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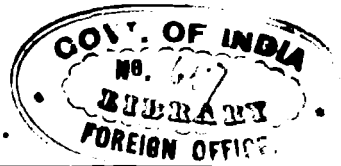
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**JOURNEY TO BADAKSHAN,
WITH REPORT ON BADAKSHAN AND WAKHAN.
BY MUNSHI ABDUL RAHIM.**

II. K

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WAKHÁN OR KIHAK.

DESCRIPTION OF TRIBES.

The people of this country call themselves Tájiks; that is, some of these people in former times, owing to some occurrence, went and settled in Golhál in the district of Húnza.

Tribal divisions.—The well-known tribes of this country are as follows:—Khaibar-Kitar, Beg-Kitar, Husn-Kitar, Mirhiya-Kitar Tuchis. The remainder of the inhabitants are called vassals. A statement of the income of the Mir will be made later on, and the religion of these people will now be given.

RELIGION.

They are all Shias, and say that they follow the religion of Imam Jafir Sadiq. They profess belief in the transmigration of souls, and deny a heavenly existence, and say that when the soul leaves the body, it enters another body according to good or evil deeds done in this life; for instance, if a man's actions have been good, his soul enters the body of an amir or king or other exalted person, and if his life has been evil, he occupies the body of some poor person or animal; this transmigration of souls is heaven and hell, *i. e.*, entering a good body is heaven, and an evil one hell. The foolish followers of this religion say that "Hazrat Ali"* is God; the wise men amongst them do not outwardly proclaim this opinion, but say that, putting God out of the question, he was not even a prophet. But we do not know what these men really believe in their hearts; probably they tell lies, for concealment is one of the mainstays of their religion. It is said that women and religion should be kept hidden from the eyes of other men. Their belief is that the Kuran should not be acted on, because it was written by men. They do not fast. They say that when "Hazrat Umar" lost his ass, he fasted, and that they have not lost their asses. They are so against keeping fast that it is a law with them that if a Sunni ruler orders them to keep a fast, they must outwardly keep the fast, but secretly eat earth.† In this country these Shias, who are really of the sect of Ismáíl,‡ have a book called "Kalám-i-Pir," but they show it to no one. I found out from a trustworthy man that this book contains the tenets of Ismáíl. Of these tenets he explained some, *viz.*—"You should keep your eyes blind, *i. e.*, not covet your neighbours' goods; you should have your hand maimed, *i. e.*, not extend your hand to others' property; you should make your feet lame, *i. e.*, you should not go after what is forbidden, such as is laid down in this book. If any one's horse or cattle comes into your crops, you must not drive them away, but leave them there and let them fill their bellies. In this life you should consider yourself dead." In Wakhán there is no wine, but in Húnza and Púniyal, in the territory of the Maharaja of Kashmír, the people drink it openly. They do not look upon saying prayer as a divine command, but they say that if a man acts entirely up to the book called "Kalám-i-Pir," then prayer is a divine command for him (*farz*); but many old men say their prayers in the morning. Amongst them there is this difference, that the people of Chitrál, of Yassín, and of Zebák, from fear of their Sunni rulers, say their prayers, but the people in the other districts do not do so. In their own homes they say the Sunnis are dogs and the Shias are asses, and that Muhammad and Ali are spiritual persons; that they have followed the posterity of Ali, who are now spirits.

Connection with Aga Khan.—They look upon Mir Aga Khan, of Bombay, as their spiritual leader, and always put aside $\frac{1}{5}$ th of their goods and their alms for him, and they call these goods their lord's property (*mal-i-sarkar*). They entrust it to his representative (*Calif*), whom in this country they call the "Pir." The abode of Aga Khan, *i. e.*, Bombay, they look on as their Mecca.§ Whenever any one has been to Bombay, all the inhabitants round about come round him and kiss his hands and feet, and look upon his body

* Son-in-law of Muhammad.—*Trans.*

† *i. e.*, even eat earth rather than keep the fast.—*Trans.*

‡ Ismáíl, son of Imam Jafir Sadiq, who was a descendant of Ali.—*Trans.*

§ See Yule's Marco Polo, chapter "On the Old Man of the Mountain."—*Trans.*

as blessed, and in his tribe he receives the title of *Iláji*. Every Thursday evening they collect together and recite the odes of Khwaja Hafiz Shirazi Shams-ud-din Tabrizi, Abdul Rahman Jami, Naziri, Abdul Kadir Bedil, and Shah Nasir-i-Khusrau Alvi with musical accompaniment until morning. At break of day they give some bread and cooked meat to the reciters and the representatives of the Califa.

CEREMONIES ON THE BIRTH OF A SON.

Ceremonies at births.—When a son is born in any one's house, the father's friends on hearing the news come in; those that live at a distance bring with them a sheep and baked bread, and come with their arms, and those who live near also come to the door of the child's father, each with his weapon, and fire off a great many guns, and the child's father, according to his circumstances, kills sheep and prepares bread and feeds his guests. When they enter his house they hang all their arms on the pillars and walls of his house. When they have finished eating, they take the heads of the slaughtered sheep outside, and put them up as a mark and shoot at them. After this each one returns to his house, but the arms of each one remains in the house of the child's father, and when seven days have passed, he gives them back to their masters, and he himself keeps the arms of his relations and neighbours at his house, and does not give them back. They do not give the child his mother's milk until he is seven days old, but the milk of a cow mixed with butter; after seven days he drinks his mother's milk. They will not eat anything from the hand of the woman until 40 days, because, according to the ideas of the inhabitants of Wakhán, it is unlawful to eat from her hand for 40 days. After that period, when she has performed her ablutions, she becomes purified.

MARRIAGE CEREMONIES IN WAKHAN.

Marriage ceremonies.—The father of the youth takes with him from his house enough stuff for a suit of clothes, a turban, a lungi, some small and large beads, and a slaughtered sheep, and goes to the house of the girl's father; he gives the clothes and the sheep to the girl's guardian or father, and says:—“My son has consented to marry; give me your daughter for him.” If he consents, they tie the above-mentioned beads on to the girl's hand, and her father, according to his circumstances, gives the youth's father either a choga or a sword or a gun for himself. The youth's father then takes his leave, goes to his own house, and prepares for the marriage according to the promise which has been made between him and the girl's father. The youth's father takes with him 12 sorts of clothes, a gun with appurtenances, powder and bullets, a horse with saddle, bridle and whip, for the right of drinking milk—which is a custom amongst them,—*a suit of camel's hair cloth, a pair of Badakshani shoes, a small head cap, a large sheep, a large bullock or a yak, a necklace, and a pair of earrings, and accompanied by 20 or 30 mounted men, he starts for the house of the girl's father. When they reach the plain near the house, they put up the mark for the game of “kabák,”† and whoever carries off the “kabák” is given a complete suit of clothes by the youth's father. After this all the mounted men, except the bridegroom, dismount and go towards the house of the girl's father. A person comes from the house to receive them and welcome them, and the youth's father gives him also a complete suit of clothes; this man takes all the articles required for the right of drinking milk, viz., the gun, camel's hair clothes, horse and equipment, cap, shoes, earrings, necklace and sheep, from the bridegroom's father and hands them over to the bride's father. After this another person comes out and slaughters the bullock or yak brought by the bridegroom's father, and having received a new suit of clothes from him, returns. Then the father of the bride brings out a tray with some flour and some bread and butter for the bridegroom to eat. Having come near, some one rubs some dry

* حق شیر

† Kabák is a game consisting in putting a kind of pumpkin on a post and shooting at it when at full gallop.

flour on the forehead and face of the bridegroom, and presents him with the bread to eat. The bridegroom refuses, saying he does not eat bread by himself. The bride's father presents the bridegroom with a horse; then the latter eats a little of the bread, and they proceed towards the house of his father-in-law. The house has been whitened with flour, and several persons stand at the door with dishes of dry flour in their hands, and they throw flour over the head and face of every one who enters the house of the bride's father and repeat verses of welcome. After this the bridegroom's father hands over to the bride's father the 12 kinds of clothes, and then gives him bread to eat. After he has eaten, the bride's father brings some water in a vessel, and over it is placed a kind of cotton cloth; then the representative of the Calif reads the marriage, and taking the above-mentioned water, gives it to the young bridegroom, and then sends it for the bride, and the cloth is given to the Calif's representative. They then take the bridegroom to the bride, but the women prevent their doing so, and will not allow them to go in. At length the bridegroom gives the women some clothes, or something else according to his circumstances, and he goes in to the bride. The women beat the drum (tom-tom) all night, and in the morning the bride's father gives the bride the following things as a dowry:—5 to 12 quilts according to his circumstances, five felts, and jewels, coral and looking-glass, as far as he is able, necklace, earrings, a ewer, washing basin, cup, tea urn, different kinds of clothes, soap, some silk;—all these things are put into the quilts, except the vessels and jewels, and a pot full of butter, the mouth of which is closed with flour; and to the bridegroom and his father he gives complete suits of clothes. After this a horse is brought out and the bride mounted upon it, and the father starts her off to the house of the bridegroom. When the bridegroom has gone about a mile, he comes back to the house of his father-in-law, and salutes him with both hands, which in Wakhán they call "khesh salaam;" he then receives a horse by way of a present from his father-in-law, and takes leave and goes and resides in his own house.

ON DEATH.

Funeral ceremonies.—When any one dies, he is carried to burial and buried according to the customs of every country. The person who told me the following was a resident of Pahgish, a Wakháni. I did not myself see the ceremonies, so he is responsible for the truth or falsehood of it:—On the day of a death they cook food, and whilst it is being cooked, the women every instant keep on reciting "Bismillah pa-i-sahib zaman bismillah." When the food is cooked, they place it on a tree that the birds may eat it. As a sign of grief, they do not cook food in the house of the deceased for seven days in the case of a respectable, well-to-do person, and for three days for a poor person, but the kindred and relations of the heir (next-of-kin) bring cooked food from their houses for him. After the periods named have elapsed, food is cooked for all the people of the house; then they place a tray of the food before the Calif's representative, and until he takes a piece and eats it, they do not touch the food. When he begins to eat, and places a piece in the mouth of the heir, the others commence eating; they then prepare the wick for the lamp, and after a blessing has been said over it, it is lighted. Then the Calif's representative having taken a "ribáb"* begins to play and recite poetry, and the other people keep on saying the words "Bukra bukku, bukku, bukku;"† and this goes on for half the night or more, and after this they disperse, and the heirs of the deceased give the Calif's representative, according to their circumstances, a cow, a horse, clothes, or something else. The inheritance is equally divided amongst the sons; the daughters do not share in it.

ON LEARNING.

Education.—The people of this country are chiefly unread, but occasionally educated men are met with. These persons do not care about learning

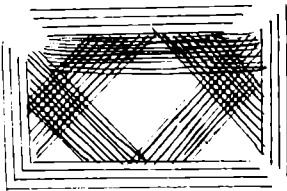
* A string instrument.—*Trans.*

† No explanation given of these meaningless words.—*Trans.*

Arabic, and no Arabic scholar is to be found in the whole of Wakhán; they only know Persian, and also read it. In the district of Sadashtaragh there are schools, and Syuds from Zebák come and teach the children. Persian is read in Wakhán without explanation. They are excessively fond of reading "ghazal" (odes) in this country, and old books of poetry are met with. The people on the border, owing to the propinquity of the Pamir and of Karghiz, know Turki and Karghizi, and owing to the nearness of Yárkhún, they know Kihakwar, which is the language of Kashgar, very well. They know nothing about the science of medicine.

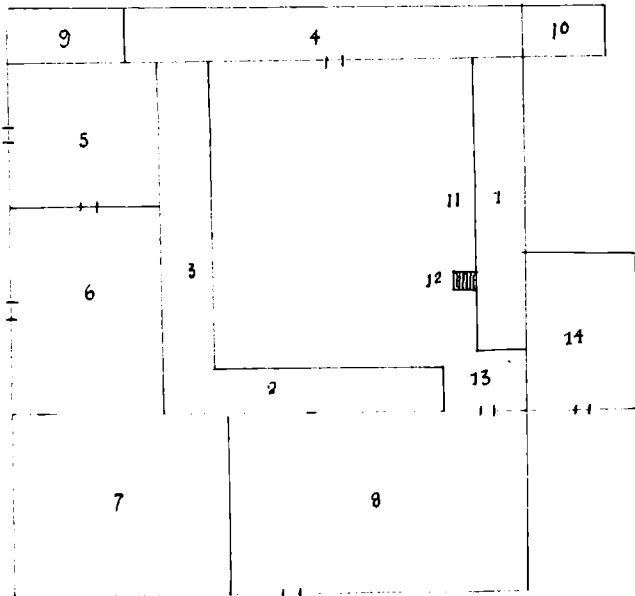
ON HOUSE-BUILDING.

Houses.—The houses of Wakhán are lofty and well built. In Sada they bring timber loaded on ponies and donkeys from the jungle of Chakrokuch,* which is on the confines of Wakhán and Yarkhún, and distant from Sada 30 English miles, and they make the roofs of their houses from it. The form of the houses is as follows:—First, they make an entrance hall (deodait†), as in the Punjab and Afghanistan, but a little larger; after this they make a house for living in, the walls of which are of stone, and the roof like this:—



(Sic in original, somewhat vague)

and in the middle of the roof is a hole to let out the smoke. The house is of the shape as under:—



The ovens‡ of this country and of Zebák, and the houses also, are the same. The oven is not like those of Hindustan; one side they leave open, which forms the stand for the pot, like a *chula* in Hindustan; they put the pot upon it and cook their food.

* Name of a forest on the way to Yarkand.

† Known by this name in Peshawar district; a Pushtu word.—*Trans.*

‡ Tanúr.—*Trans.*

The houses of these people, notwithstanding the great cold, are so warm that there is no necessity for putting on many clothes, for it makes one perspire.

In the rooms marked 1, 2, and 3 blankets are spread, and they form the sleeping apartments.

In No. 4 are placed articles for food and drink, and it is near the oven; leaven, &c., is kept here. No. 5 is the cow-house and sheep-pen. No. 6 is for the horses. No. 7 is the store-room for grass and fodder given to the cattle in the winter. No. 8 is the entrance hall. No. 9 is a small room like the bigger ones; when many guests come, the children of the house go into this small room, called in Wakhán "kunj." No. 10 is a small room for storing grain, dried meat, kurt (curds), ghee, &c. No. 11 is the courtyard, large and roofed in. No. 12 is a place like a small "minár" in which torches of a certain wood are burnt to light the house. This wood is regularly planted and grown; when fit to cut it is cut down and stored, after being rubbed over with the pounded seeds of linseed, called "ulsi" in Hindi, and at night they set fire to it. No. 13 is the door out of the main house. No. 14 is the "kúsh-khana," i.e., guest-room. From Kila-i-Panjah to Pútar, i.e., throughout all Sadashtarágh, this is made, but from Kila-i-Panjah to the frontier it is not the custom to have it, or else they do not build it owing to scarcity of wood, because wood has to be brought from Chakrokúch, which is a long way off. The men of Sadashtarágh, having no other wood for building, use willow and poplar timber for their houses.

HABITS OF HOSPITALITY.

Hospitality.—They are very hospitably inclined to their guests, and both night and day show no negligence in attending to his comfort according to their circumstances. They kill a sheep or goat for him, and when a guest enters the house of his host, the host's wife first takes a little flour and throws it on his forehead. If he is an acquaintance or man of the country, the woman kisses the face of the guest, and he kisses her hand; after this they first put before him beans or peas to eat, then bread and meat; then the young men of the village collect at the host's house with drums, and the host himself taking one, they all commence to recite verses together:—

"Welcome be to thee, oh! guest,
We will treat thee to the best."

The guest remains as long as ever he has any inclination to do, and when he departs the host gives him a cow or horse, according to his means. But this gift is only for relations; if the man is a stranger, they only give him 24 hours' food and start him off.

ON GIVING AND RECEIVING GIRLS IN MARRIAGE WITH FOREIGNERS.

Intercourse with neighbouring countries.—Kinsmanship and relationship in Wakhán may be explained as follows:—The first part, Sada Sarhad, is the portion from Baba Tangi to Mauza Sarhad. The people of this part, owing to the proximity of the countries, are connected with, and related to, the people of the Mustuj Government in Yarkhún, and of the Yassin Government in Warshagóm; and, owing to their ancient intercourse and similar nationality, exchange girls in marriage with the people of Gohjál in the district of Húnza, or of Kunjút;—for the people of Gohjál in Húnza are former inhabitants of Wakhán, and owing to the occurrence of some event or other, left this country and have long lived in the district of Gohjál in Húnza; up to the time of writing these lines, they speak the language of Wakhán, although that of Húnza is different, and is called "Boush-aski"—thus they have not yet changed their language. The second part of Sada is Sadashtarágh, and the intercourse of the people with the men of Shikashim is as follows:—The people of Shikashim do not give their girls in marriage to the men of this district, because slaves are taken from the Wakhánis for the Mir of Faizabad, and the Shikashim people do not give slaves for him; the people of Sadashtarágh, however, give them their girls, but only

occasionally. I could find out nothing about the intercourse of Shignán with Wakhán as to whether they exchange their girls or not.

DESCRIPTION AND PRAISE OF THE CLIMATE OF WAKHÁN AND THE SOIL OF THE COUNTRY.

Climate and soil.—In the valley of Wakhán, which they call Kucha-i-Wakhán, the ground is generally level and in a few places elevated; it lies along the bank of the Amú, and a great deal of snow falls; but owing to the force of the wind which usually blows, but on some days may, perhaps, sink, the snow is scattered. In places sand is blown on to the surface of the snow, and in consequence it becomes hard, or, in places where there are hollows, owing to the wind they become filled with snow, and thus the roads soon become clear; the wind is very powerful, so that people can with difficulty travel to Sada-i-Sadashtaragh, for the sand renders a man's eyes useless to him. The cold in this country is very great, and the whole of the rivers of Wakhán from the severity of the cold are frozen over, and horsemen can cross them. In Sada Sarhad trees do not grow owing to the great cold, and corn does not easily ripen. In Sadashtaragh, however, the cold is not so intense—apricots, melons, and corn ripen. There is only one harvest throughout Wakhán,—never more; and I heard that in the spring there are many herbs and all kinds of flowers and a great deal of vegetation along the edge of the river, on which the cattle of the inhabitants graze.

Hot springs.—In the whole of Wakhán there are two hot springs: one in Bába-i-Tangi, a little above the fort of Aost. It is so hot that one cannot take anything out of it; and they say that if rice is hung over it in a cloth, it will be cooked in an hour. No one can bathe in it, but probably they bathe outside it. The other spring is in Mouza Zúng, about 3 miles from Kila-i-Panjah, on the right of the river Amú. The Mir of Wakhán comes here for the purpose of bathing, and for this reason a wooden house has been built here. Every one who likes comes to bathe at this fountain; no one is prevented. The people of Wakhán believe that bathing in it is a cure for every disease; the water of the spring smells of sulphur, and probably near the source of this spring there is a sulphur mine.

Geology.—I could not find out that there are any mines in Wakhán; probably there are none in the country. The soil is generally pure earth, except in some places in Sadashtaragh, where sand is mixed with it. In the neighbourhood of Mauza Patúkh there are some "jheels" or marshes through which the road runs to Nirtis.* There is a great quantity of corn throughout the country; information about its ripening will be found above.

Antiquities.—Relics of antiquity are not found in this country except between Warak and Kázi-dih, where there is a stone on the left bank of the Amú, which is known as the resting-place (nishastgah) of Hazrat Ali, and is greatly revered.

PRODUCTION OF CORN.

Corn.—The corn of this country has been previously mentioned under the description of the climate, and that there is only one harvest in spring; also, that in Sada Sarhad, owing to the intense cold and elevated locality, corn does not ripen properly, but ripens well from Kila-i-Panjah to Patúr. I will now mention the different kinds of grain. Wheat, barley, millet, beans, mazhak, † peas. The wheaten bread from Kila-i-Panjah to the frontier is of a blackish color, because a little of the wheat there remains unripened, and from Kila-i-Panjah to Patúr it is very white and fit for amirs to eat. The barley of this country is like "the prophets' barley" ‡ of Jalundur, without a husk, and if one rubs the ears in the palm of the hand, it becomes as clean as wheat. It is very

* or Nirsh (not plain).—*Trans.*

† No explanation is given of this. It would appear that the writer himself does not know what it is, as he explains the next word, but not this one.—*Trans.*

‡ Jau-i-peghumberi.—*Trans.*

strengthening, so much so that 3lbs. of this barley is equal to 4lbs. of any other, so that the people of Wakhán only give a horse 3 seers of this barley, instead of 4 seers of other barley. Except these two kinds of grain, no other is used for bread, but they make porridge of them. As the country of Wakhán is extensive, it is fit for a population of 5,000 or 6,000 inhabitants, but now there are less than this number (the numbers will be given later); but consequently every cultivator has much grain which suffices well for his own wants, for payment of tax to the Mir, for expending on hospitality, and for paying his tithes to the Pir. It is quite sufficient for a year, and leaves him something over.

CUSTOMS ON SEED-SOWING.

Customs at time of sowing.—In the month of March sowing is commenced in this country, and the period of sowing is one hour in the day. First, the seed comes from the house of the Calif's representative; then the following customs are carried out:—First, they give the ploughing cattle fodder until satiated, and having mixed the seed half-parched and half-raw together, place it in a vessel and whiten the walls of the house with dry flour. They then prepare a plate of food, place the yoke and plough on the necks of the cattle, and take the vessel full of grain and the plate of food with them. When they come out they scatter a little seed on the four sides of the house, and then go towards their fields; when half way there, they leave the grain-basket, plough, and food, and taking a little of the grain in their lap (end of the coat), approach their house like thieves advancing stealthily. They get on to the roof in the same way, and throw some seed through the window into the house, and then run back to their plough and cattle; then on reaching their land they drive their cattle round in a circle and cast the seed broadcast twice to right and left; then calling two or three other people they eat up the food mentioned, leaving a little; they then take this remnant of food and the plough and return towards their house. The wife shuts the door in their face. When the man comes up he knocks at the door; the wife says—"Who is there?" The man gives his name, and the wife asks—"What have you brought for me?" He replies—"The wealth of Shikáshim and the wealth of Warshagóm, the rubies of Ghárán, the throne of Badakshán;—all these have I brought. For your son I have brought a wife." The meaning of the wealth of Shikáshim and Warshagóm is "a great deal of grain," because large quantities of grain are produced there. Ghárán is the name of a place in Badakshán where there is a ruby mine; it is on the edge of the Amú near the Shignán border to the north.

After this conversation* the wife lets him in. When part of the night has passed, towards the end of it, the man getting up in the dark fetches a donkey, and whitening his face with dry flour, drives him into the house before people come in. Then the men and women put on their best clothes and rejoice,† send food to each other's houses, and sing verses to the accompaniment of the tom-tom.

ON REAPING THE HARVEST, WHICH IN THE WAKHANI LANGUAGE IS CALLED "SHAGGAT."

Customs at time of reaping.—When the spring harvest commences to become yellow, and is ripe in some places, a man, whom they call a "Shágóni," having cut about an armful, brings it from the field; half of this he fastens to the pillars of the house of those connected with him, both ears and stalk, the other half he parches as it is; then separating the grain from the husk, he cleans it in his hands and gives a little of it to every one present. The people eat it and congratulate each other. The Shágóni receives a turban from the Mir. On this day the people of Wakhán put on new clothes, but have no other rejoicing. After this every one whose crops are ripe and have been dried and prepared, takes a basket of flour to his house, and having

* The meaning is I have brought you great wealth.—*Trans.*

† Make an Eed.

made bread of it, and put some butter on it, sends it to every one's house. Shá-góni is really Shagóni; this person is appointed by the Mir to cultivate his own fields; he obtains cattle from the farmers and sows the Mir's land, and sends the grain to the Mir's house.

ON CATTLE IN WAKHÁN.

Domestic animals.—The cattle in Wakhán are as follows:—Horse, donkey, cows, yak (Persian ghizhgau, Badaksháni khushgau, and in Hindi sarigai), goats, and sheep. The horses of this place are small, a little larger than Káshmir ponies; their legs and feet are very strong, and they are good beasts of burden. In Wakhán a person who does not possess a horse is of very inferior class. Donkeys and cows are the same as in other countries—that is, of small size. They do not carry loads on cattle. The khushgau is like a yak; the people generally ride upon them in the hills and over snow, because they are very good at going up and down hill over snow and ice; its milk produces a great deal of butter; the cream is very thick; its voice is like that of a buffalo; the tail is short, but the hair of the tail is in shape like a rose-bud, and long; the habitat of this animal is in localities which are excessively cold. In Wakhán it is only found in Sada Sarhad, but not in Sadashtaragh, for the latter is rather a warm place. In the spring they take these animals towards the Pamir or Baraghil. The fat-tailed sheep is not produced in Wakhán; all sheep have the ordinary tail; but if some “dumbas” are met with, they are probably obtained from Badakshán or the Karghíz. They call the “dumba” the Turki sheep. There is no one in Wakhán who does not possess goats and sheep. They make “kurt”* (curds) from the milk of the sheep.

ON THE PASTURE GROUNDS.

Pasture lands.—In the winter the sheep and other animals feed along the banks of the river Amú, and at night they take them to their houses; but the horses and yaks they do not take home except in excessive cold. In the district of Sadashtaragh there are a few nomads; their cattle feed along the bank of the river and the edges of the fields, but in the spring the people of Sada Sarhad take their cattle to the plain of Baraghil, and a few to Pir-Puládak, and some to the Pamir; but the greater part go to the Baraghil plain and Kum Pir-Puládak. These places become like a fair. The people with their families go to these two plains in the spring and return to their homes in the beginning of winter. In the plains of Baraghil and Kum Pir-Puládak temporary huts have also been made.

ON THE FOOD AND DRINK OF THE PEOPLE.

Food and drink.—The people of Wakhán are an unclean race. If they find any wild animal in the hills which has died naturally, or after being wounded by a shikari have escaped to die, even though it be smelling, they take it home with them and eat it. If any one asks them why they eat an animal that has not been properly slaughtered, they reply that these kinds of animals which live in the hills are on the same footing as fish, and no one cuts the throat of fish. Owing to this even the Maulái (Shias) are disgusted with these people, and the people of Mustuj and Yarkhún say in the Kihakwar language of their country —

“Kafir zan tilaq de bos, †
Kafir zan tilaq de bos;
Wahiq mu bos,
Wahiq mu bos.”

Another custom in eating of these people is that when they kill a sheep, &c., they dry most of the meat and only use a little of it. During the winter they eat nothing like butter, &c.; only meat, fat, different kinds of grain, and

* Coagulated milk boiled and quite solid.—*Trans.*

† Divorce a Kafir woman, and do not become a Wakhani.

"kurt;" but in spring they eat butter, and in winter when they come in from outside they eat bean porridge or "kurt." They are not in the habit of eating any green food in Wakhán, nor do they eat spiced soups, because ginger, haldi,* and black pepper and the vegetables of Hindustán also are not found there. Caraway-seeds are produced in abundance, but they are not in the habit of eating it. When I went there, and they used to cook food for me, they put spices into it for me. When my people had something over from their food, they gave it to the Wakhánis; they ate a little and then refused it. My people said to them—"This food is medicine." On hearing this they ate it, making the women and children share it with them, and thanked them for it. When we left we asked for some ginger, black pepper, and haldi, which they gave us. The bread of these people is leavened and baked, and each loaf is about $\frac{3}{4}$ or 1 seer in weight. Whenever any of these people go out for work, they take bread with them tied up in their waistband. When they come in they eat bread in their houses. A well-known proverb of the country is—"They are men who have bread under their arms."†

Another custom of the country is that if a man is going on a journey, they cook a biscuit for him in his house. These biscuits of Wakhán are excessively good. There is no fruit produced in Wakhán.

ON CLOTHING.

Dress.—The men of this country wear next their skin a cotton garment like a choga, and over this a choga of sheep's wool, and over this again a long posteen down to their calves, made in their own country, during the winter, and on their heads a fur-cap, and on their legs, *i. e.*, the lower half of their body, cotton or hair trousers, and from their calves down to the feet, stockings two or three pairs, and over these leather boots‡ of cow-skin well tanned, or of the skin of markhor; round their waists they have a cotton kumurband; in the spring they put on the other clothes without the posteen and fur-cup, wearing a turban and a stiffened skull-cap.§ The women wear long stockings above their calves like the men, and their trousers are like those of Afghan women, but their chemise is long down to the ankles; over this is a short choga, and on their heads they wear a cotton sheet. Throughout the whole of Wakhán the women are not veiled; only the family of the Mir of Wakhán are veiled from strangers.

LABOR OF THE MEN.

Occupations.—The men of Wakhán are very hard-working. They bring from Zebák vessels for the house made of clay, salt and cloth, and also take these things, *i. e.*, salt and cotton cloth, to Warshagóm and Yárkhún* for sale, and from thence bring wooden jugs (which the people of those parts call "tileo") for their houses, and stockings, and sometimes when, owing to the quantity of snow which has fallen, corn is scarce, they also bring grain; from the jungles of Chakrokúch, which is on the border of Mastúj and Wakhán, about three days' journey distant, they bring timber for the roofs of their houses. They ply for hire from Wakhán to Sarikól, and even to Yárkand.^b Some people, too, bring felts and felt stockings into Sada Sarhad for sale. Thus owing to their laborious habits the houses of these people are full of articles from Yárkhún and Badakshán. They cultivate a great deal of land, so that in a good year they have plenty of grain which amply suffices for their food, and is also enough for the travellers and traders. A Wakháni never sits idle in his house; if he has no other work, he sews the pack-saddles of his horse or ass. In consequence of the Mir of Kunjút being tyrannical, there is not much trading with Kunjút.

WORK BELONGING TO THE WOMEN.

The women are very brisk in their work. They rise at 3 in the morning and bring water from the river Amú. They warm the oven and put the pots on

* Turmeric.

† *i. e.*, a starving man is no good for anything.—*Trans.*

‡ Such as we often see amongst the men of those parts who come down to India.—*Trans.*

§ Like the red cap used for Muslims in many cavalry regiments.—*Trans.*

it. When the water is hot, they make dough of flour; then they carefully clean the dishes, and afterwards commence to cook something as a kind of relish,* and after cooking it put the bread into the oven. They then wake up the men and children, and whilst they are washing their hands and face the bread is cooked. After eating, the men go about their work and the women are busy in spinning, sewing clothes, milking the cows and sheep, weaving stockings, or tending the children. They never sit idle all day long, and in the evening they again cook their food. Owing to the scarcity of building timber and inability to build new houses, brothers, cousins, uncles and father all live in one house. The women of this country have many children.

ON THE APPEARANCE OF THE MEN AND WOMEN, AND THE WOMEN'S JEWELS.

Physical characteristics and personal adornments.—Of the men of Wakhán a few are brownish† and a few occasionally dark; but as a rule they are fair, with black or grey eyes; the hair of the head is chiefly black, but some have reddish hair; their figure is strong-built, and their head at the back is flattened; the reason of this is that they always put their children to sleep in a cradle of the kind used in this country on their backs, and under the head they place a stone or hard piece of wood; since the bones of the head of the child are soft, consequently the bones at the back of his head sink in (a description of the cradle with its shape and make will be given under Badakshán). The women are all fair, with black eyes, and some have grey eyes, but only a few; the hair is generally black, occasionally reddish; they are of medium stature, but their faces are generally long and badly shaped; some of them have round faces. Their jewels are necklaces, armlets and earrings. They are very fond of glass beads, and hang them round their necks. They are not in the habit of wearing other jewels but these. They are married at 11 or 12 years of age.

ON DISEASES.

Diseases.—The diseases I have seen in Wakhán are as follows:—Pleurisy and inflammation of the lungs are very prevalent in the winter. The remedy of these people is to bleed in the arm and make a plaster of watercresses, and throughout Badakshán to Shignán and Wakhán they call this pain “khala.” Another disease is one of the eye from which they become quite blind, and for this they have no cure. Another disease is fever. Another disease is small-pox; for this they inoculate: a Mulla or Syud, having said some words over the needles, pricks the arm of a child and then rubs some of the small-pox scab on to the wound of the needles. There is no cholera in Wakhán, but there are other diseases which I do not know of.

When a sick person is near death they leave him alone, going out of the house with their children. When he is dead they approach him and bury him as has been previously described.

PEDIGREE OF THE MIRS OF WAKHÁN.

Pedigree.—I heard from the people, but do not know for certain, that the Mirs of Wakhán are of the Mirhiya-Kitar tribe:—

Farád Beg.
|
Shah Khushodat.
|
Mir Mahdi.
|
Mir Munsúr.
|
Shah Jehán.
|
Jehán Khán.
|
Futah Ali Sháh.
|
Mir Ali Murdán.

* Like dál, meat, vegetables, &c.—*Trans.*

† Wheat-colored.

They say that the ancestors of these Mirs came from Persia, but this is not really known.

POWER OF THE MIRS.

Political authority.—The Mirs of Wakhán have not much power. In the councils* or assembly of Faizábád they only take rank with the grey-beards.† They cannot eat out of the same dish with the Mir of Faizábád. In war time the Mir of Wakhán holds the standard before the Mir of Faizábád. Moreover, all the Aksakáls of Badakshán have standards like the Mirs of Wakhán. The Mir of Ragh is of higher rank than the Wakhán Mir. He carries a large standard. When the Mir of Badakshán goes out anywhere to fight, he gives over charge of the command of his army to some Mir's son or Aksakál, and the Mir of Wakhán is appointed under him; for instance, when the army of Badakshán went to the assistance of Muhammad Yakúb, Atálik Gházi, Jahándár Sháh‡ appointed Meri Sháh, a person who was an Aksakál of the Autoranches (a Turki tribe), to the command of the Badakshán army, and sent him to Yárkhún, and the Mir of Zebák, Hak Nazar, and Futah Ali Sháh, the Mir of Wakhán, were appointed under him. No one in Badakshán is held in so little honor as the Mir of Wakhán; but the people of Wakhán are very contented with his rule, so much so that if the Mir of Badakshán made any one else Mir and deposed him, all the people would leave their country deserted and go away with him; for instance, a great number left Wakhán with Futah Ali Shah and went to Húnza when Meri Shah turned him out of the country.

POPULATION OF WAKHÁN (ALSO DIVISION OF COUNTRY).

Population and political divisions.—The country of Wakhán is divided into four "Sadas:" the first is Sarhad under a grey-beard (Aksakál); the extent of this Sada is from Sarhad to Bába Tangi; the second is Sada Panjah under an Aksakál, extending from Satast to Kila-i-Panjah; the third is Sada Khandud from Kila-i-Panjah to Phagesh (Pigesh); it is under an Aksakál; the fourth is Sada Sadashtarágh (Sad Istrágh) under an Aksakál; it extends from Shadkharf to Patúr. The population in old times was 400; it has not now been counted.

Sada Sarhad, 122 houses.		Sada Panjah, 65 houses.
Sada Khandúd, 87 houses.		Sada Sadashtarágh, 60 houses.

I ascertained these numbers verbally from the people. In all there are approximately 342 houses, but the number of the inhabitants is not known.

REVENUE OF THE MIR OF WAKHÁN.

Revenue.—Amongst the peasants of Wakhán there are two classes: those who belong to the four tribes who have been mentioned in the first article; from these the Mir takes from every house, according to his requirements, butter equal to 4 English seers, one basket (sinach) of wheat, one horse-shoe and a sheep; from the other people, who are known as "fakirs" or vassals§, at each harvest he takes a sheep, if he requires it, a pot of butter, a horse-shoe, and from the Karghiz, who live within his territory on the Pámir, he also takes taxes. From Yárkhúni merchants he takes a toll of one rupee per load, but from Badaksháni merchants going to Yárkhún he can levy no tolls, as the Mir of Badakshán does not allow him to do so.

ON SLAVE TRADE.

Slavery.—The Mir of Wakhán does not willingly take slaves from his own country, and, as far as possible, exerts himself for the freedom of his peasants; but before him Futah Ali Shah used to sell them, and slaves used

* Ma-ariha, a party of arbitrators to settle matters between two tribes.—*Trans.*

† Aksakál.—*Trans.*

‡ Of Badakshán.

§ Like the "humsáyas" or vassal clans amongst the Afrídis.—*Trans.*

to be given to the people of Badakshán in exchange for horses; but the present Mir does this to a less extent. Whenever a demand is made by the Mir of Badakshán for slaves, or he himself goes to pay him a visit, he sends for slaves from Chitrál or Warshagóm or Húnza. If they are sent to him from these three countries, well and good; if not, he seizes them in Wakhán. From ancient times, however, it has not been the custom of the Mirs of Wakhán to take slaves from the families of the four tribes mentioned in article I., but from the houses of the vassals. During the period of the Duráni rule, the custom of seizing slaves was abolished. I saw many Wakhánis in Faizábád in a condition of slavery, who were sold or given to some one during the reign of Futah Ali Shah.

* دستور اولغ

CUSTOM OF SUPPLYING MESSENGERS.

Treatment of travellers.—Whenever any ambassador (vakil) comes from anywhere to deliver a message to the Mir of Badakshán or Mir of Wakhán, there is a standing order that it is incumbent on the peasant vassals or “fakirs” to pass him on from village to village and give him carriage to the place he is going to, and to give him food without payment; if it is winter time, they give him clothes on loan on to the next stage, *i. e.*, without taking payment or hire from him, and they have to transport his baggage and look after him; they take it by turn amongst themselves to supply his wants, and give him ungrudgingly whatever transport, number of sheep, flour and butter may have been fixed for him from the first stage on the frontier of the State to the last. If at the first stage less supplies have been fixed for him† than he requires, they refuse to give him any more than the amount at the next, thinking it is a case of extortion. This is an ancient custom of these people. If the vakil requires a posteen, boots (chamus), &c., the Aksakál at once strips them off a Wakháni and gives them to the vakil. For transport of baggage they give him a pony, or if there is none, an ass; if none, they carry it on their own backs without a murmur. The Wakháni peasants are very obedient in carrying out the orders of their ruler.

ON THIEVING.

Crimes and punishments.—There is little robbery in Wakhán. If any one commits a theft, and it is proved against him, he is first tied to a tree and well beaten, and then in return for the thing stolen, by the order of the Aksakál, they take from him fourfold and give it to the person who has been robbed, that others may take warning from him. These matters seldom come before the Mir. They settle them amongst themselves.

ON ADULTERY.

If any one has committed adultery, and the husband of the woman catches them in the act and kills them both, it is looked on as a meritorious act, and they say “Thanks be to God, you have done well;” but if he only kills one of them, they are angry, and the heirs (representatives) of the person killed go to the Kazi for satisfaction and compensation for the murder, and whatever price of blood may be fixed on by the Kazi they receive from the murderer. The lowest class of blood-money or compensation is 6 Wakháni horses, 6 swords, and 30 horse-shoes. If they cannot be obtained from the murderer, his son or daughter goes as a slave or handmaid to the heir of the slain person; if the man flies, *i. e.*, the adulterer, and the adulteress remain behind, they cut her hair off, and having blackened her face, turn her out of the house. Although this is what the Wakhánis say, yet travellers affirm that travellers have a great deal of adulterous connection with the women of Wakhán.

* Can ascertain no meaning for this word.—*Trans.*

† Presumably by the Mir.

FIGHTING AMONGST THE PEASANTS.

If two persons fight amongst themselves, the Aksakals make peace between them ; but if a serious disturbance takes place, which the Aksakal cannot settle, the matter goes before the Mir, and he punishes severely any one who is proved guilty. The punishment consists in stripping off his shirt and ordering him to be well whipped ; and if the Mir is very angry, he takes a fine from him : 10 guns, 10 baskets (sinach) of grain, 10 horses, 10 yaks, 10 blankets or 10 horse-shoes. At the same time he says—"Bring me 10 hares alive." The man wanders about after the hares a long time ; when he has collected them he begs for assistance from the tribe for paying his fine. When the articles for the fine have been collected, he takes one of the chief men of the tribe with him as mediator and goes to the Mir. This person intercedes for the offender with the Mir ; if the Mir has pity on him he remits some of the articles of the fine, and orders the hares to be let go, because in the religion of the Mauláís (Shias) the hare is an unlawful animal. The remainder of the fine he takes from the offender and warns him as to his future conduct.

ARMS OF WAKHÁN.

Arms.—In this country there are many Guzeráti swords. The price of a sword is fixed at a horse. There are also many Iráni jewelled scimitars. All the guns are matchlocks. If they have an English gun for caps, they also make it into a matchlock. They make powder in their own country, and bring lead from Faizábád. They cannot make new guns in Wakhán, but buy them ready made. The use of arms of English make is small, for the vassals or fakirs cannot obtain them, and consequently English arms are not cared for.

FRIENDSHIPS OF THE MIR OF WAKHÁN.

Relations with neighbouring States.—There is friendship between the Mir of Wakhán and the people of Chitrál and Húnza, because in time of difficulties and misfortune he makes his home in Chitrál, Warshagóm or Húnza. Consequently when the Mir of Badakshán moves his forces against Chitrál or Húnza, owing to the secret enmity of the people of Wakhán, the Mirs of Badakshán always suffer defeat. In the battle of Darband, in Yárkhún, Mir Mahmud Shah, owing to not having the friendship of the men of Wakhán, notwithstanding the strength of his army, was defeated and all his baggage plundered. The Mir of Wakhán has married the daughter of the Mir of Chitrál ;* and the wife of Futah Ali Shah, the mother of Ali Murdán, the present Mir, was the daughter of Ghazanfúr Khán of Húnza. In short, these people have been related to the Mirs of Wakhán from ancient times.

FORMER SALUTATIONS (ATTENTIONS) OF THE MIR OF WAKHÁN TO THE AMBÁN OF YARKAND.

From ancient times the Mir of Wakhán used to send to whoever was the ruler of Yárkand on behalf of China the following presents :— 2 greyhounds, 2 skins of siahgosh (foxes ?), 2 skins of sulisu (?). If the Ambán was pleased, by way of showing that the King (of China) was satisfied, he presented 2 pieces of silk, 2 pieces khampu (?), 24 bricks of tea, 10 china cups, gold embroidered cloth (number not known), one pair of shoes, 40 cotton pieces from Khótan, 4 pieces of linen, 4 pieces of chintz, 2 ponies.

FORMER SALUTATIONS TO THE NAIB OR GOVERNOR OF BALKH.

When the Governor of Balkh used to come to Badakshán, the Mir of Wakhán used to prepare to make his salaam to him, and took with him and presented him with 2 or 3 slave girls, 2 Ashtarághi horses, 2 Yárkandi horses, 2 Panjah horses, 2 Sarhad horses, 2 oxen, 12 horseshoes at Faizábád. The slave girls were given back, because there were strict orders to this effect from the Amir ; but the remainder of the presents was accepted and a khillut (the amount

* Known as the Aman-i-Mulk.—*Trans.*

of which I do not know) was given from the Amir. Nothing more was given to the Amir from this country, and consequently the people of Wakhán were contented.

RELATIONS OF THE RULER OF FAIZÁBÁD WITH WAKHÁN, IF HE IS ONE OF THE FAMILY OF THE ANCIENT RULERS OF BADAKSHÁN.

If the ruler of Faizábád is one of the family of the old rulers of the country, there is no fixed revenue paid; at any time orders come from him to the Mir of Wakhán to send him so many slaves or ponies, and because the people of Wakhán are Mauláís (Shias) by religion, the "Ulmas" of Badakshán order them to be bought and sold; consequently the Mir of Badakshán takes many slaves from this country and from Múrján and Shignán. Even if the Mir of Badakshán is helpless and in difficulties, even then he is looked on as a roaring lion by the people of Wakhán.*

On my return when I, with my companions and Shahzáda Hassan † with his following—an escort of about 100 horsemen—arrived in Wakhán, the people came round me in a crowd and every one said "Sir, come to my house." I went one day with Muhammad Isháq, Aksakál of Yaftúl, to his quarters. I saw him give an order to the master of the house for butter and unleavened bread, and the man at once made the latter and spread fresh butter on it. Then he ordered him to make porridge of "muzhak," which he prepared and brought. He then called for cream for tea, which the man brought without a murmur. Then he asked for a fat sheep. The man represented that his sheep were thin. When he heard this, Muhammad Ishaq beat him so with a whip over the head, face and back, that the poor creature was quite knocked out of time. He then again said—"Bring a sheep at once, otherwise I will seize your son as a slave." The ill-used man at last borrowed a sheep from another Wakháni and gave it him.

DESIRE OF THE PEOPLE OF WAKHÁN FOR THE RULE OF THE ENGLISH.

When I, the writer of these lines, by order of Government, went on Government service to Badakshán, wherever I went the people of Wakhán spoke words of welcome to me, congratulated me on coming to the country, and then treated me most kindly in their houses; but their women and children went to another house or into the room called "kunj;"‡ the women only came at the time of taking bread. When during the evening they saw that my habits were different to those of the people of Badakshán, the next morning the whole family came before me, and I used to give the children some sugar or some ginger, pepper, or "haldi," and they were very grateful, and thanked me saying—"May God send this country the rule of a just Government, for this country has been devastated by the hands of tyrants." One day I asked one of them the reason why the children were not present in the evening, and why they appeared in the morning. He replied—"Whenever a Badaksháni sees a young boy or girl nearly full grown, he either takes them off into slavery or else tells the Mir of Faizábád that in a certain place in Wakhán, in a certain person's house, there is a fine boy or girl, and the Mir of Faizábád sends to the Mir of Wakhán to demand him or her, and the Mir being helpless in the matter, sends the child; consequently, whenever a Badaksháni goes to any one's house, before he arrives the men conceal their women and children; through the same fear we hide them from you, but when the night passes, and we hear your words, we are re-assured, and in the morning bring our children back to the house." When I was returning, the masters of the houses in which I had stopped in going pressed me greatly, saying "For God's sake stay for the night in my house." They took my baggage by force from the other men and took it to their own houses. On reaching the houses the women waved their hands round their heads; it is a sign of affection with them to do this and to kiss the face. They then thanked me for coming to rest at their house.

* *i.e.*, they cannot get over their fear for him.—*Trans.*

† Mir of Faizábád.—*Trans.*

‡ See description of house, page 5.

ENEMIES OF WAKHÁN.

The men of Wakhán are at enmity with Shignán, and the reason is that in accordance with the order of Mir Shah, Zamán-ud-din, the father of Jahándár Shah, exiled Putah Ali Shah from the country. Putah Ali Shah fled to Húnza, *i.e.*, Kunjút, and one of the kings of Shignán, who was the brother-in-law of Mir Shah, was made Mir of Wakhán. He exercised great tyranny over the Wakhánis, made a great many of them slaves, and sold them, and in consequence the Wakhánis have no friendship with Shignán.

ON VARIOUS MATTERS.

Power and position of the Kázis.—The Kázis of this country may be either educated or not, for the appointment of the Kázis lies with the Mir of Faizábád, and the rulers and peasants of Badakshán proper consider these people infidels and ignorant, and therefore the Mirs of Faizábád appoint some one as Kázi who is well disposed and rather learned for a Wakháni; a man is not rejected for being learned or ignorant. At the present time Sarwar is Kázi over all Wakhán, although he cannot read, and the cases of the Wakhánis are all settled according to his judgment; there is no written law in Wakhán.

Appointment of Aksakáls.—The appointment of Aksakáls in Wakhán lies with the Mir of Wakhán, but for the district of Sadashtarágh the Aksakál is appointed by the Mir of Faizábád—as, for instance, Mulla Ashúr, Sadashtarághí, was nominated by Mir Shahzáda Hassan.

The Mir of Badakshán obtains his hawkers and shikaris from Sadashtarágh, and he takes few slaves from it. The Mir of Wakhán, too, cannot take any excessive taxes from it. From this district the Aksakál annually sends hawks to Faizábád for the Mirs, and several shikaris are also sent for service with the Mir of Badakshán.

INCOME OF THE "PÍR" (OR SPIRITUAL MASTER).

Tithes.—One-tenth part of the grain is given annually to the Pir, and other property as follows:—One sheep, one pot of butter, one pot of "kurt," one blanket, and the wool of two sheep. Of these articles, the butter, sheep, corn, and wool are for Mirza Mahomed Aga Khán, who is the chief Pir of these parts, and his Califs or representatives send him the price of these things, but the "kurt" and blanket are for his "Calif." In addition to this, whoever is ill sends something good from his house to the Pir, and in most illnesses they present him with a gun, a sword, and a horse, and when the "Calif"—whom in this region they call "Pir" or "Khwája"—goes to any one's house, the man and his wife consider it unlawful to sleep, and are constantly attending to him; they look upon the water in which he washes his hands as holy, and drink it. The people of the village collect at the door and inside the man's house, and consider the Pir's coming as a blessing, and the person in whose house he stops is greatly honored; when he leaves, the owner places the best thing in his house before him. The "Califs," however, in order to preserve their status of honor, rarely go to any one's house. The real and chief Pir of these people is Aga Khán, Iráni, residing in Bombay; his representative Califs are not appointed in perpetuity. He makes whoever has sent him most tribute to Bombay his Calif. For instance, Sháh Abd-ul-Rahim, of Zebák, is his Calif, but if any one of the Syuds of Zebák were to send money from his house to Bombay, or were to take it himself and represent that if the "Califate" were bestowed upon him over the district of Zebák in place of Shah Abd-ul-Rahim, he would cajole the disciples out of twice as much tribute annually and send it to Aga Khán, then Aga Khán would write a letter to the disciples appointing him Calif, and these latter, on merely seeing the order, would turn to him and follow him, and Shah Abd-ul-Rahim would be thrown out of employment. There is not one "Calif" alone for the whole country, and the disciples of one Calif are not all in the same country; for instance, in Wakhán some are disciples of the Khwája (or Pir) of Wakhán, and some of Shah Abd-ul-Rahim of Zebák, and some of the "Khwajas" of Sarikol. In the same way, in Húnza there are some disciples of Sháh

Abd-ul-Rahim, some of Syud Shah of Chitrál, some of the Khwajas of Wakhán and Sarikol. The Mir of Wakhán is a disciple of the Khwaja of Wakhán, and from his house a large income is sent to Bombay to the Pir Aga Khán, but it is remitted to Bombay through the Khwaja of Wakhán.

It is said that they do not much mind about adultery in Wakhán.

Taxes.—They also say that the Mir only collects land tax from Panjah to Sarhad, but that in time of necessity the people of Sadashtaragh give him corn, otherwise they do not do so; they only give one or two horses and some sheep from each village—no more; but it is not the custom for them to pay tax.

ON SHIKÁSHIM.

Shikáshim.—The people of Shikáshim also call themselves Tajiks, but have a different language. Their religion is throughout Maulái (Shia), and they are disciples of Shah Abd-ul-Rahim of Zebák. They are similar in all their customs to the people of Wakhán, except that they do not trade; they bring salt, cooking pots, cotton cloth and other necessaries for their households from Faizábád. There is abundant grain in Shikáshim, so that it is proverbial for it in this region.* The make of their houses is the same as in Wakhán. They have no learning except Persian, and there are no doctors. They are very hospitable. They exchange girls in marriage with Zebák, but do not give their daughters to the Wakhánis, because slaves are taken from that country. The climate of Shikáshim is very cold, and snow lies. There is little wood, and only the spring harvest—none in autumn. The grains produced are the same as in Wakhán, but there is no fruit, although the corn ripens thoroughly. The cattle kept are the same as in Wakhán, but there are few yaks and ponies. The habits of life of the country are not known. In their eating and drinking they are similar to Wakhánis, but they do not eat carcasses of animals which have died. They wear the same clothes as in Wakhán. They are not very industrious, but only cultivate the land and bring their necessaries from Faizábád, or sometimes buy them from the people of Zebák. The diseases are those of the liver and chest, fever and ophthalmia; there is no cholera in this country. The total number of houses is approximately 150. The Mir of the district during the sovereignty of Shahzáda Hussan (Mir of Faizábád) was Khanjan, son of Kurbán Khán, nephew of Meri Sháh, cousin of Jahándár Sháh. The government of Shikáshim was given to Kurbán Khán by Meri Sháh. Whatever revenue there is from this country belongs to the Mir of it; nothing is given from it to the Mir of Faizábád; but the country of Shikáshim is often dependent on the Mir of Faizábád, because he has the power of appointing or deposing the Mir. Slaves are not taken from here, because the Shikáshim people are really subjects of Faizábád. The custom of feeding messenger† exists as in Wakhán. Their arms are the same as in Wakhán, and they are not at enmity with any of the people about. Like Wakhán, they have a desire for the government of the English Sarkár. They were pleased with the Afghán rule, because during that period the ruler of this country was Syud Sádiq, the brother of Sháh Abd-ul-Rahim, and owing to his saintly character (Peri) he did not take so very much from them. There is one Aksakál for the whole of Shikáshim, and his appointment rests with the Mir of Shikáshim. There is one fort, and no relics of antiquity were found. The women of this place are of bad character.

ON ZEBÁK.

Zebák.—Zebák is a valley about 12 miles long, and in some places $1\frac{1}{2}$ miles wide, in some less. A great deal of snow falls in this valley, but owing to the cold wind which blows does not remain; for the wind blows the snow into fissures or hollows of the ground, and blows dust and sand on to the top of it, and consequently it becomes hard. The cold in this country is intense in the

* *I* vide page 7.

† *A*ulagh, *v*ide page 12.

winter. The ground is level, but in some places undulating. From Mauza (village) Bázgír to Kila-i-Dum there is a natural lake in which the water of springs collects and forms a kind of reservoir. The greater part of the surface of Zebák is marshy,—what in India is called “jheel.” Along the banks of the River Zebák or Kokcha, owing to the moisture, no cultivation is carried on, but there are meadows in which the cattle of Zebák graze. There is little wood in Zebák; there is one harvest of grain as in Wakhán, and the grains which ripen are barley, beans, millet, and wheat to a less extent; the wheat, owing to the want of ripening, is poor, and there is little nutrition in it. No trees grow except the willow, and no kind of fruit. In a year in which there is little grain, owing to the amount of snow which has fallen, the people of Zebák bring it loaded on donkeys from Wardáj, Jurm, Zerdeo, and Sirghulám. The cultivated land is not sufficient for the people, and consequently they are always hard up for grain. The Zebák people are Tájiks, and in Bázgír speak a different language, but in the remainder of the country they speak Persian. In religion they are all Mauláís (Shias), and are all disciples (followers) of Shah Abd-ul-Rahim of Zebák, and, contrary to the practice of the Shias of other countries, have masjids and say prayers; they also have the “azan” or call to prayer in this country. In their marriage and burial ceremonies they are like the Mauláís (Shias) of other countries. The learning of Zebák is only a little Persian; Arabic is not read. There is no doctor in the country, and they know nothing of science. In hospitality, notwithstanding the scarcity of corn, they vie with Wakhán and Shukáshim. When any one comes to their house, if he is a friend, they throw flour on his forehead and, in the same manner as in Wakhán, sing songs to the drum for the amusement of the guests. They also do not treat travellers badly. Their houses are like those of the Wakhánis; that is, the form of building is the same. They give their daughters to the people of Shikáshim, but not to the Wakhánis. The people of Wardúj occasionally take their daughters in marriage, but, owing to the difference in their religions, do not give them their daughters. The cattle are the same as in Wakhán, but instead of the horse there are many donkeys. Their food and drink is the same as in Wakhán, but they do not eat carcasses of animals which have died. Their clothing is good, because they are near Badakshán. They do a great deal of trade, and they buy “degchis,” salt, and cotton cloth in Faizábád and take these things to Shikáshim and Wakhán, and sometimes they take their own clay vessels to Wakhán, and bring home corn and sheep, and they buy horses, goat’s hair, salt, and cotton cloth in Badakshán and sell salt and cotton cloth (kirbas) in Chitrál to the Chitrális. They also sell to the Káka Kheyl of Pesháwar, and sometimes themselves take horses to Pesháwar, and having sold them there, take cloth, &c., to Faizábád. In Zebák there are fine long poshtœens and Sikunderi cloth which is made of white sheep’s wool, and is very excellent, like English flannel. The men of the country do not care about this stuff, but Afghan traders buy it and take it to Pesháwar, where English gentlemen willingly buy it. Many hawks for hawking are caught in Zebák, especially in the district of Bázgír; they are not allowed to sell them, but when caught they are at once sent to Faizábád for the Mir of Badakshán. There are a great many quail in Zebák, so that sometimes the Mir of Faizábád, taking with him various kinds of hawks, goes there for sport.

The women’s jewels are the same as in Wakhán. From Zebák to Chitrál there are three roads: one the Khartanza Pass, the second the Naksan Pass; and the third the Dora; people travel by these three routes. The diseases in Zebák are the same—ophthalmia, fever, liver complaints, and small-pox.

The Mir is the Aksakál. He is an educated man, and when I went there his name was Hakk Nazar. The post of Aksakál is a hereditary rank, but has no permanency without the support of Faizábád. Taxes are paid to the Mir of Badakshan. Mir Hakk Nazar only has the produce of his own lands, and only receives the grain tax from the people. Like other Aksakáls, he receives a “khillut” from the Mir of Faizábád. In time of necessity Zebák sends about 200 fighting men to the Mir of Faizábád. Moreover, whenever the Mir goes out to fight* the Siahposh Káfirs, he acts on the advice of the Aksakáls of Zebák and the king of Munjar. Slaves are not taken from Zebák, because it is

* “Ghaza.”

actually a state of Badakshán. They have also the custom of forwarding on messengers in this country.* Their arms are like those of Wakhán. They are friendly with Chitrál and at enmity with the Siahposh káfrs. The boundaries of this country are from the village of Nieham to the end of Gaukhána; and the following are the whole of the villages: Nieham, Khúsh-pák, Bázgír, Súrkh-durra, Zarkhán, Kila-i-Dum, Shangók, Naubád Khul-khán, Zebák, Sanglich, Gaukhána, or Bádkhána.

The chief Pir, really the Calif of Aga Khán of Bombay, is Sháh Abd-ul-Rahim. Most of Chitrál, most of Yássin, most of Húnza, a small part of Sarikol Wakhán, and all Zebák, are under his spiritual guidance, and throughout these countries he is greatly revered, respected, and cared for. During the reign of the Duránis the government of Zebák and Shikáshim was given by the Amir of Kábul to his brother Syud Sádiq, and the people have still a great desire for his rule, and say "May God bring the rule of the Amir of Kábul to these regions again, or may this country pass under the British Government; but we desire the rule of Syud Sádiq, who is our Pir." The house of Sháh Abd-ul-Rahim is full of wealth because his disciples present him with the best of everything they have, and his annual income (I speak at a venture) is equal to that of the Mir of Badakshán. When the Mir of Badakshán comes to Zebák, he goes to visit Sháh Abd-ul-Rahim, and in order to please the people gives him a large "khillut."

It should not be forgotten that from Gaukhána (mauza) to Ribát a strong wind blows in winter, and people say that when the air is clear the wind blows from the north-west, and when cloudy from the north-east; but near Tang Ribát it blows with great violence. In winter time, owing to the wind, the snow is blown into people's eyes. A toll of three Mahomed-shahi rupees is levied on every load from merchants in Zebák. On leaving Zebák travellers enter the district of Wardúj.

ON THE VALLEY OF WARDÚJ.

Wardúj.—The first place after leaving Tang is Rabát Chihil-tan, consisting of about six houses. The people are Mauláís (Shiás), disciples of Shah Abd-ul-Rahim of Zebák. This is a very cold place, but the existence of this place is of great use to a traveller, because when a traveller arrives here after leaving the cold of Tang and its severe wind, he is very weak, and on reaching these houses, warms himself up. Chihil-tan is a "khangah" (burying or sacred place), and when a traveller has warmed himself and intends proceeding on his journey, the people of the place ask an offering of him, and he gives them some offering by way of alms for the "khangah." In this place, owing to the severity of the cold, there are no fruit trees, and corn does not ripen properly. The people are all Tájiks, and speak Persian; they are related to the people of Zebák.

GENERAL INFORMATION ABOUT THE VALLEY OF WARDÚJ.

This valley is approximately 40 miles long, and is very up and down. The climate of the valley from Rabát Chihil-tan to Koyak is very cold. Fruit trees do not grow because much snow falls, but from Kazda to Safed-durrá Páyán the climate becomes warmer. In Safed-durra and Kazda fruit trees, such as the apricot and mulberry, grow, and corn ripens well, and from Chákirán Payan† rice is also grown, but ripens with difficulty; this part is full of grain, and less snow falls. The whole of the villages of Wardúj are as follows:—

- | | |
|----------------------|------------------|
| 1. Rabát Chihil-tan. | 13. Ghachán. |
| 2. Koyak. | 14. Rukhsban. |
| 3. Kazda. | 15. Barbána. |
| 4. Safed-durra. | 16. Ghoneo. |
| 5. Yalijgireo. | 17. Yakh-shíra. |
| 6. Ter-girán. | 18. Tarng. |
| 7. Sufian. | 19. Chákirán. |
| 8. Báshand. | 20. Shúfachán. |
| 9. Payash. | 21. Yázkhnchn. |
| 10. Yomul. | 22. Khúsh-dareo. |
| 11. Khúsh-fen. | 23. Dashtak. |
| 12. Zu. | 24. Yárdár. |

* *آل* See page 12.

† "Páyán" means lower, in opposition to "bala," high or upper.—*Trans.*

The people in this valley are of two races : Túrki and Tájiks. Of Túrki, there are four sections : (1) Ali Moghul, (2) Chonak, (3) Kultatai, (4) Chupchi Moghul ; these speak the Túrki language. They are not indigenous inhabitants of Wardúj, but bought the land from the people and settled there. The other race are Tájiks, and speak Persian ; they are related to the Túrki, and the Túrki to them, by marriage. In this valley the Túrki have "dumba" (fat-tailed) sheep, and the Tájiks ordinary long-tailed sheep. The fat-tailed sheep remain out in the fields at night in summer and winter, but are not able to bear much cold. There are no Túrki above Yomul, for the cold is severe there, and the Túrki's sheep die in numbers from great cold.

ABOUT ZARDÉO.

Zardeo.—I did not go over the whole of Zardéo, but I visited Mauza Malang-au, Bárak, Sarshahr, Doáb, Mazár* of Khwája Kiam-ud-din, and Páyánshahr. The district of Zardéo, owing to the quantity of its fruits and the amount of grazing and arable land, is like paradise ; grain of every kind is produced in abundance, especially rice of good quality in large quantities. In Bárak or Bahárák the pears and apples are of large size : each pear is of the size of a small melon. Here Sháh Zamán-ud-din has built a palace of kutchá brick, which is known by the name of an "Arak."† Opposite Bárak is an extensive plain, and they say that Farhad brought down a stream of milk into this plain for Shirín. There is much cultivable land in this plain, but there is no water. In the time of Mir Sháh Zamán-ud-din, commonly called Mir Sháh, the father of Shahzáda Hassan,‡ a stream of water was run down from the Wardúj Valley and reached this plain ; but in the end of his reign it went to the bad, and since then no one has taken any care of the water-course, consequently it has fallen into disrepair as in former times. In the time of former kings this water-course was in repair, and the plain was cultivated. The length of this plain from Bárak to Jarm is about 10 miles and the width about 3 miles. Having forded the river of Sirghulám from Sarshahr to Páyánshahr, the plain extends a distance of about 6 miles. In this plain there was an ancient city of Badakshán. They say that in the time of the Kafirs this city was the capital of Badakshán. The remains of the streets and bazars are still visible, and here and there pukka bricks crop up. Perhaps in those times this plain was the fruit gardens and vegetable gardens of this city.

Jarm is seen from this place. The reason for this name is, that when Amir Timúr Korgani marched an army into this country, they inflicted a heavy loss on his troops by treachery, and consequently the king punished§ the whole country of Badakshán near the fort which is now known as Jarm, and now by the transposition and change of the vowel points, Jurm|| has become Jarm.¶ This ancient city of Badakshán now forms the fields of the people of Zardéo. I did not see Sirghulám, and know nothing for certain about the valley of Yamgán, but I heard this much, that in Askán or Gharmi there is a mine of lapis lazuli, and that the villages of Yamgán are as follows :—

- | | |
|------------------|-------------------------------|
| 1. Kila-i-Jirim. | 7. Soch. |
| 2. Farghán-múrj. | 8. Senn. |
| 3. Kayab. | 9. Askán. |
| 4. Kharandáb. | 10. Gharmi. |
| 5. Kotíb. | 11. Mazar Shah Nasir Khusráo. |
| 6. Aularet. | |

The houses of Wardúj and Wakhán are built in the same manner. Between Sarshahr and Páyánshahr towards the north-west there is a mine of iron and "chuwán."*** Jarm is celebrated throughout the whole of Badakshán for the quantity of its fruits and the amount of its vegetation, arable and pasture land. The poets of Badakshán praise Jarm extravagantly in their

* Ziarat or shrine; generally tomb of a saint.—*Trans.*

† "Arak" is used in Persia as a palace or citadel, generally the residence of the Governor or head official.—*Trans.*

‡ Mir of Fuzúlad.—*Trans.*

§ **جور كوهن**

|| Jarm is a *crime*.

¶ The meaning of this is lost in English.—*Trans.*

*** A kind of iron.

songs, and truly, when the traveller reaches this extensive plain after suffering from all the hardships of snow and ascents and descents, he is much delighted. They say that in the spring the plain is covered with wild flowers. In Jarm there is a bazar twice a week. The whips, made with two, three, and four lashes, of Jarm are better than those of any other part of Badakshán.

FRAISE OF FAIZÁBÁD.

The soil of Faizábád is good earth, and very strong clay vessels are made from it. Faizábád is in the middle of mountains and at the foot of them, and is in consequence protected from the wind. If one goes from the city towards the north-east, and looks at the top of the mountains, one can see on a clear day the wind blowing the snow from the summits. They say that this wind blows from Wakhán to Mazar-i-Sherif. In winter in Faizábád snow falls to the amount of a span,* or less, but when the sun comes out it melts. They can raise two crops of corn, but they only sow one. Most of the crops are dependent upon rain. They also sow the slopes of the hills, for they also consist of soil. In the month of January they commence to sow the spring harvest. With regard to the colonization of Faizábád, there are two statements: one is, that Faizábád is a historical name which occurs in the year of the Hijra 897, and some say that at first the name of the place was Júzgún, and that in 1109 the holy mantle† of the Arabian prophet (may the peace and blessing of God be upon him!) was brought to Badakshán—but I do not know from whence—and was left in Júzgún, where they built a shrine, and owing to the presence of the holy mantle, people began to come and settle here. When the shrine of the holy mantle was finished, the name of Júzgún was changed for that of Faizábád, as the following stanza goes to prove:—

“The mantle of the Arabian Syud
 “Reminds one of the gardens of paradise.
 “In 1109 of the Hijra
 “It found a resting-place in Júzgún.
 “Júzgún became worthy of this gift (نیزه),‡
 “And after this took the name of Faizábád.”

Thus, according to the first statement, the settlement of this city is 400 years old, and according to the second, it took place 188 years ago; but the second statement is to be preferred to the first—*firstly*, on account of the historical stanza above given: and *secondly*, because the town of Khamchán was inhabited close to it, mention of which will be made separately.

The town of Faizábád is on the right bank of the Kokcha. The buildings of the town are “kutchas,” and the total number of houses is approximately 4,000. Faizábád is counted to be in the district of Yáftúl. The houses have mostly fallen into ruins, and are uninhabited. The bazar of Faizábád is narrow and built in an irregular manner; it is a dirty place, and when a little rain falls, gets full of mud and slime. In winter time the shop-keepers all sweep up the snow in front of their own shops and collect it in the middle of the bazar, and a large heap is collected, so that a wall is formed in the centre, and owing to this wall of snow, a shop-keeper cannot see the shop opposite to him in the alley on the other side of the snow heap. The total number of shops is about 150; in the middle of the bazar is the octroi post. In the town of Faizábád there are four schools, which are in reality mosques, and in these schools Arabic is read.

ON THE HOLY MANTLE (خرقه شریف).

I do not know where the mantle was brought from to this city, but when they brought it, a shrine, guest-house, and mosque were made, and then Ahmed Shah Abdáli, or one of his family, having conquered Badakshán, took the holy mantle to Kandahar. The people of Badakshán say that before the coming of the day of judgment, the holy mantle will once again be brought to Badakshán, and after that

* ورجب Wajab, a span, 9 inches. — *Trans.*

† خرقه شریف

‡ نيزه Gift or favor. — *Trans.*

the day of judgment will take place. At present people come to this shrine at Faizábád and repeat "fatihás," and in the school students of Arabic and Persian read. This shrine is on the bank of the Júzgún.

ABOUT THE SHRINE OF KHWÁJA-UL-MOURÚF.

I do not know who Khwája-ul-Mourúf was. The people of Badakshán say that it is to the memory of Khwája Mourúf Khirki; but from books of history it appears that Khwája Mourúf Khirki died in the district of Khirkh of Baghdad, and was buried there in the year 200. It is probable that this Khwája-ul-Mourúf is another saint. His shrine is to the north of the city of Faizábád, and the road to Yáftúl passes by the garden round it. The tomb is a large one, and people are generally found sitting at this shrine.

ON THE BAZAR DAY OF FAIZÁBÁD.

On the afternoon of Sunday and on Monday, on the afternoon of Wednesday and Thursday,—that is, four times a week,—there is a bazar at Faizábád, and the people exhibit for sale everything that is manufactured in the city, and the people from the villages bring in for sale articles of daily use. Since the bazar days are known to every one, on these days great numbers of people collect in Faizábád. The English rupee and Kabuli rupee, which in Badakshán they call the Zamána rupee, are taken at the same value, namely, 12 annas; and the Mahomed-shahi rupee, which has a greater value in Badakshán than the old rupee, is sold at 16 annas. In Badakshán when they speak of a rupee, one must understand that the Mahomed-shahi rupee is meant.

ON THE SALE OF SLAVES.

Slaves are brought from Chitrál, Yássin, Húnza, Wakhán, and Shignán. They are generally Siahposh Kafirs, who are taken prisoners in war and sold. In fact, when I was in Faizábád, I saw them with my own eyes bring in several persons to the bazar for sale. On enquiry I ascertained that the King (Shah) of Múnjan had led his army on Basgul and had taken a number of persons as loot. Of these, the son of the King of Múnjan had brought with him to Faizábád 25 persons as a gift to the Mir Shahzáda Hassan Khán. Out of these, Mir Shahzáda Hassan sent 4 as an offering to Sultán Murád Khán of Katághan, 9 of them had been sold, and 12 were brought for sale on this bazar day, and whilst I was in Faizábád they remained there. Men of Chitrál, Yássin, and Húnza are generally sent as presents by the Mirs of these places to the Mir of Faizábád, and merchants and Syuds, whom they call "Eshán"* in Badakshán, also buy a great many slaves in exchange for horses, or bring them by way of offerings (nazar) into Badakshán. From Shignán they are only brought as presents, and from Wakhán in payment of revenue (khiráj), for the Mir of Badakshán; but the Mirs of these places (*i. e.*, Wakhán and Shignán) also sell them themselves. Formerly, although the traffic in slaves was very great, yet Afgháns were not sold, the reason being that when an Afghán got an opportunity, he used to kill his master and, taking most of his property, run away. Besides this, during the period of government of the Amir of Kabul, traffic in slaves was stopped, but the existing slaves were not set free.

MANUFACTURES OF BADAQSHÁN SOLD IN FAIZÁBÁD.

The articles which are manufactured by the people and sold in Faizábád are as follows:—(1) horse furniture; (2) chuwan; † cooking pots; (3) leather shoes; (4) cloth (half silk and half cotton). The horse furniture is eagerly bought at a good price by the people of Darwáz, Kolab, Chitrál, Wakhán, and Katághan. The people of Gilgit, Húnza, Nagar, and Yássin, and of Hussora in the territories of the Maharaja of Kashmir, whenever they come in, are much pleased with it and buy it. Of all the trappings, those made of velvet are very choice; the

* Aishán.

† A kind of iron.—*Trans.*

bridle and everything made of iron in the trappings is silver-plated. The price of trappings is from $\text{R. } 16$ to $\text{R. } 8$ sold without the crupper of the saddle. The trappings, which only cost $\text{R. } 8$, are very rough, and the iron work is only tinned over. The price of velvet trappings is $\text{R. } 20$. Cooking pots of "chuwán" are bought for the above-mentioned countries and Yárkand. "Chuwán" is a kind of iron which is brought from a mountain to the north-west of Páyánshahr. This "chuwán" is melted in large furnaces in Faizábád and cast in a mould. After a time it gets cool, and they take it out, and shop-keepers take it to the bazar for sale. If they made (cannons) guns of this "chuwán" it would probably be a good business. Leather shoes are sold in Badakshán Proper and in Wakhán and Chitrál. Their shape is like that of the Kabul shoe, but the heel is very high, and there are a number of small nails in it, and a person unaccustomed to them cannot walk in them. Their price is $\text{R. } 8$. In the present day, owing to the Russian dominions having approached so close, they also make long boots. The "sosi" of Badakshán is the name of a stuff half silk and half cotton. The people of Katághan, Balkh, Kolab, Shignán, up to Roshán, Darwáz, Chitrál, Húnza, and Wakhán like it and buy it; they make "chogas" of it, and wear them, and often send them as presents to their friends. They also make stockings and "louis" (blankets) like those of Chitrál, but they are not of such good quality.

MINING WEALTH OF BADAKSHÁN AND OTHER PRODUCE.

(1) Iron; (2) "chuwán;" (3) gold; (4) lapis lazuli; (5) rubies; (6) bazhanj;* (7) "dalla"† skins; (8) horses; (9) goat's hair; (10) fat-tailed sheep.

Iron and "chuwán" are brought from the north-west of the Kokcha above Páyánshahr. The use of "chuwán" has been mentioned above, but that of iron follows. The iron is not like that of Dir, but is more bitter‡ to the tongue, and they generally use the latter.

Gold is obtained in the form of dust from the River Kokcha, and compared with that of Gilgit, it is cheap in Badakshán. The people generally take this gold by way of Balkh to Kábul.

Lapis lazuli is found in the pass of Yamgán, in the district of Askán or Gharmi, and the ruler of that place sells it in Faizábád. According to the Badakshánis, the best lapis lazuli is a clear blue, and has specks of gold on its surface. This kind is also most in favor in Bokhára, and the larger the grains are, the greater is the value. Russian merchants buy lapis lazuli and take it to their own country. The Badakshánis say that the Russians make their plates, &c., of it. One Bokhara seer, which is equal to 360 tolas, is sold in Badakshán for 100 Mahomed-shahi rupees, or 125 common rupees. None can sell lapis lazuli except the ruler, but when there is anarchy in Badakshán, and one king being deposed, no other has been appointed, the miners appropriate whatever lapis lazuli they have by them. For instance, when the rule of the Afghans was given up, whatever lapis lazuli the miners had concealed was sold by them during the rule of Mir Shabzáda Hassan in Faizábád. In fact, several sepoy brought as much as two seers for sale to me, cheap.

Rubies.—In the district of Ghárán is a ruby mine, but owing to the extent to which the mine has been worked, work cannot now be carried on in it without the light of lamps, for its extent is very great, and above it the hill is very large. By great labor the hill might be blown up with powder, and if any enterprising kings were appointed, no doubt the hill might be blasted. At the present time fine rubies cannot be obtained from the hill, one reason being the darkness of the mines, and the second, that the miners, even though they find fine ones, do not give them to the ruler, because they work by forced labor and receive no regular pay. Thus, if they find a fine ruby, and give it to the ruler, orders are issued for their amount of work to be increased. In consequence of this, I heard that whenever they find a fine ruby they break it up, and although the ruler's servants are set over the miners, they do not take any notice through

* The shell of the pistachio nut.—*Trans.*

† "Dalla," a black-furred animal about the size of a cat; probably sable.—*Trans.*

‡ Natives test iron with the tongue.

fear of having more work. The pay of the miners is that when they find a fine ruby, a "lungi*" and "chogh†" are given to each miner. At present fine rubies are not to be found in Badakshán, and most men show foreigners "bejáda" (coral)‡ and say that it is ruby, and some show the outer covering of a ruby which has some pieces of ruby, like grains of dhall, of the color of the outside skin of an onion, upon it, and is a white stone. This kind of ruby they call "kharji" in Badakshán, and very often the unwary traveller is deceived, and buys "bejáda" or "kharji" at a high price; at the time of selling they make the buyer swear that he will refrain from showing or saying anything about them in Badakshán, otherwise they say "the Mir will imprison us both." The buyer is helpless, and when he has left Badakshán, finds out his loss. In the former rule of the Kabul Afgháns—that is, under the family of Dost Mahomed Khán—the miners found a fine ruby, but a small one, and took it to the ruler of Faizábád. He, however, did not make them satisfied, and they did not again work with any zeal. I myself saw the Badakshánis practising deceit and selling "bejáda" as rubies and exhibiting the "kharji" rubies. All the rest of the information about rubies I only give from hearsay. Ghárán is on the bank of the river Hámún, one day's journey from Shikáshim about due west. There is probably a road along the river bank, but I did not myself see Ghárán.

Bazghanj is a fruit of the pistachio tree. There are a great number of pistachio trees in Badakshán. On the right bank of the Kokcha, south-west of Faizábád, this tree is now sown; one year it gives the fruit of the pistachio (nuts) and the next year "bazghanj." "Bazghanj" is a substance with which they dye leather. I have myself seen merchants taking it to Yárkand for trading purposes, and the pistachio nuts which are the fruit, merchants take to Kabul and Hindustan by way of Balkh and Bajaur. In Faizábád they generally burn this tree for fire-wood. Men of property in Faizábád burn charcoal made from the pistachio to protect their houses from thieves in the winter, but if it is burnt fresh in a stove, and people sit near it, it gives them headache; it is consequently necessary first to light the charcoal and put it out exposed to the wind; when the surface of the charcoal has become ashes, and no smell of coal comes from it, sitting by the stove causes no ill effects. This property is only found in the pistachio charcoal, but burning the wood is perfectly uninjurious. Pistachio charcoal lasts a long time compared with other kinds of charcoal.

"*Dalla*" skins.—The "dalla" is an animal called in Kabul "dalla-i-khafak" (snow-fox), and is abundant in the hill country of Badakshán up to Húnza, Nagar, and Yássin; but the skin of this animal is blacker in the hills near Badakshán than in any other country, and this darkness is considered a trait of beauty. In Badakshán one skin, which is about the size of that of a cat, fetches one rupee eight annas, Mahomed-shahi. Merchants buy these skins and take them to Bokáhra and Kabul and by Chitrál to Pesháwar for sale.

Horses.—In Badakshán there are no large horses, the real Badakshánis are of average height, but very strong. A handsome horse, young, free from all blemish, and of good manners, is not worth more than R. 50, Mahomed-shahi. The horses that merchants bring by way of Chitrál and give out to be Badakshánis are not really so, but are brought to Badakshán from Katághan and Kolab, and the men of Badakshán often go and steal horses in Kolab and bring them in by the straight route to Zebák or Chitrál, and sell them to merchants. The price of a large and fine horse from these two countries is not more than R. 100, Mahomed-shahi.

Long-haired goats.—They do not take these goats anywhere for sale, but the butchers and leather-sellers separate the woolly part (pushim) from the hair and sell it cheap to merchants, and the latter take it to Pesháwar and Kabul and make a profit on it. None of the goats of Badakshan are without this

* "Lungi," a scarf worn either round the body as Pathans do, or as a turban.—*Trans.*

† "Chogh," a long coat like a dressing gown.—*Trans.*

‡ Believed to be red coral.—*Trans.*

§ Kostenko in his work on Turkistan also mentions this circumstance.—*Trans.*

“pushm,” and it is so plentiful that they make felts out of it and sell them in Faizábád. In Badakshán they call this goat’s wool “tíbut.”

Fat-tailed sheep, generally known as the ‘Túrki sheep.—These sheep are very plentiful amongst the Túrki and Tájiks from Zerdéo Páyán, and are very large, and there is at least $1\frac{1}{2}$ maunds (120lb.) of meat upon one of them, and their tails are about 16 seers (32lb.). Merchants take these sheep to Bokhára and Yárkand for sale, but their flesh is not very well flavored.

INDIAN GOODS IN BADAQSHÁN.

(1) Sundries; (2) white “bazazi” (cotton goods); (3) Pesháwar “lungis” and Ludhiana “lungis,” both white and colored; (4) tea; (5) moist sugar; (6) buttons; (7) tapes; (8) sulphur; (9) broadcloth; (10) kinkhabs (colored cloths worked in gold thread); (11) Kashmir shawls.

But of all the sundries, black pepper, ginger, turmeric, and indigo are most used.

Of white cotton goods, muslin, “san” or “latta” (longcloth), and “khássa”* and “markin”* are sold, and of red varieties, only “chit” (chintz) and shawls are sold, because Russian “chit” is considered stronger; and another reason that it is preferred is, that it is manufactured and stamped after the Túrki and trans-Oxus method, and is stronger in comparison with the English article. If English “chit” was made after the fashion of the country, the Russian “chit” would not hold its own, because Russian goods are dearer in comparison with Indian.

Inferior Indian “lungis,” which would sell for R. 1 or 12 annas in Ludhiana, are sold in Badakshán for R. 3, Mahomed-shahi, at Faizábád; but the purchasers of the country buy them from the shop-keepers. I do not know for how much the shop-keepers buy them from the merchants. “Lungis” are worth a great deal in Badakshán, but no one buys black ones, for black cloths are considered a sign of mourning.

Green tea is much used, and that which is most bitter is known as “bitter tea” (talkh-chai). This the Badakshánis drink plain without salt or milk and sugar, but sometimes they make sweet tea of it. The price of this tea is high. There is another variety which is less bitter, and they call it “shir-chai,” or milk tea. When they wake up in the morning they drink “milk tea” with a little salt and milk mixed with it. The price of this kind is lower, but the bitter tea is more largely used; for milk tea is only drunk once a day, but bitter tea is drunk all day long.

Moist sugar is little sold, for Russian sugar has eclipsed the Indian moist and loaf sugar.

Buttons and tapes have caused the discontinuance of the manufacture of this article, and they are largely sold. Of all kinds of buttons, mother-of-pearl and black horn are much in request.

Lucifer matches from India are in favor in Badakshán, for the Russian ones are not good and easy to light. The price is higher than the Russian matches.

Broadcloth they are very fond of, but merchants bring very little of it; the reason for this is, that before the rule of the Afgháns the use of broadcloth was not customary, but now, owing to intercourse with the Afgháns, they affect cloth clothes (*i.e.*, chogas and coats) very much.

Kinkhabs are little brought into Badakshán, for the Bajáwaris are not wealthy merchants, nor are the Badakshánis rich; but sometimes merchants bring it from Balkh, and the Mir himself buys it and gives it to the “Aksakáls” (grey-beards—headmen) and sons of Mirs; but even for the Mir they do not bring good *kinkhabs*.

They are fond of Kashmir shawls in Badakshán, and tie them round their heads, but do not so much care for large shawls, because it is not the custom to wear them as shawls.

RUSSIAN GOODS.

(1) “Chit”; (2) “tík;” (3) “láttá” (white cotton stuff); (4) posteens; (5) loaf sugar; (6) tea-pots; (7) tea-cups; (8) sámavars (tea urns).

* Cotton stuff.

“Chít” is of all kinds, like the English prints, but is a little stronger, and consequently the Badakshánis prefer to buy it. It is also woven after the Türkistan method.

“Tík” is a stuff which is only used in Badakshán and throughout Türkistán, and is of two kinds: one, which has a coarse ground, and is simply called “tik,” and the other, which has a fine ground and stripes lengthwise and close together like “sosi,” the stripes being of various colors; this they call “tik-i-shahi,” or royal “tik.” The manufacture of both kinds is like “jeen.” Shahi tik is dearer than the other. From these stuffs they make the coverings of posteens and loose trousers to wear over the under-trousers.

“San” or “latta” (white cotton stuff) is also brought from Russia, but it is very wanting in strength, and the Badakshánis do not care about it, and it is little worn.

Tea-pots and Russian cups, which are red, blue or yellow outside, and generally white inside, are brought in large quantities and largely sold. Both rich and poor buy them, for tea is greatly drunk in Badakshán and never without tea-cups.

The Russian loaf sugar, which is brought from Russia, is very white, and I heard that it was manufactured from beet-root. It is sweeter than the Indian loaf sugar, but very hard, and takes a long time to dissolve in hot or cold water. It is sold in large quantities in Badakshán, and all kinds of sweetmeats are made from it. Indian moist sugar is, however, used in making up medicines. The price of a loaf of Russian sugar is ₹4, Mahomed-shahi, and its weight is about 2½ seers.

Posteens made of fox-skin, “sinjab” (ermine or grey squirrel) and “simur” (sable), &c, are brought from Russia, but only in small quantities. Russian samavars are better than Kashmir ones; some are of brass and some of copper, but mostly of brass, and of large size.

BOKHARA GOODS.

(1) “Ushtub;” (2) “be-kasb;” (3) “kinawez;” (4) “posteens;” (5) “tas” cloth; (6) kalín; (7) Russian leather stockings; (8) leather shoes.

“Ushtub” is a stuff which has marks of all kinds on it; the web is of cotton and the warp of silk; from this and from “kinawez” they make outer coats, coverlets, and pillows for people in opulent circumstances.

Be-kasb is also a species of stuff.

Tas is a stuff like kinkhab, woven from gold lace and silk, but it is better than kinkhab; it is used for “chogas” or coats.

Posteens of the skins of dalla-i-khafak (snow-fox), of good quality, are brought from Bokhara for sale with otter skins (sag-i-abí).^{*} Turkoman carpets are brought from Hissar-shadman and Bokhara, both small and large, and of very good quality, and silk ones are also often brought for sale.

Russian leather (“bulghár”) socks and leather shoes and China plates also come from Bokhara, and are very good. The Badakshánis use leather coverings for their Chinaware, put their cups into these covers, and take them on their journeys. In Badakshán, China plates, &c., are also made, but they are not so pretty. In addition to these things, all kinds of clothing are brought from Bokhára, and are much fancied and bought. All these goods are brought by merchants from Bokhara by way of Kolab.

GOODS FROM KATÁGHAN OR KUNDÚZ IN BADAQSHÁN.

The Katághan staples of trade are horses, salt, rice (branj-i-basmati), which is called “deozira” in Badakshán. The horses of Katághan are tall, strong-limbed, fleet and hardy, and possess very good quality. It has already been previously stated that in Badakshán there are no big or tall horses, and any tall horses which merchants bring from Badakshán by way of Chitrál are from Katághan; the price of a good one is not more than ₹100, Mohamed-shahi. I heard that these horses live in herds amongst the Uzbeks, and the

^{*} Otter. .

merchants go and buy them from the master of the herd. I do not know whether they spoke the truth or not.

Salt is brought from Kilogán and sold in Badakshán. In this salt there is a great deal of red earth mixed, and the salt is a red color; there is not a clear sparkling piece in it. It is loaded on donkeys in the shape of long bricks and brought to Faizábád, where a great deal is sold. It is not as salt as the salt of Pind Dádun Khán or Kohát; where one would use $\frac{1}{4}$ seer of the Pind Dádun Khán salt or of that from the mine near Kohát, you would use about 5 chittacks of this salt. Whatever it is thrown into it makes red. You ought first to dissolve this salt in water, clean it, and then use it.

Kilogán was formerly under the ruler of Badakshán, but since the reign of Amir Shere Ali Khán, it has been under the Mir of Katághan, Sardár Sultán Murád Khán.

Rice (branj-i-basmati) is not like that of Chitrál, and neither tastes nor smells like it when cooked.

CHITRÁL STAPLES OF TRADE.

"Louis" (blankets), chakman (a kind of soft stuff), stockings, slaves, rice (branj-i-basmati), white honey.

These lous are called "kumpul" in Badakshán, and are woven from cotton and wool or from raw silk and wool; in Badakshán they place them over the saddle; they are imitated in Badakshán, but are not made of quality equal to those of Chitrál.

"Chakman," which is called "karberi," is very soft, and you would say it was English flannel. The stockings of Chitrál are long and of good colors; stockings like those of Chitrál are not made throughout the whole Hindukush and dependencies of Badakshán, and they are much valued in Badakshán. Whoever can get them does not wear any others.

Slaves.—Before the rule of the Afgháns of Kábul, slaves used to come in quantities from Chitrál, but the trade was stopped in the reign of Amir Shere Ali Khán. When the rule of the Afgháns was abolished, during the reign of the late Mir, Shahzáda Hussan Khán, people again commenced slave-trading a little, and in fact the Mihtar (Sardar) Aman-ul-Mulk, the ruler of Chitrál, sent some to the late Mir Shahzáda Hussan Khán. A slave is equal in price to a horse, if the horse is a good one, but if small and of medium height, the Badakshánis give two horses for a young slave; they prefer men to women slaves.

Rice.—The rice called "deezira" is very good in Badakshán, like our best rice, and has a sweet smell and a pleasant taste, but it is brought in small quantities.

Guzerat swords are also sometimes brought from Chitrál; they say that the Chitráls and merchants buy them from Dir, Swat, and Bajaur, but I don't know where these Afgháns get them from. I also heard that merchandise was brought from Yárkand to Badakshán, but whilst I was in the country owing to its disturbed state, Yárkandi merchants did not come at all, but during my stay merchants took fat-tailed sheep and "bazghanj" * to Yarkand.

Sometimes red gold is brought from Shignan, but I do not know where it is obtained. In Zebák there is sulphur, and from this mine it is taken to Faizábád, Chitrál, and Wakhán.

ON ARTIZANS OR MECHANICS.

In Faizábád there are shoe-makers, leather-workers, bakers, butchers, greengrocers, spice-sellers, haberdashers, iron-smiths, carpenters, copper-smiths, and tea-sellers, but there are no barbers, tailors, washermen, shoeing-smiths, or house-builders. They themselves do the work of washing, tailoring, shaving, shoeing, and building. During the rule of the Afgháns, shoeing-smiths and tailors came from Kábul, and one builder from Pesháwar, a Pesháwari, called Gholám Muhammad, but after the rule of Amir Shere Ali Khán was overthrown, and the country taken by the late Mir Bábu Khan and Mir Shahzáda Hussan, both these Mirs imprisoned them and would not let them go on any account. Most of the Badakshánis send their sons as pupils to these men, as I myself saw. Gholám Muhammad, the builder, had built

good houses and three baths for the Mirs in Badakshán; one is in the harem, another in the fort, and the third in the house in which, during the reign of the Afgháns, the Afghán representative used to live, and near the horse stables of Syud Ahmed Khán; they are still there and in good order. There is a felt-maker, a Pooniali, and a precious stone-cutter from Kábul; this stone-cutter considers himself related to Sháh Shuja-ul-Mulk, Duráni, and says that in the end of the reign of Mir Sultán Sháh and in the commencement of that of Mir Zamán-ud-din, he came and settled in Badakshán. I saw no Badaksháni goldsmith, but there was one goldsmith, a man of Kashmiri origin, born in Kábul, at Faizábád. I do not know when he came into the country.

ABOUT KHAMCHÁN, AN ANCIENT CITY.

About 3 miles west of Faizábád on the right and left sides of the river Kokcha, in the plain which is now called Khamchán, this city was situated. They say that it was the capital of Badakshán before the foundation of Faizábád. Sultán Muhammad of Ghazni bought Ayáz,* who was a Kashmiri, from merchants in this city. From an inspection of the stone which was cut to mark the building of the bridge and placed on the Kurgh plain near the right bank of the Kokcha, it proved that this city was ruined and deserted only a short time ago. The following is a copy of the inscription on the stone:—

“This large bridge was built in the reign of Sultán, the son of the Sultán (who received power from the one God), Sultán Muhammad Sháh, in 40 days in the year 866. May God always watch over his country.”†

The letters on this stone are not cut as on a seal, but the surface of the stone has been cut down so that the words remain in relief; it was very dirty, but I washed the stone with water, and rubbed it over with a burnt brick until the letters became clear. At the present time there are also other relics of this city. Burnt bricks are dug up on the Khamchán plain in large quantities, and the ruler of Faizábád sends for them for building purposes, and Brigadier Syud Ahmed Khán built a bath and sitting place (*chabutra*?) with them.

This ruined city is now well known as the plain of Kurgh and Khamchán. The land of the Kurgh plain belongs to the Mir of Badakshán, and the plain of Khamchán is in the possession of the Autaranchis. In these two plains a spring crop of corn is sown; there is also a great deal of wild spinach which the cattle eat, and is fit for men to eat, but the Badakshánis are not in the habit of eating vegetables, and consequently do not eat it.

Sultán Muhammad Sháh was the last of the family of the ancient kings of Badakshán; he was killed by Sultán Abu Syud Khán, Gorgáni, who took possession of Badakshán as far as Kábul and extirpated the family of the kings of Badakshán. The kings of Badakshán and the Mirs of Darwáz considered themselves to be sprung from Alexander and Philip of Macedon; the Darwázis claim to be so still.

ON THE TRIBES OF BADAQSHÁN.

The chief tribe in Badakshán is called Tájik, which is really “Tázik,” for “Tazi” is an Arabian and the “k” is added as a diminutive. The fathers of these people were Arabs and the mothers Persians, and they speak Persian. From Tang Rabát downwards, although they are Tájiks, they have no relationship with the people of Zebák. The tribe of Tájiks are all fighting men by trade and are not very rich. The Túrki tribes in detail are—

Ali Moghul. Chong. Kaltatai. Chupehi Moghul. Chargehi Moghul.	|	Yeke Moghul. Autarauchi. Kalagh. Barluch. Sarai.
Ján Kudghau.		

* His Warir.—*Trans.*

† In Arabic.—*Trans.*

The Ali Moghul, Chong, Kaltatai, and Chupchi Moghul live in Yamgán, Wardúj, Zerdeo, and Sirghulam. The reason for the name Chupchi Moghul is as follows:—Some ruler used to tyrannise over these people very much in former times, and consequently they put the shoes on their horses the wrong way and fled, their idea being that when the shoes were seen going the other way they would not be pursued, and from that day they have been given this name. The Chargchi Moghuls, Yeke Moghuls, Autaranchis, and Kalagh live from below Tang Rabát to the banks of the Kokcha and the end of the Badakshán frontier. The Sarai and Barluch live in the country of Meshed in Badakshán. In Rasták there are no Túrkis, they are all Úzbegs, called Ján Kudghan. The men of Rágh and Yáítul are all Tájiks and Hazáras.

CUSTOMS OF THE TÚRKIS AND THEIR MANUFACTURES.

The whole of the Túrkis are a rich tribe, and have many trades. They bring many things daily into the Faizábád bazar, such as nose-bags for horses, "jhuls" (horse clothing), "saleetahs," ropes, panniers, and other horse furniture; some load wood on donkeys and bring it in for sale. Every one has mares at his home for breeding, and they take great care of sheep for their use; their sheep are the large fat-tailed kind, and merchants buy them and take them to Yárkand and Bokhára for sale. Every Túrki has such a flock of sheep as to astonish one; the flocks are accompanied by very large dogs which take care of them. The practice of making "kurt" is largely carried on, and the butter of these sheep is brought for sale to Faizábád. The prosperity (abadi) of Badakshán is due to these Túrkis. The Autaranchis are distinguished amongst them for their large flocks, and are very wealthy, for they also trade with Bokhára. The Kalagh people are servants of the Mir, and their service is that when the Mir goes to destroy a certain fort, or orders some one's house to be burned, these people burn it, and on the march they do the outpost (sentry) work of the army. The Beg of Kokan, who for some time was Mir and conquered the country up to Chitrál and was a contemporary of Suliman Shah of Yáassin, belonged to this tribe. Except tithes and alms for religious purposes, no other taxes are levied on these people. The Túrkis have few houses to live in, but in winter dwell in felt tents which they call "akwi" in Yárkand. In spring they go to their pasture grounds with their flocks and herds. They are looked down upon by the Tájiks, and are considered proverbial for their want of intelligence, for these people have nothing to do with the affairs of the ruler (politics) and never rebel against any Mir or Hákim; they only think of looking after their flocks and being loyal. There is relationship between them and the Tájiks and Hazáras, and *vice versa*. They are a very great source of income to the king of the country.

THE TRIBE OF HAZÁRAS.

This people also call themselves Tájiks, but I ascertained by enquiry that they are a branch of the Shaikh Ali tribe of Hazáras, who are subjects of Kábul, and came and settled in Yáítul. They possess much property, but their numbers in this country are small. The Túrkis and Tájiks give their daughters in marriage to these men, and receive them from them, and the Mirs of Badakshán also generally take the daughters of these people. The mother of Jahándár Sháh, the wife of Sháh Zamán-ud-din, called Meri Sháh, belonged to this tribe. In religion they are Sunnis. In spring, like the Túrkis, they take their flocks to the pasture grounds of Shewa for pasturage and remain there until the end of spring.

ON RELIGION.

From Tang Rabát, with the exception of Rabát Chihil-tan, up to the limits of Badakshán territory, the people are all Sunnis, and act under the "futwas" (orders) of Bokhára. The "ulmas" of Badakshán and Bokhára order Moghuls (*i. e.*, Muláis or Shias) to be sold. They say that they are the same as "káfirs;" but with regard to a future state there is no difference between their belief

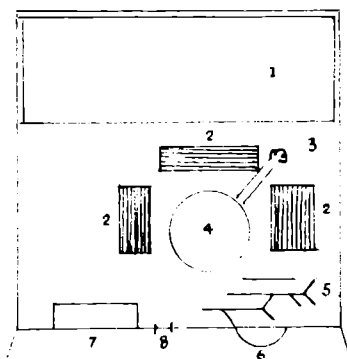
and that written in Muhammadan "Shariyat" (law). Throughout the whole of Badakshán the practice of the Nakashbandi sect is carried on, for the descendants of the holy Imam (the commencer of the second thousand of years from Muhammad), Shaikh Ahmed Faráki* of Sirhind,† are numerous in Badakshán. The Syuds and Mirs of Badakshán have implicit reliance and are followers of this saint's family, whom they call "Aishán," and think them perfect, and the Mirs of Badakshán also give their daughters in marriage to these men. At the Amir's Court they are given the chief place below the ruler of the time. Every one, both high and low, speaks to them with the term of respect—"taksír." In this country they used to keep the Nauroz as Eed, besides the two regular Eeds; but in the reign of Sháh Zamán-ud-din, known as Meri Sháh or of Jahándár Sháh, by decree of the "ulmas" it was abolished. I do not think it necessary to say any more on religion, for their religion is like that of other countries. Their burial customs are the same as in other countries‡. I do not know anything of their customs on the birth of a son, nor of their marriage ceremonies.

ON LEARNING.

In this country Persian is much learnt, but Túrki poetry and books are also read. Every one who reads can also repeat poetry. They do not read Persian intelligently. In order to know Arabic phrases they learn the work "Nasat-us-Sabian" by heart. In Badakshán amongst Persian books the Dewan of Mirza Abdul Kádír Bedil is very well known. The Arabic language they go and acquire either in Pesháwar or Bokhára, but they only read Muhammadan law and nothing else; neither elocution nor the sciences, logic, surveying, or medicine. In the whole of Badakshán there is no doctor. They know the science of music according to the custom of the country, but they do not recognise notes and measures like the people of Persia or Hindustán. For reciting poetry and odes for musical instruments, they have only the "sitar" (guitar) and "dotar,"§ and small and large drums. I have seen these myself, but nothing more. Reciters and musicians belong to every tribe. They call the players "háfiz," and a man who knows the Kurán by heart "kári." Many attain great perfection in writing.

ON HOUSE-BUILDING.

From the beginning of Wakhán to the end of Wardúj the houses of the people are like those of Wakhán, but from the commencement of Bárák to Faizábád those I saw were of this shape:—



(Sic in original.)

No. 1. In this place the fur rugs are spread. In the day it is used for sitting and at night for sleeping those who are not able to have rugs, spread blankets, but it is still the sleeping place.

* Said to be born when the first 1,000 years from Mohammad's era had elapsed. His titles are Imám Babá Mújaddad-i-Alif-i-Sáni.—*Trans.*

† In Panjab.—*Trans.*

‡ i. e., Other countries of these parts.—*Trans.*

§ A stringed instrument with two strings.—*Trans.*

Journey to Badakshan.

No. 2. Black and white blaukots like Indian durries, with stripes lengthwise, called in Badakshan "pals," and woven from black and white goat's hair, are spread here, and in winter are at the edge of the oven.

No. 3. Ventilating shaft for the oven.

No. 4 is the oven which they sit round. It is like ovens of Afghanistan; but there is this difference, that this is inside the room, and that of Afghanistan in the court-yard of the house.

No. 5. Place for fire-wood.

No. 6. Chimney in the corner of the roof next the wall of the house.

No. 7. Place for water-jars and cooking pots, &c.

No. 8. The door of the room.

Building timber is not brought from the mountains, because the timber of the fir and other trees is of no size. They build their houses with wood from their own country and lands, either plane (chinar), poplar (safeda), or of mulberry and other fruit-trees. In summer they sit outside the house in the court under the fruit-trees, for every one has several fruit-trees about his house. In addition to this, they have a separate place for their horses and cows, and the goats and sheep remain outside in the winter and spring and are not brought into the house. Throughout the whole of this country the guest-house is made separate; when a guest arrives, they give him a place in the guest-house, which is called "kúsh-khána." The roofs of these houses are like those of the houses of India and Afghanistan. They carve the doors of the houses all over and keep their houses very clean.

ON HABITS OF HOSPITALITY.

When a guest comes to the house of a Badaksháni he first runs out and helps him off his horse, and then brings him in and makes him sit down in the house. The guest, when he arrives, repeats the "fátiha," and after this the master of the house bids him welcome. He then brings him some bitter tea, and after drinking this he cooks and gives him porridge of whatever kind may be at hand. A short time after this he brings in unleavened bread and fresh butter for the guest to eat, and then he places dry or fresh fruits, according to season, before his guest, and remains conversing with his guest until night, and then brings the evening meal—rice in a kind of "pilau," without spices and vegetables, as is the custom of the country, but cooked with quince or apple. After eating, the guest raises his hands up for a prayer, and after the prayer the host speaks some words of welcome, and after food they bring bitter tea for the guest and then prepare a sleeping-place for him on the ground, and the guest, seeing the proper time has arrived, goes to sleep. Getting up in the morning they bring the guest some milk and salt tea with some food, and after this they give him the usual food to eat—porridge, or whatever it may be, but not enough to fill his stomach, for by day the Badakshánis eat very little, but eat their fill at night and then go to sleep. If, however, the guest does not belong to Badakshán, and has a desire for more food at breakfast, they give it him; generally after he has eaten supper, they play on the drum and recite stanzas of welcome. When they sit down they kneel on both knees. Another custom is that if a guest of honorable status comes from another country, the host places (before all the other kinds of eatables) sweetmeats of honey full of butter before the guest, and commences to eat with him. If a piece of sweetmeat falls on his beard, or the butter runs down from the corners of his mouth, they do not consider him an educated man or of good birth.

HABITS OF THE INHABITANTS OF BADAQSHÁN.

In Badakshán they have a custom that when they rise in the morning they eat milk and salt tea with a little bread; after this they are not in the habit of eating a regular breakfast, but throughout the whole day take what they can get, and wherever they go they drink bitter tea; if any one gave them

a hundred cups in the day, they would drink them. I never saw a Badaksháni refuse tea. At night they eat their fill. Another custom of these people is that when they leave off their work or arrive anywhere from a journey, they at once eat—in the winter bean porridge or norridge of some other substance mixed with “kurt.” They have no vegetables (greens) of any kind, and only keep fowls for the eggs, and at the present time most of the people do not eat these two things. The people of the city, however, and the sons of the better class, owing to their association with the Afgháns, now eat fowls. Except pumpkin, they are not in the habit of eating any vegetables. They call green vegetables forage fit for animals; they eat a great deal of meat, and a great deal of “pilau,” but “pilau” without spices, and cook soup without turmeric. They eat unleavened bread rarely; it is generally leavened; they are not in the habit of eating bread cooked on a “tába,”* but in winter and summer eat bread from the oven. In Badakshán every loaf is from $\frac{3}{4}$ of a seer to 1 seer (Indian) in weight, and it is very good and worthy of praise. It is not the custom of these people to give an invitation for food, but when water has been brought they invite people to drink. On the day of the Eed they go to another man's house without invitation and eat food. They have a custom of eating a little dry bread after food, and say that this acts as a duster to the throat (clears the throat). After food they are in the habit of eating fruit and melons. They do not eat thin meat which has no fat. In preference to the fat of oxen, &c., they melt down the fat tail of the sheep and eat a great deal of it. Throughout the whole of Badakshán generally, and in the neighbourhood of Faizábád, Rasták, and Jarm especially, they eat opium, and they smoke “ghunza,” which in India is called “chandu,”† in pipes, by means of a lamp made especially for this evil purpose. This habit they have learnt from the Chinese in Yárkand. They say that some merchant came from Yárkand to Badakshán and stated that in comparison with opium there was great advantage in intoxicating properties in this drug, and in consequence of this vagabond's statement most of the people took up this evil practice. In short, however good or intelligent or of high rank a man may be, he is a slave to opium, and a little box of opium is always near the consumer. It is a saying of the Badakshánis that by eating opium a man becomes talkative‡ and his intellect is cleared. I heard that in former times they did not drink liquor, but in the reign of Mir Jahándár Sháh all the (darbar) court people were given to it, for Jahándár Shah himself used to drink and used to give it to the “Aksakáls” (grey-beards—headmen) by force. He showed great aptitude in making liquor, and in his reign it used to be made in Faizábád itself. Now they do not drink it. Another thing is that the people of Badakshán—in fact from the beginning of Kashmir up to Badakshán *viá* Gilgit,—all the inhabitants are liars and deceivers: they say one thing and really mean another. The saying “sellers of barley and exhibitors of wheat”§ is a true one for these people—outwardly gold, but inwardly copper. In order to obtain their object they practise a thousand flatteries and cajoleries; sometimes they call a person, upon whom the attaining their object is dependent, “their foster-brother in religion and in this world,” and sometimes they call him their father; but when they have gained their object, they do not mention the name of father or brother. The men of Badakshán swear by anything before them; if it is food, they swear that—“by this food I swear that I will do such and such a work;”—or if it is water—“by this running water;” or if a lamp—“by this light of Muhammad,” and they swear by God and by the Kuran; but whenever they have an opportunity, they deceive. When they suffer from the oppression of any ruler, they take counsel secretly amongst themselves and send a message quietly and secretly to one of the other claimants to the country, so that this claimant may openly raise the standard of revolt and make war against the ruler, and whoever the Hákim sends against him makes his salaam

* Iron plate used for cooking chupatties.—*Trans.*

† A mixture of opium prepared for smoking.—*Trans.*

‡ Eloquent.—*Trans.*

§ A well-known Persian proverb.—*Trans.*

to the claimant, for all the people of the country are inclined to side with him, and the ruler with a small following takes to flight, and the people plunder his household property. They call rebellion "Sháh meri."

They are versed in ordinary politeness, and always address each other by the title of "Taksír," and are a very pleasant-speaking people, especially the Tájiks, who are intelligent (wise) people. Whenever they arrive anywhere, they first say the "fátiha," and after that converse, and on leaving give the "fátiha" again. They call something fine or good "ghalati," and something rare "ghalati-ghair-mukarrar," and a wise man they call "kudrat-numa" and "kabahat" (*i.e.*, wise man). When making the salaam they place their hands folded on the breast and say the word "us-salaam." They are not in the habit of saying "us-salaam alik" in Badakshán. Another custom of theirs is that, in every country they go to, they show friendliness by day to the men of the country, and at night they write down in their diary all the faults (defects) they may have observed; but if there are any good actions practised in the country, they do not write them down; and when a man of the country goes to Badakshán, they set forth before him whatever bad points there are about the country, so that the traveller becomes quite ashamed. Shaking hands is a sign of friendship. In Badakshán the Tájiks and some of the Túrkis are much given to sodomy, and are always dancing with boys. They are much given to riding, so that if they have to go anywhere one mile or even a half mile off, they never go except riding; their horse stands saddled all day long; when necessary they immediately mount. When they return from their business they take the bit out of his mouth and put a nose-bag full of grass on to his head. They do not give their horses much forage, but in the evening give them a large quantity of grain in the nose-bag; but if a horse has made a small journey, they give him grain at midnight, and if he has had a long journey, they give him his grain at once. They find out the horse's appetite in the following manner:—When the horse reaches the stage from a journey, and he stales and dungs they consider him hungry, but this cannot be depended on, and they take him to his stall. Then if he again stales and dungs, and if at seeing the man the horse whinnies, they then give him a little grass, and after that grain; this they call "tab." And if a horse has become fat, and is little ridden, they call him "nakhanak." They are much in the habit of horse-racing in Badakshán, and generally in spring they have horse races for money in the Khamchán plain. I did not myself see them, but I heard the racing mentioned. They say that formerly polo was not played in Badakshán, but was commenced in the time of Jahándár Sháh and abolished at the conquest of the Afgháns, that is to say, the people of Badakshán themselves did not play. During the reign of the late Mir Shahzáda Hussan it was again commenced, and when I was in the country they used to play the game. Another game they play is "goat-snatching," and it is played as follows:—A goat is killed and a mounted man takes the goat with its skin on in front of him on the saddle, and gallops off, and all the other mounted men gallop after him and try to take it away by force. If the horse is fleet and the man strong, no one can take it away from him, but if not very strong, they snatch it from him. In short, whoever attains the end appointed and gets the goat has won the game. Another custom of this people is that they sow their crops according to the 12 signs of the zodiac (بروج شمسی) and do everything according to them, and the Arabic names are as follows:—

حمل	Aries	.	.	.	.	.	.	.	.	.	.	.	31 days.
ثور	Taurus	.	.	.	.	.	.	.	.	.	.	.	31 "
جوزا	Gemini	.	.	.	.	.	.	.	.	.	.	.	32 "
سرطان	Cancer	.	.	.	.	.	.	.	.	.	.	.	31 "
اسد	Leo	.	.	.	.	.	.	.	.	.	.	.	31 "
سنبله	Virgo	.	.	.	.	.	.	.	.	.	.	.	31 "
میزان	Libra	.	.	.	.	.	.	.	.	.	.	.	30 "
عقرب	Scorpio	.	.	.	.	.	.	.	.	.	.	.	30 "

قوس	Sagittarius	29 days.
جدي	Capricornus	29 "
دالر	Aquarius	30 "
حوت	Pisces	30 "

Another custom is that they call each 12 years by the name of 12 animals, and whatever event happens, they call it to mind by the name of the animal given to the year in which it happened.* If a son is born in any one's house, they remember the date of his birth by the name of the animal, and when the child has become intelligent, they tell him that he was born in a certain year, called by the name of a certain animal, and the boy remembers it to the end of his life. They call this method of counting "mochurTúrkiya." The names of the animals are :—Mouse, goat, tiger, hare, crocodile, snake, horse, sheep, lion, cock, dog, and pig. In the Túrki language they call them as follows :—

سجقان ئىيل	Shajkán ail or yel.
رودى ئىيل	Rúdi ail.
پارس ئىيل	Párs ail.
توشقان ئىيل	Toskán ail.
لوي ئىيل	Loi ail.
ايلان ئىيل	Ailán ail.
(سآت) ميونوت ئىيل	Miyonat ail.
كوي ئىيل	Kui ail.
بيچي ئىيل	Beehi ail.
تعد قوي ئىيل	Takhá kui ail.
ايت ئىيل	Ait ail.
تونگوز ئىيل	Túngúz ail.

The computation commences from the Nauroz; this year (1881) is snake year, for when I was in Badakshán it was hare year.

Story.—When I was in Faizábád, the late Mir Shahzáda Hussan Khán had released Mir Bába Khán from Shignán and sent for him to Faizábád, and the brother of Sher Sháh, Yusuf Ali Khán, of Shignán, and Sher Sháh himself, came to Faizábád. One day I was sitting in the bazar in the shop of one Muhammad Karím, a "bazáz" of Badakshán, when a person of repulsive appearance and ill-looking came up to the brother of Sher Sháh, and making a salaam said—"Taksir, I have no opium, be kind enough to give me some." Sher Bahádur Sháh took his box of opium out of his pocket and gave the asker about three tolas of opium, or perhaps more; and he without the least hesitation put it into his mouth and ate it. I was astounded at this, but Muhammad Karím said—"The daily portion of opium this person eats is five tolas."

Story.—On the day when Bába Khán expelled Shahzáda Hussan from Badakshán, by the deceit of Amir Abdul Rahman Khan, the servants of the late Shahzáda Hussan said that when the Mir Shahzáda Hussan was preparing for flight, those who were his friends and well-wishers at the time of his starting commenced to plunder, and looted to such an extent that his faithful servants did not get one-fourth part of the household effects, and when he was leaving the city of Faizábád, no one accompanied him, or came a step out of their houses to wish him farewell. From the beginning of Wakhán to Faizábád, when I went from Gilgit, sick men used to come to me to ask for medicines, and I usually gave it to them, and some of them were benefitted by it. One person came to me in Faizábád and said that his digestion was out of order, and that he was always being sick. I gave him medicine and cured him. One man had the illness called zat-ul-jarnab (pleurisy). I put a blister on his side and he became better. I was consequently known in Badakshán as the "Aishán Hakím" † (the healing doctor).

* Introduced from Persia.—*Trans.*
 † "Aishán" Arabic for healing.—*Trans.*

ON GIVING AND TAKING GIRLS IN MARRIAGE.

The Badakshánis only give their daughters in marriage to Sunnis, but amongst the Sunnis there are many daughters of the Moghuls (Shias). The people of Badakshán, whether Túrki or Tájik, give their daughters in marriage amongst themselves. The Hazáras, although in Kabul they are considered the meanest of the human race, like sweepers, yet in Badakshán they are on terms of equality with the other tribes and take girls in marriage as the other people of Badakshán do, and also give their daughters in marriage to the others, so that the Mirs of Badakshán also take the daughters of this tribe, and if a son is born he is considered fit to govern and reign over the country of his father. It has been explained before that the mother of Jahándár Sháh was of this tribe, and after the death of Sháh Zamán-ud-din, known as Meri Sháh, who was the father of Jahándár Sháh, the latter became Mir of Badakshán.

PRIDE OF RACE OF THE TRIBES.

The Tájiks consider themselves above the Túrkis in race, and consider them wanting in intelligence and ignorant, and always abuse them [what they call hikarat حقاقت in the Persian of Badakshán] in the following manner:—"May a curse be on your father for an ignorant Túrki;" and, as a matter of fact, the latter are only well versed in cattle-rearing and do not meddle with other matters, and the good lands are also in the hands of the Tájiks. The Túrkis are men of the desert (murdum-i-sahrai), but now in several parts of the country they have bought lands from the Tájiks and practise agriculture, and many of these people have now built houses for themselves and settled down to live in them.

ON CLOTHING.

The clothing of the people of Badakshán is as follows: their trousers are like those of the Afgháns, but they are not in the habit of wearing the long shirt (پیراهن); over the upper half of their body they wear first a choga of "kirbas" (white drill) which they call "ektái," and over the "ektái" they wear the "chapan" (long robe), and over that a hair "choga," and in spring a choga of "ilácha" (cotton and silk stuff). In the winter many also wear a posteen; these people have their waist girded up all day; on their heads they wear a muslin turban or "lungi," but respectable men (Syuds) and "ulmas" always wear the muslin turban. On their feet the Badakshánis first wear two or three pairs of stockings, long and ugly, without heels, which they buy from Chitrál or Shignán, and stockings of this kind are also made in Badakshán, but the stockings of these two countries have a name and are preferred in Badakshán; over these (masi) stockings are leather ones; then if a man is well off he wears shoes with high heels, and if he is poor, with low heels. They always sleep on the ground; men well off make pillows like a small mattress; this pillow, when they sit down, they place under the elbow or armpit, and when they sleep, under the head; they also have a mattress which they sit on by day and sleep on at night, and poor men put under them felts or some kind of blanket, and for putting over themselves rich men generally have quilts, and poor men their "chogas" or "chapans;" they are not in the habit of wearing a lungi or sheet over their shoulders.* At the present time, owing to the propinquity of the Russian dominions, they are in the habit of making long boots, and now most men wear them. It is also an ancient custom of this country to wear "chamús," and in Badakshán they make and wear "chamús" made of tanned leather like boots, and in Wakhán, Zebek, and Shiguán they are made of raw leather. The best "chamús" of tanned and untanned leather are made from the skin of the "markhor" or "rang," which is a kind of wild goat. Another garment of these people is the "showalik," which are a kind of upper trousers, which, when they ride on horseback, they put on over their under-trousers; but I saw only a few men wearing them. Rich men of rank, *i.e.*, who sit in the darbar of the Mir, know the time by an English watch.

* Like Pathans.—*Trans.*

CLOTHING OF WOMEN.

Below Wardúj I did not see women's clothes, but those I saw up to Chákirán were dressed like the women of Wakhán and Zebák. In Wardúj the women, except those of the Aksakáls (headmen) and Syuds, do not keep the "purdah," but in Faizábád both rich and poor do so. During a month, more or less, while I lived in Faizábád, I only saw one old woman, and she had a veil on, in Faizábád; the purdah is most strictly kept. I did not see women's jewels.

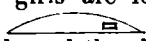
APPEARANCE AND HEIGHT OF THE MEN.

All the men, especially the Tájiks, are white or wheat-colored, but amongst the Túrkis many are born with a tendency to black. The Tájiks are good-looking in comparison with the Túrkis. Amongst the Hazáras, too, the women are good-looking compared with the Túrkis; amongst the Tájiks a few have blue eyes and golden hair; many have wonderfully round faces, but there are many with long ones. Men with thick beards are scarce, and those with thin beards, very numerous. The height of these men is various; there are both short and tall. Their forehead is broad and the jaws attenuated,* and their heads are flat, because in their infancy they are rubbed and pressed in their cradles. They shave their heads clean, throughout the whole of Badakshán, from the frontier of Wakhán to Balkh, &c. They nowhere have the custom of having the whole head or half of it in ringlets; except fakirs, foreigners, and women no one has hair on their head. I did not see the women of this people.


ON THE MEN'S LABOUR.

It is the custom of the people of Badakshán that one man of the household should do service for the Mir without pay, and the remainder are employed in agriculture; they load firewood on donkeys and bring it from the jungle, but they never carry anything heavy on their backs. In the Badakshán hills there is little firewood; their wood is usually obtained from the fruit-trees; they do their own weaving, there being no special class of weavers. Every man himself does the work of shaving, washing, and carpentering, except in Faizábád, Jarm, Rasták, and other towns. In the towns there are carpenters, iron-smiths, &c. The Túrkis make saddle-bags, nose-bags, felt, horse-clothing, and the people of Tang-bála load salt on donkeys and take it from Faizábád to their homes.

ON THE WOMEN'S LABOUR.

I did not see the women of all the people of Badakshán, but the women of Wardúj during the day spin yarn of sheep's wool or weave stockings, and at breakfast-time they cook the food, and the task of bringing water belongs to them. Infant boys and girls are looked after as follows:—A small cradle is made in this shape  and in the middle of the cradle a stone or wooden board is placed, and the child's head is placed upon it, clothes are put over and under the child, and they rock him in it day and night; the cradle is on the ground; they do not hang it up with ropes. Now, since the bones of a child's head are soft, those at the back of the head are pressed in and the back of the head becomes flat; if a head has not been pressed in and become flat, they look upon it as the head of a slave. I heard that the people of Bokhára also had this custom.

In the reign of Mir Jahándár Sháh, a man of Chitrál, whom the rulers of Chitrál had sold, having been liberated from Bokhára, reached Wardúj by way of Faizábád with the intention of returning to his native country. As he had read Arabic in Bokhára and become a Mulla, he consequently put a white turban on his head and explained religious matters in Wardúj, and said he was going on a pilgrimage to Mecca, but as he was not eloquent, and did not speak Persian so well as is usual in Bokhára, the people were suspicious about him and fought with him. Whilst they were struggling his turban fell off, and from seeing the size of the bone at the back of his head, they saw that he was

 * Sic.

a Chitráli, because the bone was not pressed in, and consequently they again sold him in the bazar of Faizábád. The women of the whole of Badakshán, and especially those of Faizábád, are very clever at sewing clothes and caps after the fashion of the country, and all the caps and worked handkerchiefs brought into the bazars for sale are their work. Milking the cows and sheep and churning is also their work.

SICKNESS IN BADAKSHÁN.

The diseases of Badakshán are in the winter "zát-ul-janab" (pleurisy) and "zát-ul-sadr" (inflammation of the chest), called "khala" in Badakshán, and these occur to a considerable extent; other diseases are fever and small-pox, and often leprosy also occurs. They do not keep away from lepers, for I myself saw a slave of the late Shahzáda Hussan Khán, who had leprosy, but they nevertheless eat from his hand. I heard that in Rasták there was a special place for lepers; whoever is afflicted with this disease goes to that quarter, and it is now a large village. If a man and woman are leprous and a child is born to them, it is at first healthy, but afterwards becomes afflicted with the disease. There is no cholera. There is a great deal of consumption.

ON CATTLE-BEARING AND WEALTH.

There are in Badakshán sheep, goats, cattle, the one-humped and two-humped camels, horses, and yaks, but the yaks are only found in Zebák and other cold districts. Sheep are of two kinds: in cold parts, like Zebák and above Chákirán, in the valley of Wardúj and Sirghulám, the sheep are small and long-tailed, and in temperate parts there are also large Túrki fat-tailed sheep, chiefly belonging to the Túrki; the Tájiks have very large numbers of long-tailed sheep, as has been mentioned before in the description of the tribes. The two-humped camel they call "shuttar-i-Karghizi" (Karghiz camel). The goats of this country have wool (pashm) in their hair, as has been mentioned under mineral produce, &c. The Badakshán horses have already been mentioned in terms of praise, but it may be stated in addition that the Túrki keep the mares in herds and the horse merchants come and buy them out of the herd. The wealth of the people of Badakshán consists only of these flocks and herds. They have no cash; there is no one who has ₹10,000 in money. In wealth of cattle the Túrki surpass the Tájiks and Hazáras.

NUMBERS OF POPULATION.

The whole country of Badakshán, except Wakhán, Zebák, Shignán, Múnján, and Shikáshim, has 100,000 houses. The people of Shignán, Wakhán, Múnján, Zebák, and Shikáshim, owing to the difference of religion, consider themselves a separate body; but Zebák, Wakhán, and Shikáshim are completely under the authority of Badakshán and subjects of the ruler of Faizábád. This computation is approximate, as they are not in the habit of counting houses. The weapons of the Badakshánis are matchlocks, Iráni swords, and Guzeráti talwars, pistols, both Kashmiri and made in Faizábád, long knives, crooked like an Irani sword, made in Bokhára; now however they have English and Russian guns, pistols with a varying number of barrels, and old English cap guns. Two (سنبله قر) Snider rifles, which were probably sent by Sultán Abdul Aziz Khán for the late Muhammad Yákúb, Atálik Gházi, to Badakshán—after the overthrow of the Atálik Gházi and the usurpation of the Chinese—fell into the hands of the late Mir Shahzáda Khán, and he took one of them with him to Gilgit, and I saw it myself in Badakshán. The old guns of Badakshán, after the defeat of Jahándár Sháh and the usurpation of the Duránis of Kábul, *i.e.*, of Amir Shere Ali Khán, fell into the hands of his representatives, and I heard that in accordance with his order they were broken up at Rasták, but, when in 1878-79 the English army marched to Kábul, the people of Badakshán revolted, and having repulsed the Afghán army made Bába Khán Beg ruler of

the country, two guns which remained in Faizábád were destroyed by order of Bába Khán Beg; one was quite destroyed, and the other a little at the mouth with which they used to fire salutes. There are no other guns except these in Faizábád; the other guns of the time of the Afgháns are in Rasták. I heard the account of the Rasták guns, but did not see them myself. Powder is made in Faizábád itself, for there is plenty of saltpetre everywhere, and sulphur is brought from Zebák. I heard that there was a sulphur mine in Zebák. Caps and everything connected with guns and breach-loaders are also made in Faizábád; they used to be made for the late Shahzáda Hussan Khán. I did not myself see them making these things, but heard so from Mir Shahzáda Hussan himself and several other persons. His reign is a matter of history.

ON THE CLIMATE OF BADAKSHÁN.

The climate of Badakshán is temperate; from the further border of Chákirán to Faizábád, as far as I saw, about one span,* or in some places two, of snow falls. Except in Faizábád, a strong wind blows from Wakhán to the plain of Khamchán, and it has been mentioned before, in the description of Faizábád, that this wind blows up to Mazar-i-Sherif. I heard that in spring from the beginning of the Wardúj Valley up to the plain of Khamchán, which I saw, the whole of the hills and plain become covered with verdure. There are a great many puddum† trees from Gilgit to Yomul; after that, though they may possibly be rarely met with, I did not see any. Diar (fir) and "archa" (juniper) and other mountain trees, such as are met with at Murree and Simla, I saw none of on the mountains of Badakshán, but fruit-trees, such as plum, mulberry, ‡ pear, apple, quince, grapes, apricots, and small plum, commenced below Chákirán. I heard that these fruits are also produced in the valleys of Sirghulám and Yamgán; but I also heard that Zardeo,—especially in Bárák (Bahárák) known as Arak,—is celebrated for the quantity of its fruit, the size of the fruit, its lusciousness and sweetness. They also greatly praise Jarm, but I did not see it. The "sarda" melons of Badakshán are also well known, but I did not eat any. The country of Tang-bála, or the valley of Wardúj, the valley of Sirghulám, Zardeo, and the valley of Yamgán are all irrigated, and the people of Zardeo have run two large irrigation channels for their lands: one from the valley of Wardúj, and the other from the water of Sirghulám. They say that both these are of ancient make. In Tang Páyán there is little level ground; the cultivation is in some places on level ground, but chiefly sown on the tops of the hills (which are of earth), which in Badakshán they call "tepes;" there is little "abi," irrigated land; it is chiefly "lalmi," i.e., dependent upon rain. The grain from rain-crops is, according to the Badakshánis, more nourishing than that from irrigated land. Besides the fruits mentioned, peaches, melons, and water-melons, like the Mir Malangi melon of Kábul, grow. I did not myself see peaches, melons, and grapes, but I heard that there were grapes of several different kinds. There is also in the hill country of Badakshán "chúkri," a kind of plant like that in the Kohistán of Kábul. It is bitter in taste and of this form;§ the skin, which is thin like that of the potato, is rubbed off with the hand, and it is then used in soup. The fruit is all good, but the apples, pears, water-melons, and quinces especially so; so are the grapes, but I did not see them either in any one's possession, or in the bazar. There were plenty of "khatah" mulberries. Of grain there were rice (چك), wheat, barley, millet (mashang), beans and millet (ارز), and also cotton in the plain of Sarshahr and Páyánshahr, and in the lands of Bihárák, and from Chákirán Páyán in the district of Wardúj, and perhaps in Jarm, and above these places, all except rice and cotton. About Tang Páyán rice is not sown, or it does

* "wajab;" it is doubtful what measure he means; in Arabic a span.—*Trans.*

† Can't find out what tree it is.—*Trans.*

‡ Probably. توت.—*Trans.*

§ —*Sic* in original.—*Trans.*

not grow, but I heard that it grows in Kasham. All other kinds of grain grow in Tang Páyán. There is a great deal of white gram produced in Badakshán. Wild spinach abounds, as has been already mentioned. South of Faiz-ábád, too, there is pistachio jungle, which has been described. The soil of Badakshán is earth. There is little sand mixed with it. The spring harvest is sown in the month of Capricornus (Juddi) of the Nauroz year, corresponding to January of English calculation. A great deal of rain falls in Badakshán in spring. There is a great deal of waste land fit for cultivation in Badakshán, but the population is small. They say that in former ages Badakshán was equal to the province of Kashmir, but now the people have become fewer, and I do not know the reason why. The well-known proverb "His name is great, but his village is small" is true of Badakshán. I speak at a guess, but if all the houses of Badakshán were collected at Sarshahr to Páyánshahr, the land of Sarshahr would not be too little to contain the 100,000 houses, and I should think that about 100,000 houses could be established in the land of Sarshahr to Páyánshahr, or even more than this number. I did not see the harvest in Badakshán.

Table of descent of the Mirs of Badakhan (compiled in 1880).

[Yours—Read from right to left.*]

STUD SHAK BEO KHAN.

Mir Yir Beg Khan.

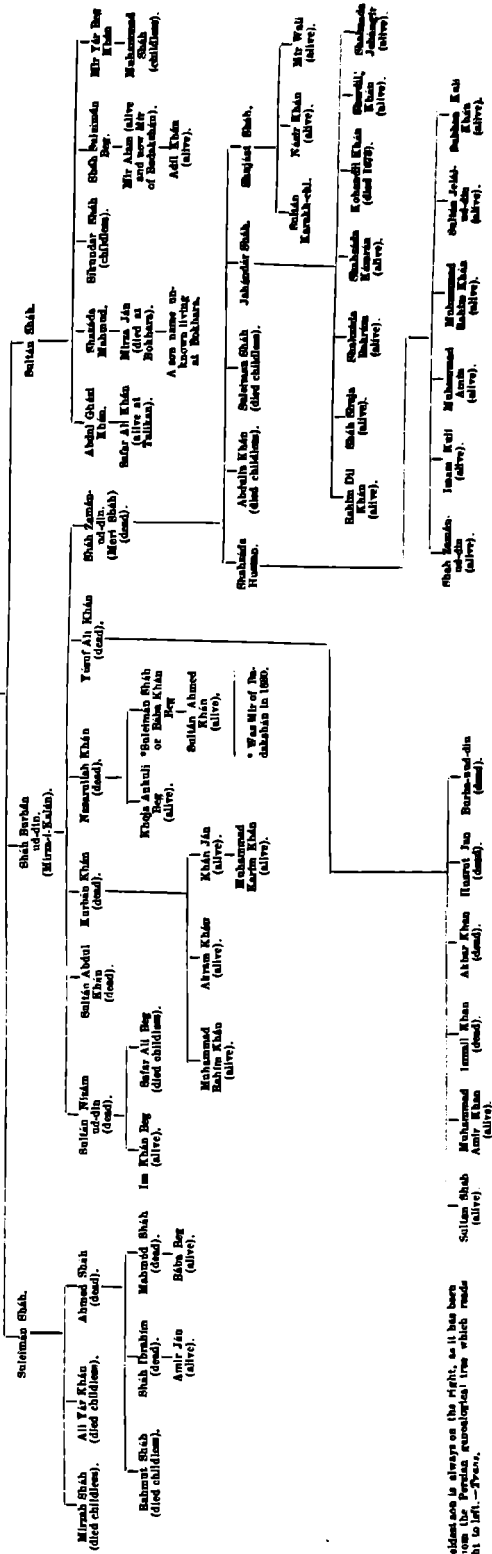
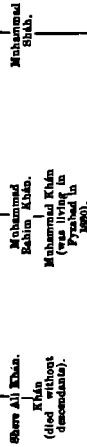
Shah Sulaiman Khan.

Yusef Ali Khan.

Mirra AUF Beg Khan.

Ferdoush.

Soltan Shah.



* The statement is always on the right, as it has been compiled for the purpose of being read from right to left.

HISTORY OF BADAQSHÁN.

The country of Badakshán is a very productive one. From historical records, from difference of men's and women's clothes and customs, and the various languages, it appears—and it has also been ascertained from the old men of that neighbourhood—that the boundaries of the province of Badakshan are as follows :—

On the north along the bank of the river Amú; on the west up to Kilogán and Ak Bulák; towards Kábul, the Hindu Kush; on the south to Chitrál and Yássin; and on the east to Wakhán or Kihak and Sarhad. Chitrál, Yássin, Wakhán, Shignán, Roshán and Kilogán and Ak Bulák (which are two forts on the western frontier) were included in Badakshán.

Muhammad Sháh, who was the last of the Sultans of Alexander (سلطان مسعودي) of Badakshán, had the whole of this country under his authority. When Sultán Abu Syud Khán took possession of Trans-Oxánia, he killed Muhammad Sháh, conquered Badakshán, and became absolute monarch. He gave Balkh or Badakshán, together with Kundúz and Hissár Shádmán, to his son Sultán Muhammad Mirza. I could not ascertain who had possession of Badakshán after Sultán Muhammad Mirza, but it is supposed that after Sultán Mirza Sháh one Khusro Sháh seized Badakshán, Kundúz, and Hissár Shádmán in the year 906 Hijra. All these statements I heard from Pir Hak Nazar of Zebák, who knew something about the history of Badakshán. Pir Hak Nazar further informed me that after Khusro Sháh in 910, Zahir-ud-din* Muhammad Báber, Bádsháh, drove Khusro Sháh by treachery from the government of Badakshán, Kundúz, &c., and himself seized the sovereignty of these countries, and having given the government to his younger brother Nasir Mirza in his own name, himself took possession of Kábul. In 912 Muhammad Khán, Shebáni, an Uzbek, the King of Trans-Oxania, crossed the river Amú with an army into Badakshán and fought with Násir Mirza, the King's brother, and finally Nasir Mirza, being defeated, went to Kábul to his brother Báber, Bádsháh. The people of Badakshán, under the leadership of one named Zabír, rebelled against the Subadar of Muhammad Khán, killed him, and Zabír became ruler. In 913 Ján Mirza, one of the family of Timúr, killed Zabír and took possession of Badakshán. In 926 this province passed from Báber, Bádsháh, to his son Nasir-ud-din Muhammad Humáyun, and in 930 he bestowed it on another son, called Mirza Hindál. The people of Badakshán, according to their custom, sent a secret message to Sultán Masaid Khán, King of Yárkand, that if he would honor Badakshán by coming to it, it would fall into his power in the easiest possible manner. Masaid Khán, having sent Mirza Haidar on a day's march ahead, himself followed with a large army, and Hindál Mirza was beleaguered in Badakshán and sent news of the fact to Humáyun Bádsháh. The people of Badakshán, repenting of what they had said and done, gave him (Masaid Khan) no assistance. When Muhammad Humáyun Bádsháh heard of the coming of Sultán Masaid Khán's army and of the beleaguering of Mirza Hindál, he formed his plans and sent Suleimán Mirza into Badakshán. When Masaid Khán saw no hope of taking the fort, and the Badakshánis did not perform their promise, he returned without having attained his object, and went to his own capital. Suleimán Mirza then took possession of Badakshán without let or hindrance, and Mirza Hindál went to Hindustán. Suleimán Mirza ruled over Badakshán and Kundúz for a long time until it devolved upon his son. In 998 Abdul Khán, Uzbek, King of Trans-Oxania, took possession of Badakshán and sent a "rais," which is a term for a preacher in Bokhára, to the hill country of Chitrál and Yássin to propagate the faith of Islam, and to circulate the orders and commands, and establish the laws of Muhammad. It is not known who was the son of Abdul Khán, and who became ruler of Badakshán, but it is supposed that this country came into the hands of the son or grandson of Suleimán Mirza; in his time or after it Syud Sháh Beg, who was

* A title meaning "the patron of the faith of Muhammad."

one of the Syuds of Dihband, dependants of Samarcand, and was the Pir of the people of Rágh and Yáftul, came to Badakshán and took up his residence there. Mir Yár Beg Khán was born in his house, and in his youth was very devout, abstinent and religious, and in consequence many people turned towards him. When the grandson of Suleimán Mirza departed from the paths of equity and justice and practised all kinds of tyranny, the people of Badakshán, being no longer able to bear his oppression, rebelled and rose *en masse*, and the Government of Badakshán was split up into portions according to the tribes of the country. The family of Sultan Murad Khán seized the country of Katághan and Kolab (Uzbegs); and Badakshán came into the possession of Mir Yár Beg Khán, known as Mir Yár Beg Khán, Wali. Shig-nán fell to Sháh Yusuf Ali Ján, and Chitrál to the "rais" or preacher. After this the Badakshánis, according to their custom, raised a revolt against Mir Yár Beg Khán, Wali, and raised some one else, name unknown, to the government. Mir Yár Beg Khán, Wali, distressed at this bad treatment and faithlessness of the Badakshánis, went to Hindustán. The Badakshánis, according to their custom, at once became dissatisfied with this new ruler, sent to fetch Mir Yár Beg Khan, Wali, back, and brought him from Hindustan towards Badakshán, taking oath for his safety. When Mir Yár Beg Khán, Wali, reached Chitrál, he knowingly left his dog behind in Chitrál and himself went on from Chitrál with the Badakshánis; on reaching the mountain of Khartanza or Khatanza he refused to go on, and in order to find out the intentions of the Badakshánis towards him and to ascertain their good faith, he said—"until you bring me my dog from Chitrál, I will not move a step forward from this place." The Badakshánis went to Chitrál and brought the dog. When he reached Zebák the Badakshánis raised the standard of revolt against the ruler before mentioned, and turned him out of the government. They brought Mir Yár Beg Khán, Wali, into Badakshán in 1104, and placed him in the government. Mir Yár Beg Khán, Wali, received the offerings of a Pir from Rágh and Yáftul, and from the other people tithes, and beyond this he practised no tyranny or excesses on the people. The capital of Badakshán was the city of Khamchán. When the country was settled and the people contented, in the year 1109, five years after his return, the holy mantle of Muhammad Mustafa (may the peace and blessing of God be upon him!) was brought to Badakshán—I do not know from where—and placed on the bank of the Júzgún, where a shrine was built for it. After this Mir Yár Beg Khán, Wali, died and his son Sháh Suleimán Khán became ruler instead; and after the death of Sháh Suleimán Khán, Yusuf Ali Ján succeeded him. They say that in the latter's reign in 1167 approximately, Ahmed Sháh Abdáli conquered Badakshán, but the people would not obey him and would not be governed by any one not of the family of Mir Yár Beg Khán, Wali. Consequently Ahmed Sháh plundered the country, and taking the holy mantle with him returned to his capital, which was Kándahár, and Yúsaf Ali Ján again became Mir of Faizábád, for in his reign they say that Khamchán became deserted, and Yusuf Ali Ján himself lived here (in Faizábád) in order to be near the holy mantle. After his death his son Mirza Alif Beg Khán became Mir of Badakshán, and after his death his son Pádsháh became ruler, and when he died his son Sultán Sháh became ruler of Badakshán in his place. This latter at his decease left three sons—Muhammád Sháh, Muhammad Rahim Khán, and Sher Ali Khán. The son of Sher Ali Khán, called Khán,* died childless, and the son of Muhammad Rahim Khán, called Muhammad Khán, who was a holy man, was alive in Faizábád in 1879 A.D. After the death of Sultán Sháh, Muhammad Sháh became Mir, and he had three sons—Sultán Sháh, Sháh Burhán-ud-din, called Mirza-i-Kalán, and Suleimán Sháh. Sultán Sháh at the time of his death made a will and divided the country amongst his three sons; he gave Faizábád to Sultán Sháh, Rasták to Sháh Burhán-ud-din, Rágh and the Shahr Buzurg (chief city) to Suleimán Sháh. After the death of the father the three sons became rulers of the countries appointed by their father. Sultán Sháh had

* See pedigree, page 39.

five sons—Mir Yár Beg Khán, Sháh Suleimán Beg, Sikandar Sháh, Shahzáda Mahmud, and Abdul Gházi Khán. The son of Abdul Gházi Khán, named Safar Ali Ján, was at Tílikán in 1879 A.D., and the son of Shahzáda Mahmud, Mirza Ján, died in Bokhára. I heard that he had a son in Bokhára, but his name could not be ascertained.

In short, Mir Yár Beg Khán became Mir after the death of his father, and Sháh Suleimán married the daughter of the King of Shignán. At this time Muhammad Murád Beg brought an army and conquered Badakshán, and made the whole of the people of Faizábád migrate to Kundúz. Mir Yár Beg Khán with his brothers fled and went to Wakhán, and Sháh Burhán-ud-din, with his sons, *viz.*, Sháh Zamán-ud-din, Yusaf Ali Khán, Nasir Ali Khan, Kurbán Khán, Sultán Nizám-ud-din, and Sultán Abdul Khán, and the family of his brother Suleimán Sháh, fell as captives into the hands of Mir Muhammad Murád Beg, and were carried away to Kundúz. Mir Muhammad Murád Beg made Kokan Beg, a Túrki of Kalagh, Mir over the remainder of the people.

Shah Kátúr, Chief of Chitrál, sent for Kokan Beg with his army from Badakshán in order to help him to make war against Suleimán Sháh, the son of Bádsháh, Chief of Warshagóm, Gilgit, and Mastuj. Shah Kátúr seized Mastúj before the arrival of Kokan Beg; when the latter arrived, they both went on from Mastúj together against Warshagóm, *i. e.*, Yássin; here Suleimán Sháh, son of Bádsháh, sent a letter of friendship secretly to Kokan Beg, and by way of a present sent him a knife with a golden sheath and handle. Informers told Sháh Kátúr of this affair and he returned to Chitrál with Kokan Beg without attaining his object and getting Kokan Beg into his hands by a stratagem he threw him into the river and killed him. The news of Kokan Beg being killed had not yet been made known in Badakshán, when Sháh Burhán-ud-din, with his sons and brother's family, having crossed the river Amú, came to Shignán by way of Kolab. The news of the killing of Kokan Beg then reached, and the Badakshánis seized Burhán-ud-din and made him their ruler. Muhammad Murád Beg again collected an army and came against Faizábád in which he besieged Sháh Burhán-ud-din; he was just on the point of capturing the fort when the Badakshánis by way of a stratagem tied firebrands to the horns of goats on a high mountain on the road to Chitrál, and the people in the fort, who were aware of the stratagem, spread the report that Mir Yár Beg Khán was coming with the army of Chitrál. Muhammad Murád Beg, having regard to the co-operation of the Badakshánis, the army of Chitrál and at the paucity of his own force, fled. After this Mir Yár Khán Beg arrived, and Burhán-ud-din went to Rásták; the former became Mir in Faizábád in the place of his father. Burhán-ud-din died, and his son Sháh Zamán-ud-din became ruler of Rásták. Mir Yár Khán Beg also died with his son Muhammad Sháh and left no other son, and consequently his brother Sháh Suleimán Beg became ruler, and to him was born a son, Mir Alam (whose real name is Sultán Sháh), by a Shignáni woman, the daughter of the King of Shignán and sister of Shah Yúsaf Ali Khán.

Zamán Sháh-ud-din, known as Mir Sháh, secretly incited the people of Faizábád to rebellion against Sháh Suleimán Beg, and having collected an army from Rásták came to Faizábád. Sháh Suleimán Beg, knowing the intentions of the people, fled towards Chitrál, and Mir Sháh seized the whole of Badakshán. Now, Mir Sháh became enamoured of the wife of Sháh Suleimán Beg,* but it was unlawful for him to marry her, and he could not do so until the husband was killed, dead, or divorced; he consequently sent a message to Sháh Mukhtarim Sháh, known as Adam Khor, the Chief of Chitrál, son of Sháh Afzal, to kill Sháh Suleimán Beg. Adam Khor killed him, and Mir Sháh married the widow. After this he gave Rásták to Mir Yusaf Ali Khán; Buzárg Shahr &c., to Nasarulla Khán; and to Kurbán Khán, who was incapable, he only gave the district of Shikáshím; with regard to the sons of Suleimán Sháh, the uncle of Sháh Zamán-ud-din (Mir Sháh), it is not known where

* His first cousin.—*Trans.*

they have gone, but their names are—Ahmed Sháh, Ala Yár Khán, and Mizrúb Sháh. Ala Yár Khán died childless, and Ahmed Sháh is also dead and left some sons who will be mentioned. To Sháh Zamán-ud-din (Mir Sháh) were born five sons—Shujáat Sháh, Jahándár Sháh, Suleimán Sháh, Abdulla Khán, and Shahzáda Hussan. The mother of Jahándár Sháh was a Hazára of Badakshán, and the mother of Shahzáda Hussan was the wife of Sháh Suleimán Beg (deceased), the daughter of the King of Shignán. In the reign of Mir Sháh, Mihtar Aman-ul-Mulk, the present ruler of Chitrál, and Mihtar* Gohar Amán, the son of Mihtar Mulk Amán, ruler of Yassin, sent secretly a message to Mir Sháh for assistance, and in consequence Mir Sháh sent his son Shujáat Sháh with an army of Badakshán. Mihtar Gohar Amán, with the help of Shujáat Sháh—called Bádsháh—turned the son Suleimán Sháh, ruler of Mastúj, out of his Government and killed him in Mastúj, and the country of Mastúj was given over to Gohar Amán. After this Shujáat Sháh returned to Faizábád, and Mir Sháh Zamán-ud-din, for some reason or other, was displeased with him, and in consequence he fled from Faizábád to Rasták to his uncle Yusaf Ali Khán and lived there. One night, through the instigation of conspirators, he killed Yusaf Ali Khán with his son, Huzrat Ján. Mir Yusaf Ali Khán was a man of pleasant disposition and eloquent, and in speaking used to use poetry. He had a friendly correspondence with Guláb Sing, Maharája of Kashmir. Now, when Mir Sháh heard of this act, he sent Jahándár Sháh and had Shujáat Sháh killed in retaliation for the murder. Sháh Zamán-ud-din was a contemporary of the late Dost Muhammad Khán. Once Amir Dóst Muhammad Khán sent a wakil, made a treaty with him, and imposed a tributary tax upon Mir Sháh, and as the country was in good order, called him his son.

After this, in order to punish Sháh Múrad Atálik, the son of Muhammad Murúd Beg, the ruler of Kundúz, the Amir's army, under the command of his son Muhammad Afzul Khán, came against Mir Zamán-ud-din; the latter went to the frontier of Rasták with his army and encamped opposite to him; at night he ordered his men to rob, and by day sent letters of submission; at length the Amir's army, seeing the unanimity of the Badakshánis in their devotion to Sháh Zamán-ud-din and the constant robberies and loss of life and property, fixed a suitable tribute (called in Badakshán "tártak") on Sháh Zamán-ud-din, and retired.

Owing to his excessive affection for his Shignán wife, he removed Fattah Ali Sháh from Wakhán to Húnza or Kanjút, and appointed Sháh Mir Beg, brother of Yusaf Ali Sháh, of Shignán, in his place; and he allied himself to Kanjút and married the daughter of Sháh Ghazanfar Khán. A habit he had was that he disliked any one speaking loudly before him, and when two Ak-sakáls† both spoke together, he either ordered them to be killed, fined, or turned out of the country. He knew well the tendency of the people to revolt, and during his rule they never had the opportunity of rebelling; he was equally free in killing and in giving (liberality). Faizábád became more popular than it had ever been before. At length Nasarulla Khán died, and in the year 1278 H.‡ Shah Zamán-ud-din was also translated into eternity and was buried in the special tomb of the Mirs at Chatta, and on the slab of his shrine these words are written:—

"I passed the night weeping and asking for the motto§ for the date of his death,
When a voice from the unseen gave answer thus:
I trust that that pardoned King,
Through the grace of God may|| "have entered paradise."

* Chief or Prince.—*Trans.*

† Ak white—*sakál* beard.

‡ (The following motto با د خلد و بچمال give the date of his death, as every letter has a numerical value.

§ The motto given above
به خلد داخل باد

|| The motto repeated.

But some one else has said that the following is current amongst the people of Badakshán :—

"Shah Zamán, by whom religion was much embellished.

In his good reign he gave prosperity and joy.

In the year of his death the dwellers in the spiritual world
Prayed* "that he might enter into paradise."

The sons of Nasarulla Khán are Suleimán Sháh, known as Bába Khán Beg, Khwája Ankuli Beg.

The sons of Yusaf Ali Khán were—(1) Burhán-ud-din, who died childless; (2) Huzrat Khán, who was murdered by Shuját Sháh, son of Sháh Zamán-ud-din, together with his father; (3) Akbar Khán; (4) Ismáil Khán, who both died childless; (5) Muhammad Umar Khán; (6) Sultán Sháh.

The sons of Kurbán Khán were—Khán Ján, Akram Khán, Muhammad Rahím Khán.

The sons of Sultán Nizám-ud-din were—Safar Ali Beg, who died childless, Ali Khán Beg, who was alive.

The sons of Ahmed Sháh, the son of Suleimán Sháh and grandson of Muhammad Sháh are—Muhammad Sháh, Sháh Ibrahim Khán, Rahmut Sháh—Rahmut Sháh died childless.

The sons of Shuját Sháh are—Násir Khán, Mir Wali, and Sultán Tarakhchi. Now, after the death of Sháh Zamán-ud-din, his eldest (living) son, Jahándár Sháh, known as Ghulám, ascended the throne and succeeded his father in the government of Badakshán. During his reign he gave away largely to the people, and was so zealous in his liberality that he had the nails in the leather boots (كفش های) which he gave to the Aksakáls (headmen) made of gold. He was given to wine, and the practice of drinking wine was kept up by him in Badakshán. He showed great invention in making it. When the people of Badakshán were seated in his darbár he used to make them drink wine by force. He also introduced the Chitrál game of polo into Badakshán. In the beginning of his reign he gave orders for Fattéh Ali Sháh to come from Kanjút and take over the government of Wakhán. Muhammad Yákúb Beg, Atálik Gházi, whilst he was carrying on a campaign against the Chinese of Yárkand, asked for assistance from Jahándár Sháh, and the latter sent an Aksakál of the Autaránchi tribe with Mir Hak Nazar and Mir Fattéh Ali Sháh to the assistance of the Atálik Gházi. The Atálik obtained a victory over the Chinese, and sent valuable presents and a letter of thanks to Jahándár Sháh, and wrote saying—"The people from Chitrál, Gilgit, Kanjút, Shignán, and Wakhán, who are living in Yárkand, are under your rule. It is therefore fitting that you should send an Aksakal to levy revenue from these people for you, and that they should obey his orders." So Aksakáls used to go to Yárkand and be relieved occasionally. When he had governed for a short time, Amir Dost Muhammad Khán died in Kábul, and Shere Ali Khán became Amir in the place of his father. Muhammad Afzal Khán was ruler of Balkh, and Muhammad Azim Khán, fleeing from Shere Ali Khán, went by way of Kuram to Kohát, and thence to Ráwal Pindi near the Sind Ságar Doab. From there he went to Swat to the Akhúnd Abdul Ghafúr, Akhúnd of Swat. The Akhúnd advised him to give up sodomy, and gave him advice according to the "Shariyat" (Muhammadan law). He then gave him his blessing and said—"You will obtain the buildings† of Kábul." From Swat he went to Dir and thence to Chitrál, and from there to Badakshán.

The story of Muhammad Afzal Khán is that Shere Ali Khán brought him to Kábul on oath of security and then imprisoned him. When Muhammad Azim Khán reached Badakshán, Jahándár Sháh received him with open arms, and at length gave him his sister in marriage and dismissed him. After this, by the advice of Sultán Murád Khán of Kundúz, Shere Ali Khán's army, together with that of Kundúz, under pretence of supporting Mir Mizráb Sháh and his nephew Muhammad Sháh, came into Badakshán with Mizráb Sháh. Jahándár Sháh having collected the army of Badakshán by help of Bába Khán and Muhammad Umar Khán, opposed them at Kilogán or Lataband. From Faizábád to the battle-field he laid a dák of saddled horses on the road.

* The motto repeated. به خلد داخل بان

† Meaning "kingdom."—Trans.

The fight only lasted a short time, and through the Divine will the army of Jahándár Sháh was defeated. Jahándár Sháh himself reached Faizábád without stopping anywhere. He sent Shahzáda Hussan, his younger brother, together with his family, to Shignán, and went himself to Zebák with a few followers, and thence towards Chitrál. On reaching the Khatanza mountain, as he saw no possibility of taking his horses with him, he gave them in charge of Mir Hak Nazar, Aksakál of Zebák, and proceeded to Chitrál on foot by way of Shaghut. He remained in Chitrál a year until Muhammad Afzal Khán was Amir of Kabul and Muhammad Azim Khan was also there. He then took leave of the Amán-ul-Mulk (ruler of Chitrál) and went to Kábul by way of Asmar and Jalálábád.

In Badakshán Mir Mizráb Sháh ruled for six months, and then died, and Mahmúd Sháh became Mir of Badakshán in his place. Jahándár Sháh remained in Kábul one year, more or less. After this the Amir gave him about 500 Afgháns by way of assistance, and he set out for Badakshán. When Jahándár Sháh reached Kundúz, and the report of his arrival spread through Badakshán, the people, according to their old custom, rebelled against Mahmúd Sháh and deposed him. Mahmúd Sháh fled and went to Kundúz. Jahándár Sháh came to Faizábád and became Mir, and having organised regiments drilled them in English fashion, but the Badakshánis did not like this. After this, when the affairs of Muhammad Afzal Khán and Muhammad Azim Khán were upset, and Kábul again came into the hands of Shere Ali Khán, the latter sent an order to Sultán Murád Khán to give assistance with his army to Mahmúd Sháh, and he also sent some of his own troops with him, and Mahmúd Sháh again conquered Badakshán. Jahándár Sháh went from Shewa by Wakhán with the intention of reaching Chitrál, but Mir Fattah Ali Sháh, in accordance with the instructions of Mahmúd Sháh, would not allow him to enter inhabited places. They also say that Jahándár Sháh had the intention of seizing, and remaining in the fort of Wakhán, by help of the people of Wakhán, and secretly giving the signal for rebellion against Mahmúd Sháh. As, however, he received no assistance from him, but, on the other hand, he prevented his entering inhabited places, he was forced to ascend the mountain between Wakhán and Shignán, and having crossed the Shorshal Bat or Pamir stream with great difficulty, after much hardship he reached Yássin by way of Darkot. On this occasion his family was also with him. He remained the winter in Yássin, and in the spring Jahándár Sháh went to Chitrál, and Shahzáda Hussan remained in Yássin. After this the people of Badakshán sent a message to Jahándár Sháh to collect an army of Chitral and bring it with him that they might drive Mahmúd Sháh out of the country. Mihtar Amán-ul-Mulk having given Jahándár Sháh an army under Muhammad Ali Beg and Kokan Beg (his brothers by another mother), and Mihtar Pahlwán, son of Gohar Amán, for his assistance, started for Badakshán. When they reached Zebák, he took the whole country and remained there himself. He sent Shahzáda Hussan, his brother, and Muhammad Ali Beg, with half the army to Wardúj, and the people submitted without fighting. Shahzáda Hussan sent a man to tell Jahándár Sháh that he had been victorious in Wardúj, and that he should now come himself, that they might attack Badakshán together. Jahándár Sháh did not go, and Muhammad Ali Beg again wrote, saying—"If you do not come, and if we do not go and seize Badakshán, some one else will become Mir." For ten days they awaited Jahándár Sháh, and encamped in Tirgirán. After this Muhammad Ali Beg again wrote, saying—"We have no designs against your country, and have not come here to establish our own Government." Jahándár Sháh then wrote, saying—"I will not go to Badakshán; come back again." They were thus obliged to withdraw their army from Tirgirán and the other parts of Wardúj, and bringing great booty with them, they came to Zebák. The army of Badakshán took position at Khairábád, but from fear of the Chitrális did not advance. Finally, the army of Chitrál, having plundered the goods and property of the Zebákis, returned by the Nuksán Pass and Khatanza, and Jahándár Sháh with his plunder entered Chitrál by way of Gharm. The Mihtar Amán-ul-Mulk was awaiting the army at Shaghut. When the army with Jahándár Sháh reached him, they went on together to Chitrál.

After this Mahmúd Sháh, by order of the Amir of Kábul, went against the Amán-ul-Mulk with an army of 12,000 men. As they were starting, spies brought intelligence to the Amán-ul-Mulk that the army of Badakshán had started in order to fight with Chitrál and seize Jahándár Sháh. Mihtar Amún-ul-Mulk fortified the passes. Mahmúd Sháh left a few troops in Zebák, and taking the remainder with him, started in the direction of the Baraghil Pass by way of Wakhán. The Amán-ul-Mulk came up with his army, having Jahándár Sháh with him; half his force he placed at Shaghút and the other half with Jahándár Sháh he took with him to Shagram. Pahlwán Bahádúr and his followers having come to Yarkhún with Shahzáda Hussan fortified the pass. At length Mahmúd Sháh crossed the Baraghil Pass, came up to Topkhána-i-Ziyabeg,* and there stood fast, until the army which was behind should also come up. Then Mahmúd Sháh sent some of his troops on to the tops of the mountains, and taking some with him went up the pass. Pahlwán's men had hidden themselves, and Mahmúd Sháh, under the impression that the pass was unoccupied, and would fall into his hands without difficulty, ordered his force to go on quickly. When they got up to the walls* in the pass, Pahlwán's men all at once opened fire on them, and 200 of the Badakshánis were killed; some of Pahlwán's men threw down large stones from the mountains on to the Badakshánis, and the infantry who had gone to seize the hills suffered severely. In short, Mahmúd Sháh was thrown into great disorder, but in an hour's time he made another assault on the pass, and this time about 1,000 Badakshánis were killed, and Mahmúd Sháh retired. He made yet another attack for the third time, and again lost some men, but was not able to take the pass. After this he remained for four days without fighting. Owing to want of food and forage he was in great straits, and on the fifth day he prepared ladders, intending to place ladders by force against the towers and walls, and take the pass by storm. Some one, however, informed him that an army of Chitrál had started from Turanchi, on the road towards Sháh Jareli (a place to the south, near Ziyabeg), and would come out near Topkhána-i-Ziyabeg, then advancing from there would seize the pass of Ashperan, which is about 3 miles north of the Yarkhún Pass: thus his own army would be shut in between the two passes and defeated.

On hearing this information fear came on Mahmúd Sháh, and leaving all his property and equipment in the pass, he fled in the night. In the morning when Pahlwán saw that no one was in view, he followed up Mahmúd Sháh with his men and came up with them in the jungle of Dobargar Kúch,† and a severe fight took place. Mahmúd Sháh received five wounds, and many horses and many men fell into the hands of Pahlwán, and the remainder of the army with Mahmúd Sháh went to Badakshán. Jahándár Sháh came to Chitrál, and Shahzáda Hussan remained in Mastúj. After this the Badakshánis, being discontented with Mahmúd Sháh, sent a message to Jahándár Sháh, who, taking with him only his own men, started with Shahzáda Hussan. He had not yet reached Zebák when the Badakshánis revolted, beleaguered Mahmúd Sháh, and broke open the doors of his fort with axes. Mahmúd Sháh, taking the Kurán in his hand, confronted the Badakshánis and said—"I am also a son of your Mir and not a foreigner. Why do you commit this act of violence?" The Badakshánis stopped the revolt, and when Jahándár Sháh reached Zebák and saw that the complexion of affairs was changed, he went to Shewa by way of the mountains. He remained there ten days until armies came from Balkh and Kundúz to the aid of Mahmúd Sháh, and they caused him to fly from Shewa. Jahándár Sháh and Shahzáda Hussan went towards Kokand and the other dependencies of Russian Turkistán, and sent people to bring their families from Chitrál. Now, it happened that when the families of Jahándár Sháh and Shahzáda Hussan had started by way of Yarkhún, at the Baraghil Pass the servants of Fattah Ali Shah forbade them to go by way of Wakhán; consequently the families joined Jahándár Sháh by way of Shorshal Bat and the Pamir. Jahándár Sháh hearing of this want of

* See route at end of book.—*Trans.*

† "Kuch" means jungle.—*Trans.*

faith on the part of Fattah Ali Sháh said—"It is right that our families should never at any time show friendship or kindness to that of Fattah Ali Sháh, or give them up the government of Wakhán. If ever I live to again become Mir of Badakshán, I will exact vengeance for this from Fattah Ali Sháh, or his son." Mahmúd Sháh was for some time nominally Mir. At length the Afgháns came, took him to Takhtapul, and there imprisoned him, and themselves took possession of Badakshán. Subadars ruled in succession over Faizábád, but in the time of Brigadier Syud Ahmed Khán great tyranny was practised in Badakshán. At first a tax of Re. 1 was imposed on every zemindar's house, and at last they also imposed taxes on any man, sheep, goat, and also land taxes. The people were in great straits and sold their daughters to the soldiers, and thus paid their taxes to the ruler. When the people had to pay in the taxes, they paid in the whole of it, but the tax collector pretended that there was still some due from the cultivators, and two or three times the authorised revenue was levied from them. And as persons who were Shias were in their turn appointed from Kábul as rulers, owing to their difference of religion, they abused the people for their Pirs and religion, and treated the chief Imam Abu Khaifa disrespectfully. They showed no reverence for the ziarats, shrines, and other holy places, and gave no thought to the schools, mosques, and sebolars attached to them. They dug up the burial grounds of the Sunnis, levelled them, and sowed them as kitchen gardens for melons. In addition to this, they gave unsuitable work to people of noble birth, and without payment brought pucka bricks from the plain of Khamchán and from the lands of Páyánshahr* and made buildings with them. They introduced the custom of mourning on the Ashora or 10th day of the Muharram. In the houses appointed for mourning they abused and cursed the companions of the prophet.† Another reprehensible practice was that Brigadier Syud Ahmed Khán, who was a Shiah by religion, used to take opera glasses‡ and look towards the houses of the city from an elevated spot. If he saw a lovely or handsome woman in any one's house, he used to send by force for her by night, sleep with her, and then send her back again to her father's house in the morning. Again, if he saw a good horse anywhere, he used to seize it. In this way he committed such tyranny that he collected in this manner during his reign 700 good horses in his stable; he had a fine stable built for nothing by the labor of his subjects and soldiers. He also destroyed the gardens near the city and made it a plain. In consequence of all this, and owing to the difference of faith and excess of tyranny, the people began to fly sometimes towards Kolab, sometimes towards Shignán, until most of the villages were deserted and houses in a ruined state. In 1879, when the English sent an army to Kábul against Amir Shere Ali Khán, the latter came to Balkh from Kábul and died there, and Yákúb Khán became Amir of Kábul. After this, in the same year, the Badakshánis commenced to talk amongst themselves about rebelling, and at that time Bába Khán Beg, the son of Nasarulla Khán, Sháh Ibrahim, son of Ahmed Sháh, and Sultán Sháh, son of Yusuf Ali Khán, were in Balkh; and Mir Abu-ul-Faiz Khán, Mir of Darwáz, who had fled from the Mir of Bokhára, was in Rágh. Mir Abu-ul-Faiz Khán raised the men of Rágh to revolt, and at that time some ruler from the Amir of Kábul, of the Sunni persuasion, was at Rágh; he heard of the revolt and wrote to Brigadier Syud Ahmed Khán, saying that the men of Rágh were ripe for revolt, and that it was necessary to organize measures against them. Syud Ahmed took no thought in the matter, and at last the people of Rágh unanimously raised Abu-ul-Faiz Khán to the Chiefship and revolted. For the second time the ruler wrote to Syud Ahmed Khán, saying he must send an army to quell the revolt. Syud Ahmed Khán said—"The Amir has confidence in the Sunnis and gives them handsome appointments, and now I see what the spirit of the Sunnis is worth." He further said that when they were much pressed he would send assistance. Now, when Mir Abu-ul-Faiz had conquered the ruler of Rágh and had got all the soldiers of Rágh into his hands,

* This may be "lands below the city."—*Trans.*

† It would involve a history of the religious differences between Sunnis and Shias to explain this.—*Trans.*

‡ Or telescopes.—*T. ans.*

he turned towards Rasták. The people of Rastak also revolted, and the people of Faizábád also rebelled on the very same day the people of Rasták and Rágh conquered the Afghán army at Rasták. During this time Mir Bába Khán Beg, Shah Ibrahim Khán, and Sultán Sháh fled from Balkh to Badakshán, and, having joined the people of Rágh and Rasták, reached Faizábád. Abu-ul-Faiz, Darwázi, was now Mir of the whole of Badakshán, but the people, under the impression that he was not the regular heir, deposed him from the Mirship and made Ibrahim Khán Mir. He had only been Mir for two or three days, when the Badakshánis, thinking him an old man and unfit for government, made Mir Bába Khán Beg the Mir. In short, the Mir's sons having joined together and come to Faizábád, made war and besieged Syud Ahmed Khán in the fort. After the siege had lasted some days, at length Syud Ahmed Khán sent the Kurán to Bába Khán and said—"The country of Badakshán is yours, allow us to go." Bába Khán swore that he had no intentions against them or wish to take their arms, and that they might come out of the fort and go wherever they liked. Syud Ahmed Khán came out with his Afghán troops, went towards Balkh, and the sepoys at Jarm and Bihárák went by Wakhán to Chitrál, and from thence to their own countries. The Afgháns left behind two guns in Faizábád, and I heard that two were also left in Rasták. After this Bába Khán Beg gave the fort of Jarm to Sháh Ibrahim Khán, and the government of Rasták to Sultán Sháh, and himself became Mir of Faizábád. Bába Khán Beg was a cruel and blood-thirsty man and killed people for trifles, but was at the same time liberal with his money. Mir Shahzáda Hussan Khán and Muhammad Umar Khán, hearing of the disturbances in Badakshán and the overthrow of the Afghán power, fled from Russian Turkistán and with a few followers reached Shignán. Whilst in Shignán, the people of Rágh secretly sent a message to Shahzáda Hussan saying—"If you want the government of Badakshán, come to Rágh, for we will assist you, depose Bába Khán from the government, and give you the Mirship." Shahzáda Hussan was a chicken-hearted, timid man, and did not go himself, but sent Muhammad Umar Khán. The latter went and took possession of Rágh. Bába Khán on hearing of this circumstance, in alliance with Sultán Sháh, went to oppose him, and Muhammad Umar Khán fled. After this the people of Badakshán unanimously sent a message to Shahzáda Hussan, and he again sent Muhammad Umar Khán to Rágh, and followed him in person. The people of Badakshán all left Bába Khán and joined Shahzáda Hussan. Bába Khán then fled to Kashim. He was then taken prisoner and brought to Faizábád; from here, together with his family, he was sent as a prisoner to Shignán. When Mir Shahzáda Hussan became Mir over all Faizábád and its dependencies, Mir Alam came to him from Bokhára. Shahzáda Hussan gave the "jaghir" of Rasták to Muhammad Umar Khán, Kashim and Meshed to Mir Alam, and the fort of Jarm to Sháh Ibrahim Khán. Sháh Ibrahim Khán died at Jarm in 1879. In the month of November 1879, the writer of this work, in accordance with the order of Dr. John Scully, left Gilgit on deputation and reached Faizábád in January 1880. At that time there was discord between Muhammad Umar Khán and Mir Shahzáda Hussan; the latter sent for Bába Khán from Shignán under promise and oath for his security. Sháh Yúsaf Ali Khán, of Shignán, sent his son Muhammad Aslam Khán with Mir Bába Khán to Faizábád, and he arrived there on the 15th January 1880. The Shahzada treated him very well and with honor, and on the 10th of January set out with his army to fight Muhammad Umar Khán, taking Bába Khán with him. On the 20th January the people of Rasták submitted to Shahzáda Hussan, and Muhammad Umar Khán fled towards Katághan or Kundúz. Shahzáda Hussan gave the government of Rasták to Bába Khán. On the 27th January, news came that Sardar Abdul Rahmán, having left Russian territory, had crossed the River Amu at Tash Rabat, and was coming into Badakshán. On hearing this news Shahzáda Hussan feared and sent an answer to say that he would not see him, but Bába Khán considered that it was expedient to do so. Finally, Shahzáda Hussan returned, and on the 31st January came to Faizábád, and Abdul Rahman Khán reached Rasták. From here he sent Bába Khán Beg to Shahzáda Hussan. When the latter heard of Bába Khán's arrival, Abdul Kádir, on his behalf, had a small engagement with Bába Khán

at the bridge of Atun Jalo; at this very time, however, the people of Badakshán made their salaam (went over) to Bába Khán. On hearing this, Shahzáda Hussan fled with his family towards Wakhán. He was actually *en route* when the people of Badakshán sent him a message telling him not to be in such a hurry to go, as they did not care for the rule of the Afgháns, to whom Bába Khan had given his allegiance. Shahzáda Hussan, however, did not stop on the road, but went straight to Yássin, and from there to Gilgit; he sent most of his family towards Shignán.

Note.—Jabándár Shéh was killed in 1879, presumably by his son, at Osh Kurghan in Russian Turkistan.

ANCIENT REVENUE IN THE TIME OF THE CHUGHTÁI* KINGS AND OTHERS.

They say that in the time of ancient kings up to the time of the sons of Shahzáda Suleimán Mirza, the revenue of the province of Badakshán paid into the treasury by the ryots was ten lakhs of rupees of the coinage of that period, and the revenue from mines, from taxes on merchants, and other various taxes was in addition to this. From the reign of Mir Yár Beg Khán, Wali, except in Yáftul and Rágh, only one-tenth commenced to be levied, and from the people of Yáftul and Rágh only presents (*nazar*) for the Pir. Revenue is now collected in the following manner:—

Revenue of the Mirs at the present time.

Revenue (tax) in Wardúj—

1. Copper money, † 500.
2. Sheep, 140.
3. Wood monthly, 70 loads.

Sirghulám and Zardeo—

- Sheep, 300.
Wood monthly, 140 loads.

Yáftul and Rágh—

- Each house { 1 sheep.
 { 1 pamir ‡ wheat.

Tang-Payan annually—

- One-tenth of the grain.
Sheep from all the people of the district, 360.

Shewa—

- Sheep, 120.
Wood monthly, 320 loads.

The Hazaras—

- Sheep annually, 120.
Coal as required.

Rasták, Kashim, and Jarm were jágirs, and other details were not ascertained.

A tax of half an anna on every rupee is fixed for Faizábád; on marriage a fee of Re. 1 for each wife or the value of a rupee in butter.

The revenue from mines and minerals is separate. Besides this, there is much land in Zardeo, and in the plains of Kurgh and Khamchán, on which most of the grain for consumption in the Mir's household is grown. Another source of income is the gifts (*nazars*) from Wakhán and Zebák. When a Mir is hard pressed, the people also help him with grain, and when the Mir leaves his home and goes anywhere, wherever he passes the night his subjects in the place collect the required supplies for him from house to house and bring them for his use. This food they call "sauri." In all lands held on feudal tenure the Mir

* Timurlang (Tamerlane) was the first king of the line.—*Trans.*

† تنگه سياه

‡ جوال half a horse-load.—*Trans.*

of Faizábád has agents, whom they call Dewánbegi; each district pays in its own tax and tithes to the Dewánbegi.

THE EXPENDITURE OF THE MİR ON HIS HOUSE AND ARMY.

The Mir of Faizábád has food cooked in the morning for breakfast and gives it to the durbaris in his own house, and it is only in the evening that the people, after the durbar and salaam, return to their own houses and abodes. He sends the sheep, paid as revenue in kind, to Bokháru for sale, and with the sum received for them, sends for clothes and all kinds of articles, and collects them in his store-house (tosha-khana), and twice in the year he has chogas of the Badakshán pattern, trousers, under-trousers, turbans made by the women of Faizábád, and he keeps them by him. Twice in the year he gives his officers of the army of high rank robes of honor, but at the same time takes "nazars" according to the value of the khillut and puts them into his treasury. By this means the Mir does not lose much by it. In the present day if a sword, gun, or horse is presented, the person is not allowed to sell it, but if he goes anywhere on deputation (as a vakil) and sells it, nothing is said.

For all taxation there is no regular written record; it is all verbal, but the Mir has a writer for conducting correspondence. All the taxation is in the hands of the Dewánbegis. Whenever the Mir goes to make war on any one, all supplies of food which are given to the durbar during the day and all supplies for the Mir's private kitchen and pieces of cloth for robes of honor are all sent from Faizábád; they are not taken from the ryots.

HABITS OF THE MİR.

Twice a day he has a durbar, morning and evening. During the day the people receive food from the Mir's household, and in the evening every one comes after eating his food at home, and the durbar lasts until 10 P.M.; after that the Mir rises and goes to his house. When he goes out for "shikar," the "arbáb" of the city issues a proclamation saying "come out for shikar;" all the people of the city who are appointed to go out with him are collected in one place and sit at the Mir's door; when he comes out all the people of rank take hawks or falcons on their hands and go with him to the hunting ground. The city people put up partridges, and the Mir taking a hawk from some one flies it after the bird. In the evening he returns, and the Mir and his subjects go each to their own homes. There is no wage fixed for these men.

ABOUT PEOPLE OF RANK AND DURBARIS, AKSAKÁLS OR MÚNGBÁSHI OR MIRS OF 1,000 AS THEY ARE ALSO CALLED.

"Múng" in Turki means 1,000 and bási means "sahib" or master of, *i.e.*, "master of 1,000," and a person of this rank, after the Mir and his sons, takes precedence of the remainder of the people, has higher rank and is a counsellor of the Mirs. In every district and section of tribe there is one Aksakál, who transacts all the business of the Mir, for that district is in his charge; those of the next rank under him collect the revenue from the ryots and bring it to the Aksakál, who sends it to the Mir. The Mir takes no tax from him, all tithes and forced labor are remitted for the Aksakál. It is also a custom that whenever an Aksakál goes to a village of his own district, they give him a wooden vessel (for butter) and a sieve for flour; he has no right to anything more, and poor people give the Aksakál nothing. He has full power over his "úlús" or section, and the people show him such obedience that if the Mir is displeased with him and he chooses to revolt, they join him. He receives the established "khillut" from the Mir.

YÚZ-BÁSHI.

"Yúz" in Turki means 100, and men of this class have command over 100 people; their business is to collect the men under them for war or for the Mir's shikar. The only advantage he gets from his rank is that his house is excused from forced labor and taxation. The number of Yúz-báshis are

appointed according to the size of the district. He receives the usual annual "khillut" from the Mir.

CHÍRAK YASÁWAL.

چیرک یساول

The "Chírak Yasáwal" is the Aksakál's deputy; if the latter is ill, he acts in his place; in each district one such person is appointed. He receives no income from the country, but forced labor and taxation are remitted to his house. He receives the customary "khillut" from the Mir.

ARBÁB.

This person is appointed in every small village, and if the village is a large one, several are appointed according to the size. If, however, a man is intelligent and in the Mir's good graces, he sometimes performs the duties of arbab for two or three large villages. His business is to provide the "aulágh" or carriage for messengers and the clothes for the forced labor which he obtains from the ryots on behalf of the ruler. He collects the Mir's revenue in sheep, wheat, butter, wood, and if levied in money sends it to the Mir through the Chírak Yasáwal and "Aksakál." His house is free from forced labor and land from taxation. He receives the usual "khillut" from the Mir.

THE DEWÁNBEGIS OF THE DISTRICT.

Wherever there is land of the Mirs in feudal tenure, one of this class is appointed, and in accordance with the Mir's orders the peasants bring him the revenue which he collects. When the Mir requires it, whichever of these officers he sends to, sends him grain, &c. He takes nothing from the peasant, but if he steals the property of the ruler, there is no question about it, for the Amirs of Badakshán have no accounts and offices.

These five classes of officials who have been mentioned have authority in the district outside the capital, but they are under the durbar.

DEWÁNBEGI OF THE CAPITAL.

This official has in his charge all expenditure for the Mir's household and for the annual "khilluts." All buying and selling in the bazar on behalf of the Mir is done by him, and he is entrusted with providing for the entertainment and other requirements of any guests, &c., who come to the Mir's house. He takes taxes from the merchants. The Dewánbegi's income is obtained thus: (1) he receives the skin of every animal slaughtered; (2) if the Mir goes out to fight or for shikar for two or three days, when he returns all supplies which are in excess of the requirements belong to the Dewánbegi. The drawback of the appointment is that whatever things the Mir requires from the bazar, this official obtains on credit; and if, according to the custom of Badakshán, the Mir is deposed, the shop-keepers and merchants demand payment from the Dewánbegi. His rank is equal to that of an Aksakál, and he receives from the Mir a "khillut" of the same value.

YASÁWALBÁSHI AISHAK.

This official is the chief of the "Yasáwal Aishak."† The office of Dewánbegi and this office are equal. He has the same rank as an Aksakál, and receives the usual "khillut," the same as an "Aksakál." His business is to be present at the darbar; he has the "Yasáwal Aishak" under his orders, and seats every person in his proper place according to rank. He receives a tenth of all fines as a perquisite.

AISHAK YASÁWAL.

These persons are servants of the Mir and Durbar. They show all persons their place to sit in, according to their rank, under the direction of the Yasáwalbáshi, and they place food before the people at the time of the "shelan" or

* See page 12.

† See next paragraph.

breakfast. One-fifth of all fines is their right, and if the Mir remits the fine, the "Aishak Yasáwal" does not do so, but claims his right.

There were about 100 of this class of officials about the ruler of Faizábád.

BAKÁWALBÁSHI

Is the chief of the kitchen, and has authority over all the cooks. He is under the orders of the Dewáubegi.

MIR-I-SHAB (CHIEF OF THE NIGHT).

This person is a kind of kotwal, and has authority at night, and several men are under him. If any one commits an offence at night, the amount of the fine inflicted is his right, and the Mir gets none of it. If any one's property is stolen at night, the Mir-i-shab comes under the Mir's displeasure, and restitution is demanded of him. If the property is found, well and good, but if not, the loss is apportioned to the neighbouring houses to that in which the theft was committed and is recovered and given to the person robbed.

KÁZI.

The laws of Muhammad (Shariyat) are in force, but sometimes the Mir settles cases according to his pleasure, contrary to the Shariyat. The Kázi receives nothing from the people or the Mir; his land is merely free from taxation. He does not often go near the ruler. There is a separate "Kázi" or Judge for every district. He settles cases verbally; there is no writing in any transactions except marriage.

SERVICE AS FIGHTING MEN.

The soldiers are an hereditary class whose fathers have done service for a long time back. Any one cannot enter the soldier's class who wishes to. He receives no pay; in time of war or when attending the Mir's presence he accompanies the "Aksakál." Food and provisions he takes from his own house with him. When the Mir is pleased with any one, he gives him a horse or a sword, &c.; he has no right to sell this, but when he goes on deputation to another country, he has the right to do so. In quiet times he serves the Mir for one month in the year, and comes every year twice to be mustered, and twice receives a "khillut." He pays no land tax to the Mir, and does no forced labor. In every house of the soldier class one man serves and the other brothers do not do so.

BE-PADERÁN بے پدران (THE FATHERLESS).

These people are either slaves from another country or the poor of the country. They are servants of the Mir and receive their food and clothing. One-fifth of all fines is their right, but when the Mir orders a fine to be levied on any one and afterwards remits his share, the people do not remit their share. This body are usually people of Chitrál, Wakhán, and Shignán.

In Badakshán they call the Mir's sons "Adamzáda;" Aksakáls and other respectable people "Kud-khuda záda," and ryots they call "Fakírs;" Syuds and Pirs they call "Aishán." These persons are generally sent as vakils on important business from Badakshán to other countries. Amongst these people the descendants of the holy Imám of Muhammad* (the inaugurator of the second thousand years of the Hijra), Shaikh Ahmed of Sarhind, Farúki, whose shrine is in Sarhind in the district of Patiala, are greatly revered and respected. The Mirs and Syuds of Badakshán are disciples of these people. They have many privileges in Badakshán.

NAMES OF THE AKSAKÁLS DURING MY RESIDENCE IN 1879.

When I was in Faizábád, the Aksakáls were named as under:—

* His titles are Imán Rubáni Hazrat Muhammad Alif Sáni—see page 29.

From Yamgán to Jarm—District of Tang Bála.

Abdulla Khán	Aushanogi.
Ismáel Beg	Gharmi.
Aziz Khán	Khanji.
Sháh Sikundar Beg	Kharandáwi.
Ibrahim Beg	Khushki.
Sháh Abdulla	Jarmi.

WARDUJ, SIRGHULÁM, AND ZARDEO IN THE DISTRICT OF TANG BÁLA.

Muhammad Ayub	Sirghulami.
Abdul Rassul	Zardeoi.
Hatim Beg	Warduji.

Amongst the Turkis, Aksakáls are reckoned by tribes, and each tribe, wherever it may be, is under the orders of one Aksakál; but in consideration of the size of a tribe, two Aksakáls are sometimes appointed to it:—

Turki Aksakáls of Tang-bála.

Tash Muhammad	Aksakál of the tribe of Ali Moghul.
Mulla Izzat Ulla	Over the Chupchi Moghul.*
Safar Ali Beg	„ „ Chung.
Izzat Beg	„ „ Kultatai tribe.
Yusaf	„ „ Tarsi Moghul.

Tájik Aksakáls of Tang Páyán.

Ahmed Beg	City of Faizábád.
Dauran Sháh	Yáftul Bála.
Muhammad Ishak	Yáftul Páyán.
Sultán Ibrahim (Sháh of Rágh†)	Rágh.
Mirza Haji	} Dádang.
Khwája Yusuf	
Muhammad Sharif	
Muhammad Nabbi	Over the country of Drahm (?).

Turki Aksakáls of Tang Páyán.

Sháh Bar̄	Over the Autaranchi.
Khairulla Beg	„ „ Kaltatai.
Yákúb	„ „ Chargchi Moghul.
Nazar	„ „ Eka Moghul.
Imam Yár Beg	„ „ Kalagh.
Muhammad Sharif	„ „ Barluch.

I have not written down the Aksakáls of Rasták, because I did not go there.

ON THE TREATMENT OF GUESTS AND VAKILS BY THE MIR.

It is the custom when a guest of honorable status or a vakil (envoy) comes into Badakshán from the ruler of another country, for the Aksakál or ruler at the frontier immediately to send information by letter or verbal message to the Mir of Faizábád of the entry of the guest. After this the Mir sends by the hands of an Aksakál or trustworthy person a “khillut” (present) three or four marches on, according to the position of the guest, or of the sender of the vakil and vakil himself, and also a horse, generally an ambling‡ horse, with tea, sugar, and carpets.

He also sends a letter from himself, in which are written words of welcome, and a request to travel slowly and to reach the capital at his ease. When he is one march from the capital, he again sends a “khillut” by the hands of an Aksakál and tea and sugar for the vakil or guest. When he has arrived

* See page 27 for list of Turki tribes.

† Although the Sháh of Rágh is counted as an Aksakál, he is really a Mir, and the people will not consent to the Mirship of any one else. He possesses a standard. The Mirs of Badakshán give their daughters in marriage to the Sháhs of Rágh. He is ruler and Mir over 4,000 houses of Rágh. The Aksakál is a standard-bearer in war.

‡ *Yaryá*—Turki word.

near Faizábád he sends out, according to the status of the vakil, a respectable person with some mounted men or his son to meet him, and the Mir himself comes out to meet him in the city; and with great honor and respect takes the vakil or guest to the private audience chamber and regales him with sweetmeats.* After this he dismisses him to the place prepared for him, sending two or three Aksakáls with him to conduct him there. When the vakil or guest has reached the appointed place, he gives the "fátiha," and the Aksakáls speak to him in words of welcome on behalf of the Mir, and immediately make arrangements for his food. Morning and evening they bring fruits for the vakil or guest to eat. As long as he remains there one or two Aksakáls are appointed to wait on him. If he goes out walking, these Aksakáls go with him, or if he remains at home they are present. They also remain with the vakil or guest at night. On his taking leave the Mir gives him a "khillut" and a horse according to his capability and bids him farewell. There is a custom too called "aulágh" of furnishing a horse free of payment throughout the whole of Badakshán; if any one has business with the Mir, the ryots furnish "aulágh" and labor (coolies) for him, and payment is not customary.

RELATIONSHIP AND KINSMANSHIP OF THE MIRS OF BADAQSHÁN.

The Mirs of Badakshán take the women of the rulers of Chitrál, Húnza, Shignán, Kundúz, Kolab, and Darwáz both in marriage and as concubines, and they give their daughters amongst their own tribe or in Shignán and Rágh, or else to the Syuds and "Aisháns" of Badakshán itself; but from the reign of Jahándár Sháh they have also given their daughters to the Duránis of Kábul; the foster-sister of Jahándár Sháh was married to the late Amir Muhammad Azim Khán, and the daughter of Jahándár Sháh is married to Amir Abdul Rahmán Khán. This marriage took place during the time Abdul Rahmán was taking refuge in Russian Turkestan.

PLACE OF FLIGHT OR REFUGE OF THE MIRS OF BADAQSHÁN.

From ancient times when the Mirs of Badakshán have been deposed and through fear of imprisonment have fled the country, they have gone towards Chitrál and Shignán. They remain in Chitrál, but Shignán is rather weak, consequently they do not remain there long, but go on towards Darwáz; here they used to remain up to the time of the government of Muhammad Suráj Khán, who used to be very kind to them; now it is under the government of the Amir of Bokhára, and consequently they are taken on towards Bokhára. Another place of refuge of these persons is Kolab; here up to the time of the rule of Mir Suráj Beg they used to live honorably, but now Kolab is also under the Amir of Bokhára, and, owing to this, immediately on their arrival the Amir's officers take them as prisoners from Kolab and Darwáz to the Amir.

Another place is the government of Kundúz, and here they remain in honor. If he has the power, the Mir of Katághan sometimes helps the deposed and exiled Mir with his army and replaces him in the government of Badakshán; but, as a matter of fact, the Mir of Katághan is an enemy of the house of Badakshán,‡ for there is ancient enmity between these two houses, and if the Mir of Katághan could only do so, he would use all his efforts to overthrow the Mirs of Badakshán, and when he saw an opportunity, get a portion of the country of Badakshán into his possession; for instance, at the present time he has seized the village of Kilogán, which has a salt mine in it, and also Akbulák.

DEPENDENCE OF THE MIR OF SHIGNÁN ON BADAQSHÁN.

As a matter of fact, the Sháhs of Shignán are dependants of Badakshán, but not to such an extent as to obey all orders; they only send something as a

* Of butter, sugar, or honey, and rice flour.—*Trans.*

† See page 12.

‡ This seems contradictory, but *sic.* in original.

“nazar” to the ruler of Faizábád, and give nothing else. In time of war he is sometimes able to oppose the army of Badakshán. In fact, in ancient times some of the Sháhs of Shignán have gone and conquered Badakshán, as, for instance, Sháh Burhán-ud-din, with the aid of the Sháh of Shignán, took Badakshán from Muhammad Murád in about the year 1843 or 1844 A.D. On this account the Mirs of Badakshán rule over Shignán with the greatest leniency. The countries of Shignán and Roshan are under the authority of the Sháh of Shignán, and Sháh Yusaf Ali Khán is now Sháh. The mother of Shahzáda Hussan and Mir Alam is his foster-sister, and he is also related to Sultán Murád Khán, Mir of Katághan. I think that the daughter or sister of Sháh Yusaf Ali Khán is married to Sultán Murád Khán. One of the daughters of Yusaf Ali Khán is the wife of Afzál-ul-Mulk, the son of Amán-ul-Mulk of Chitrál. The whole of Shignán, except the family of the Sháhs, are Shias* by religion; the Sháh's family are Sunnis. I heard that from Faizábád to Kila Bar-panja, the capital of Shignán, by way of Shewa, it is three days' journey.

DETAILED ACCOUNT OF THE SONS OF THE MIRS OF BADAQSHÁN.

Amongst the sons of Mahmud Sháh, one, by name Bába Khán Beg, and a son of Sháh Ibrahim Khán's, named Amir Ján,† were prisoners at Taj Kurglán, Balkh, in 1879, and at this time only these two sons remained of the descendants of Sulimán Sháh, son of Muhammad Sháh, son of Sultán Sháh. And of the descendants of Sultán Sháh, son of Muhammad Sháh, son of Sultán Sháh, were living, the son of Sháh Suliman Beg, called Mir Alam, and the son of Mir Alam, Adil Khán; and of the progeny of Abd-ul Gházi Khán, the son of Sultán Sháh, the son of Muhammad Sháh, the son of Sultan Shah, Safar Ali Khán, was living as a prisoner in Tálikán. And of the sons of Jahándár Sháh, son of Sháh Zamán-ud-din, son of Sháh Burhán-ud-din, son of Muhammad Sháh, son of Sultán Sháh, there are six living: Shahzáda Jehángir, Shirdil Khán, Shahzáda Kamrán, Shahzáda Bahrám, Sháh Shuja, Rahimdil Khán. In 1879 Shahzáda Jehángir and Shirdil Khán came to Badakshán from Russian Turkestán and were imprisoned in Shignán by Mir Shahzáda Hussan Khán, and the remaining four sons were in Khokand. Now, the sons of Shahzáda Hussan are in all six, the eldest of whom is Subhán Kuli Khán; his mother is from the district of Láspur, a dependency of Mastúj; the mother of these three—Sultán Jelál-ud-din, Muhammad Rahím Khán, and Muhammad Amin Khán—is from Yassin; she is a concubine. The fifth son is Shir Imám Kuli, whose mother is a concubine of Shignán; and the mother of the sixth, Sháh Zamán-ud-din, is of the family of the Mirs of Darwáz. I heard that a seventh son was born of this wife at Gilgit, but I do not know whether he is alive or dead.

The sons of Yusaf Ali Khán, son of Sháh Burhán-ud-din, Muhammad Umar Khán and Sultan Sháh, were living in Rasták.

The son of Sulimán Sháh (surnamed Bába Khán Beg), who was son of Nasarulla Khán, son of Burhán-ud-din, by name Sultán Ahmed Khán, was living in Bokhára, also a son of Nasarulla Khán, called Khwaja Ankuli Beg, who came from Kundúz. Of the sons of Sultán Nizám-ud-din, one person, called Asa Khán Beg, was living in Rasták.

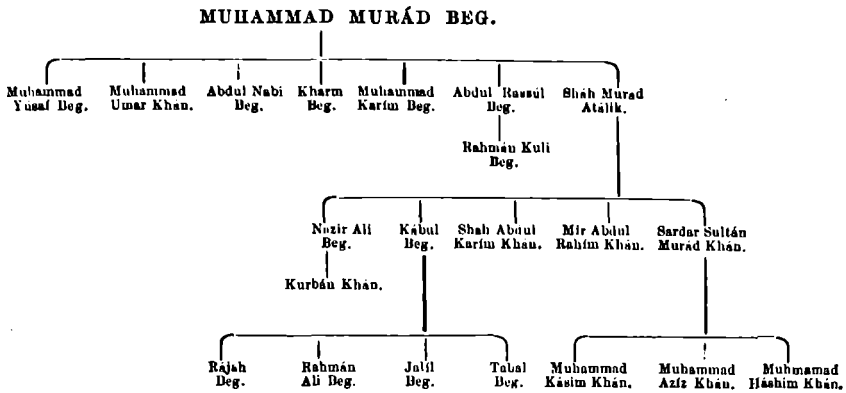
The sons of Kurbán Khán, son of Sháh Burhán-ud-din, are three: Khán Ján, Akram Khán, and Muhammad Rahím Khán; these and a son of Khán Ján, named Muhammad Karím Khán, were living in Shikáshim in 1879; thus of Kurbán Khan's family three sons and one grandson are alive.

Note of apology.—The history of the Mirs of Badakshán and their description cannot be thoroughly trusted, as I only ascertained them verbally from people. They say that there is a history in Badakshán of this family, but I did not myself see it, nor did I see a written genealogical table of these Mirs. The revenue of the Mirs has also been ascertained in a superficial manner, and I hope that any mistake may be excused.

* He says “Ismaili.”—*Trans.*

† See pedigree, page 39, for all these.

ACCOUNT OF TWO OR THREE GENERATIONS OF THE MIRS OF KATÁGHAN.



In 1841 Mir Muhammad Murád Beg was alive; he was a contemporary of Suleiman Sháh of Yássin and Sháh Kathúr of Chitrál; he led an army into Badakshán and took it from Mir Yár Beg Khán, son of Sultán Sháh, son of Muhammad Sháh, son of Sultán Sháh, and extended the circle of his government to the frontier of Sarikol, *i. e.*, the end of the State of Wakhán. He was a very strict and majestic person, and at his death left seven sons; of these, the eldest, Sháh Murád Atálik, succeeded his father and ruled over Katághan. Amir Dost Muhammad Khán, having sent an army under his son Muhammad Afzul Khán into Kundúz, drove Sháh Murád Atálik with his sons from the country. Sháh Murád Atálik fled to Kolab; the Uzbeks, however, raided night and day, and the Afgháns were put to straits, so they considered it advisable to recall Sháh Murád Atálik and give over the government of Katághan to him. The second son of Muhammad Murád Beg, called Abdul Rassul Beg, died and left a son called Rahmán Kuli Beg, who, in 1879, was ruler of Bagholan. The third son, Muhammad Karím Beg, was, in accordance with the orders of Sardar Sultán Murád Khán, a prisoner in Kundúz in 1879. The fourth son, Kharm Beg, was living in Kundúz in 1879, but Abdul Nabi Beg, Muhammad Umar Khán, and Muhammad Yusuf Khán—the last three sons of Muhammad Murád Beg—all died childless. Sháh Murád Atálik had five sons; Sardár Sultán Murád Khán, Mir Abdul Rahím Khán (died childless), Sháh Abdul Karím Khán (also died childless); the fourth son was Kábul Beg, who is dead, and the fifth Názir Ali Beg, who is alive. Sardár Sultán Murád Beg at the time of writing this is Mir of Katághan, and received the title of Sardár from the late Amir Shere Ali Khán, who also gave him his daughter in marriage.* In wisdom, foresight, and the management of the affairs of the country, he is unique and is held up as a pattern in those parts, all the people of Badakshán praising his wisdom. He has three sons: Muhammad Háshim Khán, Muhammad Kásim Khán (the eldest of whom is about 7 years old and the second about 5; their mother was from Khost), and the third, Muhammad Azíz Khán, about 7 years old, whose mother is a Chitrál concubine. There are four sons of Kábul Beg living in Kundúz: Tabal Beg, Jalil Beg, Raham Ali Beg, and Rajab Beg. Nazar Ali Beg has one son living called Kurbán Khán. It is not known whether Nazar Ali Beg and his son Kurbán Beg are in Kundúz, or where. These Mirs are of Uzbek race, and the family of Kolab is also a branch of this family.

STORY OF THE AISHÁN SADBARDA.†

This "Aishán" is a descendant of Imám Rubáni Mujaddad Alif Sáni,‡ an inhabitant of Badakshán, and formerly had a different name. The reason for his receiving the title of Sad-bardai was as follows: He was acquainted

* Some people say that he was married to the daughter of Sultán Muhammad Khán Sardár.

† Sad—*a* hundred; *barda*—*slave*.

‡ *Fide* page 23.

with Mihtar Gohar, and used generally to be with him in Yássin or Gilgit. As the Militars (Princes) of Yássin and Gilgit are Sunnis, and as the whole of their subjects in Yássin and half of those in Gilgit are Ismailis (Shias), the Ulmas of the Sunni faith consequently issued a "futwa" (or edict) to the Mihtars of these two places that they might sell the people. In accordance with this, one day Gohar Amán, who was a great and blood-thirsty tyrant, by way of a jest, said to the Aishán named above—"I will to-day give you 100 slaves from the people, but you must look after them yourself alone; if they kill you *en route* I will not revenge your death upon them." The "Aishán" represented that no blame would attach to the slaves if they took his life. The Mihtar Gohar Amán gave over 100 slaves of the men of Gilgit and Yássin to the charge of the Aishán. The Aishán sent for four long pieces of poplar and cut each piece in two lengthwise with a saw and made holes in them about the size of a man's neck in the following fashion:—



After this he placed 25 men in a row, and putting one of these pieces of wood (which has been cut in two as above) half on their left shoulders and half on their right, brought the two pieces together until both the pieces joined; he then tied the two ends at each end together with ropes and tied the pieces at a yard from the men's hands between each two men, so that no one could reach to loosen the ropes. In this manner he prepared the four long pieces of wood, cut holes in them about the size of a man's neck, and tying each man's hands started them off. On the way these people seeing no way out of it all at once sat down* on the ground, and refused to go on; when the Aishán saw affairs would not progress without some remedy, he instantly drew his sword and cut off the head of one of the slaves. The slaves then thought that if they did not go on, he would kill them all, and being helpless gave themselves up to the will of God. On the frontier of Wakhán the Aishán's servants came to his assistance from Badakshán, and the Aishán took them to Yárkand and sold them there for a good price, and having made a handsome sum and carried out his object, returned to Faizábád and sent a letter of thanks to the Gohar Amán. Owing to this act the people of Kashgár have a strong enmity against the inhabitants of Badakshán.

* In text "slept" is given which must be a slip.

Journey to Badakshan.

Number of marches, description of the road, and distance in miles from Yassin to Faizabád by way of Darkot, and from the Wakhán frontier to Mastúj by way of Yarkhán approximately.
(Winters of 1878 and 1879.)

No. of Stage.	Name of Stage.	No. of miles.	REMARKS.
1	Yassin . . . . .	...	As Major John Biddulph visited this place in 1878 and wrote all about it, I have written nothing.
2	Húnza	10	Major Biddulph saw this place, therefore I give no description.
3	Darkot	14	At a distance of 5 miles from Húnza is the village of Aumulást; it has five houses; from this place trees begin; the altitude is probably 8,000 feet. From here, for 7½ miles, extends the jungle of Mutardkam, through which strangers cannot find the way without a guide. The people of Húnza, Barokot, Aumulast, and Darkot take wood for burning from this jungle. It has fine meadows, and the people of Darkot graze their cattle in it. The length of this jungle, which extends up to Darkot, is about 1½ or more miles. Near Darkot two valleys run in from the right and left; the one which runs down from the left to Darkot has the houses and lands of Darkot along the side of its stream; it is known by the name of Gabartanz. By this valley people go to Ishkaman, which is two days' journey from Darkot; it is so difficult that men travel with difficulty, and animals not at all. I did not myself go by this road, but speak from hearsay. A small valley called Ghamobar from the right runs towards Darkot from the west, and its stream joins that of Darkot; it has little water in it. There are five old glaciers with many fissures in them, which can be seen from Darkot. In Darkot there are about forty houses. The language of the people is "Boorashaski" which is spoken in Warrahgom. Darkot is very cold.
4	Cultivation of the people of Darkot below the "kotal" or crest.	6	At a distance of 3 miles or more from Darkot on the right bank of the stream from the kotal of Darkot and (¾ mile) 1,320 feet above the edge of the stream, is the pass of Darkot. It has two towers upon it, built from fear of the armies of Badakshán; it is not a very strong place; from here, crossing an undulating plain, you reach the corn-fields of the people of Darkot; the road is not very difficult. It is an excessively cold place, and in the month of December I suffered great hardships there. Barley is the only grain which ripens here; in the spring, i.e., summer, the people of Darkot take the grain to their houses and leave the corn stalks, and if a traveller passes through with a horse in the end of spring, i.e., in November, this straw is of great use to him. In the summer there is plenty of forage or vegetation here, but it ends with the end of summer. There are a great many willow and "barj"* trees here. The altitude of this place is about 11,000 feet; these corn-fields are an undulating plain, circular in shape, water flows from all sides in small quantities, collects in the low ground, and runs down to Darkot. Wherever a man looks, he sees old glaciers, but to the north-west there are a very large number of them. I heard that on this road, i.e., from Darkot to here, there is a hot spring somewhere, in which sick persons of the country come and bathe. I did not see the fountain myself, for it was midnight when we rose and started south-east from there and then ascended the kotal. Mountain battery guns could easily be taken from the corn-fields of Darkot to the village, and even to Yassin.
5	Bridge over the Baraghil stream.	22	From the corn-fields it is about 9 miles to the top of the kotal or crest, and its altitude is about 15,000 feet above the sea. For 8 miles from the corn-fields "padam †" trees are seen. There were many glaciers which have large crevasses in them. I heard that when the snow is hard, travellers tie two long sticks, about 6 feet long, on their waists and cross the kotal; the reason for this is that if a man's foot slips and he falls into a crevasse, he is saved from death by these sticks. The depth of these crevasses is very great; if a man or beast fall into them, it is impossible to reach down to him again. In the summer, too, a traveller, who is a stranger, cannot cross this kotal without a guide. The kotal becomes quickly closed; at the time I crossed it, no one had done so before me. The people of Yassin have fixed on the signs of the movements of the sun for the closing of this kotal, for when the sun shines on it, it becomes closed; if snow does not fall, the foot of the traveller becomes frost-bitten‡ on the dry surface; for instance, ten days before I crossed, the feet of the servants of the Shah of Shighnán, who had gone to Yassin to fetch buffaloes, became frost-bitten. On a cloudy day, with a wind blowing, crossing is difficult, but on a clear day, when there is no wind, it is best for a traveller to cross. When I looked round at the top of the kotal, there was snow everywhere, the road to Kirmir§ could not be seen.

* Cannot ascertain what this tree is; برج is not Persian or Arabic—Trans.

† Cannot ascertain what this tree is; پدم is not Arabic or Persian—Trans.

‡ می سرز to burn.

§ This word is indistinct. It is either تیر سیر or تیر مبر

Journey to Badakshan.

No. of Stage.	Name of Stage.	No. of miles.	REMARKS.
			<p>On the top of the kotal is an extensive maidan of snow (snow-field), and beneath the snow it is all ancient glaciers. The people of the country know the way over this kotal. A traveller at such a season (as I passed it),—in fact at any time,—cannot go alone. I myself fell in one place, and if men had not run up and caught hold of me, I should have died in a crevasse. The stream on the north side of the Darkot kotal joins the Baraghil stream in a distance of about 8 miles; from the top of the kotal to the bridge is about 6 or 8 miles; from the top of the kotal to the point of union of the two streams there is ice along the left bank; in some places this ice is grey and in others black. Near the bridge there are a great many auracarias, and consequently I should say that the altitude of this spot is about 11,900 feet. In the language of Wakhán this kotal of Darkot is called "Kazkaghish," and the stream Dara-i-Kachal. This side of the kotal, <i>i.e.</i>, the north, is the frontier of Wakhán. Into this valley (Dara-i-kachal) the people of Wakhán bring their cattle in the summer to graze, and I heard that they load salt on donkeys and take it to sell in Yáasin, crossing the pass with great difficulty, and generally on the way donkeys fall into the crevasses and die.</p>
6	Manza (village) of Sarhad.	22	<p>After ascending 5 miles from the bridge we came to the plain of Paraghil; <i>en route</i> there are a large number of auracarias, and the height of this plain is, no doubt, about 12,000 feet. This plain is the watershed; the water on the south side flows towards Yarkhún, and on the north side towards Wakhán into the river Amú. In the summer the people of Sada Sarhad bring their cattle, and come and live in this plain with their families; they reside here for about three months, and it is a very fine pasture ground. In this plain it is probable that the force of electricity is very great; one of my servants went out of his mind* here, but became better at Sarbad. The length of this plain is about 3 miles, and there are springs in two or three places. There is a very good road for guns over this plain. At a distance of 9 miles from this plain in a hollow is the village of Pir Kharaf; this village is also really a pasture ground; people come and live in it for three months in summer with their cattle; there is a barley crop grown here; it is built on high ground on the left of the stream. The height of this place is about 11,100 feet. There are a great many auracaria trees here. About 5 miles from here is the village of Sarbad to the north inclining to west. It is a large village of 32 houses. From seeing willow trees it would appear that the altitude of Sarbad is approximately 10,600 feet; this point is the extreme limit of the willow tree. The grain crops are only wheat and barley, &c.; barley ripens well, but wheat ripens in some years, and in others does not do so. There is little firewood obtainable. In the whole of Wakhán there is no place with cattle like Sarbad. The stream from the Baraghil plain, which they call Kam Pir-puládák, and the Pamir stream, known as Kalang Yat, join near the village of Sarbad and runs southward. The stream of the Baraghil plain they call Shorshúl Bat.</p>
7	Rorong	19	<p>As Major John Biddulph saw the country from Sarbad to Panjah, there is no need for me to write down these stages; but as I spent a long time on them, I will give a short description. From Sarbad to Rorong the road is level; auracaria and puddum trees are seen on the height <i>en route</i>. Along the banks of the Amú are jungles, but I do not know the names of the trees, but they are not high; the people of the country, however, have little firewood.</p>
8	Kila-i-Ost	15	<p>The road from Rorong to this place is rather up and down hill and stony. Kila-i-Ost is on the left bank of the Amú. When the Mir of Wakhán is attacked from the Badakshán side, he leaves his family and property here in the fort. A little to the east is a hot spring, so hot that rice can be cooked in it. I heard that no one could bathe in it. I did not see this spring myself, but from a distance saw the steam rising from it. Kila-i-Ost is not particularly strong. Near the village of Ghalaman the road runs off to Yarkhún.</p>
9	Kila-i-Panjah	15	<p>At a distance of 3 miles from Kila-i-Ost is a pass which they call Tang, but it is not strong like the passes in the country of Yáasin. Having crossed the pass, mounted travellers in winter cross the river on the ice from one side to the other. There are two or three jungles on the way, but I do not know the names of the trees; these trees are not fit for building purposes; in these districts they make their houses from the wood of the willow. In winter people go to Panjah by the left bank of the river, and in summer march along the right bank. At a distance of about 13 miles from Kila-i-Ost, after</p>

* Apparently does not know what he is talking about; he says دوت برتې; he possibly refers to the rarity of the atmosphere.—Truss.

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No. of Stage.	Name of Stage.	No. of miles.	REMARKS.
			crossing the Pamir Khargoshi stream, one reaches the village of Zúng; from this village, keeping along the Pamir Khargoshi stream, a route leads to Yárkand and Shignán. At a distance of half mile between Langarkakhan and Zúng there is a hot spring; over it they have built a wooden house, into which a great deal of wind blows; people come to bathe in this spring, more especially all sick persons. But since the spring is hot and the wind outside cold, when people come out of the bath owing to the cold they become hot and cold alternately, and get more ill than they were before; a smell of sulphur comes from the spring; its altitude is about 10,000 feet; the soil of this spring is red. Three miles from here is Kila-i-Panjah, the capital of Wakhán on the left bank of the Amú; in the centre a circular fort has been built, and near this a second smaller fort has also been built; when the people split up into two factions and are not unanimous for one Mir, they shut themselves up one in one fort and the other in the other; neither of the forts have any strength; the boundary of Sada * Panjah extends up to Panjah.
10	Phagesh	22	From Kila-i-Panjah to the ruined fort of Kandut, which is a distance of about 16 miles, is called Sada Khandut.† This country is rather warmer, and grain ripens well; along the banks of the Amu are good meadows, well furnished with grass, and the cattle of Khandut and the neighbouring villages graze in them. At a distance of 6 miles from Khandut is the village of Phagesh, which is the commencement of Sada Sadashtaragh.
11	Shakharf	19	From Phagesh to this place there is much jungle along the road and many poplars. In the village of Shakharf and in the other villages about, melons, water-melons and apricots ripen, owing to the warm climate. They also sow vegetables which grow, and the grain ripens well.
12	Shikáshim	22	From Shakharf to Patúr is Wakhán territory. The inhabitants between Shakharf and Patúr graze their cattle along the bank of the river, for they have no high land pastures. Near Sadashtaragh a road runs off to Aush-gal in Tarj, a district of the Chitral province, and near Patúr a road runs towards Shignán all the way along the bank of the river, and there is a ruby mine on this road at the village of Ghárán. Shikáshim is on the left bank of the Amú at a height of 8,500 feet; there are about 100 houses. Much corn is grown in this village, and there are some willow trees in the fort here; besides corn, nothing in the way of fruit is grown; the ground at Shikáshim is level, and the water runs into the river Amú. The people have a separate language, it is a dependency of Badakshán, and there is a ruler in it. There is little wood and a great deal of forage for cattle. Snow lies in it, and there is no wind.
13	Kila-i-Dum	11	From Shikáshim there is an ascent of one mile which forms the watershed between it and Zebák; after this, having descended 4 miles, a lake is reached, about 2 miles or 1½ wide and 1 mile long; most of the water of this lake is from springs which issue from the side of the hills forming the border of the lake. Passing this the Dahgul stream comes in from the left and unites with the Sanglich stream and falls into the Zebák stream. Up the Dahgul Valley runs the road to Chitral over the Khatanza Kotal and the Nuksan Kotal (pass), and from Sanglich the road to Chitral over the Dorah Pass. And from the village and valley of Sanglich runs the road to Múnján. I heard that there was a sulphur mine in this valley. In Zebák the cold is very great; the only tree is the willow. The length of Zebák from the village of Nicham to Gaukhána is 12 miles or a little over; the limits of Zebák are up to the limits of the village of Gaukhána. The Pir of the people of the Ismaili or Shia faith lives here.
14	Safed-durra	15	Five miles beyond Kila-i-Dum is the village of Gaukhána or Bádkhána; in winter the wind blows here with great severity, and the cold is so intense that the breath coming from a person's mouth is frozen with his beard, and thus one's beard becomes white even in one's youth. In winter a traveller can with difficulty travel along this route in Badakshán. At a distance of about 3 miles from Gaukhána is Tang-Rabat Chihil-tan; in Badakshán it is known as Tang-bála. It is a pass and a difficult place; an enemy could not easily take it. Here a strong wind blows. Three miles from here is the Rabat Chihil-tan, a small village of about five houses. They

* District—Trans.

† Called Khandut before, see page 11.

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No. of Stage.	Name of Stage.	No. of miles.	REMARKS.
			call a rest-house for travellers "rabat," and this place is really a travellers' rest-house, so that when travellers have gone through the toil and trouble of the pass and are very tired and knocked up with their hardships, they may, on reaching this place, warm themselves up, rest, and then go on again. This village is really a great boon; it is situated on the right bank of the Wardúj stream, and the Wardúj border begins here. There are no fruit or other trees except willow and perhaps poplar; one harvest ripens. At Chihil-tan is a shrine, and the people of the place ask travellers when they are starting for something by way of an offering. On leaving this there is first on the left side of the stream the village of Kayak, and after leaving this the village of Safed-durra is met with on the right. Apricots and mulberries ripen here.
15	Chákirán	17	Below Safed-durra near Yomul, I saw puddum trees; they are large ones, and in Gilgit there were not trees of this size. The road throughout is cultivated, and there is plenty of forage. Mountain guns could easily be taken, and it is possible to make the road practicable for wheeled guns. Chákirán is a village with an Akaakál. There are fruits of all kinds, and two harvests of grain ripen. In the hill country of Wardúj there is no large building timber. The altitude of Chákirán is about 5,100 feet.
16	Bahárák or Arak.	11	From Chákirán to Bahárák the road is very good and runs along the right side of the stream; here and there is cultivation. The Túrki people commence here, and this is the frontier of Wardúj. On leaving Wardúj one comes out on an extensive plain, its length extending from Jarm to Bahárák, about 9 miles. Bahárák, or Arak, as it is also called, is a pleasant place with an agreeable climate. The cause of its being called Bahárák is that the Mir of Badakshan comes and lives here in spring (Bahár) and "Arak" is a Persian word meaning a small fort, and also a fort in which a king resides. In Bahárák there are very fine fruits, such as pears, apples, &c. In the reign of the late Amir Shere Ali Khán there was a detachment of 200 Jezailchi soldiers here. There is a road from Bahárák to Jarm and from Jarm to Múnjan, but it is only a path for footmen; horses and horsemen cannot go along it. They also say that from Jarm a road runs by Panjsbir to Kábul. There is a lapis lazuli mine in the Yamgán valley.
17	Shrine (خانقاہ)	14	From Bahárák, after crossing the Zerdeo stream, the road runs over an uncultivated plain. The streams of Wardúj and Zerdeo unite near the village of Doáb. At a distance of 5 miles from Bahárák, in a northerly direction, inclined to west, there is a mine of iron and "chuwán," the road to which runs from near Páyánshahr. A little above Páyánshahr the Wardúj and Zerdeo united stream joins the Kokcha stream. Near Páyánshahr there is a bridge over the river; from Rabat Chihil-tan, Sirghulám, and Yamgán up to this bridge is called Tang-bála. The bridge is made at a narrow (tang) place. When a Mir of Badakshán takes flight and reaches this bridge, he burns it and himself flies to Wardúj. When the bridge has been built again, the exiled Mir goes to Zebák and, fortifying the pass of Rabat Chihil-tan, goes on to Chitral. There is a good road to Faizábád along the left bank of the Kokcha; but in times of trouble they also go by the right bank, but this route is difficult and bad. This road was made in the reign of Sháh Zamán-ud-din, named Meri Sháh, but has now gone to the bad; most of the road along the right side is over hills. They say that Amir Timúr Korzáni had great trouble on this route and was nearly killed by the Badakshánis. To continue:—On leaving the bridge the road runs along the left bank to the village of Babak, where one crosses by a bridge and continues along the right side. The road is good up to the shrine (Khangah); it is only a little difficult in one or two places, between Rabat and the first bridge; the distance between the bridge and Rabat is about 6 miles. Tang-páyán begins at the first bridge. They reach the Khangah from Rabat by the right bank. The mountains of this part are mostly of earth. Crops are both irrigated and unirrigated in these parts. From the first bridge along the right side, the country is called Yáftul and on the left Auria(?).
18	Faizábád	6	Mention of the town of Faizábád has been made by me in detail in the account of my travels. The road from the Shrine to Faizábád is very good, fit for wheeled artillery; there is a little up and down hill, but it is not difficult. Faizábád is situated in the district of Yáftul. From Faizábád a road runs by Shewa to Shignán, but it is a summer route and is not traversed in winter.

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No. of Stage.	Name of Stage.	No. of miles.	REMARKS.
			There is no use in repeating the route from Faizábád back to the bridge over the Baraghil stream, as I have described it from the bridge to Faizábád. When I returned snow fell in quantities, and the cold was intense; owing to this it was impossible to cross the pass called by the people of Wakhán the Haz-ka-ghish, and by the inhabitants of Kaahgár the Darkot Pass; we therefore went by the Yárkhún Valley. It is consequently advisable for me to describe somewhat the stages in Yárkhún, but I will only write them down up to Mastúj, because Major John Biddulph, when he was going to Chitrál in 1878, passed this way, i.e., by Mastúj, and wrote about his journey from Gilgit to Chitrál.
19	From the Wakhán frontier to Hot spring. گرم چشمه Garm Chashma.	26	The force of the snow and cold was intense on these stages. On leaving the Wakhán frontier, we came to a spring on the road, and men who smoked poured water into their pipes and struck fire by means of their flint and steel, but while they were doing so, the water in their pipes froze, but towards Kado-ab it does not freeze so quickly. The greatest cold is in the months of February and March, corresponding to the months of Kaus and Jád in these parts. On leaving the Baraghil bridge, we went to the hot spring. Along the right edge of the stream from the Darkot Kotal are the same old ice-beds until the hot spring is reached; in some places the color of the ice is black and in some places green (or grey); it increases every year and spreads towards the left. For about 3 miles the road went between the Baraghil stream and the Darkot Pass stream; we then crossed the Baraghil stream to the right side; near the hot spring we again crossed to the left side and reached the spring (Garm Chashma). About here there is a large jungle and willow and "barj" trees in abundance; the people of Sarhad come and load wood on donkeys in this jungle, and take it to their homes to burn. Garm Chashma is an excessively cold place; we could not sleep at night for cold, and when we stood before the fire our faces were hot but our backs frozen. Throughout my whole travels in Badakshán I saw no other place so cold as this; it has an altitude of 16,000 feet. Forage there is little of in winter,—in fact none at all; some people bring straw (busa) with them from Sarhad for their horses. The road from Sarhad here is very excellent, and with a little clearing would be fit for wheeled artillery.
20	Chakrokúch	16	From Garm Chashma the road runs sometimes on the right side and sometimes on the left of the stream. On the tops of the hills there was little snow, but in the Yárkhún valley, owing to the wind blowing the snow down from the pass and drifting it into the valley, there was about 3 feet and 2 spans. From Garm Chashma, for a distance of 4 miles, the jungle of Darzindán Bála and Páyán extends to the right. The frontier of Wakhán, according to authentic information, extends up to this jungle. There are large trees of poplar, willow, and "barj" in it. The people of Wakhán take their building timber from these two jungles, but it is only the people of Sada Sarhad who do so; the others cannot do so on account of the great distance. The height of these trees is greater than of those at Garm Chashma. Below these jungles (forests) is that of Kashto-hún, and it is under the authority of the ruler of Mastúj; its size is about the same as that of Darzindán. Below this jungle again is that of Chakrokúch. In the language of Chitrál or "Kihakwar," the word "Kúch" means forest or jungle; it is a large forest, and the wood and grass is unlimited. An army of 10,000 or 12,000 men could subsist on it. The road at present is good, but owing to the snow the ground could not be seen.
21	Gazan	16	On leaving Chakrokúch one reaches Chattisarkúch; this is a large forest, and here the people of Gazan have also got cultivated land; the soil is moist and full of springs; there is plenty of wood and forage; there are numbers of willow, poplar, and barj trees. From here one goes to Topkhána-i-Ziyábeg. This is an old tower, and although the walls and roof are ruinous, yet there is room enough for ten travellers to sleep under the roof. There is little forage here. The people of Yárkhún built two or three houses here, and settled here; but when the Mir Muhammad Sháh of Badakshán collected an army and came to the Yárkhún valley to fight, the cultivators here preferred to go and live in Yárkhún, and did not again return to Topkhána-i-Ziyábeg. I heard that from Topkhána-i-Ziyábeg a road runs towards Wakhán in a westerly direction. I did not myself see this road. From Topkhána-i-Ziyábeg, proceeding south along the bank of the Yárkhún stream for 1½ miles, a road runs on the right bank towards Torekhto in a westerly direction, and the route for a

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No of Stage.	Name of Stage.	No. of miles.	REMARKS.
			traveller to Yárkhún runs along the left of the stream; here, that is on the Torekko and Yárkhún road, there is a bridge, for a traveller from Torekko cannot go on along the right bank of the river, as the road is difficult. Beyond this place is the forest of Dobargarkuch, full of trees; in winter the snow is up to the thighs, for the wind blows down the snow from the tops of the hills and deposits it in this place, and in consequence it accumulates in one spot; it has a great many trees of various kinds, and is so thick that a stranger can with difficulty cross it; the trees are lofty, and there is plenty of forage. This forest is the first Yárkhún Pass, and is situated on the left side of the stream. Beyond this is the Shapíran Pass, difficult and stony, and on both sides of the river mountains come down and hem it in. On this account, owing to the narrowness of the road and difficult rocks, a horseman can only with difficulty pass. Leaving this pass behind, 2½ miles further on is the Yárkhún Pass; this is a well-known and celebrated pass, and according to the statements of the people of Chitrál, Muhammad Sháh, with a Badaksháni army of 12,000 men, received an ignominious defeat at the hands of Pahlwán, as I have already described in detail in my travels. This pass has twelve towers: six on the right side and six on the left; between the towers walls are run up about the height of a man,—that is to say, the wall extends over the space between every two towers. Two miles from this pass is the village of Gazan; the stream from the Mekah (?) Valley, which runs down from the Mashambar Kotal, supplies it with water. In spring people go by this valley towards Thói, and I heard that a footman would reach Thói in one day with a hard day's journey; the road is not fit for horses. They also say that there is no ice on the route, but as I did not go myself, I cannot speak positively. The village of Gazan has 12 houses; the people speak the Chitráli language. It is a cold and icy place; in winter there is snow up to the knees. One harvest ripens.
22	Khozak	16	After leaving Gazan, when the village of Bang, which is on the right bank of the stream, has been passed about 2 or 3 miles, the road running from Yárkhún to Torekko is seen; this route runs from the right side of the river Yárkhún in a westerly direction. I do not know the road, as I did not go by it. After this, having passed several villages, one reaches the village of Khozak on the right bank of the Yárkhún River; it has about 20 houses.
23	Cheonj	16	After leaving Khozak and crossing now to the right and now to the left bank of the river, one reaches the village of Chapri. Near Chapri a valley runs down from the Chúmárkaud Kotal; it is a small glen, and has little water in it. If one goes by this route after passing the Chúmárkaud Kotal, one reaches the village of Tír, district of Ghazzar, and from thence goes on towards Gilgit. As far as Tírík Roza the road is difficult, and people only travel it in spring, and then only footmen, for it is impracticable for horses. I heard that ice was also met with on the route, but I did not myself go by it. They say that on the top of this kotal is a fine pasture land, and the mares of the people of Ghazzar graze here in summer. From there (<i>i.e.</i> , the valley near Chapri), we came to Cheunj; there are about 60 houses in this village; Syuds who are exiled from Zebák live here; a brother of Sháh Abdul Rahím of Zebák is here, who is married to a daughter of Gohar Amán. The road yesterday and to-day has been very good; there was snow to the village of Barpar; below that there was none. From below the village of Bang, they have two harvests, but the country of Yárkhún produces little grain. Of the whole of Yárkhún, Gazan is the best place for grain; in other villages there is little.
24	Ramun in district of Lásápúr.	...	On leaving the village of Cheunj near Mastúj, the ground is level, and there are springs in two or three places. The distance between Cheunj and Mastúj is about 6 miles. The fort of Mastúj is not a particularly strong place; if any army come prepared, they would destroy it in a very short time. They say that if rice is sown in Mastúj, it grows; it is a warm place. Mastúj is on the left bank of the Yárkhún stream. I have not described Mastúj further for the reason which I have previously given.

GENERAL REMARKS ON THE YÁRKHÚN VALLEY.

I heard that there is a mine of arsenic in the Yárkhún Valley, but I neither saw it with my own eyes, nor did I accurately ascertain its situation. Another thing I have to say, is that there is no better route from Chitrál and Yássin to Badakshán than the Yárkhún route. It is closed neither in winter nor

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summer; for two months perhaps horses cannot cross it; for the remainder of the year they can. There is plenty of wood and forage *en route*, and forage is only scarce in two or three places. If an army were strong and well trained, no pass could hold out against it, and if efforts were made, a road for wheeled artillery could be made in the easiest manner.

