghan nation at all), being indeed of different race and language altogether; but to the exclusion also of many of the tribes included in their genealogies as descended along with themselves from their common modern ancestor Kas, who lived in Ghur at the commencement of the Muhammadan era, and, lived in 981 A.D.; though, by common usage, and especially by strangers, the term Afghan is applied in a comprehensive sense to all the inhabitants of Afghanistan indiscriminately, and irrespective of race and language.

By the Durani Afghan, the name "Afghan" is denoted to the Pukhto-speaking tribes of the Suloman range, that is, to the Pukhtu-speaking Pathans proper, and also to the Gilgit, who indeed themselves reject the name as their national designation; they deny it also to many of the smaller unclassified tribes, such as the Baraki, Wartuk, Kuresh, etc.; whilst the Turki tribes they acknowledge only as adopted Afghans, since they speak the Pukhto and observe the Pukhtu timewali; but the Tajik and Hazarah, (which are both clearly distinct and different races) together with the Baloch (who are of the same Rajput stock as themselves), they reject altogether as strangers, and not included in their genealogies. As we have seen in the preceding stages of this inquiry, the majority of the Baloch tribes, though they speak the Persian and not the Pukhtu language and know nothing of the Pukhtu timewali, are nevertheless of the very same Rajput stock as several of the formerly most important and numerous of the tribes included in the Afghan genealogies. This exclusive claim to the title of Afghan by the Pukhto-speaking tribes of the western portion of Afghanistan is not without signification, as will presently be explained.

The history of the Afghans recorded in the Makkhan Afghani,
the work before mentioned, was compiled in India (hardly more than 200 years ago) at a time when the eastern portion of Afghanistan, to Kandahar inclusive, belonged to the Indian Empire, whilst the western portion of the country, including Baluchistan, and occasionally parts of Kandahar also, belonged to Persia. Hence the Afghan genealogies deal only with that portion of the population which inhabited the territory belonging to India. This political division of the region included in the Afghanistan defined at the outset of this inquiry has obtained from an early period since the overthrow of the Greek dominion. Persian supremacy and influence have dominated throughout the western portion of this region, from the sea coast of Makran in the south to the drainage basins of the Oxus as far as its source on the north; its eastern limit being defined by the river Sistan throughout its course to the junction of the Tarmud at Bas, and thence across the Sistan desert by Khuruk and Makran, both inclusive. In all this southern, western, and northern portion of our Afghanistan, Persian, in various dialects, is the language of the people, together with Turki on its northern borders. Indian supremacy and influence have predominated in all the eastern portion of Afghanistan, from the Hindu Kush in the north to the Indian Ocean on the south; and from the Tarmud and the Baluchi country inclusive, on the west to the Indus on the east. In all this region, containing the mountainous districts of Kafiristan and Kandahar (or Kater), Kabul and Ghazni, the Sistan range and Tarmud valley, together with Peshin and Shih, and their dependences towards the desert, the language of the people is the Pukhto and other dialects of Sanskrit derivation; the Baluch with the south, and the Burushk in the north, which derives from the Turanian stock, being accepted.

Bearing this distribution of languages in mind, we may now proceed to an inquiry as to the origin of the word Afghán. Historians speak of the Indian border, or eastern portion of our Afghanistan, by the name of Paktiya, or Paktia; the country so called formed the eastern frontier province of the ancient Persian Empire, and constituted the seventh satrapy of the twenty into which Darius Hystaspes divided his empire for the payment of tribute. This name, like the names (as we have seen) of the nations mentioned by Herodotus as inhabiting this Paktiya country, has survived to our day. By its inhabitants, this eastern portion of Afghanistan is called Pukht, Pukht, Pukhto, Pákhto, and Paktéa-theae, as pronounced by different tribes; the last form means "Paktion country," and may have originally been the Indian form Pukhtás-tá, of the Pukhtian, and whence the Paktias of Herodotus. The inhabitants call them-
of the Indian, including also, belong to that Urukic group only with that of the Iranian province called in the Sanskrit-Persian languages the Yajurvedic region in the north to the Aravalli hill range in the south, and from there to the Indus and Harnchab in the east; but in a restricted sense the name is applied only to the Salman range itself, from the Kyber to the Bolan. The inhabitants of the region are called Pakhtar, an abstraction of Roh-wala, which means "self-dweller". The word Pakhtun is the mountain-dweller's hard pronunciation of the Persian Poshteh, which means "mountain," "hill range," though the use of the word in this sense is now more or less obsolete in both the Pakhtun and Persian colloquial. The words Koh and Kohistan—"mountain" and "mountainous country," and Kohistan, "mountain," 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 Daristan as Kohistan simply; the latter term being in fact the Persian equivalent of the Sanskrit Daradah, or "country of the Daruds"; the meaning of the word Darada itself being "mountain," or "of the mountains," which last word means "mountain." Another Sanskrit name for "mountain," used anciently to designate the hill people on the Indus borders of Kashmir (if not indeed another name for the Daruds), was Kirata, for Kirata "of the Kir," that is "of the mountain" (for or gir—mountain). This last name is not often heard in these parts now, but that of the Daruda still survives in the modern Darud of Daristan.

Thus we 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 Mountain-dweller," or "The Highlanders." The Paktiya of Homeric is clearly the Punjab iPahteh, the harsh mountainian's pronunciation of the soft Persian Poshteh, the term applied to this mountainous region when it formed part of the Persian Empire. The Roh of the Rohi probably originated after the transfer of these provinces to Samarra-khorros 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 Pakhtun before it got its Persian name of Paktun. The southern extremity of the Roh country, to the south of the Bolan Pass, though called Kohistan Boloch also, is locally styled Brahvi, "of the Brahvi, or..."
"Bokhri country," and explained as meaning borkhi ek, "of the people of the mountains." Thus far we see that the several national names in this eastern portion of Afghanistan—i.e., Pakhtun or Pathun, Balis, Kohistan, Kari or Karshi, and Dard or Dardik, all alike mean "Mountains." 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 Qoghan (ancient Hyphasis) in the north to Kirman (ancient Korasan) in the south, called by the Persian word Kohistan, "Highlands." The portion of it to the west of Herat, now occupied by the Karai Turk, is said to have been the former seat of the modern Afshari Afghans; and the whole range was one of the strongholds of the seat of the Amanians, the followers of Harun Sibail, the Shah of Jabul, "Prince of the Jabul" (the name given to the highlanders of Persia by the Arabs), and the "Old Man of the Mountains," as known in Europe, who call themselves Ismaili, but were called Mahballah, or "The Empires," by orthodox Moslems. It is probable that many of the subdivisions of the Afghan tribes which bear the name Bokhri may derive from this seat, after its destruction by Holam Iralam, and perhaps the entire Bokhri 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 Nusara by the modern Hindu writers from a tradition, it is supposed, of its having anciently belonged to the empire of Nusara, king of Babylon. In its southern half the greater portion of western Afghanistan is occupied by the mountainous country of Ghor, the Paganism of Alexander's historians a word supposed to be derived from the Hindi word-bahar, "flat-topped mountain," and the modern Hindu writers. By Muhammadan writers the country is usually mentioned by the etymological term Kubistan Ghor, that is, "the mountainous country of the mountains." Ghor is a form of the lakh-shahr—Sanabad giri, "mountain," and is found in this form in Gharistan (Gharistan of our maps), the name of one of its districts. The name dates apparently from a period subsequent to the Macedonian conquest, and was given to the country probably by the Indians, who then took possession of the country. The modern name Bashir dates only from the period of the Mughal invasion of Chagatai Khan in the first half of the thirteenth century, and is explained as being of Persian origin, from the word Bashir, "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 not; of ti AND VON AHBV a de THE INQUIRY INTO TIRU The Afghan and the Pari, are called the popu and coun term of country, is the cultu count, etc., the The form subj
called by the same name Hanzah, to which this explanation does not apply; for the Indus Hanzah is evidently the modern form of the Sanskrit Abhisara (the country of the Abhisaras of Alexander's historians) mentioned in the Rājatāvatī as a dependency of Kashmir under the name of Komabahisara, the Der valley Abhisara." 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 Hanzah of Ghīr, and that is its common use in the plural form of Hanzārah, which indicates the former division of the country into military districts, each of which was distinguished as the�ountains, 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 Dahr also, is called an Hanzah, both as regards the tribe itself and the district belonging to it; as Tyrman Hanzah, Tyrmanzi Hanzah, Dil Zangzi Hanza, Dahi Chopan Hanzah, etc. At the present the name Hanza or Hanzač is superseded by any other for the entire Ghor country. It is only the hill districts to the east and west of Horst 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 Hanzah 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 Ubek tribes, and contains no territorial tribes of Afghans. We need not therefore tarry in this part of the country. The northern part of Afghan Turkistan is inhabited by the Bahākshis, Wāñi, Shughals, 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 artisans, professional, mercantile, and servile classes in the cities and towns whose language is the Persian. The Dehwar colony of Persian-speaking agriculturists in Kalahari Buleh is also reckoned as Tajik, and there are similar village communities of Tajik in different parts of the country, as in Logur, the suburbs of Kabul, Ghuristan, Ghundkhar, etc., and especially in the Kohistan of Kabel, where the bulk of the population is Tajik, and largely consists of converted Afgh. The word Tajik or Tagik, as used in Afghanistan, is a diminutive form of the Persian word Tag, which means "servile, mean, low-born, 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 Tavk or Tiz, distinguishing the warlike and military Turk from the peaceful and servile Persian; and in Tizik, Muzik or Tjik Mjik, used in a contemptuous sense, to denote the servile and artisan classes of the Persian-speaking population and such like. The term Tjik does not signify race descent in Afghanistan, for under that designation are included a variety of tribeless but servile races, Persian, Indian, Rajpoot, Naga, etc. Those of recognised Persian descent in Afghanistan are called Parsiyan. By the Persians the name Tiz is given to the descendants of Arabs in Persia, and is also applied to them by the Arabs themselves who settled in Persia, and anything of Arab origin or descent in Persia they called Tizik, "Arabian," as apa Tizik, "Arab horse," apa Tizik, "Arab dog;" but both these examples have also the independent meanings of "race-horse" and "racing dog, greyhound," from the Persian verb tolkhan, "to run," "to drive," etc., and this may be the source of the Tiz applied by the Persians to Arabs.

Of the various divisions of the country mentioned by the ancient Greek and Roman writers, 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 ancient or modern, 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 Afghans, 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 Khurasan.

The name Afghanistan, it appears, originated with the Persians, and no earlier than the conquest of Naum Shah Turkoman, who 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, Ahmad, on making himself master of Naum's conquests in this region, extended the name of Afghanistan to the whole country, as we have defined it after the ancient Arian. Although the name Afghanistan is of very modern date as a territorial designation, the Afghans themselves appear in
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history from a very much earlier period; at least from the
beginning of the sixth century of our era, at which period the
savage and predatory
highlands north
of Sistan became known to the early Arab invaders of this region
by the name of Afghan, and Afginina in the plural. From this
time forwards during the next two centuries of war 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 attained the climax
of their glory and renown in the Ghori dynasty of Ghazni, when
the celebrated Shamsuddin Ghori conquered Hindustan, and not
only confirmed the Islam introduced there by Sultan Mahbud of
the preceding Turk dynasty at Ghazi, but along with it planted
the Afghan arms with such effect, that after the downfall of the
Ghori dynasty they raised the Afgan to the sovereignty of India,
as represented by the Pathan kings of Delhi. We are not con-
cerned to trace the Afghan career in India to its displacement by
the Mogul, but may conveniently turn from this point to
those Afghans who. The dynasty established at
Ghazni by Shahzada is reported to have been Turk, though
Shahzada himself may have been a native of the Ghani country,
and perhaps a Raja to boot, at all events he married a lady of
one of the tribes dwelling about Ghamni, who bore him his son
and successor the famous Manzur, the first Mamauuud prince
who ever adopted the title of Sultan. This Manzur 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 Ghani, which they passed to
the Afghan of Ghazni.

The Ghori Afghan of the Ghani dynasty belonged to the Shri
tribe of Ghori; they were Shri Afghan. The Shri we have already
mentioned amongst the tribes of Ghazni, and left it uncertain
whether these Shri 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 Lodhi tribe; they were Lodhi Af-
ghan, and apparently neighbours of the Shri, but their exact
location as a territorial tribe is not well ascertained, though
probably it was somewhere in the vicinity of Ghamni, towards the
Argundab valley. From the time of SULTAN MAHBU an increasing
figure prominently as military commanders and provincial gover-
nors 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 Bist and the Helmand, the winter residence of the court of Mannib, and Ghazni, the summer residence; and are said to have materially contributed to the successes of Mannib’s repeated invasions of Hindustan, and especially at Segahah. In India, the Lodhi, or Lodh, as they are there called, have established many flourishing colonies, especially in Sirhind district, where the town of Lodhia marks one of their chief settlements, and is now, under British rule, the asylum for broken-down and exiled Afghan princes. The name Lodhi, Lodhi, Lodhi, or Lodhi does not appear among the Rajput tribes and clans; but among the Brahman of Northern India there is a clan named Lodoli. The Lodhi Brahman clan may be the source of the modern Lodhi, or they may derive from the ancient Lodhi of Lydia, together with the Lodhi Brahman themselves. But however this may be, neither of these names Srihi and Lodhi 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 Paktyaka, the Armenian with the contiguous nation 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 Kasparyans and the country of Paktya, settled northward of the other Indians, whose mode of life resembles that of the Baktrians.” Thus we have two countries called Paktya, one on the western borders, the other on the eastern frontiers of the ancient Persia. The Paktya on the Indus we have before spoken of as the Pakthin-khere (Hindi Pakhta ki), Pakhta, or Roh country of the Pakhtunah, Pakhtun, or Rohil, and explained the words as equivalent to the modern Persian Kohistan or Roh, and Kohistan, and meaning respectively “Mountains country,” or “Mountains,” and “Mountaineers.” The Armenian Paktyka on the Euxine, being of the same mountainous character as the Indian Paktyka on the Indus, evidently bore the same Persian name of Pakthin-khere or Pakhta (probably the highlanders’ pronunciation of the old Persian Pahta) meaning “mountains country.” In Afghanistan the old names Pakht and Roh have given way in the colloquial to the modern Persian Kohistan, of
the same significance. Whether the old name represented by
the Greek Paktyika still survives in Armenia and contiguous
countries in the form of Pukhtn-khni and Pkhitaka, as it does
on the Indo frontier, I do not know; but it is probable that there
also the old name has been displaced in the colloquial by the
modern Daghistan, which is the Turki equivalent of Kohistan.
The Turki words Dugh and Daghistan, "mountains," and
"mountainous country," and Daghistani, "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 Armen-
ian mountains which lies between the Caspian and Eximia seas
and is bounded northwards by the range of Caucasus. The
eastern portion of this region is occupied by the province of Shirvan, the Albania of Strabo and Pityus, and it is this country
which is now more particularly designated Daghistan, and its
inhabitants Daghistani; perhaps because they are the exact equi-
va lent of an obsolete native Pukhthn-khh and Pkhitaka 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 Pkhitakkh. The original Latin
name was probably Alba, corresponding to the Persian Pushta;
and from it came Albani as the equivalent of Pkhitakkh. The
stages may be thus expressed: Alba = Pushta = "mountain";
Alban = Pushtan = "mountaineer"; Albani = Pushtakkh =
"country of the mountaineer"; Alban = Pushtan = "inhabitant
of the country of the mountaineers," or Albanian. The Lat'ian
Alba is apparently the source of the Ar'menian Alaw, which
is their name for these Albani. The Armenian Alaw, Alvan,
Ashan, though ordinarily so pronounced indifferently, is writ-
ten in the Armenian character with letters which, being trans-
scated, read as Apshin or Apshin; and this word, pronounced
Aphan, etc., in Armenia, in the colloquial dialect of their eastern
neighbors is changed to Ashan, Aphan, and Aphphan; which
with its Arabic plural Aphshan, is the form commonly used
in the Arab and other Muhammadan writers. In signification
this word is the same as the current Persian Kohistan and Turki
Daghistan, and means "Mountaineer."

Thus we find that the eastern highlands of the ancient Persian
countries and their inhabitants have been called, at different periods
and in different portions of the region, by names which all alike
mean "the mountains" and "the mountaineers." The old Persian Pahlis and its inhabitants the Pahlis (Hindustani Pakhto), whose language is the Pakti, or "hill language" (pronounced by the western Afghans Pushta, Pushtun, and Puchko), the circums forms Paktyana and Paktyanes, deplore, Paktyanas), the Hind Resh and Rohila, the Samsrit Darushadhan and Daruka (colloquial Darla), and the current Persian Kohistan, and Kohistan, all alike mean "the mountains" and "the mountaineers" respectively. Similarly, in the western highlands of the empire, the old Persian Pushta and Pushtun, the assumed source of the Paktyuna and Paktyyes of Hesione, the Latin Albania and Ebalus, whose the Armenitan Aghvan, Aghuds, and Afghan, and the Turkish Daghistan and Daghimani, all alike mean "the mountains" and "the mountaineers."

Having found the source of our Afghan in the Armenian Aghvan, it seems clear from what has above explains that the name Afghan mostly means "mountaineer," and is the Armenian form of the Roman Alban, the now as the modern Albanian, and that properly it is not an ethnic form of distinct race, nationality at all, but merely the application of the inhabitant to a particular mountainous region, irrespective of their race, or social 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 racial nationalities. But, the Afghans themselves, though they reckon no tribe or Afghan, that does not speak the Pakhto as its mother tongue, which a implied distinction in the application of the name. In Western Armenia the name Afghan is properly limited to certain 
impressive the Khurshab country whose language is the Pakhto, as before explained, the other Pakhto-speaking tribes, have been applied to the people now born 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 Arsakian kings, who for more than 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
Western Afghanistan, which formed a province of the Parthian Empire, must at this period have been in free communication with its western provinces, and it is probable that the Afghan tribes, bearing the names of a people continually dwelling on the borders of Lydia and Lydia, now found in Afghanistan, and which I have supposed first came into this country during the period of the Greek domination, during the long period of the Aryan sovranity, received racial colonies of their own, together with others and for the first time coming into the region. For anciently there undoubtedly took place many exclusive emigrations of whole nations and tribes out of Asia Minor into Lydia, whence they drifted further eastwards during the period of the Roman empire, in Asia Minor and of the Parthian sovereignty, their successors. It may have been during this period that the Kurds again came into Afghanistan from Lydia, and in the historical period of Phrygia, from Bithynia, the land of the sheepbread found its way to Afghanistan. On the other hand, traditions locate their ancestors for ever in the mountains of Herat, and called Koh-i-bani Ghor, where the Afghan tribes are divided by their neighbours Bani Jeru and Afghan. As we have seen, there is no tribe or people of that name described by any of the ancient writers. The first historical account of the Afghans in these parts is made by the Muhammadans, by whom they first appear in connection with the name of the Arab general Hazi against the Persians in 700 a.d. It seems that the Arabs, who would have been made familiar with the name of the Parthians, as applied to the mountain-dwellers, gave it to the name of the mountains, and they were found to be a warlike and predatory people of nomadic habits and without national constitution or religion, but consisting of different tribes and races of common appellation. Or it may be, as some others have probably done, and found the name already applied to these Afghans near neighbours, in which case we may conclude that they were a colony of the Afghans of Armenia, and consisted of Jews and Saracens, with the native tribes. The Jews, who at this early time were a far more numerous people in these parts than they are now in Persia, perhaps got them the name of Bani Jeru, and are themselves now represented by the Maha sections of these Afghan tribes. The Armenians were probably Christians, and included descendants of the early Saracens captives; their posterity amongst these Afghans may be represented by the Isja sections of the various tribes. Among these 'emigrants from Armenia probably came the Syalies—a section of the Khazai.
The Armenians, who of old were always closely connected with the Hebrews, are descended from the Achaemenidae; and they have a tradition that the Assyrians (under the Persians) in the beginning of the fourteenth century B.C. settled the Armenians in the country of Ararat, where they have changed their religion; that is, they forsake Christianity and Islam. Further Onians, from whose "History of Armenia," translated into English by J. Arabic, of Calcutta, (vol. ii, p. 252), the above passage is quoted, is added, as Part of Kurdistan is called after them "Armenia," or "Armen coaches"; and the inhabitants of that part of Kurdistan make a sign of the cross on their bread. There are many traditions besides the above mentioned of Christianity having spread been the religion of a considerable portion of the population of Afghanistan. But this is a subject with which we are not now concerned.

It is enough for our purpose that we have found the Afghan, "among the Armenians, and there as representatives of the Albanians of Asia Minor. And we may now conclude with the assertion that the Afghans of our Afghanistan are the Albanians of our Indian Albanians, and belong to the empire of the British Alman.

H. W. BEHR

10th July, 1851.