

'of the Georgian Shah Nawaz Khan.¹ Was it not, therefore, dangerous that this other 'Georgian prince should be in a position in Kandahar to cause the Afghans to rebel simultaneously, or to deliver it to the Mogul Emperor. . . . Nothing loth, 'Itimad-ud-Dauleh 'and his Georgian faction moved the Shah to return Mir Wais to Kandahar, honoured with 'a *khal'* at and given more ample powers than previously: he even bore an express recommendation from the Diwan Baigi to his brother, to treat Mir Wais as a warm friend of 'their house.'

At the end of May 1709, then, Mir Wais was back in Kandahar, and lost no time with his partisans² in plotting and carrying out a 'Sicilian Vespers' for all the Georgian garrison, Gurji Khan being assassinated and a Kandahari mob of some 3,000 slew the thousand Georgians scattered about the town. He then proceeded to urge the Kandaharis to deliver themselves altogether from the oppression of the Georgians and in fact from the tyranny of Persian domination. Misdoubts and qualms of some notables at the wisdom of revolting against Persia were stifled by the Fatwa from the 'Ulama of Makkeh: and in this way, the fanaticism of the Kandaharis being brought into play, they determined on revolt under the leadership of Mir Wais. The latter by couriers dispatched to Isfahan bemused the Court there, representing the massacre of the Georgians as a natural outburst of a population inflamed by the licentiousness of the Georgian troops, the outrages committed by them against Kandahari women: and for 1½ years he contrived to keep the officials at Isfahan in the dark as to the real position in Kandahar, and to have any action to reassert the Shah's authority postponed. It was 1711 before the supine Shah and his courtiers perceived that an important province was in danger of being lost and effectual measures were planned for its reduction. A force of Georgians was collected and placed under the command of Khusru Khan, the Diwan Baigi of Persia, whom some³ describe as brother and Fr. du Cerceau as nephew of the assassinated Gurji Khan; but the anti-Georgian faction in the capital succeeded in spoiling the unity of the force by insisting on a body of 6,000 Persian troops being added and commanded by one of their own race: and instead of the 200,000 Tumans promised for the expenses of the expedition Khusru Khan was furnished with only 50,000: as controller or steward of the household of Khusru Khan they put an individual in treasonable correspondence with Mir Wais himself, to whom all plans were disclosed from the Georgian camp. Delays by the intriguers at Court in payment of the money, and in the Persian forces joining the Georgians, afforded time for Mir Wais to gather from a wide distance round Kandahar all foodstuffs and fodder, and then lay waste the country. The expedition was thus vitiated from the start.

As to its commander, Khusru Khan,—for a brief while the recital of the Afghan epic being left—it may be observed here with regard to the Georgians in Persia, at that time largely employed in positions of authority as well as military, that evidently by *force majeure* these men were made or declared Shiah Muslims: actually there were numbers who clung in secret to their Christian antecedents. Thus, 20.7.1707, feast of the Prophet Elias, the Carmelite Vicar Provincial, Fr. Hugo of S. Dionysius,⁴ "had the consolation of baptizing ten Georgians after "they had received instruction"; and in *S.R.*, vol. 564, p. 390, will be found a large document in the Georgian script—a beautiful work of calligraphy deserving to be more widely seen than possible in its present position—in which 'Leon' (Khusru is the equivalent for 'lion') wrote to the Sac. Congregation, styling himself 'supreme judge' (=Diwan Baigi) of Persia and 'king 'of Georgia', who had been a hostage in person for his brother, a feudatory of the Shah. He stated that three years previously, by orders of the Shah, he had been to Tiflis to take possession and set up his son as 'viceroy' and explained how he had abjured his Christian Faith because of persecution, and now desired to be received and recognized—in secret, however—as a Christian and Catholic by the Holy Sec. There are also on record a long letter in Latin from

¹ The name spelt as Nazar 'Ali by Fr. du Cerceau.

² Krusinski's *Memoirs* indicate that Mir Wais intrigued with, and brought in, the Baluchis: Fr. Basil of S. Charles' letter of 29.1.1710 (*S.N.R.*, III, p. 369) also says: "the Baluchis had subjugated Kandahar province".

³ e.g. Fr. Leander of S. Cecilia in his *Viaggi*, and Fr. Jacques Villotte, S.J., 18.8.1710 (*S.R.*, vol. 575, p. 208).

⁴ *S.R.*, vol. 561, p. 258.